

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

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allamah Seyyed Mohammad Hossein Tabatabaei

BOOK TWO

DEVISING

PREDESTINATION AND DESTINY

Edited, Summarized, Classified, and Translated

by:

SEYYED MEHDI AMIN

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"Allamah" Ayatollah Seyyed Mohammad Hossein Tabatabaei
&
His Masterpiece:
" ALMIZAN, THE INTERPRETATION OF HOLY QURAN"



Image of Allamah

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

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Introduction

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
مَنْ تَبِعَ مَقَامَهُ لَمْ يَمَسَّ لَوْلَا لَمْ يَمَسَّ

This is the Honorable Quran,
Preserved in a Hidden Book,
Which no one can touch except the purified ones!

TEACHINGS OF QURAN IN ALMIZAN

This is a "Reference Book"
or the Theological Encyclopedia of the Holy Quran,
Classified and Summarized from Allamah Tabatabaei's most
famous Commentary of Quran, the "Almizan."

About the work:

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

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

Nowadays, a substantial number of websites and digital libraries have quoted most of these 78 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their **reference book**.

The Purpose of Classification

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

These subjects and rules have all been mentioned and developed throughout the Verses of the Holy Quran, during the twenty-three years of its Revelation according to conditions of place and time, of course, without Classification.

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

To facilitate a comprehensive study on the topics and laws of the Holy Quran there was a need to classify these materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes in 2007, then expanded to 78 books according to subjects in 2012.

Translation of the Classified Commentaries

When the author completed the classification of 78 books in **Farsi** language, and after publishing a few early editions of them, he tried to prepare the Complete Translations of these books in **English** Language.

Up to this date the complete English Translations of the following books have been published in the under-mentioned website:

13 **PART ONE: Devising and Predestination**

BOOK 1 - INTRODUCING GOD, HIS COMMAND AND HIS CREATION,

BOOK 2 - DEVISING, PREDESTINATION, AND DESTINY

BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS

BOOK 4 - START AND END OF THE UNIVERSE

BOOK 5 - CREATION SYSTEM

BOOK 6 - ANGELS

BOOK 7 - JINN AND SATAN

BOOK 8 - CREATION OF MANKIND

BOOK 9 - SOUL AND LIFE

BOOK 10 - PERCEPTUAL, EMOTIONAL, INTELLECTUAL SYSTEM OF HUMAN

BOOK 11- HUMAN SELF AND LOVE

BOOK 12 - HEART, WISDOM, KNOWLEDGE, AND SPEECH

BOOK 13 - HUMAN SPIRITUAL DEVELOPMENT AND CORRECTIVE MOTION

BOOK 14 - SECRET OF SERVITUDE

BOOK 15 - HUMAN REQUESTS AND PRAYERS

BOOK 16 - GENERAL HISTORY OF RELIGIONS

BOOK 17 - EARLY NATIONS AND EARLY PROPHETS

BOOK 18 - ABRAHAM, FOUNDER OF UPRIGHT RELIGION

BOOK 19 - CHILDREN OF ISHMAEL - FIRST DYNASTY OF SONS OF ABRAHAM

BOOK 20 - PROPHET LUT (AS) – MESSENGER TO OVERTHROWN CITIES

BOOK 21 - CHILDREN OF ISRAEL, SECOND DYNASTY OF SONS OF ABRAHAM

BOOK 22 - JACOB AND JOSEPH

BOOK 23 - LIFE OF MOSES (AS) (AS)

BOOK 24 - CHILDREN OF ISRAEL UNDER MOSES (AS)' LEADERSHIP

BOOK 25 – LONG HISTORY OF JEWISH VIOLENCE

BOOK 26 – LIFE HISTORY OF DAVID AND SOLOMON

BOOK 29 – MUHAMMAD, The Last Messenger of Allah

BOOK 31 - SPECIFICATIONS OF HOLY QURAN - Revelation, Collection, Interpretation

BOOK 38 - ISLAMIC FAMILY LIFE

BOOK 41 - ISLAMIC SOCIETY

BOOK 42 - BASIS OF ISLAMIC ETHICS

BOOK 54 - PARADISE

BOOK 56 - MEETING WITH GOD

Please refer to **the Editor's Website:**

www.almizanref.ir

Also, the following digital libraries:

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

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

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

<http://ghoranian.com/post/98>

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

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

I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 87, and same to His devoted servants all around the world to study these books and achieve a deep understanding from concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

Sayyed Mehdi Amin (Habibi)

TEHRAN. December 9, 2022.

PART ONE

DEVISING

And

Predestination

Chapter One

Devising (Managing)

Concept of Devising

« يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ ... » (٢ / رعد)

"He Manages all affairs,
And He Details the Signs (Words of Revelation...!)"
(Holy Quran: Ra'd. 2)

Devising means to bring something after something else, with a purpose to setup multiple objects at a proper sequence so that each object to be placed in its proper spot, and as soon as the set up completed, you achieve the purpose you had from each of them, and each of them yields its own benefit, at the same time the main purpose does not be disturbed because of the collapse of their principles, corruption of their parts, and their conflict with each other.

When they say, "Household Management," means that the home and the related possessions should be disciplined in a way that, the condition looks to be fair and the family obtains a desirable benefit from it.

Devising the affairs of the Universe also means to arrange its components in a best and strongest regular order, so that everything trends toward its ultimate goal and starts its motion. This is the very and the last Perfection for everything, the Ultimate Degree, and Appointed Term to which they set forth; in addition, to organize it in a universal and genuine system that all over the Universe realizes its overall goal, which is "Return to God," and the appearance of the World of Hereafter.

(Almizan v. 22, p. 168.)

Concept of Devising And the Chain of Events

« خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ...! » (٤٤ / عنكبوت)

"God created the heavens and the earth, with Truth...!"
(Holy Quran, Ankaboot: 44.)

Creation of the heavens and the earth is on the basis of a fixed and unchangeable system, the Divine Tradition accepts neither dispute nor violation. **Devising** is also from Creation and no difference is between them and these two do not conflict with each other.

Devising the Current Events of the world means to create an event after the other event, the event that when created after the first one, a complete system to be established; and to arrange all the events in a way to end to the goals and results that are Right and Truth. So, in reality, "Devising is the Creation after Creation," but the creation of everything in the way that the previous and next creations to be considered. Thus, when the Creation of each of them is considered, that is called the "Creation," but when the Relations and Connections between all creatures are considered, that means: "**Devising.**" So, the Devising of everything is nothing more than the Creation.

As all the creation and the creativity leads to God, and this ending to God is necessary and undeniable, therefore the Devising also inevitably leads to God, and in no way is considered to lead to anyone else. Whatever, other than God, is created by God, is upright to Him, and is His servant that owns neither gain nor loss; it is impossible for one to be depended on someone else, who may be independent on devising, and self-sufficient from God. This is the same meaning of Creation being **Truth**, not fun, joking, or a plaything.

(Almizan v. 31, p. 211.)

Exclusive Deviser of Universe

« إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ...! » (٣ / يونس)

"Indeed, your Lord is Allah,
Who created the heavens and the earth in six days,
And then settled on the Throne, directing the command...!"

(Holy Quran, Yunus: 3.)

If the truth is that all the devising, without any help from others, lead solely to God, therefore nothing can intercede in devising or managing the works of God, except by permission of He, because the main cause is exclusively God, and except He, nothing else is considered a cause on his own behalf, and all causes other than He, are causes made by Him, and they are healers and intermediaries who have been mediated by his permission. Now that it is the truth, then only God is your Lord, and only He devises your affairs.

(Almizan v. 19, p. 17.)

The Position of Devising the Descent and Ascent

« يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ
فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ! » (٥ / سجده)

"He Directs the Command from the Sky to the earth;
Then it ascends toward Him in a day whose span is
A thousand years by your reckoning

(Holy Quran, Sajda: 5.)

AS mentioned above: Devising is to place something after the other, or to put a command after the other command. The above Verse refers to the fact that God Almighty places the entity of events like a series of consecutive and connected chains between the heaven and the earth:

"And there is not a thing, except that We have vaults of it,
Yet We only send it down in a measured amount!"

(Hijr: 21)

"Indeed, We have created everything in a measure!"

(Ghamar: 49)

He Devises the Command, while He descends it down, or He sends it down while He Devises its course from sky to earth. It is not unlikely that the purpose of the Command in this Verse is the same Command as mentioned in the following Verse:

"And He revealed to each Heaven its Command and Duty...!"

(Fussilat: 12.)

The Phrase: "**Then it ascends to Him...!**" refers to the fact that the meaning of Sky (in the captioned Verse,) is a position of Nearness, to which the Control of all things lead, not the sky high, which means the area or areas of the physical world, because in the captioned Verse He Said: "**He directs the Command from the Sky to the earth...!**" And then said: "**Then it ascends to Him...**," so it is clear that it ascends to Him in the same way that it has been revealed. In this Verse, other than the **Elevation**, interpreted to the Sky, and **Down** interpreted to the Earth, as well as **Descent** and **Ascent**, is nothing else to be mentioned. So inevitably, the Descent from the Sky and Ascent towards God indicates that the meaning of Sky is the **Position of Presence**; from there the **Devising of Commands** will be issued.

This also means that the origin or the place of Devising the earth affairs is the Sky, and God, who surrounds everything, descends the Devising of the earth affairs from that place.

(Almizan v. 32, p. 79.)

The Duration of Devising Time

« ... فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ! » (٥ / سجده)

"... Then it ascends toward Him in a day whose span is
A thousand years by your reckoning!"

(Holy Quran, Sajda: 5)

God Almighty makes the Devising in a duration of time, that if compared with the momentum of yearly events, equals to a thousand years of the time you, the inhabitants of earth according to your own calendar system, count, because it is certain that the days, nights, months, and years that we count are not more than the age of the Earth itself. As the reference to Heaven is the position of Nearness and Presence, so this position is outside the scope of Time, necessarily, it refers to a position if compared with the momentum of earthly events, will equal to a thousand of years that we count.

But, whether this value is the amount of the Descent, Pause, and Ascent, or the descent and ascent together without pause, or the amount of each of these two separately, or only the amount of the Ascent itself, there is the possibilities that the Verse: "**To Allah ascend the Angels and the Spirit on the Day [of Resurrection,] the duration of which is fifty thousand Years [to the sinners!]**"(Maa'rij: 4,) confirms the last chance, because the only time God introduces is the time of Ascension.

(Almizan v. 32, p. 80.)

Chapter two

The Throne

The Position of Devising

Divine Devising and its Relation with Throne

« ... ثُمَّ اسْتَوَى عَلَى الْعَرْشِ...! » (اعراف / ٥٤)

"... Then, He established His dominion over the Throne...!"

(Holy Quran, Aa'raf: 54.)

In the Universe, with all the differences in its stages, there is a stage that all Events, and also the Causes that are the cause of those events, as well as their arranging and sequencing, lead to that stage. The name of that stage is the Throne. The images of all the Genetic affairs which are governing by the Devising of the Almighty God, whatever they are, they are present in the Throne of the God Almighty, who describes it in the following Verse: **"With Him are the treasures of the Unseen...!"**(An'am: 59.)

What He Said: **"... Then, He established His dominion over the Throne..."**, is a reference to His Domination and Mastery of His Property, His uprising in the Devising His affairs, in the way that no small or big creature fall off His Devising Pen. He brings every creature into its true perfection, and meets their needs under a very strict system.

Most of the Verses in the Holy Quran pointing out the Divine Throne, like the same Verse, they also mention something that signifies the Devising of the God Almighty.

(Almizan v. 15, p. 207.)

Where is the Throne?

What is its Role in Devising?

« ... ثُمَّ اسْتَوَى عَلَى الْعَرْشِ...! » (اعراف / ٥٤)

"... Then, He established His dominion over the Throne...!"

(Holy Quran, Aa'raf: 54.)

The Throne originally means some place with ceiling. They call Sultan's seat as Throne for its highness. The Throne of God is something that the human being is incapable of understanding the truth of it, and knows only a name of it. What the common people talk about it that is from their illusion only and is not correct, because if the illusion can understand it, then it can also be the carrier of it, but God is so greater than our illusions can carry His Throne. The word Throne refers to the position of King, so when the people hear it they realize that it is the center point of the country's administration, managing the state affairs.

The world progressive communities assign the minor affairs of the state to the junior offices, and then they classify those offices and gave their control to a seat above. This procedure continues from bottom to top, in the way that all aspects of the country to be concentrated in one place, and leave it to the hand of one person, who is called in our discussion, the Owner of the Throne. When a command is issued from the Lord of the Throne it reaches to all the seats and departments within a minimum of time, and each department authority receives his own related directives out of the instructions received.

We gave the above example to the reader to realize the system of Creation out of the above-mentioned system which is a conventional and contractual system, if we get a closer look to the Creation System we find that it is also the same, that means, the minor events of the world leads to the minor causes, and the minor causes lead or attribute to the other common causes, which finally lead to the Essence of the Almighty God, with the difference that, the Lord of the Throne, in the above example, is not near to all minor seats or offices, or to their personnel, but the God Almighty is near to each of the single individuals, is environmental, and surrounds all of them, because the Ownership of God is Real, but the ownership of the lord of throne, in the above example, is conventional.

(Almizan v. 15, p. 204.)

What Affairs is Done in Throne? What Forces Run the Throne?

« ... ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشَى اللَّيْلَ النَّهَارَ...! » (اعراف / ٥٤)

**"...Then He Established Himself upon the Throne of Arsh
To govern and direct all matters from the above ...! "
(Holy Quran, Aa'raf: 54.)**

The Throne is a position where all the General Devising of the Universe originate, and the Genetic Commandments of God issues. As mentioned in the Verse: **"The Owner of the Mighty Throne of Arsh. He is the Doer of whatever He Wills!"** (Burooj: 15-16.)

The following Verse also refers to the same meaning: **"And you will see the Angels who turn round circling the Divine Throne of Arsh, while celebrating the Attributes of their Lord. On that Day, the Judgment between the people will be based on Justice...!"** (Zumar: 75.)

This Verse indicates that the workplace of Angels, who are the intermediaries and carriers of God's Commandments, and performers of His Devising, are around the Throne.

The following Verse also confirms it: **"Those Angels who bear the Divine Throne of Arsh and those Angels who Turn round in Circle...!"** (Ghafir, 7.) In this Verse, like the previous one, it mentions the circling and hoop of the Angels around the Throne; in addition, it conveys another point, that there is another Group who Carry the Throne of God.

It is obvious that these Groups should be in such a great Position and such a Huge Creatures that the Center-Source of all Divine Devising stands upright to them, that following Verse confirms it:

**"And the Angels will be on all sides of the sky;
And eight Angels will bear the Throne of Arsh of your Lord
Above their Heads!"** (Haaqqa: 17.)

(Almizan v. 15, p. 218.)

Throne, the Position of the General Devising of Universe

«...ثُمَّ اسْتَوَى عَلَى الْعَرْشِ...!» (اعراف / ٥٤)

"... Then, He established His dominion over the Throne...!"

(Holy Quran, A'araf: 54.)

As it is confirmed by the Verse below: **"... Then He Established Himself over the Divine Throne. He knows whatever enters the earth and whatever comes out from it...!"** (Hadid: 4,) to God are evident and apparent all the undetailed form of events. On this account, the Phrase **"...He knows whatever enters the earth..."**, is an interpretation for His Establishing Himself over the Divine Throne. So, the Throne is the position of Devising for the whole Universe, and roomed within itself all the creatures, in the meantime, it is also the position of Knowledge!

Since this is the case, the Throne was everlasting before the existence of this universe, during its existence, and after the return of the creatures to the Lord, as the following Verse states: **"And you will see the Angels who Turn round circling the Divine Throne of Arsh ..."** (Zumar: 75,) and shows that the Throne will be eternal even on the Day of Resurrection. The Verses related to the creation of the heavens and the earth show that its existence is coincident with the universe; and the Verse: **"It is He who created the heavens and the earth in six days and His Throne was then upon the waters ...,"** (Hud: 7) refers to its existence before the creation of this universe.

(Almizan v. 15, p. 219.)

Real Existence of the Throne

«... ثُمَّ اسْتَوَى عَلَى الْعَرْشِ...!» (اعراف / ٥٤)

"... Then, He established His dominion over the Throne...!"

(Holy Quran: A'araf. 54.)

The above Phrase, while as an example, represents the surround of God's Devising in His Dominion, in the meantime, implies to another fact that it is the position, therein, the control of all the systems and affairs of the Universe are centralized.

The following Verses in the Holy Quran do also signify the same Truth:

"He is the Lord of the Great Throne!" (Tobeh:129.)

"Those Angels who bear the Divine Throne of Arsh and those Angels Who turn round in circle...!" (Ghafer:7.)

**"And the Angels will be on all sides of the sky;
And eight Angels will bear the Throne of Arsh
Of your Lord above their heads!" (Haqqeh: 17.)**

**"And you will see the Angels who turn round circling the
Divine Throne of Arsh...!" (Zumar:75.)**

It is evident from the appearance of these Verses that the Throne is a Reality of External Truths. The meaning that we had already interpreted for the word of the Throne, and we said that this word refers to a position wherein all controls of events and affairs are centralized, we used the meaning lied in the following Verse:

**"... And then settled on the Throne, directing the command.
There is no intercessor, except by His leave...!" (Yunus: 3.)**

Because this Verse has interpreted the establishment of the God's Dominion over the Throne to God's Devising the Affairs and informs us of such an attribute for the God Almighty.

(Almizan v. 15, p. 215.)

Carriers of Divine Throne

« الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ...! » (٧ / مؤمن)

**"Those Angels who bear the Divine Throne of Arsh
And those Angels who turn round in circle...!"
(Holy Quran, Ghafir: 7.)**

The God Almighty, neither in this Verse, nor at any of other Verses did mention those who bear the Throne of God, are they Angels, or others? But referring the Phrase: **"... Who turn round in circle,"** to the bearers of the

Throne, indicates that the bearers of the Throne are also Angels, because the Verse: **"And you will see the Angels who turn round circling the Divine Throne of Arsh...!"** (Zumar: 75,) affirms that those who circle around the Throne, are Angels; thus, we conclude that the carriers of the throne are also from this group.

The meaning of the captioned Verse is that: Those Angels who bear the Throne, the position from where all the Divine Commandments and Rules are issued, and the whole Universe affairs are devised, and those Angels who are around the Throne, which are the Closest Angels of God, they do so and so....

(Almizan v. 34, p. 170.)

Number of Carriers of Throne

« ... وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ! » (١٧ / الحاقه)

" ... And eight Angels will bear the Throne of Arsh of your Lord above their heads!"

(Holy Quran, Haaqqa:17.)

From the appearance of the Word of the Almighty God, it appears that the Throne has a bearer of Angels on that day (the Day of Resurrection.) We understand also from the appearance of the following Verse that: **"Those Angels who bear the Divine Throne of Arsh and those Angels who turn round in circle ..., will glorify their Lord with Praise, and believe in Him, and request forgiving of God to all those who believe!"** (Ghafir: 7.)

It is stated in the traditions that these carriers of the Throne are four Angels, but the appearance of the captioned Verse shows the carriers of the Throne on that day are eight, however the Verse has no indication that these four or eight are Angels or not? In this regard the Holy Verse is silent, though the context of the Verse suggests that they are Angles.

It may also be the purpose of mentioning the sky's split, circling of Angels in its environment, and the number of the bearers of the Throne on

that day is eight, to remind that on that day the Angels, the Sky, and the Throne will appear to the human beings, as the Holy Quran Says:

**"And you will see the Angels who turn round circling the
Divine Throne of Arsh, while
Celebrating the Attributes of their Lord!" (Zemar: 75.)**

(Almizan v. 39, p. 108.)

Dominance over the Throne Divine Knowledge to Details of Creatures

«... ثُمَّ اسْتَوَى عَلَى الْعَرْشِ...!» (اعراف / ٥٤)

**"... Then, He established His dominion over the Throne...!"
(Holy Quran: A'araf. 54.)**

The Domination over the Throne is an indication of commencing the Devising of the Existence Universe. The same as we in our human custom consider the royal throne as a place where all the orders related to the administration of the country have been issued, and, therein, all the bills and letters have been signed. The Holy Quran to explain the complicated issues in the language of humans, named the Divine Position of Devising and Issuance of Commands as the Throne, of course the purpose is not to prove an elevated seat for God. It is for this reason that following the domination over the Throne mentioned His Knowledge to the details of the heavenly and earthly creatures, because the Knowledge is from the requirements of Devising.

In continuation of the Verse States: **"He knows whatever enters the earth and whatever comes out from it, and He knows what comes down from the heaven and what transcends to it...!"(Hadid: 4.)** The concept of the Verse is that: Allah is aware of what penetrates into the earth, such as the rain and the seeds of plants and so on, and also is aware of what comes out from the earth, such as the plants, animals, and the water. He knows also

what descends to the earth, like the rains, rays of light objects, Angels, etc. He knows what ascends from the earth to the sky, such as the smoke, vapor, Angels, and the deeds of His servants!

(Almizan v. 37, p. 302.)

Relation of Throne with the Heavens and the Earth

« سُبْحَانَ رَبِّ السَّمَاوَاتِ وَ الْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ! » (٨٢ / زخرف)

"Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from what they describe!"

(Holy Quran, Hadid: 82.)

The term of "**The Lord of the Throne,**" is an expression for "**the Lord of the heavens and the earth,**" since the meaning of the Heavens and the Earth, altogether, is the Visible Universe, which is the Throne of the Kingdom and Dominion of God, He Dominates over it, Reigns over it, and Devise its Affairs.

When the Creation is an affair of the Throne of God's Dominion, and since the Devising is also the arrangement of Creation, that is to say, Devising the Creation of a Creature before the other, or the next one after the other, so the Devising will also be specific to God and from the affairs of His Throne, then His Lordship to the Throne means His Lordship for all the heavens and the earth.

(Almizan v. 35, p. 205.)

Skies Blocking between Throne and People Day of Appearing Throne to People

« رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ!...! » (١٥ / مؤمن)

"Allah, the Owner of the Supreme Stand
And the Divine Throne of Arsh...!"

(Holy Quran, Momen: 15.)

The Almighty God has a Throne, in which the administration and control of all creatures' affairs are centralized and the commandments regarding the people come from there. This Position, of course, have the lofty degrees and values according to the values of God's Creatures, perhaps that values are the Heavens which are introduced in His Glorious Word as the dwelling place of the Angels, that the God's Command is descended to them from the Throne, the heavens that block between the people and the Throne of God.

One day - the very day of encountering and meeting - will come that there will no longer be a veil between God and the people, a day that the curtains will be unveiled and removed from the eyes and insights of the people; on the same day, the heavens will be rolled up in the hands of Allah, and the Throne of God will be revealed to the people; the day that it will be disclosed to everyone that He was the sole Owner of all things and there is no property but the dominion of God. On such a day, God will judge and decide among the people.

Therefore, the meaning of the degrees is the expression of the degrees from which they ascend to the Throne of God, thus the Phrase: "**Allah, the Owner of the Supreme Stand and the Divine Throne of Arsh...!**" is a remark of the loftiness of the Throne of the Dominion of God, from the horizon of the people, and its being hidden from the people before the Resurrection, hidden in a wide range of loftiness and a remote distance utmost far.

(Almizan v. 34, p. 186.)

Time of Gathering Angels and Spirit Round the Throne

« تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ! » (٤/معارج)

"The angels and the Spirit ascend to Him in a day
whose span is fifty thousand years!"

(Holy Quran, Ma'arej: 4.)

Considering the context of the Verses next to the captioned Verse, the meaning of the Day, which is equal to fifty thousand years, is the Day of Judgment. The meaning of this amount, as it is said, is that if that day, is compared with the days of the world and the current time, it will be equal to fifty thousand years of the worldly years. (Not that there is the same solar and lunar years which appear by revolving the sun and the moon!) The meaning of ascending the Angels and the Soul towards God is that the Angels will return to Allah Almighty, because on that day the whole world will return to Him.

Indeed, the Day of Resurrection is the day of emerging the destruction of Causes and nullification of the relations that were in the world between the Events and Causes. On that Day all Creatures will return to God, each creature will ascend to Him in his own ascendance way, all the Angels will gather around the Throne and lineup there, as He Said: **"And you will see the Angels who turn round circling the Divine Throne of Arsh...!"** (Zumar:75.) And also Said: **"On that Day the Holy Spirit and the Angels will stand in ranks...!"**(Naba'i: 38.)

It appears from the appearance of the Verse that the Spirit referred to in this Verse is the same as is mentioned in the following Verse:

"... The Spirit is of the Command of my Lord...!"

(Isra: 84.)

The Holy Spirit, who, the God Almighty expressed in the Verse, is of His Own Command, and is not an Angel.

(Almizan v. 39, p. 130.)

Chapter Three

Participation of Angels In Devising

Devising the Command, and Responsibility of Angels in Devising

« فَأَلْمُدَبِّرَاتِ أَمْرًا ! » (٥ / نازعات)

"By those [Angels] who are the Devisers of Command!"

(Holy Quran, Naziyat: 5.)

What, on which God took an oath at the first Verses of the Surah Naziyat, conforms with the Attributes of the Angels, whose following the Commands ordained by the God Almighty concerning the Devising of material World Affairs, and their uprising to Devise the Affairs by the permission of the Almighty God.

The captioned Verses are very similar to the Verses of the beginning of Surah Saffat and Mursalat, which describe the Angels in their following the Commands ordained by the God Almighty. The difference is that those Verses describe the Angels responsible of Revelation, but the Verses of the beginning of this Surah describe the Angels only in their Devising the affairs of the Universe.

Furthermore, among these five Verses, the attribute that is more in accord with the Angels than the others is their attribute mentioned in the

Verse: **"By those [Angels] who are Devisers of Command!"** In which the issue of Devising is mentioned unconstrained and absolute, so it refers to the Devising of the entire Universe. On the other hand, Absolute Devising is the absolute work of the Angels, so, inevitably, the meaning of Devisers, will be the absolute Angels.

From the arrangement of the first Verses of Surah, we understand that: the Devising is ahead to Overtaking, and Overtaking is ahead to Swift Flying. This makes us understand that there is suitability in the meaning of these three Verses. So, the concept of these Verses is that the Angels Devise the Command after Overtaking in the race by one another, and they Overtake after they fly swiftly while Descent of the Command. We conclude that the meaning of Swift Flyers, Overtakes, and Devisers are the Angels concerning their descent to Devise the Command that they have been appointed for a task.

Thus, the three Verses have the same meaning as the following Verse explains to clarify the concept: **"Present with him and behind him are Guards, they guard him by God's Command...!"** (Ra'ad:11.) Thus, the Angels deal with all things, although everything is surrounded by the Causes. The Causes dispute each other about one's existence, his death, his survival, his deterioration, and in various situations of him. So, what God Almighty had judged about someone, decreed on him, and made it imperative, it is the same Decree that the Angle responsible for devising that creature, fly swiftly toward it, takes the responsibility that he has been entrusted to, takes over from others, and fulfils the Causality of the Cause according to the relative Decree of God. As a result, what God had decreed will soon become performed. (Attention Please!)

(Almizan: V.40, P.15.)

System of Divine Devising

« فَأَلْمَدِيرَاتِ أَمْرًا ! » (هـ / نازعات)

"By those [Angels] who are the Devisers of Command!"

(Holy Quran, Naziyat: 5.)

When the three preceding Verses referred to the speed of the Angels, in order to accomplish what they were commissioned for, and to overtake and Devise the Command, we, naturally, would attribute the meaning of the other two Verses, namely: "**By the Angels, who pull out with violence!**" and "**By the Angels, who draw out gently!**" (Naziyat: 1- 2,) to the exit of the Angles from the position where the Command is addressed, toward the position that the mission will be finalized, so the [pull out of the Angels with force,] is that they are beginning to descend toward the target, strongly and seriously, and [the Angels' draw out gently,] is their departure from the position they have toward that goal, as their fly is to rise and speed after departure, and then to overtake and Devise the Command of that creature by God's permission.

The five Verses are oaths to the position of the Angels and the situation that they take when they carry out their mission from the moment, they begin to descend to the last state in which they Devise a Command of the Commands of the Material Universe... And in these Verses, there is a reference to the System that the Divine Devising has at the time of Occurrence the Events.

(Almizan V. 40, P. 17.)

How the Angels Involve and Intervene in Devising

« فَأَلْمَدِّبَاتِ أَمْرًا ! » (٥ / نازعات)

"By those [Angels] who are the Devisers of Command!"

(Holy Quran, Naziyat: 5.)

According the Verses of the Holy Quran the Angels are Intermediaries between God and the creatures, in their issuance from God and returning them to Him, that means, they are Causes for Occurrence of Events, the causes superior to usual and material Causes in the Material World, which, of course, the usage of material causes are only so long as the

human death, and transfer of the creature to the next world, because after death and transfer, the material causes have no causation.

But the Angels' mediation in the issue of Recurrence is clear, the Verses indicating the mediation of Angles in this stage are a great deal. Namely, they are active while appearing the signs of death, retaking the soul, questioning in the grave, its torment; and at the next stages like the destruction of all humans by Israfil's blow in trumpet; thereafter, resurrecting them in the second blast, gathering them on the day of judgment, handing over their deeds-book, setting the scales, auditing the accounts, directing them towards the Heaven and or the Hell.

The Mediation of Angels is also evident in the stage of Legislation of Religion, namely, in descent of revelation, throwing the Satan away while intervening in the revelation, affirming, and helping the Prophet and the believers, purifying them by seeking God's Mercy and Pardon for them.

But their Mediation in Devising the Commands of this World is also notable, although each event in the world has a material cause for itself, but the absoluteness of the first Verse of the above-mentioned Surah refers to the Angels' duty in Devising the Commands of this world. Also, the reason is in the following Verse that says: **"... Who appointed the Angels to be Messengers having Wings two, three and four...!"** (Fatir. 1,) and because the meaning of the Verse is absolute, we understand that the Angels are created to be Mediators between God and the creatures, to be missioned to fulfill His Commands, as mentioned in the Verse: **" The Angels are the honored Worshippers of Allah. They do not proceed to speak ahead of Allah; and they act only according to His Command!"** (Anbiya: 26 - 27,) and the Verse: **"They fear from the disobedience of their Lord who is above them, and they do what they are Commanded by Him,"** and also creating the Wings for Angels refers to this Mediation.

Considering above, the Angels have no position and nothing to do but Mediation between God and His Creation, and Fulfillment of His Commands among the creatures. Of course, this is not by chance or by way of randomness that sometimes, for example, Allah fulfills His Commands

through the Angels, and at the other occasion He fulfills it by Himself without the mediation of Angels. No, it is not by chance, **there is no discrepancy nor violation in the Traditions of God.**

One case of the Angels' Mediation is that some of them are Superiors, and they receive the Command of God Almighty and distribute it among their lower Angels. In Devising some Commands also, they assign the mission to their lower ones. This, in fact, is a Mediation that Superiors Angels have between the Almighty God and their inferior Angels. Such as the mediation that the Angel of Death has in retaking the souls, he assigns the mission to his lower ones; God Almighty has confirmed it, on their behalf, in the following Verse: "**For every of us there is a Determined place and position!**" (Saffat: 164,) and also said: "**Obeyed, and Trustworthy!**" (Takvir: 21.)

And the fact that God Almighty presents the Angels as the Mediators between God and the events, at the same time, presents them as the causes that events are assigned to them, it is not in contrary with that the events are also assigned to their closer and material causes, because these two assignments, and these two kinds of causalities are in length of each other, rather than in their width, this means that the immediate cause is the cause of the occurrence of event, and the non-immediate cause is the cause of appearing the immediate cause.

There is also no contradiction between what we attribute the events to the Causes, at the same time we attribute them to the God Almighty and say that the only Cause in the world is the God Almighty, because He is the only Creator and Lord of the world. There is no contradiction because the Causality operates in length not in width, and assigning the events to the Angels is nothing more than assigning same to their natural and closer causes, and God has confirmed the assignment of events to their natural and closer causes, likewise He accepts their assignment to the Angels.

(Almizan V. 40, P. 18.)

Chapter Four

Inclusion of Devising

Unity of Creation With Devising

« خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ! » (٥ / زمر)

"Allah is the One Who created the heavens and the earth
Based on a True Divine Necessity! "
(Holy Quran: Zumar. 5)

In the above Verse a unification of Creation with Devising is understood, this is because that to prove the Oneness of Creator does not require to discredit the principles of polytheism, because the pagans also believe in the Oneness of Creator, and that the Creation is exclusively attributed to the God Almighty, therefore, the God Almighty in His Words in Quran wherever tried to prove the unity in Guardianship and Divinity, namely to discredit the creed of polytheism, He unifies the Creation with Devising, to point out that Devising is not apart from the Creation, but in a sense, it is the Creation, likewise, the Creation, in a sense, is Devising, and with this expression the argument against polytheism is complete, and urges the polytheists to realize that the Devising like the Creation is also exclusive to God Almighty.

(Polytheists believe that God has entrusted the Devising of the world to the goddess.)

The Verse: " ... Who created The heavens and the earth based on a True Divine Necessity!" refers to the question of Creation, the Phrase: "True Divine Necessity," also refers to the question of Resurrection, and that the Creation is Right, not in vain or wrong, and consists of a purpose and goal, the Creation leads towards that goal, which is so called Resurrection, that

God Almighty confirmed it in His Word: **"We did not create the heaven and the earth and what is between them in Vain...!"** (Holy Quran: Saad. 27.)

(Almizan v. 34, p. 57.)

Devising Private System of Things and General System of Creation

« قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى! » (٥ / طه)

**"He said: Our Lord is the One who
Gave everything its creation, then guided!"**
(Holy Quran, Taha: 5.)

The system of interaction in all creatures, in other words, a system which is particular to each creature, and a general system which is a comprehensive system of all the particular systems, in terms of its components' relation with each other, and the creatures' transmission from one component to the other, it is itself an example of the Guidance of Allah Almighty, which is also an example of His Devising.

It is evident that the Devising leads to the Creation. It means that one, who the Creation and Guidance of the creatures is assigned and led to Him, is One who created them, thus, each creature and each existence attribute leads to Him and is upright to Him. So, it turned out that the Verse in question: "... Who gave everything its creation, then guided," includes a Proof that establish the exclusive Lordship to the God Almighty, and because the creation and existence of the creatures is a subsidiary to the Ownership of their entity - since the creatures are depended on the existence - therefore God is the Owner of their Devising, too.

(Almizan V. 27, P. 258.)

Perfection of Devising

« وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ! » (٢٥٥ / بقره)

"...And none of them will ever encompass anything of Allah's Knowledge except as much Allah Wills...!"

(Holy Quran, Baqara: 255.)

The above Verse indicates the totality of God's Devising and its perfection, because one of the signs of the Perfect Devising is that the well-devised creature could not understand that what purpose has his Deviser about him and from his Devising, and what kind of future has designed for him, so that, to get rid of his deplorable fate - in case of being so – he could not do something to change or stop the resourceful plan of the Deviser, and the devised to be like a deaf and blindfold caravan to go wherever they are taken, contrary to own desire, the carriage goes; the Leadership of caravan tries seriously to keep them away from any information to reach to their members, nobody knows where they are going, where they will stay, and where is the final destination?

The God Almighty, in this Verse, expresses this meaning that the Devising of the Universe is exclusive to Him, since He is the only One, who is aware of the relations between creatures, because He has created the creatures and their relationships, but the rest and the Causes, in particular the Rational Causes, although they have scientific interference, but what they have and use, is itself a degree of God's Knowledge, whatever they possess is a position of Divine Possessions, and a proceeding of His Devising Process, so no one can afford to take a step contrary to the Will of Allah and the running Devising in His Kingdom, but if did so, it is also from the same Devising of God.

(Almizan V. 4, P. 229.)

Change in Devising

« تَمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ! » (٣ / يونس)

"... And then settled on the Throne, Devising the Command.

There is no intercessor, except by His permission!"

(Holy Quran, Yunus: 3.)

This Verse interprets the Dominance to the Throne to Devising the Affairs and informs of such an Attribute for the God Almighty. Since the Verse is a description of the Lordship and the Genetic Devising of Allah, naturally the meaning of Intercession which is at last part of the Verse is an intercession in the Genetic Commands, thus the concept of the last Phrase of the Verse: **"There is no intercessor, except by His permission,"** will be that there is no Cause of the Genetic Causes - which are the intermediaries between God and the Events of the Universe, such as the fire the cause for heat and heat to melt the objects, and the like - are not the substantial Causes but by God's permission, each of which affects to cause an Event of the events. This Phrase brings about the Divine Monotheism of Lordship that was at the beginning of the Verse.

The aforementioned Verse refers also to another fact, which is that the Change of a Devising to another Devising is also by Permission of God, because the Intercession means that an intermediary mediates between the God, who accepts the Intercession, with the subject under mediation, so that a Decree of His Commandments to be changed to another Decree that would run counter to it. For example, the sun will intermediate between God and the earth so that the darkness, which as the general system requires to overtake the earth, to be removed, and instead, illuminates the earth by His Own Light. Also, the ceiling or the sunshade will also be intercession, so that the light, which according to the global radiance of sunlight had to lighten a part of the earth, may be removed and shadowed that part. When this intercession was also by His Own Permission, then all the Devising running in the world would be of God Himself. Even any means adapted for the revocation of Devising or changing the running way of a Decree of His Decrees, whether the Genetic means or the means used by man to escape from the Ruling of Divine Causes, all of them are also of the Devising of God.

Therefore, if we see that the lower creatures, out of the defect that is in their talent are rebellious against admission of fine phases and advanced blessings, we must know that the same rebellion of them is the same as obedience, this rejection of them is the same as acceptance, and this refusal against training is as their education. For example, if we see that a person,

due to his ignorance, rebels against His Lord, the same refusal of him to show humility against God is the same subjugation and submission to God's Judgment. If the man thinks that he has done trick against his own God, the same plot is his being captured in the Plan of God, as He Said:

**"These plans will only work against their own souls
But they do not realize this!" (An'am:123.)**

So, the Verse **"There is no intercessor, except by His permission,"** indicates that the intercession of mediators, as well as any opposite cause that intervenes between the Divine Devising and its requirements, in reference to the issue of permission, is in itself a Devising of God. (Attention Please!)

In fact, the opposite causes are like the two scale-pans, when one raises the other, the other lowers it, and vice versa. The difference which is seen between those two is like a unity to help the shopkeeper to clarify the balance.

(Almizan V. 15, P. 216.)

A Full Course of Human Life Devising:

- **Composing the Ear, Eye, and Heart**
- **Devising the Material Life and Living on Earth**
- **Devising the Return and its Requisites**
- **Devising the Time Lapse and the Course of Life**

« وَ هُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَ الْأَبْصَارَ وَ الْأَفْئِدَةَ...! » (٧٨ تا ٨٠ / مؤمنون)

"It is God who has created ears, eyes, and hearts for you...!"

(Holy Quran, Muminoon: 78-80.)

The above three Verses refer to a complete period of Human Devising, from the day they are created, to the return of them to their Lord, and the result of which is the proof of the fact that the Glorious Allah is the Owner and Deviser of human. Since this Devising is a Genetic Devising does not separate from Creation and Origination, and this Devising is an interaction that is carried out for the various relationships developed in their between,

so that the Glorious God is the only Lord and Deviser of their affairs, and towards Him is the Final Return.

The themes of the three Verses are related to each other, and each one is related to its preceding, because the composing of the hearing, seeing, and the heart is the same sense and intellect of a human being that does not exist except through material life and living on the earth for a certain period, and then returning to God, which is also related to the life and death, which requires a period of life which ends by the expiration of time, and also needs a sustenance to his nourishment.

Composing the Ears, Eyes, and Heart(Mind):

"It is God who has created ears, eyes, and hearts for you...!"
(Holy Quran, Muminoon: 78-80.)

At the first Verse, in which the God Almighty counts the blessings He has given to the human unbelievers, begins with the blessings of hearing and seeing, since among the blessings of God, these two were gifted to the animals only, and these two blessings in animals were created by composition and invention, and the God Almighty did not copy it from elsewhere, because none of the simple creatures created before the animals in the universe, such as the plants, solid objects, and elements, had such a gift.

The holders of these two senses were placed in a new and special position and had more scope of activity, an area that knows no boundaries and cannot be measured with any measures. Indeed, the holder of these senses recognize their good from evil. By the help of these two senses the actions of their holder become intentional. One can choose what he wants from what he does not want. One enters into a new world in which the Pleasure, Dignity, Victory, Affections, and so on, are manifested, a phenomenon that has not been seen in the realms before the animal.

Then He referred to Heart(Mind), the source by which the man can reason, in other words, it is a source of intellect and logic for the human

being, the blessing that is specified only for human being among the animals.

The creation stage of Heart(Mind) is a new stage of existence, which is more higher and eminent than the animal stage, the world of sense, because for the sake of possessing this rational power the same senses which were in other animals, were so much more widespread in humans, which cannot be measured on any scale, since by this means, a person understands things that are not in his presence, either it was in the past or will be in future, and also he perceives the effects and qualities of it directly or indirectly.

The man who possesses this rational power comprehends the universes beyond the sense and details, he comprehends the general laws, as a result, he ponders in theoretical knowledge and real sciences, and with power of his management he influences the heavens and the earth. In all these wonders of God's Devising, by creating the hearing, seeing, and heart (mind), there are the blessings that no man can ever give thanks to.

Devising the Material Life and Living on Earth:

**"It is God, who created and multiplied you on the earth;
And eventually you will be gathered before Him!"**
(Holy Quran, Muminoon: 79.)

The God Almighty, for this purpose, has granted you the Sense and Wisdom, and declared your existence on earth, or say, made your life closed and belonged to the earth, so that to gather you again and to return you to His Visitation.

Devising the Return and its Prerequisites:

"And Allah is the One Who bestows life and causes death...!"
(Holy Quran, Muminoon: 80.)

When God created you with eyes and heart, and finally with knowledge, then settled your existence on earth, so that you can be gathered

to Him, the requirements of this is that the giving life and causing to death to be an Eternal Tradition, because the knowledge ends to giving life and gathering ends to causing to death.

Devising the Time Lapse and the Course of Life:

"... And it is He who alternates night and day.
Will you not then understand?"
(Holy Quran, Muminoon: 80.)

The life and then death will not take place, except by the lapse of time and the coming of the night after day and day after night, until the life comes to end and the appointed time appears. This interpretation is true if the purpose of the difference between the night and the day refers to coming of one night after one day; in short, one night and day is to be considered. But if it refers to the nights and days' being short and tall, then the Verse refers to the four seasons of the year, which is the result of short and tall nights and days. By appearing the four seasons the means of animals' feeding and devising their livelihood will be fulfilled.

(Almizan V. 29, P. 79.)

Devising the Human Deeds

« أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ...؟ » (٣٣ / رعد)

"[Can anyone be considered equal to] the One who is the
Guardian of every soul and the
Watcher of what it has gained?"
(Holy Quran, Ra'ad: 33.)

The God Almighty is both Watching on every self and on what he does. His Watching on every self is because He Surrounds his Essence, and is Dominant, Witness, and Overseer on it. His Guarding the deeds is because He is the Deviser of the Command of his deeds, and Develops them from the stage of move and rest to the stage of action, and Records the deeds in the Book of Deeds, later on Transforms them to the signs of Reward and

Torment at the World and Hereafter; signs of the Nearness and Farness; Guidance and Misguidance; Blessing and Misery; and the Paradise and Hell.

This Verse is based on the previous Verses, which states that when God guides everyone as He Wills, bestows everyone with best rewards, or misguides whoever He Wills, and punishes with the most severe punishment. When the control of all things is in His hands, therefore, He is the Watcher on every self and the deeds of every self, domineering on everyone and Deviser of his system of actions, however, is there anyone else equal to Him in order to be a partner for Him in His Divinity?

(Almizan V. 22, P. 277.)

Devising

Human Structure and Creation

« وَ مِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ! » (٢٠ / روم)

"And of Allah's Signs of Power is that He Created your kind [Adam] from dust, and then from that Creation,

you people are scattered all around the world!"

(Holy Quran, Room: 20.)

In the above Verse, the purpose of the statement that human beings have been created by dust, is that the creation of you, the human kind, will eventually lead to the earth, since the stages of human evolution, at the stage of sperm, clot, clump, and the further stages finally is from the foodstuff of the earth, which is the food of the father of a human being and then his mother, then the child grows in the loin of the father and then in the womb of the mother, so that man has his origin from the elements of the earth.

In the Phrase: **"...And then from that Creation, you people are scattered all around the world,"** the wording: **"...And then..."** refers to a sudden event: God created you from the earth, suddenly the man full of knowledge scattered on the earth. Although it is expected from a dead earth to bring about another dead, not a living creature, but suddenly, once and for all, you, the living creature with wisdom and intelligence, came to the earth and scattered to devise and control your life on the earth.

Therefore, the creation of man is from the combination of the components and materials of earth, mixing together and bringing about a man having life, intellect, and reason. This process is a Sign implying the Existence of an Alive and Knowledgeable Constructor, Who Devises the Commands and Creates this astounding and amazing system.

(Almizan: V.31, P. 266.)

Devising the Human Process of Creation and Growth

« اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً...! » (روم / ٥٤)

"It is God who has created you weak, then, given you strength after your weakness...!"

(Holy Quran, Room: 54.)

God commenced your creation from weakness, that is, the child, who was weak at the beginning of creation. The meaning of the strength after the weakness is the reaching of a child to his maturity level, and to return back to weakness after strength which means the old age. **"...Allah Creates what He Wills and He is The Absolute-Knowing Ordainer,"** that is, He creates whatever He wants, as He ordained your childhood to be weak and helpless, He created it, then He ordained strength for you and created it. At the end of your life, He ordained you the weakness again and created it. In this statement there is a most explicit reference to the fact that the sequence of these three modes of life, is the exact example of Devising, at the same time it is also of the category of Creation, therefore this is also of the Acts of God, the Creator of all Things; thus, no one of idol-worshippers should say that this sequence of human modes, as it is of the devising category it relates to the god of humans, not the God Almighty.

(Almizan: V. 32, P. 15 .)

Devising the Living, Livelihood, and End of Human Motion

« وَ لَقَدْ جِئْتُمُونَا فُرْدَى كَمَا خَلَقْتُمْ أَوَّلَ مَرَّةٍ ! » (٩٤/انعام)

**"Verily, you, mankind, came to Us naked and alone as
We Created you at the first time...!"
(Holy Quran, An'am: 94.)**

The Holy Verse advises the man of the truth of human life in the world of Hereafter and the day after death he will enter to his Lord and realizes the fact that he was all his lifetime under the Divine Devising and that will continue. He will realize that no one except the God Almighty did manage his life and will not too. What he imagined that is effective in Devising his Command, what property he considered the means of his life, and what he has imagined of his children could help him, or his spouse and relatives could back him; but none of which had any effect in devising his life. Neither those who imagined his helpers, nor the mediators who looked for their intercession other than God, that resulted to his infidelity, did remedy his despair; but all was imagination and illusive fancy.

Truly, man is a part of the universe, which, like all the other parts, under the Divine Devising, is directed to the final end which the Glorious God has assigned to him, and none of the living beings of the universe has any interference or dominance in devising of his commands, the causes which apparently seems effective in his affairs all are permitted by the God Almighty, and none of those causes are independent in their effects, but what should be done?

When human being faces with the apparent and material ornamentations of life and these exterior causes will deeply charm him with their pleasures, then he resorts to those causes, and humiliates himself against them. This humiliation prevents him to think of the Causer of Causes, the Creator, and Originator of Causes, therefore gradually he considers that causes as independent in effect, so that he finds nothing effective except to provide his material pleasures through humiliation against those causes, and to spend the whole of his life entertained with these delusions and neglects the truth and reality as a whole, as God Said: **"The life of this world is but amusement and pastime, whereas the real life is in The Last Home if the people but knew!"** (Ankaboot:64.)

Indeed, this is a Reality that Quran has announced it in various expressions and advised to the mankind, such as in the Verse **"... Those who forget Allah, so He makes them forget their own souls. It is they who are the transgressors!"** (Hashr:19.) When a man went out of the limit of servitude, naturally he forgets his Lord, and this forgetting the God makes him forget himself and his own truth and keep his true happiness in negligence.

But still this man, by the time when his soul departed from his body while meeting his death, and his connection disconnected with all the material causes, because all the connections were with human body, when the body disappeared, naturally, all the connections will also disappear, he will clearly examine that the independence he granted for those material causes was false, and with full insight understands that the Devising of his Command was, from the beginning to the end in the Hands of his Lord, and except Him, he has not had any other Lord and Causer in his affairs.

(Almizan: V. 14, P. 125.)

Devising the Human Sustenance

«... هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَ الْأَرْضِ؟» (٣ / فاطر)

"... Is there any Creator other than Allah who provides for you from the sky and the earth?"

(Holy Quran, Fatir: 3.)

This Verse argues on the Monotheism of God: A Lord or a Worshiped, is only the Worshiped because of his owning the Lordship. The meaning of the Lordship is that One owns the Devising of Commands of the people and all creatures, and Whoever Owns the Devising of Commands of the people and puts so many Blessings at the disposal of them, is the God Almighty.

Since God is the Creator of those Blessings, and also the Creator of those Creatures that take use of that blessings, therefore the Creation is not apart from the Devising, it is never possible for God to be apart from the Devising, so only the God Almighty is your God and there is no other God except Him. Since He is your Lord, and with all these Blessings He Devises

your affairs. The reason why He is your Lord, and your Deviser is that He is the Creator of those Blessings and the System running in those Blessings.

(Almizan: V. 33, P. 25.)

Devising the Nourishment of People

« وَ آيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ! » (يس/٣٣)

"And the Sign of Our Power [to the disbelievers of Resurrection,
should be the dead land: We gave life to it and brought out
from it grains and fruits of which they eat!"

(Holy Quran, Yaseen: 33.)

In the above Verse and its two following Verses, Allah Almighty reminds one of the Signs and arguments of God's Lordship. The Sign is the Devising of People's Nourishment and providing their food resources by means of grains and fruits, such as dates, grapes, and so on.

God wants to point out that these vegetable foods (which you have,) are from the Signs of reviving the dead earth, which God respire in it and turns the dead land into the beans and fruits, so that you can eat it. Therefore, in one view, the Sign is not the earth itself, but the Sign is the dead earth, because it is the origin of the emergence of these properties, and the Devising of the people's Sustenance is fulfilled by this means.

(Almizan: V. 33, P. 137 .)

Devising the Heavenly Signs and Celestial Bodies

« وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ ! » (يس/٣٧ تا ٤٢ / يس)

"And a Sign of Allah's Power is the Night:
We draw forth from it the light-giving Day ...!"

(Holy Quran, Yaseen: 37- 42.)

The above Verse refers to another Sign of the Signs indicating God's Lordship, the Signs illustrate the existence of a General and Heavenly Devising for the Creation of the Human World. This Sign has been explained within the four Verses.

In this sense, there is no doubt that the Holy Verse wants to point to the sudden emergence of the night following the day. It seems that the darkness of the night has surrounded the people and felled upon them, suddenly the day tears this garment up and enters the darkness and its light gradually overwhelms all people, but at sunset, again, the night as a cover falls over people and its darkness take all the places, where has already been taken by daylight:

وَالشَّمْسُ تَجْرِي لِمُدَدِ الْبِحْرِ الْفَسْفُوسِ ۗ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ۗ

**"And the sun moves in its orbit, this is the
Predestination of the Majestic and All-knowing God!"
(Yaseen:38.)**

The sun moves toward its own position - or moves up to where it will be settled, namely, until the end of its term, or until the time of being positioned, or where it will be deployed. However, the meaning of the Verse is that the sun is in everlasting progress, as long as the worldly system remains untouched, until the day it stops and falls off movement, as a result, the world destroys, and this system becomes invalid.

"...This is the Predestination of the Majestic and All-knowing God!" It means that the current flow of the sun is a Predestination and Devising of the Majestic God, that is, no dominant overcomes His Will; and He is All-knowing, namely, He is not ignorant to any of the detailed aspects of His Acts.

وَالْقَمَرَ ۗ وَالْقَمَرَ ۗ

**"As for the moon, We have ordained its phases,
until it becomes like an old palm leaf!"
(Yaseen:39.)**

This Holy Verse points to the Moon's different views for the people of the earth, because in the course of thirty days it takes various shapes and

features for itself, which due to this difference that appears in the face of the moon, its effect involves the seas, lands, and the living of humans - as is expressed in the relative scientific books. From the Sign of Moon, the above Verse, has only mentioned the changes of phases that is seen by the people on the earth, neither the status of the moon itself, nor its correlation with the sun.

لَا يَسْبِقُ الشَّمْسُ الْقَمَرَ وَلَا يَلْحَقُهُ
وَلَا يَمُوتُ لَيْلٌ وَلَا يَمُوتُ نَهَارٌ
وَلَا يَمُوتُ لَيْلٌ وَلَا يَمُوتُ نَهَارٌ
وَلَا يَمُوتُ لَيْلٌ وَلَا يَمُوتُ نَهَارٌ

**"Neither it behooves the sun to overtake the moon,
nor may the night outrun the day,
and each swim in an orbit!"**

(Yaseen:40.)

"Neither it behooves the sun to overtake the moon!" This Phrase points to the fact that the Sun has never committed such a thing. The purpose of this interpretation is to make us to understand that the Devising of God is not something that it works a day and stops the other day, but it is a Devising, permanent and indestructible, that there is no deadline for it to be violated by its defect after the expiration of that period.

Therefore, the meaning of the Verse is that the Sun and the Moon always follow the path that is ordained for them. Neither the sun reaches the moon, so that by this means the Devising, that God has carried out by those two, to be disrupted, nor the night will surpass the day, but these two creatures of God, according the Devising of God, have been tuned up to follow each other; it is not possible to advance from each other, in order that they may connect together, two nights or two days at the same time.

"And each move in its Orbit!" That is, each of the sun, moon, and the other stars moves on its own path and floats in space, as the fish swims in the water. Considering this fact, the word: "Heaven," in the Verse, is the space orbit that the celestial bodies each one circuits in one of those orbits.

(Almizan: V. 33, P. 142 .)

Devising the Succession of

Night and Day in Service of Man

« هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ! » (يونس / 67)

**"Allah is the One Who appointed for You the night that you may rest
Therein, and the light-giving day [for your daily Activities.] Verily, in this are Signs
for a people who have ears [for The Truth!]"**

(Holy Quran, Yunus:67.)

Lordship is the Ownership and Devising. In this Verse, the meaning of Lordship is completed by the reminder of a General Devising of God that is the source of the prosperity and continuation of human life. To remind this Devising, God refers to the "Night" by recalling the issue of the Rest of the people at night, and the "Day" to their opening the eyes on the day that helps people to move here and there, to obtain the material of life and improve their living. Human life is only accomplished by move and rest; therefore, God had devised the human activity and work with the darkness of night and light of the day.

(Almizan: V. 19 , P. 156 .)

Devising the Sun and Moon in the Service of Man

« وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَ سَخَّرَ الشَّمْسَ وَالْقَمَرَ
لَيَقُولَنَّ اللَّهُ فَاَنى يُؤْفَكُونَ ؟! » (عنكبوت / 61)

**"If you ask them Who is the One Who Created the heavens
and the earth and Who subjugated the sun and the moon,
They will surely say: Allah is the One Who did all these!
Then why knowingly they turn away from the Truth?"**

(Holy Quran, Ankaboot: 61.)

This Verse refers both to the issue of Creation and Devising, and attributes both to God. The creation of the heavens and the earth is the issue of Creation; and the subjugation of the sun and the moon that for the benefit of us those two take the different shapes and phases, rising and dying, coming closer or getting a distant, all are related to the Devising of God,

because the appearance of sustenance for the human and animals all are due to the Devising of sunshine and the moon. The Creation and Devising are not separate from each other, so whoever confesses that the Creation of the heavens and the earth is attributed to God must inevitably admit that the Devising is also from God.

When God alone is the Creator and the Deviser of the heavens then the earth, and then Deviser of the livelihood of the people, it is necessary that He alone to be worshiped for the sake of His providing us our sustenance and meeting our needs. Is it not an astounding practice that the people worship someone or something except the Almighty God, and seek their sustenance from ones who own nothing?

(Almizan: V. 31 , P. 239 .)

Concept of Connective and Unique Devising

« وَ هُوَ الَّذِي مَدَّ الْأَرْضَ وَ جَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا... ! » (٣ / رعد)

**"And Allah is the One Who spread out the earth
and set therein strong and firm mountains and flowing rivers
and Streams; and He produced all kinds of Fruits.**

**Allah is the One Who causes the night to cover the day; verily, in all these are Signs
[of Allah's Power of Creation] for men of wisdom!"**

(Holy Quran, Ra'ad: 3.)

The purpose of the above Verses is to express the Devising of God on earthly matters of man and animal: What Devising was taken in their movement for seeking the sustenance and their settlement for rest and comfort? For this purpose, God stretched the earth, which, if did not extend the earth the man and the animal could not live in it, and if it had been expended forever and there was no ups and downs, the earth was still not competent for life, and the waters stored in it did not flow on its surface. There was no farming nor planting.

So the Almighty God fixed in the earth the lofty mountains and reservoirs in which the waters stored and sent down from the sky, and makes

the rivers flowing around it, and the springs flowing on the slopes, irrigate the plants and gardens, and produces various kinds of fruits of sweet and bitter, summer and winter, domestic and wild; and dominates the night and day to the earth, which are two great factor in productivity of fruits and crops, because the night and day cause the cold and heat, which affect the growth, development, expansion and contraction of the earthly creatures.

As well as the light and darkness, which control the motion of animals and humans, and regulate their attempt to earn their sustenance, abode, and comfort.

So, spreading the earth paved the way for the creation of Rooty mountains, and mountains paved the way for the endless flow of waters, and the flow of waters produced the male and female fruits with various colors, finally, fully achieved their purpose by creation of night and day. In all of these, there is an allied and united DEVSING that discovers the existence of a Wise and Unified Deviser with no Partner in Lordship. In all of them, there are Signs for the people who think!

"Verily, in all these are Signs [of Allah's Power of Creation] for men of wisdom!"

Since thinking in a system that governs this world, and determines that the archetypes of this universe are related to each other and that they are mild and compatible with together, and that every part of its components is directed to its specific ends, it is self-evident that this system depends on a Rational and Unique Devising, most strong, which implies that it has a Single Lord that does not have any partner in His Lordship, that He is an All-Wise never suffered by ignorance, He is an Almighty never being subdued in its Power, and He is giving attention to all beings, especially to human beings, and leads them towards their eternal Happiness.

The current system of the world is upright to the Devising of a Deviser, who is not a part of this world, so that everything is obedient to Him and all live in the way that He Ordains. This is the fact that we see in the different wonders of the earth. There are parts close and neighbor together, whose soil is similar in nature, in which there are grape gardens, which give fruits

of a very distinctive shape, color, taste and nicety; there are also crops that differ in their gender and type, such as the wheat and barley of a land which differ with wheat and barley of another land. As well as the dates yield products that some are like each other and sprout from same roots, but others are not like it, although the soil is same and everyone drinks from the same water, and we prefer some of them to others for an advantage that is in their qualities.

The difference of effect, which is in the creatures, despite the fact that all their fundamental material is the same, reveals the fact that all of them are attributed to a Cause beyond common principle, which its regulation is of His Will and Devising, then the Deviser of the universe is the Glorious God, He is its Lord, and it has no other lord but He!

The difference between the Proofs in the Verse: **“And Allah is the One Who spread out the earth...!” (Ra'ad:3,)** and the Proof in the Verse: **“And in the earth there are tracts side by side yet different...!” (Ra'ad:4,)** is that, the first Verse establishes the argument by referring to the Monotheism in Lordship which is seen in the Unity at Plurality and by the connection and relation that is seen in the Devising of all creatures of the universe with all their diversity, and proves that the Deviser of them is One. But the second Verse proves this argument through the Multiplicity of Properties and Effects in the creatures of the same condition. The first Verse argues through the Unity in Plurality, the latter argues through the Multiplicity in Unity. It implies that the Difference in Effects and Properties of the creatures, despite that the principle of all is one, denotes the existence of an Originator, who grants these diverse and different properties, and is itself beyond the nature of these creatures, is a Cause over these causes, despite their principle is One, and He is the Lord of all, there is no lord but Him.

The result is that the Command of the Universe, with all its divisions and differences, is governed by a Unique Devising, for this reason, the Lord of the Universe is also Unique and is the Glorious God. The God Almighty, Who describes the Sings and separates and differentiate each of them from the other, as a result, the prosperous ones is separated from misfortunes, the Right is separated from the falsehood, and this is the very Resurrection;

therefore, Allah Almighty concludes two results from His one argument, first, the Origin, and second, the Resurrection, and about the Resurrection He Says:

"...In order that you people may believe with Certainty in the Meeting of your Lord!"(Ra'ad:2.)

(Almizan: V. 22 , P. 170 .)

Chapter Five

PREDESTINATION, and Ordainment (Measurement)

Concept of Ordainment and Predestination

« إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ! » (قمر / ٤٩)

" Verily, We created all things through Ordainment! "

(Holy Quran: Ghamar. 49)

The meaning of the above Verse is that God created all things along with companionship of Ordainment (Measurement.)

The Ordainment (Measurement) of all things is the number of units and geometry of a creature, which does not exceed it, not more nor less, and not from other points. In this regard God Almighty says:

"And there is not a thing, except that We have Treasuries of it, yet We only send it down in a measured amount.!" (Hijr. 21.)

So, for anything in its creation there is a limit that does not exceed it, and in its existence, there is a course so drawn that does not violate its route.

(Almizan v. 37, p. 170.)

Difference between Creation and Predestination

« ذَلِكَمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ! » (انعام / ١٠٢)

**"That is Allah, your Lord, there is no god but He,
The Creator of all things...!"
(Holy Quran, An'am: 102.)**

Allah Almighty in His Holy Word has generalized His Creation and considered every small and great being that the word "Thing" is true to it as His Creature, and Said:

**"... Say: Allah Is the Creator of all things and Allah is One yet the
Dominant Over all things!" (Ra'ad:16.)**

**"He, whose is the Kingdom of the heavens and the earth ... and Who
created everything, then Ordained for it a Predestination!"
(Furqan: 2.)**

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

**"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.)**

In above Verses and in the other Verses like these, a different kind of expression is used, namely, that the creatures are attributed to Creation, but their actions, various effects, movements, and motions are ascribed to Divine Predestination and His Guidance. For example, the steps taken by man to move from here to there, the floating fish, and flying bird, and other works and effects of works are attributed to the Divine Predestination, but the self of them are attributed to the Divine Creation.

There are many such Verses that attribute the characteristics of the actions of the creatures, their limits, as well as the ends that each of them follows by the Genetic Guidance of God, leading to God, and all are ascribed to the Predestination of the Almighty God.

Therefore, the Essence of the Existence is attributed to the Creation of God, but their existential boundaries, evolutions, and the ends that have in their existential path, all lead to the Foreordaining and Predestination of God, and is related to the exclusivity and characteristics that is in the creation of each of them.

(Almizan: V. 14, P. 138.)

Ordainment, The Common Act of God

« إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ! » (قمر / ٤٩)

"Verily, We created all things through Ordainment! "

(Holy Quran: Qamar. 49)

The Holy Quran in this Verse explains the reason of worldly misguidance of criminals and their infernal fire on doomsday as a general issue that He has created everything by Ordainment, and Says:

"Verily, the sinners will be in error and madness ... Verily; We created all things through Ordainment!" (Qamar 47-49.)

Because the Ordainment in everything is the limit that in the course of its life does not exceed it, and this is the General Act of the God Almighty. None of the Creatures is free of this Act and this system. So, implying the Torment to the Ordainment is like implying God's Particular Act to His General Act, and in fact explains this meaning that His Particular Act is one of the examples of His General Act, namely, the Ordainment! Indeed, in the same way that God created all Creatures with His own Ordainment, He has also Predestined such an Ordainment for man, that if he rejects the Invitation of Prophecy, he would be punished on the Day of Resurrection by entering the fire.

(Almizan: V. 37, P. 174.)

An Analysis of the Concept of Ordainment, Predestination, Divine Decree, and its Stages

« إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ! » (قمر / ٤٩)

"Verily, We created all things through Ordainment! "

(Holy Quran: Qamar. 49)

The **Ordainment** which is the geometry and limit of the existence of each Creature, is a word that we frequently find it in the Holy Word of God Almighty, and often comes in the Verses speaking of Creation, among them is:

"And there is not a thing, except that We have Treasuries of it, yet We only send it down in a Measured amount!" (Hijr. 21.)

It seems from the appearance of the Verse that the Ordainment is a Command that does not take place except by Descending from the Treasuries of God Almighty, but the Treasuries themselves, which must be from the Initiatives of God Almighty, is not subject to Ordainment, because the Predestination is associated with Descent (anything that comes from the Invisible Treasury of God and becomes suitable to the material world, descends after being Predestinated and Pre-Measured,) and the Descent is what to be suitable to the Visible Material World, since we found out the expression of "Descending" is always used in relation with the material and natural creatures, like what comes in the Verse: **"And We sent down the iron!" (Hadid: 25,)** and **"And He has sent down for you eight mates of the cattle!" (Zumar: 6.)**

A proof to the subject is a narrative in which the word "Ordainment" is interpreted to the length, width, and other natural characteristics and physical limits, like the one narrated from Imam Reza (AS) that he said:

"No incident happens unless God wants, wills, predestines, and issues His Decree!"

I asked what does the "Want" mean?

He said: "Starting of Action!"

I asked what does the "Will" mean?

He said: "Stability in the same Providence and Continuation of Action!"

I asked what is the meaning of "Predestination?"

He said: "Determining and Measuring its length and width!"

I asked what is the meaning of " Issuance of Decree?"

He said:

"When God did Issue a Decree, He Signs it, and this is the last stage with no Return!"

From the above it becomes clear that what does mean the wording: **"Everything"** in the Verses:

"...And, Who Created Everything, then Ordained for it a Measure!"
 (Furqan: 2.) And: **"Verily, We created all things through Ordainment!"**
 (Ghamar. 49.) And: **"...And everything With Him has its due proportion and Measure!"** (Ra'ad: 8.) And: **"...Who gave everything its creation, then guided!"** (Taha: 50.)

In the above Verses the wording: **"Everything"** refers to the creatures of the visible universe only, namely the Natural Existing that falls under the categories of Creation and Composition, (but the simple creatures that have different nature are not subject to these Verses.)

(Almizan v. 37, p. 181.)

Two Stages of Predestination

« إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ! » (قمر / ٤٩)

"Verily, We created all things through Ordainment! "

(Holy Quran, Qamar: 49.)

There are **two stages of Predestination**: The **First Stage** consists of all the Creatures of the Natural and Supernatural Universe, in short, everything except God. The Predestination, in this stage, is the limitation of the Principle of Existence to the extent of the Possible and Desirables. It is evident that this stage of Predestination includes all the Possibilities. The only One, who has no extent of Possibility and Desirability, is the Almighty God. He is the Obligatory Existence, and Rich in Essence, Whose Existence is beyond the bounds of the limit, as He Said:

"...And Allah's Knowledge Encompasses all creatures and things!"

(Nissa: 126.)

Another stage is the special Predestination of our Visible Universe, which at this stage the limit of the existing objects in it is determined, both in terms of its existence and the effects of its existence, as well as in terms of its characteristics of existence, because its existence and the effects of its existence is related to certain matters of its essence, namely, the causes and conditions, which because of the differences in these causes and conditions its existence and status will differ, so any existing entity is supposed in this world, is limited and shaped by the inside and outside patterns, therefore its width and length, its shape and feature, and other status and actions would be in accordance with those causes and conditions and those external patterns.

Therefore, the Divine Predestination guides the Creatures of our Visible Universe towards what has predestined and molded for them in the path of their existence, as He Says: **"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,) that is, whom He created He had guided towards what had ordained for them, and then by Signing its Decree He completed the same Predestination and Guidance for them. In the sense of the same Predestination and Guidance are the following Verses, which Says: **"Allah created him of a sperm-drop and then gave him shape and perfection and his life was based on Ordainment! Then Allah made the Path of Guidance easy for him [by sending Messengers and Books of Religion!]"** (A'abass:19-20,) which by the Phrase **"Then Allah made the Path of Guidance easy for him!"** God points to the fact that the Predestination has no discrepancy with the Authority of the Actions done by Human Free Will.

(Almizan: V. 37, P. 182.)

Difference between Predestination and Divine Decree

« إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ! » (قمر / ٤٩)

"Verily, We created all things through Ordainment! "

(Holy Quran: Qamar. 49)

The Ordainment is different with the Decree, which is the Definitive Decision of the God Almighty to create something, the same as the one in the Verse: **"Allah judges, and there is none who may repeal His Judgment!"** (Ra'ad: 41,) because it can be that sometimes God Predestinates some-thing, but does not follow that Predestination by the issuance of its Decree, such as the Ordainment which necessitated by some of the external Causes and Circumstances, but because of interfering some obstacle, that necessity becomes null and void, or the other Cause or another Requirement takes precedence over the previous one, since God Almighty Says: **"Allah Abrogates whatever He Wills and Keeps confirmed whatever He Wills!"** (Ra'ad:39.) And also Said: **"We do not overwrite a revelation or make it forgotten, unless We bring one which is like it or even greater!"** (Baqara:106.) Maybe something is Ordained, and its Decree has been issued, as if it Predestined in all aspects, both from readiness of all causes and conditions, as well as the lack of all obstacles, in this case the destined object will eventually adopt the realization.

The above interpretation is confirmed by the following Narrations:

Imam Reza (AS) said: "When God issued a Decree and signed it, such a Decree has no Return!"

Another statement like the above is seen in some Narrations about the case of Ordainment and Decree stating that, it is possible for Ordainment to be changed or cancelled, but there is no possibility for Decree to be returned.

The same is narrated in various ways, including in the book of Tawhid from Imam Ali (AS) that one day Imam went near to a safe wall next to a wall overlooking the ruin; somebody asked him whether he wants to alter the Decree of God? Imam answered: "Yes, I run away from the Decree of Allah, but toward the Ordainment of Allah."

So, the result of this discussion is that the second type of Ordainment is in itself beside a Decree or Decisive Judgment.

But the first type of Ordainment, which was the Ordainment governing all beings, whether the Creatures of our visible world, or others that limit their existence to Possibilities and Necessities, that the Ordainment is the same as Decree, because their Ordainment is not possible to be separate from realization, since we have said that Ordainment in the first meaning is the limit of the possibility and necessity of everything, but as everything other than God has this limit, and the Decree of this limitation has also been issued, then the Decree and Ordainment in them are always together.

(Almizan: V. 37, P. 183.)

Chapter Six

How the Things Are Predestined?

Predestination and Granting Existence

« فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَ أَمَا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ! » (١٧/رعد)

**"...The foam disappears but what is profitable to the human will remain
in the earth...!"**
(Holy Quran, Ra'ad:17.)

From this parable in the Holy Verse, some points about God's General Teachings are revealed:

1- The Existence which is Granted from God Almighty to the Creatures, is in fact, like the rain that is descended from the sky to the earth, it is like a mercy which is offered to the Creatures from their Lord, while in principle, they had no from, size, and limit, but it is from their own side that they become limited to a limit and take a certain size, such as the Rainwater, which, if it adopts a definite size and shape, is due to the various intakes, each of which are the mold and shape of a specific size and form. Likewise, the Creatures of the Universe each of which accepts the Existence, as a Devine Gift, according to their own capacity, ability, and talent. This is the very basic Principle, most Great, that most Verses of the Divine Word indicate it or at least refer to, as the Verse:

**"And there is not a thing but with Us are the treasures of it,
and We do not send it down
but in a known measure!" (Hijr: 21.)**

"...And He has sent down for you eight mates of the cattle...!"

(Zumar: 6.)

Most other Verses in Holy Quran also refer to the Ordainment.

These affairs that are called "Destiny" or "Ordainments" seems to be out of the realm of Heavenly Favor and Predestination, but at the same time are not outside the Domination of God, and are not fulfilled without His Permission, as He Said: **"...And to Him do all affairs return...!"**(Hud: 123,) and: **"...All affairs are in the hands of God...!"** (Ra'ad:31,) and enclosing these Verses to the captioned Verses the other Principle can be used which is more precise and with more examples.

2. The fact is that the dispersion of this Heavenly Mercy into the Watercourses of the Universe and its Molding in those various forms, will not be molded without the pollution, and will naturally stack up some kind of waste on top of them. But the fact is that those junks are void and destructible, and the very descended Blessing, which is Right and Truth, has the survival and is stable, therefore, all Creatures are divided into two types: One the constant and lasting Right, the other vain, futile, and unstable wrong. The one which is Right is from God, but the other which is invalid is not attributed to God, although it finds existence by His permission, as Said in the Verse: **"The Truth is from your Lord...!"**(Baqarah:147,) and Said: **"And We did not create the heavens and the earth, and everything between them, in vain...!"** (Sad: 27.) So, what the Creatures are in the Universe, Right or Wrong, all have in which a part of Right, which is Constant and Lasting, the Right will return to God after nullification of its invalid part.

(Almizan: V. 22, P. 236.)

Limit and Number of Things with God

« وَ كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ! » (٨/رعد)

"...And everything With Him has its due proportion and Measure!"

(Holy Quran, Ra'ad: 8.)

The "Amount" means the limit of everything that is determined and limited by it, and is distinguished from the other things, because there is nothing that takes on the form of being but is not determined and distinguished from others, since if it was not distinguished it did not exist. This meaning, namely, each creature has to have a limit that does not exceed that limit, is a fact that the Holy Quran has uncovered it and has repeatedly pointed out, such as:

"...Certainly, Allah has set a measure for everything!" (Talaq: 8.)

"And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure!"

(Hijr: 21.)

When it was determined that everything has to be limited to the extent that it would not violate it, and was Decreed by God to that limit, that can never go out of His Realm and Surround, and that nothing to be absent from His knowledge as He Said:

"...Verily, Allah is the Supreme Witness over all things!"

(Hajj: 17.)

"...And know that Allah is the One Whose Knowledge Encompasses all things!" (Fussilat:54.)

"...Everything even as little as an atom is not hidden from His Knowledge...!" (Saba:3.)

So, it is impossible that the Allah Almighty does not know what carries each female in her uterus and how much the wombs may increase or decrease in!

(Almizan: V. 22, P. 191.)

List of Verses on Ordainment and Predestination:

**"...And He created everything,
then He Ordained it very exactly!" (Furqan.2,)**

"Who created and proportioned! Decreed their Destinies and provided them with Guidance" (Aa'la. 2 and 3,)

"... And everything with Him has its due proportion and Measure!"

(Ra'ad. 8,)

" ... We had Ordained For her to remain behind with those who were to be destroyed! "(Naml. 57,)

"Allah created him of a sperm-drop and then gave him shape and perfection and His life were based on Ordainment!" (A'bass. 18 and 19,)

" Indeed, We sent it down on the Night of Ordainment!"
(Qadr. 1,)

"And there is nothing [on the earth] but with Us are the Treasuries thereof, but We only Descend it in a Determined Measure!"
(Hijr. 21,)

(Almizan: V. 23, P. 210.)

Status of Things before Ordainment And Their Appearance by Ordainment

« وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَ مَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ! » (حجر / ٢١)

"And there is nothing [on the earth] but with Us are the Treasuries thereof, but We only Descend it in a Determined Measure!"
(Holy Quran, Hijr: 21.)

What is understood from the exacting precision on the Verse above and the like of it is that this Verse is one of the brightest Verses which expresses a Truth, namely the appearance of objects by the Ordainment, and the principle they had before inclusion and surround of Ordainment.

The appearance of the Phrase: "**And there is nothing [on the earth] but...**," includes all creatures that use of "Thing" is correct for them, without even one exception, unless the context of the Verse excludes it, and that one is a creature which is included in the word: "Us," and the word "With Us," and the word "Treasurers", but beyond that, all things of "Seen or Unseen," are subject to that General Rule.

Since the subject in the Verse is the word "Thing", and this word is one of the most common words that no one of the living entities is

excluded from its scope, for example, a person named John, is a human member of it, and as the existence of the kind of human depends on its members, therefore, for each member the Holy Verse proves Treasuries with the Allah Almighty.

(Almizan: V. 23, P. 210.)

Moving Toward a Predestined Goal

«الَّذِي خَلَقَ فَسَوَّىٰ وَالَّذِي قَدَّرَ فَهَدَىٰ!» (٢ و ٣ / اعلى)

"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!

(Holy Quran, A'ala:2-3.)

The Creation of everything means the collection of its components, and its Balancing means the putting together of those components in such a way that each component is placed in its proper place that no better than it is imagined. In addition, it should be placed where it gives the desired effect than the other places. For example, in the case of humans, places the Eyes, Ears, and the other organs in a place that better than it cannot be conceived and is fully justified.

And these two words, Creation and Balancing, although are Absolute in the Verse, but only consist of creatures that are either in that combination or have a certain combination.

And these two words, Creation and Balancing, although is Absolute in the Verse, but only consist of creatures in which there are either combination or have partly combination.

"The One Who Ordained man's life, and also Guided him to the Right Path!" That is, God created all the creatures with a certain size and limit, both in their essences and traits, as well as in their actions, and provided them with the organs to fit that size and Guided them by that organs towards what has Predestined for them.

So, every creature moves towards what is destined for it by the Divine and Genetic Guidance, like a child who knows the way of mother's breast from the very first birthday, the chicken of the pigeon knows that he must place his beak in the mouth of his mother and father, every male animal is guided toward its female, every beneficiary is directed towards its own benefit, and on this likeness, every creature has been guided toward its Perfection of Existence!

The God Almighty Has Stated in this regard that:

"And there is nothing [on the earth] but with Us are the stores and the sources thereof, but We only send down in a Determined Measure!" (Hijr. 21.)

And: **"Then Allah made the Path of Guidance Easy for him [by sending Messengers and Books of Religion.]** (A'bass:20.)

And: **"And everyone has a direction to which he should turn...!"** (Baqara:148.)

(Almizan: V. 40, P. 184.)

Annual Predestination At Night of Ordainment

« إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ...! » (١ تا ٥ / قدر)

"Indeed, We sent it down on the Night of Ordainment!"

(Holy Quran, Qadr: 1 to 5.)

The Surah **"Qadr"** refers to the Descent of Quran at the Night of Qadr (Night of Ordainment,) and honors that Night with counting it better than a thousand months, since at that Night the Angels and the Holy Spirit descend. This Surah calls the Night, in which the Quran was revealed, the Night of Ordainment, which apparently means the Pre-destination and Measurement, so the Night of Ordainment, is the night of Measurement. The God Almighty Predestines the events of the next year at that night, namely the yearly events from that night until the Night of Ordainment of the next year, including the Life, Death, Income, Welfare, Misery, and other things like them. The under-mentioned Verses of Surah Dukhan, which are in praise of the Night

of Ordainment, indicates to this fact: **"At that night all affairs are distinctively Ordained, by the Command of Allah, The Source of Wisdom! It is by Our Command that We send Messengers and Messages! This is a Sign of Grace from your Lord to Mankind...!"** (Dukhan: 1 to 5.) Because "Parting" means to separate and identify the two things from each other, and Parting each Consolidated Command has no meaning but only shows that the Command or Event which is destined to occur, had already been Predestined and Measured.

This Verse tells us that the Night of Ordainment is not exclusive only for the night that the Quran was revealed or for the year in which the Quran was descended on its Night of Ordainment, but by repeating the years that night will also be repeated, so in each Month of Ramadan, on every Lunar Year, there is a Night of Ordainment, in which the Events of the next year, are measured and ordained.

(Almizan v. 40, p. 322.)

Predestination and its Realization Conditions

Difference between the Time of Predestination with the Time of Realization of Events

« إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ...! » (١ تا ٥ / قدر)

"Indeed, We sent it down on the Night of Ordainment!"

(Holy Quran: Qadr. 1 to 5.)

Each year, the Night of Ordainment is one of the nights of the Holy Month of Ramadan, and every year in that Night all things are Ordained, of course, we mean the Ordinance as regard the Measurement. Some People think that what has been Ordained at the Night of Ordainment does not change by any factor, but it is not the fact. There is no contradiction that an event to be Predestined at the Night of Ordainment, but in the realization it realizes in other form, because the situation of realization of a Predestined

Event is a different Command, and the transformation in the Predestination is also another Command, as there is no contradiction in the event that is designated in the Preserved Tablet, but the Divine Providence changes it, as Said in the Holy Quran: **“Allah abrogates whatever He Wills and Keeps confirmed whatever He Wills; and With Him is the Preserved Book!”** (Ra'ad: 39.)

In addition to the fact that the Solidity of the Commands, in accordance with its realization, has different values, some of the conditions of its realization are present, and some are incomplete, and it is possible that at the Night of Ordainment some of the values of Decrees will be Predestined and some others will be delayed to another time. (Certain Narratives, however, are not compatible with this latter aspect!)

(Almizan: V. 40, P. 325.)

Chapter Seven

Treasury of Things, Their Predestination and Descent

Concept of God's Treasuries of Things, Their Descent and Creation

« وَ إِن مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ! » (حجر / ٢١)

**"And there is nothing but with Us are the Treasuries of it, but We only
Descend it in a Determined Measure!"**

(Holy Quran, Hijr 21.)

What is the meaning of the Treasuries of a person? How are there with God treasuries of a human being? What makes the problem easy is that the Almighty God considers the "Thing," which is the subject of the above Verse, descended from His Own Domain, and the Descent has a meaning that requires a higher and lower sense, high and low, such as the heaven and the earth, but when we see with our conscience that human beings, for example, have not been displaced from a lofty position to the earth, we understand that the purpose of Descent is not the ordinary falling, which requires a lofty and lower place, and the purpose of which is the Creation of the man, but the Creation that is associated with the attribute that for the sake of it, the word of "Descent" is true for it, such as:

"...And He has Descended for you eight mates of the cattle...!"

(Zumar:6.)

"...And We Descended the Iron...!"

(Hadid:25.)

Ordainment: The Known Size and Limit of Things While Descent and Creation

« وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَ مَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ! » (حجر / ٢١)

"And there is nothing but with Us are the Treasuries of it, but We only Descend it in a Determined Measure!"

(Holy Quran, Hijr. 21.)

After we have understood the meaning of the Descent to a certain extent, we see that in the following Phrase **"...But We only Descend it in a Determined Measure,"** the Descent that had to mean the Creation, linked it with Ordainment, but a necessary link, that it is not possible to separate it in any way, because restricted it with: **"Only... in a Determined Measure!"** This shows that the man's emergence in existence is together with the same known size and limits that he has, so the existence of man is limited; how could he be unlimited while the God Almighty has Said: **"...God indeed encompasses all things!"** (Fussilat: 54.) And if the existence of man is not limited, he could not be encompassed by God, because when a thing had no limit, it is impossible to be encompassed.

This Ordainment is what, with which every Creature becomes distinguished from others. For example, John, which is himself an object, is distinct from Harry and others, and he has a reality that separated him from other human beings, as well as it makes a distinction between him and a horse, a cow, and the earth and the sky, so that we can say John is not Harry and no other mankind, and also he is not a horse and cow, and the earth and sky. If there was not such a determination and distinction, the differences between things would vanish, and everything would be the same.

This was about the existence of John, but his powers, effects, and actions are also limited. His seeing is not absolute, he cannot see everything, every place at every time and by every of his organs, but this can be done in

particular case, time, place, and things, with the special organ and under specific conditions. If John's seeing was absolute, he should see all the particular views, and thus the special seeing of others becomes his seeing too. Like this statement, is true in all the features of Existence and its dependencies. (Attention, please!)

(Almizan: V. 23, P. 211.)

Ordainment: Each Creature's Distinct Quality And Condition of Creation

« وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَ مَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ! » (حجر / ٢١)

**"And there is nothing but with Us are the Treasuries of it, but We only
Descend it in a Determined Measure!"**

(Holy Quran, Hijr. 21.)

It is clear from the foregoing discussion that Ordainment is an Existential Property and the Creation Quality of every Creature, as is explained in the Verses:

**"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.)**

And:

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

Because the first Verse considers the Guidance as leading to the Purpose of Existence, and relates to the Creation, Settlement, and Predestination of everything, and in the second Verse, relates it to the Granting of Special Creation to everything, and as it is clear from the context of the two Verses, it requires the Ordainment of anything to mean the Characteristic of the Creation of everything, that is inseparable from it.

(Almizan: V. 23, P. 212.)

Distinct Ordainment of Creature Before its Creation and Descent

« وَ إِن مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَ مَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ! » (حجر / ٢١)

"And there is nothing but with Us are the Treasuries of it, but We only Descend it in a Determined Measure!"

(Holy Quran, Hijr. 21.)

When we understood the meaning of the Descent and Ordainment, we, now, should clarify the meaning of the rest of the Verse, that is, the God Almighty describes the Ordainment with the Determined Measure, and Says:

"...We only Descend it in a Determined Measure!"

The above condition, with the help of the context of the Verse, gives this meaning that: The Ordainment of each creature is known to the God Almighty, as well as when it is descended, and when its Descent and Existence is complete. So, each Creature, before its existence, is known and determined on its Ordainment. The meaning of the Verse: **"...And everything with Him has its due Proportion and Measure!"** (Ra'ad: 8,) also implies the same sense. That clearly means everything is known to God and is present to Him by its amount and size, therefore, the Phrase **"...With Him has its due Proportion and Measure,"** in this Verse means the same meaning that is in the Phrase: **"...With Us are the Treasuries of it, but We only Descend it in a Determined Measure!"** in the captioned Verse, and like it elsewhere, as He States: **"...God has Decreed for everything its Ordainment!"** (Talaq: 3,) that is to say, God had set for everything an Ordainment, never violated, and with which it becomes distinctive, and gets out from ambiguity and obscurity. In short, the Ordainment of everything precedes the Thing itself, from viewpoint of Knowledge and Providence, although in relation to the Existence it is simultaneous and connective with it.

(Almizan: V. 23, P. 212.)

Treasury of Things with God, Its Number and Limit

« وَ إِن مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَ مَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ! » (حجر / ٢١)

"And there is nothing but with Us are the Treasuries of it, but We only Descend it in a Determined Measure!"

(Holy Quran, Hijr. 21.)

The God Almighty has proved in the Phrase: **"...With Us are the Treasuries of it, but We only Descend it in a ...,"** that everything before its descent into this world, it has treasuries with God, and He considered the Ordainment after the treasuries and coincidence of Descent. The result of this statement is that everything before the Descent is not limited to a certain extent or Ordained to a specific Ordainment, but at the same time it is again the same object. The God Almighty, at definition of these Treasuries, had put them together and mentioned that this Ordainment is combined with everything, and the Treasuries are not only a few numbers. This is apparently contradictory, because the number is the property of all things that is limited, and the assumption is that the Treasuries are above the limit and Ordainment, it should not be numerous, but in the above Verse it has been considered as a total sum and Said: **"Treasuries,"** so the Treasuries themselves are limited and distinct, because if they were not distinct and limited, they would not be more than one.

This is where we see that although the above-mentioned Treasuries are numerous, but some are above and superior to the others, so it is correct to say that they are numerous, yet not limited, and there is no contradiction between them, because when we say that they are not limited, the intention is that they are not limited to the limit of the lower Treasury, so by this fact all the Treasuries of God are unlimited to the limit that the given object will assume to itself in this world.

(Almizan: V. 23, P. 213.)

The Gradual and Staged Descent of Things

« وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَ مَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ! » (حجر / ٢١)

"And there is nothing but with Us are the Treasuries of it, but We only Descend it in a Determined Measure!"

(Holy Quran, Hijr. 21.)

It is unlikely that the term "Descent" in the Phrase **"...We only Descend it in a... ,"** which refers to a kind of Graduality implies that the Descent of the supposed object is stage-by-stage, and in each stage that it revealed found a new Ordainment and Limit, which has not already had it, until it reached the final stage, which is our world, and became limited and Ordained from all sides, as the God Almighty mentioned it in the Verse: **"Has there been for man a period of time when he was not anything worthy of mention?"** (Insan:1.) There was a stage in which the man was a human being, but nothing worth to mention!

(Almizan: V. 23, P. 213.)

Where are the Treasuries of Allah?

« وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَ مَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ! » (حجر / ٢١)

"And there is nothing but with Us are the Treasuries of it, but We only Descend it in a Determined Measure!"

(Holy Quran, Hijr. 21.)

Another point is that all God's Treasuries are beyond our Visible Universe, because God Almighty has described them being in His Presence, like the description made in the following Verse: **"... Whatever is with you will be exhausted, and whatever is with Allah will last...!"** (Nahl: 96,) which explains that whatever is with God is Constant, Eternal, and Unchangeable, so whatever are the Treasuries of God are fixed and do not change, they are not subject to deterioration. We know that the objects in this tangible material world are changeable and mortal, they do not survive and have not

stability, we, therefore, realize that the Treasuries of Allah are above and beyond this Visible Universe.

(Almizan v. 23, p. 214.)

Hidden Treasuries and Knowledge to Hidden

« وَ عِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ... ! » (٥٩ / انعام)

"And with Him are the keys of the unseen treasures none knows them but He...!"

(Holy Quran, An'am: 59.)

The Keys means The Treasuries. It is also likely to mean the Key, of course, both of these meanings are the same, but since it is not mentioned in other Verses related to this position, it is unlikely that the meaning of the Keys of Unseen is the same Treasuries of Unseen, including in the following Verses:

"Do they possess the Treasuries of your Lord?" (Tur:37.)

And:

"Say, I do not say to you that I possess the Treasuries of Allah...!" (An'am:50.)

And:

"And there is not a thing but with Us are the Treasuries of it...!" (Hijr:21.)

And:

"...Yet to Allah belong the Treasuries of the heavens and the earth...!" (Munafiqoon:7.)

And:

"Do they possess the Treasuries of your Lord...?" (Sad:9.)

In anyway, the Phrase: **"And with Him are the keys of the unseen Treasuries..."** signifies that the Knowledge to Unseen belongs exclusively to Allah, because there is no one besides God aware of the Unseen Treasuries, or nobody is aware of the Keys of Unseen, then the Verse, in any sense,

indicates that neither anyone has the access to His Treasuries except He, nor can open their doors and possess them.

Although the first part of the Verse informs of the monopoly of the Knowledge to Unseen to the Almighty Allah, however, the next part of the Verse is not limited to the expression of the Knowledge to Unseen but informs of the inclusion of God's Knowledge on everything, both the Unseen and the Seen, because it states: The God Almighty knows anything green or dry! In addition, the first part of the Verse does not mention the whole Unseen, but it only states the Unseen which are hidden in the closed Treasuries behind the veils of ambiguity. As He Said in the Verse: **"And there is nothing but with Us are the Treasuries of it, but We only Descend it in a Determined Measure!"** (Hijr: 21.)

This Verse refers also to the existence of such Unseen because it considers the Unseen Treasuries as affairs that the tangible measures that measure everything do not surround it, and the ordinary measurements is not able to limit them. These kinds of Unseen are, undoubtedly, hidden because they are endless and out of limit and extent, unless they descend from that Universe of Unseen to the world of Seen, therein everything is limited and ordained. In short, until they are not transmitted to their limited existence; according to the text of the above Verse, they have a kind of substantiation with the God Almighty, at the same time our knowledge which understands only the limited and ordained objects, is incapable to comprehend them.

(Almizan: V. 13, P. 196.)

Access of Human Science to Unseen

« وَ عِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ... ! » (٥٩ / انعام)

**"And with Him are the keys of the unseen treasures
none knows them but He...!"**

(Holy Quran, An'am: 59.)

The things that are in this universe and in the limit of time were constant before God, and in the Hidden Treasuries they have had a kind of vague solidarity and non-ordained proof, although we cannot surround to the quality of their Substances. There may also be some other things in that world, hidden and preserved, not pertaining to time, therefore, it should be said that the Hidden Treasuries of God consist of two kinds of Unseen: The first kind is the Unseen which returned to the Seen, and the second kind is those which are out of the scope of Seen, that we call them the absolute Unseen. Of course, those Unseen which has been reached to the scope of Seen, existence, limitation, and Ordainment, in reality, and despite of their assuming the limit, size, and Ordainment, they will eventually return again to the absolute Unseen. If we call them the Seen, is for the sake of their limit, size, and Ordainment, maintaining the access of our knowledge to them, otherwise they will be Unseen.

(Almizan: V. 13, P. 198.)

The Unseen Relativity

« وَ عِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ... ! » (انعام / ٥٩)

**"And with Him are the keys of the Unseen Treasuries
None knows them but He...!"**

(Holy Quran, An'am 59.)

It is necessary to call the Creatures of the Universe the Relative Unseen when they do not belong to our knowledge. Because this kind of Relativity is relative descriptive, which varies according to the differences of Relatives, for example, the creature which is in our house is tangible to us, is unseen to the one who is outside the house, but is not unseen for us, as well as the lights and colors are visible for our sight but are not for our sense of hearing, and the sound is Unseen for our sight but is Seen for our sense of hearing. What is the Seen for the senses of one who has these two senses, but is Unseen in relation to the person who is deaf and blind. On this

account, the Unseen mentioned in the following Verse by the Allah Almighty is of the same kind of the relative Unseen:

**"And with Allah are the keys of The Unseen,
No one knows them but Allah; and
Allah alone knows whatever is in the land and in the sea; And nor does a
leaf fall of a tree but He knows It,
Nor a grain in the darkness of the deepest parts of the Ground, nor
anything wet or dry but it is recorded In the Expository Book of Truth!"
(An'am:59.)**

Because all that is mentioned in the Verse are the limited and Ordained affairs that the belonging of knowledge to them is not impossible.

(Almizan: V. 13, P. 198.)

Return of Heavens and Earth To the Hidden Treasuries

« يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ! » (١٠٤ / انبياء)

**"That will be the Day when We will roll up the
Heavens like a roll of written paper and
We will turn it back to the state
We first created it...!"
(Holy Quran, An'biya:104.)**

It is understood that the (Scroll,) which is a long written paper, when it is rolled the writings in it will also be rolled, that is, the words or meanings which themselves have some kind of realization and substance, and are written in the Scroll in the form of the lines and images, are also rolled, and when it is rolled there would remain nothing to appear any more, as well is the sky when it is rolled with the Divine Power, as Said in the Verse: **"...And the heavens will be rolled up in the Hand of His Power...!"** (Zumar: 67.) Then everything will disappear, as a result, there is nothing left of it, neither a substance nor an effect, but the fact is that nothing is hidden from the God Who is aware of the Hidden, although it is hidden from the others, as the

writings of the Scroll, which is not hidden for the scroll, though it is hidden from others. So, the rolling of the Heavens, in this account, means returning it to the Unseen Treasuries, after which they had Descended and Ordained from those Treasuries.

(Almizan: V. 28, P. 183.)

Chapter Eight

Manifest Book and Hidden Treasures

Hidden Treasures and the Contents of the Manifest Book

« وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ! » (٥٩ / انعام)

**"...Nor anything wet or dry but it is recorded
In the Manifest Book!"**
(Holy Quran, An'am: 59.)

This Verse implies that these affairs are in the Manifest Book, so it is a question of whether these matters are in the book both from their Hidden Aspect and the Visible Aspect, or is it only for the sake of their being hidden? In other words, does the Manifest Book represent the same Genetic Universe that contains the mass of the mentioned things, or that the Manifest Book is another thing in which all Creatures are written in a special way and included in it in a particular way? So that they are Unseen to the perceptions of the thinkers of this universe, and are out of the scientific domain of each scientist? It turns out that if the meaning of the Manifest Book is this, its contents will be the same as the Absolute Unseen.

Again, in other words: are the creatures that are in this universe and the captioned Verse discussed generally about them like lines that are in the book or that it is like external material that a chronicler inscribed the meaning of it in the form of words in his book, and those meanings

correspond to the terms of the words with the outside? Does the location of objects in the Manifest book indicate this meaning or the former one?

It turns out from the following Verse: **"No disaster befalls on the earth and on you as a nation but has been inscribed before in the Preserved Book, and We Bring it into existence...!"**(Hadid:22,) that the relation of the Manifest Book to the External Events is the relation of the lines of the action-plan to the act itself. The following Verses, and some others also, imply the same meaning:

"...He is the Knower of the unseen, not even an atom's Weight or less than that or greater can be hidden from Him, be it in the heavens or the earth. All are in a Manifest Book!"(Saba:3.)

And:

**"And Pharaoh said:
So, what about those Generations who passed away?"**

"Moses said:

**"Knowledge of that is with my Lord and it is recorded in a Book;
my Lord neither Makes error nor does He Forget!"**

(Taha:51 - 52.)

(Almizan: V. 13, P. 199.)

Manifest Book, The Primary Plans of Universe System

« وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ! » (٥٩ / انعام)

**"...Nor anything wet or dry but it is recorded
In the Manifest Book!"**

(Holy Quran, An'am: 59.)

Whatever the Manifest Book is, it has, a kind of contradiction with the external creatures. It is a book that precedes the external creatures and remains after their annihilation. It is just like the lines of the plan, which include the specification of the action, it existed before the action, and will also remain after it. Another evidence that the meaning of the Manifest Book

is the first meaning, is that we see evidently that the creatures and events of the world under the general laws of movement are in change and development, while the Verses of the Quran indicate that what is in the Manifest Book cannot be altered, such as Verse: **"Allah effaces and confirms whatever He wishes and with Him is the Source and Origin of Book!"** (Ra'ad:39,) and the Verse: **"It is taken from the Preserved Tablet!"** (Boroj:22,) and **"...And with Us is a preserving Book!"** (Qaf: 4.)

As you see, the above Verses indicate that this Book, while includes all the specification of events and the characteristics of individuals and the changes they have, but the Book itself accepts no change!

(Almizan: V. 13, P. 200.)

Definition of Manifest Book and Its Differences with Hidden Treasuries

« وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ! » (انعام / ٥٩)

"...Nor anything wet or dry but it is recorded

In the Manifest Book!"

(Holy Quran, An'am: 59.)

From the foregoing topics it turns out that the Manifest Book is in a way different from the Treasuries of Unseen and from God's Treasuries of Things that are with Him, because the God Almighty has described those Treasuries as having no size and no limit, when things become limited that they come out from that Treasuries and are descended to this world of eyesight. God has described the Manifest Book that is included the most precise limits of creatures and events. So, the Manifest Book differs from the Treasuries of Unseen regarding this aspect. The Manifest Book is what the God Almighty has created it to save the other creatures and to preserve them after their exit from the Treasuries and before reaching the universe of existence, as well as after their expiration of existence in this world. The proof of this meaning is that wherever the Allah Almighty has in some

instances had a mention of this Book in Quran, wants to refer to the Surround of His Knowledge to the matter of creatures and ongoing events of the world, whether those creatures and events are evident to us, or those who are Unseen to us, but in case of the Absolute Unseen, which no one knows it, and God has described this Unseen is located in the Treasuries with God, there is no one except Himself to comprehend it. But some of the Verses indicate or, at least, imply that others may also find knowledge to this Book, but the Surround to the Unseen Treasuries is exclusive to God, as Said in the Verse: **"In the Preserved Tablet! And that no one should touch it but The Pure ones!"** (Vaqia:78-79.)

(Almizan: V. 13, P. 200.)

Placement of Creatures in Hidden Treasuries And Preserve in Manifest Book

« وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ! » (٥٩ / انعام)

**"...Nor anything wet or dry but it is recorded
In the Manifest Book!"**

(Holy Quran, An'am: 59.)

The Unseen Treasuries and the Manifest Book have no difference from each other in respect of their including the creatures, such is that there is no creature that for which is a Treasury with God those avails from there. More well as there is no creature but the Manifest Book counts and saves it before its creation, while its creation, and after its creation, except that the Manifest Book in value is lower than the Unseen Treasuries. Considering above this fact becomes clear for any knowledgeable thinker that the Manifest Book, while being a book, at the same time, it is not a book made of the papers and or plates, because if the material sheets to be so large and whatever is supposed, it does not have the capacity to write even its own creation history, let alone the history of creation and eternity of another being, and let alone that the creation and eternal history of all beings to be recorded in it.

(Almizan: V. 13, P. 201.)

Manifest Book, Actual Stage of Things And their External Realization

« وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ ! » (٥٩ / انعام)

"...Nor anything wet or dry but it is recorded
In the Manifest Book!"
(Holy Quran, An'am: 59.)

Two points were made clear from the previous statements:

First is that the term "Keys of Unseen" is the same as the Treasuries of God, which includes the Unseen of all creatures, those who have come into existence at this universe, and those who did not. In short, the meaning of this Verse, is the same as the provisions of the Verse: **"And there is nothing [on the earth] but with Us are the Treasuries thereof, but We only Descend it in a Determined Measure!"** (Hijr. 21.)

Second, the relation of the Manifest Book to the creatures is the relation of an action plan to the action, and that every creature in this book has a certain size and measure, except that this book itself existed before any being and during its existence and will exist after it has been destroyed. It is a creature that contains the Knowledge of the God Almighty of things, the same Knowledge that there is no way to forget or lose an account.

Therefore, it can be guessed that the meaning of the Manifest Book is the real order of things and their external realization that accepts no change; indeed, the creatures do not change if they are in the realm of this universe, otherwise before Descending to this universe, occurring the change on them is not impossible, therefore it was said that: "Nothing changes from the state that it has been occurred!"

In short, this is a book that has computed all the creatures that has been occurred in the Universe of Creation, and numerated what has been, what is, and what will be, without omitting even any minor creature!

(Almizan: V. 13, P. 202.)

Mother of Book, And the Modifiable Books

« يَمْحُو اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ! » (٣٩ / رعد)

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

(Holy Quran, Ra'ad: 39.)

Of course, other than the Manifest Book, there are also other Tablets and Books which they are changeable and transformable; they also accept the fading and proving. The captioned Verse points to the existence of such books, because the issue of fading and proving in the above Verse has coincided with the Mother of Book, and this clearly indicates that the fading and proving also occurs in a book.

(Almizan: V. 13, P. 202.)

The Preserved Tablet or The Expository Book of Guidance, The Register of Imperative Decrees

« إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَ نَكْتُبُ مَا قَدَّمُوا وَ آثَارَهُمْ
وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ! » (١٢ / يس)

**"Indeed, We are the One Who gives life to the dead and
We make a record of what they have sent Ahead of them regarding
their deeds, and of what they have left Behind, of the trace of their
deeds, and of all things We have taken account in
The Expository Book of Guidance!"**

(Holy Quran: Yaseen. 12.)

The Holy Quran informed us about a book that all Creatures and their traces have been written and recorded in it, which is the Preserved Tablet, and also informed us about another book which is specific for the Nations, in which the deed of every nation is being recorded. Quran also informed us

about the other book, which is specific for the Human Individuals, counting their deeds.

About the first book, the Holy Quran says:

" ... Nor anything fresh or withered but it is in a manifest Book!"

(An'am: 59.)

About the second book, says:

" ... Each Nation will be called to its Book of Deeds! "

(Jathiya: 28.)

And about the third book, says:

"We have clung the Book of Man's Deeds to his neck; and on the Day of Resurrection We shall bring forth for him a Book which he will find wide open!"

(Isra: 13.)

The appearance of the Verse itself leads us to understand that they are not a single book, the "Book of Deeds" is not the same as the "Expository Book of Guidance," because it showed the difference between them, and specified one for the Individuals, the other for all Creatures and called as "Everything," also explained one to be recorded but the other one to be counted.

The "Expository Book of Guidance" is the "Preserved Tablet," a tablet immune from changes, and consists of all the Details that God Almighty had issued their Decrees in the Creatures; consequently, it consists of the statistics of "Everything." This book has been called with different names in the Word of God Almighty, once as: "Preserved Tablet," again as: "Mother of Book," also as: "Manifest Book," finally as: "Expository Book of Guidance." In each of these four names, there is a special intention, maybe the intention of naming the "Expository Book of Guidance" is that it contains the "Definite Decrees of God," the Decrees that the creatures obey and follow them, and the "Book of Deeds," as we noted it in the interpretation of the Surah "Jathiya," is transcription from that book, as stated in Verse:

"And this is Our Book which speaks against you according to Justice; Indeed, We used to record what you used to do!"

(Holy Quran: Jathiya. 29.)

(Almizan V. 33, P. 106.)

Destinies and Events Recorded in the Book

« ما أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ! » (حديد / ٢٢)

"Whatever befalls on the earth and on you as a Nation but has been inscribed before in the Preserved Book, and We Bring it into existence...!"

(Holy Quran, Jathiya: 29.)

The word "Befall" means an incident that afflicts man or anything, it includes both the good befall or bad, but its use in bad happenings is more common, therefore, whenever the word "Befall" is used the befalling a disaster comes to mind. In the captioned Verse the same meaning is true. The meaning of the Befall to humans from the earth or from its part, is the famine, pest of fruits, destructive earthquakes, and the like, but the meaning of "Befall" to the human body that afflicts it, is the diseases, injury, breaking bones, death, murder, and the like.

The meaning of "The Book" is a Plate in which everything is written that they have been, and are, and will be, up to the end of Universe and until the Resurrection.

"This is to remind you that you should not feel sad over what you have lost, and you should not feel joyous over what you have been given...!" (Hadid: 23.)

This statement reflects the reason for the preceding Verse. In the previous Verse, two things were mentioned, one was the news that God gave about the writing of Events before their occurrence, and the second was about the Events itself, but this Verse represents the announcement of God, not the Events itself. It means that we announce you that Events have been written before they happen. We inform to remind you that you should not feel sad over what you have lost, and you should not feel joyous over what you have been given, because, if Man becomes certain that what has been

lost, it should be lost, it is not possible to hold it back; and also what has been granted to Man, it is not possible to restrain the granting. All are what God has entrusted to Man; therefore, Man would not be grieved at the time of remise or loss, nor would he be much happy while receiving a blessing or a fortune.

(Almizan V. 37, P. 348.)

Mother of Book, and Changes in Judgment, Decree, Fade and Proof

«يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ !» (٣٩ / رعد)

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

(Holy Quran, Ra'ad: 39.)

The Phrase: **"Allah effaces and confirms whatever He Wishes..."** on the one hand, in the above Surah, is linked to the Phrase: **"...For every period of time there is a Book of Law decreed..."** and on the other hand is connected to the Phrase: **"...With Him is the Mother Book,"** thus naturally it appears that the meaning of it is fading the Book and proving it, on certain times, therefore the Book which God has proved at one time, if He wants to fade it at a later time and proves another Book, as a result, the Glorious God will constantly prove a book and eliminate another one.

Therefore, if we consider the Writings of the Book as Signs, Miracles, Indicators of God's Names and Attributes, and consider that the existence of a thing is a God's Sign, in this case it is correct to say that Allah Almighty is always, endlessly, and on each moment engaged in fading a Sign and proving another Sign.

So when He Stated: **"Allah effaces and confirms whatever He Wishes..."** it means that for every period there is a special Book, thus the books will be different in different times, and since the God Almighty fades a Book whenever He wishes and will prove another book, so the difference

in the books is, of course, due to the difference in the Divine Possession on any period, not that it is from their own area to have a book forever, which cannot be changed in any way, but He is the God Almighty that changes it, fades a book and proves the other one, as He Said: "...With Him is the **Mother Book!**" This means that the source and principle of the Book is with God, because the word "**Mother**" means the essence of everything that originates from it and returns back to it.

In short, the purpose of the Verse is that the God Almighty has at any time and for any period a Book, Judgment, and Decree, whatever He Wants He fades and proves from each of these writings, that is, He changes whatever of Decrees He judged for a period of time and proves another Decree instead. But, in the meantime, there is always and for all times a Decree, Permanent and without any Fade and Proof. This unchangeable Decree is an Essence, which all other Decrees originate from it, and the fade and prove in those Decrees are also according to the necessity of that Decree. Therefore, from the above Verse several facts can be obtained:

First: The Decree of Fade and Proof is a Universal Decree, includes all events that are limited to the time and appointed term, in other words, all the creatures that are in the heavens and the earth, and between them, will undergo it.

Second: The Almighty God has in everything the Fixed Decree and Ordainment, with no change.

Third: There are two kinds of Decrees: One Changeable and the other one Unchangeable.

(Almizan V. 22, P. 294.)

Inclusion of The Preserved Tablet

« وَ إِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا
كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ! » (اسراء / ٥٨)

"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.)

The meaning of the above Verse is that the destruction of the towns and severe punishment of their populations has already been written in the Book, namely, that is a Definite and Pre-Piloted Decree. It turns out that the meaning of the Book is the Preserved Tablet, for which the Holy Quran has attributed all Pre-Written Events.

Some have imagined that the Book is made of the same paper and physical material, in short, it is a book like the other books that is placed in a corner of the universe, in which the names and characteristics of all beings have been written to disclose each one having which events individually, and what will go on with them in the general and running system!

They are unaware of the fact that if the Preserved Tablet was such a book, it would not have the capacity to include the names of each of its own components, which were composed of them, and to express the attributes of those components, let alone other creatures of God, which no one except Him can count and encompass to the details of their qualities, situations, related events, all the connections, and relations that they have with one another.

Some have argued that the nature of this book is from the nature of the Alphabet's 28 letters, of which all the universe and books are composed and, in fact, they thought that the Preserved Book is a book that only has the forms of events potentially or briefly, while the Verses that describe this book are explicit or close to explicit that this Book contains the Things itself, the events of the past and present and the future itself, as actual not potential, as full detailed not briefly, and as a definite and obligatory Decree not possible. If the Preserved Tablet had the nature of Alphabets, then a sheet of paper with 28 letters written in it would also be the Preserved Tablet, because these letters include all the names whatever they were, they are, and they will be in the future.

Therefore, the truth is that the Manifest Book or Preserved Tablet is the same context and substance of the creatures with the events that they adopt, and this adoption is definite and obligatory from this point that each of which is related to its Cause, and the emergence of the Effect after the existence of the Cause is obligatory and non-transgressive, not because it is a material being, indeed, the matter and power are possible in their essence. If this meaning, namely, the issue of Cause and Effect is called in Quran as the Manifest Book, or the Preserved Tablet was for this purpose that to comprehend the meaning of the Truth with the help of an Example!

(Almizan V. 25, P. 227.)

Preserving Book and Preserved Tablet

« قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ ! » (ق / ٣٦)

"We do know how much the earth decreases from their Bodies; and also with Us is a Preserving Book which has recorded their deeds!"

(Holy Quran, Qaf: 36.)

Another meaning of the above Verse is that With Us there is a Book that the Book itself is Preserved and the Events do not change or distort it, and that Book is the Preserved Tablet, that all that was and is, and that it will be until the Day of Resurrection, is preserved in this Book.

What the people believe that it is the Book of Deeds is not correct, because God introduced this Book as one which preserves what the each reduces from the people, therefore what the earth reduces from the people has nothing to do with the Deeds of people that the Book of Deeds preserves it. In this Verse, the answer that the Almighty God gives to the unbelievers and deniers of resurrection is that they imagined that after their dying and disintegrating their body particles in the earth, and after their body components becoming inseparable in the soil, and they become so indistinct to us that we can no longer collect those components, and return them again, but this fantasy is false, because we know who was dead and the parts of his

body, already in the form of meat or blood or bone, and now what form has taken for itself, and in what part of the earth is underlain, and where? We know all of them, and with Us is a Preserving Book, in which everything is recorded, and it is the Preserved Tablet.

(Almizan V. 36, P. 222.)

Divine Knowledge and the Manifest Book

« عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَ لَا فِي الْأَرْضِ
وَ لَا أَصْغَرَ مِنْ ذَلِكَ وَ لَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ! » (سبأ / ٣)

"...Not an atom's weight escapes your Lord in the earth or in the sky, nor is there anything smaller than that nor bigger, but it is in a Manifest Book!"

(Holy Quran, Saba:3.)

This Verse follows the Verse that Said: Allah has Knowledge of what is falling on the earth and coming out of the earth, and what falls from the heaven and goes up to heaven. This seems to be a remark of God's Knowledge on anyone who moves and what does he do, because the main reason for the denial of the disbelievers is that they thought that the bodies of the dead will all be mixed up and the faces will change. The soil that was a human yesterday is clay today, and a brick tomorrow and may be other things later, however, how can the same human beings be given the same characteristics again? Therefore, in order to resolve this illusion, in the aforementioned Verse God Stated that there is no place for the improbability, because the God Almighty has knowledge to the Unseen and even the smallest creature is not far from His Knowledge, even the gravity of a particle in space and in all the heavens and the earth is not hidden from His Knowledge, and yet what is the problem for Him, which does not confuse an individual's existential particles with another?

The above Clause generalizes the Knowledge of God to all beings, so that nobody thinks that He only knows the creatures like particle but does not know the smallest or larger than it. The point mentioned in this Verse is that the objects, whatever they are, have a Proof in God's Manifest Book,

which will never undergo to change or transformation, and human beings or any other creatures, even if their worldly body parts disintegrate, and their effects disappear, yet their Destroying has a Proof and Existence in the Manifest Book.?

(Almizan V.32, P. 250.)

Book of Deeds **And the Preserved Tablet**

« هذا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ! » (٢٩ / جاثيه)

**"This is Our book, which speaks truly against you.
Indeed, We used to record what you used to do!"**

(Holy Quran, Jathiya:29.)

Transcription of a book means to copy and paste the sight of a book to other book, in a way that the first sight remains untouched, but a similar sight be created in the other substance, such as the lines of a seal in multiple waxes, the requirement of this case in the Verse: "**... Indeed, We used to record what you used to do,**" is to consider our Deeds as the original version of which copies are taken, in other word, take our Deeds originally as a book from which the quotations are being quoted.

The requirement of what we said the Deeds themselves have to be a book of which the copies are made, is that the meaning of the Phrase:

"**... What you used to do!**" would be the external Deeds of People but through the Preserved Tablet, (since each event, which the human deeds are also one of that events, has already been written in the Preserved Tablet, before it happens,) As a result, the Transcript of the Deeds should include copying the deeds from the Preserved Tablet along with their preparations, events, and all the factors involved in, and therefore, the Book of Deeds, while is a book of deeds, it is also a part of the Preserved Tablet, because from there it has been copied.

Considering this fact, what we say that Angels write our deeds means that the Angels collate and reconcile what they hold with themselves from the Preserved Tablet, with the deeds of people.

(Almizan v. 35, p. 291.)

Nations and the Book of Nations

« وَ مَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَ لَهَا كِتَابٌ مَعْلُومٌ
مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَ مَا يَسْتَأْخِرُونَ! » (٤ و ٥ / حجر)

**"And We never destroyed a township but according to
what had been Ordained For them!
No nation can hasten on the Determined Term,
and nor can they delay it!"
(Holy Quran, Hijr: 4-5.)**

The above Verses confirm the foregoing Verse, where Said: "Leave them to eat and enjoy and to be diverted by longings. Soon they will know!" It means that: O. Messenger, leave them, they will not believe in Islam in this life of the world, only when they demand it that they will reach their own ends, which it is not at the discretion of anyone, but - for every Nation there is a certain Book with God, in which their Determined Term is written, they cannot even pull it forward for an hour, and not backward!

These two Verses signify that, as there is a Book, and a Determined Term and Destiny for each individual of human being, the same is for all different human Nations that they have also a Book, which these two Verses point out that Book of Nations.

(Almizan V. 23, P. 144.)

QURAN, and the Preserved Tablet

« حم! وَ الْكِتَابِ الْمُبِينِ! إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ!
وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ! » (١ تا ٤ / زخرف)

**"Ha, Mim!
By the Manifest Book!
We have made it an Arabic Quran
So that you may apply reason!
And indeed, it is with Us in the Mother Book
And it is surely Sublime and brimful of Wisdom!"**
(Holy Quran, Zukhruf: 1-4.)

The Holy Quran, before it came to the Arabic language, existed at a certain stage of the covertness, in which the human intellect did not have access to it, whereas the work of reason is to perceive every intellectual and subjective problem, even though the problem needs the ultimate degree of accuracy and delicacy.

As a result, from this Verse can be understood: the Book, in respect of its homeland and reality, is above the realm of the human intellect, and the Almighty God has lowered it from its home and made it understandable to humanity and brought in Arabic dress; in the hope that the human intellect will find familiarity and close acquaintance with it and understands its facts.

**"And indeed, it is with Us in the Mother Book
And it is surely Sublime and brimful of Wisdom!"**

This Verse emphasizes and clarifies what the previous verse stated, which is that the Holy Quran, in its original homeland, is above the intellect of reason, and the meaning of "The Mother Book," is "The Preserved Tablet," as mentioned in the Verse:

**"For sure this Quran is a Glorious Book of Religion!
It is taken from the Preserved Tablet
[i.e., the Book of Allah's Recorded Knowledge!]"**
(Burooj: 21-22.)

If the name of the Preserved Tablet is called the Mother Book, is for the reason that the Preserved Tablet is the Root of all the Heavenly Scriptures, and every Heavenly Scripture has been transcribed from that Tablet. The meaning of the Verse is that the Holy Quran, while it was with Us in the

Mother Book - and it will be forever - it is surely Sublime and brimful of Wisdom!

While the Quran was in the Mother Book was so sublime and exalted in status than the intellects were able to understand it, and the meaning of what God Said: **"Brimful of Wisdom!"** is that the Quran in the Mother Book is consolidated and is not like the Descended Quran in details and partitions, divided into Surah, Verse, and Words. This meaning is also understood from the following Verse:

"This is a Book [Quran] which its Words of Revelation are Decisive and have been expounded by Allah, The Absolute Aware Sovereign."

(Hud:1.)

The two traits, namely, "Sublime and Brimful of Wisdom," have made the Book transcending and beyond the human intelligence, as the human intellect can only understand things that were at the beginning of the concepts and words, combined with a preliminary authenticated qualification, that each one refers to another, such as the Verses and sentences of Quran, but that which is beyond the concepts and words and cannot be divided into parts and chapters, the reason has no way of understanding it.

Therefore, the meaning of the Verse is that the Book with God is in a Preserved Tablet and has a high level and the solid and consolidated Commands, for the sake of that sublime rank and that solid and consolidated Commands is why the human intellect does not have access to it; and God has made it desirable and understandable by Human Intellect, namely, descended it in Arabic and the Readable (Quran,) to make it understandable to the people.

(Almizan V. 35, P. 134.)

Quran and Mother Book or the Hidden Book

« هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ ! » (٧/آل عمران)

**"It is He who has sent down to you the Book.
Parts of it are definitive verses,
which is the Mother of the Book...!"**
(Holy Quran, Al-Imran: 7.)

Assigning the Holy Verses of Quran to their external reality superior to them, is in full accordance with the following Verse: **"...By the Manifest Book! We have made it an Arabic Quran so that you may apply reason! And indeed, it is with Us in the Mother Book! And it is surely Sublime and brimful of Wisdom!"** (Zukhruf: 2-4.)

The Descended Quran before its revelation in present form, namely its being divided Verse by Verse, it was with God most sublime, consolidated, and sturdy, so that the human intellect has failed to comprehend it, but Allah Almighty favored His servants and rendered that high-profile book in Arabic dress, in order that the people understand and think on it, for as long as it is kept in the "Mother Book," people have no way for reasoning on it. The Mother Book which mentioned in this Verse is the one mentioned in the Verse: **"Allah effaces and confirms whatever He wishes and with Him is the Mother Book!"** (Ra'ad 39,) and the Verse: **"Rather it is a Glorious Quran! In a Preserved Tablet!"** (Burooj: 21-22,) and it is presented as a fixed Command and Preserved Tablet.

As well as the Allah Almighty has stated the subject of the Verse in the following Verse: **"This is a Book [Quran] which its Words of Revelation are Decisive and have been expounded by Allah, the Absolute Aware Sovereign!"** (Hud:1,) for the fact that the precepts and the tenets of the Verses means their being sturdy and consolidated and the detailing is an issue which has afflicted it and made it chapter by chapter and Verse by Verse, then revealed to the Holy Prophet of God. Also, the Holy Verse: **"And We divided this Quran into parts so that you may recite it to the people at intervals and with necessary pauses. And We have sent down its Words of Revelation by stages!"** (Isra:106,) is also relates to Quran's second stage and wants to emphasize the second level, that is, a reference to the fact that the Quran was not initially separated from each other, and then later it was expanded in detail and has been revealed to the Holy Prophet of Allah.

It is worth to emphasize that the purpose of Book's being unseparated at the preliminary stage and its separation and detailing at secondary stage, is not that, at the beginning all its Surahs and Verses were systematically arranged in terms of a regular Book, then at the time of descending to the Holy Prophet of Allah, it became separated in small parts and pieces.

The meaning of the Quran in the Phrase: **"And We divided this Quran into parts So that you may recite it to the people at intervals and with necessary pauses...!"** (Isra:106,) is not the regular Quran with arranged Surahs and Verses, but it has another meaning, that is, the original stage and the original well-documented of this regular Quran.

In short, it is understood from the said Verses that: Beyond these Verses, namely the regular Quran which we use currently for our study and reasoning, there is another matter which its relation to these Verses is the relation of the soul to the body, or the illustrated Truth to its model, and that Truth is what in the literature of Quran has been mentioned as **"The Book of Wisdom,"** and it is the same High Truthfulness of the Teachings of the Holy Quran and its other subjects:

This Great Truth is not a series of words, not a type of meanings and concepts signifying the words, but that "Fact" is the same term: **"Paraphrase"** that is referred to in the Holy Verses, because the qualities and characteristics that we interpreted for the term "Paraphrase" in those Verses are completely true and conform to this great Truth. On this basis, the truth of meaning of the term "Paraphrase" was clarified, and it also became clear that what is the reason for not reaching the common people's understanding to it, and lack of their ability to touch and conceive it, also the secret of the Fact became clear that why:

"None shall touch it save the Purified Ones!"

Considering the previous introductions, we can say that: The God Almighty has announced us clearly and with no doubt in the Verse:

**"That this is indeed the most honorable Quran!
Taken from the Hidden Book!
And that no one should touch it but the pure ones!"**

(Vaqia:78-79.)

That the purified ones of His servants can comprehend the Honorable Quran which is in the: "Hidden and Preserved Book." That Holy Quran, which is preserved in "The Hidden and Unchangeable Book," will not accept any change while is located therein, even from the possession of minds, namely, it is protected even from inferring and issuing of the people's comprehension, and does not accept even so, because these possessions are also the changes that cannot inter to the surrounding of the Preserved Book, and this also is clear that the meaning of the: "**...Touch of the Purified Ones,**" is achieving to its comprehension and knowledge; it is also clear that the "Hidden Book" mentioned in the above Verse is the same "Mother Book," which is in the Verse: "**Allah effaces and confirms whatever He wishes and with Him is the Mother Book!**" (Ra'ad:39,) and in the Verse:

**"Ha, Mim!
By the Manifest Book!
We have made it an Arabic Quran
So that you may apply reason!
And indeed, it is with Us in the Mother Book
And it is surely Sublime and brimful of Wisdom!"**
(Holy Quran, Zukhruf: 1-4.)

(Almizan V. 5, P. 99.)

Which Books Have Been Introduced in Quran?

«أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ...!» (٨٩ / انعام)

**"Those are the ones whom We Gave the Book and the Divine
Knowledge and the Prophethood...!"**
(Holy Quran, An'am: 89.)

In the Holy Quran, the Term: "Book" has been used for the Revelation to the Prophets, and especially the Revelation that incorporates the Shari'a, as well as, the same term is used to the Heavenly Truth which records the running events and incidents, as are in the Verses:

"This is a Blessed Book [Holy Quran] which We have sent down...!"
(Sad: 29.)

"No disaster ever happens on Earth or to yourselves unless it is contained in a Book even before We brought it into existence...!"
(Hadid: 22.)

"We cling the Book of man's Deeds to his neck...!" (Isra: 13.)

These three Verses are an example of the three Terms used in the Quran in respect of the Books:

1 - There are Books that contain the Legislation of Religions and were revealed to the Prophets of God.

2 - There are books that record the actions of the people from good or bad. These kinds of Verses are divided into several types: In some of the Verses the Book, which is mentioned in, is a Book devoted to the individual of the human population. Some of other Verses refer to the Book which Records the Deeds of the Nations. Some other Verses are about the Books that concern all the people commonly. This type of Book mentioned in the Quran is divided into two groups of Good and Evil people and is called the Book of the Debauchees and the Book of the Pious.

3 - There are other books that record the details of the system of the Universe and the events occurred in it. It comes from some of the Verses that these books are also somewhat different: One of which is a Book in which the written material does not change in any way. Of course, this kind of book is also likely to come of two kinds: One a universal book that preserves all creatures and running events; and the other special Book that is specific to each individual being and includes events of each of them. Another one is the book in which the "Fade and Proof," is possible.

These were the list of meanings used in the Holy Verses of Quran about the Books.

(Almizan V. 14, P. 74.)

PART TWO

DESTINY

Chapter One

The Divine Will

and

Divine Providence

Definition of the Divine Will and Providence

« ... إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ ! » (هود / ٣٤)

"... When Allah's Will is to leave you in your astray...!"

(Holy Quran, Hud: 34.)

The "Will" and "Providence" is almost synonymous to each other. The God's Will and Providence is that He creates a cause to be necessarily the cause for creation of a creature, so the meaning of something being subject of the God's Will is that He has completed all the causes to bring that thing into Existence, then, that creature will certainly come to existence. What is directly subject of God's Will is the Causality itself, namely, the System of Causation, which is involved, is by itself, the subject of God's Will, as it is commonly said: **"God created all things by Providence and created the Providence by itself!"**

(Almizan V. 20, P. 40.)

Divine Will and Decree At Creation

« إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ! » (يس / ٨٢)

**"His Command, when He intends anything, is only
to Say to it: Be! So, it is!"**
(Holy Quran, Yaseen: 82.)

The God Almighty, at creation of a thing, when He Wills to create it, does not require any other cause rather than His Exalted Essence, not that the cause creates it directly, or does it help God to create it, or remove a barrier from the path of Allah. The Holy Quran has its interpretation of this fact in different ways: In the above Verse the Quran Says: **"Indeed, His Command,"** and in Surah "Hashr" Says: **"Indeed, Our Saying,"** and in Surah Baqara interoperates it to **"Decree"** and Says: **"When a Command Decreed!"** He wants to Say that the status of the God Almighty when He Wills to create a creature is such a position.

The Commandment, Decree and Will in God is the same thing, because the Will is of the attributes of the Act and is outside the Essence of God, and is abstracted from the Position of His Act, which means that every existing thing that we suppose compared with the Glorious God, is such that, it has no choice but to come to existence. Then the meaning of the Phrase: **"When He intends anything,"** is that when something belongs the Will of God, the Status of God is to Say it "Exist!" And it comes to "Existence!" (Of course, there is no Word exchanged between God with an audience that has an ear, because if it was, it does not need to be created anymore!) Therefore, the Word in the Verse discussed is symbolic and wants to say: Granting the existence by the God Almighty to everything that become to existence, has nothing to do with others except the God Almighty, since the Essence of God if Wills to Grant Existence of something, it exists immediately, with no violence.

(Almizan V. 33, P. 183.)

Primacy of God's Will Over His Command

« إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ! » (٤٠ / نحل)

"It is Our Saying to a thing if We Want it,

To Say to it: "Be!" And it "Is!"

(Holy Quran, Nahl: 40.)

The Creation of the God Almighty, namely, what He Grants from the Existence to the Things - which is in other way the same existence of existing things - is the same as His Command, His Saying, and His Word, which the Quran has interpreted it in different terms in different ways, but it turns out from the appearance of interpretations of the Holy Quran that the Word of God is the same of His Saying, considering its characteristics and identification.

Thus, it becomes clear the Will and Decree of God is the same issue and due to its credibility has primacy to Saying and Command. So, the Almighty God at first Wills something to create, then issues its Decree, thereafter, Commands to it and Says: "Be!" And it "Exists!"

(Almizan V. 24, P. 107.)

Divine Providence and its Progress in life Affairs

« وَ لَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ ! » (٢٣ و ٢٤ / كهف)

"And do not say of anything that I will do this tomorrow! without adding: If Allah wishes."

(Holy Quran, Kahf: 23-24.)

The Holy Quran, in its Divine Teaching, considers all the things that are in the Universe of Existence, of their essences and the effects and acts of the essences are in the possession of Allah alone, He can possess in His possessions at any kind and impose any Command, and there is no one to cancel His Commandment. Nobody possesses anything other than God, except that God has commissioned and empowered him, even after so He is still the Possessor of those possessions.

Therefore, all the things that are in the universe have Acts and Effects, and we call them the Cause, Factor, and the Agent of that Acts and Effects,

none of them are independent in their own cause, and none are in their Act and Effect self-reliant of God, and does not act in any way unless God wants, since He made him able to every action and effect, at the same time God does not deprive Himself from Power, so that the agent can use any Will contrary to the Will of God.

In other words, any cause of the causes of the Universe of Existence is not a Cause by itself, and its Causality is not due to its essence, but the God Almighty enabled him to his Act and Effect, so wherever we see that he shows an act and effect of himself, we understand that God has not Willed against it.

In other words, it can be said that the Almighty God has made it easy to reach the Effect, and in the meantime, we can say that the cause gives its effect by the Permission of God, because the return of all these interpretations is to one. God's Permission is the same Ordainment of God; the Permission of God is the same removal of the obstacles by God. There are many Verses indicate that every act from every agent is brought to God's Permission, including:

"Whatever palm trees you cut down or left standing on their roots, it was by Allah's will...!" (Hashr:5.) And:

"No disaster falls upon a people but by Allah's Command...!"

(Taghabun: 11.) And:

"And the good land yields its vegetation abundantly by the Will of its Lord...!"

(Aa'raf: 58.) And:

"And it is not possible for any Disbelieving person to believe except by Allah's Will...!" (Yunus:100.) And:

" We did not send any Messenger, but to be obeyed by Allah's Leave...!" (Nissa: 64.)

So, the man, who has knowledge to the Position of his Lord, and who has submitted himself to his Creator, should never suppose himself an independent cause in any affair, and any work, self-sufficient of his God, and should understand that if he possesses any action and is capable to it, the same has commissioned to him and powered to act only by the Almighty God, then he should believe in that: **"... All Power belongs to Allah...!"** (Baqara:165.) Naturally, whenever he decides to do something, his endeavor has to be with his Trust in God, as He States: **"...When you resolve a**

matter, then put your Trust in Allah Alone...," (Ale-Imran: 159,) and whenever he promises someone or informs of what is to be done in the future; he should suspend it to the permission of God, or lack of Divine Providence against it; he should promise stating that I will do it if God's Providence is not different. This very meaning, namely, denying his independent from God, is the meaning that comes from the Holy Verse.

All of this is used to mean that the purpose of the above Verse is not that you do not relate your works to yourself. It certainly does not mean so, because we see that in many cases God attributed the works of His Prophet and others to themselves and instructs them clearly to say to the disbelievers that: We do our works, and you also do your own works: **"...We are responsible for our Deeds and you for your deeds...!"** (Shura:15.) Therefore, the Holy Quran does not deny the principle of attributing actions to their doers, and what it denies is that one for himself, or for someone or something else claims independence in action and need for God's Providence and His Permission. That is the point of the exceptional statement of **"If Allah Wishes,"** that it tries to proffer it.

The meaning of "If God Wills," is making one's action dependent on God's Providence: **"...Recall your Lord if you forget...!"** (Kahf: 24,) that is, whenever, upon neglect of the Position of your Lord, you forgot to add the above exceptional Phrase to your statements, as soon as it came to you, you remember your Lord again, whenever it is, then submit to Him your possession and power, understanding that everything is of Him, and attribute all your actions subject to His Permission and Providence!

The purpose is to mention the God Almighty with His Special Status, however, whether it is by word, by recollection in heart. The word to be, either the Phrase: **"If God Wills,"** or asking forgiveness. It does not matter whether to be mentioned at beginning of his speech, or before ending it, upon neglect, or to repeat his speech to mention it, or even if he failed to remember before the end of his speech, he mentions the same in his heart, whether the distance is too far or too near, and says: **"If Allah Wills!"**

Divine Providence in Creation of Good and Evil, Benefit and Loss

« وَ إِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَ إِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ! » (يونس / ١٠٧)

**" And if God afflicts you with hardship,
no one besides Him can save you.**

**If God grants you a favor,
no one can prevent you from receiving His favors.**

God bestows His favors upon whichever of His servants He wants...!"

(Holy Quran, Yunus: 107.)

- You, in place of God, do not appeal to things that are not able to grant you a benefit or harm you, while that if God brings you a loss or misfortune no one can remove it other than Him, and if He intends to do good to you, no one other than Him can return it.

Therefore, it is only Allah, who is Dominant and gives His servants good fortune with His Providence and Will, in the meantime, Allah is Forgiving and Merciful. He forgives the sins of His servants and offers them mercy; since that Allah is attributed to these Qualities and others are in want of these traits, then it is necessary to dedicate the worship and invitation to God:

"Tell them:

**Who will help you against God, if He intends to harm you, who will
prevent Him from benefiting you...?" (Fat'h: 11.)**

God is the Creator, the Commander, the Owner, and the Deviser of everything, as there is no Lord other than He, then there is no benefit or loss except with His Will and Providence; there is no one who owns anything on behalf of God, so that to be able to prevent harm or bring benefit if God wants to cause harm or prevent benefit, or to keep God's blessing if he objects it.

Although it is a legitimate thing to appeal to the Causes not to deny them, and rather God has ordered to apply to the external Causes, but this is when it does not oppose an important affair, whenever there happens an important matter like the management of living affairs, such as the defense of religion or state, one should ignore that Causes and defend, even it brings possible sufferings, unless it presents a definite and certain danger, and proves that the defense and striving is not effective, therefore, in such a case the defense should be terminated.

(Almizan V. 19, P. 215 & V.36, P. 127.)

Interference of Divine Providence in Changing Human Sensual Talents

« إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ! » (٥٣ / يوسف)

" Yet I do not see myself secure from Guilt, since the Passionate self of Human being is surely inclined to evil, Except when Allah my Lord Bestows His Mercy upon man's soul!"

(Holy Quran, Yusuf: 53.)

"...The human soul is certainly inciting to evil..." The human Soul is, naturally, invites man to his passions, which are the very sins and evils of many types, so it is from the ignorance to acquit the human soul from its inclination to lusts and evils, therefore, if a man disobeys the orders and invites of the soul to the ugliness and evil, God's mercy helped him to deter and give up the evils and succeeded him in the righteous deeds.

And from here it turns out that the Phrase: "**Except when Allah my Lord Bestows His Mercy upon man's soul,**" has two benefits: One is that it restricts the absoluteness of the Phrase: "**...Since the passionate-self of Human being is surely inclined to evil,**" and understands us that doing good deeds (as we already said is a Divine Grace,) is also a quality of the soul, and it is not such that the human being will compulsorily performs them by order of God.

Secondly, it points out that the avoidance of human from infidelity (as in Joseph's story,) was a Mercy from his Lord. Then reasoned the Bless of God to **"...My Lord is certainly All-Forgiving and All-Merciful,"** and added God's Forgiveness to His Mercifulness, because the Forgiveness conceals the imperfections and faults that are necessary for the human nature, and the Mercy reveals the goodness and fine traits of man.

Indeed, the Forgiveness of Almighty God, as well as eliminating the sins and effects of sins, it also eliminates the defects and effects of defects, as the Holy Quran has Said:

"...But If one is forced by necessity without willful disobedience or intention of transgressing the due limits, there is no sin on him.

Truly, Allah is The Merciful Forgiving!"

(Baqara:173.)

(Almizan V.22, P. 29.)

Fulfillment of Divine Providence Contrary to Natural Flow of Causes

« وَ كَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ
وَ لَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ! » (٥٦ / يوسف)

**"Thus, We did establish Yusuf in the land with authority,
to govern therein as he pleased.**

**We bestow of Our Grace upon whom We Will and
We Do not spare the reward of the good doers!"**

(Holly Quran, Yusuf: 56.)

The word **"Thus"** refers to a story that the Holy Quran cited about the life of Prophet Joseph from his childhood until his positioning as the Chancellor of Egypt, included his imprisonment, which, despite the will of Potiphar's Wife to humiliate Joseph, Allah made the same as his dignity and glory; like his other affairs of life: His father respected him, but his brothers envied him and threw him in a well, sold him to a travelling Caravan so that to change his respect to humiliation, but the Glorious God made the same

trick of them a means of dwelling him at a royal palace! The Egyptian women, especially the Potiphar's wife clashed with him to make love affairs to fall him to sump of debauchery and immorality, but God made this plot a means to prove his infallibility and purity, and finally made the prison - which was the means of humiliation - a channel for his magnitude and glory!

The Holy Quran refers to the same story of Joseph's imprisonment and his deprivation of freedom and free association with the people, and Says: **"Thus, We did establish Yusuf in the land with authority to govern therein as he pleased...!"** God States that We removed such hardship of prison which deprived him of free will, and as a result, he possessed an absolute providence and will, which would have allowed him to dwell in each land or country to choose the house. Therefore, this Verse is in the context of the Verse:

"Thus, We established Joseph in the land and that We might teach him the interpretation of events and dreams. Allah has full Command of His Affairs...!" (Yusuf: 21,)

God had previously Stated same while the arrival of Joseph in the Potiphar's Royal Palace.

Now, it becomes clear that the Phrase: **"We Bestow of Our Grace upon whom We Will..."**, in the captioned Verse has the same intention which is in the Verse: **"...Allah has full Command of His Affairs...!"** (Yusuf: 21,) it turns out that the purpose was to mention the fact that if the Glorious Allah Wants to bestow His Mercy on someone, nobody can have any power to protest it, and there is no supposed barrier to prevent the fulfillment of His Will and Providence!

If one could be able to invalidate God's Providence, certainly he did it against Joseph, because in the case of Joseph, all the causes, each of which was enough to devastate him, though all were united against him, but they could not cripple him; since in spite of the flow of all the causes, the God Almighty respected and magnified him, so indeed: **"The Command belongs to none but Allah!"** (Yusuf: 40 & 67.)

What God Said: "**We do not spare the reward of the good-doers!**" points to the fact that the Blessing the Almighty God Bestowed to Joseph in lieu of his obedience was a Finest Promise that Allah gave to Joseph, and the same Finest Promise He Bestows to all Good Doers, to show them that He does not lose their Rewards.

(Almizan V.22, P. 35.)

Divine Providence on Not Preventing the Wars

« وَ لَوْ شَاءَ اللَّهُ مَا أَفْتَنَّاوَا وَ لَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ! » (٢٥٣ / بقره)

"...And had Allah wished, they would not have fought one another; but Allah does whatever He desires!"

(Holly Quran, Baqara: 253.)

If God wanted to prevent the differences between the people in the rise of war He prevented it, but Allah would do whatever He pleased. God has determined not to prevent the Causes to Effect in a world with the Rule of Causes; therefore, God would not have any impact on the Causes, and leaves the difference among the people to push them to war. If, in anyway, they do not want to shed bloods, they should stop it by solving the differences among themselves.

All the Prophets of God came to the people with clear Signs and clear Expressions of Truth, so that there remained no ambiguity, and the Path of Guidance was clarified with the most complete expressions. The necessity for explicitness and uncovering the Right by enlightenment of the Path of Guidance was that, from that time on, the people would take the path of unity and affection in the religion of God and avoid any other controversy and war. But what should be done? There was another factor in this way, which neutralized the Cause of the sending the Prophets to establish the unity and peace, and it was a Sense of Monopolism in the people, which caused them to oppose one another and finally divorce into oppression and at the end, divided them into two groups of believers and disbelievers, subsequently created other divisions in other affairs of their life and prosperity. If God wanted, He could have prevented the Effect of the dispute, so that, although there would be differences in them, their end

would not bring about war and crush, but God did not want such a thing, and left this Cause, like any other Causes, to give its Effect in accordance with His tradition on all things, the same tradition that God Himself has created in the universe of creation; God would do whatever He Wills.

(Almizan V.4, P. 205.)

Chapter Two

Destiny and

Inclusion of Divine Predestination

Destiny, the Portion of Life, And Ordained Livelihood

« أُولَٰئِكَ يَنَالُهُمْ نَصِيْبُهُمْ مِّنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رُسُلُنَا...! » (٢٧ / اعراف)

**" ... They will enjoy their appointed portion from
Worldly life as decreed in the Book until, Our Emissaries come to them
and take their Souls...!"**

(Holy Quran, A'araf: 37.)

The meaning of the "**Book**" mentioned in the above Verse, is the Divine Decree issued and the Destiny ascertained on man's Life, Food, Health, Wealth, Property, Children, and his other portions of livelihood, since it is bounded to the coming of Emissaries, and means the man's time for death. It is, of course, evident that by death, the Material Life, with all its belongings, will come to an end.

Having Portion of the Book, refers to the portion that everyone has from the Destiny, and while the Phrase "**...They will enjoy their appointed portion...**," indicates man's gains of portions, but it is apparent that the man achieves that portions, not the portions to man, this is because to indicate that the portion of each person will necessarily reach to him, and what is not destined to him will not be reached to him.

(Almizan V.15, P. 156.)

Divine Predestination in Interactive Effects of Creatures

« وَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَ لَا نَفْعًا
وَ لَا يَمْلِكُونَ مَوْتًا وَ لَا حَيَاةً وَ لَا نَشُورًا! » (٣ / فرقان)

**"...They do not possess any Power over
Their loss or benefit
And they have no control over
Death nor life nor Resurrection!"**
(Holy Quran, Furqan: 3.)

The above Verse and other Verses indicate that God is the Owner of all things and there is no Owner other than Him and that everything are His slaves, and they have no other status except being the owned slaves. Therefore, as the creatures receive their existence from God at the beginning of their creation, they continue to receive it from God during their lifetime, they will survive until God grants their existence, but as soon as this Grace of God disconnected, and their existence is vanished, their name and state disappears from the tablet of life.

All components of the universe are connected and related to each other so that the movement of a creature in its course of existence achieves the other creature to its perfection and to the expected outcome of its creation. The connection of creatures is like a chain that when the first loop moves towards the effect and Goal, the last cycle of the chain also moves toward its prosperity and its Purpose.

For example, human beings use the system which is also in the animals and plants, the plants benefit from the system that is running in the land and the atmosphere of the environment, the earthly creatures need the running system in the heavens and the heavenly creatures from the current system of beings in the Earth, so all the creatures have a connected system that drives each kind to its particular happiness. This is where a vivid conscience and a good nature will inevitably confess that: A system to such extent and

accuracy could not be availed except by the Predestination of a God, The-Almighty, All-Knowing, and by the Devising of a God, The-Wise, and All-Aware!

The man has, as well, to confess that: This Predestination and Devising cannot be supposed except its Creator to mold the identity or the essence of every being into a framework in which the expected act and effect appears, and to play the defined role in every stage of its life in the course determined to him, and to stop in the destination appointed for him, and to go through all these steps among the chain of Causes, in Presence of the Commander of Decree, in line with the Driver of the Ordainment!

(Almizan V.14, P. 146.)

Divine Predestination and Causality of Causes

« وَ مَا أَغْنَى عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ ! » (٦٧ / يوسف)

"...Though I cannot avail you anything against Allah. Sovereignty belongs only to Allah...!"

(Holy Quran, Yusuf: 67.)

At that time, the sons of Jacob (AS) were equipped and ready to travel, set out to farewell to him, he realized by inspiration that this unity of the sons would disappear too soon with this interesting situation, and the number of them decreases; when he felt such a sense, he instructed them do never pretend to be in a union and ordered them to enter the dispersed gates, and not to enter all in one gate, so they might avoid the misfortune of disunion or decrease in the number.

Then, referring to the certainty in meaning of his own words, since it has a sense of independence, namely, the entering from the several gates is an independent cause to repel the misfortune; therefore, he corrected it in the way: **"I cannot avail you anything against Allah!"** Then he reasoned the same meaning to the fact that **"The Sovereignty belongs only to Allah!"** That is, with this recommendation, I cannot retain the need that you have to

the help of God, and I do not say that such recommendation is an independent cause to protect you from disaster, and resorting to it will lead to your health and wellbeing, since this kind of causes does not make anyone needless from God, and without His Will and Decree they have no effect and efficacy, therefore, there is absolutely no Decree except for the God Almighty, and these External Causes would not give their Effect without the Command and Decree of God!

As a result, Jacob (AS) followed his speech and added that: "**...In God I have put my trust; and in Him let all the trusting put their trust!**" (Yusuf:67,) which means that while I gave you instructions to resort to such cause to repel the evil that I fear about you, but at the same time I trust in God, because either in this cause or in other causes that I adopt in my affairs, and same is the path that every perfect intelligent should consider.

Since, the man, who is sane and free from misleading, he feels that he cannot independently manage his own affairs and not the ordinary causes at his disposal can independently take him to his destination, but in all his affairs he must trust to a Trustee Who Manages his affairs in a best way, that Trustee is the Dominant God nothing is dominant to Him. He is the Prevailing God that nothing could overcome Him, whatever He Pleases is done, and what Decree He rules no one else has the right to overrule that decision!

So, this Verse clarified a few points:

First is that the meaning of trust on the others is to trust to a person other than himself on a matter which relates to both the Trustee and the client.

Secondly, the ordinary Causes, because they are not independent in their Effects, and are not needless in their Essences to others, therefore, one, who has to resort to them in his life affairs, at the same time, he should resort to the Causes above them, so that the Supreme Cause to give the power of Causality to those external causes to able them to bring about their powers. If such a trust was made, he has behaved in accordance with the correct method and path of development, but if he ignores these ordinary causes which, the God Almighty has created the system of universe based on them

and follows the goals of his life without resorting to the ordinary causes; such a resort is based on the ignorance and distraction.

The **Third** is that the Cause which one should rely on Him, (and, in short, the Cause that all the causes resort to Him in their causality) is the Glorious God Only, who has no partner. He is the Lord, there is no God but He, He is the Creator and Nurturer of everything. This point is used from the restriction which is in the following Phrase: "**...And in Allah let all the trusting put their trust,**" that refers to it.

If God had made the plan of Jacob ineffective and made His Decree effective, was realizing the desire hidden in the heart of Jacob, therefore God made ineffective the cause that he thought will preserve his sons, but eventually it had nothing to help them, and more ever led to their disunion and decrease in number, but God Almighty put the same cause as a means for Jacob to visit his Joseph.

(Almizan V.22, P. 62.)

Predestination of Fixed Amount and Limit of Things with God

« لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ
إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ! » (١١ / رعد)

**"Present with him and behind him are retainers,
They guard him by God's Command.
God is not to change what is in a people until
They change what is within themselves...!"**
(Holy Quran, Ra'ad: 11.)

For all things with God there is a limit, fixed, immutable, and nonviolent; therefore, they never can be discarded from his knowledge. The captioned Verse discusses this brief in detail about the human, which each human being has guards to protect him from front and behind, who are in

charge of them, to preserve them and all their belongings from the danger of destruction and change, and they will not be destroyed or changed except by other Command of God.

There is nothing of a human being such as his life, body, qualities, attitudes, actions, and the effect of his actions, but an Angel is in charge of preserving him by God's Command. His situation all the time is the same in his course towards his Lord, until when he changes his own situation, then God also changes His situation against him. **This fact that God is the Protector, and He has Angels in duty to preserve His servants, is a Quranic Fact.**

Apart from the above Fact that is the Command of God, there is another Command of God which is watchful on the people that when they change their situation, and God has Commanded about it, this Command will come into operation while the people change their situation, and this is when God also changes his blessings by means of this Command.

The Command of God on the text of things and on their components, in any situation, is prevailing and dominant; everything in its stability or in its change is submissive to His Command and is humble against His Majesty. The fact that the Command of God although has many aspects and they are different from each other; one is the protector and preserver, the other is in duty to change the Blessings, but at the same time, they have a Single System that does not change.

One of the Definite Decrees and Running Traditions of God is that there is always a prerequisite between the beneficence, piety, and thanking God, with the descent of blessings, increase of the outer and inner bounties, the descent of it from the region of God. Those peoples who proffered the beneficence, piety, and thank, God has preserved their blessings and increased it day by day until the time that people have changed their situation:

**"And if the people of the towns had believed
And tried to be pious, We Would have opened upon them Gates of
Blessings from the heaven and the earth;
But they belied Our Signs and Miracles and**

We seized them for what They used to do!"

(A'araf: 96.)

"If you be thankful, I will increase My Favor to you!" (Ibrahim: 7.)

"Is there any reward for goodness other than goodness?"

(Rahman: 60.)

(Almizan V.22, P. 200.)

Predestination of Human Protection Agents

« لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ
إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ! » (١١ / رعد)

"Present with him and behind him are retainers,

They guard him by God's Command.

God is not to change what is in a people until

They change what is within themselves...!"

(Holy Quran, Ra'ad: 11.)

We should imagine the Human being so that he is walking in the way, and a group of bodyguards patrolling around him. By chance, the Almighty Allah has also announced us of such a way: **" O, man! Verily, you who toil and strive in the Path of your Lord, surely you are going to meet Him!"** (Inshiqaq: 6,) and also in the meaning of this Verse, there are other Verses which indicate the return of man to his Lord, such as: **"...And to Allah you all shall be returned!"** (Yunus: 56,) and: **"...To Him will you be restored!"** (Ankabut: 21.) Therefore, for a person who returns to his Lord, according to this evidence, there are followers who guard him from behind and from front.

It is also known from the custom of the Quran that the Human being is not the only physical figure or this tangible body, but he is a being composed of the body and the soul, and his main advantages are all related to his soul, it is his soul who has the Will and Consciousness, for their sake man is enjoined good and forbade evil, thus the reward and punishment, the ease and disease, happiness and misery will be availed, the unpleasant and

pleasant actions will appear, and to soul the faith and disbelief is assigned. Although the Soul does not work without the Body, the body has an instrumental role that the soul uses to achieve its purposes. Therefore, the meaning of the Phrase: **"...From behind and from front,"** develops to include both the material and physical affairs, as well as the spiritual affairs, So all the bodily materials surrounded on human body during his lifetime, some of them are in front of him, and some are behind him, as well as all the sensual stages that the man paces in the path towards his Lord, and all the spiritual positions adopts such as nearness, farness, prosperity, wickedness, righteousness, rewards and the punishments, which the man saves for himself, are all either behind the man, or in front of him.

These Protectors, of which Allah has informed us, they have interventions and possessions in the above affairs relating to human beings, and this man, as God has described to us, possesses nothing of benefit and loss, life, death, and resurrection, has no power to retain himself nor the effects of himself, whether they are present or are not present, but this is the Almighty God, Who Preserves him and his effects, present and not present. At the same time that God attributes all these for Himself and Says: **"Allah is watchful over them!"** (Shura: 6,) and **"And your Lord is The Protector of the whole existence!"**(Saba:21.) Meanwhile, He has proved the means in protecting man, and Said:

"Verily, over you are appointed guard Angels to protect you!"

(Infitar: 10.)

Therefore, if the Almighty God does not preserve the present and not-present Effects of humans through these means, which named them sometimes "The Preservers," and sometimes "The Protectors," certainly the man faces with destruction and demolition from both directions of front and behind. The Fact is that as the preserving the man is by a Command of God, his corruption and destruction also is by the Command of God! Because the Property of Existence is of God Almighty, no one except Him is the Deviser and Possessor of it! **This is a Truth that the Teaching of Holy Quran leads us towards it.** There are many Verses in this meaning in the Holy Quran.

(Almizan V.22, P. 195.)

Predestination of Transforming Agents

« لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ
إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ! » (١١ / رعد)

**"Present with him and behind him are retainers,
They guard him by God's Command.
God is not to change what is in a people until
They change what is within themselves...!"**

(Holy Quran, Ra'ad: 11.)

The God Almighty had appointed over the man the Guard Angels to protect him from the Command of God by the Command of God and keep him from being destroyed or transformed from the situation that he has. This is for the reason that the Tradition of God is that He does not change the situation of a Nation unless they themselves change their mental state, for example, if they were grateful, would turn into ingratitude, or if they were obedient, they would turn into rebellion, or if they believed, they would become unbelievers; it is the exact time that God would turn His Blessing into Misery, His Guidance into misguidance, and Prosperity into calamity; and so on...!

The brief of the Phrase: **"...God is not to change what is in a people until..., "** is that God has issued such a Decree, and made His Decree absolute that the Blessings and Gifts given to human beings are related to the sensual states of them, that if those states is running in accordance with their own nature and essence, always that Blessings and Gifts will be continued. For example, if a Nation because of their Nature's Stability believe in God and did the Righteous Deeds, following their Faith and Deeds the Blessings of the World and the Hereafter, will be Descended to them, as He Said:

**"And if the people of the towns had believed and tried to be pious,
We would have opened upon them Gates of Blessings from the heaven**

and the earth...!" (A'araf: 96.) And as long as that situation lasts in their hearts, this situation will endure with God, and whenever they have changed themselves, Allah will also change His State of conduct with them and turn their state of Blessing into the state of calamity.

It may be possible to use the generality which is in the Verse, and include the state of calamity in this explanation and said that: There is among all the human states a kind of prerequisite with the external conditions, whether on the good or on the side of evil, then if people have faith, obedience, and gratitude the Allah Almighty would Descend them all His apparent and hidden Blessings, and as soon as the people changed their situation to disobedience, debauchery, and infidelity, God would turn their Blessing into calamity, and also if they were in a state of affliction and calamity as soon as they change their state and return to obedience and gratitude, again, their calamity would turn into a state of Blessing, and so on.

Yet, the appearance of the Verse: **"...And if God wanted to harm a people, then there is no turning Him back...!" (Ra'ad:11)** is not conducive to this generalization, especially the sequence is a clear proof that the meaning of: **"...To harm a people, "** is the previous Blessing of a people, not both the Blessings and calamity, since the Phrase describes the term for change, and that, in describing its meaning Says: to change their state to punishment and misery, it is understood that the purpose of their previous situation is their Blessing and Happiness. (Be careful!)

In addition to the fact that God Says: **"And whatever misfortune befalls on you People, it is the result of your own deeds, but Allah forgives a great part of them!"(Shura: 30.)** God forgives many of the sins and eliminates their effects. This is the reason for which there is no prerequisite between the acts of man and the external evil traces, contrary to the goodness that there is the prerequisite between it and its good effects. As it is in the captioned Verse:**"...God is not to change what is in a people until they change what is within themselves...!"** As Allah Says He does not eliminate the Good Effects of the Good Deeds!

(Almizan: V.22, P. 197.)

Inclusion of Transforming Agents

« لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ
إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ! » (١١ / رعد)

**"Present with him and behind him are retainers,
They guard him by God's Command.
God is not to change what is in a people until
They change what is within themselves...!"**

(Holy Quran, Ra'ad: 11.)

It is already explained - in the above titles - about the relationship between the prevalence of good deeds in a people and the durability of blessings among them, but whether it is true also when the corruption is prevalent in a society or among some of them, the torment and punishment will be descended to them or not, the Holy Verse is silent on such a prerequisite. The least we understand from it is that when the God Almighty changes His own policy and sends punishment that people have changed their behavior. But we cannot use the Holy Verse to clarify that if people change their behavior, the God Almighty will certainly change His policy and sends them punishment without delay? That is the reason why God changed the context of the Verse and Said: **"...And if God wanted to harm a people, then there is no turning Him back...!"** (Ra'ad:11,) Although, if God does not want to change the context of the Verse, He should Say: "...Until the people change their behavior, then God will descend them torment so that no one can prevent it!" The following Verse also confirms this meaning: **"And whatever misfortune befalls on you People, it is the result of your own deeds, but Allah forgives a great part of them!"**(Shura: 30,) which clearly shows that God's punishment on the change of a group will not spread on all the people, and God will Forgive people in those changes.

But whether the case of a person is exactly like the case of a nation and the population? Whether the good and evil of his actions affect his life in the afterlife, in this world, and in his material and spiritual affairs? It comes out from the Divine Word that there is a relationship between the good deeds of one person and between his salvations in the hereafter and in his spiritual blessings, however, if changed, the said blessings also will change. About his material and physical blessings there are no Verses to show the same relationship.

The wisdom of all of these is also clear, since the said prerequisite and relationship is the necessity of the accordance and harmony that exists in the components of the Universe and pushes everyone towards its ultimate goal and end of the course. Indeed, God has destined an end and purpose for the kinds of every type and equipped them with the means to achieve the desired ends for the sake of which they have been created. God has developed such a coherence and unity among the components of this system that all have become a single entity, with no conflict among the components. The necessity of their existence is that each of these kinds reach their ultimate goal at their best, secured, blessed, and gifted position. It seems that none of the kinds divert from the prerequisites of their essential nature, except humankind!

If the mankind, like the other kinds, does not deviate from the necessity of his original nature, the universe will flourish according to its bliss and blessing, but if deviated and corruption becomes common among them, the balance among the components of the universe will be disrupted. This state causes the blessings to get away from the human and disrupt his living system; finally, as a result, the corruption has been spread throughout the world in the sea and the land on the account of men's wrong deeds. Allah has let it be so in order that the whole society tastes the consequences of giving in corruption and wrongdoing and that they may repent and amend themselves by turning to the Truth.

It is evident that this situation is related to the kind of man, not the person, therefore we already explained that the prerequisite is between the common kind and the public blessings, not between individuals, because it

is possible that some individuals cannot reach the target, but the kind itself achieves its target, which is a must!

If, because of the diversion of one person and two, the kind becomes deprived from its bliss and does not reach the ultimate goal, it will require the creation to be a playing for fun, but God Said: **"We did not create the heavens and the earth and what is between them just as a cause of amusement for Us!"** (An'biya: 16.)

(Almizan: V.22, P. 202.)

Genetic and Legislative Mediators, Inclusion of Changes and Transformations

«... وَ لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ...!» (٤٨ / بقره)

"...And no Intercession shall be accepted...!"

(Holy Quran, Baqara: 48.)

The Glorious God in the issue of Causality can be considered from two points: First in terms of Genetical Cause, second in terms of the Legislative Cause. From the Genetical aspect the Glorious God is the First Originator of all the Causes and Effects, the Cause of all the Causes eventually leads to Him, so He is the Absolute Owner of the Creation and Creatures. And all the Causes are the affairs Intermediate between He and other than He, and are the means of distributing His Mercy, the Mercy which does not end, and the Blessing, which is unlimited to His Creation and Creatures, therefore from the point of Genetic the Causality of God has nothing to deny.

In the second view, the God Almighty, at the same time He is so Lofty and Exalted, He has expanded His Favor on us, and brought Himself closer to us and established for us a Religion, and in that religion He Legislated the Laws of Permits and Forbids and other Rules; He Defined the punishments in the hereafter as the consequences for the disobedient; He sent us the Messengers to give us good news and warnings, they propagated the

Religion of God in the best possible way, thus the Proof was completed for the Human:

**"And the Word of your Lord has been accomplished Truly and Justly,
there is none who can change His Words
and He is the Hearing, the Knowing!"**

(An'am:115.)

Now, what is the meaning of the Intercession, which one of those two aspects corresponds to? Its conformity to the first aspect, namely, the Genetical point, and the fact that the Existential Causes act on the intercession is obvious, because each cause is an intermediary between the Higher Cause and its Effect, and altogether they use the Eminent Attributes of Allah, His Mercy, Creating, Reviving, Providing, and the like, to bestow to the needy the Blessing and Grace of God:

**"...To Allah Belongs whatever is in the heavens and on the earth.
Who dares to intercede in Allah's Presence without His Leave...?"**

(Baqara: 255.)

**"...God is your Lord who has created the heavens and the earth in
six days and established His Dominion over the Throne.
He maintains order over the creation.**

No one can intercede for others without His Permission...!"

(Yunus: 3.)

In the two above Verses concerning the creation of the heavens and the earth, the intercession there will naturally be in relation to Genetic, and intercession in Genetic cannot be but the Causes mediating between God and effects, to devise their affairs and regulate their existence and survival. This is the same Genetical Intercession.

On the Legislative point, the concept of Intercession is also true, with no objection, because the Holy Verse: **"On that day no one's intercession will be of any benefit unless he has received permission from the Beneficent God and whose word is acceptable to Him!"**(Taha: 109,) and many other Verses indicate this kind of Intercession, namely, Intercession at the stage of Legislation.

The reason is that these Verses prove the Intercession for some of the servants of God, such as the Angels and some people, it is, of course, subject to the Permission of God, and His Consent, which means His conceding the Intercession, that is to say, with the same Word He Transfers the Intercession Power to some of His servants and He can do so, because (To Him belongs the Kingdom and the Command!)

Therefore, those servants who have given them the power of Intercession, they can resort to some of God's Eminent Attributes like His Mercy, His Forgiveness, and others, to place a sinful servant of God in the coverage of those Attributes, and as a result to remove the disgrace of the punishment involved him. Thus, in this case he is no longer subject to the punishment and its related decree, since the effect of Intercession relates to the governing affairs, not to the contradiction or conflict, and God's Word accords with:

"...For such, Allah will replace their misdeeds with good deeds...!"
(Furqan: 70.)

Thus, the evil deeds will be completely removed. Because according this Verse, God can exchange a deed with another, and He can also abolish an existing act as well:

"Then We shall attend to the works they have done and then turn them into scattered dust!"
(Furqan: 23.)

"...Thus, God has made their deeds devoid of all virtue!"
(Muhammad: 28.)

"If you avoid the grave sins which you are forbidden to do, We will remit from you, your evil deeds...!"
(Nissa: 31.)

"Verily, Allah does not forgive those who set up partners with Him; He forgives except that to whom He Wills...!"
(Nissa: 48.)

This Verse is not definitely about the faith and repentance, because both the faith and repentance will also compensate the previous sin of polytheism, and the forgiveness of God includes its sin.

As much as God can transform one deed to another deed, He can also increase a little deed to the abundant deeds:

"These will receive double reward for their forbearance...!"

(Qassass:54.)

"For a single good deed, one will be rewarded tenfold...!"

(An'am: 160.)

As well as God can transform an action into another, and makes a very small good deed increase to be the abundant deeds, He can also make an invalid deed to be valid:

"And those believers who have trained believing children,

We shall join to them their children,

and We do not decrease any reward of their deeds,

and everyone is in pledge of his own deeds!"

(Tur: 21.)

(Almizan: V.1, P. 296.)

Divine Predestination and the Intervention of Intermediaries

« لهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ! » (٢٥٥ / بقره)

"...To Allah Belongs whatever is in the heavens and on the earth.

Who dares to intercede in Allah's Presence without His Leave...?"

(Holy Quran, Baqara: 255.)

Absolute Monarchy in the universe of existence is of the Glorious God, and there is no possession of anyone and in anything unless that possession and property is also of God and belongs to God, as a result, this doubt comes to mind that if the case is so, what about so many Causes we see in the world? And how can we admit the effect for them, at the same time that we assume no effect for them and all effects are of the Almighty God?

This question has been answered so that the possession of these Causes in this Creatures and Effects is mediation in God's Possession, not their own possession, in other words, the Causes in respect of Effects are the Intercessors, who intercede by the Permission of God.

The Intercession - that is an intermediary in granting good or repelling evil, and is a kind of possession of the Intercessor in the affairs of the demandant - when it is against the Divine Reign and Possession that it does not lead to the Permission of God, and does not trust on God's Providence, and cut off from God, while it is not so, because there is no cause but its effect and possession is by God, in fact it is the effect of possession of God Himself, so it is still true to say that in the universe, there is no Monarchy and no Possession except that are of God **(Glory to His Sovereignty!)**

According to what we said, the Intercession is the causes and mediums in the world of causes, whether it is by Genetic, such as the intermediary that the causes have, or Intercession by the language.

(Almizan: V.4, P. 225.)

The Destiny and the Effect of External Causes, Prayers, and Requests

« وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي
لَعَلَّهُمْ يَرْشُدُونَ! » (١٨٦ / بقره)

**"And if My servants ask you about Me, I am Near,
Answering the calls of callers who call to Me.
So let them respond to Me, and believe in Me,
That they may be guided!"**

(Holy Quran, Baqara: 186.)

As the Man's working with tools and instruments does not deprive him from his power and authority, the Almighty God also does the affairs through the Causes, and this does not require to decrease of His endless Power and Authority. In fact, the return of these limitations is to the Deeds not to the Doer, because it is evident that a person has the ability to see and hear, but basically seeing and hearing is done only by the eyes and ears, the same is God's Power, which has no limit and extent, but the things that belong His Power is limited to certain limits and specific Causes.

For example, if we consider a certain specific person, we see that he is distinct in various ways, that is, he has been born from a certain parent at a

specific place and time, and its existence depends on the particular circumstances and causes that if one of them violates that person will not be the same certain specific person; so that, the creation of such person with such characteristics depends on all those Causes and Conditions, therefore the Deed itself has limitations and conditions, but not that its Doer and His power are bound and limited. (Be careful!)

All events and incidents are destined by the God Almighty, the causes and mediums have no independent and real influence in them, it is only the God Almighty, Whose Property and Majestic Power are Permanent, and His Will and Providence continuously influences the affairs and Rules them as He Wills, therefore the man should only seek His Help and Support.

The predestination of a thing does not cause it to exist without tools and causes, (for example, something that its burning is destined, it is not necessary to burn without any cause and without the means to light the fire to burn it, but the meaning is that a lighter or touchwood has to be provided to light the fire,) and the same is the prayer which itself is a Cause, but when a person prays, its conditions and tools are provided and thus it fulfills. (Therefore, the predestination of a thing is not in conflict with the effect of prayer, since the meaning of its predestination is to find existence through prayer and its acceptance, as in case of fire, the meaning of predestination of the burning is that it will burn by the presence of fire in special condition.)

This is an answer to an objection in the issue of Praying that some has claimed that: The issue that is the subject of the praying, if it has already been destined it will definitely materialize, and if it is not destined, it will necessarily not occur, so the prayer is in any case ineffective.

This theory is rejected in the light of the mentioned explanations.

(Almizan: V.3, P. 55.)

Divine Aids, Miracles, and the Role of External Causes

« فَلَمْ تَقْتُلُوهُمْ وَ لَكِنَّ اللَّهَ قَتَلَهُمْ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى! » (١٧ / انفال)

**"You did not kill them; rather it was Allah who killed them;
And you did not throw when you threw,
Rather it was Allah who threw...!"**
(Holy Quran, Anfal: 17.)

More attention on the above Verse leaves any doubt that the Holy Verse refers to the "Badr Battle," and the Phrase: **"...And you did not throw,"** refers to the punch of sands which the Holy Messenger of Allah launched against the idolaters.

All of the evidences indicate that the meaning of the above Verse denies the normality of Badr's story and says that you do not imagine the despair of the Unbelief and the victory of yours on them were a normal and natural thing, how can this be happen, because it is not common that a handful of people without the equipment of war, with one or two horses, and a small number of armor and sword, can defeat a well-equipped army, with horses, weapons, with men of war and supplies, their number is multiplied and their force is not compared to the small force of the Muslim fighting men, while all the means of overcome and victory are with them, so they should definitely win. So, this was the Almighty God who, through the Angels that sent down, made the believers steady, and frightened the unbelievers and fled them with a fistful of sands that the Holy Prophet had spread upon them, and God enabled the Believers to kill and capture them, and thus neutralized their plots and suffocated their voices.

So, it is true to assign the killing, capturing, spreading the sands, and escaping the enemy, to the God Almighty, not to the Believers. Therefore, where in the Verse, God has denied all these from the believers and related all to the Causes of God has no contradiction with assigning it to the external

causes and natural factors, and that the believers have been killed, and the Holy Prophet shed the sand.

(Almizan: V.17, P. 61.)

Chapter Three

Predestination of Events

The Good and Bad Events, and their Sources

« وَ إِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ
وَ إِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ...! » (نساء / ٧٨)

"...And if some Good reaches them, they say:
"This is from Allah, but if some evil befalls them, they say:
" This is from you...!"
(Holy Quran, Nissa: 78.)

This Phrase is two quotations that God narrated from the nonsense of the people and ordered His Holy Prophet to answer them and express them the Truth about **the source of the goods and evils** that come to man.

These "good" and "bad" or pleasing events and harmful events are the events that happened after the mission of Holy Prophet when he established the foundations of religion and invited the people to the Holy Defense (Jihad) to defend against the invade of the disbelievers; when the Jihad was expanded and brought to the people "the good and pleasing events," such as victory, triumph, and war booty in the victorious battles, but along with brought "the bad and harming events," like the martyrs, woundings, sufferings, and hardships that were in the wars.

The people attributed the bad events to the Prophet, namely, considered him as a bad omen, or condemned him to having weak ruling

and judgment. God Commands the Prophet to answer in the following way: **"...All things, fortune or misfortune, come from Allah's Will...!"** (Nissa:78.) God Instructs His Prophet to tell them that everything is from Allah, because these are events that the Designer of the Creation System, that is, Allah, has designed and coordinated them. According to the Teachings of the Holy Quran, all things in existence and survival, all the events that man encounters with, are all obedient to God.

**"Whatever of good reaches you O man,
it is from Allah, but whatever of evil befalls you,
it is from yourself...!"** (Nissa:79.)

God reminded us in the above Verse that people do not want to understand the Truth and God wants to express the Truth in this Verse.

It should be noted that this fact is one of the existential decrees, and exists among all beings, at least among all the believers and disbelievers, the righteous and unrighteous, the Prophets and common peoples. The Prophet does not have any particularity in this regard. In this view, "good" means things that humans naturally regard as pleasant, such as health, blessings, safety, prosperity, and the like, all of which are from God. But the "evil," that is, things that upset humans, such as sickness, humility, poverty, turbulence, and sedition, these all return to man himself, not to God. Therefore, this Verse is similar to the following Verse:

**"This indicates that Allah will never change the bounty which has
Bestowed upon a people unless they change
what is in themselves...!"** (Anfal:53.)

The issue that "the good" relates to God and "the evil" relates to the man, has no conflict with another general idea that all the good and bad relate to God. The explanation of this issue will come later in the following discussions.

(Almizan: V.9, P. 7.)

Attribution of Good and Bad Events to God

« وَ إِنْ تُصِيبُهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ
وَ إِنْ تُصِيبُهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ...! » (نساء / ٧٨)

"...And if some Good reaches them, they say:
"This is from Allah, but if some evil befalls them, they say:
" This is from you...!"
(Holy Quran, Nissa: 78.)

The logic of the Holy Quran is that anything other than God, referred to as the "object" and "thing", is the Creation of God. God Says: **"Allah is the Creator of everything!"** (Zumar:62,) and: **"He created everything and determined it in a precise measure!"** (Furqan:2.) The two Verses prove that every "thing" is a creature. Again, Allah Says: **"Allah is the One who gives the best Perfection to all that He created!"** (Sajda:7.) This Verse proves that every creature is good. This goodness and beauty are the inseparable necessary for the creation. Wherever there is "creation," there is "goodness"!

Everything, as much as it has enjoyed from creation and existence, has also from beauty and goodness. Reflection on the sense of goodness and beauty makes this clearer because we said that beauty means that one "object" agrees with the purpose and intention which is desirable and intended to be. All components and modalities of this Genetic System are fully harmonic and compatible with each other.

Every good blessing or evil occurrence in its "existence" is attributable to God. It should be noted that the "Essence" of evil, according to the principle of relationship existing between all creatures created by God, is attributed to God, although on the basis of another relationship it is "evil." The following Verse refers to this fact:

"...And if some Good reaches them, they say: This is from Allah!
But if some evil befalls them, they say: This is from you! Say: All is from Allah...!" (Nissa: 78.)

But what of the evil aspect exists in humans, the Holy Quran attributes it to man himself, and States in this regard:

"Whatever of good reaches you O, man it is from Allah, but whatever of evil befalls you, it is from yourself!" (Nissa:79.)

"And whatever misfortune befalls on you people, it is the result of your own deeds, but Allah forgives a great part of them!" (Shura:30.)

"Verily, Allah will not Change the good and the bestowed condition of a people until they change what is in themselves...!" (Ra'ad:14.)

"This indicate that Allah will never change the bounty which has Bestowed upon a people unless they change what is in themselves...!" (Anfal:53.)

The explanation of the former Verses - as it turned out - is that the Holy Quran considers the bad events exactly as the good events in the very principle of creation, as good and beautiful.

The meaning of **"Whatever of good reaches you ,"** is the good and is from God, but whatever bad and evil reaches you is only bad in relation with you, though in essence the same is good and beautiful, despite it is not compatible with your intention and will, and it is your own self that drew the evil towards you on your evil choice and demanded from God on your evil wish. It is certainly far from God to cause harm and loss for you without any prerequisite.

(Almizan: V.9, P. 14.)

Measure of Good and Bad Events In Different Views

« وَ إِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ
وَ إِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ...! » (٧٨ / نساء)

**"...And if some Good reaches them, they say:
"This is from Allah, but if some evil befalls them, they say:
" This is from you...!"**

(Holy Quran, Nissa: 78.)

Human beings have generalized the good and bad meanings to other external events that occur throughout human life, from personal or social events.

These events come about in different ways: There are a series of events that are harmonious with the wishes of man and compatible with his happiness in personal or social life, such as: Welfare, good health, prosperity of life, and the like, which call them "goodness" or "beauty."

But there is another category of events that are not in harmony and agreeable with the wishes of man and his well-being, such as: Disasters, tribulations, poverty, illness, humiliation, captivity, and so on. This category is called: "Evils or Sins."

Considering above the external acts and deeds are attributed to be "good" or "bad" by the relation that they have with the perfection of mankind or the happiness of a person, or the like. Therefore, the good and bad are two "additional" attributes, but this addition in some case is fixed and necessary, and in other cases are changeable, such as: Donating money, which is good in relation with the real poor and bad to the tricky poor.

The "Beauty or Goodness" is always an "existential" quality, but the "Sin and evil" is a "non-existent" meaning. The "badness or illness" is something that lacks the above-said attribution of "compatibility" or "agreement," otherwise regardless this agreement or disagreement, the substance of a "thing" or an "action" is the same in both cases. For example, the earthquake or a flood, if it befalls into a nation's limit, it is a great blessing for its enemies, while it is a disaster for the nation itself.

Another example: Male and female intercourse is good if it is based on a legal marriage, but if it is vice and non-legal marriage, it is "Sin" and "Forbidden," because it does not agree with the Divine Obligation. From these examples it became clear that goodness or beauty is the existential title of affairs and actions, but the sins and evils of the non-existent, but in any case, the context of what is attributed fine or evil, is the same entity.

(Almizan: V.9, P. 13.)

Attribution of Events at Human Communities

« وَ إِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ
وَ إِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ...! » (نساء / ٧٨)

"...And if some Good reaches them, they say:
"This is from Allah, but if some evil befalls them, they say:
" This is from you...!"
(Holy Quran, Nissa: 78.)

The above Verse, as the other two Verses, namely: "This indicate that Allah will never change the bounty which has Bestowed upon a people unless they change what is in themselves...!" (Anfal: 53,) and: "And whatever misfortune befalls on you people, it is the result of your own deeds, but Allah forgives a great part of them!" (Shura:30,) which is addressed to individuals, is also addressed to the societies, because the human community has a human form of existence, will, and authority, just as a human being has such features.

The community has a kind of being and existence that its people of past and future have common responsibility in it. The recent people are being punished for the guilt committed by the fathers, the dead for the bad deeds of the living, as well as the sinless in lieu of the sinful.

This sort of things in people is not at all true in individual according to the principle that a person essentially has. The Messenger of Allah, who suffered from face and teeth in the battle of Uhud, and the Muslims also got many pains in that battle, while the Prophet himself was innocent. If we attribute the disasters happened to the Prophet of God to his community, who opposed the Orders of Allah and His Messenger, it would be a disaster that caused by the activities of the community around the Prophet to him, who was among them. If it is judged in regards the Holy Prophet, in individual, it will be a Divine affliction in the path of Allah and in Invitation

of Religion that he was inviting to God with insight, then it also will be a blessing that would increase His degrees.

Also, any evil comes to a nation, according to Holy Quran - always teaches the Right - is attributed to their own deeds, but whatever good comes to them, it is from the Presence of the Glorious God.

(Almizan: V.9, P. 19.)

Human Role in the Creation of Good and Bad Events

« وَ إِنْ تُصِيبُهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ
وَ إِنْ تُصِيبُهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ...! » (نساء / ٧٨)

"...And if some Good reaches them, they say:
"This is from Allah, but if some evil befalls them, they say:
" This is from you...!"
(Holy Quran, Nissa: 78.)

We have a series of other Verses that attribute the Goodness to the human, too, but not in definite meaning, like the Verse: **"And if the people of the towns had believed and tried to be pious, We Would have opened upon them gates of blessings from the heaven and the earth; but...!"** (A'araf:96.)

The fact is that the God Almighty in His Holy Word clarified this matter that without His Guidance and Authority no one can achieve his goal and purpose, and find his prosperity and happiness in life, as Said in the Verses:

"Our Lord is the One Who has created all things and has given guidance!"(Taha: 50.)

And: "... Were it not for the Favor and Mercy of God, none of you would ever have been purified...!" (Noor: 21.)

There is another fact that clarified from this Verse and many other Verses that: All goodness relates to God. This meaning clarifies that: The mankind cannot possess any goodness and beauty except what God

possesses him, therefore all the goodness relates to God and all the evils relate to people. This also clarified the meaning of the following Verse: **"Whatever of good reaches you O man, it is from Allah, but whatever of evil befalls you, it is from yourself!"** (Nissa: 79.) Therefore, all goodness is from Allah, in the sense that every good thing is created by God, and the creation and "beauty" are not separated from each other, and in the sense that beauty is goodness and that all good and goodness are in hand of Allah, and that except the possession of God nobody can possess something. But no evil can be attributed to His Pure Essence, because evil and sin, for the reason of its being evil and sin (not in terms of its existential aspect and goodness,) are not God's creature at all, the status of God is the creation, but the evil is that one loses the Mercy of God because of his own sinful deeds; in short, due to his evil deeds, man will be prevented from Mercy of God. (So, the Sin is the lack of Mercy, and it is not a thing that can be attributed to God.

(Almizan: V.9, P. 20.)

Relation of Events with Individual and Social Deeds

« ... وَ مَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَ هُوَ كَافِرٌ
فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ! » (٢١٧ / بقره)

**"...And whosoever of you turns back from his Faith
And dies while disbelieving,
then his deeds will yield no fruit in this World and in the Hereafter...!"**
(Holy Quran, Baqara: 217.)

There is a relation between deeds and external events. The meaning of the deeds, here, is the title of good and evil, which is attributed to the external motions, not the motion itself which rises from the natural effect of the objects. God Almighty Says:

"And whatever misfortune befalls on you people, it is the result of your own deeds, but Allah forgives a great part of them!" (Shura:30,)

"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. But when Allah Wills to punish a people, nothing can prevent it to happen...!" (Ra'ad:11.)

"This indicates that Allah will never change the Bounty which has Bestowed upon a people unless they change what is in themselves...!" (Anfal: 53.)

These Verses indicate that there is a kind of relationship between the events that occur and between the deeds, either good or bad. This is summarized in two following Verses of the Holy Quran:

"And if the people of the towns had Believed and tried to be pious, We Would have opened upon them gates of blessings from the heaven and the earth; but...!" (A'araf:96.)

"Corruption has been spread throughout the world in the sea and the land on the account of men's wrong deeds. Allah has let it be so in order that the whole society tastes the consequences of giving in corruption and wrongdoing...!" (Room: 41.)

Therefore, the events that occur in the universe are to a certain extent subject to the actions of human beings, that is, if human beings obey God and take the path that he desires, the doors of good and blessing will be opened to them, and vice versa, if the human beings deviate from the path of servitude and take the path of misguidance and straying, thus their minds will change to be corrupted, their behaviors abnormal, as a result, the corruption appears in the society, and its domain reaches the lands and the seas, and the nations will be driven to perdition by tyranny, oppression, war, insecurity, and other evil deeds, and also the calamities of natural disasters such as floods and earthquakes, lightning strikes, and the like, will befall on them. The Holy Quran counts up the flood of Noah, the thunderbolt of Thamud, and furiously howling gale of Ad as such events.

Therefore, a corrupt people who have lost their virtues and dignity, immersed in a whirlpool of roguery and corruption, and condemned to destruction, God will cause them to taste the adversity of their works. As Says:

"What, have they not journeyed in the land and beheld how was the end of those before them? They were stronger than themselves in might and left firmer traces in the earth; yet God seized them in their sins, and they had none to defend them from God!" (Ghafir: 21.)

"When We decide to destroy a town, We warn the rich ones therein who commit evil. Thus, it becomes deserving to destruction and We destroy its very foundations!" (Isra: 16.)

"Then 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!" (Muminoon: 44.)

This was the situation in corrupt society, but the righteous community is the opposite. The individual also has the form of the community, that is, he would see the effect of his good works and evil deeds, but sometimes also benefits from the ancestors' good deeds, and as well, would afflict the tyranny of his fathers and forefathers.

(Almizan: V. 3, P. 261.)

Beauty of Events In View of Divinely Human

« فَأَمَّا يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّبِعُوا هُدَايَ فَلا خَوْفٌ عَلَيْكُمْ وَ لا هُمْ يَحْزَنُونَ! »

(٣٨ / بقره)

"...And whenever there comes from Me onto you a Guidance, know that those who follow My Guidance, Neither Fear shall come on them nor they shall Grieve!"
(Holy Quran, Baqara: 38.)

« فَمَنْ اتَّبَعَ هُدَايَ فَلا يَضِلُّ وَ لا يَشْتَبِي وَ مَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا! »

(١٢٣ و ١٢٤ / طه)

"...But when a Guidance comes from Me to you

Whoever obeys my Guidance Neither goes Astray nor he will Suffer!
"... And whoever turns away from My Message,
For him life will be Straitened...!"
 (Holy Quran, Taha: 123-124.)

If we consider the human being in the life of the world, having different directions and variant surroundings and conditions, and that this life is not allocated only to the righteous, but to the believers and the unbelievers together; we will find that this life is different in consideration of the Truth and Nature, and the knowledge or ignorance to the God Almighty.

The one who has the knowledge to the Position of His Lord, and compares himself with the life of the world, which has all the varieties of misery and all kinds of sufferings and afflictions; and considers that this life is a mixture of death and life, health and disease, property and poverty, comfort and trouble, benefit and loss; and considers the whole world, whether those parts which are inside the mankind, or those parts outside his essence, are all the Possessions of his Lord, and none of this world has independence in itself and in anything else, but all are of the One in His Presence, everything is nothing but the Beauty, Grace, Fairness, and Goodness, all worthy to His Glory and Grandeur, and from His Presence will issue nothing but Beauty and Goodness, then his servant will understand that there is nothing hated in the universe that may he hate it, there is no fear to be afraid of, there is no terrifying thing to frighten him, and there is no anxiety to make him anxious.

But with such a view, he sees that what is all is good, beautiful and beloved, except those things that his Lord has commanded him they are evil and hated, however he hates or loves those things, enjoys and pleasures them, just for the reason of His Lord's Command, and in short, such a person has no other care and fear than his Lord, and does not deal with anything else. All this is due to the fact that such a person sees the whole universe as the property of his Lord, nobody is assumed to have any portion of it. Such a person has nothing to do with what the Owner of the univers do with His Property? Why does He give life or cause death? Why does He afford the

benefit or cause the loss? Such a person does not involve himself or argue in what Events does his Lord Create.

This is a pure life that there is no hardship in it, a light that is not mixed with darkness, a gladness that is not mixed with saddened, an asset with no loss in it, a wealth mixed with no kind of poverty. All these are the gifts that will be attained with the Belief in the Glorious God!

In contrary to this way of living, there is another living that is the life of one who is ignorant to the Status of his Lord, because he disregarded his Lord, and considered everything around himself as an independent cause in essence in all good or evil, and in all beneficial or disadvantageous effects; as a result, throughout his life, he has a fear of what is happening and a distress of what he may lose; a grief from what he may miss out of his property, wealth, children, friends, and everything beloved, whatever he relied and trusted on them and counted them as effective in his life.

He, like the hellions, when his skin burns another skin will cover him; if he becomes accustomed to an unpleasant condition, will face a new and more tragic mischief, to taste the torment with his heart so that his heart always fills with anxiety and distress, burning his existence like a candle, depressing his chest always, as if he will blast off to the high skies. Indeed, the God Almighty dominates such an evil on those who do not believe: **"Thus Allah puts an Ignominious Chastisement on those who refuse to believe!"** (An'am:125.)

(Almizan: V. 1, P. 244.)

Perception of Weak People on Future Events

« لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَ إِن مَسَّهُ الشَّرُّ فَيُوسُ قَنُوطٌ! » (٤٩/سجده)

**"Man does not get tired from invoking to Allah
for receiving Good things but as soon as a slight evil touch him,
He becomes lost in despair!"**

(Holy Quran, Sajda: 49.)

Man is proud to himself, when an evil reaches him that cannot fight off, loses his hope of all goodness, resorts to prayer requesting the attention of his Lord, and if any goodness comes to him, he becomes engaged in entertaining with it and grips in his self-conceit and selfhood, finally that goodness, becomes a cause to forget all what is Right and Truth.

The meaning of the Verse is that the human being is not tired of seeking goodness, he demands whatever he likes for his life, but if he receives an evil, he will be overwhelmed with despair, because he sees that all causes that he relied on them became affectless. At the same time, this disappointment of man has no contrary to his hoping for God.

"And if We let him taste of Our Own Grace after his disaster, then he relates it to his own merits...!" (Fussilat: 50.)

The above Verse wants us to understand that the goodness which comes to man is of God's Mercy, and God has blessed him, otherwise, he himself could not draw that good to himself, because he does not possess it, if he possessed it, it would never detach from him, and he was not caught in "trouble." Because of the human desire was in such a way, then the Verse added: **"And I do not think that the Hour of Resurrection will ever come...!"** (Kahf: 36,) and: **"...And I doubt about the Resurrection Hour; and even if I am returned to my Lord, for me will be a better bounty with Him...!"** (Fussilat: 50.)

This illusion is also due to the belief that a self-understanding person has about himself, namely, he considers himself worthy of mercy and deserves to receive good, as if he says: What of the goodness I have possessed (if I earned it by myself then no one does have the right to reckon me!) If it were from God, then it turns out that I am respected with God, and this is the reason why, if there is a Resurrection and Return to my Lord, I will have a good retune and respect with God.

(Almizan: V. 34, P. 325.)

Human Knowledge of the Incident, Reason for Non-Prevention

« وَ مَا أَدْرَى مَا يُفْعَلُ بِي وَلَا بِيكُمْ ؟ » (٩ / احقاف)

"...Nor I know what Allah do to me Will or to you...?"

(Holy Quran, Ahqaf: 9.)

All external events, one of which are our optional actions, when it occurs outside that its occurrence becomes obligatory because of its cause integrity, and it is not in conflict with the fact that the issuance of our actions to ourselves alone to be possible not obligatory.

Now that it became clear that any event of events, as well as any action of our optional actions, while being optional, is an effect which has a causative factor, if it does not have it, it was not possible to occur, as if in lack of such factor, it could not be happened.

So, all the events of the universe are a systematic organized chain that all-inclusive are attributed to obligation, that is, it is impossible for one of those events, which is a ring of this chain, to be removed from its place, and its place could be replaced by something else or some other event. And it turned out that this chain had to be obligatory from the very beginning, either its past events or the future events. Now, if we assume that a person in this chain, namely, the whole events of the universe, has knowledge as what it is and it will be; this knowledge does not change any of those events, however optional, and does not affect its ratio, that is, when it is assumed that the ratio is necessary, does not change it to be possible, but it is still obligatory and necessary.

(Further explanation is to assume that Imam Ali (AS) knew that he would be assassinated on a certain day and in a certain time and in the hands of a certain person, and assuming that the events of the universe were obligatory and necessary, and it is not possible one of them is eliminated from that interconnected chain, then the knowledge of Imam Ali does not make his assassination event as possible, whether he has knowledge or not,

the incident had to be done, and his knowledge will not create any obligation for him and does not condemn him to a decree that he would refuse to go to the mosque on that known morning because of the danger, or not to awaken his murderer "Ibn Muljam," or to choose a bodyguard for himself. This knowledge is the knowledge of the unseen - what should happen - not an ordinary knowledge that to be obligatory.)

(Almizan: V. 35, P. 315.)

Relation of Event with its Roots and Goals

«... وَ يُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ ! » (٦ / يوسف)

**"...And Will teach you the interpretation of
Events and Dreams...!"**

(Holy Quran, Yusuf: 6.)

It seems from the appearance of the story of Joseph (AS) that the meaning of the Events that God taught their interpretation to Joseph (AS) are more general than the dreams only, the purpose of it is all events, namely, the absolute events and incidents that one can imagine, whether the dreams he perceives while dreaming or while he is awakened.

Indeed, there is an undeniable and irrefutable connection between the events and the roots of events, from which the events originate, as well as the goals and the end points which the events lead to those ends and outcomes. They are the connections that some of the events connect with the other events, therefore, it may be possible for a servant that by the Permission of God finds a way to those connections, in a way to comprehend from any of the events, the purpose and outcome of the next events.

The proof for this meaning in regards the events of the dream world is a statement that the God Almighty quotes it from Jacob (AS) while interpreting the dream of Joseph (AS), as well as the interpretations that Joseph (AS) made from his own dream and the dream of his jailed friends, and the dream of the king of Egypt. In regards the interpretation of events

in wakeful state is what the following Verse narrates from Joseph during his prison days, and Says:

"...I will inform you soon of the interpretation of both dreams before comes to you the ration of the food which they are about to bring to you; this [knowledge of interpretation] is what my Lord has taught me...!" (Yusuf: 37.)

And:

" So, when they took him away and they all decided to cast him into the bottom of the well, We revealed to him: Indeed You shall one day inform them of their Wrong deeds, when they do not Recognize you!" (Yusuf: 15.)

(Almizan: V. 21, P. 131.)

Chain of Events in Course to Resurrection

« زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَ الْبَنِينَ وَ الْقَنَاطِيرِ...! » (١٤ / آل عمران)

**"Beautified for mankind is love of the joys
That comes from women and sons
And stored up heaps of gold and silver...!"**
(Holy Quran, Ale-Imran: 14.)

The current events of the universe are all closely interrelated with each other - like the loops of a chain that are related to each other - so that, if the smallest change occurs in one of them it effects all situation of their past, present, and future positions, and like the strings of a chain that by drawing one string all the strings will be drawn, even though our apparent sense and perception does not reach them or they remain hidden from our knowledge and perception. Also, if a new condition that acts on one of them it will have its reaction on the others. These are the points that have already been discussed in the scholarly discussions of the past, and today, with the

discoveries in natural sciences and mathematics, its truth has become fully evident.

Fortunately, the Holy Quran has already declared this fact with the best comments and clear arguments, before we appeal to the philosophical, mathematical, and natural science discussions, or the translation of their books. That highly respected declaration is the same "Connection in Devising" which has been described in many Verses of the Holy Quran: That the heavenly and earthly beings are interconnected together, part of them have interest in other parts, and altogether have participation in the establishment of the Main Purpose of Creation, which is to follow the Path of Resurrection: **"And that the final end is unto thy Lord!" (Najm: 42.)**

This statement was about the relation between the objects of the universe, and the connection of events and the cases of the creation to each other. The same process and connection exist in the attributions of actions and titles of the deeds. Their relationship with each other is the same relationship that is between the opposed and contradictory objects, as we see it clearly in the creatures of Creation that: The Emergence of a tiny object requires the destruction of something else, and the advancement of something causes to draw back the something else.

(Almizan: V. 5, P. 192.)

Laws Governing the Connection of Events And Relation of Creatures

« قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ! » (٣ / طلاق)

**"...Indeed, Allah has Ordained a due Ordainment
for everything!"**

(Holy Quran, Talaq: 3.)

God has defined a certain limit, size, and course for everything that we imagine, so that what the Cause we supposed to be: (For example, the cooling of the fire to Abraham, the revival of Moses' stick, and the like,)

which is not feasible to do by the ordinary means, or burning the firewood, which is itself a cause of the usual ones, for both of them the God Almighty has determined an specific course, size, and boundary, and linked that causes with other causes and creatures, then in case of the supernatural causes, God applies those connections in a way to create a kind of cause that prevents the burning of Abraham and revives the stick of Moses, although the ordinary causes were not applied for that kind of cases, because the said connections and relations are not the property of the creatures so that whenever they will to obey them or not, but they are like the creatures themselves, at the possession of God and in His Command and submission.

Considering above, the Holy Verse implies that the Almighty God has established connections and relations between all beings, so that He can do whatever He wants, and this is not the negation of the causality and effectivity between things and does not want to deny the rule of cause and effect at all, but wants to prove it and say: All these causes are at the hands of God, and He moves them wherever and in any way that He wishes, so there are the real causality between the beings and each being is related to the beings before him, and a system is running among them, but not in the way we find habitually from the appearance of the beings (as, for example, at any time and in anywhere the vinegar removes the bile,) it is true but in other way that only God is aware of it. (The clear reason for this is that we see the existing scientific hypotheses are incapable of treating all events of existence.)

This is the same fact that the Verses of Quran in relation with "Ordainment" refer to it, as in the Verse:

"And there is nothing but With Us are the stores and the sources thereof, but We only send down in an Ordained Measure!" (Hijr:21.)

"Verily, We created all things through Ordainment!" (Qamar:49.)

"...And He created all Things by Ordainment and for an Appointed Time!" (Furqan: 2.)

"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.)

"No disaster befalls on the earth and on you as a nation but has been inscribed before in the Preserved Book!" (Hadid: 22.)

"No disaster falls upon a people but by Allah's Command; and whoever believes in Allah, He will guide his heart; and Allah is the Absolute Knower of all Things!" (Taghabun: 11.)

The first Verse, as well as all the other Verses, implies that everything Descends from the state of absoluteness to the state and stage of determination and individualization, and He is the God Who reveals them with His Predestination and Measurement, the fate that is both before each creature and after their existence; since it does not make sense that a creature to be limited and ordained while it exists, unless it to be limited despite all relationships that he has with other creatures.

Since a material creature is associated with a set of material beings, and that set is for him like a mold, which limits his existence and determines it, inevitably, we must say that: None of the beings is material, unless it is molded by all the material beings that are ahead of him and with him, and this creature is the effect of a different being like himself.

(Almizan: V. 1, P. 147.)

Connection of Event with its Causes, Before and After Occurrence

« وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ! » (١٣ / اسراء)

"We have clung the Book of Man's Deeds to his neck...!"

(Holy Quran, Isra: 13.)

There is no event of events unless when it is compared with its necessary causes, we see that it has one of the two states:

One state is before the totality of its necessary causes and conditions, and also, before the removing of the obstacles and the state after it. But the preceding one is that neither the realization nor the fixation are definite to it, nor the lack of it, but its relation to the existence and nonexistence is the same, maybe it exists and may still be remained in the nonexistence.

But the Second state: The state after the totality of the causes and lack of all the obstacles, and without any obscure or doubted point, but the realization and existence is certain and determined for it, so that in case of the absence of one of those two conditions the nonexistence will be determined for it.

The determination of existence is not separated from the existence itself. This account is also running in our external actions, and as long as we have not acted, that action remains between the possible and doubt, occurrence, and non-occurrence, but when the necessary conditions were provided and our decision ended up, and no other expectation existed, naturally one of the two sides of the possibility and doubt will become effective, namely, we perform that action.

The same account is running also in our credential actions as is in our external actions and events. For example, when a financial dispute arises on two sides, and each of which claims to own something, the ownership of that property in relation with one of those parties is as possible and doubted, but when they placed it in a judgment of a ruling, he ruled that the property was of one side, the other party has no right on it, then naturally the state of possibility and doubt will be removed, and one of the two sides are determined and his relationship with other side is interrupted. Thus, it can be said that in the course of the said account, in such cases, a kind of expanded and permitted course is used, since the Order (which is the same judgment,) is considered as the practical determination of the end of that external hostility, and this is what we call it judgment or decree.

Since the events of this universe are attributed in the existence and realization to the Almighty God and in fact are His Acts, so these two states, the possibility and determination, is also running in them, namely, every

creature and event that the Almighty God will not grant them the realization and existence, and its causes and conditions are not present, remain in the same state of the possibility and determination, between the occurrence and non-occurrence, but as soon as He wants to determine it and provides its conditions and causes, so that there would remain no Expectation for its existence, it becomes to existence. This Providence of God and providing the causes and conditions, is the same determination of the one of two sides, which is called the Divine Decree.

(Almizan: V. 25, P. 127.)

Connection of Events with Time, Concept of "The Days of God"

« ... وَ نَذِّرُهُمْ أَيَّامَ اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ! » (٥ / ابراهيم)

**"...And remind them of the Days of Allah!
Verily, therein are admonishing Lessons for the thankful patient!"
(Holy Quran: Ibrahim: 5.)**

There is no doubt that the meaning of the days or times is a special times, and the attribution of certain Days to God, even though all the days and all beings are from God, is certainly due to the events that happened in that special times and has manifested the Divine Command that did not occur in other days, therefore, the purpose is definitely the Days of God are the periods of time in which the Command of God and the Signs of His Oneness and Sovereignty has appeared or are appearing, such as the day of death, on which Day the God's Hereafter Reign is revealed, and the worldly causes lose their effects, as well as the Day of Resurrection, in which no one possesses any support of anyone else, and cannot do anything for anyone, all things are only in the hands of God, as well as the Demolishing Days of the people of Noah, Ad, and Thamud.

It may have been the Period of the Advent of Mercy and Blessings of God, of course, of those Days in which the Divine Blessings have appeared so that it was not so clear at other times. Like the day Noah(AS) and his fellows came out of the ship and were covered with the greetings and

blessings of God, and the Day that Abraham (AS) was rescued from the fire, and the like of them, since such days like the other mentioned days, have in fact nothing to be ascribed to anyone except the God Almighty, but the Days of Allah, and are attributed to Him, likewise God has attributed the Days of the Nations and Tribes to themselves, like the Day of the Ziqar, the day of the Fudjar, and the day of Be'ath, etc., are called **"Arab Days."**

(Almizan: V. 23, P. 28.)

Repeat of Events with Time, Concept of "Ordainment Night"

« إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ...! » (١ / قدر)

"Verily, We sent down the Holy Quran In the Night of Qadr!"

(Holy Quran: Qadr: 1.)

The "Night of Ordainment" is the night of Measurements. At that Night, the Almighty God Predestine the events of one year, such as life, death, sustenance, happiness, misery, and other things like that, from that night till the same night on the next year. **"On that night, every absolute Command coming from Us becomes distinguishable...**, every event that must occur must be determined and limited, this is an irrefutable Command, and it is a Command from Our Area that We are the Sender of Mercy of your Lord!" (Dukhan:4-6.)

To make every Substantial Command distinguishable has no meaning but to determine and make distinguishable through Predestination and Measurement every Command or Event that must occur. The Night of Ordainment is not limited to that one certain night of the year in which the Holy Quran has been revealed, but by the repetition of years that night also is repeated. Therefore, in each month of Ramadan of the lunar years there is a Night of Ordainment, in which all the Commands of the next year, till the next Night of Ordainment will be measured and destined. Every year, at that

night, all Commands become distinguished. Of course, the meaning of distinguishing is one aspect of measuring since it is not so that something is predestined on the Night of Ordainment but cannot be changed in its place with any other factors or causes.

There is no contradiction that a Command to be predestined at Night of Ordainment but in realization to be realized in other way, because the feasibility of existence for an ordained event is a Command and alteration of Predestination is also another Command. As there is no contradiction that an event to be determined in the Preserved Tablet, but the Divine Providence to change it:

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

(Almizan: V. 40, P. 324.)

Change of Events and Change of Circumstances

«فَإِنَّ مَعَ الْعُسْرِ يُسْرًا!» (٥ / انشراح)

**"So Verily, with every straitened Circumstances
There is a Relief!"**

(Holy Quran: Inshirah: 5.)

In the preceding Verse, the Almighty God Said to His Messenger that: We will remove these difficult burdens from your shoulder. It turns out that this Act of the Almighty God, like all His Acts, is in accordance with a Tradition that circulated in the universe, which He always Creates Ease after every Difficulty, and, therefore, explains the reason of what was in the two preceding Verses that If We removed your difficulty and if We raised your name, it was because Our Tradition is running in the way that We send Ease after the Hardness.

God wants to remind that it is the gender of the hardship and disease that the ease follows it, but not all of the hardships. It is unlikely that the Ease or the Hardship are the instances of other Tradition, the Tradition of

Events' Change, and Conditions' Change, and Instability of all affairs of the worldly life.

(Almizan: V. 40, P. 290.)

God's Knowledge over the Creatures and Events

« إِنَّ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْفُؤْمَ فَرْحٌ مِثْلُهُ
وَ تِلْكَ الْآيَاتُ نُدَاوِلُهَا بَيْنَ النَّاسِ
وَ لِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا...! » (٤٠/١ آل عمران)

"If you get hurt, certainly others have also experienced Injuries.

We have made people pass through the

Different turns of history,

So that God would know the true believers...!"

(Holy Quran: Ale-Imran: 140.)

The Knowledge of God to the creatures and events is the same existence and external realization of them, that is, His Knowledge to something is His creation not only the imagining or understanding the existence of objects. The Knowledge of God is not the same as our knowledge, because when we get knowledge to a creature, we only get an image of it in our mind, therefore our knowledge is not the real existence of a creature, and we cannot achieve to the external objects by preserving their External Existence.

But the Divine Knowledge to the objects is their external existence, and things are known to God by preserving their external existence. The requirement of this statement is that whenever the Divine Essence Wills to have Knowledge to something, in fact, is the Will to the external existence of that thing, since, according to our previous account, the Knowledge of God to the objects is the very external existence of them, therefore, the Will of God to the Knowledge on an object is His Will to the external existence, realization, and appearance of that object, hence the meaning of the Phrase:

"God would know..., " in the Holy Verse refers to such Knowledge. Since in the Holy Verse, the God Almighty has considered the reality of the principle of their existences, it is inevitable that the meaning would be the appearance and emergence of the manifestations of their faith, as a result, the meaning of the Verse would be: "It was for disclosing their Faith after its being hidden!" Since the emergence of this Faith must be done through the Law of Cause and Effect, inevitably there should a series of affairs be done to lead to the emergence of their Faith.

(Almizan: V. 7 , P. 47.)

Angels' Involvement in Issuance of Events

« جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولٰٓئِىْ اٰنۡجِيۡتٍ...! » (١ / فاطر)

"...Who appointed the Angels to be messengers having wings...!"

(Holy Quran: Fatir: 1.)

The Angels are creatures who are Virtuous and Honored, who are intermediaries between the God Almighty and this tangible universe, in the way that there is no incident of incidents, any important or unimportant event unless the Angels interfere in it, and one or more Angels are commissioned there. If a certain event has only one aspect, an Angel, and if have several aspects, then several Angles will be engaged to carry them out.

The Angels' involvement is only to fulfill the Command of God, and to set it in its proper motion, as the Holy Quran States: **"They do not proceed to speak ahead of Allah; and they act only according to His Command!"** (Anbiya: 27.)

(Almizan: V. 33, P. 19.)

Chapter Four

Predestination of Calamities and Happenings

Concept of Loss and Disaster in Divine Doctrine

« ... وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ! » (١٥٥ و ١٥٦ / بقره)

**"O, Messenger! Give glad tidings to the Patients!
Those who when afflicted with calamity they say:
Verily, to Allah we belong and to Him We shall return!"**

(Holy Quran: Baqara: 155-156.)

"Happening" is any event that a person encounters, whether good or evil, but the word is used commonly in the events of bad happenings and upsetting. It is clear that the purpose of the Phrase: **"...To Allah we belong ...!"** is not just to say that, but one should pay attention to its meaning, and it is not enough even to say and pay attention to its meaning, but one should believe in the Truth of its meaning that the human being is a belonging of God and the Ownership of God is a Real Possession, he should believe that his return is to his Possessor, thus he realizes the real meaning of the best patience, the patience that burns the root of every sadness in heart, and cleanses the grime of neglect from the surface of the heart.

The property is twofold: One, the Real Property, the owner of which is only the Glorious God and no one shares with him in this ownership, neither a human being nor the other beings. The other kind of property is the

virtual, formal, and figurative property, such as human ownership for himself, his child, his wealth, and the likes, which the true Owner is still the Almighty God, and the possession of man is possessed by God, but even a formal and virtual possession.

Therefore, if a person realizes the Truth of the Property of Allah, and realizes His Ownership upon himself, finds out that he is the absolute Property of God, and also realizes that this virtual property which is handing on among the humans, such as the ownership of man for himself, his wealth, his children, and for everything else, will soon be void and will be returned to his Lord, and finally will find that he himself possessed nothing at all, neither the real possession, nor the virtual one.

It is evident that if one realizes this meaning and believes in, then it does not make any sense to him to be distressed with the happenings, because one, who becomes distressed when loses something from his own possessions, such a person when he finds what has lost, or he earns a new profit, becomes glad, and whenever he loses something becomes sad. But whoever believes that he is not the possessor of something, he will no longer be affected by the occurrence of the calamity and not by the loss of his own property (and not glad by earning a new profit.) How he would be sad by a distress the one who believes that the Possessor is alone the God Almighty? God has the Right and He can take Possession of His Own Property as He Wishes.

(Almizan: V. 2 , P. 261.)

Principles of Islamic Ethics and Belief in Predestination

«... وَ بَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ!» (١٥٥ و ١٥٦ / بقره)

**"O, Messenger! Give glad tidings to the Patients!
Those who when afflicted with calamity they say:
Verily, to Allah we belong and to Him We shall return!"**

(Holy Quran: Baqara: 155-156.)

One of the ways to achieve the Moral Refinement is that one considers the benefits of the afterlife, and this way is the way of Quran, which has repeatedly been mentioned in the Holy Quran, like the Verses:

"God has purchased the souls and property of the believers in exchange for Paradise...!" (Taubah:111.)

"...God will recompense the deeds of those who have exercised patience, without keeping an account!" (Zumar:10.)

"The unjust will face a painful punishment.!" (Ibrahim: 22.)

"God is the Guardian of the believers and it is He who takes them out of darkness into light. The Devil is the guardian of those who deny the Truth and he leads them from light to darkness...!" (Baqara:257.)

The likeness of these Verses with different themes are very much in Quran.

There are other Verses that will connect to these Verses, such as:

"Whatever hardships you face on earth and in your souls were written in the Book before the creation of the souls. This is certainly easy for God!" (Hadid: 22.)

Since the above Verse invites people to keep away from sadness and gladness because what happens to them its Decree has already been issued, and it was not possible that it will not be happened, and if it was decreed not to happen it would not happen. All events are ascribed to the causes that has already been Ordained and Decreed! Therefore, it does not make any sense to be unhappy for the things that are not availed, and also to be happy for things that are availed. This attitude is not reasonable from one who believes in God and who knows all things are in the hands of God, as it is stated in the following Verse:

"No one will be afflicted with any hardship without it being the will of God. The hearts of whoever believed in God will receive Guidance...!" (Taghabun: 11.)

This kind of Verse is also similar to the previous ones, but the difference is that they tried to refine the Morals through the ways related to the Afterlife, each of which were definite and true perfections, not the suppositional and corporal, but these Verses did so through the principles of those perfections, which are also true and real affairs, such as the Belief in the Ordainment, Predestination, adaptation of the Divine Morals, displaying God's Finest Names and Lofty Attributes. Since the man is a Caliph for God, he must display by his Morals the Attributes of God!

(Almizan: V. 2 , P. 266.)

Difficulties Associated with the Creation of Man

« لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ! » (٤ / بلد)

**" Certainly, We have created the human being
to face a great deal of hardship!"**

(Holy Quran: Balad: 4.)

The word "Hardness" in the above Verse means suffering and tiredness. This interpretation, which the creation and existence of man is in the hardness, makes us realize that the suffering and hardship surrounds man in all aspects of his life.

This meaning is not covered by any wise man, that man does not seek to receive any blessing unless he seeks its pure one, pure from any deficiency, pure from any troubles, pure in goodness and cleanliness, but he does not find any blessing unless it is mixed up with the troubles that make his life upset, the blessing unless mixed with gulps of sorrow and suffering, added by the disasters of the lifetime that its discordant events as a murderous poison aggrieved the happiness of his life:

"Does he suppose that no one will ever have power over him?"

(Balad: 5.)

Following our explanation that man's creation is based on suffering and the troubles surround him, he cannot achieve anything but is impure, imperfect, and less than what he expected, then we concluded that, man,

from his very essence of creation, has so been initiated that all his desires are always defeated, and his material affairs are all subdued to the predestination; and Whoever defeats his will and acts, and intervenes in any means of his life from all sides and aspects, namely, the Almighty God, Who is dominant on him in any way, and Who has the right to possess man in whatever he wants, and whenever He Wills to punish him.

Therefore, man cannot have the impression that no one is dominant on him, and this illusion makes him to cause arrogance against the God Almighty, disregards His worship, disobeys His Commands, for example, donates to please God, but considers his charity too much and seeks God's Gratitude, or to deceive God in his imagination and shows up what he has done for hypocrisy then pretends to be done for the sake of God, and says:

" I have squandered immense wealth!" (Balad: 6.)

(Almizan: V. 40, P. 239.)

Intrinsic Return of Man to God at Disasters

« قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً؟ » (٦٣/انعام)

**"Say, Who delivers you from the darkness of land and sea,
when you invoke Him suppliantly and secretly...!"**

(Holy Quran: An'am: 63.)

When a disaster strikes man, he first requires his rescue in secret from God, then if the secret praying had no effect and the disaster had afflict him heavily, and the effects of despair and discontinuity from the external causes were gradually revealed, it is the time that he begins to wail an cry aloud, without any consideration of his neighbors and displaying his humbleness and helplessness.

The word "supplication" and "request in secret" broadens the subject from another direction, and it is the extent of disaster and its being small or

great. On this account, the meaning of the Verse is: God is the Savior from all sorts of troubles, both on earth and or on the sea, small and large.

**"...If He delivers us from this,
we should certainly be of the grateful ones!" (An'am: 63.)**

The aforementioned statement refers to the fact that in such a state that a human being calls God to eliminate his suffering, he also promises that if he would be saved, he will be grateful to God and not to deny His Blessings.

This promise has a fundamental root in the human nature, in general, the common habit of human beings, even among themselves, that when the afflictions and disasters strain man, or the poverty and misery put him under pressure, or an enemy to seize him, inevitably, in such cases man wants to appeal to a power man who could save him. He gives good promises to the power man to make his decision stronger, promises him to make himself a good praiser for him, to give him money, or to obey and be devoted to him. In anyway, such a trait is in the human nature, and has been originated from the fact that the social operations among the people of a community are based, in general, on the nature of deal and transaction between two parties, that is, one gives something in this transaction and receives something in its exchange.

This monopoly does not relate to human beings only, but every creature has to have such an exchange, because of the plenitude of needs, and the needs are so high that it does not allow a creature to do any work which no one benefits from it, but only his own needs can be met. Man also applies this habit in resorting to the God Almighty, although God is pure to have needs, and his works are all for granting benefit to others; and that the human nature lends him to resort to God in the events of helplessness and inefficiency, and to give Him the promise of thanks and obedience, this is, in fact, one of the proofs of Monotheism, since man feels in his nature that the Only One, Who is Capable to remove his distress and grief is the Glorious God.

It is God, Who has Devised and Determined all affairs of man from the day that he was born, and also Devised every other causes and means; as a result, man feels a shortcoming in Presence of such Beneficent Lord

that committed so much disobedience and sins, therefore he have no right to seek His forgiveness, but to find a way to compensate it and makes his requests to be accepted by Him, he pledges to God and promise Him to be an obedient and thankful servant to Him; though after he had been saved, he forgot his essence and broke his covenant: **"Even then, you consider idols equal to God!!!"** (An'am: 64.)

(Almizan: V. 13, P. 211.)

Defeat or Victory, Two Blessings of God in Holy Wars

« قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيْنِ؟! » (٥٢/توبه)

**"Say Do you wait for us any fate
except one of the two Blessings?"**

(Holy Quran: Taubah: 52.)

The meaning of "Two Blessings" is both "Victory" and "Defeat." You may ask how the Holy Quran called a misfortune the blessing. The answer is that from the viewpoint of religion (in the Holy Wars,) both the "Victory" and "Defeat or Death" is the blessings. The victory is a good happening because it brings dominance and booty in this world and the great reward in the Hereafter. If the suffering, failure, or death of the Believers is called the blessings, was because they were strived in the path of God and His consent. They receive good fortune through Eternal Rewards; thus, both would become the blessings of God.

The meaning of the Verse is that we and you (the hypocrites) are waiting the suffering and punishment for each other, except that the suffering you desire for us is indeed a blessing for us, because you are about to expect for us one of the two probabilities, either to overcome the enemy and return with booty, or to be killed in the path of God. But we expect you the punishment of God and wish the God Almighty to annihilate you either by heavenly torments or by our hands. It may be the God Almighty Commands us to eliminate the earth from the impurity of your existence! Thus, in both cases we reach the salvation, but you reach the torment. Anyhow, you expect what together we do expect.

(The hypocrites were upset when something good or a victory reached the Prophet of Allah, but they were pleased when an evil or disaster befell on the believers, saying that fortunately we had already become aware and did not involve ourselves in such tragedy. From this Verse we find that the hypocrites were expecting to see what happens to the Muslims, whether they fail or win, so it turns out that the word "Two Blessings" in the Verse refers to one of the two events that the hypocrites were waiting to happen on Muslims.)

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

God's Knowledge and Permission In the Occurrence of Disasters

«ما أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَ مَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ! (١١ / تغابن)

**"No one will be afflicted with any hardship without
It being the Will of God. The hearts of whoever believed in God will
receive guidance...!"**

(Holy Quran: Taghabun: 11.)

The word "Happening" means a trait and a state in which a person experiences encountering with any incident, more often it is used in case of unfortunate events, that brings loss with itself. The word "Permission" means the issue of leave and elimination of obstacles to do something by others. Considering above, the following points were made clear:

First, the Permission referred to in the Verse is not a verbal permission, but is a Genetic Permit, namely, to give operation for Causes, or to remove the obstacles in the way of a Cause, that if it would not be removed the Cause was not able to give its required effect on the named Object. For example, the Fire, which its effect is heating and burning and it can burn the cotton, provided the humidity between it and the cotton permits, therefore removing the moisture from the between of cotton and fire, with understanding that the humidity is an obstacle, and the elimination of it causes the burning of cotton to be operated, it is the same Permit to

practice fire in cotton and to impose the necessity laying in its essence, that is: Burning.

The **second** point is that the "Happenings or Disasters" are events that human beings face with and they leave harmful and unpleasant effects on them. The fact is that such events like the good events reach only by the Permission of God, because that the Permission of Allah Almighty has included all Causes, therefore all the Effects are only issued from their Causes by the Permission of God!

The **third** point is that this "Permission" is not a verbal or legislated permit, that is to say, a decreed allowance, but it is a Genetic Permission, therefore all the disasters will always be happened by the Permission of God, although it is an oppression imposed by a cruel to an oppressed, even though the Oppression is forbidden in legislated law, and it has not been authorized by the Legislation.

That is why it is not permissible to tolerate some of the Oppressions, the Patience is not permissible on them, but it is Obligatory for a person to resist against them as possible as he can, such as the Oppression which is against the chastity of his family members or the life of himself.

It becomes clear from this point that the Disasters that the Holy Quran has ordered the people to use patience against them are not the disasters that ordered to resist against them and forbid to tolerate it, but they are the disasters that the human itself has no authority against them, such as public universal disasters, like the deaths, illnesses, rather the disasters that human being has authority on them, such as arbitrarily oppressive attitudes, when one realizes same against his life or the chastity of his family, he must resist as much as possible to repel it.

It is evident from the context of the Phrase: "**...The hearts of whoever believed in God will receive guidance...**," that the preceding Phrase: "**No one will be afflicted with any hardship without It being the Will of God,**" refers to this fact that the God Almighty has both Knowledge and Providence in the occurrence of unpleasant events to the human beings too, so that none of these incidents will happen to man, except after the knowledge of God and his Providence, then none of the natural causes of

the world are independent in their effects, because whatever causes you assume are part of the creation system, which has no Lord but its Creator the God Almighty, and there happens no incident and no event except by the Knowledge and Providence of its Lord. Whatever His Lord Wills it inevitably would happen, and what He does not Want to happen it is impossible to happen.

This is the fact that the Holy Quran has stated it in another wording and Said:

"Whatever hardships you face on earth and in your souls were written in the Book before the creation of the souls. This is certainly easy for God!" (Hadid: 22.)

Therefore, the Almighty God, Who is the Lord of the Worlds, the necessity of His Common Lordship is that He alone would be the Owner of all things, and there would be no other Real Owner except Him; and the running system of the universe would be a complex of His Possessions in His Creatures, then no moving being and nothing would have a movement or standstill without his permission, and no action would be done but by His prior Knowledge and Providence; His Knowledge and Providence does not make any mistake and his Decree could not be rejected.

Therefore, believing that the God Almighty, is the Only Allah, will follow the above said Beliefs, guides the mankind to those Realities, pacifies the hearts, so that there would be no more anxiety, because one knows that the Apparent Causes have no independence in causing those events, and all of them happens by the Command of the All-Wise God, Who will not create any unpleasant event without an expediency; that is the meaning of the Phrase:

"...The hearts of whoever believed in God will receive guidance...!"

(Almizan: V. 38, P. 254.)

Fall of Heavenly Disasters, Predestination of its Amount and Quality

« وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ! » (12 / قمر)

**"We caused the earth to burst forth with springs
so that the waters could come together
for a predestined purpose!"**

(Holy Quran: Qamar: 12.)

We made the earth sprinkle with springs, outpouring the water from all the gaps of it, finally the water of the sky and the earth jointed together to fulfill the God's Predestined Command perfectly, to the extent that God has Ordained, at the same amount and quality, neither fast nor slow.

The meaning of the Ordained Command is the qualification of the Flood of Noah, that God has Ordained it.

(Almizan: V. 37, P. 136.)

Private and Public Calamity and Disasters

« يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ...
وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَ...! » (١٥٣ تا ١٥٧ / بقره)

**"O, you who believe! Seek help from Allah
through Patience and Prayer!**

Verily, Allah is the Supporter of The Patients...!

**We will surely test you all with something of fear and hunger and Loss
of wealth and lives and fruits...!"**

(Holy Quran: Baqara: 153 & 155.)

The theme of the Verse shows that these Verses were revealed before the Command of Jihad and its legislation, because in these Verses there are some predictions of a disaster that the Muslims will later be faced with, and will encounter the disasters soon, of course, not every kind of misfortune and disaster, but also the public disaster, that is not like the other regular and daily ones.

The mankind, like the other kinds of creatures in this natural world, is never secured from some individual or trivial events which disrupt the system of their private life, like the death, disease, fear, hunger, grief,

deprivation. This is an everlasting Tradition from God that has run among His creatures, in a natural world which is full of differences and transformation:

**"...You will never find any change in the Tradition of God
Nor will you find any alteration in it!" (Fatir: 43.)**

However, this individual disaster is difficult, but it is not much hard and horrible as the public calamities and disasters, because when an individual disaster occurs to a person, he can seek the help of others and add their power of reasoning, stability of determination, and strength of soul, to his powers, but in case of the public disasters which are spreading everywhere, it disrupts the public consciousness, and divest the caution, judgment, managing, recourse and remedy from the board of society, and as a result it disturbs the living system of all the people, makes the horror twice and piles the panic up, so as disables the wisdom and intelligence, deteriorates the determination and stability of society. Thus, the public disaster and public calamity are more difficult and more mordant. This is the fact that the captioned Verses refer to it.

(Almizan: V. 2, P. 239.)

War and Public Disaster

« ... وَ لَنْبَلُونَكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصِ مِنَ الْأَمْوَالِ
وَ الْأَنْفُسِ وَ الثَّمَرَاتِ...! » (١٥٣ تا ١٥٧ / بقره)

**"And We will most certainly try you with somewhat of
Fear and hunger and loss of property and lives and fruits...!"**

(Holy Quran: Baqara: 155.)

The disaster that is mentioned in the above Verses is not a public disaster, and it is not a famine or cholera, but is a common terrible disaster, that the Muslims have brought themselves close to it, it is a calamity that the Muslims because of their following the Religion of Monotheism and accepting the Invitation of God has been afflicted by. Muslims were a small population that the whole people, especially their own people and tribes disagreed with them and did not aim but to turn off the light of God, turn

down the word of justice, and repeal the Invitation of God. In order to achieve their devil target, they had no way out but to fight with Muslims, since they have already tried all other possible means. They planted temptation, intrigue, sedition, and riot among the people with no result, because the decisive proof and clear logic was with the Messenger of God, therefore no intrigue, sedition or plot could resist against a decisive Proof, and how could an enemy find a way to trust its effect?

Therefore, the enemies of Muslims to block the Path of Truth and to extinguish the shining light of the Religion, they find no other way than the way of war and bloodshed. The situation for the Muslims was also the same, but most clearly, there remained for them also no way except to defend. Because from the first day that human beings stand in this globe, they gained this experience that the Truth will not be effective but when the untruth turns away from the environment.

(Almizan: V. 2, P. 240.)

Resisting against Disaster, Prelude to Advancement

« وَ لَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ ...
وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ ...! » (١٥٣ تا ١٥٧ / بقره)

**"And do not say of those who are Martyred in the Path of Allah
that they are "dead!" Nay, they are living but,
You do not perceive!**

**We will surely test you all with something of fear and hunger
and loss of wealth and lives and fruits...!"**

(Holy Quran: Baqara: 154-155.)

The Verses in question point out that such a disaster is coming to pass, because in the Verses the God Almighty states of the Defense and Jihad in the path of God, the fact is that God describes this disaster in a way that it is no longer as the other unpleasant disasters. It has no trait of unfortunate

calamities, there is no trace of the murder, death, and destruction, but it is a pure life and most pleasant existence!

Therefore, these Verses will provoke the Believers to prepare themselves for warfare and inform them that they are facing a disaster and a tribulation, a disaster that never they achieve the high degrees, Divine Mercy, and Guidance, unless they resist against it and endure its sufferings. This is a Reality that the Holy Verse teaches to Muslims: To achieve the desired outcome they have to seek help from Fighting, God Says: "Seek help from Patience and Prayer!" The Patience, which is the withholding of impatience, irritability, and losing the devising; The Prayer, which is to pay attention only towards the Almighty God, Who Devises all the affairs: **"All Power belongs to Allah!"** (Baqarah: 165.)

(Almizan: V. 2, P. 241.)

Tools of Resistance Against the Disaster

«يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ...!» (١٥٣ / بقره)

"O, you who believe! Seek help from Allah through patience and prayer; Verily, Allah is the Supporter of the patients!"

(Holy Quran: Baqara: 135.)

"**Patience**" is one of the greatest ingrained attributes that the Quran has praised it repeatedly, and ordered it to the Muslims as much seventy times in the Holy Quran, even Said:

"...That is indeed a sign of possessing a strong will and resolution!" (Shura: 43.)

"And no one will receive this Achievement save those who have been Patient and those who own a great Portion of Faith!" (Fussilat: 35.)

"Since those who are patient and steadfast shall Receive their rewards completely and Abundantly!"(Zumar: 10.)

"And seek help from Allah when facing Difficulties

through patience and prayer, this seems a hard task indeed, except to the humble and submissive believers in Allah!" (Baqara: 45.)

"Prayer," is what we should say about its importance that: The Prayer is one of the greatest worships which the Holy Quran emphasizes on it to the extent that Says: **"...Indeed Prayer prevents man from shameful and Indecent deeds...!"** (Ankaboot: 45.) The Holy Quran wherever orders anything, at the top of it recalls the Prayer.

God has described patience in the captioned Verse as: **"Verily, Allah is the Supporter of the patients!"** If God describes patience only in the end of captioned Verse and did not mention the prayer, even though in the other places described them together, as: **"And seek help from Allah when facing difficulties through patience and prayer..."**, it was because the position of that Verses were the position of terrible and struggle with the brave enemies, therefore it was more appropriate to concern the patience in such situation.

(Almizan: V. 2, P. 242.)

Disasters, and the Real Meaning of Patience

« فَصَبِّرْ جَمِيلٌ وَ اللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ! » (١٨ / يوسف)

"...And my only Course is the Good Patience, and Allah Is the only Help to be sought Against what you describe!"

(Holy Quran: Yusuf: 18.)

The meaning of patience is not that the man admits any disaster, so called, takes his own face to anyone who wants to slap it. No, the meaning of patience, which is one of the virtues, is not that a person like the dead earth falls under the feet of others and the people crush him underfoot.

God has created mankind so that he is obliged by judgment of his own nature to repel any unpleasant and perilous things from himself. God has also equipped him with means of defense to use them as much as he can. Anything that makes this instinct void and out of use, it would not be called

the Virtue. Therefore, we conclude that Patience, which itself is one of the Virtues, does not mean this, but Patience is that the man has to have in his heart an enduring which can control the system of his own self, the system that the sustainability of the human life and the prevention of its disorder depends on it. By use of this system, man has to control and protect his heart from dissension, his mind from oblivion, ill-judgment, and ill-reasoning.

So, the Patience are those who are steadfast in disasters, do not lose their resistance, do not feel defeat, and do not setback against the attacks of oppressors; in contrast, the non-Patience, who run out of the field, in the first encounter with hardship, so fast that none see his back.

It turns out from here that Patience is a great Virtue and a good way to resist against disaster and to overcome its severity and intensity, but it is not alone enough to turn back the endangered health and safety. In fact, Patience is like a castle in a man's refuge for fear of the enemy, but this castle does not return to man the security, health, and freedom of life and it may need another cause, which will bring prosperity and victory.

This Cause in the Religion of Monotheism is God, the Glorious!

When a Monotheist Believer encounters a tribulation or a disaster strikes him, he, first of all, shelters himself in the refuge of the stronghold of Patience, thereby controlling the system of servitude in his own self, prevents from disorder in it and the collapse of its mental faculties and strength, then he resorts to his Lord, Who is above all causes, and hopes that He will preserve him from the evils encountered with, and to direct all the Causes towards his welfare. In this situation, all his affairs becomes the affairs of God, and as God is dominant in His affairs, changes all the Causes to his interest, to attain the victory and prosperity, even though they worked before against his welfare.

(Almizan: V. 21, P. 168.)

**Suffering of God's Friends, a way to
Achieve the Ordained Position**

« وَ جَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَى
هَذَا غُلَامٌ وَ أَسْرُوهُ بِضَعَّةً وَ اللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ! » (١٩ / يوسف)

**"A caravan came by and sent their water carrier out to the well.
When he drew out Joseph in his bucket, he shouted: Glad news a young
boy! The people of the caravan hid him amongst their belongings.
God knows well what they do!"**

(Holy Quran: Yusuf: 19.)

The meaning of the Verse is that: A group of passersby passed by the well and sent someone to bring some water, that person drove the water bucket into the well and when taken out, his cry suddenly rose: **"Good News! This is a little boy!"** Perhaps he saw a boy who hung himself on the rope, coming out of the well. The passersby hid him from the others, so that he would not be known to anyone of his family and kept him to sell and gain money. The Phrase: **"God knows well what they do,"** means that the Almighty God was aware of what they did, and may will punish them for this deed - or - may be all of these were in Knowledge of Allah, He was the One, Who, by this means, put Yusuf in the path to Egypt to establish his Reign and Prophecy in that country.

This event happened by the Knowledge of God, and God wanted to bring Joseph to all the dignity and positions that He was Destined for him, if he did not come out of the well and was not brought to Egypt as a hidden regained, surely he did not reach to the House of "Aziz," the Egyptian Chancellor, as a result Joseph did not achieve to that Monarchy and Dignity:

**"...Thus, We settled Joseph in the land so that We could
teach him the interpretation of dreams.
God has full control over His affairs,
but most people do not know!"**

Perhaps the purpose of God when He refers to establishment of Joseph on the land is that: God had settled him on the earth in the way that he could benefit from the advantages of life to the fullest extent of possibility, contrary to what his brothers wanted to deprive him from the life on the land, and, therefore, threw him at the bottom of a well and then sold him for

a little money as a slave, to move him away from his father's land to the unknown lands:

"...Allah fulfills His Commands and Ordainments...!"

God is dominant on all the active Causes of the universe, they act on His Permission, and He imposes on them everything He Wants, and they have no choice but to hear and obey, (what should be done) that most people do not know!? People suppose that the apparent Causes of the world are independent in their effects, therefore they think that when a Cause or a series of Causes come together to humiliate something or someone, God cannot turn off the Causes from the course that they have, but the people make mistake!

(Almizan: V. 21, P. 171.)

Duty of Patience and Consent to the Divine Decree

« فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا...! » (ق/٣٩)

**"So be patient to what they are saying,
and glorify the Praise of your Lord,
before the rising of the sun,
and before its setting...!"**

(Holy Quran: Qaf: 39.)

The Almighty God in this Verse instructs His Holy Prophet to show patience against the sayings of unbelievers; as if God has ordered him: When the God's Decree is running to delay the punishment of the unbelievers against their blasphemous speeches, then you have to wait and reveal patience; you must respect God's Decree and be consent, Glorify Him from what they say about Him of the blasphemous speeches! Wait for the bad reactions that they are showing, and you should Praise God for the effects of His Decrees, because the effect of His Decrees will not give but

the best results of an effect, then be patient for what they say and Celebrate the Praise of your Lord so that you may be pleased.

"...And Glorify the Praise of your Lord...!"

That is, you Glorify God while you are Praying and Praising, because these events, which are difficult to tolerate and hard to endure, have a relationship with their Causes, which are from this point of view, of course, terrible and bad events, that you should purify God from this point, but they have another relation to the God Almighty, which is His Permission, that from this point they are all graceful and result to the general interests causing the reform of Genetic System. From this point the God Almighty should be Praised and Glorified!

"...So that perhaps you will please your Lord!" (Taha:130.)

Considering the context of the captioned Verse, in which God referred to the deny of unbelievers to believe in God and in His Signs, their transgress from God's Commands, refusing the faith; on the other hand God's delay in revenge against them, ordering His prophet to show patience and glorify God while Praising Him; it necessitates that the meaning of the consent in the above Phrase will be the Prophet's consent to the Ordainment and Decree of God, and thus the meaning of the Verse is: **"...Be patient and pray your Lord glorifying His Praise so long as to obtain the state of consent, the consent to the Decree of God!"** So, the meaning of the Verse will be the same as the following Verse:

**"And seek help from Allah when facing difficulties,
through patience and prayer...!" (Baqara: 45.)**

But how can the Praise and Glorifying God bring consent? The reason is that purifying the Act of God from defect and fault, mentioning Him with Graceful Praises, continuing this praise for a long time will cause the human being to find a heartfelt intimacy with God, and become increasingly eager to continue it. When the intimacy with the Grace and Beauty of the Act of God and its Purity increased, gradually this intimacy influences in the heart and its effect will be exposed in the soul and removes all the anxieties in the heart and mind. Since the nature of soul is to be consent and pleased to what

it loves, and dislikes what is imperfect, ugly, and defect, therefore continuity of the Mention of God with Glorifying and Praising Him, causes man to be consent to the Decree of God.

(Almizan: V. 28, P. 48.)

Direct Relation of Public Disasters With the Mass People's Deeds

«ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ!» (٤١ / روم)

"Corruption has been spread throughout the world in the sea and the land on the account of men's wrong deeds...!"

(Holy Quran: Room: 41.)

Corruptions in the land are the disasters and public calamities that happen in some regions and destroy the people, like the earthquakes, rains, famine, infective diseases, war, looting, and lack of security. In short, any disaster that afflicts the well-established and competent system running in the world, whether or not is related to the choice of some people, because all of them are the corruptions that occurs in the land or sea in the world and destroys the happiness and pleasures of human lives.

"...On the account of men's wrong deeds...!"

It means this corruption appearing on the earth is the result of the deeds of the people, because of their polytheism and sins they are committing. There is a direct relationship between the actions of the people and the events of the world, each of which has interactive effect on the other's improvement and corruption.

"...Allah has let it be so in order that the whole society tastes the Consequences of giving in corruption and wrongdoing...!" (Roum: 41.)

What appeared on the earth was the result of some of their actions that God had tasted them. Indeed, it was their own acts that returned them in the appearance of disaster. Why God Said: "Some of their actions," is because God has forsaken most of their deeds, as He Said: **"And whatever misfortune befalls on you People, it is the result of your own deeds, but Allah forgives a great part of them!"** (Shura: 30.)

This Verse refers to the result of worldly sins and their tribulation in the world, of course, some of them not all, but the Holy Verse did not mention the torment and the result of the sins in the Hereafter.

(Almizan: V. 31 , P. 312.)

Disasters, the Result of Computing Social Deeds

« وَ كَآيِنٍ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَ رُسُلِهِ فَحَاسِبْنَاهَا حِسَابًا شَدِيدًا وَ عَذَّبْنَاهَا عَذَابًا نُكْرًا! » (٨ / طلاق)

"How many populations of the towns who turned away from Allah's Command and disobeyed His Messengers, so, We did call them to a Severe account and chastised them in this world with a horrible torment!"

(Holy Quran: Talaq: 8.)

The severity of computing in the Verse "We did call them to a Severe Account," is the accuracy in the accounting in order to reward or punish completely according to the deeds that one has done. The meaning of this accounting is the computing of one's worldly accounts not of the Hereafter, because God Says elsewhere: **"And whatever misfortune befalls on you People, it is the result of your own deeds...!"** (Shura: 30,) and **"And if the people of the towns had Believed and tried to be pious, We would have opened upon them gates of blessings from the heaven and the earth...!"** (A'araf: 96.)

So, what disaster happens to a human being - of course what is considered disaster in the religion - is the outcome and result of the calculation of human deeds, and the God Almighty forgives and neglects a great part of deeds, but He does not neglect and ignore the deeds of the arrogant ones, who disdain to obey the Commands of God and His Messengers, then God computes their deeds accurately and does not ignore any of their sins, as a result, He punishes them in a severe and unprecedented way.

The meaning of the Verse is that: How many villages that their people turned away from the Commands of their Lord, and showed arrogance against the obedience of His Prophets, as a result, God did call them to a Severe account and chastised them in this world with a horrible torment, a torment that was not usual, with no record in history, namely, overthrowing their generation in the world.

(Almizan: V. 38, P. 296.)

Effect of Sins on Rise of Social Disasters

« وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ! » (شورى / ٣٠)

**"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.)

This Verse is a Social Announcement addressed to the community, not limited to the individuals and the minor faults. The necessity of this is that the disasters referred to, are also the public and global disasters, such as, famine, overcharge, cholera, earthquake, and the like. So, the purpose of this Verse is to remind you that whatever disasters and misfortunes directed to your community are all due to the sins that you commit, and God ignores many of these sins and does not punish you.

The captioned Verse has the same meaning as the following Verses:

"Corruption has been spread throughout the world in the sea and the land on the account of men's wrong deeds...!" (Room: 41.)

**"And if the people of the towns had believed
and tried to be pious, We Would have opened upon them Gates of
Blessings from the heaven and the earth;
But they belied Our Signs and Miracles and
We seized them for what they used to do!"** (A'araf: 96.)

**"Present with him and behind him are Guards, they guard him by God's
Command...!"** (Ra'ad:11.)

There are other Verses that all indicate there is a special relationship between the human actions and the system of the universe.

If human societies adapt their beliefs and deeds according to what their natures require, the beneficence will flow to them, and the doors of blessing will be opened toward them, but if they turn to corruption in these two stages, the earth and the sky will be spoiled, and will ruin their lives, too.

(Almizan: V. 35, P. 96.)

Equal Effect of Social Disasters On Believers and Disbelievers

« وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ
أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ! » (شورى / ٣٠)

**"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.)

It comes out from the context of the above Verse that:

Firstly, this Verse includes the believers and disbelievers equally. This meaning is evident from the next Verse that is surely related to both of them.

Secondly, in the Phrase: **"On the account of men's wrong deeds...!"** (Room: 41,) the meaning of **"Men's wrong deeds,"** are only their evil deeds not all their deeds either good or bad.

Thirdly, the meaning of the disasters that comes to human beings are the evil results of their worldly deeds, the results that there are between them and those deeds a particular relationship and association, not their afterlife retribution of the deeds.

The Holy Verse wants to prove the connection between disasters and sins, and only wants to say: Sins have also the bad effects in the world. The fact is that some of those evil effects befall their holders, and some are forgiven due to the causes, such as: kindness toward the relatives, donations,

believers' prayers, repentance, and the like, which have been mentioned in the narrative books, that the effects of some evil deeds repel from their holders, but this Verse have no mention regarding the Hereafter effects of the sins, because it is not positioned to prove or negate that subject.

(Almizan: V. 35, P. 98.)

Return from Corruption, Reform of Societies

« فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا
وَيُمِدِّدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا!...! » (١٠ تا ١٢ / نوح)

**"And told them: Ask forgiveness from your Lord,
He is All-forgiving! He will send you abundant rain from the sky!
Strengthen you by providing you wealth and children,
and make gardens and streams for you...!"**

(Holy Quran: Nooh: 10-12.)

These Verses count the worldly blessings and narrates from the Prophet Noah (AS) that he gives his people the promise of a lot of blessing and its duplications, provided that they request their Lord for the forgiveness of their sins. It turns out that forgiveness from sins has an immediate effect on removing the disasters and opening the doors of heavenly and earthly blessings.

This Verse understands us that there is a link between purifying the human community and its corruption and the general state of the world, if the human societies corrected themselves, they would achieve a clean and pleasant life, but if they act contrary, they will have a reversed reaction.

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

Higher Interests Hidden in Social Evolutions and Wars

« وَتِلْكَ الْأَيَّامُ نُدَوِّلُهَا بَيْنَ النَّاسِ!...! » (١٤٠ / آل عمران)

**"...And such are the situation of days, We rotate them
between the people...!"**

(Holy Quran: Ale-Imran: 140.)

The "Day" is a significant amount of time that is necessary for the occurrence of events, so they will be different according to the changes and differences of events. The meaning of the Verse is that the Divine Traditions and Laws are running and circulating among the people together with the change of times, according to the high interests and considerations that the people cannot comprehend it in all its aspects. This circulation runs without stopping in one place, in order to avoid other peoples to be deprived.

"...In order that Allah makes known who are the believers and that He may choose Witnesses From among you...!" (Ale-Imran: 140.)

The circulation and running of the Divine Laws alongside with the change of times are for the sake of higher considerations that the intellect of people cannot comprehend it. Considering this failure of the people's intellect, God does not mention that considerations in the Verse and dismiss it. Indeed, it was not necessary to clarify it because of the disability of people's intellects, but the only thing that was necessary for the people to understand is in the above Verse, and what is mentioned in the following Verse:

"And so, by these trials Allah may Purify those who Believe and destroy the disbelievers!" (Ale-Imran: 141,)

The purpose of the Phrase: **"...In order that Allah makes known,"** is the appearance of the faith of believers after being hidden. The concept of the Verse is that: **"Because the faith to become clear after being hidden."** Since this manifest of faith must be done in accordance with the law of cause and effect, it must inevitably take place in a series of affairs that lead to the emergence of their faith. **"Testing,"** which is mentioned in the Verse is of the considerations and wisdoms of the circulation of the days, mentioned in the previous Verse, and the Phrase: **"...In order that Allah makes known,"** is also of its wisdoms and considerations, but at the same time, these two considerations differ from each other. The distinction between the believer and the non-believer, which is one of the wisdoms of the circulation of the time and refers to the contents of the Phrase **"...Allah makes known,"** is

itself an independent matter; and purifying their faith from impurity of their previous disbelief and hypocrisy is another matter, therefore God has stated their purifying against the Phrase: "**...Destroy the disbelievers!**" Therefore, Allah will eliminate the impurity of disbelief from the hearts of the believers one by one; so that there would remain in their hearts nothing except the Faith of God; on the other hand, He takes out gradually all components of disbelief, polytheism, and infallibility from the heart of disbelievers to the extent that nothing will be left at the end.

This was a part of the considerations and wisdoms relating to the circulation of days and times among the people, its lack of continuity in a particular population, as well as all things are in the hands of Allah, He does whatever He wants, but it is clear that God will not do anything that is not in accord with the high considerations and best interests.

From the materials we have mentioned so far, that is, the circulation of the time among the people, in order to test and distinguish the believer from the disbelievers and the purification of believers from the infidels and impurity, and also the destruction of disbelief. From the lack of authority on affairs in the Prophet's hand - mentioned in Verses - we understand that the believers, at those days, had thought that being in the True Religion is the cause of all the conquests and victories at wars. What had most convinced them was the course of Badr's Battle and their strange victory over the enemy due to the help of the descended Angels.

It is evident that this thought is a corrupt thought, by which the exam system will be invalidated, and a believer can never be recognized from an unbeliever, thus the believers cannot be purified. If, also, being in the True Religion is the only cause to come over the enemy and achieve the victory, there would be no longer any need to enjoin good and forbid from the evils in the affair, and also any need to reward or punishment! This thought will eventually destroy the foundation of Religion. The Religion of Islam, which is the religion of nature, does not establish affairs on the basis of supernatural or miracle, so that only being in the True Religion does not cause victory by miracles or supernatural, but the Islamic Natural Religion considers any kind of the victories based on ordinary causes, so that the believers have to fight only on the military orders and forbids given them in

the fields, and do resist against enemies on fear of God and hope of His reward, in order to gain victory in the wars.

That is why the God Almighty to denigrate this corrupt thought, after mentioning the circulation of the times, and the examination and affliction as its necessities, begins to blame those who have such a wrong idea and express them the Truth on this fact, and Says:

**" 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?"**

(Ale-Imran: 142.)

(Almizan: V. 7, P.47.)

Chapter Five

Predestination

and

Fate

Fate, and the Forces that Surround Man

« تَلْكَ الْآيَاتُ نُدَاوِلُهَا بَيْنَ النَّاسِ...! » (١٤٠ / آل عمران)

"...And We bring about these days of varying Fortunes among men by turns...!"

(Holy Quran, Ale'Imran: 140.)

As the Divine Universal Guidance always accompanies the creatures from the beginning of their existence to the end of the time that they are on the way predestined never be separated from them; the same is the Divine Predestinations which are the carriers of all the causes of the existence of things, in fact, they are those who determine the fate of things, they are those who change the state of a creature and enter it to another state, and they always do their duties beyond the creatures and pushing them forward to their pre destined fate. The following Verse also refers to it and confirms it:

"Who Determined and Guided! "(A'ala: 3.)

As the Causes, which determine the Fates, and lead the creatures forward to their certain fates; at the same time their last point of life, which in the language of Quran called as: **"Appointed Term,"** draws them from their front part to itself. God says: **"... That Allah has not created the heavens and the earth and what is between them but based on the Necessity and for an Appointed Term...!"** (Room: 8.)

As you see, the above Verse shows a link between creatures and their last point of existence, so called: "Appointed Term." It is clear that if one of these related objects had superiority and influence over the other one, it is called "Absorption."

The "Appointed Terms" are fixed matters and non-variables which always absorb objects and creatures from the front and make them close to their appointed-termed death.

So, all the creatures are surrounded by Divine Forces: One force pushing them forward and the other power absorbs them from the front. There is also a third force, which is always the companion of the creature and responsible for his training in the stage of life. These are the main forces that the Holy Quran proves them.

These are forces other than those who are the preservers of life, guardians, and those who escort the creatures in the course of life, such as Angels, Satan, and etc.

(Almizan v.7, p. 57.)

Relation of Creatures' Fate with the Quality of their Existence Outset

« وَ إِن مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ! » (حجر / ٢١)

**"With Us is the source of everything and
We do not send it down except in a known quantity!"**

(Holy Quran, Hijr: 21.)

This Verse shows that all objects of the universe are available to God, but with an existence that is unlimited and un-ordained with any predestination. They will be measured and predestined only when they are descended.

The above Verse also implies this meaning that: The creatures - at the interval between their emergence and return - will live and behave according

to the requirement of their quality of appearance, and will proceed according to the fate, either happiness or misery, good or evil, that their state of the first day of existence requires. This meaning is also used in the following Verses:

"Say: O, Messenger! Everyone acts according to his own personality and Character; and only your Lord Knows very well who Among you, are more guided to The Truth!" (Isra: 84.)

**"And everyone has a direction to which he should turn...!"
(Baqara: 148.)**

(Almizan V.2, P. 141.)

Limitations of Human Knowledge of the Future

« وَ اللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ! » (٢١ / يوسف)

**"...Allah fulfills His Commands and Ordainments,
but most of mankind does not know!"**

(Holy Quran, Yusuf: 21.)

Human thought is limited, and its only focus is on things that are ahead of it. He sees the present and neglects the future. He considers a short success a big one, a short life and poor possessions the scale for everything, but the Almighty God, who is dominant over all the universe, over the time and place, over the world and Resurrection, therefore, His Decree is Decisive and His Judgment is Absolute Right, both the world and Hereafter are equal to Him. He does not fear anything, does not hasten in doing things.

Hence, it is possible (most factual) that God Almighty makes a one day's corruption an introduction for a reform in full lifetime or makes the deprivation of one person a means for the prosperity of a big society. The poor ignorant person, as soon as he sees a corruption or deprivation thinks that God has been defeated and is unable to do something, but the God Almighty is dominant over all chain of time as one unit, He runs His kingship all over the existence universe as a unique one, nothing engages

Him to neglect others, He is not tired of holding and guarding the heavens and the earth, He is so Great so Magnitude!

(Almizan V.3, P. 270.)

Lack of Human Consciousness on His Destiny and Future

« وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ! » (٢٥٥ / بقره)

"...And none of them will ever encompass anything of Allah's Knowledge except as much Allah Wills...!"

(Holy Quran, Baqara: 255)

One of the signs of the full perfection of Divine Predestinations is that the predestined person does not understand what purpose his Deviser has from him and his devising, and what the future has He determined for him, in order to prevent the man to find knowledge to his future, so if it is unhappy tries to find a way to get rid of that future, and so to neutralize the resourceful plan of his Planner.

The destined creatures are like a convoy of the closed eyes and ears, which, contrary to their desire, move towards one course, and the convoy leader tries strictly in no way the convoy members do understand anything about the destination of caravan. They should not know where they are going and where they will live, and where the final destination is!

(Almizan V.4, P. 229.)

Divine Wisdom to Keep Hidden The Fate of Human

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّلَكُمْ تَسْؤُكُمْ! » (١٠١ / مائده)

"Believers, do not ask about things which, if revealed to you, would disappoint you...!"

(Holy Quran, Maeda: 101.)

This Verse forbids believers from knowing things and asking questions about that, if revealed to them, get annoyed.

The question about anything that the Almighty Allah has closed for mankind the door of knowledge to it with "ordinary causes," has been forbidden, because the danger posed by such matters is not limited to the questions of the Companions of the Holy Prophet. The question about the time of own death, for example, or the death of friends and loved ones, or the question of the decline of property and state, is always involved with perdition and misery, and perhaps the same quest and gaining of the matter will cause perdition and misery!

Indeed, the system in which the Almighty God has ordained the life of mankind, and even the existence of whole universe, is a regular and smart system. It has been regulated on such a wisdom that some affairs to be hidden for mankind and some others to be evident, so that trying to display what is hidden and to hide what is evident brings disorder to the regulated system which has been widespread.

For example, the human life, which is one of the creatures of the universe, is the phenomenon of the system, which itself has been created by combination of faculties, organs, and pillars, which if one of those organs or pillars were more or less, such a system could not exist, consequently, the life was not completely realized, because of the lack of its components. It will have the same effect on the whole universe if its other components would also be more or less, to the extent that to cause the annihilation of reality or the perfection of life at once.

(Almizan V.11, P. 256.)

Accepting the Divine Guardianship and Destined Fate

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

**"Say: Nothing will happen to us besides what God has decreed for us.
He is our Guardian. In God alone do the believer trust!"**

(Holy Quran, Tauba: 51.)

The Guardianship and Authority of our affairs is solely in the hands of God. Our authority is neither in our own hands nor in the hands of any of those apparent causes, but the Truth of Guardianship is solely with Allah, and the Almighty God has already determined the definite Destiny of good or bad for all of us. Therefore, while we know that our destiny is known before us and predetermined, why not obey His Commandments, and why do not try to restore His Commands and why do not fight in Jihad in His path? If we do our duties the Almighty God will perform His Providence and Will to triumph or defeat us. It is not related to our will. Because the duty of servant is servitude and to abandon his own decree, and to accept the Command of his Lord; this is the mere Trust.

The Guardianship and Authority of our affairs are with God, and we believe in Him. The necessity of this belief is to Trust in Him and to leave our affairs to Him, without thinking of the victory or defeat in the battles. Therefore, if the God Almighty decided on us the victory, it is a Grace of God, and if He preferred the defeat, it is His Providence, and there is no blame on us, therefore we will not be sad or depressed:

**"No disaster befalls on the earth and on you as a nation,
but has been inscribed before in the Preserved Book,
and We Bring it into existence and that is easy for Allah!
This is to remind you that you should not feel sad
over what you have lost, and you should not feel joyous
over what you have been given.**

And know that Allah does not like the arrogant Boasters!"

(Hadid: 22-23.)

"No disaster falls upon a people but by Allah's Command...!" (Taghabun:11.)

**"That is so because Allah is The Guardian
of the believers...!"** (Muhammad: 11.)

"...And Allah is the Guardian of the believers!" (Ale'Imran:68.)

"...But Allah is The Only Guardian...!" (Shura: 9.)

All these Verses, as you see, comprise the principles of the above-mentioned Truth, the Truth of the Glorious Allah, and that there is no one to have Guardianship and Authority other than God. Truly, if a person really believed in this fact and recognized the Position of his Lord, he would rely on his Lord and submit Him the Truth of Providence and Authority. Then he would no longer be pleased with victory and sorrowful in the face of a grievous calamity. At the same time, one should not be happy or sorry with what comes to the enemy of man, this is from ignorance to the Status of Lord, that when the enemy achieves success he becomes sad and when is afflicted he becomes happy, because his enemy also does not have any authority!

(Almizan V.18, P. 185.)

Fate and Future of Mankind And its Relation with his Deeds

« وَ كُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ... ! » (١٣ / اسراء)

" We have attached every person's omen to his neck...!"

(Holy Quran, Isra: 13.)

This Verse refers to what people presaged omens of bad or good, foretelling their outcome of life and works, since there is something for everyone relating the sequence of affairs and events by which to understand the outcome of him and his affairs in the future that is good or bad. The meaning of what God said that we attached everyone's omen in his neck is that: We have attached it as a necessity to man's self never will be separated from him, and he also will not be separated from it. If God said that we attached one's omen in his neck, is for the reason that the neck is the only organ of body that never separates from man and man with neck. The neck is also where if something is hung on it, whether it is an ornament or a chain, it will be seen by everyone at first glance.

Therefore, the meaning of the Phrase: **"We have attached every person's omen to his neck..."** will be that the Decree of God has so ruled that the outcome of what will bring happiness or adversity to man forever,

to be always in his neck. He is God, who has made the Fate of man such an essential necessity attached to him. This Fate is the same as very deeds of man because the God Almighty Said:

**"And that man can only have the fruit of
what he has strived for!
Verily, the result of his effort
will soon be observed!
And he will be recompensed completely
according to his deeds!" (Najm: 39-41.)**

Thus, the omen or the future that Allah has made an inseparable necessity of mankind is his own deeds. It's being an inseparable necessity is that God has issued such a Decree that each action to be related to its doer, either good or evil, and should return to himself, not to quit him and return to somebody else.

(Almizan V.25, P. 96.)

Predicting the Future of Mankind

« وَ كُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ... ! » (١٣ / اسراء)

**" We have attached every person's omen to his neck...!"
(Holy Quran, Isra: 13.)**

From the Verse: **"And verily, Hell is the promised place for them all ... Undoubtedly, the abode of the pious will be in the Gardens and by the fountains!" (Hajj: 43-45,)** can understand that God has so Decreed that the good outcome to be the end of Faith and Piety, and the bad outcome to be the end of disbelief and sin. The necessity for this Decree is that, in the deeds of each human being has to be some evidences to determine definitely, without any mistake, his status in the end, because we said that the Decree has so been ruled that each deed will return to its owner, and no one could have any investment but his own deeds, so finally the end of obedience leads to Paradise and the end of sin leads to Fire.

In this statement, it becomes clear that if the Holy Verse proves the happiness and adversity for human beings as necessarily and definitely, it proves it through the man's good or evil deeds, which he has himself acquired it willingly, rather to say: The necessity of one of these two is determination and man's deed has no effect on his happiness or adversity.

(Almizan V.25, P. 98.)

Chapter Six

Predestination of Death

Predestination of Death and Time Limit of Mankind

« نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَ مَا نَحْنُ بِمَسْبُوقِينَ ! » (٦٠ / واقعه)

**"We have Ordained death among the human community and no power
can bar Us!"**

(Holy Quran, Vaqia: 60.)

Devising the affairs of the people to all its properties and characteristics is of the necessity of creation and granting the existence. When the God Almighty grants existence to human beings, He grants a limited existence. From the very first moment of his development to the last moment of his worldly life and all the qualities which during this time he takes and abandons, all are of the necessities of that limitation, are parts of that limitation, and has been predestined, measured, and limited by his Glorious Creator. One of those characteristics is his Death. So, the death of human being is by the Predestination of God like his existence, not that God has not been able to create a man forever, or His power was so poor that He could only create a man for seventy years old and will die after seventy years!?! (God Forbid!)

Not that God has created him forever to survive, but the devastating factors prevail over the Will of God and killed His creature. The necessity of these two assumptions is that the Authority of God is limited. In the first assumption, He could not give more durability to His living creature, and in the second assumption He could not prevent the invasion of the destructive

factors; both these assumptions are impossible in the case of God, because His Power is Absolute and His Will is invincible.

It is clear from the above statement that the meaning of "**We have Ordained death among the human community,**" is to convey, firstly, that Death is a Truth, and secondly, it is Ordained by God, not that it is from the existence process necessity of a living creature, but the God Almighty has Ordained it for this creature, that is, He has created him to live for a certain time and die at the end of that ordained time.

It also became clear that the meaning of the Phrase "...**And no power can bar Us,**" is that we do not fail to overcome the destructive factors at the death of a living creature. It is not so that We Grant you a permanent life, but those causes overcome our will and cancel the life that we have ordained to live forever.

(Almizan V.37, P. 271.)

Why God Has Predestined the Death?

« ... عَلَى أَنْ يُبَدِّلَ أَمْثَالَكُمْ وَ نُثِّبَنَّكُمْ فِي مَا لَا تَعْلَمُونَ! » (٦١-٦٠ / واقعه)

"...**In order that We may bring in your place the likes of you and make you grow into what you know not!**"

(Holy Quran, Vaqia: 60-61.)

The meaning of the above Verses is that We have Ordained the Death among you on basis that to open place for the new coming generations. They will take your place, and you will be changed in another existence that We have Ordained but are hidden for you. The Phrase: "...**We may bring in your place the likes of you...**," refers to this fact that We will replace you with a mankind of you, or place others in your place.

Anyhow, the meaning of the Phrase is that We will replace a group of people with another group, a human generation by another human generation, so that the descendants come to take the place of the predecessors. The meaning of the Phrase: "**And make you grow into what you know not,**" is that We Ordained the Death for the purpose to substitute

a new generation of you instead of you, and on this basis to give you another creation, that you know not how is it. That creation is the existence of the Hereafter, which is not as the kind of unstable existence of this world.

In short, Death is a Truth that has been predestined among the mankind by the God Almighty, not that it is a defect of God's Power, namely, it does not mean that either God was unable to grant the man a perpetual life, or the destructive forces overcame His Will to protect the durability of man's life. No, God created the man on this basis that he dies in an appointed time, since God's Creation system is based on the Change of Generations. It is on this basis that a group of people die, and the field opens to place a new group. The ancestors die and replace by the descendants. Also, when a group dies they will be given a new existence beyond their mortal life. So, the Death is a Transfer from one house to other house, from one existence to the next existence, and from a creation to a better creation, it is not an inexistence or perdition.

(Almizan V.37, P. 272.)

Governing System of Death Terms: Undefined Term and Determined Term

« هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ...! » (٢ / انعام)

"Allah is the One Who created you of clay, then Ordained the term of your life; and in His Presence is the Knowledge of the Determined Term...!"

(Holy Quran, An'am: 2.)

The One, who created the man and devised his affairs, has determined an appointed term for his apparent worldly life, therefore, the existence of human being, from one direction, is limited to the Clay, the original material of his kind, though the survival of his generation is by marriage and reproduction:

**"And commenced man's creation from clay!
Then He made his offspring from a**

Structure derived from a lowly liquid!" (Sajda: 7-8.)

On the other hand, the existence of human being is limited to the determined term, which comes to end by death. This is the same meaning that the following Verse describes it:

**"Every creature eventually shall taste Death
and you will come back to Us!" (Ankaboot: 57.)**

The determined term may also be the Resurrecting Day which is the Day of Return to the Glorious God. Apparently, the Holy Quran considers the interval life between the Death and Resurrection, namely, the human life in Purgatory, as part of his worldly life. The following Verses apparently refer to such fact:

**"One of them said: How long have we been here?
Their fellows answered: A Day or one Part of a day...!" (Kahf: 19.)**

**"And on the Day when the Hour of Resurrection comes,
the guilty ones will swear that they did not stay in the world,
but for an hour...! And those upon whom are bestowed both
knowledge and Faith will say: Surely you stayed in the world according
to Allah's Book till the Day of Resurrection
and now this is the Day of Resurrection...!"
(Room: 55-56.)**

There is another fact in the captioned Verse that God has not mentioned the Determined Term very clearly to show its ambiguity, namely, to indicate that this Term is unknown to human being, and the man has no way to determine its time through the ordinary knowledge and science.

"...And in His Presence is the Knowledge of the Determined Term...!" The word "Term" means the end of a fixed time. It is customary for the people also to state the Term in treaties, loans, and other transactions as a specified time period or its expiration date. The Term is the end of a time period, as is the same in the Holy Verse:

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

The context of the Word of God in the captioned Verse is that both in case of the Undefined Term, or the Determined Term, the purpose is the end of the lifetime, not all that period, therefore it came out from this explanation that, there are two kind of Terms: The Undefined Term, and the Determined Term, the Term is Determined with God, and the same Defined Term that never changes, therefore it has been called in the Verse: **"The Term with God."** It is evident that what is with God never changes. This is the same Determined Term that never changes or modifies:

**"...To every people is an Appointed Term,
when comes their Term,
then they shall neither retard nor go before it
even an hour!" (Yunus: 49.)**

Therefore, the ratio of the Determined Term to the Undetermined Term, is the ratio of Absolute and Decisive to the Conditional and Suspended, namely, it is possible that the Undetermined Term violates due to non-realization of a condition that the Suspended Term has been conditioned on it, and it does not reach the due date; but there is no way to non-realization of the Determined and Absolute Term, and in no way can postponed its reaching.

(Almizan V.13, P. 9.)

Mother of Book and Fade-Proof Tablet, Two Registers for Death Term

« ... ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ...! » (٢ / انعام)

**"...Then Ordained the term of your life; and in His Presence is the
Knowledge of the determined term...!"**

(Holy Quran, An'am: 2.)

**"...For every period of time there is a Book of Law decreed! Allah
effaces and confirms whatever He wishes and with Him is the Mother
Book!" (Ra'ad: 38-39.)**

These are Verses if considered carefully with the above Verses, will disclose that the Determined Term is the same definite Term, which is

registered in Mother of Book. The Undetermined Term is the Term that is registered in the Tablet of Proof and Fade.

The Mother of Book is conformable with the fixed external events, namely, the events ascribed to the ordinary causes which could not violate their effects. The Tablet of Proof and Fade is comfortable with the same events but not from the point of their attribute to the ordinary causes, rather with their attribute to the imperfect causes, which is mostly interpreted to the necessities, that encountering with obstacles could lose their effects, or not.

An example of these two causes, the complete cause and incomplete cause, is the light of the sun. We are confident at night that after few hours the sun will rise and lighten the earth, but it is possible that at sunrise the moon, cloud, or something else blocks between sun and the earth, as a result, it could not light the earth; or it is possible such an event does not happen, in this case sun will lighten the earth.

Therefore, the sunrise alone is the incomplete cause to lighten the earth and is like the Tablet of Proof and Fade in our discussion. The sunrise without obstacles is the complete cause, and like the Mother Book and Preserved Tablet, in our discussion.

The same is the Term of human Death because the special composition which constitutes the building of human body, with all limited conditions in its foundation, requires that this building will have its natural life, which may have been laid down by one hundred and twenty years.

This is the same Term, can be said that, is registered in the Tablet of Proof and Fade, but can also be said that all the components of the universe deal with this building and have their effects on it. It may be the countless causes and obstacles within these components of universe confront each other, and this collision and impact causes the Term of human being comes to an end before it reaches to the natural limit. This is the same Sudden Death.

By this explanation and assumption that the Universe System requires these two Terms, namely, the Determined Term of Death and the Undetermined Term will be clarified. It also will be clear that there is no

contradiction between the ambiguity in the Undetermined Term and the specifying it in the Determined Term. It is possible that these two Terms in a certain case coincide, or not. If not, of course, the Determined Term will be realized not the Undetermined Term.

This was the meaning that the captioned Verse represented it.

(Almizan V.13, P. 11.)

Death Terms of the Individual, Society, and the World

« ... وَ لَكِنْ يُؤَخَّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى
فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَ لَا يَسْتَقْدِمُونَ! » (نحل / ٦١)

**"...But He respites them till an Appointed Term
and when their term comes,
they can neither delay it nor advance it even for an hour!"**

(Holy Quran, Nahl: 61.)

The Determined Term in case of an individual is his Death, in case of the nations is their extinction, and in case of the whole humanity is the Blow of Trumpet and occurrence of the Resurrection. These three meanings have been mentioned in the Holy Quran. On the first meaning God Said:

**"...There are some of you who die before reaching the old age; but Allah
lets most of you reach the
Appointed Term...!"** (Ghafir: 67.)

God has said on the second issue:

**"And every Nation has its fixed Term,
when their term appears, they cannot put it
back or forward even for an hour!"** (A'araf: 34.)

On the third meaning God has Said:

**"...And had it not been for the Word that had been Ordained
before from your Lord to an Appointed Term
regarding respite, perdition would have fallen on them...!"**

(Shura: 14.)

(Almizan V.24, P. 163.)

Purgatory, and the Stages of Human's Life after Death

« كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ؟ » (٢٨ / بقره)

"How dare you deny the existence of God Who gave your life when you initially had no life. He will cause you to die and bring you to life again. Then you will return to His Presence!"

(Holy Quran, Baqara: 28.)

God has described in this Verse the Truth of Human, and what God has entrusted in his Essence. He mentions the treasures of perfection, the extension of the scope of his existence, and the phases that this creature should cross in the course of his existence, namely, the Life in the world, Death, then the Life in the Resurrection, and finally return to God. God remarks this last Resort as the Last House for the course of humankind.

The context of the captioned Verse is like the following Verse:

"The disbelievers will say: O, our Lord! You have caused us to die twice, and You have given us life twice! Now we confess our sins: Is there any way to get out of here?" (Ghafir: 11.)

This is one of the Verses by which they argue to the existence of a world between this world and the world of Resurrection, named: Purgatory. The reason is that in this Verse, there have been mentioned two times the death for human beings. If the first one is the death that causes the man to exit the world, we would naturally imagine another death after the first one, and that is when, between two deaths, namely the death in this world to depart it and the death later to enter the world of Resurrection, there would be supposed another life, which is the same Life in the Purgatory.

(Almizan V.1, P. 210.)

Chapter Seven

Predestination of Sustenance

Concept of Sustenance In Quran

« وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ! » (٢٧ / آل عمران)

"...And You give sustenance to whomsoever
You Will without any account!"

(Holy Quran, Ale-Imran: 27.)

Sustenance has a well-known meaning, and what is obtained from its use, it has also the meaning of granting and donation. At first regard it is used only for the food and did not include the clothing and the like. Later on, there was a development in its use and included everything given to man, and he was benefited of it, like: Property, Position, Family, Knowledge, and the like.

What is understood from the Verse: **"Verily, Allah is the One Who gives Sustenance to all; and He is the Owner of the Enduring Might!"** (Zariyat: 58,) which also shows a limitation in the meaning, is some few things:

Firstly: It is understood that the "Sustenance" although apparently is possible to be also attributed to others rather than the God Almighty, like the Phrase: **"...Since, Allah is the Best of the Sustainer, "** (Juma: 11,) which shows it, where the God Almighty has proved the attribution of Sustenance to others too but introduced Himself the Best of the Sustainers. Also, it is understood from the Verse: **"But feed and clothe them out of it!"** (Nissa: 5.) But in fact, and actually the Sustenance is not attributed except to the God Almighty. The "Sustenance," as well as "the Honor and the Property" are

specified to God, and the others have obtained a portion of it through the Granting and Donation of the God Almighty.

Secondly: it becomes clear that what the creatures benefit from it is their Sustenance, and God is the Sustainer! This subject, apart from the Verses about the "Sustenance," is also understood from other Verses which are about: "The Creation, Command, Decree, Property, Providence, Devising, and Goodness," that is specified to the God Almighty.

(Almizan V.5, P. 257.)

Legitimate and Ill-legitimate Sustenance

« وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ! » (٢٧ / آل عمران)

"...And You give sustenance to whomsoever You Will without any account!"

(Holy Quran, Ale-Imran: 27.)

(Above discussion is continued :)

Thirdly: It is evident that what the man uses but is gained by the illegitimate ways, as it is considered the sin, is not attributed to the God Almighty, because God has denied the attribution of sin to Himself from the view point of legislation. The Verse: **"...Tell them that God does not command anyone to commit indecency...!"** (A'araf: 28,) refers to it. It is possible that from the Genetic point of view, an illegal earning to be somebody's Sustenance, but not from the Legislation point of view. Its possibility is evident from the Genetic point of view, because in the Genetic aspect it is not an obligation to pursue retribution. It is worth to say that: What the Holy Quran has generally defined as Sustenance, is on account of the Genetic and Creation, and we cannot limit the Divine Lofty Statements to the simple comprehension of the common people, whose horizons of conception are very low, thus we should not cover the Truth of Quranic Teachings and ignore them.

We see in the Verses of Holy Quran that all the properties given to the kings like the "Nimrod and Pharaoh," or the wealth and treasures given to "Korah" all were the Granting by the God Almighty.

It is clear that what has given to them was by the Permission of God for test, final notice, and progressivity. All these are the legislative attributions, which ascribing them to God has no problem, and when there is no problem in their legislative attributions, there would be no more problem in their Genetic attribution, because in the Genetic aspect, there are no lawful good or bad.

The God Almighty has stated in His Holy Word that **firstly**: What can be imagined is His Creature, **secondly**: They have been descended from His Treasuries of Mercy: **"With Us is the Treasuries of everything and We do not send it down except in a known quantity!"** (Hijr: 21.) On the other hand God has mentioned that what is with God is the Best: **"...And what is with Allah is the best for the righteous!"** (Ale-Imran:198.) It becomes clear that the existence sphere of everything in the universe, in any configuration, is from God, and it is generally Best for that creature, to the extent that it benefits from and is blessed by it: **"Allah is the One Who gives the best Perfection to all that He created...!"** (Sajda: 7.)

We should notice that some of the Blessings of God are "Evil" for some people and damnify them. In this case, we should note that such evils are relative, namely, it is "evil" in relation with the thing that aimed for and stroked it, but it is "Good" in relation of others, as well as in relation with the Causes effective in the Creation System. In short, all "Good" that the God Almighty has Granted to His creatures, are considered their "Sustenance" in respect of the spiritual identity, since the "Sustenance" is nothing more than a Granting that the creatures take use of it: **"...But the spiritual sustenance of your Lord is finer and Lasting!"** (Taha: 131.)

(Almizan V.5, P. 259.)

Connection of Sustenance with Goodness and Creation

« وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ! » (٢٧ / آل عمران)

**"...And You give sustenance to whomsoever
You Will without any account!"**
(Holy Quran, Ale-Imran: 27.)

The above discussions resulted to this fact that: According to the Statements of God, the "Sustenance, Goodness, and Creation," are the equal qualities in their applicability, namely, each Sustenance is both Good and Creature, each Creature is both Sustenance and Good. The only difference among them is that: The Sustenance needs one needy to take use of it, and the Goodness needs a supposed needy to pick out some preferred thing outside himself, therefore the "Food" is good in relation to the "feeding faculty," and the "feeding faculty" is good in relation to "human body," and the "human body," is good in relation to the "Human being," and all are "Good" on the aforesaid assumption. But the Creation has no need to an accepted or supposed thing in relation with realization of its meaning, for example, the food, the feeding faculty, and the human being "all in their essence," are creatures and have "Existence," and have no need to something accepted or supposed in attribution of those names. The most interesting thing is that: Since every Sustenance and Goodness is only specified to God, it becomes clear that all the Granting, Goods, and the Sustenance are given to the creatures are issued without change with God, that is, He does not expect anything from anyone, because whatever is supposed will be of His Gifts, and nobody has any right to God and deserves nothing, except for the rights which He assumed on Himself through Kindness and Mercy, incidentally, the Sustenance is considered as such, as stated in the following Verses:

**"There is no moving creature on the earth, but Allah provides its
sustenance...!"** (Hud: 6.)

"By the Lord of the heaven and the earth,

**it is the Truth [whatever you have been promised,]
just as it is true that you own power of speech [or other faculties,
such as sight or hearing!]" (Zariyat: 23.)**

Thus, though the **Sustenance** is an absolute Right that God has assumed to Himself, but in fact it is a Granting and a Gift that has been granted by God to the needy, without their having any right.

It becomes evident that: One who earns his Sustenance through the illegitimate ways, for him a legitimate sustenance has been ordained through the legislation, because it is improbable from God that to Ordain a legitimate sustenance for someone as a Right to His Own, then gives it to him through illegitimate canals and prohibits him to possess it and punishes him for such disobedience.

(Almizan V.5, P. 261.)

The General Sustenance and the Special Sustenance

« وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ! » (٢٧ / آل عمران)

**"...And You give sustenance to whomsoever
You Will without any account!"**

(Holy Quran, Ale-Imran: 27.)

Since the Sustenance is a Gift of God descended for the sake of Goodness, therefore it will be the Blessing of God to His creatures. As well as the Blessing of God is in two kinds, **first**: "The General Blessing," which includes all the creatures of believer or nonbeliever, pious or libertine, human or nonhuman. **Second**: "The Special Blessing," the Blessing that is located in the Course of Bliss and Happiness (like Belief, Piety, and Paradise.) The Sustenance of God is also in two kinds: "The General Sustenance," namely, the Grace, which is the means of survival of all creatures, and "The Special Sustenance," that is, a Grace, which is located in a Course of Legitimacy.

As well as the "General Blessing and General Sustenance," are Ordained: **"...And He created everything, then He Ordained it very**

exactly!" (Furqan: 2,) also the "Special Blessing and Special Sustenance," are both Ordained. The same as "The Guidance," namely, the Special Blessing of God, has been Ordained through the Legislative Predestination, and includes all human beings both the Believers and Disbeliever, and to inform it God has sent Prophets and Books, the "Special Sustenance," namely, the sustenance earned through the legitimated channels has also been Ordained by the Predestination. Certainly, both the Believers and Disbelievers, those who make a living through legitimate or illegitimate ways, none will be deprived from the Divine Bounty.

This point should also be reminded that, as it comes from the meaning of "Sustenance," that, something is considered a sustenance that is used to any extent, if somebody has given a lot but he does not use all of it, the whole wealth is not considered his sustenance - unless we consider the Granting only, not its use. - In short, the narrowness or broadness of sustenance is something rather than the broadness or narrowness of wealth. What God has stated the Sustenance is "without account" - in the captioned Verse - is because the Sustenance from God has been Granted without any change, no one has any right to God, the Sustenance of God reaches the needy only upon their request, but still, all is His Possession, therefore His Granting has neither any change, nor any account.

(Almizan V.5, P. 262.)

Concept of the Limited and Specific Sustenance

« وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ! » (٢٧ / آل عمران)

**"...And You give sustenance to whomsoever
You Will without any account!"**

(Holy Quran, Ale-Imran: 27.)

The Phrase: **"Without any Account,"** in the above Verse does not indicate that the Sustenance is without limit, because it does not coincide with the Verses about the Ordainment, like the Verse: **"Verily, We created all things through Ordainment!"** (Qamar: 49,) and: **"...Certainly Allah has set a measure for everything!"** (Talaq: 3.) The captioned Phrase indicates only

the Sustenance is a Granting from God without any change; and in anyhow it is Ordained and Limited.

The following issues became clear from the above said discussion:

- 1- Generally, the "Property" and the "Domination" is specific to God.
- 2- Generally, the "Benefaction" is in the Hand of God, and from His Side.
- 3- "The Sustenance," is a Granting by God, without any change, and merit.
- 4- "The Reign and Dignity," and any other Social Credential Benefactions, like the "Wealth, Position, and Authority," are all the examples of the "Sustenance."

(Almizan V.5, P. 264.)

Predestination of Sustenance And the Means of its Use

« قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَ الْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَ الْأَبْصَارَ...؟ » (يونس / 31)

**"Say: Who provides you Sustenance
from the sky and from the earth?**

Or who owns Power over Hearing and Sight...?"

(Holy Quran, Yunus: 31.)

"Sustenance," the continuous and Heavenly Gift of God, Who Grants it to the human world by descending of Rain, Snow, and the like; and His Earthly Gifts are the growth of plants, breeding the animals, of which the human beings feed and make their living, and it is due to these Divine Blessings that the survival of the Humankind stands up.

The meaning of God's Ownership of the human Eyes and Ears is that God has Possession over the human senses. Human being takes use of the different sustenance of God through his own senses, the sustenance that God has Granted His Permission to man to take use of them. Human being, by

the help of his senses like hearing, seeing, touching, tasting, and smelling distinguishes what is good for him and what is not; as a result, he moves toward his demands and chooses what is appropriate for himself and leaves what is not, therefore, the senses are the means by which the sustenance of God will prove their realization.

The reason that why God has stated only the faculties of Hearing and Seeing among all others, is that the effect of these two senses are more than others in the vital activities of man, and God is their Owner, with Granting and Preventing, with Increasing and Decreasing of the Sustenance makes His Possession on them.

(Almizan V.19, P. 86.)

God's Care and Favor over the Supply of Sustenance

«اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ!» (١٩ / شوری)

**"Allah is Gracious to His human creatures and
He Gives sustenance to whom He Wills,
and He is indeed the Supreme Invincible Mighty!"**

(Holy Quran, Shura: 19.)

The above Verse indicates a relation between God's being Bountiful with His being Caring, Mighty, and Majestic, and states that: (Since God is Subtle, Mighty, and Majestic towards His servants, therefore He Provides their livelihood,) and since God is Kind and Caring, none of His servants who needs His Sustenance, is hidden to Him, and does not withhold to Grant him. As God is Mighty, nobody can make Him unable to provide the Sustenance, and He is so Majestic than one can stop Him to do so.

The meaning of Sustenance is not only the Materials but is both Materials and the Spiritual and Religious Blessings, that God Provides some of His servants with those Blessings if He Wills.

(Almizan V.35, P. 66.)

Predestined Quantity and Lawful or Unlawful Sustenance

« قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا؟ » (يونس / ٥٩)

"Say: Have you seen what God Has sent down to you from provisions, then you made some of it forbidden and some lawful?"

(Holy Quran, Yunus: 59.)

The Sustenance is the earthly materials helping man to continue his life, like the: Feeding, drinking, clothing, etc. God has attributed the Sustenance to be descended from His side, the reason is a Fact that the Holy Quran has taught the people that all things of the universe have their sources and treasuries with God, which will be descended out of them according to the Predestination and Measurement that God has Enacted:

"And there is nothing on the earth but with Us are the stores and the sources thereof, but We only send down in a Determined Measure!" (Hijr: 21.)

"And in the heaven is your sustenance, and all that you are promised [the Paradise!]" (Zariyat: 22.)

"...And He sent down to you eight pairs of the livestock...!" (Zumar: 6.)

"...And We sent down iron...!" (Hadid: 25.)

The reason why God has Stated in the above Verse the issue of "forbidden," before the "lawful": **"...Then you made some of it forbidden and some lawful?"** The answer is that God wants to remind them that all the livelihoods were lawful for you because God has descended them for you to take use of them to continue your life, but you have divided them without His Permission into two categories: one part forbidden the other portion lawful. So, the meaning of the Verse is: O, Muhammad! Ask them for what a reason they have divided into two parts the lawful Sustenance descended by God, and made it partly lawful and partly forbidden? It is evident that your work was wrongful, and you have attributed it to God without His Permission.

The doubt between the Permission of God and the false statement libeled on God will be cleared by the Fact that the Right to issue the Decree and Legislate the Law is only for God, therefore the decree to set part of sustenance to be forbidden and other parts to be lawful should be issued by God, otherwise it will be a false decree libeled on God. This doubt may also be rejected, at first glance, by finding that part of the customs or traditions among the people originate only by the nature of society, or national and tribal habits. But a deep consideration and the Divine Book reject this opinion, since the Holy Quran holds that the Decree and Legislation is only the Right of God and none of the creatures has the Right to Legislate the Decree or Make Law in the Human Society:

"...The Divine Command is for Allah only...!" (Yusuf: 40.)

The belief that the Decree is only for God means that it is issued upon the Human Nature and Creation, is conforming to the Nature, and is not in contradictory with what the System of Creation reveals, because God has not created the people in vain: **"Did you think that We created you in Vain...!"** (Muminoon:115,) but the Creation of People is in accord with the God's Purposes and Perfection Goals that the people are directed towards them according to their constitution of existence, corresponding to their Nature, and with the means and organs they are equipped with, in a flat course that God has prepared for them, and they are travelling toward them:

"...Who gave everything its creation and then guided it!" (Taha: 50.)

"Then He made the way easy for him!" (Abasa: 20.)

Therefore, the existence of things, from their very beginning of creation, are suitable and coincide with the perfection stage that they are ready to achieve it. The things are always equipped with faculties and devices with which they can achieve their Goals. None of the things does move toward its Perfection prepared for it, except by the way of its deeds and acquired characteristics. Considering this fact, it is necessary that the Religion, namely, the Laws ruling the acquired deeds and characters, accords with the Creation and Nature, since Nature does not forget its target, nor violates it. Human Nature does not encourage him to do something or prevent, but when the natural causes, which Nature is equipped with, require

it. These causes and natural equipment have no other purpose than to achieve to the Goal, for which they have been prepared.

The man, who is equipped with the organs to eat food and to make love with his wife, his real Decree in the Religion of Nature, is to have food and to make love, neither yogism nor monkhood! Since the Nature of Human has been incorporated with the Society and Cooperation, his Real Decree is to take part in the community by other men and do social activities and so on.... Therefore, the only laws and regulations have certainty to man, which the Creation Universe invites man towards it. Since the human being is a small part of this Universe, and the System of Creation has equipped his body with the devices to guide him toward his Perfection Stage, therefore, this expansive Creation, which its component parts convey the Will of the Glorious God, is the conveyor of human natural law, invites the man to the Pure Faith and Religion of God.

The True Religion is the Decree of God, and the Decree is merely His Right, and His Decree is consistent with His Creation, whatever decrees beyond the Decree of God are nullified, leading the man to affliction and perdition, finally to nowhere but the torment of hell. From the above statement two problems are solved: Since the Decree is the Right of God, therefore, any other decrees running among the people are either the real Decree of God, which received men through His Messengers, or it is wrongly attributed to God; and there is no other alternative! Furthermore, the polytheists invented such a decree and published them as the traditions among their people and libeled it falsely to God.

(Almizan V.19, P. 138.)

How God Grants Creatures' Sustenance?

« وَ مَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا...! » (٦ / هود)

**There is no moving creature on the earth
But Allah provides its sustenance...!"**

(Holy Quran, Hud: 6.)

In this Verse, the God Almighty reminds us that as His Knowledge is extensive, and He knows every moving creature's situation on the earth, therefore He made it obligatory to Himself to Grant the sustenance of all moving creatures: **"...And He knows its enduring abode and its temporary place of lodging...!"** (Hud: 6,) God has to provide the sustenance of all moving creatures of the earth so that none of them remain without its means of living, because God has Knowledge to its existence and is aware of its place where it dwells. If the moving creature remains still somewhere and moves not from its abode, like a fish in the depth of the sea, or the seashell rests where it is, finds its living means over there. If it moves from his abode out to somewhere temporarily and leaves there to his lodging nest like the bird flying on the air, or the passenger departing off his home, the embryo in his mother's womb, wherever he is, finds his sustenance.

In short, God knows the situation of all moving creatures of the world; how He could not know them where He has to provide their means of living? The sustenance of one, who receives its sustenance, did not receive it if the Provider was not aware of its place: Where does it live? Is it in its permanent place or will soon be moved elsewhere? Is it a permanent dweller or live in temporary abodes?

The Phrase: **"...But Allah Provides its sustenance..., "** indicates that providing the sustenance is obligatory for God; this has repeatedly been mentioned in the Holy Quran that Providing the living means of the creatures is a specific Act of God, and is a Right of the creatures for God:

"Who is there to provide for you if He withholds His Provisions...?"
(Mulk: 21,)

**"Surely, God is the All Provider, the Possessor of Strength,
the Ever Sure!"**
(Zariyat: 58,)

**"In the heavens there is your sustenance and that which you were
promised [the Paradise!]"** (Zariyat: 22.)

**This, by the Lord of the heavens and the earth is as certain as your
ability to speak!"** (Zariyat: 23.)

Blessings and Sustenance Under the Providence of God

« أَوْلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَ يَقْدِرُ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ! » (٣٧ / روم)

"Do they not see that Allah expands the provision for whomever He wishes, and tightens it?

There are indeed signs in that for a people who have faith!"

(Holy Quran, Room: 37.)

The above Verse states people's false notions on the happiness and despair, and says that it is not rational to show gladness immediately while receiving a blessing, and to be disappointed while encountering a misfortune, because the contribution of sustenance, more or less, depends on the Providence of God, and man should know that the blessing received or the distress occurred both will be nullified by the Providence of God, therefore one should not be happy to what its losing is not secured, or to be disappointed about what is exposed to perdition.

But the concept of the Phrase: **"Do they not see that Allah expands the provision for whomever He wishes, "** is that, God introduced the providing of sustenance to something visible, since He wanted to denote that this Sustenance, which reaches the man, or man himself earns it, is the production of hundred thousand causes and conditions, out of which the man is only one cause - but he imagines it is of his own mastery - as well as the cause which the man is pleased with that he has such a position or job, is only one of those causes, and all those causes are not independent but they are attributed to the God Almighty. So, He is the Glorious God, Who Grants or not, He is the One, Who Grants more or less, He expands the provision for whomever He wishes, and tightens it for whomever He wishes!

(Almizan V.31, P. 295.)

Effect of Human Skill in Earning the Livelihood

« قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي ! » (٧٨ / قصص)

**"...Korah said to the preachers of his People:
This wealth of mine has been Provided through my knowledge,
Intelligence, and hard efforts...!"**

(Holy Quran, Qassass: 78.)

The above Verse is the assertion that Korah raised against the advice of the believers of his own people. Because the basis of their advice was on the fact that what wealth and treasure he has attained, are in fact a favor of God, the blessing that granted him, and not of his merit or skill, therefore, he has to spend it to the needy poor demanding God's Pleasure and the House of Hereafter. He should prevent corruption on the earth, not to show arrogance and vanity relying on his wealth and property.

So, Korah in their response condemned this principle and said that what I am, is not God's mercy and I did not deserve it without my own skill, claiming that all of this was gathered by my own knowledge and competence, so I deserve it among all people, because I knew the way of collecting the property, and others did not know. What I attained was for my merit, so I am independent in possession of my wealth, I can do whatever I want. I will spend it like sand on all sorts of pleasures, spreading influence of my monarchy and gaining my position and achieving any other wish, and it will not be possible for anyone to interfere in my work.

This false idea, which had taken place in the mind of Korah, destroyed his life. It is not he alone but all the materialists of the world, who the material has penetrated into their minds, they have this falsehood belief. None of them are free from such opinion, when they find themselves prosperous by the predestination and some causes which helped them, they gain this false sense of thought, that it is of their own merit and skill that they are prosperous and wealthy:

**"Then We Commanded the earth to swallow him
and his Palace altogether.
And he had no host to help him against Allah's Command
and he himself could not take any revenge!"
(Qassass: 81.)**

In short, the meaning of the Verse is that Korah did not have any patron to protect him from punishment, nor repel the punishment from him, and he himself also was not of the protectors, who could release himself from torment. This was quite contrary to the idea that he has imagined in the lifetime that the Cause that offered the wealth and bliss towards him and repelled evil from him, is his own power and his people, his servants and his slaves, whom he had acquired by his knowledge. But neither that squad, nor did that strength and power of himself rescue him from the torment of God. It turned out that what he had been given God had given him. The Verse would mean that we sunk him and his palace into the earth, so he found out that it was void what he claimed, what he thought that he himself had deserved this wealth and has no need to God. The same false idea that it was his genius that forced the Good towards him and repelled the evil from him:

**"Following the affliction, those who wished the day before
to be in place of Korah (Qarun) said:
- Indeed, Allah is the One Who expands the sustenance for his
Worshippers or restricts it according to His Will.
Had it not been for the Grace of Allah upon us,
we would have also been swallowed up by the earth,
and Indeed, the disbelievers will not receive Salvation."
(Qassass: 82.)**

In this Verse God Says: Those who wished yesterday that if only they were as rich as Korah, after his being sunk in the earth, they confessed that what he claimed, and they acknowledged was void. The increase and decrease of the Sustenance is by a Providence of God, not by the strength, population, and the intellectual genius, in the management of life.

(Almizan V.31, P. 122.)

Chapter Eight

Sources

of Sustenance

Sky, the Location of Sustenance Descent

« وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ ! » (٢٢ / الذاریات)

**"And in the sky is your provision
and what you are promised [Paradise!]"**

(Holy Quran, Zariyat: 22.)

The meaning of Sky in this Verse is not its literal meaning referring to a lofty place, but its meaning is the unseen universe, because everything comes from the unseen world to the visible universe, one of which is the Sustenance, which is descended from the Presence of the Glorious God. The Confirmation of which is the meaning of the following Verses that indicate all the creatures are descended from the Presence of God:

"...And He has sent down for you eight mates of the cattle...!"

(Zumar: 6,)

"...And We sent down iron, in which there is great might...!"

(Hadid: 25,)

**"And there is not a thing but with Us are the treasures of it,
and We do not send it down but in a known measure!"**

(Hijr: 21.)

These Verses indicate that all creatures have been descended from the Presence of God, and state that: There is no creature but with Us are the

Treasuries of it. What you see from the creatures are their Ordained and Measured features to fit, so called, your universe. The meaning of the "Provision or Sustenance" are all creatures that the Human being needs them for his survival, and takes use of them, either of food, drink, clothing, construction materials, spouses, children, or knowledge, power, and others of the same physical virtues.

"...And what you are promised!" Namely, what you are promised is also in heaven; now let's see what is meant by it? Apparently, the Phrase is meant to be the "Heaven or Paradise," which has been promised to humans. (Almizan V.36, P. 239.)

Sufficiency of Sustenance Supply For All Consumers

« وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ ! » (٢٢ / الذاريات)

**"And in the sky is your provision
and what you are promised [Paradise!]"**

(Holy Quran, Zariyat: 22.)

The word "Sustenance" is anything that will help another creature to survive its life, that is, if that sustenance is added to that creature or joined it in any way, it will continue to survive, such as the food for human life that its survival extends by food. The food enters the human body and becomes a part of its body, and like a spouse who helps man to satisfy the human instinct, in addition, helps the survival of his generation. Therefore, whatever interferes in Survival of an existing creature, will be his Sustenance.

This meaning is quite clear that the physical creatures feed from each other, for example the human being makes living by the meat and milk of animals and herbs, and the animals feed by the herbs, and the herbs by the water and air. Therefore, whatever is being conveyed from sustenance to the subject and becomes a part of it, and the quantity which is necessary to continue its survival, and is being used to serve in its growth in any ways

and kinds, like the things that received from the Genetic, and we now attribute to it; as well as the subject itself, which is attributed to the Genetic and connects with the sustenance and attributes to it, however, may be the name is to be changed. So, like the human being that attains the new organs in his body through nourishment, the feeding also becomes a new part of human body, that may be its name is so, and so.

It is also clear that the Decree that the God Almighty has run in the universe is surrounded the universe and covers all the particles and what is running in each creature, whether in itself or in the variation of its existence, all belongs to the God Almighty. In other words, the series of events in the world and in its running system is composed of absolute causes and effects that do not violate their causes.

From this it becomes clear that the Sustenance and the subject of Sustenance are two homogenous entities that are not separable from each other; therefore, it does not mean that a creature when added with something else takes a new form for itself, without having any trace of the other.

So, not this assumption is correct that there would be a subject for a sustenance which needs sustenance to continue its survival, but no trace of that sustenance is with it. Not also this assumption is correct that the sustenance of a subject to be more than its need, in the meantime, a subject remains without sustenance; therefore, the sustenance is decreed by God, as a Principal and Initial, not the adjutant or subsidiary. This is the same meaning that we say the Sustenance is Right.

(Almizan V.36, P. 282.)

Earning Livelihood and Help of Natural Factors

« وَ مِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ! » (۲۳ / روم)

**"And of Allah's Signs of Power is the program that He has
Ordained for your day and night: You get rest at Night and are active in
the daytime to seek sustenance from Allah's Bounties...!"**

(Holy Quran, Room: 23.)

The meaning of the God's Bounty in the above Verse is the Sustenance, and to seek His Bounties means to seek the Sustenance at the daytime.

Considering the fact that human beings are created with an active faculty causes him to seek his sustenance and earn the daily needs to continue his survival. He has been guided to go out at daytime to earn the livelihood and has been guided to rest at night to restore his power. God set the sequence of night and day to able the man to take rest at the same night instantly after the same day; at the same time He caused a condition for the this sequence of night and day at the sky to darken the earth; that in all these changes are many interesting Signs for whom are heedful, to think and reason on what he receives and finds the Truth to follow it.

(Almizan V.31, P. 269.)

Sustenance of Human and the Climatic Factors

« وَ مِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَ لِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَ لِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَ لِيَتَّبِعُوا مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ! » (٤٦ / روم)

**"And of Allah's Signs of Power is that
He sends the winds as heralds of rain,
and that He may make you taste of His Grace,
and that the ships glide by His Command
so that you may seek His Bounties [through overseas trading,]
and it is for you to be grateful!"**

(Holy Quran, Room: 46.)

The idea of blowing winds are the heralds, is that the winds give the good news of raining, because it is blowing before the rain comes. **"...And that He may make you taste of His Grace!"** The meaning of tasting His Grace is granting kinds of His mercies, which are brought forth the kinds of blessings when the winds blow. Since, when the winds come, the act of inoculation is carried out in flowers and fruits, removes the infections,

refines the atmosphere of life, and brings the other blessings which the Phrase may include.

"...And that the ships glide by His Command..." means the God Almighty sends the winds to do such and such, and the ships will move by His Command. "...So that you may seek His Bounties," namely, you seek the Sustenance, which is of His Grace. "...And It is for you to be grateful," so that, maybe you understand Who is the Provider of Sustenance and to be grateful. This Phrase is the aim and spiritual result of sending the wind, as well as the glad tidings of winds, tasting the Mercy of God, the flow of the ships, and your acquisition of the Grace of God, are all the physical and material results of sending the winds.

"Being Grateful" means that you should use the Blessing of God in a way that it apprises of the Real Owner and Sender of Blessing and the Sustenance; or to praise Him for all the Blessings He Granted to you, which whatever you praise will represent your worship to His Presence.

(Almizan V.31, P. 318.)

Request for Sustenance And its Provision

« وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِنَّهَا وَإِيَّاكُمْ! » (عنكبوت / ٦٠)

**"There are so many creatures who cannot Provide
their own food: Allah provides Sustenance
both for you and for them...!"**

(Holy Quran, Ankaboot: 60.)

In this Holy Verse God encourages the believers so that if they wish to emigrate in the cause of Allah, they will not worry about the sustenance of their living and they should know that wherever they may be, God will send down their sustenance over there and have certainty that they will not die from hunger. They will know that the Provider of their Sustenance is their Lord, not their abode or home, and in this regard Says: "How many creatures who do not store their sustenance, but God will provide them daily,

and you people also though you can store your livelihood, but you must know that your Provider also is God. Allah is the Knowing Hearer!

"The All-hearing, the All-knowing!" The fact that these two Glorious Names of God are placed at the end of this Verse is referring to the proof of its meaning. Since the subject of the Verse was that humans and other animals need to livelihood, and they demand their sustenance through the tongue of their need, not by the tongue in their head, from their Lord, and Lord meets their needs, but why? Because He is both Knowledgeable in the needs of His creatures and hears their requests, therefore, gives their Sustenance according to the requisite of these two Names!

(Almizan V.31, P. 234.)

Granting and Prohibiting the Sustenance, And Treasuries of Mercy

« مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا
وَ مَا يُمَسِّكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ...! » (٢ / فاطر)

**"When Allah opens the gate of His Grace on a nation,
no one can close it, and the gate of His Grace that He Closes it on a
nation, none can open Besides Him...!"**

(Holy Quran, Fatir: 2.)

**"What of the Sustenance God Grants to His servants,
there is nobody in the world to withdraw it,
and as well, there is no one in the world to give their sustenance
if God wants to withdraw it!"**

In this Verse the word "Open" is used instead of "Send Down," because God wants to refer to His Own Treasuries of Mercy, and that the Mercy of God has Treasuries:

**"Or have them the treasuries of the Mercy (Bounties) of your Lord,
The Grace-Bestowing Supreme power? (Saad: 9.)**

And:

"Say: If you possessed the treasuries of my Lord's Mercy (Bounties,) you would certainly withhold spending them for fear of poverty...!"
(Isra: 100.)

It is evident that the interpretation of opening the doors of Treasuries is more appropriate than to sending them down, therefore, God used the word "Open," to cause the people to realize that the Mercy (Bounties,) which God gives to the people is reserved in the treasuries surrounding the people, the use of them for people is only depends to the God Almighty to open their doors to people, not that they are in a distant place and need to send them to people from a far distance.

If God interpreted the Sustenance or Bounty to the "Mercy," just to show that God's Granting is merely of His Mercy, nothing more, and He needs neither benefit nor any perfection for himself. In the Phrase: **"...And the gate of His Grace that He Closes it on a nation none can open besides Him..."**, God refers to the fact that He is the First in Prohibiting as He is the First in Granting.

"...And He is the All-mighty, the All-wise!" This Phrase relates the Decree in the Verse to the Glorious Names of God: **The All-mighty, the All-wise**, saying: Allah is never defeated, neither at the time when He Grants no one could withdraw His Grace, nor anyone can grant what he has prohibited, why? Because He is All-mighty and All-dominant

On the other hand, where He Grants, His Donation is based on His Wisdom, where He Prohibits, His Prohibition is also due to His Wisdom and Providence, which requires it. In short, His Granting and Prohibiting is based on His Wisdom, why? Because He is All-wise!

**"O, men! Remember the Favor of Allah Upon you!
Is there any Creator besides Allah
who can provide you sustenance from heaven and the earth?"**
(Fater: 3.)

(Almizan V.33, P. 23.)

Chapter Nine

Distribution of Sustenance

Treasuries of Allah and His Wisdom In the Distribution of Sustenance

« وَ لِلّٰهِ خَزَائِنُ السَّمٰوٰتِ وَ الْاَرْضِ
وَ لَكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ! » (٧ / منافقون)

"...And to Allah belong the Treasures of the heavens
and the earth but the hypocrites do not Understand,
that Allah is the Source Sustainer!"

(Holy Quran, Munafiqoon: 7.)

God is the One, Who Owns all the Treasures of the heaven and the earth, He Grants from there whatever He Pleases, and to whom He Pleases. Thus, if He Pleases, He can enrich the poor believers, but He wills always for the believers the Fate that is Competent, for example, He tests them by poverty, or causes them to worship Him with patience, so that to Grant them a bountiful reward and directing them to the Straight Path, but the poor hypocrites do not understand this, the meaning and the aspect of its Wisdom!

(Almizan V.38, P. 212.)

Philosophy of Predestination and Equitable Distribution of Sustenance, and Divine Teachings

« وَ لَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِى الْاَرْضِ
وَ لَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ اِنَّهٗ بِعِبَادِهِ خَبِيْرٌ بَصِيْرٌ ! » (٢٧ / 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.
He is All-aware of His servants and watches over them all...!"**

(Holy Quran, Shura: 27.)

If the God Almighty spreads the sustenance of all His servants and all become full, they begin to oppress on the earth, because the nature of wealth is that when it is high, it brings overflow and arrogance, as elsewhere Said:

**"No; indeed, surely Man waxes insolent,
For he thinks himself self-sufficient!" (Alaq: 6-7.)**

That is why the God Almighty sends the sustenance down in measure as much and gives to each one a certain amount of livelihood, because He is All-aware of His servants and Watches over them all and Knows how much each of His servants deserve of sustenance, and how much of riches and poverty is fair for him, He gives him the same.

As well as the Gifts like property, children, and the other material and formal sustenance are predestined and everyone has his own portion of it, the rightful teachings and Heavenly legislations, whose origin is the revelation, are also the predestined sustenance, and are descended from the Presence of God. The God Almighty by means of such sustenance tests the people, too; because everybody are not equal in observing that teachings, as they are not equal in use of the material sustenance.

Therefore, if the Divine Teachings and God's Decrees were descended in one instance, considering that they included the affairs of all human life, the people could not tolerate it, and mostly refused to believe in it, except some few ones, therefore the Glorious God revealed it gradually to His Holy Messenger, in order the people could accept the first parts, then to be ready to believe in the rest of it, as God Says:

**"We have divided the Quran into many segments so that you would
read them to the people in gradual steps as We reveal them to you from
time to time!" (Isra: 106.)**

The God Almighty considered same tradition in respect of the High Teachings, which has hidden them inside the simple and formal teaching of the religion. He has placed those teachings inside these teachings, because, if He revealed them like these without coverage, the common people could not tolerate their concepts, therefore covered them inside these simple ones, in order those small groups who had the talent to understand it to comprehend it. God applied both of those teachings in the form of words, so that each one could take use of those words according to their understanding and capacity; as He exemplified these teachings in the Holy Quran, as the rain descending from the sky to the different ground of the people's hearts, which everyone to use it to the capacity of their own hearts:

"He sent down water from the sky, so valleys flowed according to their capacity...!" (Ra'ad: 17.)

As well as God did not impose the Religious Commands and Duties equally to all people, if He did so some of the people could not tolerate it; therefore, He divided it to everyone according to their tolerance of duties, so that each one can fulfill the duty directed to him.

Thus, Granting the sustenance to each one of the people from the Teachings and Religious Duties, is the same as Granting to them the worldly Gifts of property and children, which has been distributed among them according to their position and required Providence.

(Almizan V.35, P. 91.)

Distribution of Wealth and Social Grades

« نَحْنُ فَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ! » (٣٢ / زخرف)

"Whereas We are The One Who distributed their Sustenance between them in the life of this world and raised some of them in Ranks above others...!"

(Holy Quran, Zukhruf: 32.)

The reason why the authority of the Sustenance and livelihood is not at the disposal of man, and the difference between individuals in wealth,

poverty, welfare, health, children, and others which is considered as sustenance, is also the same, although each one of the human being wishes to have the maximum quantity of the sustenance, but we see that no one achieves to such a desire, and cannot earn what they like or wish, therefore, we understand that the sustenance is not at the disposal of humans, if they had such an authority no poor and needy could be found without their livelihood, but even no two men could be found with different sustenance, therefore, what difference we find between them is a clear reason to the fact that the sustenance of the people in the world has been distributed between them with a Providence of God, not with the humans.

Furthermore, that the will and act of humans is one of the hundreds of conditions to gain the sustenance, the other conditions of it is not in the hand of man. From all the variety of livelihoods what is favored and required by anyone, will reach his hand when all the conditions are fulfilled, and the accomplishment of all these conditions is at the disposal of God, to Whom leads all the Conditions and Causes.

What we said above, was about the sustenance and wealth, but the Respectability and Status also are distributed through the God Almighty, because it depends on the special attributes that cause the degree and level of man to be upgraded in the society. Increasing the degree enables one to subjugate the others; such attributes are: Intelligence, sharpness, courage, high ambition, decisiveness, and having wealth, big family or tribe, and the like, which nobody can access but only by the make of God: **"...And we raised some of them above others in ranks, so that they would take one another in service..."**(Zukhruf: 32.)

The Needs of humans in their worldly life is so big that no one can individually satisfy those needs; therefore, they have to live together in the society. This requires some of them to employ some others to enjoy their cooperation; on the other hand, they need to establish the principle of their living on basis of cooperation. As a result, they will lead to the reality to work together and exchange what they have or produce with what the others have or produce, finally to from a kind of appropriation, because we said that each member of society has an excess of his products, whether grains

or the industrial products, which renders to others and receives what he wants from the surplus of the products of others.

(Almizan V.35, P. 160.)

Superiority in Quality of Life And Sustenance

« وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ...! » (٧١ / نحل)

"Allah has granted some of you an advantage over others in respect of provision. Those who have been granted an advantage does not give over their provision to their slaves so that they become equal in its respect. What, will they dispute the Blessing of Allah?"

(Holy Quran, Nahl: 71.)

The Glorious God has Granted superiority in quality of sustenance and property to some of the people more than the others. The sustenance, which is the means of the survival of life, this difference may be occurred either on the quantity of it, like the poor and rich, which this superiority has given to the rich a lot more than the poor, or it may happen on the quality of sustenance, like the authority to possess the property or not, like a slaver, who is free to possess on his property but the slave is not, and cannot do any possession on his belongings except by the permission of his master; as well as the youngest children in relation to their parent, the cattle in respect to their owners.

"...Those who have been granted an advantage do not give over their provision to their slaves so that they become equal in its respect...!"

This Phrase is indicative of the second kind of superiority, that is, the superiority of quality. The purpose is that some people having freedom and independence, it has been granted to them, therefore they have neither authority to pass it to their subordinates, nor they do such a thing, namely, they do not yield their independence and freedom to their inferiors, to make

them equal with themselves, losing their own property, dignity, and superiority!

So, this blessing is one of the blessings that they do not leave or can pass it to others after having possessed it. This blessing is by God only, because the issue of mastery and slavery is although a social affair, originated from the human opinions and running social traditions in their community, but it has a natural and Genetic origin that has led their opinions to accept it, like the other social affairs.

The proof is the practice of the civilized nations, though they declared the abolition of slavery many times ago, and the other nations of east or west have also endorsed it, yet they respect the concept of slavery, despite they abolished its facade, they still enforce its reality, leaving aside its name only, or they abandoned the individual slavery and established the group slavery by capturing the societies and communities, may this will last forever, because the human being cannot give up the nature of racing in superiority. The reason why we said that the superiority in quality is one of the Blessings of God is that the superiority of a class of people to the others is one of the interests of the human communities, because the dominant class having their power manages the affairs of the subordinated class and completes their living.

(Almizan V.24, P. 184.)

Increase and Decrease in Livelihood, And Effect of Human Efforts

« أَوْ لَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَ يَقْدِرُ ! » (زمر / ٥٢)

"Have they not noticed that Allah Expands the sustenance and provision or restricts it for any one He Decides...?"

(Holy Quran, Zumar: 52.)

The God Almighty increases the sustenance of some people and decreases for some others. The attempts and efforts of man, and his will, knowledge and wisdom are not the final causes to increase the livelihood of him, if so, it would result to increase the sustenance for everybody and at

any time, but we see that it is not correct; there are most of the people who work hard but could not gain more or may return by despair.

It becomes clear that, besides the skill and effort of the human himself, there are other causes of time and place, which are effective, and other barriers also, with their different capacities, prevent the effects to attain the result, and these conditions are out of number. In order all these conditions and causes come together, and no barriers set up, then the efforts and skills give their result. Gathering of all causes and conditions with all their differences, discrepancies, and disagreements in their material, time, place, and other requirements within them and connected with them, some coincide and some further of those causes, each for themselves have numerous causes; such an accumulation and occurrence cannot be **accomplished by a chance or by an accident!** Because the accident is never permanent or even most, namely, it is not so that in all effects or in most of them, the causes and conditions accidentally happen together. The law governing the livelihood of us, human beings, and other living creatures like us, who need sustenance, have no separate system than the current system in the context of the material universe, but it is within that system. This common universal system, with all its expansion, is a fixed and secured matter, which, if disrupted, at the very first instant, all things are immediately destroyed.

This running system, considering the fact that it is a system and its components are compatible with each other, it is itself a reason for the Unitary of its Lord and Oneness of its Creator and Deviser, Who is not Himself part of this world, because we said that the components of this world has been preserved through its system, therefore, the Creator and Deviser cannot be one of the components of the universe, so that Unique Deviser is the Glorious God. In addition to the fact that the system is itself of Devising, and we repeatedly said that the Devising is itself of the Creation (that is, the creation of a creature after another creature,) and therefore, the Creator of the Universe is its Deviser, and its Deviser is its Provider of Sustenance, who is the Almighty Glorious God.

(Almizan V.34, P. 117.)

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

THE WORD OF YOUR LORD HAS BEEN FULFILLED IN TRUTH AND JUSTICE.
NOTHING CAN CHANGE HIS WORDS,
AND HE IS THE ALL-HEARING, THE ALL-KNOWING!

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