

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

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allameh Seyyed Mohammad Hossein Taba-Tabaii

Complete Translation

BOOK THREE

DIVINE DECREE

And Divine Traditions

Edited, Summarized, Classified, and Translated by:

SEYYED MEHDI AMIN

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AUTHOR

"Allameh TABA-TABAI"

Ayatollah Seyyed Mohammad Hossein Taba-Tabaii

&

His Masterpiece:

"ALMIZAN, THE INTERPRETATION OF HOLY QURAN"

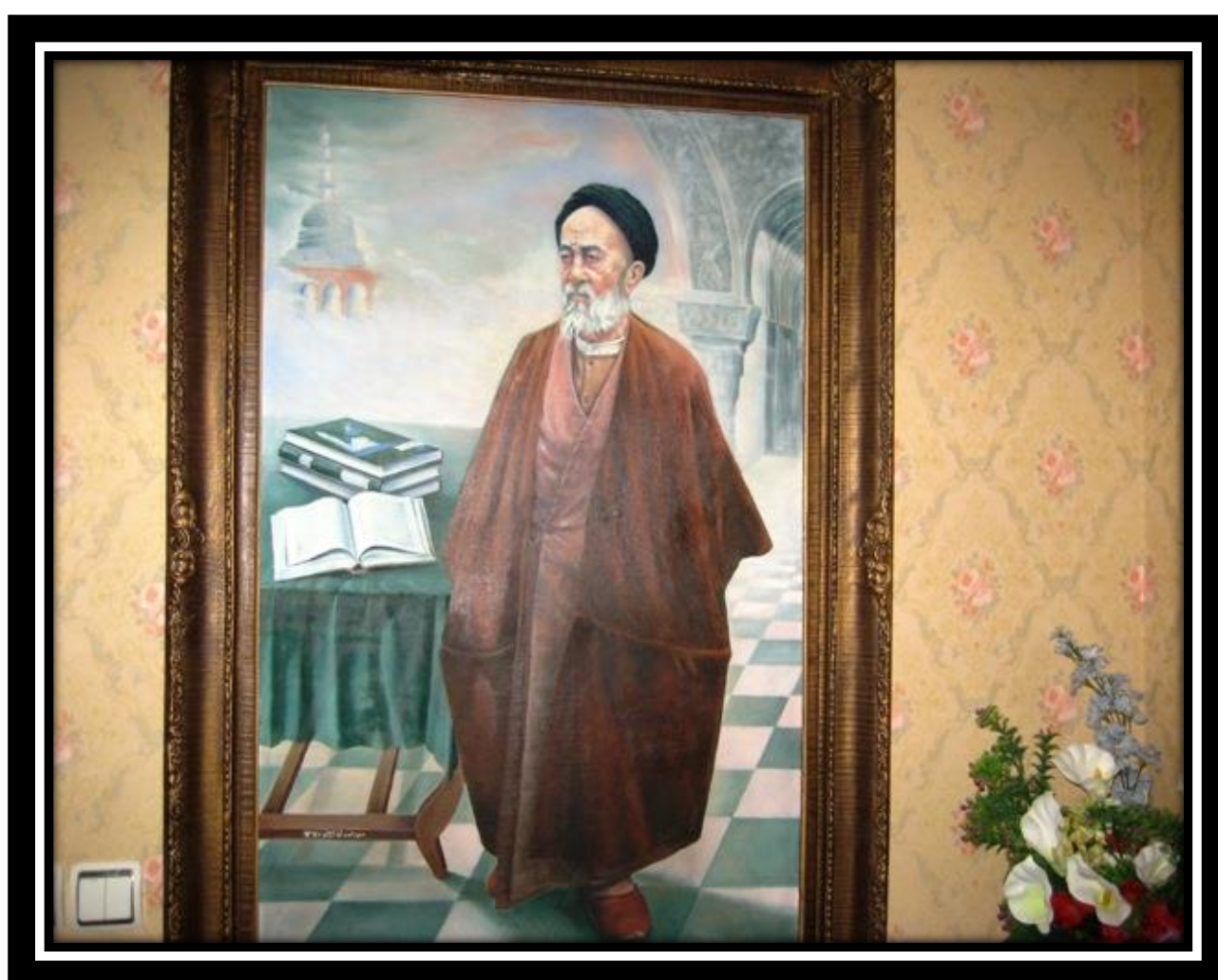


Image of Allameh

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Introduction

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

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

This is an honorable Quran

Preserved in a Hidden Book which

No one can touch it except the purified ones!

A CLASSIFICATION of ALMIZAN

A Preface to Work:

This is a " Reference Book "

Or the "Theological Encyclopedia of the Holy Quran,"

Classified and Summarized from Allameh Tabatabai's most famous Commentary of Quran

"Almizan "

Importance of the work:

"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan... Really, anyone who has this book, I buy it twice as much, let me know...! "

On the website of the **Goodreads** (www.goodreads.com/book/show...) where the people introduce their most interested books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first volume of "The Classification of Almizan,"** along with his favorite books, and wrote the above comment.

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

The Purpose of Classification

The Verses of the Glorious Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Morals, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human; Verses foretelling the life after Resurrection, Paradise, Hell, and so on..., and the Human Final Destination, and his Return to the God Almighty.

These Topics and Rules have all been mentioned and developed throughout the Verses of this Holy Book, during the twenty three years of its descent, according to the conditions of places and time, by the Command of God, with no way to Classification.

It is evident that the Interpretations of Quran, as well as the famous *Commentary of Almizan*, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of the Holy Quran needs to categorize the materials, these classified books have been created and served to comply with that Purpose and Need, which have originally been edited in 22 Volumes on 2007, then expanded to 77 pocket size books on 2012.

Translation of the Classified Commentaries

When the author completed the classification of 77 topics in Farsi language, and after publishing a few early editions of it, in order to generalize such valuable topics to the great number of readers all around the world, used his website "ALMIZANREF.COM" to introduce the Farsi

editions as well as the abridged English translation of the books at his first attempt.

By completion of the English Translation of the **Book One, Two, Fifty-Four, Fifty-Six, and now this volume: Book Three**, the complete Translation of the other volumes are also commenced.

Please refer to **the Editor's Website** www.almizanref.com/

And the following digital libraries:

[https://library.tebyan.net/fa/170080/...](https://library.tebyan.net/fa/170080/)

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

www.tafsirejavan.com/index.php/.../

<https://cafebazaar.ir/.../com.abrar.tafsiremozoueequranvaaghayedva...>

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

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

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 81, and same to His devoted servants all around the world to study these books, and achieve to a deep understanding of the concepts of **the Divine Revelation of Holy Quran and the Muslims Beliefs and Religion**.

Seyyed Mehdi (Habibi) Amin,

TEHRAN.

July 31, 2019 – October 29, 2019.

PART ONE

the

DIVINE

DECREE

Chapter One

THE DIVINE DECREE

The Concept of Decree

« وَ قَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ
لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَ تَعْلُنَّ عُلُوًّا كَبِيرًا! »
(4 / اسراء)

"And We Decreed for the Children of Israel in the Scripture:
Ye verily will work corruption in the earth twice,
and ye will become great tyrants!"
(Holy Quran; Isra: 4)

"Decree" means "Resolving an Affair", either by **Command** or by **Action**, each focusing on two aspects: One **Divine** and the other **Humanly**. Among the **Divine Decrees** in **Command** is what God Said:

"And your Lord Decreed that you shall not serve except Him!" (Isra: 23.)

"And We Decreed for the Children of Israel in the Scripture...!"

And the same is likely the Verse:

"And We Decreed for him that commandment, that the last remnant
of those should be cut off in the morning!" (Hejr: 66.)

The following Verses refer to the "Divine Decree in **Action**":

"God shall Decree justly, and those they call on apart from Him,
shall not decree by any means...!" (Ghafer: 20.)

"Then He Decreed them seven heavens in two Days...!"
(Fossilat: 12.)

In the above Verse the Decree means Initiating and Accomplishing the Creation, like what is in the Phrase: **"Initiator of heavens and earth...!"** (Bagharah: 117.)

About the **"Human Decree in Command,"** is what is Said: **"David decreed in such a way..."**, because the decrees ruled by a Governor is from the category of Command, and about the **"Human Decree in Action"** see the following Verses:

"So when you have performed(Decreed) your rites..." (Baghareh: 200,) and: **"Then let (Decree) them accomplish their needful acts of shaving and cleansing, and let them fulfil their vows and... !"** (Haj: 29.)

(Almizan V. 25, P. 68.)

Concept of Divine Decree

On Creation-Laws & Religious-Laws

« وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ...! »
(13 / اسراء)

**"We have made every person's actions cling to his neck.
On the Day of Judgment, We will bring forth the record of his actions
in the form of a wide open book!"**
(Holy Quran; Isra: 13)

Any Creature and any Event which God does not wish to come into being and their causes and conditions are not accomplished, they remain impending in the same state of possibility and hesitancy between the occurrence and non-occurrence, existence and non-existence, but as soon as God wishes to Grant them the Realization and Provide their causes and conditions, in a way that there would remain nothing except the wait to exist, they exist. This Providence of God and Providing the causes and conditions is the same Determining the one side of the two sides, that is called the **Divine Decree**.

The same validity is running in the issue of Legislation. The Decisive Commandment of God regarding the Religious Issues is also called God's Decree, and wherever the term of Decree is used in the Holy Word of God (The Quran) this fact is evident, whether His Decree in the Genetic and Creation, such as the following Verses:

"When He Decrees a Command, He merely Says to it: 'Be!' and 'it is.'"
(Baqarah: 117.)

"So He Decreed them as seven Heavens...!" (Fusselat: 12.)

"The matter is Decreed about which you did inquire!" (Yusuf: 41.)

"And We Decreed for the Children of Israel in the Scripture: Ye verily will work corruption in the earth twice...!" (Isra: 4,) and other Verses that imply to the Genetic Decrees of God.

Or the Verses that are subject to the Legislative Decrees, such as the Verse:

"Your Lord will judge(Decree) between them on the Day of Resurrection for what they differed in." (Yunus: 93,) and: **"Judgment with justice will be Decreed between them, and it will be said: Praise be to God, Lord of the worlds!"** (Zumer: 75.)

Of course, the Decree in this Verse as well as its preceding Verse is somehow the Genetic Decree and somehow the Legislative Decree.

Therefore the above mentioned Holy Verses signify the validity of these two rational options, and consider the external creatures as the Decrees of God, because of their being the Act of God, as well as Legislative Commandments because of their being the Legislative Acts of God, and any other Commandments of Action which is attributed to Him, has been named as His Decrees, and has signed these two rational optiones.

There are also many other cases where it is interpreted as: **"Judgment or Word,"** that, of course, caused by other considerations. Like the Phrase: **"Know that Judgment will be in His Hands!»** (An'am: 62.)

General and Private Decrees, Executing Order of Decrees

« وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ...! »

(13 / اسراء)

"We have made every person's actions cling to his neck.

On the Day of Judgment, We will bring forth the record of his actions
in the form of a wide open book!"

(Holy Quran; Isra: 13)

Since the Necessity is the determination of one side of the two sides of the Possibility, therefore it is inevitable that the Necessity extended over all Possibilities is itself a Decree of the Almighty God, because the Possibilities have taken this Necessity from their attribution to the Almighty God, and for the sake of that assignment each of them has found existence in its own side, so the Necessity lying over all chains of Possibilities is a General Decree of God, and the Necessity specific for each one of the creatures is the Private Decree of God. Since we already mentioned that the meaning of Decree is the determination of one side of the two sides of Possibility and Hesitancy, so, it turns out that the Decree is one of the God's Attributes, of course, one of His Attributes of Act, not the Attributes of Essence, as we said the creatures are abstracted from His Acts through their attribution to Him as the Final Cause.

Traditions also support this theory:

Imam Sadeq (AS) said: "When God Wills to Originate something, He, first, Predestines it, after its Predestination He issues His Decree, and after issuing His Decree, He **Signs** it to Execute it...!" Imam said to a man of Fatalistic Idea: "O Yunus, do not pay attention to the issue of Fatalism!" Yunus said: I have not paid much attention to the Fatalism, but I say that only something comes to existence that God wills it, and that His Providence belongs to it, He issues His Decree on it, and Predestines it. Imam said: But I do not say so, I say: Nothing will come

to existence unless first the Providence of God belongs to it, then His will, and then His Ordainment, and in fourth stage the God's Decree! Imam added: Do you know what the Providence is? He said: No, Imam said: Making a decision to do something. Do you know what the meaning of God's Will is? He said: No, Imam said: To fulfill it according to His Providence! Then said: Do you know what the meaning of Ordainment is? He said: No, Imam said: The Ordainment of God is Granting the geometry and dimensions of the being to it and determining its length of life. Then Imam said, "When God wants to Originate something first He Wills it, then Predestines it, then Issues His Decree to finish the work, when He Finishes, He Signs and Executes it."

Another Narration by Yunus quoted from Imam Sadeq (AS) that he said: "Nothing will find outward appearance unless it is subjected to the God's Providence, Will, Ordainment, and Decree." The narrator asked then what the Meaning of Providence is? (What is the difference between the Will and the Providence while both of them mean to Wish?) Imam said: Stability and not giving up! He asked: What is the meaning of Ordainment? Imam said: the measurement of its length and width. The man asked: So what does the Decree mean? Imam answered: "If after God's Providence, Will, and Ordainment, He issues His Decree and Signs it, the creature will come to existence, nothing can prohibit its existence."

Someone asked Imam Reza (AS) that: What is the Knowledge of God? He said: First He Knows, then He gets His Providence, then He Wills, then Predestines, then Issues His Decree, and at last stage He Signs it. So the Glorious Allah Signs and Executes something that He has already Issued its Decree, He Issues what He has already Predestined it, and He Ordains what He has already Willed it, so His Providence is accomplished with His Knowledge, His Will with His Providence, His Predestination with His Will, His Decree with His Predestination, and His Signing with His Decree. As a result, His rank of Knowledge precedes His Providence, His Providence in second rank precedes His Will, His Will in third rank precedes His Predestination,

and the Predestination by virtue of His Signing executes the Decree.

So, as long as the Decree of God did not executed by His Signing, remains in the earlier stages of "Bada - due to change in Intent," it is possible God overlooks the creation of what has already been belonged his Knowledge, Providence, Will, and Predestination, and not to create it, but if, by virtue of His Signing it reached to the stage of Decree, there is no possibility of change in Intent.

The order of creation mentioned in these narrative, which considers the Providence followed the Knowledge, the Will followed the Providence, as well as others follow the order of precedence, it is a rational order, since the intellect does not accept the abstraction other than this order to be correct.

(Almizan V. 25, P. 130.)

Priority of God's Will and Decree on His Word and Command

« إِنَّمَا قَوْلُنَا
لِشَيْءٍ إِذَا أَرَدْنَاهُ
أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ! »
(40 / نحل)

**"When We want to bring something into existence,
Our command is: 'Exist!' and it comes into existence!"**

(Holy Quran; Nahl: 40.)

God has named His Command as His "Speech," as He has also called His Command and His Speech as His Judgment and Decree, due to its power, firmness, and unambiguity, and also He named His special Speech, as His "Word."

The creation of God, namely what He imparts the existence to the objects - which is somehow the very Existence of the existing thing - is

His Command, His Speech, and His Word, which the Holy Quran has differently interpreted it in different places, but what the appearance of the interpretations of Quran suggest, the Word of God is His very Speech, in the credit of its specifications and its identity. It becomes clear from this meaning that God's Will and Decree are the same, and in the sense of validity are prior to His Speech and Command. Thus the God Almighty at the first stage Wills something, Issues His Decree, and then Commands it to "Be!" It immediately "Exists!"

(Almizan V. 24, P. 106.)

Mission of Angels in Fulfillment of Divine Decrees

« فَأَلْمَدَبْرَاتِ أَمْرًا ! »

(نازعات: 5)

**"By the Angels, who make plans and
Regulate the affairs of the world!"**

(Holy Quran; Naze'at: 5.)

Angels deal with everything, although everything is surrounded by Causes, and Causes are in conflict with each other on the existence, non-existence, survival, non-survival, and various conditions of a certain creature, so what the God Almighty has Determined about that creature, and has Issued and Signed His Decree, it is the same Decree that the responsible Angel has to devise it on that creature. The Angel speeds up towards it, performs his responsibility assigned him to handle, and in dealing with it outpaces others, then ends the causality of the cause in accord with the relative Divine Decree, as a result, what God Wills it comes to existence.

(Almizan V. 40, P. 16.)

The Decree of Seven Heavens

« فَفَضَّهِنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ ! »

(12 / سجده)

"Then He Decreed Seven Heavens in two Days!"

(Holy Quran; Sajdeh: 12.)

Originally the meaning of "Decree" is to separate a few things from each other. The above Verse tells us that, the Heavens which God faced up towards them, were in form of Smoke, and the actuality of their existence were in vague and non-specific, God Almighty made their affairs distinguished, and made them Seven Heavens in Two Days.

This Verse, together with its preceding Verse, provides a detailed view of the brief overlook mentioned in the following Verse:

**"Have the faithless not regarded that the heavens
and the earth were interwoven and We unravelled them...!"**

(Anbiya: 30.)

(Almizan V. 34, P. 267.)

Chapter Two

DIVINE DECREE, DIVINE JUDGMENT, And BOOK

Concept of Judgment and Divine Judgment

« إِنَّ الْحُكْمَ إِلَّا لِلَّهِ
يَقْضُ الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ ! »
(انعام / 57)

**"Judgement belongs only to Allah;
He expounds the truth and He is the best of judges!"
(Holy Quran; An'am: 57.)**

The root of the word Judgment "HKM - in Arabic," implies the firmness and solidity that exists in everything and its components are protected from decay and division. In short, any creature created by wisdom and has not been disintegrated, its effect is not weak and its power is not broken. This is the comprehensive meaning that all derivatives of this article such as: Judgments, promulgation of laws, consolidation, wisdom, government, and so on, returns to it.

The Commander in what he Commands, the Judge in the Judgment he issues, seems to establish a relation between the Command and the

Judgment, and consolidates the case of Command and the Judgment with that relation, thereby he compensates the weakening that has found a way into it.

This is the meaning that people understand from the term of "Judgment," in nominal affairs, and see it as applicable to genuine and real affairs, and feel that the Genetic matters also since they are attributable to God, and are His Decrees, they also have such strength. If they see the trees grow from the ground and have foliage and fruit, and also if the human seed gradually becomes physically alive and has a sense of movement, then they will judge that all are created by the Command of God and are attributed to His Decree. This is the meaning that man understands from the word of "Judgment," and defines it as proving one thing for another or proving something simultaneous with another.

(Almizan V. 13, P. 181.)

Divine Judgment in Genetic and Legislation System

« إِنَّ الْحُكْمَ إِلَّا لِلَّهِ
يَقْضِي الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ! »
(57 / انعام)

**"Judgement belongs only to Allah;
He expounds the truth and He is the best of judges!"**
(Holy Quran; An'am: 57.)

The Theory of Monotheism, that the Holy Quran has based its Teachings on it, proves the Truth of Effect in the existence world only for the God Almighty, and in various cases describes the attribution of the creatures to the Almighty God as "independent," and in other sense attributed it to others as "dependent and affiliated." For example, the issue of creation is attributed to God in the first sense, in the meantime attributed it in different cases to other things in second sense, as well as it attributed the Knowledge, power, life, providence, sustenance, and

beauty to God, but on the other hand attributes them to non-God, too.

The Judgment, which is also one of the attributes, from this point that it is itself one of the Effects, its meaning of independence belongs solely to God, whether in the Genetic Truths, or in the laws and legislated or credential rules. The Holy Quran has also confirmed this meaning in many Verses, including the following Verses:

"Judgement belongs only to Allah!" (Yussuf: 67.)

"Surely, to Allah belongs the Judgement!" (An'am: 62.)

"All praise belongs to Him in this world and the Hereafter. All judgement belongs to Him!" (Qassass: 70.)

"Allah judges, and there is none who may repeal His judgement!" (Ra'ad: 41.)

The legislated Judgment and one of the Verses that refer to its exclusive attribution to the God Almighty is: **"Judgment belongs to no one but God. He has commanded you to worship nothing but Him. This is the only true religion!" (Yussuf: 40.)** Although this Verse and the appearance of the previous Verses imply that the Judgment is for Allah alone, and no one else is participated with Him, but at the same time, in some cases God has attributed the Judgment, and in particular the legislative Judgment to the non-God, such as the following Verses:

"As judged by two just men from among you!" (Maeda: 95.)

"O, David, We have appointed you as Our deputy on earth so judge among the people with truth!" (Sad: 26.)

In case of His Holy Messenger Says:

"So that you may judge between the people by what Allah has shown you!" (Anbiya: 105.)

"Judge among them by what God has revealed to you!" (Maeda: 48.)

"The Prophets, who had submitted, judged by it!" (Maeda: 44.)

Also the other Verses which, if they are annexed to the first Verses, will conclude that the True Judgment essentially, independently, and at first Priority, belongs only to the Glorious God, and nobody is

independent on it, and if anyone else holds such a position has Granted by the Glorious God, and he is the second-hand, that is why God has called Himself: **"The Supreme Justice-Bestower Judge!"** (Hood: 45,) and: **"The Best of Judges!"** (A'araf:87.) Of course, the same is the necessity and prerequisite for Authenticity, Independence, and Priority.

The Verses that attributed the Judgment to the non-God by the Permission of the God Almighty, as you have seen were specific to the legislative and credential Judgments, and as far as I can remember, in this type of Verses, there is no Verse that renders the Genetic Judgments to non-God.

(Almizan V. 13, P. 182.)

Kinds of Judgments in Quran

« أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ
وَالْحُكْمَ وَالنُّبُوَّةَ...! »
(89 / انعام)

**"They are the ones whom We gave the Book,
the Judgement and the Prophethood!"**
(Holy Quran; An'am: 89.)

The root of the word "judgment," according to what is obtained from its use, is in principle "prohibition," for this reason they have called the Authorities' Rulings as "judgment," by which the employer limits the authority of employee, and to a certain extent restricts his freedom in will and action, limiting his carnal desires. The same is the meaning of judgment in Judicial Decrees, which also forbids both parties of dispute from contention or violation. The same is also the judgment in the sense of "authentication," which prohibits the case from being questioned.

The same sense is in the word of "judgment" in the meaning of

"fortification and rigidity," in which the meaning of "prohibition" also lies, because when something is called "strengthened" that it prevents the discomfort and corruption to enter among its constituents, and forbids a strange agent to influence and become dominant among its components, as stated in the Verse: **"... This is a Book which its Words of Revelation are Decisive and have been expounded by Allah, the Absolute Aware Sovereign!"** (Hood: 1.) In this Verse in one sense the word "Decisive" is used against the "Expounded Details," therefore it did not lose its original meaning, because this rigidity prevents the expounding, which is the same cancellation of the fortification and combination of components. The same meaning is applicable also to the Decisive Verses opposed to the Ambiguous Versus in the Holy Quran.

(Almizan V. 14, P. 77.)

The Judgment and Decree of God in Creation

« أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ
وَ الْحُكْمَ وَ النَّبُوَّةَ...! »
(89 / انعام)

**"They are the ones whom We gave the Book,
the Judgement and the Prophethood!"**
(Holy Quran; An'am: 89.)

When the word "Judgment" is attributed to the God Almighty, if it is in the matter of Genetic and Creation, it gives the literal meaning of God's Creation Decree, which is coincident and concurrent with external reality of a being, such as the Verse: **"Allah judges, and there is none who may repeal His judgment!"** (Ra'ad: 41,) and: **"When He Decrees a Command, He merely Says to it: " Be!" and it is!"** (Baqarah: 117.)

(Almizan V. 14, P. 78.)

God's Judgments and Religious laws

« أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ
وَ الْحُكْمَ وَ النَّبُوءَةَ...! »
(89 / انعام)

**"They are the ones whom We gave the Book,
the Judgement and the Prophethood!"**
(Holy Quran; An'am: 89.)

If the "Judgment" is in the Religious Laws it gives the meaning of the Legislation and Ruler's Judgment, as is in the Verse: **"How can they come to you for judgment when they already have the Torah which contains Allah's Judgment!"** (Maeda: 43,) and: **"But who is better than Allah in judgment?"** (Maeda: 50,) therefore God blames those who gave themselves the right of legislation and Judgment: **"Evil is the judgment that they make!"** (An'am: 136.)

When this word is attributed to the Holy Prophets, it means the Position of Jurisdiction that the God Almighty Grants it to His Holy Prophets, as stated in the Verse: **"So judge between them by what Allah has sent down, and do not follow their desires against the truth that has come to you!"** (Maeda: 48,) and: **"They are the ones whom We gave the Book and the Judgment...!"** (An'am: 89.) Some Verses imply or indicate that the Judgment given to the Prophets is the permit of Legislation, such as the Verse: **"Lord! Grant me Judgment - Legislation Authority - and join me to the Righteous ones!"** (Shuara: 83.)

(Almizan V. 14, P. 79.)

Judgment Among the People

« أُولَٰئِكَ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ وَ الْحُكْمَ وَ النُّبُوَّةَ...! » (89 / انعام)

**"They are the ones whom We gave the Book,
the Judgement and the Prophethood!"**

(Holy Quran; An'am: 89.)

If the "Judgment" is attributed to the non-prophets, it gives the meaning of the Judiciary judgment among the people, such as the Verse:
"The followers of the Gospels [the New Testament,] must judge according to what God has revealed in it!" (Maeda: 47.)

There is another meaning also to the judgment, which is fulfilment of a promise or execution of a Judgment and Law, as is in the Verse:
"And certainly Your Promise is True; and you are The Supreme Justice-Bestower Judge." (Hood: 45.)

(Almizan V. 14, P. 79.)

Decisive Judgment and Decree of God

On the Legislative Laws

« كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ! »
(33 / يونس)

**"Thus the word of your Lord became due against those who
transgress that they shall not have faith!"**

(Holy Quran: Yunes. 33)

According to the appearance of the above Verse the Word that God has Stated about the immoral transgressors, is that these folks do not believe, that is, God has issued the Decisive Judgment about them, and by the requirement of it, the immoral transgressors do not believe while they remain on their sin, and the Divine Guidance does not include them to guide them to Faith, because God has Said:

" Verily, Allah deprives of His Guidance the immoral

transgressorsing people!" (Munafiqoon: 6.)

The meaning of the Phrase: **"Thus the word of your Lord became due against those..."**, is that the Word of God and His Decisive and Definite Judgment has been issued on the immoral transgressors, namely, their being unable to believe has become an Actual Truth, proved and exemplified. Its example is that they gone off of the Right Path and gone astray. This shows that God was not unjust in ordering their being excluded from the guidance and belief, but it is only due to their withdrawal from the Right Path and fall to straying and debauchery, because there is no intermediary between Right and Wrong.

The Verse also implies to the fact that the Essential Issues and the Evident Laws and Judgments running in the System of the Visible Universe, like that: **"There is no intermediate between Right and Wrong,"** and or: **"There is no intermediary between the Guidance and Perdition,"** they have a reference to the Divine Decree, and it is not that these laws has gotten a constant base in the Divine Kingdom, without any Divine Decree.

(Almizan V. 19, P. 91.)

The Judgment And the Book

« وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ! »

(37 / رعد)

**"Thus have We revealed it to be
A judgment of authority in Arabic...!"**
(Holy Quran; Ra'ad: 37.)

Here, the meaning of Judgment is "The Decree and Commandment," since it indicates the position of a Book Descended from the Heaven, such as what God Said in the other Verse: **"And sent down with them the Book with the Truth to judge between men in**

whatever they differed!" (Baqara: 213.) So the Book is, in one point of view the Judgment of God, and in the other point of view a Ruler among the people and this is the real meaning of the Judgment. If God has Descended the Book in Arabic language, the language of the Messenger of Allah, it was because that the running Tradition of God was so, He sent His Messengers having the same language of their own nation.

(Almizan V. 22, P. 292.)

Specified Judgment For Each Era

« وَ مَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ
لِكُلِّ أَجَلٍ كِتَابٌ !
(رعد / 38)

**"...It was not for a Messenger to come with any sign except by
God's leave, for every time there is a Book!"**

(Holy Quran; Ra'ad: 38.)

The meaning for the Phrase: **"For every time there is a Book,"** is that for each era of the history there is a specified Judgment issued for the people of that time, and this also refers to the same exception: **"Except by God's leave,"** and the issue of God's Running Tradition and His Predestinations were pointed out. So He is the Almighty God, Who descends whatever He Wills and Permits what He Desires, but He does not Descend at any time, does not Descend any Sign, and does not Permit it, since for each era there is a Book, which God has Written, and nothing will happen except what He has Written in that Book.

(Almizan V. 22, P. 294.)

Fixed Principle, Judgment of Fade and Proof, Change of Book in Specified Times

« يَمْحُو اللَّهُ مَا يَشَاءُ وَ يُثْبِتُ
وَ عِنْدَهُ أُمُّ الْكِتَابِ! »
(39 / رعد)

**"Allah effaces whatever He wishes
and confirms whatever He wishes
and with Him is the Mother Book!"**
(Holy Quran; Ra'ad: 39.)

The above Phrase is connected on the one hand with the Phrase: **"For every time there is a Book!"** (Ra'ad: 38,) and on the other hand with the captioned Phrase: **"And with Him is the Mother Book,"** which has emerged in the sense that it is meant to Fade the Book and Prove it at certain times. Therefore, it is a book that Allah has Proven it for a certain era, if He Wills He Fades it at the later times and Proves another book, thus the Glorious God Proves a Book and Fades other Book incessantly.

Therefore, if we consider the Contents of the Book to be Signs, Miracles, and Representers of the Divine Names and Attributes, and consider that the existence of everything is a Sign of God, then it is correct to say that God is always, at every moment, and everlasting engaged in Fading a Sign and Proving another Sign. So when God Said: **"Allah effaces whatever He wishes and confirms whatever He wishes,"** this means: For each time there is a specified Book, so the Books will be different in accord with the different times, because if the Allah Almighty Wills He Possesses in a Book, Fades it, and Proves another Book to displace it. Therefore the difference between the books is due to the Divine Possessions not from their own side that whenever they have a book it would be unchangeable, but it is the Glorified God

Who changes it, and Proving another book in its place.

The meaning of the Phrase: **"And with Him is the Mother Book,"** means that with God is the Principle of the Book and its root, because the word "Mother" means the principle and base of everything that has been originated from it and will return to it.

The above Phrase repels the illusion that may come to anyone's mind, and reveals the truth. The fact is that the change of Book, Fading and Proving it, changing the Judgments written in it and the Decrees mentioned therein, it is likely to cause this illusion in one's mind that: The events and affairs of the universe also have no decisive position with the God Almighty, His Judgment is also subject to the external causes, like us, the human beings and other conscious creatures; or may cause this illusion that the Divine Judgments are originally not determinative, neither has He an Identity in Essence, nor something effects His Identity from outside.

As the owners of the simple minds may have such illusion that the God Almighty, Who is the Absolute Possessor, His Sovereignty is Absolute, He does whatever He Wishes with absolute freedom without any reservation, without any order or system, therefore no one can imagine that there is a fixed and systematic form for His Actions and Judgments. But God rejects such illusions and Says: **"The Word [of Judgment] is unalterable with Me!"** (Qaf: 29,) and also Says: **"And everything is by [precise] measure with Him!"** (Ra'ad: 8.) Since there seemed to be such an illusion, God has repelled the illusion by the captioned Phrase, Saying: **"... With Him is the Mother Book,"** which is the Principle and the Root of all Books, a Constant Fact that the books of "Fade and Prove" all return to it near the God Almighty, and this Principle never accepts any change or fade and prove like those branches.

In short, the context of the Verse is that the Almighty God has a Book, a Judgment, and a Decree for each part or era of time, He Fades whichever of them He Wills, and Proves whichever of them He Wills, that is to say, He alters His Decree that He has already issued for a

specific period of time, and at another time He issues another Decree to replace it, but at the same time there is always a Decree for all the times, which is unchangeable and without being subject to Fade and Prove, and this Irrevocable Decree is the main Principle that all other Decrees originate from it, and their Fade and Prove also are in accordance with its necessity.

(Almizan V. 22, P. 294.)

Judgment of Changeable Events, and the Changeable and Fixed Aspects of Things

«يَمْحُو اللَّهُ مَا يَشَاءُ وَ يُثْبِتُ

وَ عِنْدَهُ أُمُّ الْكِتَابِ!»

(39 / رعد)

**"Allah effaces whatever He wishes
and confirms whatever He wishes
and with Him is the Mother Book!"**

(Holy Quran; Ra'ad: 39.)

This Verse clarifies some points:

First: That the Judgment of 'Fade and Prove' is a universal Judgment, that is, all events which are limited to the time and the appointed term, in other words, all the beings in the heavens and the earth and between those two are included in the above Judgment, as God Said:

**"We did not create the heavens and the earth,
and everything between them
except with Truth, and for an appointed term!"**

(Ahqaf: 3.)

Second: That the Almighty God has a Fixed Decree and Ordainment in all things, which is not changeable. This proves the corruption of the opinion of those who believe that every Decrees of God is subject

to change, for which they have argued the different narrations and prayers which imply that the prayer and alms repel the bad destinies; but they must know that this relates only to the uncertain destinies, which we also do not deny it.

Third: That the Decree has two aspects: One changeable and the other unchangeable.

(Almizan V. 22, P. 297.)

The Executive Power of the Divine Command

« وَاللَّهُ يَحْكُمُ
لَا مُعَقِّبَ لِحُكْمِهِ
وَهُوَ سَرِيعُ الْحِسَابِ! »
(41 / رعد)

**"Allah judges, and there is none who may repeal His judgement,
and He is swift at reckoning!"**

(Holy Quran; Ra'ad: 41.)

The Purpose of the above Verse is to indicate that the Dominance is always by God, He is the One, Who Judges, and no one's judgment can influence over God's Judgment, therefore it never could prevent His Judgment. Indeed, God computes every action as swift as it happens, with no interval that others can disturb or possess on it.

Thus the Phrase: **"Allah Judges,"** in this Verse, has the same meaning as in the Phrase: **"Are they the dominating Power, or are We?"**

(Anbiya: 44.)

(Almizan V. 22, P. 300.)

Follow of Human Judgment from the Divine Judgment

« يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ! »
(1 / حجرات)

**"O you who believe,
do not place your opinion above that of God and His messenger!"**
(Holy Quran; Hujraat: 1.)

This Verse advises the Believers do not issue any Judgment where there is a Judgment from God or His Holy Messenger, namely, instructs them do not issue any Judgment except the Judgment received through the God and His Messenger. This is a fact with which one should qualify himself to be the follower and obedient to the Judgment of God and His Messenger.

But since doing something or giving it up cannot take place without a Judgment, as well as one's will or decision to do or not to do something depends on a judgment, as a result, we can say that a Believer not only should obey God's Judgment in his doing or not doing but also in his will and decision. The instruction in the above Verse not only prohibits us to act on a word that we have not received from God or His Messenger, at the same time, prohibits us to do or not to do an action we did not receive its Judgment from God or His Messenger, as well as forbids us to will and decide on a work that we have not heard the Judgment of that will or decision from God or His Holy Messenger, as a result, the meaning of this Verse will be the same as the Holy Verse:

**"...Rather they are His honoured servants!
They do not venture to speak ahead of Him, and they act by His
Command!"** (Anbiya: 26-27.)

This Verse concerns the Angels, that they do not exceed the Word of God, they always act upon God's Command. The Obedience that the

captioned Verse invites to: "...Do not place your opinion above that of God and His Messenger," is the same Entering in the Guardianship of God, staying in the position of servitude, and moving in that course, so that the servant makes his will in the stage of legislation subject to the Will and Providence of God, as is his will in the stage of Genetic dependent on the Will of God, as God Says:

"And you do not wish except what Allah Wishes!" (Dahr: 30.)

"And Allah is the Guardian of the Believers!" (Ale-Imran: 68.)

"And Allah is the Guardian and The Protector of the Pious!" (Jathiya: 19.)

(Almizan V.36, P. 168.)

Judgment, and the

Ownership and Guardianship of Judgment

« وَ مَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ
فَحُكُّهُ إِلَى اللَّهِ! »
(10 / شوری)

**"And anything you dispute in,
then its judgment shall be taken to God!"**
(Holy Quran; Shura: 10.)

The above Phrase is a Proof to the Monopoly of God's Guardianship. We should know that basically the meaning of Judgment of a Ruler between two hostile persons is to consolidate the Judgment, and to stabilize the Truth that has become distressed between those two persons because of their dispute in deny and proof.

The dispute occurs sometime in the Belief, such as one believes in the Oneness of God but other believes in polytheism. Sometimes the dispute appears in the Action, like as difference in the life affairs and living matters. Therefore, in instance the Judgment and the Decree give

the same sense, though they give different sense on the Concept

Judgment when fulfills that the Ruler through a kind of ownership possesses the authority of judgment and guardianship, even though the two hostile parties have submitted this ownership, as if two hostile persons request a third party to judge between them with a provision that they will accept his judgment whatever it may be. In this example, the two hostile parties have set the third party as the owner of Judgment, and in advance they have submitted and accepted his judgment, so that he could issue his judgment upon his opinion freely. Thus that third person becomes their Guardian in this Judgment.

The Almighty God is the Owner of the whole universe, and there is no other Owner except Him, since every creature is dependent to Him in his existence and his effects, as a result He is the Real Owner of Judgment and Decree:

"Everything is to perish except His Face. All judgement belongs to Him, and to Him you will be brought back!" (Qasas: 88.)

"Indeed Allah Judges whatever He desires!" (Maeda: 1.)

"The Truth is from your Lord...!" (Baqara: 147.)

God's Judgment is in two ways, one is the Genetic Judgment, that is, to set the emerge of Effects after the Causes, and when the creature is among the many causes disputed on it, to set that creature upon a cause that its causality is more complete than other causes: **"The Judgment belongs to none but Allah!"** (Yusuf: 67,) which the "Judgment" in this Phrase is a Genetic Judgment.

The other kind of Judgment is the Legislative Judgment, such as the duties which are in the Divine Religion on the Beliefs and Instructions: **"The Divine Judgment is for Allah only. He has Commanded that you worship none but Him: This [Monotheism] is the Lasting and Right Religion!"** (Yusuf: 40.)

There is a third kind of Judgment, which may be regarded as one of the two cases, namely, it is the Judgment which the Glorious God will

execute it on the Day of Resurrection among His servants on what they have disputed on, and it is that on that day God will manifest the Truth and will emerge it, so that all the people of the Resurrection can see the Truth, and observe it with certainty, those who were in the world the men of Truth, will rescue in the shadow of the emergence of the Right, and take advantage of their salvation, but those who did strive against the Truth in the world to fall in misery for the sake of their arrogance and the effects of their arrogance.

(Almizan V.35, P. 36.)

Judgment, and Philosophy of Law and Legislation

« وَ مَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ
فَحُكْمُهُ إِلَى اللَّهِ! »
(10 / شوری)

**"And anything you dispute in,
then its judgment shall be taken to God!"**
(Holy Quran; Shura: 10.)

The dispute of people in their Beliefs and Deeds is a Legislative dispute; therefore to settle it they need the Legislative Judgment. Essentially if there were no dispute there would not be the law: **"At the beginning, people were one Nation; then Allah sent Messengers as Givers of glad-tidings and Warners; and sent down with them the Book with the Truth to judge between men in whatever they differed. But those to whom the Scripture was given, after clear proofs had come to them, they differed, out of envy and aggression among themselves. Then Allah by His Will guided those who believed the Truth about which there was dispute. And Allah does Guide, those whom He Wills, to the Straight Path!"** (Baqara: 213.) Thus it became clear

that the Authority of Law-making and issuing the Legislative Judgment belongs merely to the Glorious God, and He is the Only Guardian in this Judgment. Therefore it is obligatory that the people to adopt Him as their Sole Guardian, to worship Him, and believe in the Religion and what He has Descended.

The Guardian who is worth to be worshiped, and to accept His Religion, should be One, Who can Resolve the dispute found among His worshipers, and Rectify what is corrupted by their community, and lead them by Law to the prosperity of permanent life, the Law which is the same Religion that He establishes among them. So, such a Guardian is solely the Glorious God, and He is the same Guardian that they should admit Him as their Guardian, not any other one!

(Almizan V.35, P. 38.)

Judgment of God after Sending the Messengers

« وَ لِكُلِّ أُمَّةٍ رَسُولٌ
فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ...! »
(47 / يونس)

**"And for every people was appointed a Messenger
and when their Messenger comes and proclaims his Mission,
the matter between them will be Judged based on his testimony; and
they will not be dealt with unjustly!"**

(Holy Quran; Yunus: 47.)

If we analyze the Decree of God it takes two aspects: One is that every nation has a Messenger who carries the Mission of God and propagates it. The other is that when the Messenger came and delivered the Message of God to the people, the people were divided, some

affirmed it and some denied. This is where the God Almighty rules His Judgment among them, without anyone to be treated unjustly.

(Almizan V.19, P. 121.)

The Book of "Sijjin" for The Vicious Sinners

« كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ
وَمَا أَدْرَاكَ مَا سِجِّينٌ كِتَابٌ مَرْفُومٌ! »
(مطففين / 7)

**"Nay, [they do not believe in such a Day] whereas verily, the Record
of the Deeds of the wicked sinners is preserved in Sijjin!**

And what will make you know what Sijjin is?

A written Record of the wrongdoers' Deeds!"

(Holy Quran; Mutaaffifin: 7.)

"Sijjin" is meant to be the lowest of lowness, or the double inferiority and being imprisoned in such a low-lying prison - the Book of vicious sinners is in a prison, nobody can release from it when falls in. The word "Book" here means something inscribed but not on the letter, not writing by pen, it is the Decisive Decree of God. The meaning of the Book of the vicious sinners is the Destiny that God has Destined for them, and that is the punishment proven by God's Inevitable Decree.

So the result of the Verse is that what the God Almighty has ordained and prepared by His Inevitable Decree for the vicious sinners is in "Sijjin" which is a prison under the prisons, so that if one falls therein he will suffer there forever or for a long enough time. Thus the "Sijjin" is a comprehensive Book within it many fates has been written, including the book and the fate of the vicious sinners.

The Phrase: **"Woe on that Day to the deniers!"** (Mutaaffifin: 10,) is a

curse on the vicious sinners and is the news of their death, in which God has called them as deniers: **"Those who denied the Day of Recompense! And none will deny it except every transgressing sinful!"**

(Mutaffifin: 11-12.) The word: "Transgressing sinful," means one who has violated the servitude limits and has many sins so that his sins are piled high and completely drowned him in lust. It is clear that the only obstacle that prevents man from sin is believe in the Resurrection Day and the punishment, but one who is immersed in lust and his heart filled with the love of sin he is unwilling to observe any barrier to sin, including the issue of Resurrection. The consequence of excessive sin will lead him to deny the Resurrection and the punishment altogether.

"No indeed! Rather their hearts have been sullied by what they have been earning!" (Mutaffifin: 14.) - Sins like the rust and dust plastered the light of their hearts and blinded their hearts to recognize the good and evil - The rust that covered their hearts caused the sins to block the way to their recognizing the Truth as it is.

This Verse has clarified three points:

First - The ugly deeds give a feature to the self, which changes the human self to that visage.

Second - That these features and figures prevent the human self from understanding the Truth and Reality by blocking between it and understanding the Truth.

Third - That the human self has a candor and purity based on its primitive nature, with which he understands the Right as it is, and distinguish it from falsehood, as well as the Virtue from Vice:

**" By the Self and Him who fashioned it!
And inspired it with discernment between its virtues and vices!"**

(Shams: 7-8.)

"Surely on the Resurrection Day, they will be deprived from Meeting their Lord!" (Mutaffifin: 15.) The meaning of their being deprived

from their Lord in the Day of Judgment is their deprivation from the Bounty of Nearness and Position of their Lord. Their being deprived does not mean that they are deprived from the knowledge of God, because on the Day of Judgment all veils will be removed, that is, all the external causes which were barrier in the world between God and the people were be removed, as a result, all the creatures will find a full and complete knowledge to the Almighty God:

**"Whose is the Dominion of the Existence On that Day?
It does belong to Allah,
the One yet the Dominant over all things and beings!"**

(Ghafir: 16.)

(Almizan V.40, P. 116.)

Book of "Illiyyin," Divine Decree On the Nearest to God

« كَلَّا إِنَّ الْأَبْرَارَ لَفِي عَلِّيَيْنَ
وَمَا أَدْرِيكَ مَا عَلِّيُونَ
كِتَابٌ مَرْفُوعٌ
يَشْهَدُهُ الْمُقَرَّبُونَ ! »
(21-18 مطففين)

**"But, the Record of the Pious is preserved in Illiyyin!
And what will make you know what Illiyyin is?
A written Record of the Deeds of The Righteous,
To which bear witness those who are Nearest to Allah!"**

(Holy Quran; Mutaaffifin: 18-28.)

The word "Illiyyun" means the Highness over Highness or a double high altitude which corresponds to the highest degrees and positions of the Nearest to God. The meaning of the Verse is: What is Ordained and Decreed for the Pious that is the reward of their good deeds will be in the "Illiyyun!" Do you, the Prophet, know that what the "Illiyyun" is? It is

a written Command and a Decisive Decree, certain, judged, definite, and with no ambiguity!

"To which bear witness those who are Nearest to Allah," means that the Nearest to God see the "Illiyun" by the presentation of the God Almighty!

(Almizan V.40, P. 122.)

Chapter Three

DIVINE DECREE AND HUMAN FREE WILL

The Divine Decree, Predestination, And Human Free Will

« هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ! »
(6 / آل عمران)

"It is God who shapes you in the wombs as He wills!"
(Holy Quran; Ale-Imran: 6.)

The Glorious God has Ordained the creation system of the world so that it leads to the human free will, the same will that with which one can pursue the path of bliss, faith, and obedience, or by means of which one can chose the way of blasphemy and sinfulness. It is clear that giving this authority to man is to fulfill the issue of examination, so that whosoever wills to go the way of faith, and whosoever wills to go the way of disbelief, yet both groups do not go except whatsoever God has Willed, and His Providence has been Determined.

So, all beings in the universe, even the "Belief and disbelief," of the people, are under the Predestination of His Lordship. "The Predes-tination" is the same order that God Almighty has placed on the objects and creatures of the universe so that everything can easily follow the

way of its original destination that the practical organization of its existence allows. The Glorious God through His Perfect Power has Bestowed the very formation to everything that it pursues in its own special course.

So in any case God is Victorious and He Dominates the creatures with His Will and Providence, but the poor man thinks that his own will and providence is original and he possesses in the world by his own will. He imagines that through his will he can break the connected order of the existence and overcome the Divine Predestination! Yet all of them are in the field of His Predestination.

The main purpose of the Phrase: "**It is God who shapes you in the wombs as He wills,**" is to make it clear to the people that it is only God Who has arranged your existential components in the beginning of the Formation so that it leads to His Providence at the end. Of course, the Will and Providence is not necessarily unchangeable.

The other point of this section is to draw the attention of the Believers to this fact: That your Belief is also like the disbelief of the disbelievers under the Predestination of Allah, so that to make them rejoiced by the Mercy that God has on the Faithful Believers, and to give comfort to their hearts that God will revenge from the disbelievers, whose disbelief and disobedience annoyed them.

(Almizan V.5, P. 22.)

Predestination, Decree, And Role of Human Free Will

« مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ
إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ...! »
(حديد / 22)

"No disaster befalls on the earth and on your Selves

**but has been inscribed before in the Preserved Book,
before We bring it into existence...!"**

(Holy Quran; Hadid: 22.)

This Verse invites the people to turn away from the unhappiness and happiness, since what is coming to them its Decree has already been issued, it was not possible not to come, and what does not come to them, it was ordained no to come. All the Events is documented to the Pre-ordained Decrees, therefore there is no meaning for a regret in achieving nothing, and no happiness in achieving it, and this vain a notion does not deserve the one who believes in God and admits that everything is in the Authority of God.

Some people imagine that belief in Pre-ordained Decree invalids the regulations of this world which is the world of free will, and disrupts its natural system. They claim that if it is correct to ascribe the adoption of patience and stability, the abandonment of the regret and happiness to the Pre-ordained Decree, and in short, if we ascribe all the matters to the written decrees in a preserved tablet, and whatever is to happen will happen, it should be correct that no one needs to seek for his livelihood, do nothing in pursuit of any perfection, and refrain from committing any immoral tricks, but when asked him why he has turned his hand from pursuing education, perfection, livelihood, moral refinements, or defending the Right and opposing the wrong? He says: "All that must be done is done, since the happenings are written on a preserved tablet!" In such a case it is clear what will happen to the world, and how all perfections of existence will become null and void.

In response we say: Human actions are one of the components of the causes of events, and it is clear that as every effect in its appearance needs its cause, it needs also the components of its cause. So if one says, for example: (Whether the Divine Decree issued to remove my hunger or not, in other word, if God has either Predestined my belly to be fed today, or not, then what is the effect of eating, chewing, and swallowing the food?) Such expression is quite wrong! Because assuming to be full,

is the assumption of its cause, and if its cause has a thousand components, only one part of it is my free will to eat, so if I don't take the food, don't eat it, and don't swallow it, the cause of my feeling full will not be fulfilled, even though the other nine hundred and ninety nine components of it to be fulfilled. Thus it is a mistake that one assumes only one effect of effects, but in the meantime discards its cause, and or a component of components of its cause.

So it is not correct that man considers his Free Will null and void, even though the base of worldly life, and its happiness and misery is on the Free Will, and Free Will is one of the components of the causes of the events appears pursuant the human actions, or the status and properties resulted from the human actions.

(Almizan V.2, P. 267.)

The Limit of Human Free Will, and The Divine Decree and Destiny

« مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ
إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا...! »
(22 / حديد)

**"No disaster befalls on the earth and on your selves
but has been inscribed before in the Preserved Book,
before We bring it into existence...!"**

(Holy Quran; Hadid: 22.)

Following the foregoing issue we should say that, it is not also correct that one regards his authority as the sole and final cause of events, and to attribute any event related to himself solely to himself and his authority, and do not consider none of the components of the universe, and the God Almighty at the top, having any effect on that event, because such a mindset is the source of many evil traits, such as

arrogance, pride, stinginess, excitement, regret, sorrow, and the like.

(He says it was me who did this, and it was me who left it, and as a result of saying so, he may be trapped in his arrogance, or he would hurt others, or it would be same as Qarun to keep any donation of his wealth, because he does not know that earning the wealth has thousands of conditions, which none of which he has at his disposal, if God Almighty did not provide those causes and conditions, his authority alone could do nothing.)

(He also says that if I had done so, I would not have suffered the loss, or didn't lose such a profit, while he, the ignorant, does not know that the earning a profit, recovering from a deadly disease, or living a blissful life which he considers as his profit or recovery, are documented for a thousand upon thousands of causes, that the absence of which means death and loss, the absence of any one of those thousands of causes is sufficient for a loss or death, even though he has his own authority, in addition that his own authority also is documented for a lot of causes, none of which is at his disposal, because we all know that the authority of the human being is not his own choose, because I can do something on my own will or not, but I can no longer, on my own free will, own the authority or not!)

After you understand the above fact and this Quranic Truth that God has taught us, if you look carefully at the Holy Verses in this regard, you will find that the Holy Quran refers in case of some creatures to the Decisive Decree and the Preserved Book, not in case of all.

(Almizan V.2, P. 269.)

Definite Boundary between the Divine Decree and Human Will

« مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ
إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا...! »
(22 / حدید)

**"No disaster befalls on the earth and on your selves
but has been inscribed before in the Preserved Book,
before We bring it into existence...!"**

(Holy Quran; Hadid: 22.)

The Holy Quran has ascribed some of the creatures to the Decisive Decree and Preserved Book, not all of them. Quran attributes those actions, situations, and properties to the Decisive Decree and Predestination that they do not invalidate the Judgment of free will, but that which contradicts the judgment of free will the Holy Quran refuses it and ascribes it to the authority of the human beings themselves, like what God States in the Verse:

**"When they commit an indecency, they say:
We found our fathers practising it, and Allah has enjoined it upon us.
Say: Indeed Allah does not enjoin indecencies.
Do you attribute to Allah what you do not know?"**

(A'araf: 28.)

As you see, the disbelievers attributed their own indecent act to the God Almighty, and God denied this attribution.

God has ascribed those actions, situations, and properties to His Decree and Predestination that if He did not attribute them to His Decree, His servants went astray and imagined their authority as the final cause in effect, and independent of God, therefore He did so to lead the human beings to the straight Path, the Path that will not lead its wayfarers into mistake, the Straight Path that considers the human being neither of full authority and independent of God and of His decree, nor

the Decree of God is full in force and the authority of human is not in force, but both the Decree of God is in force and the authority of man, in the way that we already mentioned.

With this Guidance, the evils of attributes that derive from the attribution of events to Decree are removed from human beings, so that they can no longer be happy with what they can gain, and consider the Decree of God as nothing at all, and not to feel sorry for what they have lost and consider themselves as nothing at all.

(Almizan V.2, P. 270.)

Certainty of Decree, and Human Free Will in his Voluntary Acts

« قَالُوا سُبْحَانَكَ!
مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ
وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ
وَكَانُوا قَوْمًا بُورًا! »
(18 / فرقان)

**"They will reply: Lord, You alone deserve all glory!
We were not supposed to choose any guardian other than you.
Since you have been benevolent to these people
and their fathers, they forgot Your guidance and,
thus became subject to perdition!"**
(Holy Quran; Furqan: 18.)

In expressing the above Verse, some commentators have made mistake and commented that the main reason for the straying of the people subject to this Verse was their inherent misery, and their misery was by the Decisive Decree of God and His Predestination, therefore the real misleading of those people caused by the God Almighty, and if God has attributed it to the disbelievers observed the common decencies.

Such an interpretation is incorrect because attributing the misery to the essence of things contradicts the fact that all men of reason accept it

by their common sense, that other causes like the education, training are effective; the sensation and experiment confirm this judgment of wisdom; as well as this attribution is in contradiction both with determinism and with free will.

These interpreters have also been confused in the meaning of Decree with its belonging, because the Certainty of Decree does not cause its belonging action to give up its freedom and becomes compulsory, because the action on which the Decree is judged, it is judged by its limit, and its limit is that the action will be done by the free will of the doer of the action, in short, the Decree issued that the named action has to be done by the free will of its doer; the same it emphasizes the authority of its issuance, it emphasizes also the authority of its free will, not rejecting the attribute of its freedom.

(Almizan V.29, P. 275.)

Coordination of Divine Decree with The Power of Choice

« قَالَ النَّارُ مَثْوِيكُمْ خَالِدِينَ فِيهَا
إِلَّا مَا شَاءَ اللَّهُ ! »
(128 / انعام)

**"...They will be told that their dwelling will be fire,
wherein they will live forever
unless God wills it to be otherwise!"
(Holy Quran;An'am: 128.)**

The above Verse and the Verses before and after it interpret that the guardianship which some oppressors have over his fellowman with the permission of God, such as the guardianship of the devils over the infidels, is not an oppression by God, because the oppressors themselves and the unbelievers will soon confess in the Resurrection Day that if they were sinned or worshipped partners for God, it was at their own

wrong discretion; and they had heard the Divine Call and Warning of God regarding the doom of the Resurrection, but by own wrong choice became proud of the life of the world and led the way to oppression. Indeed, the oppressors will never achieve the salvation.

The fact that the Divine Decree goes along with disbelief and oppression does not matter that their disbelief and oppression to be attributed to their own selves, neither does the Divine Decree disagree with the power of choice that is the means of retribution and punishment, nor the human free will that is the means of his happiness and misery disagree with the Divine Decree, because the Divine Decree has been issued in the way that they obey their guardians from the devils at their own will, not they obey them without having the power of choice or lack of it, so that one may say that God or their devils compelled them to chose the path of misery, disbelief, and committing sins, but the God Almighty is the Absolute Rich, He needs nothing which is in their possession to cause Him to oppress them, indeed God has created them by means of His Mercy, and recommended them to take advantage of His Mercy, but they followed the path of cruelty and made themselves deprived of salvation.

(Almizan V.14, P. 222.)

Imposing Divine Decree in Human Voluntary Acts

« تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ! » (1 / لهب)

**"May perish both hands of Abu Lahab,
And may perish he, himself!"**
(Holy Quran; Lahab: 1.)

Attribution of the Certain Divine Decree on an action of the human voluntary acts does not invalidate the will of man, since it is assumed that the Divine Will - as well as the Act of God – has been appertained

to the voluntary action of man, because it is a human action, namely, it is Optional action. (Since the difference between the human action and any other natural beings' action is that the human action is Optional, but the action of other beings is Natural,) and if man's action, or say, Abu Lahab's action, is not issued by his own will, it causes the Will of God to be violated from its purpose, and this is impossible, and when doing an action which belongs to the Certain Decree becomes optional, forsaking it also becomes optional, However, that forsaking will not happen. (Be careful!)

So it is clear that Abu-Lahab could have believed and rescued from fire of hell, a fire that would have been definitive if he had disbelieved, and its Decree had been issued.

The same are all the Verses that are revealed about the unbelievers of Quraysh, and announce that they will not believe: **"Those who deny your message will not believe whether you warn them or not!"** (Baqarah: 6.) Such is the Verses that refer to the sealing the hearts. None of those Verses and these Verses requires Determinism.

(Almizan V.40, P. 442.)

Chapter Four

DIVINE DECREES

Issued on

HUMAN CREATION

Decrees Issued at the

Outset of the Creation of Adam

There are two types of Decrees that have been determined from the Glorified Presence of God in the beginning of human creation, and the Holy Quran has narrated them: They are in two categories: One the main Decrees and the other the minors. The ten main Decrees are:

- 1- That Ordered the Satan: **"Get out of the garden; you are rejected!"** (Hejr: 34.)
- 2- That Ordered the Satan again: **"And will be subjected to condemnation until the Day of Judgment!"** (Hejr: 35.)
- 3- That Answered the Satan: **"Your request is granted! For an appointed time!"** (Hejr: 37-38.)
- 4- That Announced the Satan: **"And you have no authority over My servants...!"** (Hejr: 42.)
- 5- That following above Phrase Said: **"...Except the erring ones who follow you!"** (Hejr: 42.)
- 6- That Warned the Satan: **"Hell is the promised place for them all!"** (Hejr: 43.)
- 7- That Announced Adam: **"Descend, you are each other's ene-**

mies!" (Baqarah: 36.)

8- That continued to Announce Adam: **"...On the earth shall be your abode and sustenance for a time!"** (Baqarah: 36.)

9- That Ordered Adam: **"We ordered them all to get out of the garden and told them that when Our guidance came to them, those who would follow it would have neither fear nor grief!"** (Baqarah: 38.)

10- And that Warned the human kind: **"But those who would deny the Truth and reject Our revelations would be the companions of the Fire in which they would live forever!"** (Baqarah: 39.)

The subordinate Decrees that are related to the above principles are the ones that the knowlwdged thinkers will reflect on it.

(Almizan V.23, P. 254.)

General Law

Declared on First Day

« إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ! »

(96 / يونس)

"Those about whom the Word of your Lord has been Ordained, will not have faith!"

(Holy Quran; Yunus: 96.)

The Divine Word that came to the rejecters of the revelations of God is the same General Law that God proclaimed in the first day to Adam and his wife and their offspring after them, Saying: **"We ordered them all to get out of the garden ... but those who would deny the Truth and reject Our Revelations would be the companions of the Fire in which they would live forever!"** (Baqarah: 38-39.)

God, in the statement of the cause of the doomed loser, who rejected the Truth, has Said: "Those about whom the word of your Lord has been ordained..." This is the issue that God has referred to, since

those whom about hem the Word of doom has been Ordained and God's Judgment has become due: "Will not have Faith," are the losers. Because they have lost the asset of their happiness that was, Faith, and have been deprived of the Faith and its Blessings in this world and in the hereafter. Since this issue has been Ordained for them that they will not accept the Faith, therefore, they have no way towards the Faith, (even though they see all painful signs,) but at such a case, they will find no use in emergency faith.

God has repeated this statement in His Word and has always cited loss and unbelief following it:

**"The Word has certainly become due against most of them,
so they will not have faith!" (Yassin: 7.)**

**"So that anyone who is alive may be warned,
and that the Word may come due against the faithless!"
(Yassin: 70.)**

**"And the Word became due against them,
as it did against the nations that passed away before them
of jinn and humans. They were indeed losers!"
(Fusselat: 25.)**

It becomes clear from these Verses that, first: the contradiction with the Truth and the denial of God's Revelations will actualize the Word of eternal torment for human being. Secondly, the chief happiness of human life is Faith. And thirdly, every human being will inevitably believe. It is either the faith that is accepted and it leads to the bliss of life in the world and the hereafter, or it is the urgent faith in the sight of the torment, which is not accepted.

(Almizan V.19, P. 201.)

Guidance and Misguidance,

Decree Issued at Creation of Man

« ... كَمَا بَدَأَكُمْ تَعُودُونَ،

فَرِيقًا هَدَى

وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ! »

(29 و 30 / اعراف)

**"As He brought you into Being,
so you shall return to Him too!
A group He has guided
and a group have deserved misguidance!"**
(Holy Quran; A'araf: 29-30.)

In this Verse, the Phrase: **"Brought you into being,"** refers to the beginning of the creation of humankind, which was told in the first story of the creation of man, including that after God had damned the Iblis told him: **"Be gone hence, blameful, banished! Whoever of them follows you; I will surely fill hell with you all!"** (Arafat: 18.) In this Promise God divided human beings into two groups: One who followed the straight Path, and other who lost the Right Path. This was one of the first attributes of human creation, which will be also in their recurrence.

There are other Verses that have explained this feature more explicitly, including the Verse: **"God Said: This is the Path leading straight to Me! Indeed as for My servants you do not have any authority over them, except the perverse that follow you!"** (Hijr: 41-42.) In this Verse the God Almighty by His Decisive Decree has divided the people into two groups: One group are the servants of God, whom the Iblis could not mislead, but the other group are the people who voluntarily follow Iblis, as a result, they go astray, as God Said: **"It has been Decreed that Satan will mislead and submit anyone who establishes friendship with him to the torment of the burning fire!"** (Hajj: 4,) and this Decisive Decree on their misleading is for their companionship of Satan, rather than their companionship of Satan is the result of God's Decree!

Another one of such Verses is: **"The Lord said: I Swear by the Truth - - and I speak the Truth! That I shall certainly fill hell with you**

and your followers all together!" (Saad: 84-85.) This Verse also indicates the partition of people into such groups.

Regarding the existence of such Decree, God has Said in the following Verse: **"God then told them: Get out of here all of you; you are each other's enemies. When My Guidance comes to you, those who follow it will not go astray nor will they endure any misery! Whoever ignores My Guidance will live a woeful life and will be brought in Our Presence blind on the Day of Judgment!"** (Taha: 123-124.) God Said: When My Guidance comes to you, whoever follows My Guidance will not be misled and will not receive misery, but whoever rejects My Mention he will be stricken with life in the world, and We Resurrect him blind in Hereafter.

(Almizan V.15, P. 104.)

Decrees Issued about Satan's Temptations

« قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ
إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ
إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ! » (41 و 42 / حجر)

"God Said: This is a Straight Path to Me!

**As for My servants, you shall have no authority over them, except
those who are misled and follow you!"**

(Holy Quran; Hijr: 41-42.)

The meaning of Satan's way being to God means that the Satan's way, like all things, is in all respects depending to the Judgment and Decree of God, and it is He, who initiates and starts everything from His Side and ends everything to Him. So there is nothing unless He is its Lord and Dominant on it.

"As for My servants, you shall have no authority over them,

except those who are misled and follow you!" This is the same Decree that has been referred to in the previous Verse about seduction, which states that no one else except God is involved. In short, the fact is that Adam and his children are all servants of God, and it is not as if Iblis thought that God's sincere worshipers are only His servants, and because they are His servants God has not given Satan dominion over them to seduce them as long as he wishes, but all the human beings are God's servants, and God is the Owner and Deviser of their affairs, however, God has dominated the Satan over those who are willing to follow him, and have entrusted their own destiny to the hands of devil. They are the ones that the devil rules over them.

The accursed devil alleged independence for himself in the seduction of mankind, but the God Almighty rejected him in this claim, invalidated his notion, and Said that his enmity and revenge also came from the Decree of God, and devil's dominion over mankind also was due to the Dominion of God which has given this authority to Satan to seduce only those who willingly pursued his will.

Therefore the accursed devil must not boast, for he has not done anything independently against God and has not corrupted anything of His Commands. If he has seduced the misleading, he has made it in fulfillment of the Decree of God in order the misleading should be misled by devil's temptation, even that accursed one himself has partially confessed this fact, and has said about his misleading: **"Iblis said: Lord, because you have caused me to go astray..."** (Hijr: 39.) And if Satan has excluded the sincere servants of God from being misled, it has also been upon the Decree of God.

This is the meaning that the Holy Verse offers, and indicates that both the possession of Iblis over the misleading, and the deliverance of God's sincere servants from the temptation of Satan is upon the Decree of God, and same is one of the important Principles which the Monotheism of the Holy Quran represents: **"...The Command belongs to none but Allah!"** (Yusuf: 67.) This Verse and many other Verses imply

that every positive or negative Command is from God, and will be fulfilled by His Decree.

Another reason that the God Almighty rejected the word of Satan is that the Satan's reign over the seduction of anyone who misleads, even though it is forged by the Glorified God and His Possession, but it is not a primitive or a careless possession. It is not that God Almighty has allowed the Satan to seduce a group without reason and to save others from his seduction. Such behavior cannot be attributed to the Holy Presence of God, but if He allows a group to be seduced with Satan, it is as a punishment following their being willingly acceptance of devil's seductions. The reason for this statement is the Verse: **"...Except those who follow you of the deviators!"** (Hijr: 42,) which States: Iblis seduces only the people who are perverted ones, and due to their own perversion they follow the Satan's seduction. In fact the Satan's seduction is a second seduction. Indeed, in this case, there is a seduction which follows the seduction. The seduction is the same crimes that the people themselves commit and the seduction of the devil is the Punishment of the Glorified God.

If this was a primitive seduction from Iblis, and the people who were misled by Iblis had no fault, then all the blame should be on Iblis, not on the people, while Iblis himself, on the Day of Judgment, confesses to this fact according the Verse of the Holy Quran that: **"I had no authority over you. I just called you and you answered. Do not blame me but blame yourselves!"** (Ibrahim: 22.) Of course, this word of Iblis is also not acceptable, because Iblis is also blameworthy for his own wrong will and seducing the people, and for his disobedience of God to prostrate to Adam and to make himself a stick of God to mislead those who were already misled. Indeed Iblis undertook the guardianship of seduction, and became the guardian of those who were misguided: **"We have made the Satans as friends for those who have no faith!"** (A'araf: 27,) and: **"It has been decided that Satan will mislead and submit anyone who establishes friendship with him to the torment of the burning fire!"** (Hajj: 4.)

(Almizan V.23, P. 242.)

Earliest Decree Issued on Definite Bliss and Paradise for of the Pious

« إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ!

أَدْخُلُوهَا بِسَلَامٍ آمِنِينَ! »

(45 و 46 / حجر)

**"The pious will live in gardens with streams!
and they will be told to enter there in peace and safety!"**

(Holy Quran; Hijr: 45-46.)

The Glorified God, after expressing His Decree about Iblis and his misguided followers, now in this Verse expresses His Decree about His Pious Believers. As the word "Piety" has been interpreted in the word of the Holy Messenger of Allaah to the avoidance of those deeds which is forbidden by God, and in the word of the God Almighty also has repeatedly evangelized "the Pious" to Paradise, thus we conclude that the Pious are more general than God's sincere servants.

The God Almighty has already expressed the situation of the seducers, and stated that His Decree has made the burning fire as their certain doom, now, in this Verse God expresses the situation of other common individuals, which are more general than the God's sincere servants, and also the others who are called the oppressed people, whose destiny depends to God's will, and the other believing groups like the sinners and or those who committed major sins and died without repentance who need the intercessor; thus there will remain from the said common people none except those who the Paradise is their certain reward, like the God's sincere servants and others, who the above Verse refers to their state.

So the Truth is what we said above, the above Verse refers to the

state of those who the Piety, Chastity, and Self-restraint has been ingrained in their hearts, they are those who the Bliss and Paradise are their definite rewards.

(Almizan V.23, P. 250.)

Divine Decree on Adam's

Descent and Stay on Earth

« قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
فَأَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى
فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ! »
(38 / بقره)

**"We ordered them all to get out of the garden
and told them that when Our guidance came to them,
those who would follow it would have neither fear nor grief!"**

(Holy Quran; Baqarah: 38.)

This Verse conveys the First Command in the Legislation of the Religion, issued for Adam and his offspring, summarizing the Religion in two sentences, which nothing will be added on it until the Day of Judgment.

If the reader looks closely at this story, the story of Paradise, and especially the one was told in Surah Taha, he will find that the story was in such a way that it would have required God to issue this Decree about Adam and his offspring, and to put these two sentences in His first Command. Adam's eating from the forbidden tree required the issuance of the Decree about his descent and his living on the earth, the same miserable living that the God Almighty warned him from it, when He forbade him not to eat from that tree on that day.

When Adam repented God issued a next Decree, a new Judgment (the second Judgment,) with which honored Adam and his offspring, and by directing them to His worship He compensated their fault.

Thus the first Decree that condemned Adam and his offspring to live on the earth, due to the repentance of Adam, God changed it to a

pure and heavenly life, that is to say, God mixed the Guidance toward servitude with same living, and prepared a new living with the mixture of the heavenly living with the earthly living.

This is the point that the repetition of descent mentioned in this Surah implies it, because in this Surah God once States: **"And We said: Get down, being enemies of one another! On the earth shall be your abode and sustenance for a time!"** (Baqarah: 36.) In the other Verse God States: **"We ordered them all to get out of the garden and told them that when Our guidance came to them...!"** (Baqarah: 38.)

(Almizan V.1, P. 253.)

Definite Decree of God in Constraining Man to Earthly Life

« وَ قُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ...! » (35/بقره)

**"We told Adam to stay with his spouse (Eve)
in the garden and...!"**
(Holy Quran; Baqarah: 35.)

The theme of the Verse implies well that the original purpose of Adam's creation was to dwell on the Earth, but its way was that he first to dwell in Paradise, and to prove his superiority over the Angels, and his merit to attain the Caliphate, then Angels prostrate themselves to him, and make him dwell in Paradise, and to prohibit him from approaching the forbidden tree, then he was to eat of that tree (by Satan's temptation,) consequently his private parts of body, as well as of his spouse, to be appeared to him, and eventually to descend to the earth.

It is evident well from the context and the theme of the Verse that the last factor which made those two to become earthly is the same

appearance of their defects, and the defect of both of them was the private parts of their body, which considering God's statement in the following Verse: "... **Their private parts became revealed to them and they began to cover their private parts with leaves from the garden.**"

(A'araf: 22,) is the same sex, and it is clear that the two organs embody all animal desires as well as eating and developing.

So the devil also had no other purpose but to reveal (by any possible means,) the defects of them. It seems that the humanly and earthly creation of Adam and his wife had been completed, then God had entered them both into Paradise, with no more time lapse there between. In short, those two didn't have enough time to realize their own shortcomings on this earth, as well as their other worldly necessities and needs.

Rather, they were immediately entered them into Paradise, while those two still had the feeling of the heavenly spirit and perception of the world of Angels and the Spirits, they had not yet been contaminated with the life of the world, as God States: "**Satan tempted them to reveal that which was kept private from them!**" (A'araf: 20,) but God did not State: To reveal what were covered to them! So it turns out that covering their defects were temporary and it were happened once, because in earthly life it is not possible such a matters to be covered for a long time! (In short, what comes out from the Verses mentioned is that when the creation of Adam and Eve were completed on the earth, and immediately before they realize the fact, their defects were covered and they were entered to the Paradise.)

So the appearing of Adam's defect in earthly life by eating of **that tree** was one of the Definite Decrees of God that had to be done: "**We Said: Adam, this (Satan) is your enemy and the enemy of your spouse. Let him not expel you and your spouse from Paradise lest you plunge into misery!**" (Taha: 117,) and also said: "**Satan caused them slip from the Garden, and drove them out of the state of [Divine Happiness] that they were in...!**" (Baqarah: 36,) and also the God Almighty forgave

them after their repentance, but in the meantime did not return them to Paradise, but gave them a descent into the world to live there.

If the condemnation of living on the Earth by eating from **that** tree and realizing that defect was not a Definite Decree, and also their returning to Paradise was not impossible, they should return to Paradise after repenting and ignoring their sin, (because repenting from of the sin repels the effect of sin.) So it turns out that the reason for Adam's descent from Paradise and his dwelling on the Earth was not that fault, but the fact was that by means of that fault their defects were appeared, and this was done by Satan's temptation.

In the Surah Taha, at the top of the story God Said: **"And indeed We had taken a covenant from Adam, but he forgot; We did not Notice any firm resolution in him!"** (Taha: 115.) We should consider that what this covenant would be? Was it the same commandment not to approach that tree, which Said: **"...But do not approach this Tree, in which case, you two will be of those who do injustice to themselves!"** (Baqarah: 35,) or it was the declaration of Iblis's hostility to Adam and his wife, where God Warned: **"Verily, this [Iblis] is the real enemy of you and your wife!"** (Taha: 117.) Or, in general, the said covenant means the General Covenant that it has been taken from all human beings in general, and from the Holy Prophets particularly, and in a strict and more intensive manner.

It is evident that the fault that could stay against this Covenant is that: One may neglect the Position of his Lord and by engaging himself to his affairs, or by anything that entertains him to himself, such as the adornments of this worldly mortal life, and causes himself to forget the Position of his Lord. (Be careful!)

(Almizan V.1, P. 241.)

Divine Decree on Hostility

Between Iblis, Adam and his Offspring

« قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ...! »

(24 / اعراف)

**"Then Allah Stated: You go down to the earth
with enmity to one another!"**
(Holy Quran; A'araf: 24.)

This Commandment is both addressed to Adam and his wife, as well as to Iblis. The enmity of some human beings with others is because of the difference in their natures. This is a Decree issued by the God Almighty. There is another Decree of God also States: **"On the earth shall be your abode and sustenance for a time!"** (Baqarah: 36.) This Verse declares that, as long as humans are alive in this worldly life, their place is in the earth. It appears from the theme of the Verse that the above Decree is addressed to all three above said figures.

(Almizan V.15, P. 46.)

Earlier Decree of God on Human Life, Death, and his Exit from Earth

« قَالَ فِيهَا تَحْيَوْنَ وَ فِيهَا تَمُوتُونَ وَ مِنْهَا تُخْرَجُونَ ! »

(25 / اعراف)

**"He said: In it you will live, and in it you will die;
and from it you will be brought out!"**
(Holy Quran; A'araf: 25.)

This is another Decree that has made mankind involved in the earth till the Day of Judgment. This Phrase is addressed to Adam, his wife, and their children, but does not include the Iblis.

(Almizan V.15, P. 46.)

Chapter Five

DIVINE DECREES on HUMAN SOCIETIES

Divine Decree on Mass Peoples' Good Deeds

« إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ
حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ...! »
(11 / رعد)

"God does not change the condition of a nation
unless they changes what is in themselves...!"

(Holy Quran; Ra'ad: 11.)

One of the Decisive Divine Decrees and Running Divine Traditions is that there is always a correlation between munificence, donation, piety, and thanksgiving of God, and between the increase of blessings, abundance of inward and outward Bliss, descent and downfall of such beatitudes from the God's part. Every nation who had bounty, piety, and thanksgiving, the God Almighty has preserved His Blessings among them; until the people did not change their attitude God has increased

His Blessings among them, day by day:

**"If the people of the towns had been faithful and God wary,
We would have opened to them blessings from the heaven
and the earth...!" (A'araf: 96.)**

**"If you be Thankful I will increase My Favour to you!"
(Ibrahim: 7.)**

**"Is there any reward for goodness other than goodness?"
(Rahman: 60.)**

(Almizan V.22, P. 201.)

Divine Decree on Change of Blessings

By Change of Mass People's Attitude

« إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ
حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ...! »
(11 / رعد)

**"God does not change the condition of a nation
unless they changes what is in themselves...!"**

(Holy Quran; Ra'ad: 11.)

The brief of the above Verse is that God has Decreed and made it imperative that the Blessings and Favors given to man is related to his state of mind, if his state continued in accordance with his nature, those favors and blessings will also be continued. For example, if people, because of the strength of their nature, believe in God and do the good deeds, in result of their faith and good practices, the blessings of the World and the Hereafter will keep flowing on to them, as He said: **"And if the people of the towns had believed and guarded against evil...!"** (A'araf. 96.) It is Decreed that as long as that state of mind among the people is preserved, this situation will also continue from the part of God, and whenever they changed their minds, God also would change His behavior and will convert the blessings into their suffering!

(Almizan V.22, P. 197.)

Divine Decree on Improvement of Earth and its Inheritance

« وَ أَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ...! »
(ابراهيم / 44)

"Warn the people of the day when torment will approach them!"

(Holy Quran; Ibrahim: 44.)

In the above Verse, the warning is to warn the people of the doom of despair, which cuts off the generation of the wicked. The God Almighty has issued this Decree in the past generations and even in the present nation, in case of nations' committing atheism and injustice, they would be exterminated. God has repeated several times this issue in His Holy Book.

The day when such torments will come is the day that cleanses the earth from the impurity of immorality, atheism, and injustice, and that no one is worshiped on the earth except God, because this invitation is a public invitation and the nation means all the inhabitants of the world. When the root of atheism is uprooted by the torment of extinction, there will no one left but the believers, **and then it is the time for the Pure Religion for God**, none of gods and idols will have a share of worship by nations, as Stated in the Verse:

**"Certainly We wrote in the Psalms, after the Torah: Indeed My
Righteous servants shall inherit the earth!"** (Anbiya: 105.)

(Almizan V.23, P. 125.)

Divine Decree on

Destroying Corrupt Societies

« وَ إِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ
أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا
كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ! »
(اسراء / 58)

"Before the Day of Judgement We shall Destroy the disbelieving population of the towns or punish them with a severe Punishment: That is written in The Book!"
(Holy Quran; Isra: 58.)

Severe retribution always means the retribution to make a nation desperate and extinct. In this Verse God has mentioned the issue of perdition against the severe retribution, naturally the meaning of the perdition is the natural and gradual death of people, so the meaning of the Verse will be that: There is no nation unless we cause its people either to die before the Resurrection, or suffer the torment of despair and the death of a mass group; then we set up the Resurrection after that. As God has Said elsewhere in Quran: **"And verily, We shall eventually change All that is on the surface of the earth into a dry soil!"** (kahf: 8.)

The general purpose behind this Surah is the expression of the Tradition that God Almighty had among the several groups of nations. At the first time, God invited them to the Faith, and then blessed some who accepted and obeyed Him, but others who opposed and revolted in arrogance, they were punished. This punishment was the same doom of desperation and extinction. The Holy Verse refers to the fact that the aforementioned cities will soon destroy one after the other because of the corruption of their own people and the sins of their wicked; and this is a Decree issued by the Glorified God, according to the point referred to at the end of the Verse.

The meaning of the captioned Verse is that: "These people, like those from the same cities, are disposed to corruption and are ready to reject Divine Revelations, the Signs that if denied the destruction and perdition would follow. The fact is that if We send them the same Signs that We sent and destroyed the former nations because of their denial,

these nations will also be destroyed and joined them, and then the living world will be perished totally, but since We did not will to perish the living world, so We gave them a respite for a while, however, eventually We will catch them too, and it is not so that they may be an exception!" The same is the fact that the other Verses also refer to, like: **"And for every people was appointed a Messenger and when ...!"** (Yunus: 47,) and the Verses that followed it.

What God Said: **"That is written in The book,"** means that the retribution and perdition of the populations of the cities have already been written in The book, namely, it is a Decree, Decisive and Judged, therefore it implies that the meaning of The book is The Preserved Tablet, that according to the Holy Quran all Events are written therein, as Said: **"We keep everything recorded in an illustrious Book!"** (Yassin: 12,) and also Said: **"Nothing in the heavens or the earth is hidden from your Lord, even that which is as small as an atom's weight or greater or smaller. All is recorded in the glorious Book!"** (Yunus: 61.)

(Almizan V.25, P. 226.)

Divine Decree on Noah's Community And the Jewish Community

« وَ لَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا
وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ! »
(3/حشر)

**"Had God not Decreed exile for them, He would have certainly
punished them in this life, and in the next life they
would have suffered the torment of hell fire!:"**

(Holy Quran; Hashr: 3.)

« وَ قِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ... وَ قُضِيَ الْأَمْرُ...! »
(44/هود)

"And the Word of Command was Uttered:

**O, earth swallow up your Water...
And Allah's Decree was fulfilled...!"**
(Holy Quran; Hood: 44.)

"Exile" means leaving the country, and the writing exile against the Jews means issuing its Decree. The meaning of their worldly doom is the doom of extinction, or of being killed or captured. The meaning of the Verse is that if God had not written this destiny for them to save their lives and be displaced from their country, He would seizure them to the torment of extinction, murder or capture in the world, as He did same in the case of Jews clan of Bani Qurayzah, however in any way they will be tormented in fire in the Hereafter.

"And the Word of Command was Uttered: O, earth swallow up your Water, and O, sky withhold your rain! And the water was diminished and Allah's decree was fulfilled. And The ship rested on the Judy Mount and It was stated: Away with The wrongdoers!"

This Verse is a Word of Command Uttered from the Divine Sublime Presence, and for the purpose of Glorification no mention was made of the name of its Caller, which was the Almighty God. This Command was a Genetic Command, and issued by the Word of Creation: "Be!" This Command issued from the Owner of Palace of Existence and fulfilled immediately. Whatever water was poured out from the floods of the ground returned to their sources in the heart of the earth, and it ceased to rain from the sky. This Holy Verse implies that both the heavens and the earth brought water together by the Commandment of God.

"... And Allah's Decree was fulfilled..." means that God's Promise concerning the doom of the people of Noah was fulfilled, and the Divine Command was accomplished: The people of Noah were drowned, the earth was cleansed of them, and all that had concerned with the Command of "Be," actualized according the Command. Thus, the "Fulfillment of Decree," as it is referred to the Issuing the Command, is also referred to the Passing, Enforcing, and Fulfilling the Decree in action,

but the "Divine Decree," and the "Divine Judgment," are the same as their external existence, and their "Issuing," and "Enforcing," are the same thing; the difference is only in interpretation.

(Almizan V.38, P. 59 & V. 20, P. 62.)

Divine Decree and God's Commitment

To Save the Believers

« ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا
كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ ! »
(يونس/103)

"Then We shall deliver Our Apostles and those who have Faith.

Thus it is a must for Us to deliver the faithful!"

(Holy Quran; Yunus: 103.)

"Thus it is a must for Us to deliver the faithful!" God States in this Verse that just as We saved the Apostles and those who believed among the last nations while the torment descended, We also will save those who have believed in you from your nation. This issue is a required warranty of our Part.

The subject of this Verse is the believers of the Nation of Muhammad (PBUH,) as an interesting Promise from God to the Holy Prophet and the believers of this nation, that God will save them. It is not unlikely that the purpose of the Phrase: **"...To deliver the believers,"** is that the Holy Prophet will not accede this Decree of God and it will be fulfilled after the death of him, because the God Almighty has mentioned the name of the Believers without the mention of the Prophet, while in respect of the earlier Prophets God has mentioned them altogether: **"We shall deliver Our Apostles and those who have Faith,"** and the repetition of this meaning in other Verses such notion comes to mind, as in the Verse: **"And whether We show you some of the torment We have promised them while you are living among them or after you are taken to Us!"** (Ghafir: 77.)

(Almizan V.19, P. 207.)

Divine Decree on Support of Islamic Army

« يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَى الْجَمْعَانِ...
وَ لَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ! »
(42-41 / انفال)

"On the Day Of Forqan, the Day when the two Hosts met...

**But, In order that Allah may carry through a matter that was bound
to be fulfilled...!"**

(Holy Quran; Anfal: 41-42.)

The day of Separation! It was a day when you were encamped in the lower part of the valley and the infidels in the upper part of it. Your encamping in the lower part and the infidels at the top matched in wonder, so that if you wanted to deal with the infidels beforehand that you would encamp here and they would encamp there, certainly both disagree and you would never succeed in this way of arrangement in front line. So this kind of devising in front line was neither from your mind and plan, nor from the mind and design of the infidel, but it was an Ordained Command which God ruled its Decree. If God issued such Decree was in order to ultimate His Proof by presenting a miracle and an evident reason, at the sometime God heard your former prayers and screams, the heartily request you had, and fulfilled it.

To state that the source of this event was a special Divine Decree, not an ordinary cause, are the following Verses:

**"When Allah showed them to you as few in your dream...,
and: "When Satan made their deeds seem decorous to them...,
and: " When the hypocrites, and also those in whose hearts is a
sickness, said: Their religion has deceived them!"**

(Anfal: 43-48 & 49.)

(Almizan V.17, P. 146.)

Divine Decree on Victory and Dominance of Islam, Its Factors and Conditions

« كَتَبَ اللَّهُ لِأَغْلِبَنَّ أَنَا وَرُسُلِي
إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ! »
(21 / مجادلہ)

**"God has Decreed: I and My Messengers
shall be surely the Victorious forever!
Verily, God is All-powerful and Majestic!"**
(Holy Quran; Mujadeleh: 21.)

The appearance of the term Dominance without any condition, expressed in the above Verse, refers to the issuance of God's Decree on God's Dominance from all aspects, both from the aspect of Argument, Affirmation of the Unseen, and from the aspect of the nature of Faith in God and His Messenger.

First: From the aspect of Reasoning and Argument, it is evident that understanding the Truth and humility against it is human nature, if the Truth to be expressed to man, and especially to clarify the way in which he is accustomed to it, he will understand it without delay, when he understands it His nature admits it, then his self will humiliate against it, even though he may not practically be humiliated, and his carnal desires or other obstacles keep him from surrendering the practical humiliation.

Second: Domination through the Unseen Helps! That is God's issuing Decrees against the untruth and in favor of the Truth, of which the best examples in the history are the various torments that God Almighty doomed over the past nations that rejected the Call of Prophets, like the nation of Noah, all were droned; the nation of the

Prophet Hood, buried alive under the soil and stones; the nation of Shaleh, Lute, Jethro, the Pharaoh's clan, and others, that each of which was tormented in one way, as Stated in His Holy Book: **"We sent Our messengers one after the other but whenever a Messenger would come to a nation, its people would call him a liar and We would destroy one nation after the other, thus, only their stories were left behind them. God keeps the unbelievers far away from His Mercy!"**

(Mumenoon: 44.) Then, the Tradition of the God Almighty has continued in the same way at the pass of time, of which the following Verse has a mention in brief: **"There is an apostle for every nation; so when their apostle comes, judgement is made between them with justice, and they are not wronged!"** (Yunus: 47.)

Third: The overwhelming nature of Faith in God and in the Messenger of God is that the believer's Faith invites him to defend the Truth and the uprising against falsehood, and invites him absolutely and without any condition. Such a person believes that if he is killed, he will reach salvation, and if he kills, he will also attain salvation. His stability and resistance in defending the Right will have no limit and no condition, unlike the one who defends the Right, not for the sake of Right but also for the reason that it provides a purpose for his worldly goals, such that he actually defends himself, and therefore whenever he finds the condition grows hard he will lose the resistance and escapes. So, his defense of the Right has a limit and condition, which is the condition of his own health and that of his own self-interest. It is evident that the unconditional resistance will dominate over the conditional resistance. One of the evidences for this fact is the Islamic battles of the Prophet of Allah that the Muslims always prevailed even in the absence of number and equipment, the wars would end only at the victory of the Muslims.

Indeed, the God Almighty will never change the blessings He has given to people unless people change their intentions. The God Almighty, on the day when perfected His Religion for the Muslims, made them safe from their enemies, commanded them to fear Him alone

and Said: "Today, those who reject Faith have given up all hope of opposing your religion. So do not fear them, but fear Me! Today I have perfected your religion for you, and I have completed My Blessing upon you, and I have approved Islam as your Religion!" (Maeda: 3.) It was enough in the certainty of this conquest that God addressed the Muslims and Said: "Do not be discouraged or grieved. You alone will gain true mastery if you only are true believers!" (Ale-Imran: 139.)

(Almizan V.38, P. 44.)

Divine Decree on Support of Messengers and Warriors

« وَ لَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ
إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ!
وَ إِنَّ جُنُودَنَا لَهُمُ الْغَالِبُونَ! »
(صافات / 173-171)

"Certainly Our decree has gone beforehand in favour of Our servants,
the Apostles! That they will indeed receive Allah's help!
And indeed Our hosts will be the Victors!"
(Holy Quran; Saffat: 171-173.)

The Word of God Almighty is a Decree that is ruled in favor the His Holy Prophets in the battles. This is a Judgment that is made beforehand, indicating the Prophets predominance, or primacy and supremacy. God Says: We have made a Definite Decree concerning them that they will certainly be victorious by our Support! This meaning has also been expressed in the above Verse with several types of affirmations.

In this Holy Verse the God Almighty did not clarify whether His Support of the Holy Prophets will be in this world, or in the Hereafter, or in any other ways, but in another Verse God has generalized this Help

and Stated: **"We will surely bestow Our Aid to Our Messengers and those who believe, both in this world and in the Hereafter when The witnesses stand in the Presence of Allah!"** (Ghafir: 51.)

So the Messengers of God are victorious both in their Proof and Reasoning, because they follow the Path of Truth, which shall never fail, at the same time they overthrow their enemies, or that God supports them to avenge or subdue their enemies, as Stated in the following Verses: **"The Messengers whom We sent before you were mere men of the people of the towns ... When at last the Messengers lost all hope of achieving success in their task and thought that everyone had called them liars, We gave them victory and saved whomever We chose to save. The guilty ones can not escape Our wrath!"** (Yusuf: 109-110.) The Messenger are also victorious in the Hereafter: **"On the Day of Judgment, God will not disgrace the Prophet and those who have believed in him...!"** (Tahrim: 8.)

« وَ إِنَّا جُنْدُنَا لَهُمُ الْغَالِبُونَ! »

(173 / صافات)

"...And indeed Our Armies will be the Victors!"

"Our Armies" is a society that moves by the Command of God and fights for the cause of God. This community is a group of believers or Prophets attached to believers who follow the Prophets. So the believers like their Prophets are victorious, as God addressed to the believers in the Verse: **"Do not be discouraged or grieved. You alone will gain true mastery if you only are true believers!"** (Ale-Imran: 139.)

This Judgment, i.e. Victory and Support of God is a social Judgment and depends on preserving its title, nothing more, namely, the victory is only for the Holy Prophets and the true believers, who are the Army of God, they act on His Commandment and fight in His Path. Any society where these titles are true, that is, have faith in God, acts on the Commandments of God, and fights for His cause, is supported and is dominant, not a society that has the names of these titles but with no

realities. So, a society that there remained no name of Faith, no word of its attribution to God, they should not hope to receive the support and victory from God!

(Almizan V.33, P. 283.)

Divine Decree to Give Glad News

To the Believers and Devoted Friends of Allah

« لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ
لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ! »
(64 / يونس)

"For them is glad tidings in the worldly life and in the Hereafter.

There is no changing the words of God!"

(Holy Quran; Saffat: 171-173.)

In this Verse, God gives glad tidings to the believers so that their eyes may be illuminated. If the purpose of "good news" is to Decree it, it refers to what will happen in the world and in the Hereafter. In the Divine Word there are glad tidings for the believers, those who are the devoted friends of God, such are in the following Verses:

"And it was a must for Us to help the faithful!" (Rum: 47.)

"We will surely bestow Our Aid to Our Messengers and those who believe, both in this world and in the Hereafter when The witnesses stand in the Presence of Allah!" (Ghafir: 51.)

"There is good news for you today! Gardens with streams running in them, to remain in them forever!"(Hadid:12,) and other Verses.

The Phrase: **"There is no changing the words of God,"** indicates that this is one of the Definite Divine Decrees, in which there is no change or conversion, and at the same time it pleases the hearts of the believers.

(Almizan V.19, P. 154.)

Divine Decree on Appearing Truth And Overthrowing Disbelievers

« يُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ...! »
(7 / انفال)

"Allah Willed to justify the Truth by His Word of Command!"

(Holy Quran; Saffat: Anfal: 173.)

The purpose to justify the Right is to assert and establish it in the order of its effects, and the Words of God are the Decrees that issued by God in order that He will support His Prophets and will assert His Right Religion:

"Certainly Our decree has gone beforehand in favour of Our servants, the Apostles! That they will indeed receive Allah's help! And indeed Our hosts will be the Victors!" (Saffat: 171-173.)

"They would like to extinguish the light of God with a blow from their mouths, but even though the unbelievers may dislike it, God has decided to let His light shine forever! It is God Who sent His Messenger with guidance and a true religion that will prevail over all other religions, even though the pagans may dislike it!" (Taubah: 32-33.)

The meaning of the Verse is this: Remember the day when God promised you with His help to prevail over one of the two Quraysh clans: "Eir," or "Nafir," and you wanted that clan to be the same "Eir," the Quraysh trade caravan, because the "Nafir," was the Quraysh army, and were many in number and you were comparing your weaknesses with their might and power, but God wanted it to happen in contradiction with. God wanted you to face their armies and He helps you to overcome the enemy, even though your number and equipment are much small, so by this means His Decree to Prevail the Truth, and to

frustrate and extinct the disbelievers will be fulfilled.

(Almizan V.17, P. 31.)

Divine Decree on Disbelievers' Adversity And Believers' Felicity

« يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ
و يُضِلُّ اللَّهُ الظَّالِمِينَ
و يَفْعَلُ اللَّهُ مَا يَشَاءُ ! »
(27 / ابراهيم)

**"God strengthens the Faith of the believers
by the true Words in this world and in the life to come.
He causes the unjust to go astray and does whatever He pleases!"**
(Holy Quran; Saffat: Ibrahim: 27.)

God has led astray the infidels by deprivation from the way of Guidance; they will no longer lead to the fortunate worldly life, and to God's Consent and Blessings in the Hereafter. So that, if you unveil their hearts you will find nothing but suspicion, doubt, anxiety, regret, distress, and wonder!

"...And God does whatever He pleases!" It means that the God's Act to Guide the believers to be established and cause the infidels to go astray relates to His Providence, and His Providence has no intrusive, obtrusive, or hindrance, and nothing can hinder between His Providence and His Performance.

It will be evident from this fact that the misleading of the disbelievers and establishment of the believers belongs the God's Providence, and therefore the adversity of the disbelievers and felicity of the believers should be counted as a God's ruling Decree.

(Almizan V. 23, P. 84.)

Divine Decree on the Guidance of People

« إِنَّ عَلَيْنَا لَلْهُدَىٰ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ! »
(13-12 / لیل)

**"Verily, Guidance is what We have taken As a task on Us!
And verily, to Us belong the End as well As the Beginning of the
Existence!**

(Holy Quran; Saffat: Layl: 12-13.)

The Phrase: **"Verily, Guidance is what We have taken as a task on Us!"** means that the Guidance of the people is from the Decrees that the Glorified God has issued and obligated it to his Own Self, because His Wisdom required this necessity, for which He has Created the people, whereas considered **His worship** being **the Purpose of the Creation:**

**"I did not create the Jinn and the humans except to worship
Me!"** (Zariyat: 56.)

Upon the Judgment of this Verse, God has introduced His Worship as the Purpose of the Creation, meantime, in the following Verse God has counted it as a Straight Path between Him and His creatures, and Stated: **"Indeed Allah is my Lord and your Lord; so worship Him. This is a Straight Path!"** (Al-Imran: 51,) and also Said: **"Surely, you guide to the Straight Path! The Path of God...!"** (Shura: 52-53.)

God has also considered it as an Obligation upon Him to Demonstrate His Way to them, then to Guide them to that Path; of course, to guide in the sense of showing the way, whether to accept and go this Way, or not to accept and go the other way: **"And Guidance to the Straight Path is with Allah [through His Messengers, The Divine Revelations**

and Books;] and there are ways that are perverted from The Truth [such as paganism!"] (Nahl: 9,) and Said: "Allah speaks the Truth and He Guides you to the Straight Path!" (Ahzab: 4,) again God Stated: "Indeed We have Guided him to the way, be he grateful or ungrateful!" (Insan: 3.)

You may say that what comes from these Verses is that the Guidance is only the Act of God, then what is the duty of the Prophets? In reply we say that there is no contradiction if they guide the people too, because they do this duty only by the Command of God, but they are not independent in this regard, (as well as they are not independent in all other regards!) The God Almighty, even though has attributed the Guidance to Himself in the following Verse: "**You cannot guide whomever you wish, but it is Allah who guides whomever He Wishes!**" (Qasas: 56,) however at the same time God States: "**You certainly Guide to the Straight Path!**" (Shura: 52,) and also Stated: "**Say: This is my way. I call to Allah with insight, I and he who follows me, and Glory be to Allah, and I am not one of the polytheists!**" (Yusuf: 108.)

All we said above in regards the Guidance was in the sense of Presenting the Route, but Guiding in the sense of Conveying to the Goal, is specific to the God Almighty and is from the Commands that the God Almighty has ruled its Decree and made it an obligation to Himself, fulfilling His Promise as in the following Verse. Guiding in the sense of Conveying to the Goal that has also been discussed in the captioned Verses is conveying to the worthy effects, which will come following achieving the God's Guidance and become attributed to the attribution of servitude, such as achieving to a pure living in the world, and an eternal blissful life in the Hereafter; it is obvious that these affairs are related to the Creation and Origination which is exclusive to the God Almighty:

"When My guidance comes to you, those who follow it will not go astray nor will they endure any misery!" (Taha: 123.)

"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; and We will pay them surely a

Reward in proportion to the best of What they used to do!" (Nahl: 97.)

"Those who believe [in the Oneness of Allah,] and do deeds of righteousness, We shall soon Admit them to The Gardens, in which streams flow, to dwell therein forever. Allah's Promise is true, and whose word is Truer than Allah's?" (Nisa: 122.)

So the difference between Guiding in the sense of Presenting the Route with the Guiding in the sense of Conveying to the Goal was that the first guidance is directly the work of the Prophets, the devoted Friends of Allah, and the other guides, but its effectiveness depends on God's Permission. But the second Guidance, as it relates to the creation and origination, is directly God's own work, though the causes which are mediated between Him and His creation, in this case and in all cases of creation, are also involved, therefore, such Guidance can also be attributed to non-God consequently.

(Almizan V. 40, P. 265.)

Divine Decree on Depriving The Misguided from Guidance

« إِنَّ تَحْرِصَ عَلَى هُدْيِهِمْ
فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ! »
(نحل / 37)

**"Even though you have a strong desire to guide them,
be sure that God will not guide those who have gone astray!"**

(Holy Quran; Saffat: Nahl: 37.)

The former nations were divided into two tribes, one of which was those whom the misguidance was determined for them; they were those who believed in polytheism. Determination of misguidance upon them is an indestructible and unchangeable determination, because there is no one but God to guide them, so if their guidance was permissible and

possible then God would Guide them, but Allah would not and will not do so, but also misguides them, because the misguidance does not tally with guidance, therefore there is no hope for their guidance, nor any helper to help them, since there is no one who overcomes God.

So in this Verse, the God Almighty gives comfort and guidance to His Holy Prophet not to be more anxious on their guidance, and declares that the Divine Decree has written them misguidance, and God does not violate His Decree, since none of His Commands would change, and He is no transgressor on His servants.

When God Said: **"Even though you have a strong desire to guide them, be sure that God will not guide those who have gone astray,"** so such desire does not benefit them, for they are not among those who may be guided, because the Guidance is solely by God, and He does not Guide them, but also He leads them astray, since God neither does violate His Decree, nor do they have any other helper except God to overcome the God Almighty and guide them!

(Almizan V. 24, P. 101.)

Divine Decree on the Fate of Unbelievers after Death

« مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ
وَ مَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ! »
(ق / 29)

**"My Word of Promise does not change!
And I do not cause the least injustice to My creatures!"**

(Holy Quran; Qaf: 29.)

The meaning of the Word in the above Verse is absolutely the

Definite Decrees that God has issued. The Almighty God has ruled such a Decree that anyone who dies of infidelity would enter hell, naturally, this case coincides with the Promise that God has threatened Iblis and his followers to fall in the hell.

The Phrase: **"And I do not cause the least injustice to My creatures,"** is a supplement to the meaning of the preceding Phrase and means that no Word of Promise will be changed in God's Presence, not a ruled Decree will be altered, therefore, they will be punished. He is not the God Almighty Who causes unjust to His servants upon the Promise that He has already made, but it is they that have made themselves deserved to the punishment after so many warnings that God announced them but they denied the Truth.

In other word, God States that, He is not I that punish my servants, but this is the punishment for their deeds they had done before, so in fact, it is their deeds that they did in the world, and changed and returned to them as such punishment, in the Hereafter, same as is known from the appearance of the Verse: **"Disbelievers, do not make any excuses on this day; you are only receiving recompense for what you have done!"** (Tahrim: 7.) God Says: Do not apologize anymore today, because we do not do anything for you, the doom that you see today is the nature of your deeds that returned to you.

(Almizan V. 36, P. 243.)

Divine Decree and Judgment on Disavowal of Polytheists

« بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ
إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ! »
(1 / توبه)

**"God and His Messenger declare the abrogation of the
peace treaty that existed between them and the pagans!"**

(Holy Quran; Taubah: 1.)

The content of the Verse is not merely about the legislation of a law but also is the Ruling of a Judgment and Decree to disavow the polytheists of the time of the revelation of the Verse. The meaning of the Verse is that God has Decreed that the immunity given to the idolaters under the covenant that you had with them is removed; The abolition of this covenant, of course, is not unlawful, the reason for this is mentioned by the God Almighty after several Verses that He States: There is no confidence to the pledge of the polytheists, because most of them have fallen into disrepute and have broken the sanctity of the covenant and itself, therefore, God has allowed Muslims to retaliate and abrogate the covenant: **"And if you fear treachery from any people, throw back their covenant to them on terms of mutuality!"** (Anfal: 58.)

The God Almighty did not allowed the Muslims to violate the covenant without announcing the idolaters, even though they were enemy and had already broken the covenant without any notice, but He ordered Muslims to give them a notice of their violations so that they would not be trapped for being ignorant of the event, but God forbade Muslims even with such amount of treason.

(Almizan V. 17, P. 230.)

Divine Decree on Death and War

« قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ! »
(154 / آل عمران)

**"Say: Even if you had remained in your homes [and in your Beds,]
those for whom death was Decreed would certainly have gone forth
to the place where they were killed!"**

(Holy Quran; Ale-Imran: 154.)

Neither your being killed in the battlefield indicates that your way is not a right way, nor it is a reason for your fail to be victorious, as you assumed, because it is the Divine Decree, with no run away, Ordained that those who have to be killed in that battlefield, would be killed therein. Even if you did not come to the war, those of you, whose destiny were Ordained by the Judgment of God's Decree that will be killed in the same battlefield, they were coming on own will to their own altar, so there is no escape from death - not an hour late nor an hour before!

The Definitive Divine Tradition has so ordained that the Rule of Affliction and Examination to be a public and common law, so that your condition and affliction also was happened under that Rule, therefore, upon this principle the dispatch of yours, engaging in battle, willingly or unwillingly, was indeed from the events of inevitable, therefore you had no choice to come out and such a battle were happened; so that those who were killed should attain what were destined for them, and the degrees that they will achieve; and you also will achieve what would be achieved, after examining and clarifying your state of mind and the power of faith or idolatry, one of the two sides of the happiness or the misery will be determined on your right.

(Almizan V. 7, P. 86.)

Divine Decree on Death and Transfer

« وَ جَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ

ذَلِكَ مَا كُنْتُمْ مِنْهُ تَحِيدُونَ! »

(19 / ق)

"And the moment of death came in truth:

"This is what you have been trying to avoid!"

(Holy Quran; Qaf: 19.)

This Verse refers to the time of dying and being in the agony of death, which is interpreted to the drunkenness of death, man is busy with himself like the drunken ones and knows not what says himself or the company around about him. If the God Almighty attributed the coming of the death to "Truth," was to point out that the issue of death is one of the Definite Decrees of the Glorified God which has been ruled in the system of universe, and that God has the purpose of the death itself, such as Stated in the following Verse: **"Every soul has to experience the taste of death. We test you with both hardships and blessings. In the end you will all return to Us!"** (Anbiya: 35.)

God made us to understand that His Purpose to cause all human beings to death is to examine them, and the death is to transfer man from one house to another house, which is located next to it wall to wall, and this death and transfer is a truth, as the Resurrection, the Paradise, and the Hell are all the truth. This is the meaning that we comprehend from the word of "Truth."

We also understand from the Phrase: **"This is what you have been trying to avoid,"** that the human kind, by nature, dislike the death, because the God Almighty has adorned the worldly life for man as a means of his examination, and Stated: **"Indeed We have made whatever is on the earth an adornment for it that We may test them to see which of them is best in conduct!"** (Kahf: 7.)

(Almizan V. 36, P. 237.)

Chapter Six

DIVINE DECREES

On Religious

Enjoining and Forbidding

Order to Worship God

« وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ! »
(23 / اسراء)

"Your Lord has Decreed that
you shall not worship anyone except Him!"

(Holy Quran; Isra: 23.)

The above Phrase refers to what the Divine Decree belongs it, of course, the Legislative Decree of God, which concerns the Legislative Issues and Judgments, determining cases and issuing the Definitive Ruling Judgments. This Decree includes the God's Enjoining as well as the God's Forbidding. It determines the Positive Judgments as well as the Negative Judgments.

Enjoining the "Sincerity in Worship" is one of the most important orders of the Religion. The "Sincerity in Worship" is the top obligation of the religious obligations, as is, in contrary, believing in dualism the greatest and gravest sin in religion, therefore God Said: **"God does not forgive the sin of considering others equal to Him, but He may choose to forgive other sins...!"** (Nissa: 48.) If we analyze all other sins we come to the result that the root of all sins is the considering equal to God, because if one disobeys those other than God, like devils of Jinn and human, carnal desires, or ignorance, he never commits any sin, and never disobeys God's Enjoining or Forbidding! So, each sin is an adherence from non-God, and the adherence is itself a kind of worship, therefore the unbeliever who denies the Creator of Universe he is in fact a polytheist, because where his native nature judges that there is a Creator for the universe, but however, he believes in Devising the universe by means of material, nature, or the age.

Since the issue was, as we said, an important one, so God has mentioned it before other Rulings, even though those Rulings also were very important in their own right, such as parental right, non-payment of obligatory financial rights, extravagance and wasting, filicide (child-killing by parents,) adultery, homicide, consuming orphan's wealth unjustly, breach of covenant, fraud in dealings, adherence without knowledge, and arrogance; at the end, although God mentioned the sincerity in worship at the top of other obligations, again at the end and after counting other obligations, He made a note of the Sincerity and prohibit the polytheism.

(Almizan V. 25, P. 138.)

Order to

Best Conduct with Parents

« ... وَ بِالْوَالِدَيْنِ إِحْسَانًا...! »
(23 / اسراء)

"...And that you be kind and at the service of your parents!"

(Holy Quran; Isra: 23.)

It is evident from the placement of this Phrase in the relative Verse, that the issue of good conduct with the parents is the most important obligation in the religion of God, after the Monotheism of God. As the sin relating the violation of the parent's respect is also the gravest sin after believing in partner for God, so that God Almighty mentioned this issue in the Verse after the issue of Monotheism and before all other Judgments. Not only this fact is evident from the context of these Verses, but also in many places of His Holy Word, the God Almighty has used such an order of sequence in this issue.

The emotional relationship between parents on the one hand and the children on the other hand is the greatest social relationships which the solidity of the human society depends on it, and it is the same natural means that keeps the husband and wife together, causes them not to separate each other. Therefore, according the social tradition and judgment of the human nature, it is necessary the human being to respect his parent and try to provide their comfort, because if this judgment is not carried out in the society and the children treat with their parent as a stranger, definitely the said emotional relationship would be abandoned and the solidity of the society would completely disrupt.

"...If one of them or both reach their old age

while staying with you, do not utter a word of Disrespect,

nor annoy them, but address them in terms of honour and Kindness!"

(Isra: 23.)

If the Judgment is allocated to the old age of the parents, it is because the parents are in the most difficult situations at that time, and they feel most in need of the help of the child, because they are incapable of many of the necessities of their lives; meantime, the same meaning was one of the aspirations of parents who had longed of their children; the days when they cared for their children, the days that

endured their hardships, and the days when they bothered to train them, in all those times that the child was unable to provide his own needs they met his needs on the hope that he would help them in the days of their need.

So the Holy Verse does not want to allocate the Judgment solely on the old age of the parents, but wants to understand the children how they are obliged to respect the parents, observing the required respect in consorting and speaking with them, whether in their need of child's support or in other cases.

**"Lower the wing of humility to them, out of mercy, and say:
My Lord! Have mercy on them,
just as they reared me when I was a small child!"
(Isra: 24.)**

Meet and talk to your parents in a way that makes them feel your humility and modesty and realize that you are humiliating yourself in their presence and have affection and kindness on them.

When God States: **"...And say: My Lord! Have mercy on them, just as they reared me when I was a small child,"** He wants to bring to the sight of man the days of child's infirmity and reminds him of his childhood, while his parents are powerless, therefore remembering the infirmity of himself he should pray God to have mercy on his parents as they had mercy on him and trained him in his childhood.

**"Your Lord knows best what is in your hearts.
Should you be righteous,
He is indeed most forgiving toward penitents!"
(Isra: 25.)**

This Verse is about a child whose parents are resentful of his unfair treat. If the God Almighty did not explicitly had a mention of the child and the action happened, was only to make us understand that this is a kind of matters deserves no comment, as well as deserves no commitment, not even to be revealed in the assemblies. Then the meaning of

the Verse is that: If you are righteous and God sees the piety in your soul, while you turn to God in a slip that you have committed against your parents and repented, God will forgive you, for He has always been Forgiver to the penitent.

(Almizan V. 25, P. 139.)

Order to Pay Rights of Relatives, The Poor, and the Needy Wayfarer

« فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَ الْمَسْكِينِ وَ اِنَّ السَّبِيلَ...! »

(26 / اسراء)

**"Give the relatives their due right,
and the needy and the traveller in need...!"**

(Holy Quran; Isra: 26.)

The above Verse is descended in Mecca and indicates that the Ruling to donate to the relatives, the poor, and the needy wayfarer is among the Decrees that had been issued in the city of Mecca, and was an obligatory Enjoining before the Holy Prophet's emigration to Medineh. (There is a detailed discussion on the issue of "Donation" in the forthcoming Volumes.)

(Almizan V. 25, P. 143.)

Prohibition of Extravagance

« اِنَّ الْمُبَذِّرِينَ كَانُوا اِخْوَانَ الشَّيَاطِينِ »

وَ كَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ! »

(26 / اسراء)

**"Indeed the wasteful are brothers of satans,
and Satan is ungrateful to his Lord!"**

(Holy Quran; Isra: 26.)

"Extravagance" means to spend and pay out wastefully. The Phrase: **"Indeed the wasteful are brothers of satans,"** is a prohibition of extravagance, and it means that you may be of the brothers of devil if you spend and pay out wastefully.

It seems that the similarity of the Satan's brothers-in-law with Satan is that Satan and the wasteful are like two kind brothers who are always kindred and are rooted in one and the same parent. As is mentioned in the following Holy Verse: **"And We have appointed for them the deceiving intimate friends in the world!"** (Fussilat: 25,) and: **"Gather the transgressors, and their mates..."** (Saffat: 22,) which the "mates," in this Verse is the same "intimate friend," in the previous Verse, and the same sense that the following Verse conveys: **"But their devil brothers try to plunge them further into error and do not cease their vain efforts!"** (A'araf: 202.)

Satan's being ungrateful to his Lord was that He used the blessings of God wastefully, the blessings of power, ability, and all means of servitude that has been given to him used them to entice the servants of God, and to enforce them to disobey God inviting them to evil deeds, blasphemy, and extravagance.

(Almizan V. 25, P. 143.)

Prohibit to

Go Extremes in Donation

« وَ إِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا

فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا !»

(28 تا 30 / اسراء)

**"And if you turn away from [the kinsmen, the needy, and the wayfarers],
because at the present time you have no money to help them,
but you expect to receive some Bounty from your Lord,**

then speak to them with kind and hopeful Words!"

(Holy Quran; Isra: 28-30.)

The purpose of the above Phrase: **"And if you turn away from them..."**, is overlooking the man, who made a request for some money to find something to stop his hunger or need; the purpose of the Phrase is this and not more, i.e. overlooking made by someone, who has nothing to pay or help the needy at that moment, but is not desperate from his Lord, hopes to be rich to help them soon or late; this is why the Phrase is followed by: **"...To seek a Mercy from your Lord which you desire,"** that means your overlooking them is not for the reason that you have the money but you do not want to pay them, and not for the reason that you have not money and are desperate to gain it later, but is for the reason that you have nothing for the time being, but you hope to attain it and to donate to them; you are in seek the Mercy of your Lord!

The meaning of the Phrase: **"...Then speak to them with kind and hopeful Words,"** is to speak softly with them and don't speak boldly! God has also Stated the same comment in elsewhere in Quran: **"Nor repulse him who asks!"** (Dhuha: 10,) but return him back with a mild speaking tone.

**"Do not keep your hand chained to your neck,
nor open it altogether,
or you will sit blameworthy, regretful!"**
(Isra: 29.)

Keeping the hand chained to neck refers to one's preventing to spend money or to donate it to the needy, and in contrary, opening it altogether means the extravagance and to spread off what he earns so that nothing to remain in his hand, like the one who opens his hand against the rain and nothing stays in his hand. This is the most eloquent expression of going to extremes.

"...Or you will sit blameworthy, regretful!"

Do not keep your hand open to the end, so that you blame yourself hugging your knees, with no access to the necessities of life, naked off the dress, flee from the community, unable to get help or find friends.

**"Indeed your Lord expands the provision
for whomever He wishes, and tightens it.
Indeed He is well aware and percipient of His servants!"
(Isra: 30.)**

It is the Tradition of God that He will make the sustenance abundant for whom He wills and narrow for whom He wills, and His Tradition is not such as to grant and extend it disproportionately or cut it altogether; He, really, regards the expedience of His servants, since He is well Aware and Watcher on His servants. Everybody deserves to be so and acts on God's Character, and takes the path of moderation, and avoids the extremes of both sides.

(Almizan V. 25, P. 144.)

Prohibition of Infanticide

« وَ لَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ...! »
(31 / اسراء)

**"Do not kill your children for fear of poverty...!"
(Holy Quran; Isra: 31.)**

In this Holy Verse God has strongly prohibited from killing offspring for fear of poverty and need. The reason to express the Phrase: **"We give sustenance to them and also to you, yourselves,"** is to justify the prohibition and is a prelude for the next Phrase, as Stated: **"Verily, killing them is a Grave Sin!"**

The meaning of the Verse is that: Don't kill your children for the

fear that you may become poor or fall in disaster of beggary, and don't kill your daughters for the fear of an indecent groom, or her involving in immoral matters unmeet your fame, because it is not you to provide the sustenance of your children that you fear of your failure to provide it in hardship or disaster, but it is We, Who provide their sustenance as well as yours. Really, it is a great sin committing the infanticide!

The issue of the prohibition of the infanticide has been repeatedly mentioned in the Holy Quran, and this heinous act, although is one of the instances of murder, is specifically mentioned because it is one of the ugliest cases of atrocity and cruelty; the other reason for this problem was that the Arabs lived in a land that faced with severe famine, therefore as soon as they find out the signs of famine, they did first kill their children to preserve the family's honor and dignity.

The pagan Arabs had another tradition besides the killing daughters (Wahd,) which, in their fancy, it preserved their honor and fame from humility, namely, they were killing both their boys and girls out of fear of poverty and misery. It is the same killing that the above Verse or others have prevented it.

(Almizan V. 25, P. 147.)

Prohibition of Adultery

« وَ لَا تَقْرَبُوا الزَّوْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَ سَاءَ سَبِيلًا! »

(32 / اسراء)

**"And do not approach [even the thought of] committing adultery,
it is an Indecent and shameful act which leads to an evil way!"**

(Holy Quran; Isra: 32.)

This Verse forbids adultery, and exaggerates on its prohibition, because God did not State you do not do it, but even do not go near it,

and argues that it is a big iniquitous practice (prostitute) as if its ugliness and foulness is an integral trait of it, and will never be separated from it by any assumption; In another argument God Said, **"...Which leads to an evil way,"** and made us to understand that this Practice, is a wicked practice which leads to the corruption of the society, a corruption that involves all the affairs of the society, disrupts the social system as whole and threatens the humanity to destruction. In another Verse God has exaggerated in punishment of its committers, meantime approves the attributes of the believers and States: **"...And they (the believers,) do not commit fornication. Whoever does that shall encounter its retribution! The punishment being doubled for him on the Day of Resurrection! In it he will abide in humiliation forever! But if the wrongdoer repents and Believes and amends himself and does Good deeds..."**(Furqan: 68-70.)

(Almizan V. 25, P. 150.)

Prohibition of Murder

« وَ لَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ! »
(33 / اسراء)

**"And do not slay the life which Allah has Forbidden
except by a just cause (Qisass!)"**
(Holy Quran; Isra: 33.)

This Verse forbids the killing of the self-respecting self, unless it is just, namely, the murdered deserved to be killed by law, and such as murderer, and the like, which are contained in the Islamic law.

Perhaps in describing the killing of a human self to: **"... Which Allah has Forbidden,)"** instead to Say: **"Which Allah has Forbidden in Islam,"** refers to the fact that the prohibition of the killing is not specific

to Islam, it is forbidden in all the heavenly religions. This fact that the Judgment is of the general religious laws, is also referred to in the Verse 151 of Surah An'am.

**"Whoso is killed unjustly,
We Have appointed to his next of kin [his Heir] authority
and right of retaliation,
but his Heir also should not exceed the Limit!"
(Issra: 33.)**

The meaning of the above Verse is that, the one who was killed unjust is the one who, according to the Law of Religion, We have assigned an authority for his Heir of blood, so he has right either to kill the killer, or to receive the fine for bloodshed, or even to forgive him. The Heir of blood should not go extremes in bloodshed to kill others too, or to kill more than one person, he must know that we have given him the authority and helped him, so that the killer can never escape his grasp and will not give up; the Heir must not hasten and may not kill the non-killer.

(Almizan V. 25, P. 157.)

Prohibition of Consuming the Orphan Wealth

« وَ لَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ
حَتَّى يَبْلُغَ أَشُدَّهُ ! »
(اسراء / 34)

**"And do not approach the property of The orphan
save in the best and fairest Manner [i. e., to keep it from wastage,]
Until he attains the age of maturity.
(Holy Quran; Isra: 34.)**

The above Verse prohibits consuming the Orphan's wealth, and is

one of the great sins in Islam, for which God has promised fire of hell: **"Those who wrongfully consume the property of orphans are, in fact, consuming fire in their bellies and they will suffer the blazing fire!"** (Nissa: 10.) If God forbade approaching it instead of consuming it, is a sign of the severity of its punishment.

The Phrase: **"...Save in the best and fairest Manner,"** means that in case the consuming and possessing the orphan's property in order to use it in a beneficial trade, or the like, and add to his asset, is not forbidden.

The age of maturity mentioned in the Phrase: **"Until he attains the age of maturity,"** is in fact the early times of the orphan's age of growth (i.e. signs of his mental development is known,) when the Judgment of orphanage is lifted and he is not named more as an orphan. So, what God Stated that don't approach to orphan's property till he grows, means to preserve the orphan's property until his time of growth, as soon as he attained his growth put it at his disposal. Indeed, the Judgment of prohibition prolongs until the end of his orphanhood.

(Almizan V. 25, P. 158.)

Prohibition of Breaking the Promises/Covenants

« وَ أَوْفُوا بِالْعَهْدِ
إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ! »
(34 / اسراء)

**"And fulfill the covenants;
indeed all covenants are accountable!"**

(Holy Quran; Isra: 34.)

Being "Accountable," in this Phrase means bearing responsibility of the covenant to respond while Judgment. Some interpreted it to be

questioned in regards the agreement itself, that what did the responsible parties. Meantime, as the agreement is considered one of the deeds, it would be personalized in the Day of Judgment to testify against or benefit of people, to intercede on one's benefit or fight against the other.

(Almizan V. 25, P. 159.)

Prohibition of Fraud at Business Deals

« وَ أَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ
وَزَنُوا بِالْقِسْطِ الْمُسْتَقِيمِ،
ذَلِكَ خَيْرٌ وَ أَحْسَنُ تَأْوِيلًا! »
(35 / اسراء)

**"And give full measure when you measure out something;
and weigh with a correct balance,
this is good and fair for the end!"**

(Holy Quran; Isra: 35.)

The correct balance means the Scales of Justice which never betray in weight.

"This is good and fair for the end!" The word "good" refers to something that in case of choice you prefer it. The word "end," here, means the final truth or the external reality of all events.

When God States that it is better for man to use proper measurements and to weigh up with the scales of Justice the reason is that, firstly, the meager sale or shortchanging is a kind of thievery and robbery; secondly, giving full measure brings credibility and confidence.

The reason why these two action is **"good and fair for the end,"** is that, if the people observe these two tasks, they don't sell less and don't buy much, they have observed the growth and endurance in the management of livelihood, because the consistency of people's livelihood in using the goods they need is on two basic principles, one is to obtain good, healthy, and necessary material, and the second, to barter and

exchange the surplus of the goods excess to own need with what is the excess of others' goods that they do not need.

Indeed, everyone has his own calculations and measurements of what he needs, how much he needs of each material, meantime what extra goods he has, how much he needs to sell and buy the goods he needs; if the community is affected by meager sales the account of human life will become disputed from both sides and the public safety will be disappeared.

However, if the system of weighing and exchanging move along justly, their living and economy will grow constantly, and everyone will get what he needs, at the same rate, and in addition they will find confidence and trust on their businessmen, and finally the public security and safety will also be established.

(Almizan V. 25, P. 159.)

Prohibition of Obedience without Knowledge

« وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ
إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا! »
(36 / اسراء)

**"Do not follow that of which you have no knowledge;
for surely the hearing, the sight, the heart,
all of those shall be questioned of [on the Day of Reckoning!]"**

(Holy Quran; Isra: 36.)

This Verse forbids the adherence to everything we do not know for certain, and because the Verse is absolute and unconditional, it includes the belief as well as the practice that is not based on a certain knowledge, so that the meaning of the Verse will be: Do not believe in what you have no knowledge of its truth, do not say what you do not

know, and do not act what you do not have any knowledge on it, because all these are the examples of the "Obedience without Knowledge." This is, in fact, what the human nature signs its Judgment, namely, the necessity of following what man has knowledge on it, and avoid the following what he has no knowledge on it.

Indeed, man in the course of his life, in his belief and practice, has by nature, no purpose but to reach the Truth and the external Reality, he wants to have a belief and a knowledge that can decisively state that the truth and reality is this and nothing more! This is only available by following the knowledge, which owns such a feature and property, not the suspicion, doubt, or illusion; and nobody can say to imagination or illusion that are being the reality and the external truth.

A man who has not lost his health of nature, he follows in his belief what he finds to be truth and external reality, and in his practice does what he sees himself capable in his assessment. The fact is that such a person follows his knowledge in what he is able to obtain the knowledge, but in something which he finds himself not capable he follows and imitates the competent knowledgeable authority, like the questions asked by some people in case of some requirements of religion, as well as the most of practical questions asked by the majority of peoples from their own religious authority who follow his opinion.

Indeed, it is the same healthy nature that leads one to follow the knowledge of the expert of each branch of knowledge and science, and consider the knowledge and science of the expert as to be his own science, considers the following of his knowledge as following of his own as well. A witness to this issue is the natural and intrinsic acts of the people. Where we see that a person who does not know the way, he trusts the guide and walks in; a patient who does not know his pain and treatment acts blindly on the order of the physician; and those who need technical help trust to a technician. This, of course, depends on the trust that people have to the knowledge and professional ability of those

physicians, engineers and mechanics.

From this we conclude that a man of sound nature will never deviate from the following of knowledge in the course of his life, and does not follow the suspicion, doubt, and illusion. The fact is that, he either follows his own knowledge on the issues that he is qualified for, or follows the knowledge of one, whose credibility, certainty and trustworthy is acceptable for him, though this kind of certainty is not called a knowledge in the terms of the logical arguments.

So the natural man has knowledge in every issues that arise in his life, either the knowledge to the subject matter, or the knowledge to the necessity of acting according to the scientific reason at hand, so the Holy Verse is to be considered on this sense: **"Do not follow that of which you have no knowledge...!"** Therefore, if there is a scientific reason regarding the necessity of following a special supposition, following that supposition will also be as following the knowledge.

As a result, the reference of the meaning of the Verse is that in any practical belief that attaining the knowledge is possible it is forbidden to follow the non-knowledge. In any belief or practice wherever there is no way except the following the non-knowledge, when it is permissible to follow it that a scientific reason permits it, such as obtaining the Judgments of God through the Prophet, and obeying him in the enjoiments and prohibitions that is issued by God; or acting a patient according to the instructions given by his physician, and referring to the owners of the industries in case of need, because in all of these cases we have the scientific reason to believe that what they say is true.

(Almizan V. 25, P. 160.)

Prohibition of Selfishness and Arrogance

« وَ لَا تَمْشِ فِي الْأَرْضِ مَرَحًا
إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ! »
(اسراء / 37)

**"Do not walk exultantly on the earth.
Indeed you will neither pierce the earth,
nor reach the mountains in height!"**

(Holy Quran; Isra: 37.)

"Exultantly" means to be very happy in falsehood, but to be real happy is what a man may reflect upon receiving a God's blessings and shows his happiness as thanksgiving. Such happiness will never exceed the level of moderation, but if it is exceedingly severe and lightens the intellect, the light effects of the intellect appear on the one's actions, words, movement, and especially on the way in which he walks, it is an irrational happiness.

The Phrase: **"Do not walk exultantly on the earth,"** prohibits man to imagine himself much greater than others out of his arrogance. If the God Almighty prohibited such way of walking is for the reason that the effect of those deviations will appear while walking.

The Phrase: **"Indeed, you will neither pierce the earth, nor reach the mountains in height,"** implies that those gestures and figures that one takes for himself to express his power and grandeur is nothing more than an imagination, He is the Glorified God that has possessed the human mind to think that these imaginations are real and fact, so to trust on them in his acts, in order the system of the world to be accomplished.

If there were not such imaginations, and the human being were not possessed by them, he never liked to live in this world, and the design of the Lord of the universe did not fulfilled, but God Wished His purpose to be accomplished perfectly when Stated: **"And go to earth to dwell and benefit from the means therein for an appointed time!"** (Baqarah: 24.)

Supplementary Verses:

"All such things are sins and detestable in your Lord's sight!"

(Issra: 38.) All what has been expressed in the above mentioned Verses: (Issra: 26- 38,) and were prohibited by the God Almighty are the sins and are detestable in His Presence, therefore He has forbidden them for the Human beings.

**"[Muhammad!] These are Words of Wisdom
Which your Lord has Revealed to you!" (Issra: 39.)**

This Phrase refers to the Obligations mentioned earlier, and if in this Verse the subordinate requirements of religion are called as "Wisdom," it is because each one of the above Verses contains Judgments referring to the most significant interests, which is briefly understood from the background of the Verses.

(Almizan V. 25, P. 168.)

Prohibition of Polytheism

« وَ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ
فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَذْحُورًا! »
(39 اسرى)

**"...Do not associate any partner with Allah,
in which case you will be cast into Hell, blamed and despised!"**
(Holy Quran; Isra: 39.)

God has repeatedly forbidden Polytheism in Holy Quran. At the beginning of these category of Verses He has ordered to prevent human beings considering a partner for God. Repeating it in this Holy Phrase indicates the greatness of the Monotheism in Presence of the Almighty God: Do not consider anything equal to God lest you be thrown into hell, despised, and driven away from God's Mercy!

(Almizan V. 25, P. 168.)

Chapter Seven

DELAY IN FULFILLMENT OF DIVINE DECREES

Decisive Decree and God's Authority over Its Execution and Non-Execution

«قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ
أَوْ أَتَتْكُمُ السَّاعَةُ...؟»
(40 / انعام)

"Say: Tell me, should Allah's punishment overtake you,
or should the Hour overtake you,
will you supplicate anyone other than Allah,
should you be truthful?"
(Holy Quran; An'am: 40.)

For the Almighty God there is such a Power that even removes the undoubted aftermaths in the Hereafter. It is true that when God's Decisive Decree necessitates the fulfillment of a Judgment it will be

executed, but in the meantime, it is not so that God has given up His Power to stop it. God's Power is Absolute whether the Decreed Judgment is Decisive or not Decisive. It is not only the Resurrection Day that God has the Absolute Power to bring it or not to bring it, but it is true in any case of inevitable torment or each Decisive Command. If God Wills to create it, He creates it, if not, not! However, He never violates His Decree to create and bring to existence something that has made its fulfillment Decisive and its promise certain. But meantime, He has also His Power to change His Will. (Be careful!)

The case is the same as in fulfillment of the request and prayer of His servants: **"And when My servants ask you concerning Me, then surely I am very near I answer the prayer of the suppliant when he calls on Me So they should answer My call and believe in Me that they may walk in the right way!"** (Baqarah: 186.) Even though God has made Him responsible to respond requests of His servants, but He has the Authority not to answer one's request. While in the Verse **"Pray to Me for I shall answer your prayers!"** (Ghafir: 60,) God Promises decisively to respond any prayer who prays Him, but He has the authority not to respond him, because even though He is constantly doing so, but it is not so that this promise of respond has restrained God's authority to stop this procedure. God has His Power to stop it, but He does not use it, and His Decreed Method is running evenly among His servants.

(Almizan V. 13, P. 135.)

Divine Decree's Delay

And its Reason

«وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ

إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ؟»

(59 / اسراء)

**"We did not abstain from sending miracles to any of Our Messengers.
These miracles were called lies
by the people who lived in ancient times!"**

(Holy Quran; Issra: 59.)

The people - the last of which are like the first - because of the instinct of corruption and debauchery that caused them to be destroyed or involved in other kinds of severe retribution. The God Almighty has also ruled the Decree that will destroy or punish with serious torments the towns that are entailed in such corruptions. This was the reason why the God Almighty did not descend them the proposed miracles put forward by the disbelievers, because, considering that the last man is the same as the first, what was the cause forcing the first to disobey, the same also compels the latter, and considering that the first ones with the advent of their proposed miracles were still disbelieving, the last ones also would refrain to believe after seeing the Prophet's miracle, and thus become deserved to punishment or other severe torments, as were their predecessors suffered. Since the God Almighty does not want this nation to be punished with urgent torment, therefore He did not descend the proposed miracle of the disbelievers.

The meaning of the Verse is that We did not send the miracles suggested by the disbelievers of Quraysh, because if We descended it, they would not believe and We would perish them, but Our Decree has already ruled that We will not send torment on this Nation until after a time of respite. This is a characteristic of the Nation of Islam which has been Stated in several Verses of the Holy Word of the God Almighty, not only in the captioned Verse.

(Almizan V. 35, P. 230.)

Delay in Divine Decree on

Non-Termed Death up to Termed Death

« أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ! »

يَغْفِرُ لَكُمْ مِنْ ذُنُوبِكُمْ وَ يُؤَخِّرُكُمْ إِلَى أَجَلٍ مُسَمًّى
إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ!
(نوح / 4-3)

" Worship Allah and be wary of Him, and obey me!

**That He may forgive you some of your sins
and respite you until a specified time.**

**Indeed when Allah's appointed time comes,
it cannot be deferred...!"**

(Holy Quran; Nooh: 3-4.)

In this Verse, the delay of death to a certain agenda is considered to be the result of the *Worship of God, the Piety, and Obedience of the Prophet*. This is the reason that there is two agenda for the death of man. One, the termed death, that is the appointed one, and is longer and far from the other one, but the other one is undefined and is shorter than the former.

Therefore, the God Almighty promises in these Verses the unbelievers that if they attain the faith, piety and obedience, God will prolong their shorter agenda of death to the fixed appointed time. Consequently, the meaning of (Fixed Time of God,) when expired will no longer thrown back is an absolute decisive time that will never be prolonged, whether it is the non-termed death or the termed death.

In short, it includes both types of the time of death, so no factor can disprove God's Decree and overturn his Judgment!

The meaning of the Verse is that if you have worship, piety and obedience, God will delay the expiration of your non-termed death to the termed death, so that if you do not do so, when your life termed off, it will not be delayed more, because God's termed death will no longer be prolonged. Consequently, in this expression there is a promise to prolong the term of death in case of believing in God, meantime, there is also the threat that if they do not believe, an immediate torment will come upon them.

(The reason why the Worship of God, the Piety, and the Obedience of)

*(the Prophet bring a longer life is a sound living that a man achieves)
(observing the above three factors of happiness! Amin.)*

(Almizan V. 39, P. 170.)

No Delay in Termed Death

And Determined Decree

« وَ لَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا
وَ اللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ! »
(11 / منافقون)

**"But Allah does not grant respite to a person,
whose appointed term has Arrived;
and Allah is the Knower of all that you people do!"**

(Holy Quran; Munafiqoon: 11.)

In this Verse, God has let down the expectation of those who wished Him to delay their death term, and States: When the term of one's life expired, and the signs of death appeared, they will no longer be delayed. This meaning has been repeatedly mentioned in the Word of God that the Term of Death is one of the instances of God's Decisive Decrees, as is in the following Verse: **"All people can only live for an appointed time. When their term ends, they will not remain alive even for a single hour, nor will they die before the appointed time!"**

(A'araf: 34.)

(Almizan V. 38, P. 231.)

Delay Caused by Contradiction of

Decree's Judgment with Divine Mercy

« وَ رَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ
لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ
بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجْدُوا مِنْ دُونِهِ مَوْئِلًا ! »
(58 / كهف)

**"Your Lord is All-forgiving and All-merciful.
Had He wanted to punish them for their sins,
He would have been prompt to torment them.
For their punishment there is an appointed time,
after which there will be no way for them to escape!"**
(Holy Quran; Kahf: 58.)

These Verses are in the sense of the threat of disbelievers, those disbelievers, whose corruption has reached such a level that the hope of salvation is no longer expected for them. This type of corruption requires an immediate punishment with no respite, because there is no other benefit from their living except more corruption. But the Almighty God has not hastened to their doom, though He has ruled the Decisive Decree to their punishment. The fact is that God has delayed their punishment for a certain period that has appointed at His Knowledge.

It was on this occasion that God opened the threatening Verse, which explicitly included in the retribution, with the Phrase of Mercy: **"Your Lord is All-forgiving and All-merciful,"** in order to moderate the immediate torment which is in it by means of His two Attributes of Compassion and Mercy, but meantime to keep the principle of torment determined for them, and consider the right of sins which necessitate the torment, at the same time to observe the Right of God's Attributes of Merciful and Forgiveness, thereby delayed the punishment.

The Phrase: **"Your Lord is All-forgiving and All-merciful,"** and the Phrase: **"Had He wanted to punish them for their sins, He would have been prompt to torment them,"** are both like two hostile persons in front of a judge to be judged, and the Phrase: **"For their punishment there is an appointed time, after which there will be no way for them to escape,"** is as the Decree issued by the judge, which has satisfied both sides and respected the right of both parties, giving the decree for punishment on peoples' evil deeds and God's revenge, as well as giving warrant to postpone the punishment upon the God's Attribute of

Forgiving and Mercy. This is where the Divine Forgiving removes the effect of those deeds which was immediate punishment, and grants them the attribute of life and worldly Mercy.

In short, the meaning is that if your Lord wanted to punish them, He would punish them with immediate retribution, but He did not hurry, because He is All-forgiving and All-merciful, but determined the punishment to be done on a deadline with no possibility of release. God disregarded the immediacy of the punishment because He is All-forgiving and All-merciful, therefore the Phrase: **"But there is an appointed time,"** is Stated as Ruling a Judgment rather than telling a tale that may be assumed.

(Almizan V. 26, P. 212.)

Previous Decree Reason for Not Issuing New Decree

« وَ لَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى
لَفُضِيَ بَيْنَهُمْ! »
(14 / شوری)

**"And were it not for a prior decree of your Lord
[granting them reprieve] until a specified time,
decision would have been made between them!"**

(Holy Quran; Shura: 14.)

The Word that issued in the past is one of the Commands that God issued at the beginning of human creation, such as what He Stated in those days: **"On the earth shall be your abode and sustenance for a time!"** (Baqarah: 36,) and the meaning of the Verse is that if it had not been for God that has already issued the Decree that each one of the son of Adam to live on the earth, and to how long and to what amount to take benefit of their living on the earth, would certainly God Judged among

them, namely, in consequence of the divisions they had made in the religion of God, diverted from His path, God would rule against them and destroyed all for the sake of this great crime.

(Almizan V. 35, P. 52.)

Reason for Delay of Divine Decree In Corrupt Societies

« أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْفُرُونِ!...
وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزِمَاماً وَ أَجَلٌ مُسَمًّى! »
(طه / 128-129)

"Is it not a warning for them to see how many generations living before them We destroyed...!

Had not the Word of your Lord been decreed otherwise the unbelievers deserved immediate punishment.

The appointed time for their punishment will inevitably come!"

(Holy Quran; Taha: 128-129.)

"Had not the Word of your Lord been Decreed...!" This meaning is repeated in several Verses of the Holy Quran by the God Almighty concerning the Children of Israel and others, as follows: "Had not a Word of your Lord [His decision to give every one time and free will,] been Decreed, God would already have settled their differences!" (Yunus: 19,) and: "Had it not been for your Lord's giving them respite for an appointed time, He would certainly have settled their differences once and for all!" (Shura: 14.) The respite in question has been stated in this Verse as the appointed time. This Word is the same Decree that God had ruled it upon the time when Adam was descended to the earth from heaven, and Said: "The earth will be a dwelling place for you and it will provide you with sustenance for an appointed time!" (Baqarah: 36,) which according to this Decree, the people will be secure from the immediate torment for their extravagance and disbelief in the midst of their dwelling in the earth and their Appointed Term, otherwise a Messenger of

God comes unto them and the Divine Decree is executed among them; as God Said: **"There is an apostle for every nation; so when their apostle comes, judgment is made between them with justice, and they are not wronged!"** (Yunus: 47.) The immediate torment that follows the people's proposed miracle brought by the Prophets but encountered by their continuation of disbelief refers also to this Decree, that we already discusses it

The Position of the present nation is also the same as other nations, who are immune from the immediate torment because of the God's Promise that already is decreed. But in case of Decree between the nations and their Prophets, it has been decreed to be postponed to an appointed time; in case of this present nation also it has been decreed to be delayed for some time.

(Almizan V. 28, P. 46.)

Divine Decree on Retribution, Delay of Torment, and a Third Decree

« وَ لَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ

لَفُضِّىَ بَيْنَهُمْ ! »

(110 / هود)

**"And were it not for a prior decree of your Lord,
a decision would have been made between them!"**

(Holy Quran; Hud: 110.)

The above Phrase is a theme that God has repeated in various wordings in His Holy Book, which means that people's disagreement on the worldly affairs is an intrinsic matter, and (justifiable,) but their differences in religion have no justification except rebellion and obstinacy, because all these differences happen after the end of the argument. For example, God has used the same theme in the following Verses and

States:

"Mankind were but a single [Religious] community; then they differed!"
(Yunus:19.)

"The People of the Book created differences in the matters of religion because of their hostility among themselves, only after knowledge had come to them..." (Ale-Imran: 19.)

"Mankind were a single community; then Allah sent the prophets as bearers of good news and as warners, and He sent down with them the Book with the truth, that it may judge between the people concerning that about which they differed, and none differed in it except those who had been given it, after the manifest proofs had come to them, out of envy among themselves..." (Baqarah: 213.)

Though God has Judged to Grant in full compensation, the reward and retribution to those who have done actions, and even though this meaning required to pay the reward and punishment for what they have done immediately, for example: To punish those who continue to differ at the time the argument is fulfilled, but God has ruled another Decree together with the former Decree, that is, to keep every person or nation alive on the earth for a time that in this manner the earth develops flourishing so that each one can provide his provision in the world for the Afterlife; as the God Almighty has informed us about this Decree in the Verse: **"And for you, there is on the earth an abode as well as provision of sustenance for a fixed time!"** (A'araf: 24.) The requirements of these two Decrees are that God will not Judge immediately among the people who differed between them, and will postpone it until the Day of Judgment, then will punish those who differed in the Religion of God and His Book out of rebellion.

One might ask: If so, why did the retribution of the miserable people of the past nations not be delayed, for example, by annihilating the people of Lot in this world altogether? Why didn't postpone their retribution for Hereafter, according the Judgment of: **"... Were it not for**

a prior Decree of your Lord...?"

In answering this question, we say that the origin of the destruction of the people of Lot was not mere infidelity and sinfulness due to the difference in religion, so that one Decree of God would necessitate their annihilation, and another Decree of God would entail their respite, according which God gives them respite and refrain their immediate destruction. But rather, the origin of the destruction those nations was a third Decree of God, which States: **"There is an apostle for every nation; so when their apostle comes, judgment is made between them with justice, and they are not wronged!"** (Yunus: 47.)

In short, the Verse: **"And were it not for a prior Decree of your Lord, a decision would have been made between them,"** refers to this fact that the disagreement of people in the book is the intersection of these two Decrees, one of which requires the judgment to be made among the people in what they disagree, an (to destroy those who follow the wrong way,) and the other requires to give respite to both sides and delay the retribution until the Day of Resurrection, and the result of this concurrence of Decrees is that the punishment of the disbelievers to be delayed until the Day of Judgment!

(Almizan V. 21, P. 74.)

PART TWO

the

DIVINE

TRADITIONS

Chapter One

DIVINE TRADITIONS IN SOCIETIES

Divine Tradition in Creation and Destruction of Nations

« ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ
مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلُهَا وَ مَا يَسْتَأْخِرُونَ
ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا
كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ ! »
(42 تا 44 / مؤمنون)

"Then We raised after them other Generations;
No nation can ever hasten ahead of The Ordained Time by which they
have Been respited, nor they can postpone it,
And We sent Our Messengers one after Another.
Each time a Messenger was Raised among his people,
they belied Him...!"

(Holy Quran; Mumenoona: 42-44.)

Allah the Exalted States: After those nations that were destroyed by the shout, whom were after Noah's people, We have created other nations, and sent to them Our Prophets one after another, in a way that if one left, another one replaced him, but each of the Prophets who was sent unto his own people, they denied him, We have also taken them one after the other to their doom, and made them subject of tales and stories. Namely, after their being living humans, We wiped them so out of the land that only tales put there remained from them. *Such a people are deserved to be far away who do not believe!*

These Verses indicate that one of the Traditions of the God Almighty was to create each nation after the other and guide them towards the Truth, and for this purpose to send Prophets after each other, this is called the **Tradition of Divine Affliction and Examination**. Nations had also another tradition which they denied the Prophets one after the other, therefore God had the second Tradition that perished the deniers one after the other, which is called the **Divine Punishment!**

What God mentioned in the Phrase: "**We made them legends!**" is the most eloquent expression in conveying the Divine Wrath dominated the enemies of the Truth, and those who denied the Missionaries of Truth, because it shows that this Wrath swept them out in such a way that there had remained nothing left of them, not an object, nor a trace and name or address, just the story, a good lesson for others.

(Almizan V. 29, P. 51.)

Divine Tradition in Guiding Human Societies

« وَ اَتَيْنَا مُوسَى الْكِتَابَ
وَ جَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَآئِيلَ ... ! »
(2 / اسراء)

**"And We gave Moses the Book,
and made it the guide for the Children of Israel!"**

(Holy Quran; Issra: 2.)

It is clear from the appearance of these Verses, which are at the top of the Surah, that it means that the Divine Tradition in the Nations and various human tribes was directed to Guide them in the way of servitude and Monotheism, meantime made it possible for them to reach it, but gave them authority to accept or deny the faith, and put in their disposal all the blessings of the world and the Hereafter, and equipped them with all necessary tools they need in obedience and disobedience, that if they Obey and do Good Deeds would grant them all rewards and the prosperity of the world and the Hereafter, but if they disobey and commit sinful deeds they will be punished with worldly discredit and humiliation and torment of the retribution of Hereafter.

So, we can say that, the seven Verses after the above Verse are as the examples that portray the developing of this General Tradition among the Children of Israel, in the way that God revealed the Book to their Prophet, and directed it to be a guide for them to find their way towards their Lord. God has foretold in that Book they will soon be promoted but due to that promotion they will turn to rebellion and corruption, and God will avenge them in the way that will overwhelm them by the enemy and will thus humiliate them. The enemy will kill, capture, and humiliate them so much as their pride and rebellion may be abolished and then they return to the obedience of God. At that time the Almighty God will also return to His Mercy and Blessings to them and will promote their state. But, they will return to their rebellion for the second time and God also will return to His retribution on them.

It follows from this statement that the seven Verses in question represent a planning for expressing the continuation of the same Tradition in the Nation of Islam.

This Tradition, namely, the Tradition of Guidance, Leading, and

the Way to invite to Monotheism, is the same Tradition that Noah (AS) was its first administrator in the human world, by his rising to carry it out, he presented his thankfulness for God's Blessings, and purified his devotion and sincere servitude towards the Glorified God, and the God Almighty in return, Presented His Thanks to him for his service, and has kept his Tradition to the survival of the world, and Greeted him in all the worlds. Until the Day of Judgment, in every pure word and sacred deed of righteousness, which happens in human race, God has made Noah (AS) a partner in Reward!

**"And made his descendants the survivors!
And left for him a good name among posterity!
"Peace to Noah, throughout the nations!
Thus indeed do We reward the virtuous!
He is indeed one of Our faithful servants!"**

(Saffat: 77-80.)

(Almizan V. 25, P. 63.)

Divine Tradition in Sending Messengers and Books

« وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً
وَ مَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ
لِكُلِّ أَجَلٍ كِتَابٌ! »
(38 / رعد)

**"And We have sent messengers before you,
and We have made for them mates and offspring.
It was not for a messenger to come with any sign
except by God's leave,
but for every time there is a Book!"**

(Holy Quran;Ra'ad: 38.)

The Tradition of God in sending the Holy Prophets is based on their kind to be a human being, and principally, the process of sending the Prophets to be done through the ordinary and customary courses, not they own secret power to unseen of the universe, or have authority to deal with something of its special features. For example, they may own a secret power to unseen with which they do whatever they wish, to be absolute power, as a result to bring any miracle or sign upon demand of people, but they are no more than human beings, everything is in the hands of God.

He is the one who sends Miracles and Signs if He wills, and when He sends that it is necessitated by His Divine Wisdom, and it is not so that all times to be equal in Expediency and Judgment, otherwise the Wisdom will be invalidated, and the System of Creation is disrupted, but rather, there is a Wisdom for each proper time and appropriate to it, as well as a Judgment apropos to it, and therefore there is a proper Sign or Miracle for each proper time.

The meaning of the Phrase: **"...But for every time there is a Book,"** is that there is a Judgment that has been ruled for each time, specific for that time, and also refers to the same fact that the exception of: **"Except by God's Leave,"** and the issue of God's running Tradition, and His Predestinations referred to.

(Almizan V. 22, P. 293.)

Divine Tradition in Directing Creatures To Ultimate Perfection and Purpose

« لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً
وَلِتَعِيَهَا أُنُودٌ وَاعِيَةٌ! »
(12 / الحاقه)

**"So that We may make it a Reminder to you,
and that the retaining ear might retain it!"**

(Holy Quran; Al'Haaqqa: 12.)

In the above Verse, both of its Phrases refer to both kind of Divine Guidance: Presenting the Road and Delivering to the Desired End. That is to say: One of the General Divine Traditions running in all the parts of the universe is to achieve each kind of creatures' kinds to its deserving perfection and the Ultimate Purpose, aiming towards it according its proper creation. For this purpose God has equipped the creatures with the organs and tools to help them to achieve their own goals, as Stated in the Holy Quran:

**"Our Lord is He Who gave to everything its creation,
then guided it to its goal!" (Taha: 50,) and:**

**"The One Who created man and shaped him with the due proportion!
The One Who Ordained man's life and also Guided him to the
Right Path!" (A'ala" 2-3.)**

Man, also, is a material entity as other creatures, and has the same Genetic Perfection, and follows also a way to his perfection of existence. All creatures are directing to their perfection of existence through the Divine Guidance, but the human being has favored with another Guidance, that is the Legislative Guidance. Yes, the human Self has perfection through his voluntary actions, because these voluntary actions by help of the repetition create some inner attributes and states, which in his worldly life attains the second natures and properties that are the desired object and result of his life, and with these properties the destiny of his eternal life is determined.

The above fact has caused him to receive greater consideration among all other creatures, and to provide him with a religious tradition by sending Apostles and Descending the Heavenly Books to guide him to that Tradition, so that after sending the Prophets the man finds no argument against his Lord.

All these are the Guidance in the sense of Presenting the Road and Declaring the Straight Path, which man himself cannot find it without the Guidance of the God Almighty: **"Indeed We have guided him to the way, be he grateful or ungrateful!"** (Insan: 3,) so if he follows this path, and does not deviate from it, he will achieve a happy and blissful life, but if he loses it and forsakes, it will lead him to a permanent misery and adversity, and, in anyhow, the Divine Argument against him be accomplished: **"...So that those who were to be destroyed would face destruction with a clear knowledge of the Truth, and those who were to survive would also survive with a clear knowledge of the Truth!"** (Anfal: 42.)

Now, as this meaning became clear, it is evident that one of the Divine Traditions is to guide human beings to the prosperity of their lives by Presenting them with the Way, as the Phrase: **"So that We may make it a Reminder to you,"** refers to this meaning, because the "Reminder" means to call to one's mind his way to happiness. This, of course, does not require that one is really reminded, and that he followed the path of bliss, it may affect him, and it may not.

Another of the Divine Traditions is to direct all beings to their perfection, to move them towards it, and to promote them to reach that point, so the Phrase: **"And that the retaining ear might retain it!"** refers to this meaning, since it means the Learning, and the Learning is one of the examples of being guided by the guidance of God. If the God Almighty did not attribute this Learning to Himself, just as He did not attribute the Reminder to Himself, the reason was that His purpose to cause the Reminder was to complete the argument, which is the Act of God, but the Learning is not His direct Act, though it may be ascribed to Him and to the man, too. However, the context of the Verse is the invitation and expression of reward, the reward that follows the acceptance of invitation, but the reward is the result of Learning, inasmuch as it is the act of human and is attributed to him, not because it is a Divine Achievement and is attributed to His Almighty.

It comes from the above Holy Verse that external events affect human deeds, as it comes from the following Verse that its contrary is also true: **"Had the people of the towns believed [in Our revelations] and maintained piety, We would have certainly showered on them Our blessings from the sky and the earth!"** (A'araf: 96,) which means that human actions also have an effect on external events, because God Says: **"...We would have certainly showered on them Our Blessings from the sky and the earth!"**

(Almizan V. 39, P. 101.)

Divine Tradition on Worldly Torment of Human Societies

«وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولاً!»

(15 / اسراء)

"And We Do not chastise any people before We Send a Messenger for guiding them to The Right Path!"

(Holy Quran; Issra: 15.)

The Divine Tradition running in the past nations was that God would not punish any nation except after sending a Messenger to them and warning them of the retribution of God. The fact that God used the name of the Messenger in the Verse in question, confirms that the purpose of retribution is worldly punishment, not the retribution of the Hereafter, or the absolute retribution.

The God Almighty by His Mercy has bound only a torment to a condition that is the worldly torment, and the condition is that He will execute the punishment after sending a Messenger and a Warner to the nation. Though God could not do so, but for the sake of His Mercy and Compassion He wanted to preach them through His Messengers to the utmost possible ways, and to accomplish the argument for them, then if

they continue their misleading God will punish them.

Therefore, the Holy Verse, as you see, is not in the position to sign the judgment of reason that says: "The punishment is not permissible without expression," but it reveals a necessity that the God's Mercy and Compassion requires, and that is no nation (though deserving of retribution) will suffer the worldly torment of despair unless a Messenger to be sent toward them, to accomplish the argument for them, and with incessant utterances warn them.

(Almizan V. 25, P. 103.)

Divine Tradition in Disabling

The Activities of Infidels

« إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ...! »

(36 / انفال)

"The disbelievers spend their wealth to hinder the people from Allah's Path, so they will continue to spend it, but eventually it will become a cause of regret for them; then they Will be defeated [by the Muslims,] and those who disbelieve will be gathered to The Hell!"

(Holy Quran; Anfal: 36.)

The above Verse is a statement of the unbelievers status that how their efforts is fruitless and ineffective to prevent God's Invitation and believers' traverse in the God's Path. This meaning is explained by the Phrase: **"...So they will continue to spend it, but eventually it will become a cause of regret for them!"**

The purpose of the Verse is to show that the disbelief of the idolaters - according to the Tradition that God has in the Causes - soon forces them to act in the way of revocation of God's Invitation and to prevent the straight path, disposing their possessions in the way of these

polluted tendencies, but they were unaware that the cruelty and corruption, and any other immorality does not lead anyone to salvation and to gain the result, therefore, they lose their property causing them nothing but regret, then they will be left beaten and bare of their possessions, so the disbelievers are taken from their graves to the Hell, and their activities and ganging to cause evil, and their setting forth to fight against God and His Messenger, (which made up their life in the world,) led them to the Hell in the Day of Judgment.

(Almizan V. 17, P. 117.)

Divine Tradition in Destructing Rebellion, Purifying the Environment for Growth of Islam

« قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ...
وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ
وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ! »
(38 و 39 / انفال)

**Muhammad, tell the unbelievers, if you give up your evil behavior,
God will forgive whatever you have done in the past...!"**

**And fight them until there is no more rebellion or tumult and the
Religion of Allah prevails Entirely throughout the earth, but if they
desist, then certainly Allah is The Seer of what they do!**

(Holy Quran; Anfal: 38-39.)

In the first Verses, the Messenger of Allah was commissioned to recite and inform it to the disbelievers of Quraysh. In the meaning of it there is both encouragement and threat, the fact is to invite them to desist the war and sedition so that God may have Mercy on them and forgive their past killing and persecution that they has committed against the believers. But if they do not accept God's prohibition, they will be involved in the same Divine Tradition that their ancestors were entrapped in and God destroyed their ancestors and wasted their efforts.

"And fight them until there is no more rebellion...!" These two Verses consist of an enjoinder for believers to the duty parallel to the same duty that God assigned to the disbelievers in the first Verse to the extent that: If you give up your evil behavior, God will forgive whatever you have done in the past, but if you insist any more, you best know that what has happened to your ancestors! Then in this Verse God Says: Tell to the believer that you and them must not be careless and neglect your own important duty, and fight with the disbeliever and rebellions in order to promote the religion and purify the environment for the believers, until to end the seditions and rebellion that they carry out every day end, and to cease their air to rebel no longer. If they desist God will reward them for what good deeds they done, but if they disobeyed and continued to cause sedition and war, then you shall continue the war, and know that God is your Helper. You need to know this and not let loose your will.

"Sedition, or compelling and tempting one to do something," is used here as equal to "examination" and means what the people with which are tested, naturally it would be something hard and unbearable to man, it is used more in warfare, insecurity, and in breaking the peace treaty. The disbeliever of Quraysh, before the immigration of the God's Holy Messenger to Medina, and a while thereafter in Mecca, used to capture the followers of Prophet, torture them, and compel them to abandon Islam and to return to disbelief; this was called the "sedition" (Examination) itself.

The Phrase: **"And fight them until there is no more rebellion or tumult..."** implies that the disbeliever will become weak through fighting, and they can no longer be proud of their order, and can no more seduce the believers with their intrigues, as a result the Religion would belong to God, no one can invite people to the contrary of it with their seditions.

(Almizan V. 17, P. 119.)

Divine Tradition in Cutting off Guidance from Evil-doers

« وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ! »
(38 / صف)

"God does not guide the evil-doing people!"

(Holy Quran; Saff: 38.)

The Almighty God States at the beginning of the Verse: **"But when they deviated, God diverted their hearts!"** The Deviation means to lose the stability, which requires diversion from Truth to untruth. God's diverting their hearts means His withholding the Grace from the owners of such hearts, and cutting His Guidance from them.

In this Verse diverting God is interpreted to cutting the Guidance, but, of course, it should be considered that it is not a primitive diversion, but a punishment, fixing their own diversion, because their corruption has caused this punishment, as it is a fact that God's misleading is also not a primitive misleading, as Stated in the Phrase: **"Thereby He leads many astray, and thereby He guides many; and He leads no one astray thereby except the transgressors!"** (Baqarah: 26.) This Truth is well known from this Verse that, God's misleading through Quran is a punishment of transgressors because of their transgression, otherwise, it is far from the Sacred Presence of the Glorious God to mislead or divert someone beforehand, and without a guilt.

(Almizan V. 38, P. 151.)

Divine Tradition in Effect of Wars To Purify Human Societies

« تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ... »

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ...!»

(253 / بقره)

**We gave some of Our Messengers preference over others...,
They would not have fought each other had God wanted,
but God does as He wills!"**
(Holy Quran; Baqarah: 253.)

The Prophetic Mission, though is common to all the Prophets, is a position that brings goodness and blessings to mankind, the perfection of blessings and degrees of closeness to God, such as being companion with God, having miracles, and affirmation by Holy Ghost, are all of this kind, but with all these blessings it does not help to terminate the war and bloodshed among the mankind, because this calamity is related to the discrepancies among the people themselves.

If God had wanted, He could have prevented these conflicts and wars through Genetic, (for example, to destroy those who set fire of the wars,) but since this dispute is not documented to God, and it is related to the people themselves, on the other hand the running Tradition of God is the Tradition of Cause and Effect among the creatures of the universe, and one of the causes of conflicts and wars is the conflict between the people, therefore (people who know that conflict leads to war, they must avoid it!)

Yes, the only thing that God Almighty may do is to interfere with Legislation, to Command that you do not fight or Command that you fight. God has revealed His Command to fight, but His purpose of this Command is to determine the wicked ones from the pious servants, and who are the pure and believe in, and who the liars are.

In short, the fighting among the followers of the Prophets after their death was inescapable, because there are two kinds of disputes, one is a misunderstanding that will be resolved after the two parties understood each other, but the other is a dispute caused by bullying and rebellion, such a dispute will inevitably lead to war. The Mission of Prophets can only resolve the disagreement in the first sense, and

eliminate the doubts found in the hearts, but the insolence, stubbornness, and the like of such inferior attributes are not the disputes that their Mission can overthrow it on the earth, but the only factor that can wipe the earth off from such vicious evils is only the War!

Since the repeated experiences have also confirmed this meaning that wherever the argument is not capable of producing the desired effect unless it is pursued by swords or weapons, therefore whenever it required, the Glorified God has Commanded to rise up to restore the Right, and fight for the Cause of God, just as He Commanded in the days of Abraham, the children of Israel, and the Holy Messenger of Allah, after his appointment as a Prophet.

(Almizan V. 4, P. 180.)

Divine Tradition in Overcoming

The Prophets and the Believers

« وَ لَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذْبَارَ
ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا،
سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ
وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا! »
(22 و 23 / فتح)

Had the disbelievers fought against you, they would have run away from the battle and would have found no guardian or helper!

**This is the Tradition of God which existed before,
and you will never find any change in His Tradition!"**
(Holy Quran; Fat'h: 22-23.)

It is a deep-rooted Tradition of the Glorified God, that He makes His Prophets and the believer in His Prophets victorious over their enemies, in case the believers were sincere in their Faith and pure in their Intentions. You will never find any change to this Tradition of God,

as He Stated in the Verse: **"God has Decreed: I and My Messengers shall certainly triumph!"** (Mujadila: 22,) but on the other hand wherever they failed or defeated was for the sake of some disobedience they committed against the Commands of God and His Holy Messenger.

(Almizan V. 36, P. 141.)

Divine Tradition in Guardianship of Believers

And Difference between Peoples

« وَ لَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً...! »

(8 / شوری)

**"And if Allah had so Willed he could Have made
the whole people a single Nation!"**

(Holy Quran; Shura: 8.)

God's Tradition so directed that the people do not be the same, and the God Almighty did not want them to be alike and uniform, and that is why He wants to say that this is the perpetual Tradition of God.

The Glorified God has Ordained the Prophecy and Warning Missions, which is the result of Revelation, because He knew the people will soon be two groups at the Resurrection Day; therefore God Ordained so that the people keep away to enter the group whose doom is Hell. If God wanted the people to be one nation He would do it, and they would all be one, not two separate groups on the Day of Resurrection, then there would be no necessity to send the Prophets and Warners, and even the Revelations, but the God Almighty did not want so, His Tradition has so ordained that He undertakes only the Guardianship of one group, who are the people non-oppressive. God wanted to bring them into His Mercy, the Paradise; and He did not undertake the Guardianship of the other group, who are the oppressors, and thus they have no guardian and no helper, consequently they would be led to Hell,

without any hope to Salvation.

It has become clear from above expressions that the purpose of uniting people is to create everyone one in one way, either to bring them to heaven, or to hell.

In short, the God Almighty is not obliged to bring the Good-doers into Heaven and the Evil-doers into Hell, if He did not want it He did not enter them, but He wanted and did it. God Considers a difference between the two groups in terms of their fate in the Hereafter, because His Tradition has so Ordained, and He Promised the same, there is no violation in God's Promise!

(Almizan V. 35, P. 30.)

Divine Tradition in

Change of States and Events

« فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ! »

(5 / انشراح)

"And certainly, after every difficulty there comes relief!"

(Holy Quran; Inshirah: 5.)

In the previous Verse, the God Almighty Stated to His Holy Prophet that: We took these burdens from your shoulders. It is clear that this Act of God is like all His Deeds according a Tradition that is running in the world and God will always brings a comfort after each difficulty. That is why God has justified the meaning of the former two Verses that if We took off the burden from your shoulders and raised your name, it was because of our running Tradition which requires that we would send a comfort after each difficulty. It comes from the context of the Verse that it is the gender of the difficulty which the comfort follows it, but of course, not all the difficulties, and it is not unlikely that the Difficulty or Comfort are the examples of another

Tradition of God, that is, the Tradition of changing events and states, and fail in constancy of all affairs of the worldly life.

(Almizan V. 40, P. 290.)

Divine Tradition to Eliminate UnTruth and Ascertain the Truth

« وَ يَمْحُ اللَّهُ الْبَاطِلَ
وَ يُحَقِّقُ الْحَقَّ بِكَلِمَاتِهِ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ! »
(24 / شوری)

**"And Allah will eliminate the untruth
and confirm the Truth with His words,
He knows The secrets of the hearts!"**

(Holy Quran; Shura: 24.)

The issue of elimination the Untruth and ascertain the Truth is a Tradition that the God Almighty is running it with His Words. The Words of God are the Revelations that God Descends to His Prophets, and it is a Divine language with which God makes His Intentions to be understood by His Prophets. The Words of God may also be the Selves of the Prophets, since these Sacred Selves have the character of the Word, as the word reveals the intentions, the Selves of the Prophets will also reveal the unseen secrets.

"He knows the Secrets of the Hearts!" The reason why God has eliminated the Untruth and confirmed the Truth is that He knows the secrets, desires, and intentions of the hearts, and He knows for what each heart appeals for, whether it appeals for guidance, or for a misguidance, and which of the hearts require to be expanded or to be sealed? So to Descend His revelation and justify the Invitation to all

hearts enabling them to reach their own ends, what each one appealed for.

(Almizan V. 35, P. 82.)

Divine Tradition and Decree on Struggle of Right and Wrong

« وَ يُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ
وَلَوْ كَرِهَ الْمُجْرِمُونَ! »
(82 / يونس)

**"Allah will confirm the truth with His words,
though the guilty should be averse!"**

(Holy Quran; Yunus: 82.)

The meaning of the God's Words in this Verse is the various Decrees of God on the affairs of the Genetic entities which are running according the Principle of Truth, because it is the Decisive Decree of God and His Tradition running upon it that to set the Truth and Untruth against each other, then it will not be too late for untruth to become void and its effect to be lost on the earth, but the Truth remains with its own splendor. Such is the Words of God: **"When God sends down water from the sky and floods run through the valleys, certain quantities of foam rise on the surface of the flood water. This is similar to that foam which rises when you expose something to the heat of a fire to manufacture ornaments or for other reasons. To God Truth and falsehood are like these examples. The foam disappears but what is profitable to the human being stays in the land. Thus, does God coin His parables!"** (Holy Quran, Ra'ad: 17.)

(Almizan V. 19, P. 181.)

Divine Tradition in Overcoming Truth On Untruth in Divine Creation System

« بَلْ تَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ
فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ! »
(18 / انبياء)

**"We bring forward the Truth to crush and destroy falsehood;
it is doomed to be banished!"**
(Holy Quran; An'biya: 18.)

The universe of creation, with all the system in it, is created from the mingling of Truth and falsehood, as the God Almighty has exemplified the Creation as: **"When God sends down water from the sky.... To God Truth and falsehood are like these examples. The foam disappears but what is profitable to the human being stays in the land. Thus, does God coin His parables!"** (Ra'ad: 17.)

Indeed, the Divine Tradition is running in a way that: He gives respite to the falsehood so long as to face a day with Truth and fights it and destroy it in its imagination and to take its place, but God will destroy falsehood by His Truthful Hand and eradicate it.

So the Right Belief is never rooted in the land, though its followers may become minority or weak in some era of history. The Absolute Truth, as well, will never be eradicated, even though sometimes its enemies increase in size. The Support of God from His Messengers will never be come to an end, though sometimes they become so desperate to imagine that they have been wholly denied, and this is the same meaning we find out from the Verse: **"We bring forward the Truth to crush and destroy falsehood; it is doomed to be banished!"**

Where God has mentioned: **"We bring forward the Truth to crush and destroy falsehood,"** indicates the continuity of this Tradition and implies that the clash of Truth with untruth is a perpetual and running

Tradition of God. What God mentioned: **"And destroy falsehood..."**, indicates the fact that the Truth is always Victorious. Where God States: **"It is doomed to be banished,"** implies that this clash of Truth and falsehood occurs suddenly when no one is hoping for the Truth to prevail and the untruth to escape!

Since the Holy Verse is absolute, it cannot be said this clash relates only to the Right or Wrong in Beliefs, in Tradition, in Manner, or in Creation, but it relates to all of them. The purpose of the Verse is to express that God did not create the world for play to provide entertainment for Himself, rather it was a continual Tradition of God to cause a clash between Truth and Untruth, and to do so that the untruth to be destroyed so that people to see it suddenly that it is being destroyed, whether that falsehood is an argument or a belief that the Right argument and Right belief destroys it, or it is a false action or false tradition that the Right action or Right tradition destroys it, as God did in the past extinct societies which His crucial torment destroyed all those vicious acts and traditions, whatever the falsehoods were of other sorts and sources.

(Almizan V. 28, P. 90.)

Divine Tradition in Creation, Causes, and Human Desires

« وَ لَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ

اسْتَعْجَالَهُمْ بِالْخَيْرِ! »

(11 / يونس)

**"Had God been as hasty to punish people as they were hasty to
achieve good!"**

(Holy Quran; Yunus: 11.)

As fast as the people are in a hurry to gain goodness and blessings, God would hasten to send them the torment, it would certainly fall upon

them and cause their death, but God does not hurry to send torment or evil to people, He leaves those who deny the Religion and the Resurrection Day to remain astray in their most extreme state of self-control.

Explaining: Man is by his nature hasty and desires to gain what is best for him in a very short time, that is to say, man wants it from the "Causes" to bring his desires to realization as soon as possible, but in fact he expects and seeks it from God, because the Real Cause to hasten things to happen or requests to be accepted is God, and the way people seek is based on their impulsive desires.

The Real Cause in its system does not follow the human carnal desires, but it is the human world that has to follow the System of Causes, and whether or not he has to go the way that the System of Causes follows and takes him.

If the Divine Tradition in creation of things and bringing Effects in pursuit of Causes, follows this tradition of human beings which is based on ignorance and unawareness, or resembles it and brings the Effects in haste and speed to pursue their Causes, certainly the evil, namely the punishment and perdition will soon sweep the man off, because the Cause of punishment and destruction which is disbelief, denying the meeting of God, and the rebellion of the people, all are in the worldly life, but God does not send them the evil as immediately as the people have hurry to receive goodness and blessings, because the Divine Tradition is based on Wisdom, contrary to the way of people which is based on the ignorance, and thus God lets the people in their own way, to stay wandering in rebellion.

(Almizan V. 19, P. 37.)

Chapter Two

DIVINE TRADITION of EXAMINATION

Concept of Examination and Divine Tradition of Examination

« تِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ
وَ لِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا ... ! »
(140 / آل عمران)

"We have made people pass through the different turns of history
so that God would know the true believers...!"

(Holy Quran; Ale-Imran: 140.)

Whenever we expect a person or other entity to apply it to a position, we first perform a series of actions on that entity to determine its competence or non-competence with respect to the purpose we have, and we name these action, the Examination, namely, If we do not know

the competency of a person or entity to feed our purpose, or if we even know its substance as having or lacking competence, but we would like it to be pulled out to our view for consideration. We impose upon him a series of affairs that are proportional with our purpose so that his inner state may be manifested by the acceptance or non-acceptance of those affairs, and we name this act a test, examination, inquiry, or authority, and the like. This is in a sense consistent with what God does for His servants, such as legislation of laws, or bringing about a series of events in human life, in order to appear the qualification or incompetence of man over the destination that His Religions call for!

The difference between Divine Examination with examination of man is that we are often unaware of the substance of things and we try to find the innermost parts of them to remove our ignorance of the substance of things, but since attributing the ignorance to the God Almighty is impossible, the treasury of all secret affairs is with him, so His testing the mankind is not for the purpose of inquiry and learning, but merely for the sake of manifesting man's substantial competence in respect of deserving reward or punishment, therefore God has called this examination a trial, affliction, or sedition; and stated it as a general: **"Indeed We have made whatever is on the earth an adornment for it that We may test them [to see] which of them is best in conduct!"** (Kahf: 7,) and: **"And We shall make a trial for you of happiness or misfortune...!"** (Anbiya: 35.)

Perhaps the reference to trial for evil or good is what are detailed in the following Verses:

"As for man, whenever his Lord tests him and grants him honour and blesses him, he says: My Lord has honoured me! But when He tests him and tightens for him his provision, he says: My Lord has humiliated me." (Fajr: 15-16,)

and States again:

"Know that Your wealth and your children are but a Trial...!"

(Anfal: 28,)

again States:

"But He decided that you should fight in order to test some of you by others...!" (Muhammad: 4,)

and:

"Thus We made a trial of that people by the Decree which they disobeyed it!" (A'araf: 163,)

and:

"In order that Allah Might try the believers by a Gracious Trial from His Presence...!" (Anfal: 17,)

and:

"Do the people think that they will be Left alone simply because they said: We believe! And that there will be no Trial for them? We did try those who were before them; So that Allah makes known those who Were truthful and those who were liars!" (Ankaboot: 2-3,)

and God States in case of Abraham(AS):

"When the Lord of Ibrahim tried him with certain Words of Commands...!" (Baqarah: 124,)

and States about Moses(AS):

"And We tried you through a series of trials [for The Divine Position and you fulfilled all!]" (Taha: 40.)

(Almizan V. 7, P. 58.)

Examination Law and

Property Law

« فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ
أَنَا أَكْثَرُ مِنْكَ مَالًا وَ أَعَزُّ نَفَرًا ! »
(34 / كهف)

"And he possessed much wealth;

**so he said to his companion, while he disputed with him:
I have greater wealth than you, and I am mightier in followers!"**
(Holy Quran; Kahf: 34.)

The meaning of the above Verse is that the person, for whom we had granted the gardens, said to his comrade as he talked and argued with him: I have more wealth and property than you, and my grandeur is greater than you having the children and the servants!

The style of argument made by the first man shows that by a wrong imagination he entitled himself for a false right with which he had deviated from the truth. He might consider himself the absolute owner of the property that the God Almighty has provided for him of the wealth and children, and nobody could disturb in what he willed. So that he believed to be the rightful owner of them. There is no problem for one to get such notion, but the poor man as a result of growing such a notion has forgotten that God has bestowed him the possession of such properties, but at any time He still is the True Owner of them.

If the God Almighty has Granted someone a portion of the ornaments of the worldly life which is an important examination and tryout, it is for the purpose to find out how the wicked is separated from the pious. Indeed, it is the Glorified God who has put such an attraction between man and the ornaments of the worldly life to try him, but the poor man imagines that by owning such ornaments he had no need to God and is disconnected from Him, depended on his own self, and all the effects and particularities are related to the worldly ornaments and external causes, which he possesses them

As a result, he forgets God and trusts on the apparent causes, which is a kind of polytheism that is forbidden. On the other hand, when he realizes how and with what ingenuity and activity he interferes in these materials, he imagines that it is by his own wisdom and dignity to perform such activities, that it also leads to his suffering from the fatal illness of arrogance towards others who do not have their portion of the

worldly ornaments as he has.

(Almizan V. 26, P. 168.)

Connection of Creation Purpose With Examination Law

«... لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا!»
(هود / 7)

**"So that He could test you
and find out those among you who do good deeds!"**
(Holy Quran; Hood: 7.)

God created the heavens and the earth - as they are seen - with the purpose of testing you and distinguish your good-doers from your evildoers. It is evident that the examination is done for another proper purpose, namely, to discern between good and bad or good deeds from bad deeds, and the purpose of this separation of good deeds from evil deeds is also to determine which reward or retribution has to pay for them, and the punishment or reward, in turn, is to fulfill the True Promise that God has given to man. We also consider that the God Almighty has mentioned in the following Verses that each one of these related affairs are as the Purposes for the Creation:

1- In the Verse below God States that Examination is the purpose of creation: **"We have caused earthly things to seem attractive so that We can see who will excel in good deeds!"** (Kahf: 7.)

2- In case of distinguishing good from bad and purifying them, God Stated: **"So that Allah may separate the bad ones from the good...!"** (Anfal: 37.)

3- In case of Retribution Said: **"God has created the heavens and**

the earth for a genuine purpose so that every soul will be duly recompensed for its deeds without being wronged!" (Jathiya: 22.)

4- In case of returning people to the Resurrection in order to fulfill His Promise, States: **"And bring it back into existence just as though We had created it for the first time. This is what We have promised and We have always been true to Our Promise!"** (Anbiya: 104.)

5- In respect of being the Worship the purpose of the creation of Jinn and Human, God States: **"And I have not created the Jinn and the men except that they should serve Me!"** (Zariyat: 56.)

Whether the good deeds or the righteous human beings are the purpose of the creation has no contradiction with the fact that there would be also other Purposes for the creation. In fact, the human himself is one of these goals, since with the unity and continuity that prevail in the universe, and given that each type of creature is a product of general association between the components of creation, then it is true that each creature to be the target of creation, and we can consider all kinds of creatures as desirable and intended purpose of the creation of the heavens and the earth, because the creation achieves this result.

In addition, human beings are the most complete and perfect creatures of the universe, both of the creatures in the heavens and the earth and what are in them. If man is well-developed in knowledge and practice, he is inherently superior to other creatures, and higher in rank than other creatures, even though some creatures such as heaven - as God Stated - is in terms of creation more greater than human.

It is clear that when creation is defective, the purpose will be the perfection of creation, so we consider the various stages of human existence from the spiritual, fetal, and infancy stages, and all other stages as an introduction to the existence of a moderate and complete human being....

With the above expression it is clear that- The best of human beings - if it is found among the absolute highest human beings - is the purpose of the creation of the heavens and the earth. The wording of the Verse is also implies this fact, because the Phrase: **"And find out those among you who do good deeds,"** will also denote that the intention is to separate the best from the good, whether it is good or evil. Therefore everyone, whose deed is better than others, is the purpose of creation, whether others are righteous and their deed is inferior to his deed, or evildoer, in any case, the purpose of creation is to recognize the best one. By this statement, what is stated in a Holy Narrative that God addressed His Holy Prophet:

"If you were not, [O Muhammad] I did not Create the heavens!"

It is true, because the Prophet (PBUH) is the Best and Most Outstanding Man of the human beings!

(Almizan V. 19, P. 243.)

Examination to Determine the Best Deed By Creation of Life and Death

« الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا! »
(2 / ملك)

**"It is He who has created death and life to put you to the test
and see which of you is most virtuous in your deed!"**

(Holy Quran; Mulk: 2.)

The above Phrase indicates the purpose of the creation of death and life. The God Almighty created you to be a living being first and then to die. This type of creation is an introductory and a test, its purpose is to distinguish the bad humans from the Good ones, and which one of you does righteous deeds. It is evident that this tryout and distinction has

done for other purpose, for the reward and punishment that human beings will face with.

The above Verse, in addition to the meaning that we have mentioned for it, it refers also to another point that the essential purpose of creation is God's Granting the Blissful Reward to His servants, because in this Verse there is no mention of sin, evil deed, or retribution, but only what is mentioned is the Good Deed, and God Stated that the creation of life and death is to know which one is better in action, so the owners of good deeds are the main purpose of creation, but others are created for the sake of them.

It should also be considered that the subject of the Verse is not merely a claim without proof, it does not intend to instill the question of the creation of death and life for testing in the hearts, as interpreted by others, but rather it is an obvious introduction, or close to obvious, that proves the necessity of Resurrection for the sake of retribution and reward, since a person who has entered the life of the world, which its end is death, he, inevitably has some deeds, that are either good or bad, and his deeds have eventually one of these two traits, and, on the other hand, he has a nature equipped with spiritual and rational organism, if there would not be adverse effects, his nature leads him to Good Deeds. There are a very few persons whose actions are not attributed to one of two good or bad traits, and if there exist such persons they would be among the kids, crazy people or others of the mental deficiency.

The trait that is applied to the existence of everything, and is running in most of the creatures, is considered as the purpose of its creation. The Trait, that is the purpose of its creator of its creation, like the plant life of a tree that leads mostly to the fruit of that tree, so the fruit of that tree is the purpose of the creation of that tree, as well as in the human beings the goodness of deed and its righteousness is the purpose of human creation, and it is also evident that if the goodness and good quality of deed is desirable, it is not desirable for itself, but it is desirable because it intervenes with the attainment of another being to its

purpose. Whatever is essentially desirable is a pure life that has never been mixed with any defect or with any vain and sin, so considering the above expression, the above Verse is synonymous with the following Verse that States: **"Every soul has to experience the taste of death. We test you with both hardships and blessings. In the end you will all return to Us!"** (Anbiya: 35.)

(Almizan V. 39, P. 12.)

Divine Tradition of Examination In Coordination with Traditions of Guidance, Fate, and Death

« أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ
وَلَمَّا يَعْلَمِ اللَّهُ ... ؟ »
(142 / آل عمران)

**"Did you imagine that you all will enter the Paradise
before Allah Makes known those of you who fought in His Way
and who remained patient and steadfast?"**

(Holy Quran; Al-Imran: 142.)

The Law of Examination is an ever-present Divine Rule and is a practical tradition that relies on another Genetic Tradition, and that Genetic tradition is the Universal Divine Guidance that guides the human being, his lifetime, and his appointed term of death.

The Universal Guidance is a Divine Guidance in the light of which every creature attains its perfection of existence, and achieves to the purpose and result that is ordained to its creation. It is in the light of the same Guidance that every creature attains its own existential requirements, such as growth, perfection, activity and movement. The purpose is that, what the Holy Quran implies is that every creature by the Universal Divine Guidance will reach its ultimate limit of existence, there is not any creature to violate this general law, and the God

Almighty has assigned this Genetic Guidance as a right of creatures upon Him, and it is clear that God does not violate His Promises, as He States: **" Verily, Guidance is what We have taken as a task on Us! And verily, to Us belong the End as well as the Beginning of the Existence!"**

(Lail: 12-13.) As you see, the Holy Verse with its absoluteness includes both social and individual Guidance. Therefore, one of the rights of the creatures upon the Divine Essence is to Guide them to the Genetic and Legislative Perfection that has predicted for them.

It will be discussed in the discussion about the prophecy that how the Legislative affairs interfere with the Genetic affairs, and is dominated by the Divine Decrees and Ordainments. We know that the human kind in relation with the Genetic has a kind of existence that inevitably has to perform a series of Voluntary affairs, and those Voluntary affairs are the result of a set of theoretical and practical ideas, therefore, it is necessary a set of laws, right or wrong, to govern the human affairs of life. This is where we see the God Almighty has legislated a series of rules for man regarding the enjoiment and forbidden, so that man considering them, and also encountering with a series of events and happenings that occur in his personal and social life, exposing his hidden abilities and talents to chose the path to happiness or suffering. Thus it is obvious that we may apply these events and these enjionmens and forbiddens as the examination or tryout of the man.

Just as the Universal Guidance of God has always been with the creatures from the very beginning of existence to the end of the path to Allah, and never separates from the beings, there are Divine Predestinations that carry those causes of the existence of things, and in fact with them are the determination of the fate of things, and they are the ones who change the position of things, and always carry out their duties beyond the creatures, and push things ahead towards the destiny that has already been determined for them; as it is Stated in the following Verse, which is in this sense and asserts it: **"The One, Who Decreed their destinies, and provided them with guidance!"** (A'ala: 3.) Just as the

determinant factors of destiny drive the creatures to their determined destiny, the **"Appointed Term,"** or the last point of their existence - as is described in terms of Quran - drives the creatures also from their foreside, as God Says: **"We have created the heavens and the earth and all that is between them ONLY for a genuine purpose and an appointed term, and those who disbelieve turn aside from what they are warned of!"** (Ahqaf: 3.)

As it is realized from the Holy Verse, it considers the creatures linked with the last point of their life, which is called the "Appointed Term," and it is obvious that whenever one of the two related objects has superiority over the other and affects on it, such state is called attraction, thus the "Appointed Terms," are the fixed and constant affairs that always attract the objects and creatures from their foreside and make them closer to their appointed time of death.

Therefore, all creatures are surrounded by Divine Forces, one Force drives him forward and the other one attracts him from the frontside, and the third Force is always his companion and is ordained to train him in the length of life. These are the main Forces that the Holy Quran proves, and these are other powers than are the guardians, protectors, and companions of the beings on the length of life, such as the Angels, Satan, and so on.

It is clear, therefore, that the Law of the Examination cannot be abrogated because it relies on a Genetic Tradition and that the abrogation in the Genetic Tradition is as corruption, and the corruption in the Genetic is impossible.

Upon this issue the following Verses refer to and signify the Truth in the Creation System, and the Occurrence of the Resurrection:

"We have created the heavens and the earth and all that is between them ONLY for a genuine purpose and an appointed term...!"

(Ahqaf: 3.)

"Did you think that We created you in Vain and you would not

be returned To Us?" (Mumenoon: 115.)

"And We did not create the heavens and the earth and what is between them for Our own amusement! We created them based on Truth and a genuine Purposes, but most of these people do not understand!" (Dukhan: 38-39.)

"Whoever hopes to meet Allah, the term appointed by Allah will then most surely come!" (Ankabut: 5.)

(Almizan V. 7, P. 53 & 61.)

Examination System, an Introduction to Divine Judgment in Hereafter

« كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ
وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً! »
(35 / انبياء)

"Every soul will eventually taste death, and We shall make a trial for you of happiness or misfortune...!"

(Holy Quran; Anbiya: 35.)

The meaning of the self in the above Verse is the human being, which is the second use of the trilogy of this word, not the human spirit, because it is not the custom of God's Word to give the attribution of death to the human soul. The generality of the Verse relates to the humans only, and does not include the Angels and Jinn and other animals. This is a ground for the following Phrase which States: **"We shall make a trial for you of happiness or misfortune...!"** God Says, We Test you strictly on what you hate, such as disease, poverty, and the like; and also on what you love, such as health, richness, and the like, as if He Says: We keep you survive for a limited and appointed time, and at the same life We test each of you by good and evil strictly, and then you return to your Lord, and He makes His Judgment in your favor or

against you.

In this Verse God has also refers to the reason of the inevitability of death, namely that everyone's life is essentially a test, an examination, and it is clear that the test is an introductory process, it is not the main purpose, but the main purpose belongs the main subject; it is also clear that every introduction has a precedent, and after each test there is a position where the result of the test is known, so for each living creature there is a inevitable death, a return to the Glorified God, there upon he would be judged in that return.

(Almizan V. 28, P. 126.)

Divine Examination and

Decisive Decree of Death and Transmission

« وَ جَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ

ذَلِكَ مَا كُنْتُمْ مِنْهُ تَحِيدُ !»

(ق / 19)

"And the agony of death will come in truth:

That is what you were trying to escape!"

(Holy Quran; Anbiya: 35.)

The meaning of the drunkenness of death is the state of agony and throes of death, which the man is involved with himself like the drunken ones, neither understands what he says, nor understands what his people say about him.

If the agony of death was specified with the adverb of "Truth" in the above Verse, was for the reason that God wanted to point out the question of death is one of His Decisive Decrees that is ruled in the system of the universe, and He has a special purpose from the death itself, just as the same meaning is used in the Verse: **"Every soul will**

eventually taste death, and We shall make a trial for you of happiness or misfortune, and to Us you shall be brought back!" (Anbuya: 35.)

Since God wants to understand us that His purpose of causing us to die is to examine us, and the dying is moving from one house to the next house, wall to wall with it and that this death and transfer is Truth, just as Resurrection, Paradise, and Hell are the Truth. This is the meaning that we understand by the word "Truth." The Phrase, **"That is what you were trying to escape,"** refers to the fact that man is naturally averse to death, because God has ornamented for him the world for the purpose of examination, as States: **"Verily, all that We have created on the earth is but attractive decorations for it; in order that We may test men how they choose the spiritual values over those materialistic attractions; and how they race the line of good conduct!"** (Kahf: 7,) and also: **"And verily, We shall eventually change all that is on the surface of the earth into a dry soil without any fruitful production!"** (Kahf: 8.)

(Almizan V. 36, P. 237.)

Examination System, a Compulsory Way to Reveal the Nature of Deeds

« مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ! »
(178 / آل عمران)

**"Allah will not leave the believers in the state
in which you are now until He distinguishes
the wicked from the good...!"**

(Holy Quran; Al-Imran: 179.)

The reason why the Law of Examination is running among the believers is to cause them to pass the Values of Perfection and separate the pure believer from the impure and distinguish the pious one from the

evil one. Here the illusion may arise that God could have made this distinction of evil from pious in another way, without facing people with a series of involvements naming the Examinations. God could provide people with the properties with which to know who the hypocrite is and who the believer in the array of people, but God repelled this illusion that He is the God only who knows the unseen and the spiritual secret of people, and God informs His Chosen Prophets the unseen of the affairs through Revelation, as He Stated: **"...Nor will Allah disclose to you the secrets of the Unseen World; but Allah chooses of His Messengers Whomsoever He Wills and informs them as much as He Wills from the Secrets of the Unseen...!"** (Al-Imran: 179.)

Then the God Almighty refers to this meaning that, since there is no way in the life but to face with Examination, therefore it is necessary to believe in God and in His Messengers, and to pace in the path of those who have the pure nature, not in the way of the evil people. It is also worth to know that the faith is not only effective in providing the purity of life and reward, but it is the righteous deed that results in the Best Reward and acceptance of human faith in the Presence of God, therefore God Stated first: **"So believe in Allah and His Messengers!"** Then added: **"And if you believe in Allah and be pious, then for you shall be a great reward!"** (Al-Imran: 179.)

We can consider some points from the above Verse:

First point is that: The evolution of the people and their achieving in its ultimate stages, either in pursuit of happiness or the misery, is of the inevitable affairs.

Second: The goodness and the badness, while are attributed to the essence of the individual, are in fact the cause for faith and disbelief which are considered of the voluntary actions. This is one of the Facts of Quran, which many secrets of Monotheism originates from it, and the following Verse also implies it: **"And for every nation there is a Kiblah Prescribed by Allah and to which they turn their faces [in their**

prayers,] but what matters is to be ahead of others in good deeds, wheresoever you may be!" (Baqara: 148.) This implication is complete when the following Verse is also added to it: "...But Allah's Will is to try you in what He has Given to each of you [of the Divine Books and Decrees in different eras.] You people should compete one another in goodness!" (Ma'eda: 48.)

Third: Belief in God and His Messengers is the substance and source of purity of life and purity of essence, but the reward is related to righteousness and good deeds, therefore, the God Almighty has first mentioned the distinction between the Good Nature and Bad Nature, then Stated the Faith in God and His Messengers as a secondary issue for it, but at the end of the Verse when it comes to reward, in addition to Faith, God has also mentioned the Piety, and Said: "**And if you believe in Allah and be pious, then for you shall be a great reward!**" (Al-Imran: 179.)

From here it becomes clear that the word "Revive" in the following Verse is the result of Faith and subsidiary for it: "**Whoever acts righteously, whether male or female, should he be faithful, We shall revive him with a good life and pay them their reward by the best of what they used to do!**" (Nahl: 97.)

The Reward is also the result of good deeds, so the Pure life is Belief, but its survival and setting effects for it is not possible except in the light of good deeds, just like the natural life that originally needed the animal spirit but in order to survive and continue to live, he must put his organs and members at work, if not, all his body and organs will completely shut down and he stops any activity, then his life will be null and void.

(Almizan V. 7, P. 135.)

Tradition of Examination, and Destroy of

Incompetent and Incompatible Creatures

« وَ مَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَ هُوَ كَافِرٌ
قَالُوا لَكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ ! »
(217 / بقره)

**"And whoever of you turns away from his religion and dies faithless
they are the ones whose deeds have been nullified
in this world and the Hereafter!"**

(Holy Quran; Baqara: 217.)

The Ruler of the Universe leads the human beings, like the other components of the universe to their happiness of Existence and Perfection of life. One of the steps that humanity should proceed with in this way is the "Deeds." If at this route an obstacle prevents the mobility and stops the progression causing destruction or misery to the wayfarer, it will be obligatory to the leader of caravan to provide defense to remove the obstacle or to cut off the rotten part, to make the process to continue.

By testimony of experience and observation, the Creation System equipped any species of Creatures with the built-in-defense forces to repel the pests and corruptions encountered with, also the Creation System raises for each kind of species some difficulties to stimulate their use of own forces to reach the Perfection of Existence and achieve to the Happiness that was provided for them.

This can be understood from the following Verses:

**"And We did not create the heavens and the earth and what is
between them in vain, We created them based on Truth and Divine
Purposes, but most of these people do not understand!"** (Dukhan. 38-39.)

And: **"We have not created the heavens and earth, and what is
between them for vanity, such is the thought of the unbelievers...!"**
(Thad. 27.)

(The contents of these Verses denote that the Creation of the

Creatures was not in vain but has a proper Purpose and Worthy End.)

If a Craftsmen creates something for a Rational Purpose, he always tries to watch and care to keep it in good order, if anything happens to divert it from the original order, he attempts to fix it either by change in components or other manipulations, but if it is not modifiable he tries to stir its combination and use it in some other industry. The same is the Creation of the heavens and the earth and what is in them, including humans. The contents of these Verses shows that God has not created them in vain and without any consideration, but He created them to return to Him, as He says: **"Did you think that We created you in Vain and you would not be returned to Us?"** (Mumenoon. 115,) and: **"And that the final end is unto thy Lord!"** (Najm. 42.) In this case, it is necessary that the Human, like the other Creatures, by the Grace of God, to be led to his Destination, first by Invitation and Guidance, then by Examination and Test, finally by destroying those whom the aim of Creation voided on their part and would never be guided. This is a requirement for a Stable Creation and Better System in case of man and species that the life of a group should be terminated to give way to others to get rid of them: **"Your Lord is Self-sufficient and Merciful. Had He wanted, He could have destroyed you and replaced you by other people, just as He had created you from the offspring of others!"** (An'am: 133.)

This Divine Law and Tradition, i.e. the Tradition of Examination and Revenge, is the Dominant Tradition which never be doomed to failure:

"And whatever misfortune befalls on you People, it is the result of your own deeds but Allah forgives a great part of them. And you cannot frustrate Allah's Power in the earth nor you have besides Allah any guardian or protector!" (Shura: 30-31,) and **"Our Word had been decreed to Our servants who were sent, That they would be made victorious. And that Our soldiers are the winners!"** (Saffat. 171-173.)

(Almizan V. 3, P. 267.)

Two Factors of the Strength of Faith: Examination System and Belief in Return to God

« مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ
فَإِنَّ أَجَلَ اللَّهِ لَآتٍ! »
(5/عنكبوت)

**"Whoever hopes to meet Allah,
the term appointed by Allah will then most surely come!"**
(Holy Quran; Ankaboot: 217.)

After God has blamed the people for their laziness in believing in God, not returning to God whatever He does through testing and suffering calamities at the hands of their idolaters, still their idolaters persecute the believers, keep them away from the way of God, so that they may in their imagination extinguish the light of God and afflict Him and prevent His Will to be fulfilled. Now, in this Verse, the God Almighty after criticizing both the groups in their wrong thinking, turns the tone of the word and express the Truth, the Truth which by no means can transgress it, and the obligation that one can never evade it.

In these three relative Verses it is stated that whoever believes in God in the hope of coming back to him, and attending to him, must know that the day of His Meeting will come, and will doubtless come, and he must know God hears what he says, and is aware of his deeds and states, so he must take care of himself, not lose his precaution, and believe in the true meaning of the word, a faith which no sedition or disaster can cause him to lose it, and no harm from the enemies of God should lose his resistance, he must fight in the way of God by the true meaning of Jihad, and must also know that the one who benefits from

his Jihad is himself, and God has no need for him, neither for his faith, nor for his Jihad, nor for he himself, nor for any of the particulars of the universe.

He must also know that if he believes and does righteous deeds, then God will soon forgive his sins and reward him the fee of the best of his deeds.

(Almizan V. 22, P. 29.)

Nations' Traditions of Deny, Torment, and Destroy Against Traditions to Create, Guide, and Try

« تُمْ أَرْسَلْنَا رُسُلَنَا تَتْرَا
كُلِّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ...! »

(44 / مؤمنون)

"And We sent Our Messengers one after another. Each time a Messenger was raised among his people, they belied Him...!"

(Holy Quran; Mumenoona: 44.)

This Verse implies that one of the Traditions of the God Almighty was to create one nation always after another, and guide them to the Truth, and for this purpose He always sent Apostles thereafter, which this is His Tradition of Examination; the other tradition that the nations had, they rejected the Prophets one after the other, and God's second tradition was to destroy those who denied the Prophets. This is the God's Tradition of Punishment.

The next Phrase of the Verse indicates the Divine Wrath: **"And We Made them legends [to be talked about by the coming generations...]"** which is the most eloquent one that expressed the Wrath of God, which is dominating the enemies of the truth and the rejecters of the Inviters of the Truth, for it proves that the Divine Wrath has

destroyed them in a way that there remained no object, no trace, no name, and no sign of them, but only a story that serves as an example to others!

(Almizan V. 29, P. 50.)

Tradition of Examination Running Among all Nations and Communities

« أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا
وَهُمْ لَا يُفْتَنُونَ؟ »
(2 / عنكبوت)

"Do the people think that they will be left alone simply because they said: 'We believe,' and that there will be no Trial for them?"

(Holy Quran; Ankaboot: 2.)

Disaster and affliction is one of the Divine Traditions that will never be ceased or stopped for the sake of anyone and in any case, as it was doomed in the past nations such as the people of Noah, Aad, Thamud, and the people of Abraham, Lot, Shu'aib (Jetro,) and Moses, of which some people have endured and others have been perished. This Tradition will run in the present and future nations, but God did not oppress anyone and does not, these are the nations and individuals who oppress themselves.

So, the one who says I believe in God must sustain patience for his Faith, and worship the One God, and whenever the uprising to perform his religious duties becomes difficult or impossible for him in his land, he has to migrate to another land, the land where he could be able to fulfill his duties, since the Land of God is vast. One should never overlook immigration for fear of starvation and other living affairs, because God is the One Who Provides the sustenance of His servants. But the polytheists persecuted the believers without committing any

crime or fault; just for the reason that the believers said our Lord is "Allah!"

The infidels cannot incapacitate God by their behavior, but their persecution is a sedition and a test of the believers, it is their own sedition and test, too, and it is not so that they are out of the Divine Knowledge and Predestination, but He is God Who puts them in such a melting pot of tester and is destroying them, if He wishes He could punish them in this world, if not to delay this retribution to the day they return to him, in which they have no way to escape the punishment:

**"Certainly We tested those who were before them.
So Allah shall surely ascertain those who are truthful,
and He shall surely ascertain the liars!" (Ankaboot: 3.)**

God States: The Examination by hardship and adversity is a running Tradition for Us, which We did same in the nations before them, and you will never find any change in Our Tradition.

The meaning of what God Says He wants to know that such and such is the appearing by examination the effects of their truth or falsehood in the state of action, because it is the test that reveals the inner state of human beings, and the necessity of this appearance is that those who have true faith, their faith will become stable, and those whose beliefs are mere claims will be nullified.

Because the blessings and rewards which have been promised upon their Belief, it will be conferred upon their Real Belief, and the Truth of Faith, the Faith whose effects appear in the hardship and the obedience of God on such states. That is, the holder of such faith endures in Hardships, and endures in obedience of the Divine Commands in such hard situations, and endures facing with the sins to overlook them. It is such a Faith that deserves such a Blessings and Rewards, not the claimed faith.

(Almizan V. 31, P. 157.)

Divine Tradition of Examination, and Differences in Historical Societies

« وَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَ لَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَيْكُمْ ! »
(48 / مائده)

**"And if Allah had Intended, He would Have made you one nation,
but Allah's Will is to try you in what He has Given to each of you
[of the Divine Books and Decrees in different eras!]"**
(Holy Quran; Ma'aeda: 48.)

This statement is the cause of the differences between the religious laws. The meaning of making all in one nation is a matter of creation and a genetic issue. People themselves are the members of one kind, living the same way, but the purpose is to count them on the credit of a nation with the same level of aptitude and readiness, and consequently to descend one Law to all of them considering them at the equal degrees, but: **"But Allah's Will is to try you in what He has Given to each of you, [of the Divine Books and Decrees in different eras!]"**

These Graces, which are mentioned in the Verse, vary according to the nations, and though these differences are not accounted for by the places, colors, languages, God has never used two or more religions in one time, but these differences are a matter of time and human development in talent and readiness, and the Divine Duties and Commandments for humanity are also nothing but a Divine examination in different times of life. You say: These bring human beings into effect in either side of prosperity or misery, or say: God separates the Party of God and His servants from the party of Satan. Whatever you say comes back in one sense. There are various interpretations in the Quran as well:

In respect of the Tradition of Examination States: **"...And We bring about these days of varying fortunes among men by turns, in order that Allah makes known who are the believers... and destroy the**

disbelievers!" (Al-Imran: 140-141.)

In respect of the second interpretation States: **"Yet, should any guidance come to you from Me, those who follow My guidance will not go astray, nor will they be miserable!**

But whoever disregards My remembrance, his shall be a wretched life, and on the Day of Resurrection We shall raise him blind!" (Taha: 123-124.)

In respect of the third interpretation States: **"He said: This is the path leading straight to Me!" (Hijr: 41.)**

(Almizan V. 10, P. 226.)

Tradition of Divine Examination and Its Relation with Differences of Religions

« وَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً
وَ لَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَيْكُمْ ! »
(مائدة / 48)

**"And if Allah had Intended, He would Have made you one nation,
but Allah's Will is to try you in what He has Given to each of you
[of the Divine Books and Decrees in different eras!]"**
(Holy Quran; Ma'aeda: 48.)

Because the talents and the readiness that are the Divine Gifts to human beings are different, and the Divine laws that are the Divine Examinations must be executed in order to attain the well-being of their lives are also different according to the varying degrees of their talents, thus we come to the result that there must be different Shari'ahs, and it is on this account that God causes the difference between Shari'ahs in the sense that: **"But Allah's Will is to try you in what He has Given to each of you [of the Divine Books and Decrees in different eras!]"**

So the meaning of the Verse is this: We have set up a Shari'ah for

every nation, and if God wanted you all to be one nation He has ordained you one Shari'ah, but He has ordained for you different shari'ahs to test you for the different blessings that have been given to you. The difference of blessings require the difference of examinations, which are the title of the Religious Duties and Decrees, therefore inevitably the differences have fallen between the Shari'ahs. And these different nations are the nations of Holy Prophets: Noah, Abraham, Moses, Jesus, and Muhammad (PBUT.)

(Almizan V. 10, P. 228.)

Fixed Tradition of Divine Examination and Separation of Faithful from Hypocrites

« وَ لَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا

وَلَيَعْلَمَنَّ الْمُنَافِقِينَ! »

(11 / عنكبوت)

**"Allah shall surely ascertain those who have faith,
and He shall surely ascertain the hypocrites!"**

(Holy Quran; Ankabut: 11.)

This Phrase is the rest of the contents of the preceding Verse, and its meaning is that: God by all these means will separate the hypocrites from the Believers by examination and will make them to be distinguished from one another. The Holy Verse indicates that those who have been referred to in the previous Verses are the hypocrites, whose faith was in fact bound to that it does not cause them any trouble, but in appearance they pretended that they were believed anyway. But the Divine Tradition of Trying the persons discredited them, because nothing prevents this Tradition.

(Almizan V. 31, P. 170.)

Divine Examination and Human Dignity or Contempt

« فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَيْهُ رَبُّهُ فَأَكْرَمَهُ وَ نَعَّمَهُ

فَيَقُولُ رَبِّي أَكْرَمَنِ! »

(15/فجر)

**"As for man, whenever his Lord tests him and grants him honour
and blesses him, he says: My Lord has honoured me!"**

(Holy Quran; Fajr: 15.)

In this Verse God has Stated the status of one who received plenty of blessings, and the one who deprived from blessings. God mentioned the reason of this fact as: We have said that man is under the control of God, and God is chasing man to see whether he follows the right way or tends to corruption. God tests him by means of Granting blessings or by depriving of it. This is the real side of the case, but the human being does not consider this reality as he should do, so when he receives the blessings of God he imagines that he would have respect and dignity with God that he were Granted this blessings, so that he can do whatever he wants, he extends his outrage and rebellion spreading corruption. But if God deprives him of His blessings and narrows his livelihood, he imagines that God Almighty has enmity with him and insults him, he extends his outrage and uproar by tending to disbelief and dispute.

Of course, the human beings have such position according the primary nature, not all individuals of the human beings have such condition, that to say, God has respected me, and says this when God has tried him.

This kind of Granting of God was not a constant Grace, but it was a facial Grace, and in other words it is an incidental, not a regular or permanent Grace, and it wants to say that has Granted him the blessings in order to thank God and to serve Him, but the man made the same as a trouble for himself, and consumed it in a way that deserved punishment.

(Almizan V. 40, P. 220.)

Chapter Three

VARIETY OF DIVINE EXAMINATION

The Different Ways of Divine Examinations

« أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ! » (142 / آل عمران)
« وَ مَا خَلَقْنَا السَّمَوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا لِأَعْيُنٍ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ! » (38 و 39 / دخان)
« مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ! » (5 / عنكبوت)

"Did you imagine that you all will enter the Paradise before Allah
Makes known those of you who...!" (Holy Quran; Al-Imran: 142)

We have not created the heavens and the earth and all that is
between them for Our own amusement! We created them based on
Truth and Divine Purposes, but most of these people do not
understand!" (Dukhan: 38-39.)

"Whoever expects to Meet with Allah, Allah's appointed time will
indeed come...!" (Ankaboot: 5.)

All of the above Verses consider the creation as a Truth and do not consider it invalid and cut off from a certain Purpose and goal, because the creatures follow a Purpose ahead of them which is Truth, and from their backmost a series of factors and causes had determined their destinies and fates that they are also the Truth, as well as the Divine Guidance that accompanies and conducts them is also the Truth, therefore all beings in general, and the master of the task especially, in the course from origin to the end and the appointed term will inevitably encounter and collide with events, which facing with them will activate their inner qualification and substantial capacity from perfection or imperfection and bliss or misery, and will bring them in action. The name of these events in case of man, which is bound to the duties of religion, is examination and affliction. (Because it is through these confrontations that the inner state of man reaches the stage of appearance and the stages of his misery or happiness appear.)

From what we have so far expressed, the meaning of "*Mah'gh*" (Eliminate,) and "*Tam'hith*" (Distinguish,) becomes also evident, because when a Believer is tested and the result of test distinguished his Virtues from his vices, or that if a Society has been tested and thereby the Believers are identified and separated from hypocrites(whose souls are sick.) This test or Examination is called: "*Tam'hith*" (Distinguish.)

If a disbeliever or hypocrite having apparently good attributes would undergo the constant tests, these tests will gradually clarify his innate vices and spoil his apparent Virtues. This test or Examination is called: "*Mah'gh*," (which means the Gradual Eliminating and Wiping-out the Virtues.) The Almighty God States: **"And We bring about these days of Varying Fortunes among men by turns, in order that Allah makes known who are the Believers ... And wipe out disbelievers!"** (Al-Imran: 140-141 .)

For the disbelievers there is another "*Mah'gh*," or the annihilation factor, of which the God Almighty gave notice that the World of

Creation proceeds ahead the human righteousness and purification of religion for God, therefore, it is clear that infidelity and disbelief is doomed to destruction and decay, as God Said: **"...And the happy end of the Hereafter depends on regarding Piety in this world!"** (Taaha. 132,) and **"...My Righteous Believers shall eventually inherit the Earth!"** (An'biya: 105.)

(Almizan V. 7, P. 61.)

Wealth and Children Two Major Factors of Human Examination

« أَلَمْ آتَاكُمْ مَالَكُمْ وَأَوْلَدُكُمْ فِتْنَةً
وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ! »
(15 / تغابن)

**"Your wealth and your children are only a trial
and with God is a mighty wage!"**
(Holy Quran; Taghabun: 105.)

The word *"Fitna"* (Intrigue,) means the involvements and afflictions having the testing purpose. Calling the wealth and children as a means of examination is because both of these worldly blessings are of the interesting adornments of the present life, and the human soul so absorbed towards them that considers them as equal importance as the Hereafter and the obedience of his Creator, and placing himself formally in a dilemma that prefers them to the extent that neglects the Hereafter, as God has told elsewhere: **"Wealth and children are ornaments of the life of this world...!"** (Kahf: 46.)

The interpretation of the Verse prohibits also the neglect of God through wealth and children, also wants to say do not forget God through fascination of the property and children, because with God there is a Great Reward!

(Almizan V. 38, P. 264.)

Vanity and Rebel on Wealth and Children

And God's Tradition of Examination

« أَنْ كَانَ ذَا مَالٍ وَبَنِينَ...
إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ...
كَذَلِكَ الْعَذَابُ! » (14 تا 33 / قلم)

"Even though he possessed enough money and children...!

"We have tested them like we tested the owners of the garden...!

"Such is their punishment in this world...!"

(Holy Quran; Qalam: 14-33.)

The God Almighty tests human with wealth and children, these two agents cause man to rebel and feel vanity, he imagines himself without need of the Lord, as a result forgets his Lord at all. Thus assumes the external causes and his own power equal with God, and naturally dares to commit sins, while he is unaware that his doom and burden of sins has surrounded him and reached to the point that his doom is prepared to involve him at once, and strikes him in the most bitter and harshest way, he then wakes up from his neglected sleep, and remembers the advices he were given and he did not listen; then he begins to apologize for his shortcomings, and blame himself for the oppression and rebellion, and begs his Lord for blessings to return, in order he would thank God in time, just as the destiny of the gardeners was. The Holy Quran wants to tell this story as a general rule for all the human beings.

The simile in the Verse implies that these deniers will surely be tormented, and that now, in the days of the revelation of the Verses, the retribution was on the way, but the unbelievers were unaware of it, and soon they will understand, they are busy today and greedy in raising children and posing to one another of the multitude of their children and their wealth, and all their trust is in the property and children and other external causes that at present time all is running according to their desires, without giving any thanks to their Lord for His blessings, and without following the path of Truth and worshiping their Lord. They will continue this situation for a while until the doom of the Hereafter or their worldly torment will suddenly and unaware involve them from

God, as it involved the disbelievers on the day of the battle of "Badr," and they observed it by their eyes that all those external causes were not given least benefit, their possessions and children paid any help for them, then the infidels would regret for their deeds, and return toward their Lord, but this return and tendency towards God did not return the torment of God, it is like the remorse of the owners of gardens, who have repented, but their repent paid no result. The retribution of God is like this, and the retribution of the Hereafter is more severe, if they are only to understand.

(Almizan V. 39, P. 60-66.)

Examination of Deeds by Human Affiliation Factors

« إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا
لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ! »
(7 / كهف)

**"Indeed We have made whatever is on the earth an adornment
for it that We may test them to see which of them is best in conduct!"**
(Holy Quran; Kahf: 7.)

Ornament means any beautiful material that, when it comes together with something else, gives it a beauty that attracts everyone's longing towards it. In these two Verses, God has Stated a strange expression about the human life on the earth, and that is the human spirit - essentially is a heavenly and honorable essence - was never willing to dwell on the earth and live there, but the Grace of the God Almighty had so predestined him that his perfection and eternal bliss to be attained by the way of the True Truth and the True Action, therefore He fulfilled His Predestination by means of placing him in the position of Belief and Action to be purified by examination, namely, God settled him for an appointed time on the earth, and established a fascination and

attraction between him and what is in the earth, so that he may be attracted to property, children, rank, and position. We attained this meaning from this part of the Verse that Says: Whatever is on the earth we made it its adornment, and the ornament is a subordinate of its being favored in the heart of man and in his sight, when his heart falls in love with it finds calmness and tranquility.

When the time that God has set for them to dwell on earth or say the examination that God wanted to perform on each of them came to pass, God destroys that attraction between them and the material, and removes the beauty and ornament of the earth from it, and the earth becomes a dry and barren land, deprives it of its freshness, and blows the trumpet of departure and call of leaving to its inhabitants. They leave this nest while they are alone and lonely like the day when they came.

It is the Tradition of the God Almighty in the creation of man and his abode in the earth and decorating the earth and its material pleasures thereby to try the individuals of the man, to distinguish the prosperous from the others, and to this purpose God brings one generation after another, and decorates the objects of life in the earth to appear attractive to them, then leaves the man to free to complete his examination. After accomplishing it God cuts the relation which was between them and the creatures, and transmits them from this world which is the realm of action to the other world which is the realm of retribution, as God Stated: **"Were you to see when the wrongdoers are in the throes of death, and the Angels extend their hands saying: Give up your souls! Today you shall be requited with a humiliating punishment because of what you used to attribute to Allah untruly, and for your being disdainful towards His signs!"**

"Certainly you have come to Us alone, just as We created you the first time, and left behind whatever We had bestowed on you. We do not see your intercessors with you those whom you claimed to be Our partners in deciding your fate. Certainly all links between you

have been cut, and what you used to claim has forsaken you!" (An'am: 93-94.)

It goes without saying that the God Almighty did not ask all mankind to believe that if some would not believe it means as His defeat, or their insistence on disbelief means a defeat for Him, therefore you (the Prophet) would not be upset, because this is a fate that God has Ordained for them to try them. In any case, God is dominant upon what He has Ordained!

(Almizan V. 26, P. 47.)

Implementation of Examination Tradition Through Sustenance

« وَ لَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ
وَ لَكِنْ يُنْزِلُ بِقَدَرٍ مَا يَشَاءُ ! »
(27 / شورى)

"Had God given abundant sustenance to His servants, they would have certainly rebelled on earth, but He sends them a known measure of sustenance as He wills.

(Holy Quran; Shura: 27.)

If the God Almighty enlarges the sustenance of all His servants, and fills them all up, they will begin to oppress on the earth, because the nature of the property is that when it is abundant it will bring rebellion and arrogance: **"But indeed man is ungrateful and makes Rebellion! As soon as he feels free from the need of [wealth and position!]"** (Alaq: 7-8.) That is the reason why God Descends the sustenance duly ordained and measured, and gives to everyone a certain amount of provision, because He is wise and prudent to His servants, and He knows how much each of His servants deserves of sustenance, and gives him the same amount of the wealth and poverty.

The phrase: **"But He sends them a known measure of sustenance as He wills,"** is the expression of the Divine Tradition of Descending the

Sustenance according to the capacity of the people, and implies that the capability of people are observed in their amount of sustenance. This has no conflict with what we actually find the rebellion in the some wealthy men who add to their rich every day, because the God Almighty has also another Tradition other than the above-mentioned Tradition which dominates the previous Tradition, and it is the Tradition of Examination and Testing.

In this regard God Stated: **"Your wealth and your children are only Means of trial in this world!"** (Taghabun:15.) And there is also a third Tradition, and that is the Tradition of "Progressivity and Respite," which God refers to it as: **"And I shall lead them step by step to destruction, without their being aware of it! And yet I respite them: Verily, My Plan against them is very strong!"** (Qalam: 44-45.)

So the Tradition of Capability, that is, the measure of sustenance, is an elementary Tradition, whereby the welfare of the human beings are reformed, unless God wills to test a human being, in which case He forsakes temporarily the previous Tradition: **"God wanted to test you and purge what existed in your hearts!"** (Al-Imran: 154.)

Or in retribution of the people's ungratefulness God changes the previous Tradition of Capability - giving one his sustenance according his capability to keep his state in balance - and performs His other Tradition, which is to extend His Granting the Provision so much till the man starts to rebel: **"Verily, Allah will not Change the good and the bestowed condition of a people until they change what is in themselves - from good to Evil!"** (Ra'ad:11.)

Just as the giving of property, children, other material, and formal blessings is the distributed sustenance, whoever has a part of it, so is the Divine Teachings and the Divine Religious Laws which the origin of all is the Revelation, as well as the distributed sustenance, which it also is Descended from God, by means of it God tests the people, because they

are not all the same in applying that Teachings, as they are not the same in applying the formal blessings, too.

(Almizan V. 35, P. 91.)

Divine Examination by Granting Blessings And Man's False Notion on his Wisdom and Skill

« قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي! »
(78 / قصص)

**"Qarun' said to the preachers of his People:
This wealth of mine has been provided through my knowledge,
Intelligence, and hard efforts!"
(Holy Quran; Qasas: 78.)**

(The above Verse and the following Verses which state the status of 'Qarun' show that the false notion of being wealthy and pretending it to the personal skill and knowledge is a general misunderstanding, not only specific to the product of Qaron's own professionalism and skill,) but each human being has the same misconception, when his blessings increased he rebels, and imagines that the only cause of increasing the worldly blessings is his personal quality and his skill. The following Verses refer to this subject:

"And when some disaster inflicts man, he Invokes to Us, and when We bestow a Favour upon him he says: This was Given to me due to the knowledge that I own and I deserve it. This is not so, it is only a trial, but most of them do not Realize!

Those generations before these pagans said the same thing but all their efforts was of no profit to them...!

And then the result of their evil deeds Inflicted them. So the

evildoers of this Generation of Quraish will soon encounter with the consequences of their deeds; and they can neither frustrate Allah's Power nor escape The Divine Chastisement!

Have they not noticed that Allah Expands the sustenance and provision or restricts it for any one He Decides? Verily, in this there are Signs for The believers to think about!" (Zumer: 49-52.)

The following Verses also refer to the same subject:

"Do they not travel through the earth to see what was the doom of those wrongdoers before them? They were more numerous than these; and they were stronger and they owned more power and wealth and they have left behind more traces [monuments, palaces, and luxurious buildings,] yet all they earned did not avail them against The Divine Chastisement!

"And when their Messengers came to them with Signs and Explicit Revelations they pretended they were happy with what they had [i. e., The religion and rites of their ancestors,] but the Divine Chastisement which they mocked at encompassed them severely!" (Ghafir: 82-83.)

(Almizan V. 31, P. 123.)

Blessings and Test of Individual Deeds, Disasters and Test of Collective Actions

«...مَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ قَيِّمْتُ وَ هُوَ كَافِرٌ
فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ...!»
(217 / بقره)

"...And whoever of you turns away from his religion and dies faithless they are the ones whose deeds have failed in this world and the Hereafter. They shall be the inmates of the Fire,

and they shall remain in it forever!"

(Holy Quran; Baqara: 217.)

If God has Bestowed His Blessings on a person or a group of people, if the one is righteous, that blessing is both a blessing on him and a test, as God States in the Verse: **"He said: This is by the Grace of my Lord, to test me if I will give thanks or be ungrateful!"** (Nahl: 40,) and: **"Remember when your Lord said to you: If you give thanks, I shall give you greater favors, but if you deny the Truth, know that My retribution is severe!"** (Ibrahim: 7.) These two Verses implies that being Grateful itself is one of the righteous deeds that gives rise to blessings.

But if he is the man of corruption, the Bestowed Blessing will be a deceit and progressivity, as it is Stated in the Verse: **"They were plotting and Allah also was Planning against their plot; and verily, Allah is the Supreme-Planner!"** (Anfal: 30,) and: **"And those who belie Our Words of Revelation We shall gradually seize them with punishment through ways which they do not perceive... And I grant them respite. Verily, My scheme is highly strong!"** (Qalam: 44-45,) and: **"The example of such seizure We did try in the past on the people of Pharaoh...!"** (Dukhan: 17.)

If the calamities that come upon the people, if they are righteous, those sufferings are the means by which they are tested to be separated from the impure ones, as they cast gold into the bush to be cleansed off the pollute, and use touchstone to assay its purity, as is Stated in the following Verses:

"Do the people suppose that they will be let off because they say: We have faith, and they will not be tested?" (Ankabut: 2,) and: **"...And We bring about these days of varying fortunes among men by turns, in order that Allah makes known who are The believers and that He may choose Witnesses from among you...!"** (Al-Imran: 140.) And if they are corrupt, the retribution and

punishment are the result of their inappropriate actions.

(Almizan V. 3, P. 264.)

Divine Wisdom in Testing the Faithfull Man With Poverty and Patience

« وَ لِلّٰهِ خَزَائِنُ السَّمٰوٰتِ وَ الْاَرْضِ
وَ لَكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ! »
(7 / منافقون)

**"And to Allah belong the treasures of the heavens and the earth
but the hypocrites do not Understand!"**
(Holy Quran; Munafiqoon: 7.)

God is the One who owns all the treasures of the heavens and the earth, from which He Donates to whomever He wills, so He can enrich the poor believers if He Wills, but He wants always that kind of destiny for the believers which is righteous, for example, He tries them with poverty, or with patience to keep them a worshiper for himself, to reward them with a bountiful Reward, and to guide them to the straight path, but the hypocrites do not understand this. This is the meaning of: **"But the hypocrites do not understand,"** that is, they do not know the wisdom of this act.

(Almizan V. 38, P. 212.)

Human Examination Through Difficulties, Losses, and Sufferings

« وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ
وَ الْجُوعِ وَ نَفْسٍ مِّنَ الْاَمْوَالِ وَ الْاَنْفُسِ وَ الثَّمَرٰتِ! »
(155/بقره)

"We shall test you through fear, hunger, loss of life,

property, and crops!"

(Holy Quran; Baqara: 155.)

The Almighty God in the above Verse refers to all extreme hardships that Muslims may face in the fight against atheism, namely fear, starvation, loss of property and lives, loss of children, and loss of men and youth in the war.

After that God commanded the believers in the previous Verse to seek help from the Patience and Prayer, and also prohibited them to call the Martyrs in the way of God as dead but proposed them as being alive, now in this Verse expresses the reason for that commandment and forbidding and explains why He addressed them to that advices.

The reason of God's Address is that He will soon take the Muslims to an experimental bush to test them, if they do not pass that exams they will not be able to achieve any high degrees, their honorable living will not be purified, and they will not reach the Upright Religion of Monotheism except by that test, which is war and killing, in which the only way to victory is to place themselves in shelter of these two strong castles, namely, Patience and Prayer, and to seek protection and help from these two forces, besides the two forces, they should have also a third force, that is the Right Way of Thinking, that no nation could have this idea unless they reached their goal, no matter how high it was, they found their utmost degree of perfection, they found a supernatural power in wars, the battlefield became as beloved as the bridal suite for them, and it was this Way of Thinking: To believe that their Martyrs were not dead and nonexistent, and that every effort they make with their lives and property is not void and wasted, if they kill the enemy, they will lead a life that there will no longer be an enemy to rule upon them with their cruelty, and if they themselves were killed, they have attained a real life with no burden of cruelty on them. Thus they are in both cases successful and victorious.

(Almizan V. 2, P. 259.)

Examination Law and The Reason for Wars

« وَ لَوْ يَشَاءُ اللَّهُ لَأُنْتَصَرَ مِنْهُمْ
وَ لَكِنْ لِيَبْلُوَ بَعْضُكُمْ بِبَعْضٍ! »
(محمد / 4)

**"And had Allah wished He could have taken vengeance on them,
but that He may test some of you by means of others...!"**

(Holy Quran; Muhammad: 4.)

If God wills, He avenges and destroys the unbelievers, and tortures them, without ordering you to fight with them: **"But that He may test some of you by means of others...!"** This Phrase asserts that if God wills He will avenge them, but He has not yet carried it out, but He has commanded you to combat, to test you with each others, He Wills to test the believers with disbelievers by rising them to fight, in order to make it known that who obeys, and tolerates the suffering of war upon the commandment of God, and who rebels. God also tries the infidels by the believers to make it known that who are the men of misery, and who can repent and return from falsehood to the Truth?

(Almizan V. 36, P. 48.)

Testing Believers in War and Determining their Degrees

« وَ لَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَ الصَّابِرِينَ
وَ نَبْلُوَ أَخْبَارَكُمْ! »
(محمد / 31)

**"We shall certainly test you until We know those who strive hard
for the cause of God and those who exercise patience.
We will also examine your deeds!"**

(Holy Quran; Muhammad: 31.)

The above Verse explains the reason why the fighting is obligatory for the believers, and States: The reason is that God wants to test you, so that you may know who the fighters in the cause of God are, and who the patients to the difficulties of the Divine Duties are?

"We will also examine your deeds!" This Phrase refers to God's examining the deeds of fighters to distinguish their righteous from the wicked, as well as examining the spirits which means to distinguish the owners of the righteous selves from the wicked. The meaning of God's knowing is not that God did not know and wants to know, but the purpose is to disclose the inner state of His servants, and more precisely, the God's Operational Knowledge that has nothing to do with His Essence.

(Almizan V. 36, P. 74.)

Testing People in Social Changes and Wars

« أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ؟ »
(142 / آل عمران)

**"Did you imagine that you all will enter the Paradise
before Allah Makes known those of you who fought in His Way
and who remained patient and steadfast?"**

(Holy Quran; Al-Imran: 142.)

To enter Paradise without a test requires the same corrupt thought that some had, because they thought that since they are in the Religion of Truth, and as the Truth never defeats, therefore those who are the believers of the Religion of Truth, they will also never defeat and will always be victorious, never failing, Obviously this wrong concept requires another misconception, that anyone who believes in Holy

Prophet and enters the Circle of Islam, he will always be happy in this world by overcoming the enemy and winning the trophy, as well as in the Hereafter will be Blissful with God's Forgiveness and with entering the Paradise. It is well obvious that with this condition there will no longer remain the difference between the formal faith and true faith, and its varying degrees, in this case naturally the belief of a fighter must necessarily be the same as one who only had patience, or the difference between the degree of one who wishes for a good deed and does it, with one who desires, but at time of action refuses to act.

The meaning of the Verse is that: Do you think that wealth and high standing are in any case stabilized for you and that you never get infected and tested, or do you think that you are going to Paradise without being recognized as deserving? Whether there is not any difference between those who have a high degree of faith with those who have not?

(Almizan V. 7, P. 50.)

Rise of Events and Wars, Test to Disclose People's Real Faith

« وَ لِيُمَجِّصَ اللَّهُ الَّذِينَ آمَنُوا
وَلِيُمَحَقَّ الْكَافِرِينَ ! »
(آل عمران / 141)

**"And so by these trials Allah may Purify those who Believe
and Wipe out The disbelievers!"**

(Holy Quran; Al-Imran: 141.)

"Purifying" is to clean an object from external impurities, and "Wiping out" means the gradual destruction of an object. "Purifying" mentioned in the above Phrase is one of the wisdoms of rotating the days of varying fortunes among men by turns, and the Phrase: **"In order that Allah makes known who are The believers,"** (Al-Imran: 140,) though it is also one of wisdoms and interests, but at the same time, these two

wisdoms differ from each other, because the issue of separating the believer from disbeliever which is one of the interests of rotating the times and is the subject of the latter Phrase is itself an independent issue, and purifying their faith after this separation from the impurities of infidelity, hypocrisy, and corruption is another issue, therefore God has mentioned this purification oppose to the Phrase: **"And wipe out the disbelievers,"** so that God removes the impurities of disbelief and the like from the hearts of the believers bit by bit until there remains nothing but the Faith which God Purifies it for Himself, He Wipes out, as well, the components of the infidelity, polytheism, and plot from the disbeliever's heart little by little, so that nothing will eventually be left there alone.

This was some of the interests and wisdoms of the circulation of time among the people and its non-continuity in a particular population, and all things are in the Hands of God and He does what He Wills, but of course, He does not perform anything except in accordance with the supreme interests and what is more beneficial.

What God has mentioned above about the circulation of the times among the people, which is used to try and separate the believers from the disbelievers and to purify the believers from impurities as well as to wipe out the infidelity, and being all the authority in Hands of God not in the Prophet's hands, it is believed that the believers in that day had this thought, and they imagined that the principle factor of their victory in the wars is their being in the Religion of Truth, and what had further convinced them was their exceptional triumph in the Badr Battle with the help of Angels. It is evident that this is a corrupt thought, by which the system of examinations is invalidated, and never a believer would be distinguished from the disbelievers, consequently he could not be purified. Furthermore, if only being in the religion of Truth is the cause of all conquests and victories, there would remain no longer any interest in the enjoining, prohibition, reward and retribution, and this false idea ultimately destroys the basis of the religion. The religion of Islam, which

is the religion of nature, does not consider the affairs based on the practice of miracle, so that only being in the Religion of Truth and using miracles to be the basis of victories in it. But the Islamic natural religion considers all the conquests based on the ordinary causes and reasons, so that the believers have to act on the Commandments and Prohibitions revealed in this regard and do not show any frailty and weakness, in order to overcome and win the wars.

It is the reason for discrediting this corrupt thought that God, after expressing the circulation of days, the examinations, and the sufferings in the trying which all are of its interests and wisdoms, has begun to reproach and blame those who had this wrong thought, and explains the truth of the situation to them, and States: **"Did you imagine that you all will enter the Paradise before Allah Makes known those of you who...!"** (Al-Imran: 142.)

(Almizan V. 7, P. 48.)

Divine Tradition of Examination and Divine Decree on War and Death

« قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَيَرَزَنَّ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ
وَ لِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَ لِيُمَحِّصَ مَا فِي قُلُوبِكُمْ! »
(154 / آل عمران)

**"Say: Even if you had remained in your houses,
those destined to be slain would have set out toward the places
where they were laid to rest,
so that Allah may test what is in your breasts,
and that He may purge what is in your hearts!"**

(Holy Quran; Al-Imran: 154.)

Those who were killed from you (the Muslims) in the battle field their killing is not the reason that you are not right, and is not also the

reason for your assumption that the conquer is not for you, but the Divine Decree, which is not to be avoided, is so destined that these dead will be killed in this place, and if you did not go out for war, those who were destined to die by Divine Decree would they come on their own steps to their own deathtrap, so there is no escape from death - which does not fall soon or late even for an hour.

Also, that the Decisive Divine Tradition is so ordained that the Law of Examination by Suffering to be a universal and general test, therefore, this Law was inevitably carried out in your lives and in their lives, and willingly or unwillingly, upon this principle your coming out and happening this war was an inevitable and unavoidable affair, so there was no choice but to go out and fight, until those who were killed they achieved what they had to achieve and attain their degrees, and you also achieved what had to achieve, and after examining and clarifying your position in respect of your way of thinking and your power of belief or disbelief, one of the two sides of bliss or misery is fixed for you.

(Almizan V. 7, P. 86.)

Testing Owners of Certainty with Patience To Grant Imamate

« وَ إِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ »

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا !»

(124 / بقره)

"And when his Lord tested Abraham with certain Words, and he fulfilled them, He said: I am making you the Imam of mankind."

(Holy Quran; Baqara: 124.)

The Allah Almighty has introduced a Cause for the blessing of the Imamate (the Divine Leadership,) given to Imams (the Divine Leaders,), that Cause was **"the Patience and Certainty,"** as He States: **"And amongst**

them We appointed Imams to guide the people by Our Command, when they had been Patient and had Certainty in Our Revelations!"

(Sajda: 24,) which upon the strength of this Verse, the criterion to reach the Imamate is the Patience in the way of God; and let's not forget that in this Verse, the Patience is absolute, as a results it implies that those who deserve the position of Imamate demonstrate Patience in all stages of their examinations, to the extent that their position of servitude and degree of devotion are clarified, while they had their Certainty before facing those events.

(Almizan V. 2, P. 102.)

Means of Trying

The Human Beings

« أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ؟ »

(142 / آل عمران)

"Did you imagine that you all will enter the Paradise before Allah Makes known those of you who fought in His Way and who remained patient and steadfast?"

(Holy Quran; Al-Imran: 142.)

As we can see from the following Verses, the Holy Quran has generalized the Rule of Examination through Suffering to all affairs having a kind of relation with the human being. Sometimes those affairs are the components of human existence itself, and God Tests human beings with them, such as the ear, the eye, and even the principle of life. Sometimes it is of external affairs that are related to human beings, such as: Child, wife, family, friend, property, position, and finally anything that is used by the humans in a kind of relation.

As well as the counterpoints to these needy organs, such as the death or other calamities that human beings face with, are the human test items and factors.

In short, the Holy Verses have introduced every component of the universe and every state of its situations that is related to man as the

means that God will test man with them. In addition it is obvious from other most commonly used Verses in the past, that all human beings, believer or disbeliever, good or evil, even the Holy Prophets or positions lower than Prophets, all have been tried and tested through suffering, and none is exception to this Divine Ruling.

The Verses are:

"As for man, whenever his Lord tests him and grants him honour and blesses him, he says: My Lord has honoured me! But when He tests him and tightens for him his provision, he says: My Lord has humiliated me." (Fajr: 15-16,)

and:

"Know that Your wealth and your children are but a Trial..." (Anfal: 28,)

and:

"... But that He may test some of you by means of others..." (Muhammad: 4.)

and:

"Thus We made a trial of that people by the Decree which they disobeyed it!" (A'araf: 163,)

and:

"In order that Allah Might try the believers by a Gracious Trial from His Presence..." (Anfal: 17,)

and:

"Do the people think that they will be Left alone simply because they said: We believe! And that there will be no Trial for them? We did try those who were before them; So that Allah makes known those who Were truthful and those who were liars!" (Ankaboot: 2-3,)

and God States in case of Abraham(AS):

"When the Lord of Ibrahim tried him with certain Words of Commands..." (Baqarah: 124,)

and States:

"It was certainly an open trial!" (Saffat: 106.)

and States about Moses(AS):

"And We tried you through a series of trials [for The Divine Position and you fulfilled all!]" (Taha: 40.)

(Almizan V. 7, P. 60.)

Satan, An Agent for Human Test

« قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ
وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ! »
(حجر / 39)

"Iblis said: Lord, because you have caused me to go astray,
I shall make earthly things attractive to (people)
and mislead all of them!"

(Holy Quran; Hjr: 39.)

Basically, the system of human reward and punishment, happiness and misery is based on examination, so human beings have always been between good and evil, happiness and misery, consequently it remains at their discretion to whichever they act, considering the result.

Therefore, if there would be no one like Angels or God to invite the human to his Happiness, and also nobody who encourages him to Evil, there will be no Examination, whereas we said the Examination is at work, so that we see God Almighty had affirmed these two kind of invitations in the Verses as: **"Satan promises you poverty, and bids you unto indecency, but God promises you His Pardon and His Bounty..."** (Baqara: 268.) Yes, if God Almighty has confirmed Satan against human being and respited her until a known time, at the same time God

confirmed the human being by the Angels who will remain until the world is remained, so, we see that God in response to Satan did not State: **"You are respited,"** but He Stated: **"You shall be of the respited ones for sure!"** (A'araf: 15,) so it is clear that apart from the Satan, there are other ones who are alive until the end of the human life.

If God confirmed Satan to be able to decorate the falsehood, atheism, and debauchery in the human views, in the meantime, He confirmed the human being by Guiding him towards the Truth and ornamented the Truth in his heart and made it most beloved thing to him, He bestowed him the Nature of Monotheism, He inspired him with discernment between the virtue and vices, He lighted the Human's way with a Light to go among the people by means of that light while believed, and much more of such confirmations:

"Say: Allah is the One Who Guides to the Truth..." (Yunus: 35,)

and:

"Allah has put the Love for Faith in your hearts and has adorned it in your hearts ... !" (Hijr.7,)

and:

"O, Mankind! Set the face of your heart towards the Upright Religion, it is harmonious with the nature which God has designed for people ...!" (Room: 30,)

and:

**"And by the Soul and the One who Created it!
And gave order and perfection to it.
And inspired it with knowledge of evil and piety!"** (Shams: 7-8,)

and:

"Is he who was dead [because of disbelief] and We gave him life by setting for him a light of Faith whereby he can walk among men..." (An'am: 122,)

and:

"We will surely bestow Our Aid to Our Messengers and those who

believe, both in this world and in the Hereafter when the Witnesses stand in the Presence of Allah!" (Ghafir: 51.)

Considering above, Human Being is a Creature by itself is free from any contingency or , neither the contingency of happiness nor misery, and at the beginning of his Creation has an equal respect to both of them, he could chose the way of goodness and obedience, which is the way of Angels who can do nothing except obedience, or to chose the way of evil, corruption, and sin which is the way of devil and his army, having nothing but defiance and disobedience. Human being in his life, falls to the same way that he desires, and the inhabitants of that way help him and portray what they own in his eyes, finally guide him to the destination that their way leads up; either the destination is Paradise or Hell, Happiness or Misery!

What we told above made it clear that, granting respite to Satan until a known deadline was not on basis of priority of defeated to predominant or revoking the Law of Causation, but only to make easy the way of Examination, because we see that God has given respite, to both parties: Angels vis-a-vis Satan.

(Almizan V. 23, P. 239.)

Divine Examination System and Satanic Suggestions

« لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ
فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْقَاسِيَةِ قُلُوبُهُمْ! »
(53 / حج)

**"He would make Satan's temptations a trial
for those whose hearts are hard and sick!"**

(Holy Quran; Hajj: 53.)

Heart disease is its losing the state of endurance in reasoning,

namely, it does not believe to what he must believe, and doubting on the Right Believes with which there is no doubt. The roughness of heart means its hardness and aggression, in which all the subtle emotions, which help the heart to perceive the Right Beliefs, such as love, sympathy, mercy, modesty, and courtesy have been died and perished. So the diseased heart is the heart that it conceives the Truth very soon, but believes in it too late. The rough heart conceives the Truth too late and believes in it also too late, but in contrary both of them accept the satanic inspirations and obsessions very quickly.

The inspiration of Satan, which destroys the ground against Truth, and men of Truth, thereby nullifies the efforts of the Prophets and does not allow their invitation to be fruitful, though it is documented to the devil himself, but at the same time, like all other works, because it is done in the Kingdom of God, it does not work without His Permission, as it is true with the effects of all other causes, which become fruitless, and no agent does anything without His Permission, except to the same extent that the effect of permission to be attributed to God. Those extents of the interference which are attributed to God will certainly have a worthy purpose and expediency.

This is why the Glorified God argues in the above Verse that: These inspirations of Satan have their own expediency, that is, that people are generally tested by it, and the test itself is of the Divine Laws which is running in the human world, because achieving the prosperous to their happiness and involving the miserable ones in their misery depends upon this Law. Those to groups must be tested, as well as the third group which are those whose hearts are sick and they also have specially to be tested, since reaching the miserable ones to the maximum stage of their misery, is one of the Divine Trainings which is concerned in the system of creation, as God States: **"To each of the groups, these and those [In this world] We bestow from The Bounties of your Lord; and the Bounties of your Lord are not spared from Any one!"** (Isra: 20.)

This is the meaning of what God Stated: What the Satan inspires is the cause of examination of those who is sick-hearted and rough-hearted . . . , because Satan in all his affairs is under the dominance of God, and He uses her as an instrument for His experiments on His servants as well as the sedition on men of doubt, arrogant, and deniers.

(Almizan V. 28, P. 276.)

Chapter Four

DIVINE TRADITIONS OF PROGRESSIVITY, RESPITE, AND SCHEMING

Concept of
Progressivity,
The Gradual Punishment

« وَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ! »
(اعراف / 182)

"And those who belie Our Words of Revelation

**We shall gradually seize them with punishment
through ways which they do not perceive;!"**

(Holy Quran; A'araf: 182.)

The term "*Istidraj*" in Arabic wordbooks means trying to go step by step up or down from a place or something, or to approach it, but this Verse implies one's gradual move closer to destruction, either in this world or in the Hereafter."

The reason why God restricted the Progressivity to the way that they themselves do not perceive, is to make it understand that this approaching is not visible, but it is hidden in the same fun in the material aspects of life, as a result, through their indulging in sins they get themselves gradually close to destruction. Thus we can say that the Progressivity is blessings after another, until enjoying these blessings keep them unaware of the liability of their deeds, as is Stated in the Verse: **"Then We changed their suffering into prosperity, until they grew and multiplied ...!"** (A'araf: 95,) and:

"Do not let the disbelievers, going to and fro in the cities, deceive you. It is a trivial enjoyment; then their Ultimate Abode is the Hell, which is indeed the worst place for rest!" (Al-Imran: 196-197.)

(Almizan V. 16, P. 256.)

Concept of "Respite" In Religion's View

« وَ أَمْلَى لَهُمْ
إِنَّ كَيْدِي مَتِينٌ ! »
(183 / اعراف)

"And I grant them respite. Verily, My scheme is highly strong!"

(Holy Quran; A'araf: 183.)

The word "*Umlī-Respite*," means granting time to a certain period, therefore the meaning of the above Verse is as the same meaning of the Verse: **"And had it not been for a predetermined decision from your Lord, they would have been judged immediately!"** (Shura: 14,) and the subject of this Verse is the same as God said to Adam at the time of his fall to the earth: **"The earth will be a dwelling place for you and it will provide you with sustenance for an appointed time!"** (Baqara: 36,) and the same is the Divine Decree, the Decree is only specific to the God Almighty, where no one shares with Him, unlike the "Progressivity" that means bringing blessing after blessing, these Divine Blessings, therefore, reaches to humans by intervention of Angels.

(Almizan V. 16, P. 257.)

Concept of "Divine Scheming" in Religion's View

« أَفَأَمِنُوا مَكْرَ اللَّهِ
فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ! »
(اعراف / 99)

"Have they become sure about God's scheming? None are sure about God's scheming, except the people who are losers!"

(Holy Quran; A'araf: 99.)

The word "*Scheming*" means making secret and underhanded plans to harm someone. This conduct from the God Almighty is true while done as punishment, that means when man commits a sin deserves a punishment, God will punish him in a way that he does not understand, or will arrange a destiny for him that he goes towards his doom unaware of his fate, but God never punishes one as a primary scheming, and it is

impossible by God.

A very subtle point was applied in these three Verses:

"Do the people of the towns feel Secure...?" (A'araf: 97.)

"Or do the people of the towns feel Secure...?" (A'araf: 98.)

"Do they then feel secure against the punishing plans of Allah...?" (A'araf: 99.)

The point is that the population perished while slept is different from those who perished while in negligence, enjoying in amusements.

But what God said in the Verse: **"...None are sure about God's scheming, except the people who are losers!"** (A'araf: 99,) He mentioned the reason in the first Verse that man's being secured from the Scheming of God is, in fact, His other scheming, followed by punishment, therefore, it is right to say that: Those who deem secured about God's scheming are losers, since their thinking secured them is a God's scheming.

(Almizan V. 16, P. 22.)

Relation of Testing Tradition with Punishment by Progressivity and Respite

« وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ
وَ يَعْفُوا عَنْ كَثِيرٍ
(30 / شوری)

**"And whatever misfortune befalls on you People,
it is the result of your own deeds
But Allah forgives a great part of them;
(Holy Quran; Shura: 30.)**

If human societies adopt their beliefs and deeds according to what their nature requires, the welfare and bliss will flow down to them and

the door of blessings will open on them, but if they turn to corruption in these two stages, the earth and the sky will be spoiled and will ruin their lives.

This is the fact that the Divine Tradition requires it, unless another tradition is applied, the tradition that governs the Tradition of Granting Sustenance, that is, the tradition of examining, progressivity and respite, in which case the condition differs, namely, (Instead of tasting them with a part of their punishment of deeds, God pours out blessings upon them, in order to deal with corruption in general, and the whole universe becomes ready to their destruction and mobilizes all its agents and tools to their extinction.) As God Said:

"We then replaced their misfortune with well-being until they were relieved and began saying: Our fathers had also experienced good and bad days! Suddenly, We struck them with torment while they were all unaware of what was happening!" (A'araf: 95.)

(Almizan V. 35, P. 97.)

Using Method of Divine

"Progressivity" and " Respite"

« سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ »

وَ أَمْلِي لَهُمْ إِنْ كَيْدِي مَتِينٌ! »

(44و45/قلم)

"And I shall lead them step by step to destruction, without their being aware of it!

I shall give them respite, however, My plan is so strong that they will never be able to escape from it!"

(Holy Quran; Qalam: 44-45.)

The using method in Progressivity is to lower gradually one's degree to the point where his misery reaches to its end and he falls in destruction. When the God Almighty wants to use this method He gives

him the blessings one after the other, as much as God gives the blessings the human being increases his pastime in pleasures and forgets his real bliss and gratifying the One Who granted him such blessings.

Thus the Progressivity is to give blessings incessantly to bring the degree of one to its lowest level close to destruction. The Phrase: **"Without their being aware of it,"** implies that this destruction comes from increase in blessings, which the unbelievers consider it as a bliss, not misery and lowdown.

The meaning of the Verse: **"I shall give them respite, however, My plan is so strong ...,"** is that God gives time for the disbelievers till they fall deep in pleasure, and commit sins as they like, since His Plan is more stronger.

If, in this Verse, God changed the context of the Verse from "We," to "I." (He used "We," at the previous Verses which indicated the Greatness of God, at the same time, the duty of Angels in all affairs,) but in this Verse He used "I," and Said: I do so and so! The reason is that the "Respite" which is the same delay of appointed term of death, is only attributed to the Glorified God wherever it has been mentioned in the Holy Quran, for example: **"... Then decreed a fixed time period for you; a time only known by Him!"** ('An'am: 2.)

(Almizan V. 39, P. 85.)

Use of Wealth and Children in Tradition of Progressivity and Respite

« أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ
بَلْ لَا يَشْعُرُونَ! »
(مؤمنون / 56-55)

"Do they think that We are helping them by giving them children and

property?

We are quick to give them the good things?

But they do not perceive!"

(Holy Quran; Muminoon: 55-56.)

The meaning of the above Verse is that: Do these people assume that if We have given them Wealth and Children for certain time and respite period, We do much like them or they are worth to be respected with Us, and We liked to meet their needs in a very short course?

No, they do not understand! It is vice versa, but they do not perceive the verity, the fact is that We have involved them in our "Progressivity and Respite Tradition," namely, if We have increased their wealth and children, We wanted them to go deeper into rebellion. This is the same meaning that Allah Says: **"And I shall lead them step by step to destruction, without their being aware of it! I shall give them respite; however, My plan is so strong that they will never be able to escape from it!"** (Qalam: 44-45.)

The Infidels who have thought the Property and Children are rewards that We have rapidly granted them, they have got wrong, because the Property and Children are not benefits; they are "Progressivity and Respite Traditions." The Reward due to grant rapidly is what the Believers have towards the God, His Prophet, and the Day of Judgment, that is their Righteous Deeds!

(Almizan V. 29, P. 57.)

Use of Progressivity and Respite In Arrogant and Mislead Societies

« وَ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ
فَأَخَذْنَهُم بِالْبَاسِ أَسَاءَ وَ الضَّرَّاءِ ! »
(انعام / 42)

**"We have certainly sent [Apostles] to nations before you,
then We seized them with adversity and distress
so that they might entreat Us!"**

(Holy Quran; An'am: 42.)

In this Verse and in the next Verses, the Almighty Allah describes to His Holy Messenger His dealing with the nations who lived before him, and States how they did react to the miracles after seeing them. In short, God has sent Prophets to those nations to invite them to Monotheism of the Glorified God and to supplication and pure repentance. God tested those nations by different kinds of hardship and adversity, without forcing them, afflicted them with all sorts of troubles and disasters in order their hearts were softened and they obey God willingly, and may avoid being deceived by devilish manifestations, and trusting to the external causes, but the efforts of the Prophets came to nothing, and the nations did not obey the Lord, rather, the involving in the pleasures of the worldly life caused their heart to be hardened more and more, the Satan as well, exposed their ugly deeds favored to them, and removed the remembrance of God from their hearts.

When the nations reached to such condition, the God Almighty opened the door of all the blessings on them and so impressed them with all kinds of blessings that they were overwhelmed with arrogance and felt themselves needless and independent of God, then the God Almighty descended His torment upon them from where they did never expect, so they were involved in such a torment that no longer were able to repel it, and had no hope to escape or salvation, but they soon found themselves entirely stripped off all their means of life: **"Thus, the transgressing people were destroyed. It is only God, the Lord of creation who deserves all praise!"** (An'am: 45.)

(Almizan V. 13, P. 140.)

Interference of Divine Scheming In Result of Deeds

« أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ ؟ »

(141 / آل عمران)

**"Did you think that you could go to Paradise
before God knew which of you fought for His cause
and which of you bore patience?**

(Holy Quran; Al-Imran: 141.)

One who disobeys the Divine Invitation and deserves himself to misery, if he stays still, he has established the doom for himself, how far he goes in this way, and confronts himself with the events that is under the enjoining and forbidding of God, as a result his ability gets closer to action, he adds to his misery, though he was content with this case and is happy with what he is doing. This is the same Scheming of God, and what the outlaw and unruly servants consider of their happiness factors, God changes them to be of their causes of misery, and destroys their efforts to attain prosperity. God States:

**"And they schemed and God schemed,
but God is the best schemer!"** (Al-Imran: 54.)

And:

**"And I shall lead them step by step to destruction, without their being
aware of it! I shall give them respite, however, My plan is so strong
that they will never be able to escape from it!"** (Holy Quran; Qalam: 44-45.)

So what makes a proud and ignorant man happy is that he thinks that through his denying the God's Commandments, he has surpassed the Divine Obedience and has attained bliss, but the same rebelling the obedience that he imagines as a cause for his bliss is, in fact, a cause for his misery and destruction that God has set for him in case of rebellion:

**"Do the evil-doers imagine that they can overcome Our Power? Their
Judgment is quite wrong!"** (Ankaboot: 4,) and the most awesome Verse on

this issue is the following Verse that States: **"God is the Master of all plans!"** (Ra'ad: 42.)

Therefore, all these plans, plots, objections, and trespasses that people make against their religious duties, as well as their dealings with the events that unfold their inward malignity, are all the Divine Scheming, Respite, and Planning, since it is of the God's Obligation due to His servants' rights that brings them to the end of their affairs and deeds, therefore Allah will also bring them to the end of their deeds, and God is always Victorious in His Acts.

The same Scheming, Respite, and Progressivity when are attributed to Satan are a form of disbelief and idolatry, then inviting towards them is called as invitation, temptation, inspiration, and inciting to misguidance, thus the events that invite man towards them are called as ornaments of the Satan, and the devices and strings of his networks that trap the servants, since Satan entices these servants with these means and misleads them with the means that has at his disposal. But the believer man whose faith has penetrated into his heart and while facing with events does not follow but the Commandments of God and worships him and obeys him, he is one of those whose conception of Divine Grace, Guardianship, and Guidance, in its particular sense, has found a kind of conformity with his special case, as God States:

"Allah strengthens with His help whomever He Wishes!" (Al-Imran: 13,) and:

"Allah is the Guardian of the faithful!" (Al-Imran: 68,) and:

"Allah is the Guardian of the faithful: He brings them out of darkness into light!" (Baqara: 257,) and:

"The righteously striving believers receive, through their faith, guidance from their Lord to...!" (Yunus: 9,)

and:

"Is he who was dead [because of Disbelief,] and We gave him life by setting for him a light of Faith whereby he can walk among men...!"

(An'am: 122.)

The terms of Divine Grace, Guardianship, and Guidance are used when these affairs is attributed to the Sacred Essence of God, but if they are attributed to the Angels the term "Confirmation," is used, as God States:

"He has written faith into their hearts and strengthened them with a spirit from Him!" (Mujadila: 22.)

(Almizan V. 13, P. 140.)

Respite for Unbelievers, Increase in Misery and Sin

« وَ لَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُثَمِّلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ
إِنَّمَا نُثَمِّلِي لَهُمْ لِيَزْدَادُوا إِثْمًا! »
(آل عمران / 178)

**"The unbelievers must not think that Our respite is for their good.
We only give them time to let them increase their sins!"**

(Holy Quran; Al-Imran: 178.)

After God had consoled his Prophet against the haste that the infidels had in their disbelief and assured him that they were all under Divine Control, and God had launched them in a way that would result in their eternal frustration and deprivation in the Hereafter. Then, the Almighty God, spoke to the unbelievers and stated that they should not be pleased with this respite and aid that they receive from God, because they are not but a means for them to increase in their sins, which is followed by an awful doom mixed with prostration and humiliation, and all this process is according to the Law of Completion.

"And let not those who are stingy with what God Has given them of His bounty think that it is good for them, no, it is evil for them.

They will be surrounded by what they were stingy with...!"

(Al-Imran: 180.)

Since God has mentioned in the previous two Verses the state of disbelievers respite and that this respite is to increase the amount of their sins. It is quite clear that this state is related to their niggardliness in the using their property in the way of God, since their only happiness and honor was to increase in property and wealth, so here the Almighty God addressing them Warns that this stinginess is an evil for you. As God interpreted the property to: **"God has given them of His bounty,"** is to show them the reason of the blame made on them, and the Phrase: **"They will be surrounded by what they were stingy..."** is, in fact, the reason why the stinginess is evil for them.

(Almizan V. 7, P. 134.)

And

**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