

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

A CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BOOK ELEVEN

Human Self, Psyche,

Emotions, and LOVE

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



Image of Allameh

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(Red Lines have been Translated)

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PART one

THE **SELF** AND

PSYCHE

Chapter One

Human Self and Psyche

The Human Self

« وَ لَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ بَلْ أحياءٌ وَ لَكِنْ لَا تَشْعُرُونَ! » (١٥٤ / 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 ! "(Holy Quran. Baqarah, 154.)"

In general, the Human Self is an abstract entity, is a being beyond the body, has precepts other than body precepts or any other physical compounds.

In short, Human Self is an immaterial being, neither long nor wide, not fit in the four walls, but has a relation and connection with body, and, in other words, it is united with body, and by intelligence, will, and other traits of perception, runs the body.

An in-depth study in Quranic Verses denotes that, the human personality is not just the body, but the human personality is of something else, which even after the death of the body, it is still alive.

These are the facts that the Holy Verses indicate, and it turns out that these precepts are contrary to the physical principles, and in any aspects is incompatible with the worldly material properties, thus, it is understood from all above facts that the Human Selves are something other than their bodies.

(Almizan, V.2, P.255.)

The Moderate Self

« وَ نَفْسٍ وَ ما سَوَّيْها. فَأَلْهَمَها فُجُورَها وَ تَقْوِيها...! » (٧ تا ١٠ / شمس)

"And by the Soul and the One Who Created it and gave order and perfection to it. And inspired to it both its wrong and its Right. [By all these oaths] that the one who Purified it, received salvation. But the one who polluted It with sin and corruption became the hopeless failure !"

(Holy Quran. Shams, 7-10.)

The above Verses assumed a road, one side of it is the moderate and simple Self, the other side of it is Salvation or Deprivation. Then, based these two conclusions -Salvation or Deprivation- on the Purification of the Self or its Pollution. (It is obvious that this purification and pollution is related to Ethics and is of its Stages.) Then He based the Virtue and Vice on Piety and Evil, namely the Good or Bad Deeds which the above Verses assumed them from Human Nature, that the human beings have already been inspired by God.

In short, These Verses do not ignore the basic principles of the Self and consider it as it is, a simple and moderate Creature, to whom the Virtue and Evil can be attributed, a creature that may be infected by Evils and purified by Virtues.

The Self is a creature that, the human can achieve the Salvation or Misery on its behalf. This is the meaning that the Holy Quran has declared, a meaning in accord with Genetic requirements, but it is not such a topic that everybody can equally realize it.

(Almizan, V.11, P.284, Re.: Ma'edeh,105)

Development of Spiritual Qualities(Prayer Prevents from Indecent Deeds)

«...إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ...!» (٤٥ / عنكبوت)

"... Establish prayer regularly; indeed prayer Prevents man from shameful and Indecent deeds; and saying Allah's Remembrance is a great blessing [Whether while praying or any other Time!]

(Holy Quran. Ankabout,45.)

What the context of the above Verse implies, is that, if the people was ordered to pray, this is for the reason that Prayer prevents them from the shameful and indecent deeds. This reasoning denotes that Prayer is a submissive practice, doing it creates a quality in the human soul, which is known as the so-called unseen Police keeps its possessor far from shameful and indecent deeds. As a result, the soul and heart of such a man will remain clean from the pollution of sin and evil deeds.

The inhibition from sin is the natural effect of Prayer. Because Prayer is a special attention of servant to God Almighty. However, this effect works to an

appropriate extent, it is not the full cause that cannot be violated. Namely, if there is no obstacle in between it gives a full effect, but if an obstacle prevents its effect, it does not work.

The prayer more complete, the effect more tangible, the prevention of vice and evil deeds is also more effective .

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

Chapter Two

Impressibility of Self and Human Development

Principles of Impression on the Human Self

«...كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ!» (١٦٧ / بقره)

"Thus, Allah will show them their deeds which shall be the cause of regrets for them, and they can never get out of the Fire, [there Is no way out] (Holy Quran. Baqareh, 167.)

The rational Blessing and Torment which affects the Self, due to its abstraction, and attaining the good qualities and high moralities, or bad qualities, or its obtaining the good or bad habits; will create the nice or ugly feature in the Self, which the Blessed Self takes good advantage of that feature, but the Miserable Self takes distress and torment.

If these features have not penetrated deeply in the Self, and be formal, incompatible with the essence of the Self, will soon be disappeared, because the logic sees no continuation and great majority for incompatibility, and the pressure, force, inconsistency are doomed to decline. (So if the essence of the Self is blessed, sooner or later, the ugly features will disappear, but if the essence of the Self is miserable, the nice and pleasant features, shaped on it, will soon disappear,) and the Self stays with its inherent happiness or misery.

The Inherent Happiness and Misery of Human Self and its Changes

If the Self of the believers because of the sins became ugly face, it will finally disappear, because it is not compatible with the essence of the Self. It is true on the Self of the disbelievers too, which is inherently miserable, if because of repeated good

deeds took on the forms of good, they will finally decay from the Self, because the environment of the Self is not compatible with them. All the things we said are true in case the penetration has not taken place, but if the Self has been penetrated by afflicted features, as a result, a new form and nature has been given to the Self, for example, if he, who was a man with a human face, changes to be a stingy person, such a person is a new type of humanity. Same is true when the Faculty of Speech is attached to an animal kind, it makes a new kind of animal, whose name is Human.

Human Self and its Compatibility with Sin

Every sin that issued by a man, if his Self is Blessed, and is not compatible with sin, in short, the external factors have had sin in his neck, in such a case he will taste the liability and punishment of the sins then becomes cleared, saved from the punishment. And if his Self is miserable, compatible with sin, in this case, what is done by him is sin, because his Self likes the sin, therefore, such a Self will constantly remain in torment.

The Variability of Self to Accept Eternal Torment

The example of a man who is constantly involved and punished by the requirement of his habits, is, in some way, like the man who has the ailment of melancholy, or permanently is affected by nightmares, and constantly meets with daunting, frightening, and ugly faces coming out of his imagination. Such a person always runs away from those faces, struggling and suffering with them, although he himself makes that faces, and there is no push from outside to issue that faces from his Self, and nobody else had imagined them in his Self, it is his own Self that creates them, and although this case is not compatible with the nature of his health problem, but, as he creates these faces by himself, is not worried about them, in the meantime, he is sick of them and try to run away from them.

Is the torment, in fact, other than what the man tries to run away from it before getting involved by it? And after suffering, he tries to get rid of it ?

This definition and example is true about those Miserable humans, who will encounter with that ugly faces and terrible events on the Day of Resurrection.

The eternal and ceaseless Torment of a wretched man, is in fact his own inherent misery and misfortune, that nobody else has involved him.

The Variability of Self to Accept the Optional Torment

The Eternal Torment is the effect and property of a wretched kind quality that the Self of a miserable human has assumed for himself, and made himself a special kind of humans (like a cow that cannot change itself to be a non-cow,) this kind of human also cannot change himself to be another kind of humans, because our conception of such a Self is after that he has already voluntarily committed sins, and then followed by that sins, a successive states has appeared in his Self, and followed by it, a sever talent was found in the Essence of the Self.

The same intensity of the Self's talent is the cause that, in all events, causes to appear in the Self a quality suitable to the kind of that talent.

Consequently, as, after composing a human out of the bread, meat, fruit, and other elements that compose the human, it is not correct to ask why this has become another intelligence compound? And why, and hundreds of other whys, because the answer to all these questions is a word, and it is that: Because he has been made to be a "Human!" Also at our subject issue it is not correct to ask: Why the Wretched man can never release himself from the Misery? And constantly he shows the effects of Misery, that one of that effects is the Eternal Torment? Because the answer for all these whys is that he, by his own hands, and at his own discretion, build himself a Wretched man, namely made himself a special kind of human which the Misery is a demand of his being!

The Potential of Self to Achieve the Divine Mercy

«Mercy» in the Almighty God is not the same as we humans have, because the Mercy with humans (for having the body organs like the heart, nerves, and other parts which react in mercy,) means lenity, pity, and inner affections, but the Glorious God is not material, therefore the Mercy of God means Gift, Impart, and Favor; to Impart what is appropriate with the utmost talent of a creature, a creature that for the sake of getting the utmost talent, has achieved the ability and capacity to receive God's Impart and Favor.

A talented person, when his talent reached to the degree of perfection, he loves what he has received its talent for, and makes his request by his tongue of talent, then God will impart to him what he wants and requests for.

On the other hand, we know that the God's Mercy is of two types : " The Common

Mercy," which is the very "Imparting" that a creature has found its talent to receive it, and he needs it in the path of his Existence and Development.

"The Special Mercy," which is the same "Imparting" and "Granting" of what a creature needs it in the path of his Guidance towards the Unity of God and Happiness of being at the God's Presence.

And also imparting and granting of those things that a human talented for Wretchedness needs – who talented for an intensive and utter Wretchedness - is to perfect his Wretchedness to the extent of making him a new kind. In this case to grant him a new kind which its result shall be the Eternal Torment, is not far from God's Common Mercy, but is even one of the manifestations of that Mercy.

But it is incompatible with His Special Mercy. The Wretched Self can not receive it. It makes no sense that Mercy involves someone who is entirely out of its path !

(Almizan, V.2, P.380-384.)

[Philosophical Discussion under Verse 168, Baqarah.]

The Effect of Deeds in Human Self

« كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ! » (١٤ / مطففين)

Nay! rather, what they used to do has become like rust upon their hearts! (Holy Quran. Motaf'fejin, 14.)

"The sins became like the dust and mist which covered the face of their hearts, blinded the hearts to recognize the good with evil !"

This coverage of rust of sins on their hearts, used to be as an obstacle between Hearts and recognizing the Right, as it is.

Three points can be driven from this Verse:

First, the Evil Deeds give a feature and visage to the Self that changes the Human Self to the form of such features.

Second, this features and visages prevents the Human Self to recognize the Truth, and works as a buffer between the Human Self and his understanding the Truth.

Third, the human Self, on the basis of its pristine nature, has a purity and sincerity, with which understands the Truth as it is, and with which distinguishes between Right and Wrong, and Virtue from Evil.

(Almizan, V.40, P.121.)

Chapter Three

The Spiritual Journeying and Wayfaring in the Self of Believer

Involuntary Human Movement in his Self

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسِكُمْ...! » (١٠٥ / مائده)

The Route of Human being towards his God is his own Self. And the Glorious God is his Ultimate Goal and End of the Course!

This Route is not Optional like the other Roads, actually, there is no similarity for this Route to choose or pursue one of the other, but this Route, as is mentioned at the following Verse, is an Emergency Route and there is no choice but to follow it:

"O man! You are laboring toward your Lord laboriously, and you will encounter Him!" (Holy Quran. Inshe'qaq, 6.)

This is a Route that everyone of the believers and unbelievers, aware and unaware, as a whole, have to take it.

This fact, as an external reality, like other genetic facts, is fixed and unchangeable, the knowledge and ignorance of the people have no interfere in its existence or nonexistence; but their consideration and attention is not so ineffective in their deeds, it plays an important role in their actions. It is obvious that the action is the only Trainer of human Self, it is the Action that brings up the Self according to its Kind. It is the Action that if is compatible with the established realities and the purpose for which it has been created, and with which a Self has achieved its perfection, such a Self will be a Blessed and Happy Self, and will receive the reward of all his efforts that he suffered for, and will not encounter with any loss or harm on this Route.

(Almizan, V.11, P.283.)

Wayfaring in Believer's Self

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسُكُمْ...! » (مائدہ / ۱۰۵)

" O you who have faith! Take care of your own Selves...!"

(Holy Quran. Maa'edeh,105)

Since the God Almighty by the Verse: "**Take care of your own Selves**," commanded the believers to guard and focus on their Selves, it is well understood that:

The Route, He commanded wayfaring it, is the very Self of the believer, because when it is said: "Be careful not to lose the Route," it means to watch the Route itself, not to miss the way-fellows! Here, also, as God says: Let not lose your Selves, it turns out that the Selves are the very Route, not the way-fellows!

The purpose of caring the Self is that the Self is the way of your guidance, not one of the way-fellows, in other words, if the God Almighty, in order to warn you to watch the way of Guidance, commanded you to watch your Selves. It is clear that the Self of Believer is the same Route that he should follow. Therefore, the Self of the Believer is the Route leads him to God. The Self of the Believer is his Route to Guidance, a Route that brings him to Happiness!

(Almizan, V.11, P.280.)

PART TWO

THE EMOTIONS AND

LOVE

Chapter One

Love and Emotions

The Concept of Affection and Love

«...وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ...!» (١٦٥ / بقره)

"But those who Believe in Allah, love Allah above all In the world...!"

(Holy Quran. Baqareh,165)

"Love" is a truth that is running in all the creatures of the universe.

"Love" is an affiliation and essential relationship between the lover and beloved.

In other words, Love is the absorption between the complementary Cause and or similar to it, and the completed Effect, and or similar to it.

So, when the Love is so, therefore, we love our Work, with which we enhance our perfection, and we also love what is belonging to our Work, to use them as a tool for our Work.

(Example for " Seeking Perfection," is that we love the Knowledge which is a work of our brain, for sake of it we love the book, school, and the teacher as well.)

(Example for "Quasi-Perfection," is that we love the housing to meet our needs, for the sake of it, we love a piece of brick as well.)

Food and wife, and the money we spend to have these two,
 the dignity and rank with that money we earn,
 the beneficients who favor us,
 the teachers who teach us,
 the leader who will guide us,
 the helper, who will help us,
 the students studying with us,
 the servants who serve us,
 every obedient obeys us,
 and anything that is not against our wants;
 we love all of them.

However, in some cases our love is normal, but in other case is imaginary and fanciful, and in some others is rational.

(Almizan, V.2, P.377.)

Examples of Loves

«...وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ...!» (١٦٥ / بقره)

"But those who Believe in Allah, love Allah above all In the world...!"

(Holy Quran. Baqareh,165)

One of the facts that we find in our own conscience, and nobody can deny it, is a truth that we name it " Love " or " Like"; like as: to like the food, women, money, ambition, and knowledge; that you have these five true examples of love, there is no doubt about it in our hearts.

And no doubt that we use the word "Love or Like" in all these five examples in one meaning, with meaning sharing, not the verbal sharing.

Now we have to see that when the Love in these five instances used with different meanings, why the word "love" in all of them is equally true?

1- To Like the Food

A careful look at our love for food or fruit shows that if we love them is because of their being associated with the workings of our Digestive System.

If there would be no activity of the Digestive System, and our body had no need for food to develop itself, we certainly did not love the food, and the food was not our favorite!

So, the love of food, in fact, is not our love for food but it is the love of our Digestive System that needs the food to perform its own function to provide the metabolism in the body in order to maintain life. This desire is the same love of food, which we ascribe to ourselves and say we love the food, it 's us we like a particular food, while it is not so, it is our Digestive System that loves and enjoys the food, not us.

If we like the taste and smell of a special food, this is also related to the Digestive System, because the Sense of Taste is one of the servers of the Digestive System, not itself.

So, our intention of pleasure, is not the pleasure of the Taste, but it is a special satisfaction that the Digestive System feels from its function.

The Function of Feeding is the effect of a power that God has entrusted with the humans.

2- To Love the Spouse(Wife or Husband)

In regards the love of Wives, If we look closely we find that it is not our work, but it is the work of our Genital Tract.

This means that the Genital System becomes thirsty for sexual intercourse and loves it. As this is done with his wife, we say I love my wife. However, if we unravel the reality of this case, we see that I am not involved so much, but it is the Genital Tract that inherently loves its function, and consequently loves his wife, because the operation can be done with her.

The Function of Fertilization is the effect of a power that God has entrusted with the humans.

3- Love - A Relation between Human and Perfection

The Love of Food and the Love of Wife both revert to one Love, because the Digestive System and Reproductive System are related together, and the Perfection that arises from the work of these two units, relates to each other.

It might be the Love is an Affiliation, specially belonging these two aspects, and cannot be found elsewhere, but this idea is rejected by the test of effects, because this Belonging which we call it Love, has an effect on its possessor, that draws the power (capacity) towards the actuality, if there is not, but if there is actuality, draws it to leave up. We feel these two properties, or one property, in all cases of Cognitive Capacities, that the Love drives them unto actions.

The faculty of sight, hearing, memory, imagination, and our other powers, and also our outer and inner senses - whatever active or non-active capacities - all have this manner, that each loves itself,

and this love absorbs them towards their action; it absorbs eye toward seeing what it loves, and ears to the hearing, and all other capacities as well.

This is nothing but for the reason that the task of each power is its perfection. Each faculty through its relative task try to complete its defects and meets its own

needs.

This is where, the concept of love of money, love of Job, and love of science or knowledge will become clear to us, because the man makes his perfection through each of them - money, ambition, and science or knowledge, therefore loves them. Here we conclude that the Love is a special Belonging and a special intellectual absorption between Man and his Perfection.

(Almizan, V.2, P.374-376.)

The Translation is to be continued !