

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

A CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BOOK ONE

**INTRODUCING GOD**

**His Command and His Creation**

BY: Great Allame

Sayyed Mohammad Hossain TabaTabai

Edited, Summarized, Classified, and Translated by:

*Sayyed Mehdi Amin*

2016

"Allameh" Ayatollah Seyyed Mohammad Hossein Taba-Tabaii  
&  
His Masterpiece:  
" **ALMIZAN**, THE INTERPRETATION OF HOLY QURAN"



Image of Allameh

( Oil Painting. Work: Seyyed Mehdi Amin, 1370 )

# CONTENTS:

## BOOK one: INTRODUCING GOD, His Command and His Creation

### PART one: INTRODUCING GOD IN QURAN 9

*( Red Lines Was Translated!)*

#### **Chapter One: The Names of God** 10

*Bismillah ( In the Name of God )* 10

*The concept of the Word and the Name "Allah"* 11

*The importance and inclusion of two names: The Compassionate, the Merciful* 11

*The Rule of God's Names in Introducing Him* 12

*The Number of God's Names* 13

*The Generality and Particularity of God's Names and the Greatest Name of God* 18

*What is the Greatest Name?*

*The Secret of God's Names in Qur'an and in Creation*

*The concept of the Finest Names of God*

*The Division in God's Names*

*No limit at the Divine Names and Attributes*

*Way of knowing the names of God* 19

*The difference in the recognition of divine names*

*The Concept of the Highest Example*

*The Ownership of God to the Finest Names*

*Intervention of Divine names in the Descent of Blessings*

*Meaning and Inclusion of some selected Divine Names and Attributes*

#### **Chapter Two: God's Face** ---

*The God's Face*

*The concept of God's Face*

*The concept of God's Face and the Facts Imparted from God's Side*

*The kingdom of God and the Face of Things in God's Side*

*The God's Face and the Seeds Era*

*The Seeds Era, the Undertaking Time of Human Offspring at the Presence of God*

*The Other Side of the Heavens and the Earth, and the Appearance of Creatures' Reality*

*The concept of Survival of God's Face and Annihilation of the Jinn and Mankind*

*The concept of the Seeing God*

*The concept of the Near and Far, and the Status of Being Near to God* **20**

*The concept of "Day" and the Daily Work of God* **21**

### **Chapter Three: The Light of God** **22**

*The concept of God's Light and its Manifest and Coverage* **22**

*The God's Common Light*

*The example of God's Common Light and its Coverage*

*God's Private Light*

*The example of God's Private Light and its Coverage*

*The God's Light and the Illumination of the Day of Resurrection*

### **Chapter Four: God's Knowledge**

*The Coverage of God's Knowledge & the Stability of Things in the Book of Manifest*

*The Throne and the Values of God's Knowledge*

*The Realm of God's Knowledge*

*The Influence of God's Knowledge*

*The God's Encompass*

### **Chapter Five: The Oneness (Monotheism)**

*The Special Monotheism in Quran, the Root of all Teachings of Quran, Islamic Principles, Requirements, and Moral*

*The concept of the Single Essence*

*The Teachings of Quran in Monotheism*

*The One God and the concept of "There is No God but Allah"*

*The God of Universe, the God of Human: The One God*

*God's being One and Dominant over all Powers*

*The One God, the Creator and Nurturer of all Creatures, Heavens, Earth, and the Easts*

### **Chapter Six: Worshipping**

*The Servitude Credit to Glorious Allah*

*The Worshipped One in the Heavens and the Earth*

*The Inherent Humbleness of Creatures towards God*

*The concept of Creatures Adoration towards God*

*What is the concept of Shadows' Bow?*  
*What is the concept of Plants' Bow?*  
*The Genetic Worship and Prostrate of All Creatures*  
*The Glorification of Creatures is Real or Virtual?*  
*The Inherent and Verbal Glorification of Creatures*  
*The Continuity of the Praise of God and the Legislation of Religion*  
*The Praise of the Heavens and the Earth and the Reality of Glorification and Praise*  
*The concept of the God's Praise*

## **Chapter Seven: Lordship and Creativity**

*(Lordship = The Creator and Nurturer of all Creatures)*  
*The concept of the Lord of the Worlds and the difference between Monotheism and Polytheism*  
*Three Pillars of God's Lordship*  
*Some reasons for the Oneness of God's Lordship*  
*The Lordship and the Creativity of God*  
*The Creativity and Lordship of God for Mankind and for the Universe*

## **Chapter Eight: Ownership**

*The concept of God's Ownership*  
*The relation of God's Lordship with God's Ownership*

*The type of Ownership and Possession of God*  
*The Full Ownership and Control of God*  
*The God's Ownership and the Genetic Humility of Things*  
*The Inclusion of God's Ownership*  
*The relationship of Lordship, Ownership and Godhood with the Repel of Evils*

## **Chapter Nine: the Guardianship**

*The concept of Guardianship of Allah and the Prophet and Imam*  
*The Exclusive Guardianship of God and its administrative power*  
*The Rightful Guardianship of God, and its Effects and Inclusion*

## **PART TWO : the command and the creation of God**

### **Chapter One: God's Command and the Word of Creation**

*The concept of God's Command*  
*The Difference between Creation and Command*  
*The Preceding of Command to Creation*  
*What is Command and the Word of Creation*

*The Word, Command, and the Word of Creation*

*God's Command is Genetic*

*God's Command is One*

*God's Command is Timeless*

*God's Command is Direct*

*The Brief and Detailed Process of God's Command and its Descent*

*The God's Decree of Seven Heavens and the Revelation of His Command*

*The downward movement of God's Command through Seven Heavens towards Earth*

*Intensive distribution of God's Command among the Angels in accord with their duties*

*God's Command and the Responsibility of Angels in contrivance of world affairs*

*The Motion of Angels Responsible to execute God's Decree and Command*

*The God's Command and its Issuance and Manage at Night of Destiny (Night of Qadr )*

## **Chapter Two: the Inclusion of God's Command**

*The Command: the Word of Creation, and the Existence attributed to God*

*The Command: the Sovereignty over everything*

*The Command: The Gender and the Reality of Soul*

*The God's Command and the Immediate Resurrection*

*The God's Command for Preservation and transformation*

*God's Command and the Procedure of Material Means*

*God's Command and the Leadership (Imamat)*

## **Chapter three: the Word, and the Say**

*The difference between Speech, Word and the Say of God*

*The Genetic Say and Non-Genetic Say of God*

*The Words of Creation and its Completeness*

*The Non-Convertible Words*

*The Infinite Words*

*The Completeness of Word of Decree and the True Promise*

## **Chapter Four: The Creation**

*The concept of Creation*

*The Relation between Creation and Creature*

*The Suddenness and the Gradualness at Creation*

*The concept of Gradualness at Creation*

*Lack of Precedent, Template, and Gradualness at the Creation and its Gradual Aspect*

## **Chapter Five: The Creation, Predestination, and Descent**

*The Creation and Descent*

*The Descent of Things to the Universe of Creation, Predestination, and Reveal*

*The Creation of Creatures and Predestination of their move and guidance*

*The Equalization of the Creation*

*The Predestination of the Creation*

*No Injustice in Creation*

*The Beauty of Creation*

## **Chapter Six: The Existence and Life**

*The Existence and its Divisions*

*The Low Living*

*The Real Life*

## **Chapter Seven: The Scope of Creation**

*The Generality of Creation and Expanding its Range*

*The Human Being under Coverage of Creation*

*The Single System of Creation*

*The Single Power and the Continuity in the Reality of Existence*

## **Chapter Eight: The Target of Creation**

*Proving the Existence of Purpose at the Creation*

*The Truth and Aim at the Creation*

*The Main Objective and the Secondary Objectives and Ultimate Return to God*

*Each Creature's Motion toward the Specific Purpose of his Creation*

*No Conflict between the Purpose of one Creature with other Creatures*

*The Purpose of the Creation of the Life and Death*

*The Constant Transmission of Creatures to the final Destination*

*The Endpoint of Existence and the Purpose of Creatures' Death*

*Resurrection, the Purpose of Creation and the Cause of the Prophets' Mission*

*The Different Purposes of the Creation and the Human being*

*"The Best Man," the Purpose of World's Creation*

*The Ultimate Aim of Creation, the Verity of Worship*

## **Chapter Nine: The Raw Material of Creation**

*The Concept of Water in the Initial Creation*

*The Raw Material of Sky*

*The Time and the Raw Material of the Creation of the Heavens and the Earth*

*The Unity of the Raw Material for the Creation of the Live Organisms*

## **Chapter Ten: The Law of Creation**

*The Common System of the World and Its Constant Law*

*The Law of Causality and the Effects in the Components of the Universe*

*The Relation of the Law of Causality with the God's Will*

*The Law of Absolute Causality*



# PART ONE

## Introducing God in Quran

*"The Holy Quran, among the other Scriptures attributed  
to the Revelation, is the only book that applies  
the Names of God in its stated purposes  
and teaches us  
the Knowledge of Names."*

## Chapter One

### THE NAMES OF GOD<sub>1</sub>

BESMILLAH (In the Name of ALLAH!)

**" In the Name of Allah, the Most Compassionate, the Most Merciful ! "**  
(Holy Quran: Fatiha.)

It often happens that when people start to work or want to inaugurate a new institution they start it by the name of their loved ones or by the name of a great person, they hope, by this means, their work will be most effective and respectful, or at least, it stands as a remembrance of such beloved and respectful one.

The above procedure has also been applied in the Word of God, the God Almighty has started His Word by His Name, which is the most Dearest Name, and by this means His Mark is imprinted in all over His Word, and associated with His Name; and also it becomes a manner by which He makes His servants well-mannered, and teaches them to observe this ritual in all their actions and statements, to start them by His Name, and imprint His Mark upon them. By this means their actions become divinely and conveys the attribute of God's actions. The Main purpose of such actions to be merely the God and His Consent, consequently, never results to cancellation, perishing, and incompleteness, because it started in the name of a God for which there is no perishment or cancellation.

From here, we can say the letter (B) in beginning of (Bismillah), from the meanings that are for it, beginning with the sense that we have mentioned, is more appropriate, therefore the meaning of the sentence is:

***"I begin (my work) In the Name of ALLAH ! "***

(Almizan v. 1, p. 26.)

THE MEANING OF THE WORD AND NAME: " ALLAH "

**" In the Name of Allah, the Most Compassionate, the Most Merciful ! "**  
(Holy Quran: Fatiha.)

The holy word "ALLAH" (**God**), was originally (**Al'Elah**), which by plurality of use shortened and sounded as: "ALLAH." Apparently by the same way, it established as a (proper name) for God, because, even, before the revelation of the Quran, this word was used among the people, and the pre-Islamic Arabs also knew it.

Among the reasons refer to the word (Allah) being a proper name of God, is that the God Almighty is attributed by all His Finest Names and all Deeds that are taken from those names, but not by the word (Allah.)

Since the Almighty God is the God of all creatures, He will guide people to His attributes, and understands them that to what qualities of perfection He is qualified, so it can be said that the word (Allah,) necessarily, implies to all the attributes of perfection He has.

And it is acceptable to say that the term (Allah) is the name for the Sublime God who is the holder of all attributes of perfection, otherwise If this analysis aside, the word (Allah) itself, does not imply anything other than being the name of the God Almighty, and except what is considered in the term of (Al – h,) no other consideration is applied.

(Almizan v. 1, p. 31.)

THE IMPORTANCE AND INCLUSION OF:

" THE COMPASSIONATE AND THE MERCIFUL "

**" In the Name of Allah, the Most Compassionate, the Most Merciful ! "**  
(Holy Quran: Fatiha.)

The two descriptions of: " the Compassionate and the Merciful," are the two attributes that are derived from the rootword:" Mercy."

"The Compassionate God," means a God with a multiple Mercy, therefore, appropriate to the word "Mercy" is to apply to a Mercy including all creatures and human beings of believers and disbelievers.

" The Merciful God," means a God with Permanent Mercy, therefore it is more appropriate that " the Merciful God " implies to His permanent Blessing, fixed and immortal Mercy, and imparts a mercy to the believers only, and in the world that is immortal, the last world, the Hereafter.

(Almizan v. 1, p. 32.)

THE RULE OF GOD'S NAMES IN INTRODUCING HIM

**"And to Allah belong Names of Outstanding Excellence,  
so invoke to Allah through these Names!"**

(Holy Quran: Araf. 180)

**WORDS** have nothing but to imply "Meaning" and its development, therefore, one can say, the reality of words and attributes is what the names and attributes discover of it. Through a natural tour into the reality of Names, we observe the perfection in the universe; by this we convince that God should have perfect attributes. Again, through observing the needs and deficits, we discover that God should be free from them; He has opposite of them, the perfect attributes, which by their means He meets our Needs and Defects.

The means of relation between The God Almighty and His creation as well as particularities ready in all thing, are His Holy Names and Attributes. Namely, His Names and Attributes are a means between His Essence and His Artifacts. He Subdues us by His Wrath; He Limits us by His being Limitless; He establishes End for us by His being Endlessness; He humbles us by His Superiority; He Humiliates us by His Glory; He Governs us by His Kingdom; and He possesses us by His being Possessor.

One, who requests God to make him needless or rich, does not say: "O God who brings inferiority! O God who brings death! Please, make me Rich! Make me Needless!" But he would recite His Names as "O Rich! ", "O Mighty!", "O Able!" and likewise. The Holy Quran has approved this method. The Quran has always ended the Verses to the Names of God fitting with the theme of those Verses. And also when Quran states a fact in any Verses it mentions at the end of that Verse one or two related Names of God, due to the subject, arguing that fact.

*The Holy Quran, among the other Scriptures attributed to the Revelation, is the only book that applies the Names of God in its stated purposes and teaches us the Knowledge of Names.*

Our assignment to Allah is by His Names, and our assignment to His Names is by the works of His Names we see all around the world. Thus the Works of Beauty and Majesty spread out all around the world, are the only means guide us to those Names of Him that denote his Glory and Beauty, such as Everlasting, Knowledgeable, Capable, Mighty, Majesty, Grand, etc., and these names will guide us to a Transcendent Essence that the majority of the components of the universe in its independence relies on Him.

(Almizan v. 16, p. 266.)

#### THE NUMBER OF GOD'S NAMES

**"And to Allah belong Names of Outstanding Excellence,  
so invoke to Allah through these Names!"**

(Holy Quran: Araf. 180)

There is nothing in the holy Verses of Quran denoting to the number of the Finest Names of Allah and to make them limited.

Whatever name in the universe is the Finest in its meaning, it belongs to God, and so the Finest Names cannot be counted and limited to a certain number.

To the extent that mentioned in Holy Quran, the Names of God reach to **one hundred and twenty-seven:**

In English Alphabetic:

A.

(Elah )	Allah (God/god, )
(Khabir )	the A ware,
(Raof)	the A ffectionate,

(Qabel e Toub) the **A**ccopter of Repentance ,  
 ( Latif ) the supreme-**A**cute,  
 ( Motakabber ) the **A**rrogant,  
 ( Mosta' an ) the **A**id,  
 ( Zol' Ma'aredj ) the owner of the ways of **A**scent,  
 ( Vakil ) the **A**ssignee/ trustee/guardian,  
 ( Modjib ) the **A**nswering

## B.

( Hasib ) the **B**eckoner,  
 ( Zov' Tavl ) the all-**B**ountiful,  
 ( Rahman ) the all-**B**eneficent,  
 ( Vah'hab ) the **B**ountiful,  
 ( Zol'Fazl e l'Azim ) the owner of great **B**ounty,

## C.

( Ahsan e l'Khaleqin ) the best of the **C**reators,  
 ( Jabbar ) the all **C**ompeller,  
 ( Zo' Rahmat ) the owner of **C**ompassion,  
 ( Khaaleq ) the **C**reator,  
 ( Mobin ) the **C**lear,  
 ( Mothib ) the well-**C**hosen,  
 ( Berr ) the **C**herishing,  
 ( Khallaq ) the supreme **C**reator,

## D.

( Kheir e l' Facelin ) the best of the **D**eciders,  
 ( Kheir e l' Fatehin ) the best of the **D**eciders,  
 ( Ghaa'leb ) the **D**ominant,  
 ( Qaa'her ) the all-**D**ominant over all creatures,

## E.

( Abqaa ) the **E**ternal,  
 ( Hayy ) the **E**ternal Live,  
 ( Rafi e d'Darajat ) the **E**xalter of Ranks,  
 ( Mouhit ) the **E**ncompassing,  
 ( Motta'al ) the all **E**xalted,  
 ( Vaase'e ) the **E**xpansive(in forgiveness)

## F.

( Av'val ) the **F**irst,

( Ahl e l'Maghferat ) the owner of **F**orgiveness,  
 (Halim ) the **F**orbearing,  
 ( Kheir e l'Ghaferin ) the best of the **F**orgivers,  
 ( Afov'v ) the-**F**orgiving,  
 ( Ghafour ) the all **F**orgiving,  
 ( Ghafer ez 'Zanb ) the **F**orgiver of Sin,

## G.

( Jaame'e ) the **G**atherer (of mankind on the Day of Judgment,)  
 ( Hafiz ) the **G**uardian,  
 ( Qay'yoom ) the **G**uardian of Life,  
 ( Hafiy ) the **G**racious.  
 ( Khair ) the absolute **G**ood,  
 ( Zol'Jalale val' Ekram) the owner of **G**lory and Honor,  
 ( Shaaker ) the **G**rateful,  
 ( Azim ) the all **G**lorious,  
 ( Kabir ) the most **G**reat,  
 ( Karim ) the **G**enerous,  
 ( Madjid ) the **G**lorious,  
 ( Valiy ) the **G**uardian,  
 ( Hadi ) the **G**uidance.

## H.

( A'ala ) the all-**H**ighest,  
 ( Akram ) the **H**onorable,  
 ( Kheir e l'Monzalin) the best of the **H**osts.  
 ( Samiy ) the **H**earer,  
 ( Ali'y ) the all **H**igh,  
 ( Qod'dous ) the all **H**oly,  
 ( Nacyr ) the **H**elper,

## I.

( Baaten ) the **I**nnernmost,  
 ( Badi'y ) the **I**nitiator,  
 ( Mosav'ver ) the **I**nvantor-Fashioner,  
 ( Kheir e l'Varethin ) the best of the **I**nheritors,  
 ( Samad ) the absolute **I**ndependent.

## J.

( Ahkam e l'Hakemin ) the best of the **J**udges,  
 ( Kheir e l'Hakemin ) the best of the **J**udges,



( Sary' al'Hesab)	the fast- <b>J</b> udgment,
( Kheir e l'Faatehin )	the supreme <b>J</b> udge
( Fat'tah )	the best <b>J</b> udge / the Opener,
K.	
( A'alam )	the best- <b>K</b> nowledgeable,
( Alim )	the all- <b>K</b> nowing,
( Allam e l'Ghoyob )	the absolute <b>K</b> nowler of the hidden Secrets,
( Aalem e l'Gheibe - v'sh'Shahadeh)	the <b>K</b> nowler of the Invisible and the Visible,
( Malek )	the <b>K</b> ing,
( Maalek e l'Molk )	the master of the <b>K</b> ingdom,
L.	
( Aakhar )	the <b>L</b> ast
( Hay'y )	the eternal <b>L</b> ive,
( Rab'b )	the <b>L</b> ord (of all Beings ), ( The Creator and Nurturer of all Creatures )
( Noor )	the <b>L</b> ight,
( Vadood )	the all <b>L</b> oving,
M.	
( Arham' ar'Rahemin )	the most- <b>M</b> erciful,
( Kheir' er'Rahemin )	the best of the <b>M</b> erciful,
( Rahim )	the most <b>M</b> erciful,
( Shadid e l'Mehal )	the great in <b>M</b> ight,
( Zaaher )	the <b>M</b> anifest,
( Aziz)	the <b>M</b> ighty,
N.	
( Aqrab )	the <b>N</b> earest,
( Qarib)	the <b>N</b> ear,
O.	
( Ahad )	the <b>O</b> ne,
( Vaahed )	the <b>O</b> ne,
( Baariy )	the <b>O</b> riginator,
( Faater )	the <b>O</b> riginator,
( Mobdiy )	the <b>O</b> riginator,
P.	
(Hamid )	the <b>P</b> raiseworthy,

(Sari e l'Hesab)	the fast-Punishment.
(Salam )	the giver of Peace,
(Kheir e l'Makerin )	the best of the Plotter,
(Mavla )	the excellent Protector,
(Shadid e l'Eqab )	the severe Punishing,
(Qadir )	the all Powerful,
(Moqtader )	the most Powerful,
R.	
(Ahl et' Taqva )	the source of Righteousness,
( Tav'vaab)	the receiver of Repentance,
(Rafiy ed'Daradjat )	the exalter of Ranks,
(Qaabel et' Tavb )	the accepter of Repentance ,
(Mohiyiy )	the Reviver,
S.	
(Basir )	the Seer,
(Zol' Qovveh )	the holder of Strengths
( Mo'men )	the granter of Security,
(Kheir er'Razeqin)	the best of the Sustainer,
(Raz'zaq )	the Sustainer,
(Ghaniy )	the Self-Sufficient,
(Faaleq ol'Esbah )	the Splitter of the dawn,
(Faaleq ol'Habb e'vn' Nava)	the Splitter of the Seeds and the Grains,
(Qaviy)	the Strong,
(Kaafiy)	the all-Sufficient,
(Matin )	the ever Sure/ even-tempered,
T.	
(Haqq )	the Truth,
(Zil-Arsh )	the possessor of the Throne,
(Shakoor )	the Thankful,
V.	
(Zou'Enteqam )	the Vengeful,

W.

(Hakim)	the <b>W</b> ise,
(Raajib)	the <b>W</b> atchful,
(Sha'hid)	the <b>W</b> itness,
(Al'Qaem)	the <b>W</b> atcher over every soul what earns !
(Vaaliy)	the <b>W</b> arden/Guardianship

Originally the Owner of the meaning of these names is God and others possess it on behalf of Him, so the true owner of these names is God and others have no control on them, except to whom He has submitted some authority, even after such submission the real owner is still the God Himself, and the ownership is always open for God.

There is no reason in Quran showing the names of Allah are *fixed-names*, but there is reason for lack of it.

(Almizan v. 16, p. 272.)

THE GENERALITY AND PARTICULARITY OF GOD'S NAMES  
and  
THE GREATEST NAME OF GOD

**"And to Allah belong Names of Outstanding Excellence,  
so invoke to Allah through these Names  
and leave those who distort Allah's Names;  
they will soon be punished for what they do."  
(Holy Quran: Araf. 180)**

The expansion and contraction, the generality and particularity that are among the names, are at the same order that is in the effects of such names in our universe.

These generality and particularity of the effects come from the generality and particularity of the facts that those effects discover them; and the relationship between the concepts are discovered by the quality of the relations that those facts have to each-other.

For the Finest Names of God (*Asma'a el-Hosna*) there is a vast wide that from below leads to one or more proper noun, at the bottom of this name there is no more proper nouns. From the upper side, it starts to expand and generalize, so that over each name there is a name most wider and general than of that name, so that it leads to the Greatest Name of God, which by itself cover all reality of the names, and all realities stand below it; this name is commonly called: " The Greatest Name of God (*Esme A'zam*) !"

To what extent the name might be general and common, its effect in the world is broader, the blessing coming down from its area will be the most prominent and complete; as we said all effects come from the names; so that what generality and non generality are in the names, the same is in their effects. Taking this in consideration, The Greatest Name of God will be the name which all the effects lead up to it and everything before it is humbled.

(Almizan v. 8, p. 463.)

#### WAY OF KNOWING THE NAMES OF GOD

**"And to Allah belong Names of Outstanding Excellence,**

**so invoke to Allah through these Names."**

(Holy Quran: Araf. 180)

The **need** is the first thing which a human being observes it. He observes it in himself, in everything related to him, in his powers and actions, as well as throughout the world outside himself. In this first perception, he rules that there is One who meets his needs, and the existence of everything leads up to Him: He is God Almighty.

The Belief to One, who everything leads up to him, is an inherent necessity of human nature, there is nobody who lacks it.

The second step that we go on this way, and the most basic argument that we encounter with, is that, we find in our own conscience, the end of each creature's existence leads up to this very Fact; in short, the existence of everything comes from Him, so that He is the owner of all things and beings,

because we know that if He does not have it He could not impart it to others.

Now, we come to this conclusion that God Almighty possesses both the property and the kingship of the world that means everything belongs to Him and are under His command. This ownership of God is absolutism.

So he possesses and governs all perfections that we find in the universe such as: life, power, knowledge, hearing, vision, sustenance, mercy, dignity, and so on; consequently, He is alive, capable, knowledgeable, hearer and seer, because if He is not so He should be defective, but no defect can overrun Him. Furthermore, He is provider of sustenance, merciful, majesty, initiator, restorer, He grants life and causes death, He resurrects, and so on. When we say that His work is to sustenance, mercy, dignity, reviving, originating, restorer, causing death and resurrection; and He is absolute pure, absolute purity, most great, most high, almighty, etc., we mean that we should deny each negative or imperfect attribute from Him. This is a simple way that we take in proving the names and attributes of Allah.

(Almizan v. 8, p. 457.)

THE CONCEPT OF "NEAR" AND "FAR"

and

THE STATE OF BEING NEAR TO GOD

**"This group will be the Nearest to Allah!"**

(Holy Quran: Vaghie. II)

The Subject of the Near and the Far is two relative meanings that objects are being characterized by their location. Its application was developed to cover the Time and some other things. In further development its application exceeded to cover even the non-physical objects, and used to describe the meanings of the Facts.

The word "Near" has been used in relation with God Almighty, because of His surrounding everything, where His express in Holy Quran says: "**We are nearer to him than his jugular vein!**"(Holy Quran - Qaf.18 .) God's being nearer to me than myself, and His being nearer to everything than them, is the astonishing concept of being "Nearer" which one can imagine.

The other case, wherein the word "Nearer" has been used in spiritual matters, refer to the worshippers of Allah, in the course of their obedience and worship, and as the approaching a servant to God Almighty is a matter of acquisition, which can be achieved through meditation and ritual servitude, therefore, "Being Nearer" means one's wish or act of approaching to something or someone. The worshipper of Allah wishes to be Nearer to Him by means of his **Good Deeds**. This being 'Nearer' shows his will to be subject of the divine mercy, thus the causes and factors of cruelty and deprivation to be away from him.

What we say: Allah brings His worshipper close to Himself, means to give him a position of dignity in which he achieves to such a prosperity that he cannot achieve it in the positions other than that. These prosperities are Honor of God, His Mercy and Forgiveness. "The Nearest Ones to God" are the Most -

High from the prosperous classes. This rank is not obtainable to anyone except by the means of servitude to Allah, and to reach to perfection limit of servitude.

The servitude cannot be perfect unless the worshipper becomes a mere obedient to God and his will and deed follows the will and deed of Him; he does nothing, he wants nothing except what God wants. This is what be called Entering under the Guardian of God, so these ones are "the Guardians of Allah,"

and the only Guardians of God are these group.

(Almizan v. 19, p. 206.)

THE CONCEP OF "DAY"

and

THE DAILY WORK OF GOD

**"Every day He is engaged in some work!"**

(Holy Quran: Rahman. 11)

The word "**Day**" in the above verse: "**Every day**," indicates the God Almighty's Command on His Deeds and His Measures of Things; as a result,

He exist at any Time but not in Time, He exist in any place, but does not fit in Place, He is with everything, but not close to anything.

Each day, the God Almighty has a *work* quite different of last day, and quite different of His work of next day; therefore, none of His works is repeated works, and none of His Deeds is the same as His other Deeds; and whatever He creates are without any pattern, format, or sample, but also makes by invention and creation, therefore He has called Himself "The Originator" and said: " **Allah is the Originator of the heavens and the earth...!**" (Holy Quran: Baghareh. 117 )

(Almizan v. 19, p. 171.)

THE CONCEPT OF "GOD'S LIGHT"

and

its Manifest and Coverage

**"Allah is the light of heavens and earth, the example of His light is...!"**

(Holy Quran: Noor. 35)

**"Light"** is something that illuminates any object which needs light or is light-receptor, then by its manifestation signifies to the source of it. Likewise, The God Almighty by His Creation grants existence and manifest to all objects, and then signifies to the manifest of His own Existence.

When the God Almighty called Himself a Light that lightens up the sky and the earth, and that he devoted believers to an extra light, but unbelievers do not benefit from this light, now, in continuation of the above verse began to argue on this point that:

In regards the reason of God's being the light of the heavens and the earth is that nothing has in the heavens and the earth created itself, and not obtained from anyone else inside them, because what are inside the heavens and the earth, in poverty and need, are the same, therefore, the existence of what is in the heavens and the earth belongs to God who meets all their needs.

Therefore, what creatures are within those two places displaying themselves, in the meantime, they display their Creator too. Then, it is His light by which everything are enlighten, So everything in this universe implies that beyond it there is something free from darkness, the darkness that it had, and free from the need and poverty which it had, and free from the defects which is inseparable from it.

This is the expression of all creatures throughout the universe, and the glorification of God Almighty that He attributes it to the heaven and the earth and what is in their between, a requirement of independence from all creatures of God; and negating any deities other than God – like gods, deities, and so on:

**"Each knows its prayer and how to glorify Him...!"**

(Holy Quran: Noor. 41)

The above verse attributes the Glorifying of God to all inhabitants of the earth, whether believers or unbelievers; in this sense it is clear that there are two lights: one public and the other private. Thus, the light by which Allah lightens His creatures is the same as His Mercy with which He shows Pity upon them. That is also twofold: public and private..., and the same are God's Ownership which shows those two kinds of Light. What we say God is the owner of the both heavens and the earth and everything returns to Him refers to the popularity of His Public Light, *and the reason for a certain Light that He specified to His Believers!*

(Almizan v. 15, p. 185.)

**Translation is to be Continued...!**