

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

A CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BOOK TWO

DEVISING,  
PREDESTINATION,  
and DESTINY

BY: Great Allameh

Seyyed Mohammad Hossein Taba-Tabaii

Edited, Summarized, Classified, and Translated by:

*Seyyed Mehdi Amin*

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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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# **CONTENTS:**

( Red Lines was Translated )

## **BOOK two: DEVISING, PREDESTINATION, and DESTINY**

<b>PART one: <u>DEVISING (MANAGING) AND PREDESTINATION</u></b>	<b>9</b>
<b><u>Chapter One: Devising (Managing)</u></b>	<b>10</b>
<i>The Concept of Divising</i>	<i>10</i>
<i>The concept of Devising and the Chain of Events</i>	<i>10</i>
<i>Exclusive Devising of Universe</i>	
<i>The Position of Descent and Ascent of Devising</i>	<i>12</i>
<i>The Duration of Devising Time</i>	<i>12</i>
<b><u>Chapter two: Throne or The Position of Devising</u></b>	<b>14</b>
<i>The divine Devising and its relation with Throne</i>	
<i>Where is Throne? What role does it in Devising?</i>	<i>14</i>
<i>What affairs is done in Throne? What forces run the Throne?</i>	<i>15</i>
<i>The Throne, the Position of the General Devising of Universe</i>	
<i>The Real Existence of Throne</i>	
<i>The Carriers of Divine Throne</i>	
<i>The Number of the Carriers of Throne</i>	
<i>Dominance to Throne and Divine knowledge to details of Creatures</i>	
<i>The relation of Throne with the Heavens and The Earth</i>	
<i>The skies buffer between Throne and people - Appearing the Throne to People</i>	
<i>Assemblage Time of Angels and Spirit Round the Throne</i>	
<b><u>Chapter Three: Participation of Angels in Devising</u></b>	<b>17</b>
<i>Devising the Command and the responsibility of angels in Devising</i>	
<i>The System of Divine Devising</i>	
<i>How the Angels Involve and Intervene in Devising</i>	<i>17</i>
<b><u>Chapter Four: The Inclusions of Devising</u></b>	<b>20</b>
<i>The Unity of Creation with Devising</i>	<i>20</i>

*Devising the Special System of Things and General system of creation*

*The Perfection of Devising*

*The Change of Devising*

*A full course of human life Devising:*

*Composition of the Ear, Eye, and Heart*

*Devising of Material Life and Living on earth*

*Devising the Return and its Requisite*

*Devising the Time Lapse and the Pass of the Course of Life*

*Devising the Human Deeds*

*Devising the Human Structure and Creation*

*Devising the Human Process of Creation and Growth*

*Devising the Life, Means of Subsistence, and End of Human Movement*

*Devising the Human Sustenance*

*Devising People's Aliment Affairs*

*Devising the Heavenly Signs and Celestial Bodies*

*Devising the Succession of Night and Day in the Service of Man*

*Devising the Sun and Moon in the Service of Man*

*Concept of Devising being Contiguous and United*

## **Chapter Five: The Predestination, (Ordainment (Measurement) and Predestination) 21**

*The Concept of Ordainment and Predestination 21*

*The Difference between Creation and Predestination*

*Ordainment, the Common Act of God*

*An Analysis of the Concept of Ordainment, Predestination, Divine Decree, and its Stages 21*

*Two Stages of Predestination*

*The Difference between Predestination and Divine Decree*

## **Chapter Six: How Things Destine? 24**

*How the Creatures Predestined and the Existence Imparted*

*The Extent and Quantity of Things by God*

*List of Quranic Verses on Ordainment 24*

*The Status of Things Before Ordainment, and Their Appearance by Ordainment*

*Moving Toward a Predestined Goal*

*Annual Predestination in the Night of Ordainment 24*

*Predestination, and the Conditions for its Realization; Difference Between Time of*

*Predestination with the Time of Realization of Event*

## **Chapter Seven: Treasury of Things, their Predestination and Descent 26**

*The Concept of God's Treasuries of Things and their Descent and Creation 26*

*Ordainment: Distinction of Certain and Limited Size of Things while Descent and Creation  
Ordainment: the Property of Existence, and the Impartible Conditions of Creation of each  
Creature*

*Specification of the Creature Before Creation, and Appearance of its Ordainment While  
Creation and Descent*

*The Number and Limit of The Treasury of Things by God.*

*The Gradual and Staged Descent of Things*

*Where Are the Treasuries of Allah? 26*

*Hidden Treasures and Foreknowledge*

*How to Access Human Science to Unseen*

*Relative Nature of Invisibles*

*Return of Heavens and Earth to the Hidden Treasuries*

## **Chapter Eight: The Manifest Book and the Hidden Treasuries 28**

*Hidden Treasures and the Contents of the Manifest Book*

*Manifest Book, the Primary Plans of Universe System*

*Defining the Manifest Book and its Differences with Hidden Treasuries*

*Stay of Creatures in Hidden Treasuries and Their Register in Manifest Book 28*

*Manifest Book, the Actual Order of Things and their external realization*

*The Mother of Book, and the Modifiable Books 28*

*Preserved Tablet or The Expository Book of Guidance: the Register of Certain Divine Decrees 29*

*Destinies and Events Recorded in the Book*

*The Mother of Book, and Changes in Sentence, Decree, and Fade-Proof*

*The Inclusion of the Preserved Tablet*

*The Preserving Book and Preserved Tablet*

*The Divine Knowledge and the Manifest Book*

*The Preserved Tablet and the Book of Deeds 29*

*Nations, and the Book of Nations*

*QURAN, and the Preserved Tablet*

*QURAN and Mother of Book, or the Latent Book*

*The Existence of what Books were Announced in Quran*

## **PART two: DESTINY (FATE) 32**

### **Chapter One: The Divine Will and the Divine Providence 33**

*Definition of the Divine Will and Providence 33*

*The Divine Will and Decree in Creation*

***The Primacy of God's Will over His Command*****33***The Divine Providence and its flow to the aspects of life**The Divine Providence at the Creation of Good and Evil**Interference of Divine Providence in altering the Human Sensual Talents**Carrying divine will out in contrary to the natural flow of causes and factors**The Divine Providence not to Prevent War and Conflict***Chapter Two : Destiny and the Inclusion of Divine Predestination** **35*****Destiny, Portion of Life, and the ordained livelihood*****35***Divine Predestination in the interactive effect of Creatures**Divine Predestination, and the amount of effect of Causality of Causes**The Predestination of the Fixed Limit and Amount of Things by God**The Predestination of the Protection Factors of Human**The Predestination of the Transformational factors**The inclusion of the Transformational factors**Genetic and legislative Intermediaries, and the Change and Transformation Inclusion**Divine Predestination, and the Intervention of Intermediaries**The Destiny, and the Effect of External Causes, Prayers, and Requests**Divine Interventions, Miracles, and the Role of External Causes***Chapter Three : Predestination of Events***The Good and Bad Events, and their Sources**Measure of Good and Bad Events in Different Views**Attribution of Good and Bad Events to God**Events Attribution, and Human Communities**Human Role in the Creation of Good and Bad Events**The Subordination of Events from Individual and Social Deeds**The Beauty of Events in Divine Beings' View**Weak Human Behavior and Perceptions of Future Events**Human Knowledge of the Incident, and the Issue of Lack of Prevention**The Relation of Event with its Roots and Goals**Its chain of events in the world in moving toward timelines**The Relation of World's Chain of Events, in Moving Toward the Resurrection**Laws Governing the Connection of Events and the Relation of Creatures**The Relation of Event with its appropriate causes, before and after its Occurrence**The Relation of Events with Time, and the Concept of "The Days of God"**The Recurrence of Events with Time, and the Concept of The Night of Ordainment*

*The Recurrence of Events and Change of Circumstances*

*God's Knowledge of Creatures and Events*

*Angels Involvement in the Issuance of Events*

## **Chapter Four : Predestination of Calamities and Disasters**

*The Concept of the Loss and Disaster in the Divine School and its Relationship with the Divine Ownership*

*The Principles of Islamic Ethics and the Belief in Predestination, and the Notion of Disasters*

*Difficulties Associated with Creation of Man*

*Man's Natural Return to God in disasters*

*Consenting Disaster or Happiness as the Consent and will of God*

*God's Knowledge and Permission in the Occurrence of Disasters*

*Predestination of Determined Amount and Quality of Heavenly Disasters' Fall*

*Private and Public Calamity and Disasters*

*War and Public disasters*

*Resisting Disaster, Background of Progress*

*Tools of Resistance against Disaster*

*Disasters, and the True Meaning of Patience*

*Sufferings, the Way of God's Friends to Achieve the Ordained Position*

*Duty of Patience and Consent to the Divine Decree*

*The Direct Relation of Public Disasters with Mass People's Deeds*

*Disasters, the Result of Computing the Social Deeds*

*The Effect of Sins on Rise of Social Disasters*

*Social Disasters' Inclusion of Believers and Unbelievers*

*Effect of the Back Return from Corruption in Elimination of Sufferings and Reform the Communities*

*The Higher Latent Interests in Social Upheavals and Wars*

## **Chapter Five : Predestination and Fate** **36**

*Fate, and the Forces that Surround Man* **36**

*The Relation of Creatures Fate with the Quality of their Existence Outset*

*Limitations of Human Cognition of the Future*

*Lack of Human Consciousness of His Destiny and Future*

*The Fate of Humans, and the Divine Wisdom to Keep it Hidden* **37**

*Acceptance of Divine Guardianship and destined Fate*

*The Fate and Future of Mankind and its Relation with Deeds*

*Predicting the Future of Mankind*

## **Chapter Six : Predestination of Death** **38**

*Predestination of Death and Time Limit of Mankind* **38**

*Why God Predestined the Death?*

*Governing System of Human Death Time, the Vaguely Defined Term and Determined Term*

*Registration of Death Times in The Mother of Book and in Fade-Proof-Tablet  
The Death Term of Individual, Society, and World  
Purgatory, and the stages of life after death*

### **Chapter Seven : Predestination of Aliment (Sustenance)**

*The Concept of Aliment in Quran  
The Legitimate and ill-legitimate Aliments  
The Connection of Aliment with Goodness and Creation  
The General Aliment and the Special Aliment  
Aliment , Being Limited and Specific  
Predestination of Aliment and the Means of its Use  
The Precise and Delicate Aliment Supply of God  
Predestination of Aliment Descent Amount, and Rules of Lawful and Unlawful Aliment  
Way of Granting Creatures Aliment  
Blessings and Aliment under the Providence of God  
The Effect of Human Skill in Earning the Livelihood*

### **Chapter Eight : Sources of Aliment (Sustenance)**

*Sky, the Location of Aliment Descent  
Adequacy of Aliment Supply for All Consumers  
Livelihood Efforts and the help of Natural Factors  
The Aliment of Human and Climatic Factors  
Request for Aliment and its Provision  
Granting and Prohibiting the Aliment, and the Treasures of the Mercy*

### **Chapter Nine : Aliment Distribution**

*The Treasures of Allah and His Wisdom in the Distribution of Aliment  
Philosophy of Predsestination, Equitable Distribution of Aliment and Divine Teachings  
Distribution of Wealth and Social levels and its Causes  
Superiority in Terms of Quality of Life and Sustenance  
Adversity and Ease of Living, and the Effect of human Endeavor*

# PART ONE

## **DEVISING** (Managing)

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## Chapter One

### Devising (Managing)

The Concept of Divising

**" He Manages all Affairs, and He Details the Signs(Words of Revelation)...! )"**

**(Holy Quran: Ra'ad. 2)**

**Devising** means to bring something after something, with a purpose to setup multiple objects at a proper sequence so that each object to be placed in its own place, thus, once set up, you achieve the purpose you have out of each of them, and each of them shows its own benefit, and the main purpose you had does not be disturbed because of the collapse of their principles, corruption of their parts, and the conflict of them with each other.

When they say "Household Management" means that the home and the related possessions should be disciplined, in a way that, the situation facing good, and the family gains the desirable benefits from it.

**Devising** the affairs of the Universe also means to make its components in the best and strongest regular order, so that everything trends towards its ultimate goal, and makes its motion. This is the very and the Last Perfection for everything, the Ultimate Degree, and the run out of Appointed Term to which set forth; in addition, to organize it in a universal and regular system, that everything in all around the Universe realizes its overall goal, which is called: "Return to God," and, as a result, after this World the Hereafter becomes manifest.

**(Almizan v. 22, p. 168.)**

The Concept of Devising and the Chain of Events

**"God created the heavens and the earth, with truth...!"**

**(Holy Quran: Ankabout. 44)**

**Creation** of the heavens and the earth is on the basis of a fixed and unchanging system, and the divine tradition accepts neither dispute nor violation. **Devising** is also from Creation and no disagreement 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. An event when created after the first one, a complete system will be established, and arranged all the events in the way that, they end to the goals and results of the Ultimate Truth. So, in reality, " Devising is the creation after creation," but the creation of everything with respect of the creations before and after that. Thus, when the creation of each of them is considered, that is called " Creation," but when the relations and connections between all creatures is considered, that means: "Devising." So the Devising of everything is nothing more than the Creation.

As all the creation and manufacturing leads to God, and this ending to God is necessary and undeniable, therefore the Devising also inevitably leads to God, and in no way be considered to anyone else.

Whatever is other than God, is created by God, and is upright to Him, and is His mamluk. The other one who owns no gain nor loss, it is impossible for him to be upright to someone else who is independent on Devising others, and is self-sufficient from God.

This means that **Creation is Just, Truth, Serious**, and far from being fun, joking, or a plaything.

(Almizan v. 31, p. 211.)

The Position of Descent and Ascent of Devinsing

**" He arranges matters from the heaven to the earth, then it ascends to Him in a day which is equivalent to one thousand of the years which you count! "**

(Holy Quran: Sajdeh. 5)

We already said: Devising is to place something after the other thing, or to order a command after the other command, the above verse denotes the fact that God Almighty places the events like a series of consecutive and connected chain that is put between heaven and earth:

**"And there is not a thing, except that We have vaults of it, yet We only send it down in a measured amount!" (Holy Quran: Hejr. 21)**

**"Everything We have created in measure!" (Holy Quran: Ghamar. 49)**

**" Then it ascends to Him...!"** means that He devises the Command, while He sends it down, or He sends it down while He directs it from heaven to earth. It is not unlikely the purpose of this would be the same command

which is in the verse: "**And He revealed to each Heaven its command and duty...!**" (Holy Quran: Fosselat. 12.)

The phrase: "**Then it ascends to Him...!**" refers to the fact that the meaning of "Heaven" is the place of nearness to God, to which the reins of all things lead, not the sky high, which means the area or areas of the physical world, because in the above verse He previously said: "**He arranges matters from the heaven 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. and in the verse, other than the **Elevation**, interpreted to the 'Sky', and **Down**, interpreted to the 'Earth', as well as **Descent** and **Ascent**, has nothing else been mentioned.

So inevitably, the descent from the Heaven and ascent towards the God, denotes that the meaning of Heaven is the **Position of Presence**, therefrom the **Devising of Commands** will be issued, or this means that the home or the place of devising the earth-affairs is the Heaven, where from God who environs every thing, reveals the Devising of the Earth-Affairs.

(Almizan v. 32, p. 79.)

The Duration of Devising Time

**"Then the result of His Orders for mankind will ascend to Him On a Day the duration of which is one Thousand years according to your Ordinary calendar and calculation!"**

(Holy Quran: Sajdeh. 5)

**God** Almighty makes above Devising in a duration of time, that if compared with the momentum of yearthly 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 and nights and months and years that we count are not more than the age of the Earth itself.

As the meaning of Heaven is the position of Proximity 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!]**" (Holy Quran: Ma'arij. 4) confirms the last chance, because the only time it introduces is the the time of ascension.

(Almizan v. 32, p. 80.)

## Chapter two

# Throne or the Position of Devising

Where is Throne?

What Role Does it in Devising?

**"...Then He Established Himself upon the Throne of Arsh  
to govern and direct all matters From the above ...!" (Holy Quran: Araf. 54)**

**Throne** originally means some place with ceiling. They call Sultan's seat as Throne due to its highness. Throne of God is something a human being is incapable of understanding the truth of it, and knows only a name of it. The words that the common people tell about it is from their illusions only and is not correct, because if the illusion can understand it can be the carrier of it too, but God is greater than what 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 management, and the administration of state affairs.

The worldwide progressive communities, assigned the minor actions of the state to the junior offices, then they classify those offices and gave their control to a seat above, and this procedure continued from bottom to top, in the way that all aspects of the country was 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 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 and proper directive out of the instructions received.

We gave the above example to the reader to understand 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 found that it is also the same, that means, the minor events of the world leads to the minor causes, and that 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 single individuals, and is environmental and surrounded all of them, because the Ownership of God is Real, but the ownership of the lord of throne, in the above example, is contractual.

(Almizan v. 15, p. 204.)

What Affairs is Done in Throne?

What Forces Run the Throne?

**"...Then He Established Himself upon the Throne of Arsh to govern and direct all matters From the above ...!" (Holy Quran: Araf. 54)**

**Throne** is a position where all the General Devising of the Universe originate, and the Genetic Commandments of God issues. As mentioned in the [Holy Quran; Borouj,15-16]: **" The Owner of the Mighty Throne of Arsh. He is the Doer of whatever He Wills! "**

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 Creator. On that Day, the Judgment between the people Will be based on justice...! "** [Holy Quran; Zomar,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 same says the following verse: **" Those Angels who bear the Divine Throne of Arsh and those Angels who Turn round in circle...,"**[Holy Quran; 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 those that, such a great position and huge creature, 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 Creator and Nurturer above their heads!"** [Holy Quran; Haqqeh,17.]

(Almizan v. 15, p. 218.)



## Chapter Three

### Participation of Angels in Devising

How the Angels Involve and Intervene in Devising

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

(Holy Quran: Naze'aat. 5)

According the Quranic verses the **Angels** are **Intermediaries** between God and people, 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, are clear and the verses denoting to the mediation of Angles in this phase are a great deal. Namely, they are active while appearing the signs of death, retaking of soul, questioning in the grave and its torment, and then destroying all humans by Israfil blowing of the trumpet; thereafter, resurrect them in the second blast, gather in the day of judgment, hand over the deeds-book, set the scales, auditing the accounts, directing towards Heaven or Hell.

The Mediation of Angels is also obvious in the phase of Legislation of Religion, namely, in descend of revelation, disposal of Satan to intervene the revelation, affirming and helping the Prophet (pbuh), also confirming the believers and purifying them by seeking God's retraction and forgiveness for them.

But their Mediation in Devising the Affairs 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 Sura refers to the Angles duty in devising the affairs of this world. Also, the reason is in the following verse which says: **" ... Who appointed the Angels to be Messengers having Wings two, three and four...!"** (Holy Quran: Faater. 1.) and because of the meaning is absolute, one understands that the Angels were created to be Mediators

between God and the people, and to be sent to enforce His Commands, mentioned in the Verse: **"The Angels are the honoured Worshipers of Allah. They do not proceed to speak ahead of Allah; and they act only according to His Command!"** (Holy Quran: Anbya. 26 & 27, ) and the Verse: **"They fear from the disobedience of their Creator and Nurturer who is above them, and they do what they are Commanded by Him,"** and also putting the Wings for Angels refer to this Mediation.

Considering above, the Angels have no position and nothing to do but Mediating between God and His Creation, and enforcing His Commands among the people. Of course, this is not by chance or by way of randomness that sometimes, for example, Allah enforces His commands through the Angels, and at the other occasion He enforces it by Himself without the mediation of Angels. No it is not by chance, there is no difference nor violation in the Traditions of God.

One case of the Angels Mediation is that some of them are Outclass. They receive the Command of God Almighty and distribute it among their lower Angels, also in devising some affairs they assign the mission to their lower ones. This, in fact, is a Mediation that Outclass Angels have between the Almighty God and their inferior Angels. Such as the mediation has the Angel of Death in retaking of souls, he assigns the mission to his lower ones; God Almighty has narrated it, on their behalf, in the following Verse: **"For every of us there is a Determined place and position!"** (Holy Quran: Saffat. 164, ) and also said: **"Obeyed, and trustworthy!"** (Holy Quran: 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, this 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 event and the non-immediate cause is the cause of 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 Nurturer 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

### The Inclusion of Devising

The Unity of Creation with Devising

**" Allah is the One Who created The heavens and the earth  
based on a True Divine Necessity! "**

**(Holy Quran: Zomar. 5)**

In the above-mentioned verse a unification of Creation with Devising is understood, this is because that to prove the Oneness of Creator does not require cancellation of 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 the cancellation of 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, and 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.)

## Chapter Five

### The Predestination

#### Ordainment (**Measurement**) and Predestination

The Concept of Ordainment and Predestination

**" 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 amount 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 nothing [on the earth] but With Us are the stores and the sources Thereof, but We only send down in a Determined measure!"** (Holy Quran: Hejr. 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.)

An Analysis of the Concept of Ordainment, Predestination,

Divine Decree, and its Stages

**" Verily, We created all things through Ordainment! "**

(Holy Quran: Ghamar. 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 nothing [on the earth] but With Us are the stores and the sources Thereof, but We only send down in a Determined measure!"** (Holy Quran: Hejr. 21.) which seems from its appearance that the Ordainment is a matter that does not take place except by descending from the Treasures of God Almighty, but the Treasures themselves, which must be from the initiatives of God Almighty, must not be 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 being suitable to the Visible World of Matter, as we found that the expression of "Descending" is always used on the material and natural organisms, like what comes in the Verse: **" And We sent down the iron! "** (Holy Quran: Hadid. 25 , ) and **" And He has sent down for you eight mates of the cattle! "** (Holy Quran: Zomar. 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 by Saheb-Mahasen from his father, and from Yunus, who narrates from Abi-al-Hassan Reza (PBUH,) that he said:

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

I asked what does the "Want" mean? He said: "Starting of Action!"

I asked what does the "Will" mean? He said:" Stability in the 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 Command?" He said:" When God issued a Command, He signs it, and this is the last point with no Return!"

And from here it becomes clear what is meant by the phrase "Everything " in the verses:

**"... and Who Created Everything, then Ordained for it a Measure!"** (Holy Quran: Forghan.2,) and

**"Verily, We created all things through Ordainment!"** (Holy Quran: Ghamar.49.)

and

**"... and everything With Him has its due proportion and Measure!"** (Holy Quran: Ra'ad. 8,) and

**" ... who gave everything its creation, then guided!" (Holy Quran: Taaha. 50 , )**

In the above verses the phrase: "Every Thing" refers to the creatures of the observable universe only, namely the Natural Existing that fall under the categories of Creation and Composition.

**(Almizan v. 37, p. 181.)**

## Chapter Six

### How Things Destine?

#### Verses on Predestination in Qur'an

#### List of Quranic Verses on Predestination:

**"... He created everything and measured it precisely!"**

(Holy Quran: Forghan.2.)

**" Who created and proportioned! Decreed their destinies, and provided them with guidance"**

(Holy Quran: Aa'la. 2 and 3, )

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

(Holy Quran: Ra'ad. 8 , )

**" ... We had Ordained For her to remain behind with those Who were to be destroyed! "**

(Holy Quran: Naml. 57 , )

**" Of what did Allah create him? Of a sperm drop He created him, and determined him!"**

(Holy Quran: A'bas. 18 and 19 , )

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

(Holy Quran: Qadr. 1 , )

**"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!"**

(Holy Quran: Hejr. 21.)

The Annual Predestination in the Night of Ordainment

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

(Holy Quran: Qadr. 1 to 5 , )

The Surah "**Qadr**" denotes to the Descent of Quran at the Night of

Qadr (Night of Ordainment,) and honors that night counting it more than a thousand months, since that night the Angels and the Holy Spirit descend. This Surah calls the night, in which the Qur'an was revealed, as the Night of Ordainment. And apparently refers to the Ordainment as Predestination and Measurement, so the Night of Ordainment, is the night of Measurement. 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, like as: 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, indicate this fact:

**" In that night all matters 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 Creator and Nurturer to Mankind...!"**

*(Holy Quran: Dukhan. 1 to 5 . )*

Because "Parting-(Fargh)" is meant to isolate and identify the two things from each other. And Parting each Consolidated Command has no meaning but only shows that 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 every Lunar Year, there is a Night of Ordainment, in which the Events of the year ahead to next year, are measured and ordained.

*(Almizan v. 40, p. 322.)*

## Chapter Seven

### Treasury of Things, their Predestination & Descent

The Concept of God's Treasuries of Things  
and their Descent and Creation

**"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!"**

(Holy Quran: Hejr. 21.)

What is the meaning of the Treasury of a person? And how a human being has treasures with God? What makes the problem easy is that God Almighty describes the "**Thing**", which is the matter in question in the above Verse, being from His own side, and the concept of Descending requires a up and down, high and low, like the sky and the earth, but we find in our conscience that a human individual, for example, does not fall from a high place down, we understand that the meaning of Descent is not a common meaning that we know as coming down from a high place, but it means the Creation of a Human Being, in the way that the attribute of Descent for him is true, as in Verses below:

**"... and He has sent down for you eight mates of the cattle...!"** (Holy Quran: Zomar. 6.)

**" ... And We sent down the iron...!"** (Holy Quran: Hadid. 25.)

(Almizan v. 23, p. 211.)

Where Are the Treasuries of Allah?

**"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!"**

(Holy Quran: Hejr. 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...!**" (Holy Quran: 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 and are not subject to deterioration. We know that the objects in this tangible material world are variable and mortal and do not survive and have no stability, we, therefore, realize that the Treasuries of Allah is above this Visible Universe.

(Almizan v. 23, p. 214.)

## Chapter Eight

### The Manifest Book and the Hidden Treasuries

Stay of Creatures in Hidden Treasuries  
and Their Register in Manifest-book

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

(Holy Quran: An'am. 59 . )

The Hidden Treasuries and the Manifest-book have no difference in that both include all Creatures, and as there is no Creature but for which a treasury is available with God, from which they receive assistance, also, there is no Creature unless the Manifest-book records and counts it before its Existence, during Creation, and after it, except that the degree of the Manifest-Book is lower than the Hidden Treasuries.

Considering above it is clear to every knowledgeable thinker that, while the Manifest-Book is simply a book, nothing more, but at the same time it is not such as paper or tablate to write in, because the usual material sheets, how large it be and assumed, can not accommodate so well to have the capacity even to write in its own ageless history, let alone to write in the ageless and eternal history of another Creature, let alone to record in the ageless and eternal history of all Creatures.

(Almizan v. 13, p. 201.)

The Mother of Book and the Modifiable Books

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

(Holy Quran: An'am. 59 . )

Of course, there are other books and tablets which are also subject to change, transform, and admit fade and proof. The Verse: **"... God erases and consolidates whatever He wishes He retains the Mother of the Book!"** (Holy Quran: Ra'ad. 39 . ) refers to the existence of such books, because the "Fade and Proof " is placed in contrast with the "Mother of the Book," and this well implies to the fact

that the Fade and Proof are also done in a certain book.

(Almizan v. 13, p. 202.)

The Preserved Tablet or The Expository Book of Guidance,  
the Register of Certain Commands

**" 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: Yacin. 12 . )**

The Holy Quran informed us about a book that all beings 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 deeds 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!"** (Holy Quran: An'am. 59.)  
about the second book, says:

**" ... Each nation will be called to its Book of Deeds! "** (Holy Quran: Jacieh. 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 !"** (Holy Quran: Assra. 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 Peoples, 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 issued their commands in the Creation, 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," next as: " Manifest Book," finally as:" Expository Book of Guidance." In each of these four names, there is a special intention, maybe the intention of nominating the "Expository Book of Guidance" is that it contains the "Certain Commands of God," the commands that the Creatures obey and follow them, and the "Book of Deeds," as we noted it in the interpretation of Surah- Jaciyeh, is transcribing from that book, as stated in Surah: **" And this is Our Book which speaks Against you according to justice; indeed We used to record what you used to do"** (Holy Quran: Jaciyeh. 29 . )

(Almizan v. 33, p. 106.)

The Preserved Tablet and the Book of Deeds

**" And this is Our Book which speaks Against you according to justice; indeed We used to record what you used to do"** (Holy Quran: Jaciyeh. 29 . )

Transcribing 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.)

# PART TWO

**DESTINY** (fate)

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# Chapter One

## The Divine Will and the Divine Providence

Definition of the Divine Will and Providence

**"... When Allah's Will is to leave you In your astray...!"**  
(Holy Quran: Hood. 34 .)

**"Will"** and **"Providence"** is almost synonymous to each other. The God's Will and Providence is that He creates a means which essentially used as a cause to a creature to come to existence, so the meaning of some object being the subject of the God's Will is that He has completed all the causes to bring that Object into Existence, then, the object will certainly come to existence. And what is directly subject of God's Will is the Causality and the Causation, namely, the Causation and Causal system that 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.)

The Primacy of God's Will over His Command

**" ... When We intend Something to come to existence, We Only state to it: " Be!"**

**and it comes To existence immediately ! " (Holy Quran: Nahl. 40 . )**

**The** Creation of God, namely, what of the existence Imparts to Things - which in other words, the existance of the existing Things – is exactly His Command, His Say, and His Word, the Holy Qur'an explained it in different

formats in different places, however, what the apparent of the Quranic explanations reveal the God's Word is His Say, considering its specifications and property.

It is clear from this meaning that the Will of God and His Divine Decree is also one and is credited prior to His Say and Command, so The Almighty God first wills something and issues His Decree, then Commands to it and Says: " Be!" and it comes to Existence immediately!

(Almizan v. 24, p. 107.)

## Chapter two

# Destiny

and the

## Inclusion of Divine Predestination

Destiny, Portion of Life, and the ordained livelihood

**" ... 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, which 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 Verse "**... They will enjoy Their appointed portion ... ,**" indicates man's gain of portions, but it is apparent that the man achieve 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 achieved by him.

(Almizan v.15, p. 156.)

## Chapter Five

### Predestination and Fate

Fate, and the Forces that Surround Man!

**" ... and We bring about these days of varying Fortunes**

**among men by turns...!" (Holy Quran: Al'Omran. 140 . )**

As the General Guidance of God is always associated with the Creatures from their beginning of Creation till the end of their course on the path to God, and never breaks up from the creatures, the same are the Divine Predestinations which are both the carrier of the causes and means of existence of things, and in fact, they are those who determine the fate of things, and they are those who change the state of a creature and enter it to another state, however, they always do their duties beyond the creatures and pushing them forward to their pre destined fate. Similarly, the Verse: "**Who determined and guided!**" (Holy Quran: A'ala. 3 . ) appears that meaning and confirms it.

As the factors that determine the Fate, lead the creatures forward to their certain fate, their last point of life, which in the language of Quran called as: "Appointed Term," attracts them from front 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...!" (Holy Quran: Rome. 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 the other two related objects had superiority and influence over the other one, it is called "Absorption." The "Appointed Terms" are fixed affairs and non variables which always attract objects and creatures from the front and make them close to their appointed-termed death.

So all creatures are surrounded by divine forces: a force pushing them forward, and other power attracts them from the front, and a third force

which was always his companion and responsible for his training in the scene of life. These are the main forces that the Quran proves them.

These are forces other than life preservers, guardians, and scorts of the creatures in the scene of life, such as Angels, Satan, and etc.

(Almizan v.7, p. 57.)

The Fate and Future of Mankind  
and its Relation with Deeds

**" We have clung the Book of man's deeds To his neck ...! "**

(Holy Quran: Asra. 13 . )

**The** meaning of the word "Thayer" in the above Verse is "fortune-telling," anything with which they tell the fortunes, good-luck or bad-luck, and try to find the good or bad sequel of deeds, since for every man there is something with which he can find out his sequel of affairs, and recognize the quality of his end, either good or evil. And what God said we hung on the "Thayer-fortune" of anyone obligatorily in his neck means that we made it an integral part of his existence, that never, in no way, leaves him. If He said that we hung it on his neck means that the neck is the only organ of the human body which never be separated from him and the human being also cannot separate himself from his neck. The neck is an organ that anything hung on it, whether ornament or shackle, would be the first thing exposed to the viewer's eye.

Thus the meaning of the phrase: **" We have clung the Book of man's deeds To his neck ...! "** would be that the Divine Decree has so issued that what brings happiness or misery to the human being hangs always up on his neck, and He is the God who made the human fate such integral part of his existence, and that is merely his deeds that is his fate. God says: **" 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 !"** (Holy Quran: Najm. 39-40-41 . )

Then the "Fortune" or the future that God has made it as an integral part of a human being is his own Deeds, and the meaning of its being necessarily an integral part of him is that the God almighty issued his decree in such a way that any action has to be dependant upon his doer, and either Good or Evil to be returned to him, not he be released and someone else to be involved.

(Almizan v.25, p. 96.)

Predicting the future of mankind

**" We have clung the Book of man's deeds To his neck ...! "**

(Holy Quran: Asra. 13 . )

**Contents** of the Verse: **"And verily, Hell is the promised place For them all . . . But the god-fearing shall be amidst gardens and fountains!"** (Holy Quran: Hejr. 43-45 . ) indicate that the God's Decree issued in a way that the good-ending will ultimately be for the faith and piety but for atheism and sin there will be an evil end. The prerequisite of this Decree is that there should be evidences in the deed of every human being that determines his status in the sequel, certainly and without any error or mistake, because we said that the decree has so been issued that every deed returns to its owner, and anyone has no other stock except his own deeds. Finally, the obedience leads to Heaven, and the sin leads to fire.

In the above expression it becomes clear that if the above Verse proves Happiness and Misery to human beings certainly and necessarily, proves it through their Good deeds and Bad deeds, which has gained by their own choice and authority, not necessarily one of these two is inevitable, and their deeds have no effect on their Happiness or Misery.

(Almizan v.25, p. 98.)

Translation is to be continued...!