

Reflection on the Epistemic Foundations of Good Ending (GE) and the Strategies to Reach it in the Holy Qur'an Based on Verses 19-24 of Sura Raad

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Abstract

One of the most sublime and aspirations of believers is to achieve to good ending (GE). According to Holy Quran teachings, one of the characteristics of believers is the pray GE from Allah in this life and hereafter. The aim of this article is a reflection on the effective factors to realize GE based on Quran pure revelation and on its epistemic foundations. The main research question is: By which epistemic foundations and practical strategies one can achieve to GE based on the Islamic revealed teachings emphasizing on the verses 19-24 sura Raad? By an analytic method and refer to Quran and related interpretation works and Hadiths, in this study has analyzed and studied the eight main strategies and in the way has enumerated epistemic foundations of GE. Recognizing these strategies one can be hopeful to realize the good life in his individual and social life and hereafter.

Keywords: Rational men, Good ending, Holly Quran, Epistemic foundation.

Introduction

One of the good wishes of the believers is gaining good ending (GE). They always say in prayer: " O, our Creator and Nurturer! Grant us good in this world and in the hereafter " (Holy Quran, 2:201). The significance of this prayer becomes clearer when we face the fact that humans are always at risk of intellectual and behavioral deviation given their potential capacity.

Humans get out of the rightful path due to various factors such as education, environment, conquest of fad, desire, ambition, and so on. We have seen or heard some believers who have succumb to the world and routine, and have sold their faith to the futile world! Everyone exposed to these failures, so that the Holy Qur'an reclaimed from God's Prophet Josef (pbuh) that he sought refuge in God from Impressions of the Carnal soul (Holy Quran, 12:53).

Believers can make GE for himself by his own choice. Human life is a set of passing moments. The important thing is that human life pass with GE that is consciousness, faith and good deeds, so that prosperity waits for him. This GE is of great importance in the Quran and Narratives (Al-ahadith). In describing believers, God says: "O, you who believe! Fear from The disobedience of Allah's Commands as it should be feared and see that you die not, but as a Muslim" (Holy Quran, 3:102).

The devise of Abraham (AS) to his son (Holy Quran, 2:132) and the prayer of the righteous in the knowledge from God is remaining resistant to guidance Path (Holy Quran, 3:8), also said:

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"And among them, there are some who Say:" O, our Creator and Nurturer! Grant us good in this world and in The Hereafter; and [out of Your Favor and by Your Guidance] save us from The Torment of the Fire" (Holy Quran, 2:201).

Imam Sadiq (AS), in the interpretation of the above verse, said:

"Al-Hosn (good) in this world and the hereafter is the satisfaction, divine righteousness and paradise in the hereafter and growth of livelihood and kindness in the world" (Feyzekashani 1994).

Muhammad (pbuh) also said:

"Indeed, the God's servant does the act of the hell dwellers while he himself is from paradise, and indeed he does the act of the heavens, while he himself is from the hell dwellers (this is the point) that the criteria in actions is connect only to it ends (how will someone behaves in the last days)" (Zeydan 1957, Pishvaei 2011, Sadooq 1979).

Imam Ali writes to Malik Ashtar in a letter, "And (I hope that God) end take my and your life to martyrdom and prosperity" (Seyyed Razi 2004). Prophet Muhammad (pbuh) said: "If God wills to someone a good will, he makes him pure before death" (Muttaqihendi 1980). Imam Sajjad (AS) has a special prayer for GE. He says:

"Make the end of our life what the writers of our deeds have recorded, accept our repent, after which we are not blamed and doomed for the sin that we committed" (Imam Sajjad 2005, Qommi 2001).

Considering the importance of GE for a Muslim and to achieve a logical and truth way, we will take refuge to revelation that guides human to the most stable path (Holy Quran, 17:9), and it is introduced the treat of human pain in thought and behavior and considered itself as the healing book of the Prophet (pbuh). Holy Quran said: "And this Qur'an that we descend is a healing and a grace to the believers" (Holy Quran, 17:82).

The purpose of this paper is to come up with contemplation over the factors influencing the realization of GE, based on the Quran revelation and its epistemic foundations. The main question is that, how can one get GE, with emphasis on verses 19-24 of Surah Raad?

The sub-questions are: What is GE and what are its theoretical foundations? What are the effective factors in achieving GE?

The method is analytical and library one. Theological foundations searched by referring to the Quran, interpretive sources and narratives by keywords such as the wise, GE. Then, relevant data has analyzed and in order to achieve the purpose of research, and to answer the main question, the sub-questions were logically formulated.

The first step in the way of prosperity and GE is recognizing the way and its hurdles as a necessary condition and not the sufficient one. Then by relying on the divine mercy, one can hope for Al-Hasan (good) in this world and the Hereafter. Although the effective factors of the GE of human life are varies, in verses 19-24 of surah Raad, eight affective factors are mentioned. The factors of bad ending listed in versus 25-27. This Surah is the thirteenth one of the Holy Quran, composed of forty three verses, and it is revealed in Mecca based on its contents (Tabatabaei 1991).

1. Semantics of GE

In the Holy Quran, the term "GE" is interpreted as "Al-Hosn" (good) in this life and the hereafter (Holy Quran, 2:201, 13:24). Ragheb maintain that "Al-Hosn" means everything that brings happiness and joy and human desire to it. It has three types. What is good for reason, what is good for whim and what is beautiful for sense? However "goodness" (Al-Hasanah) means any happiness and prosperity that human achieves, whether it is in the soul of him or in his body or in his states; and in front of that is "evil" (Al-Sayyea). Al-Hosn relates to the goodness in sight in most cases in the Qur'an; it is said Rajolon Hasan (nise man) that is a man with good faces (Raghib 2007). "Al-Hosn" means good, prosperous and favorable. "Al-aqibah" means the end of the work or life. If the life of the world has a good end accompanied with the prosperity in the hereafter and achieve to heavens, it interpreted as GE, and its exact definition will become clearer after the explanation of its theoretical foundations.

2. Epistemological foundations of "GE" based on Quran and tradition

An interpretation that a school or a thinker has of happiness and GE has a definitive relationship with their approach to God, the world, and man. The differences between thinkers in defining happiness and the goodness of end related to differences in their worldviews. Thus, the definition of the Quran based on the following principles and worldviews discussed below:

2-1. the cosmologic foundation: the world has two-dimension. The world is not an autonomous product of material and nature but created by God (Holy Quran, 32:4). He has brought the world from non-existence to existence. The first display of monotheistic spirituality is the belief in the world with two dimensions: World of phenomena (nature) and world of the unseen (supernatural). The belief in the unseen world is the first description of piousness and the first condition for the guidance from the Holy Quran (Holy Quran, 2:18). The Quran infers from the inside of the universe to World of ruling (Al-aalam Al-malakoot) which display to Ibrahim (AS) (Holy Quran, 6:75). Those who used to matter are unable to understanding the world of the unseen and are unaware of the inside of the universe (Holy Quran, 30:7).

In the spiritual approach to the universe, nature is based on the world of unseen, and Muslim philosophers, with their rational explaining and inspired by the teachings of the Quran, see the world as quadruple: Material word (Al-aalam al-maddeh), world of ideas (Al-aalam al-mithal), World of intelligible (Al-aalam Al-aql), World of divinity. All of the worlds, except the Material word, have interpreted as World of ruling (Holy Quran, 7:185, 23:88, Javadi -c- 2005). The believer man is the one who has released himself from the narrow fence of nature and matter, has opened his eye to the supernatural universe. He knows God as the creator of the World of generation and legislation. The most fundamental principle in Islamic Worldview is the stable conviction and faith in monotheism, including theoretical monotheism and practical monotheism that is the commitment to the faith in practice and in all activities of life. Faith without good action is a sign of unbelief or unstable faith, and act without faith has no effect in hereafter.

2-2. the anthropological foundation: Anthropology is important from four aspects. It is an introduction to theology, the way of edification, and making it possible to escape from self-forgetfulness, and eventually that anthropology is influential in other sciences. (Javadi 2005).

The Quranic teachings do not accept the Aristotle definition of man as: it is a "rational animal", because some of rational animals (men) are real "animals" (Holy Quran, 7:179, 25:44, Javadi 2005). In the Quranic approach, as the universe, man also has two aspects: the material body and Divine spirit (Holy Quran, 15:29). His soul is the source of a special life. Man is a Divine being (Javadi 2005; Javadi 2004). He has a Divine life so that he will be an animated dead without Divine life (Javadi 2005) and must be restored him (Holy Quran, 36:70). What makes the personality of human is his immortal soul (Mesbah 2005, Zakavi –a- 2005).

Human as the successor to God on earth (Holy Quran, 2:30) is brief and include the whole universe.

In Islamic thought, there is a marvelous harmony between the three areas of ontology, anthropology and epistemology. The existential structure of human divided into three parts: a) cognitive and epistemological structure, b) structure of human tendencies and c) the structure of his abilities. They correspond to the four worlds, Material word, world of ideas, World of intelligible and World of divinity (Javadi 2005). The epistemic and cognitive structure of man is also four levels: sensory, imaginary, ideational and intellectual knowledge. The soul of man has a statuses that, in the dimension of knowledge, is called "theoretical reason" and in the dimension of behavior "practical reason" (Javadi 2005). According to scholars, human is a great sea that, in which there are three seas, sea of nature, sea of idea and sea of reason, without mixing. The middle of the world, the intermediate world (Al-alam al-barzakh) and hereafter is gathered in the field of his existence (Javadi 2004).

According to the Quranic theological and anthropological foundations, all over life revolves around the axis of monotheism and all affairs, phenomena and elements are defined in a special relationship with the Creator of being and all of them has related identity. They are, in the philosophical sense, Inhering existence (al-vugood al-rabiti) and pure poverty (Javadi –c- 2005). Thus, man is defined as Inhering existence, pure poverty and Divine living (al-hayy al-motaalleh). God is the Causa causn and pure rich but the man is pure poor and causeless. So he needs to create and survive, to support and cause that is God. Man finds his identity only if he communicates with God. With this definition, a man without faith is a real animal and a potential man. Because the criteria of humanity in the Quran are faith, knowledge, and good act (Zakavi 2011).

The believers consider the spiritual aspect of man as the noble aspect and see themselves as a manifestation of the beauty of God and the successor of Him on earth (Holy Quran, 2:30). Moreover, he places the spirit as a principle in the center of his attention. What described as GE is eventually something that related to soul, not to body, and like the spirit, should be eternal and spiritual, not transient, material and worldly.

2-3. Two-dimensional life: Human life has two meanings: natural life that all the animals have; and the true spiritual life that depend to monotheism. If the monotheistic insight of man discarded from him, he will be among the dead in the comprehensive religious culture (Javadi –a- 1999).

Allah says to Muhammad (pbuh): " ... Verily, Allah owns the power to make The deaf hear, but you [O, Messenger]Cannot make hear those who are in The graves". (Holy Quran, 35:22)

Monotheists truly are alive; but others who are in the cemetery of paganism and disbelief are considered dead among the livings (SeyyedeRazi 2004).

Men is from God and return to Him, so they have an eternal life ahead. Moreover, comparison of the two verses "You [O, Messenger!] cannot invite the dead to listen to the Truth [since, the disbelievers are spiritually dead]" (Holy Quran, 27:80) and "... Only those who believe in Our Signs and Miracles will listen to you and will submit themselves to Allah's Will," (Holy Quran, 27:81) emphasizes to this fact too (Javadi 1999). Imam Ali (AS) has described those that have fallen to doubts and innovations as dead living men (SeyyedeRazi 2004).

However, in the logic of the Quran, it is important to preserve both material and physical life and to preserve the spiritual and true life. A man with his Divine spirit and his capacity to enjoy true life, as divine living (al-hayy al-motaalleh), he is not limited to the cycle of birth and death. He has a special situation and a good future. His spirit is a divine gift, such as an unburned CD to fill it, with the water of monotheism through in his life, then adorned it with righteous practice and moral virtues and return it too. The creator of the world displays the path of health and the GE of human being. "... Allah through the Holy Qur'an guides whoever that seeks Allah's Pleasure, to the peace-giving ways" (Holy Quran, 5:16)

2-4. the world and human are purposefulness: the world is created with specific purposes and goals (Holy Quran, 3:191). The Quran has invited people into reflection on the real world of heaven and earth and the sequence of night and day (Holy Quran, 30:8). Such verses show the purpose for the creation and reject vanity and idleness from Divine deeds (Farsinijad 2009).

The man is not forgotten and abandoned to himself but created to get to a certain destiny (Holy Quran, 23:115, 75:36). God is the origin of the world and life and the end of it too. We are all of Him and we return to Him (Holy Quran, 2:156, 57:5). These verses show that the creatures are in an evolutionary motion. The caravans of being are moving towards the infinite perfection, that is the infinite essence of God. This evolution never stops until getting the transcendental and permanent life in the resurrection. Therefore, the return of all man, all beings and all things are to Him.

However, what is the purpose of lifeIn the religious world view, human is a being composed of the body and soul (Zakavi –a- 2005). God has created his body and blown His soul in him. The soul is an immaterial and eternal substance that can survive without the body: "After I fashioned him and breathed a spirit from my Presence into him, then you all bow down to him" (Holy Quran, 38:72). The verse that explains the evolutionary process of the fetus refers to the stage of growth, which soul embodied in the body: "Then [by envying soul into the body] we made a complete [or another] creation" (Holy Quran, 23:14).

The meaning of "another creation" is the creation of the soul and blowing it in the essence of human (Tabatabaei 1991). In addition, human has the position of God's successor on earth (Holy Quran, 2:30). He alone has the capacity and ability and can restore the qualities of Divine glory and beauty as much as possible. What is the purpose of creation of man? The purpose of life is the ultimate and desirable perfection that is intended for man in creation and every human being can attain to achieve its abilities and capabilities. The intermediate or medium goals that each person pursues in life have the role of a motive engineer. If these goals were at the path of ultimate goal, they would be perfectly suitable for achieving the ultimate goal. The ultimate goal of life is to get the position of worship and servitude of God, in the broad sense of the word: " I created Jinns and men and Ordained for them to worship Me (Holy Quran, 51:56).

However, the worship does not limit to some special occasions such as prayer, Hadj and etc. Worship in its broad sense means that the man reaches a stage in which all aspects of his personality and being (including thoughts, ideas, aspirations, tendencies, feelings and emotions, traits, behavior and all his various activities in life) get the color of God. This means that God is the pivot to all aspects of life and this is the permanent prayer. The purpose of God in creating the universe and the human is His unique essence (Farsinijad 2009).

In Islamic thought, although all man, in his nature, loves God (Holy Quran, 20:110, 30:30, Sadroddin 1989), but the love of believer man is more intense (Holy Quran, 2:165). Therefore, there is a mutual love between Him and man (Holy Quran, 5:54).

2-5. the end of life: Death is not a mystery and tragedy event, but it has a attractive and promising picture. This is because what is genuine in man's being is his spirit. The death of the body and the failure of the heart and brain and vital signs are the promise of the life of soul. Thus, man is the truth that the eternity is in front of him. His bliss and grief in the afterlife is the embodiment of his thoughts and actions during his life (Holy Quran, 99:6-7). A pious man is not afraid of death, for he has a nice image, understanding that his droplet of existence extends into the boundless ocean of supernatural world. He can enjoy from a happy, human, spiritual and divine life in this world, and from prosperity and salvation of the hereafter too.

"O, you who believe! Shall I direct you to a trade that as its profit you will be saved from the Grievous Chastisement of the Hereafter? [For such profit] you should believe in Allah and His Messenger and strive hard In Allah's way with your wealth and your souls; that will be the best for you if you but knew; Then Allah will forgive your sins and middle you to the gardens in the middle of which streams flow; and Will admit you to the pure lodgings of the gardens of eternity; and that is indeed the great achievement; And also you will have another gain which you are anxious to attain: Allah's aid and a near victory, so [O, Messenger] Give glad-tidings to the believers!" (Holy Quran, 61:10- 13).

The prophets have brought two great news for men: God and immortality of man. Two news that the reason has always been distracted from discovery of their details and sometimes has been doubted or denied on their existence. Islam has come to establish these two pillars of morality and humanity in the field of his thoughts and free them from desert of staying: "Of what do they ask one another? Of the Great News [of the Resurrection Day]* about which they [the believers and the disbelievers] differ and make Dispute" (Holy Quran, 78:1-3, Tabatabaei 1991).

According to this basis, the creteria of humanity is one who establishes his life based on monotheism and the obligation of the Sharia in the light of believing in God, and arranging all the behaviors based on that belief. He sees the world as the presence of God, treats Him as a sinner, while at the same time benefits from material life. He is originally oriented to the Hereafter. The body is as a tool for the cultivation of the soul to reach the purpose of creation and approaching God. "GE" is "living in the color of God" and based on divine orders; achieving the final purpose of life, to approach God and to fall into divine moral. The result will be the pure and clean life and the salvation in the hereafter.

Figure 1: five theoretical foundations of EG



However, how can one succeed in prosperity and goodness, and what are the effective factors in achieving this transcendental purpose?

3. influential Factors in achieving to GE

The Holy Quran, as a book of life and constitution, provides the recipe for GE to its seekers. If nobody is looking for it, he should bear the consequences of his deed. In verse 19 of surah Raad, before mentioning the eight factors, the important point is mentioned as an introduction:

"... [O, Messenger!]Is the one who knows that what has been revealed to you from Your Creator and Nurturer is the Truth, like the one who is blind and cannot see the Truth? Only men of reason [rational men) and Understanding realize the Truth and Receive admonition" (Holy Quran, 13:19).

According to this verse and in light of the foundations of Islamic ontology and anthropology, people are of two types: the first is the blind: Although they have eyes in her head but the eyes of their heart are blind and they are ignorant of the truth of the Quran. The second group are the ones seeing, those who know the truth of the Quran. The insightful men are the same rational ones, has a GE and they will have a good destiny (Holy Quran, 13:22-24).

Those who do not have the inner eye in this world to see the truths of the revelation and of the Quran will blind at the resurrection, which is the worst consequence for anyone (Holy Quran, 17:72).

3-1. What are the eight features of the rational men who will have GE?: Allah said: "[Rational men are:] those who fulfill their covenants with Allah and are not Treaty-breakers" (Holy Quran, 13:20).

However, what is the meaning of the divine covenant? It has a broad meaning. It can be categorized in four general exemplified:

First, the innate covenants: It is apparent from the style of the verse that the second sentence ("Those who fulfill their covenants with Allah and are not Treaty-breakers...") is the explanatory reference of the first one, so this covenant is the same innate covenant gets it with God that is know Him Unique and acted based on monotheism. This is the covenant that man has set in his nature with God and the covenant made by the Prophets. In summary, all of the decrees and laws that have been given to the Prophets are branches of this covenant, because religions are innate (Tabatabaei 1991).

This fact that God has created man on the nature of monotheism (Holy Quran, 30:30) is the same divine covenant that manifested in the verse of Mithaq (Holy Quran, 7:172).

Second, the rational covenants: Those that Man understands them of universe, God and resurrection by his wisdom.

Third, the religious covenants: These are what the Prophet (pbuh) gets them from believers to obedience to the divine orders, leaving the evil and avoiding sin.

Fourth: the Social covenants: Treaties, pledges, moral and legal obligations (Holy Quran, 17:34) and promises signed in the daily life with other fellows (Makarem 1995).

Divine covenant encompasses all of these four types of covenants. Therefore, GE happen for those who are well caring all of them. The general commandment of the Quran on the fulfillment to the covenants (Holy Quran, 5:1) find his sense in this regard.

3-2. Maintaining connections and protecting them: The man has to multiple connections in his life: First, one is the connection with God, with prophets and leaders. Second, one is the connection with relatives and others. Third, one is the connection with nature and environment. Fourth, one is the connection with himself. Establishing and maintaining these relationships in accordance with Sharia and wisdom is one of the ways to get to the GE:

"... [Rational men are] those who join the relationships that Allah has commanded to be joined [such as to be Good to the kinship]" (Holy Quran, 13:21).

The meaning of "order or command" is the same as the legislator order come down from the revelation. So the following verse says: "and fear The Reckoning [on the Day of Judgment]". (Holy Quran, 13:21) Yes, auditing and reprimand in resurrection is based on the rules of the law are in Sharia, which confirms the innate laws, not the innate

laws alone. As God said: "in order that mankind should not have Argument against Allah [concerning their lack of knowledge] after sending the Messengers" (Holy Quran, 4:165).

According to absolutely indication of disoed verse, it indicates to whatever relationship God has commanded, one of the most famous examples is visiting relatives: "... and fear from the consequences of disobeying Allah that by swearing to His name you make compacts and demand what you need from each other; and be mindful about The wombs" (Holy Quran, 4:1, Tabatabaei 1991).

As man has an existential connection with God in genesis manner, he is also legally surrenders to His command. Therefore, he arranges all his connections in life according to it. Putting each of these links in fact is an example of this verse: "and those who join the relationships that Allah has Commanded to be joined [such as to be Good to the kinship]" (Holy Quran, 13:21).

This statement clarifies the meaning of the hadiths entered about this verse; those sometimes interpreted it to relatives and acquaintances, and sometimes to the religious leader and sometimes by Ahlulbeit (AS) of prophet (pbuh) and sometimes by all believers! In a Hadith, Imam Sadiq (AS) was asked about the interpretation of verse 21 of surah Raad, and he said: "Its purpose is your relatives and in another hadith from the same Imam (AS) he said, this statement has been made about the Ahlolbeit of prophet (pbuh) and sometimes it is also in your relatives and acquaintances. In the third hadith from the same Imam (AS), which in the interpretation of this verse, he said, "The purpose of the verse is connection with the Imam and the leader of the Muslims every year through financial assistance whether high or low". Then he said, "I mean by this only is to purify you" (Aroosi Hoveizi 1995; Makarem 1995). The mean of protect the connections is protect all human relationships including relatives, neighbors, believers and disobedient that need. However, the quality of observance and maintaining contact with them is not limited in a particular way. (Fazlollah 1998)

3-3 and 4. Awe (al- khashiah) of God and the fear of resurrection: Holy Quran said, "and is in awe from their Creator and fear the reckoning [on the Day of Judgment" (Holy Quran, 13:21).

The difference between "Awe" (Khashia) and "fear" is that "Khashia" means to be influenced the "heart" by confronting with evil and so on, but "fear" means influenced in "act" by confronting with evil, therefore he starts to act by fear although he does not influenced in the heart. So we see that God, in describing the Prophets (AS), says: "The Messages of Allah and who fear Him and none but Allah" (Holy Quran, 33:39) and He denies the awe of anything other God from them. He proves the fear for them in many places:" ... Mussa unconsciously felt a fear within Himself". (Holy Quran, 20:67, 8:58).

(To gather that denial and this proof is to say that the prophets are not afraid of other than God. In the above cases, they have been prevented). It is unlikely that the return of Ragheb's word in the difference between fear and Khashia is the same. He said, the difference is that Khashia is a fear that is associated with the bow and most of the time due to the knowledge. Therefore, God devoted the Khashia to scholars (Holy Quran, 35:28). (It is completely clear that the purpose of fear in these cases is the same inner fear) (Tabatabaei 1991). Awe (al-khashiah) of God has been interpreted as awe of all of His threats (al-vaied) (Fazlollah 1998).

However, is the fear of God anything but fear of his punishment, yet what is the difference between the "they have awe of their creator" and "they fear the judgment"? It seems that the awe of God does not necessarily means the fear of punishment and his judgment, but the greatness of His position and the sense of the heavy duty of servitude (even regardless of punishment) make fear in the hearts of believers. This fear originates from faith and knowledge to God's majesty and sense of responsibility towards Him (Holy Quran, 35:28). They repel this fear, by virtue of his actions and obedience, in apparent and hidden space. They do not deviate from the right direction under the influence of lust (Fazlollah 1998).

What is the meaning of "the Reckoning" (on the Day of Judgment) on Resurrection? It means to be exactly precise with of all details with ought any forgiveness. There is also the possibility that the meaning of "the Reckoning" is to be calculated with blame and reprimand (Makarem 1995).

3-5. Endurance and patience: The fifth one is endurance and patience against all of the problems that exist in obedience to God, in the abandonment of sin and jihad with the enemy, in fight against oppression and corruption; but patience and endurance in the way of the satisfaction of God (Holy Quran, 13:22).

Naraqji writes: Patience is the permanence of the soul, not getting anxiety and resistance to disasters and disasters. Imam Ali (AS) said: the place of patience with faith is like the head in the body, and as the body is worthless without head, faith will be worthless without patience (Seyyed Razi 2004). The word patience (Al-Sabr) and its derivatives have used in 103 times in the Quran. It shows its status in Islamic moral. Patients also have a great status:

"[O, Messenger] so give glad tidings to the patients! ... and they are the guided ones indeed" (Holy Quran, 2:155 & 157).

Patience is worthwhile if it intended to come closer to God and give the satisfaction Him. God praises the rational men those have the patience with Divine motive in the verse. In the opinion of the commentators, the meaning of "the countenance of their Creators" is divine direction or intention. The Divine direction of an action or thought is the trait and face that acts with God, which is the reward that is with Him, and remains with the survival of Him (Tabatabaei 1991).

Patience has different forms. The Holy Prophet (pbuh) said: "Patience is three fold: patience in the time of misery, patience for obedience and patience upon the abandonment of sin" (Koleini 1987).

I. Patience over disaster: the human's patience against the bitter and unpleasant events, such as financial losses, the death of beloved ones, illness (Holy Quran, 2:155).

II. Patience for obedience: the duties assigned by the Almighty God to the servants are difficult; thus, human may fail due to difficulty in performing them; therefore, the holy Quran has recommended humans to patience in the religious duties (Holy Quran, 19:65).

III. Patience in sin: The highest level of patience is the resistance to the fierce flames of lust and excitement arising from fad or desire of the worldly authorities. many people do not overflow facing with poverty and plenty; but when God gives them some authority, money and health, then very difficult to keep them healthy and patient, and this blessing does not cause them inattention and sin. This patience is interpreted as patient on "blessing". Because if there is no perseverance and patience, the favors and material and spiritual enjoyment may lead one to vanity, jubilation and unrestrained (Holy Quran, 11:10-11).

The patience against the sins and the fad and passion is so difficult that even Prophet Joseph (SA) does not protect himself from evil and refuge in God (Holy Quran, 12:53, Hoseyni 1983, Feyzakashani 1994).

The interpretation of "the countenance of their Creators" (Vajho Rabbihim) in the verse have two meanings: one meaning is "greatness". Another one is "the satisfaction and pleasure of God". The patience and, in general, any good deed is worth only if it deed to "pleasure and satisfaction of God" (Makarem 1995).

Sometimes a person waits for awful incidents to tell people: how resistant he is. Sometimes because he afraid of tell people he is a impatient man. Sometimes because his enemies do not conquer him; sometimes because he knows that, fretting is futile and sometimes because of the fact that he want to show himself oppressed to incite others help. None of these motivations are not reason for the perfection of human soul.

If a man shows patience with accidents only because of obedience to God's command and that, any incident occurs in a life, there is some reason and wisdom and refrain from protest, This is the patience mentioned in the verse above and it considered as the patient "for the pleasure of God" (Makarem 1995).

No happiness is permanent and constant, nor sadness and disaster. Thus a rational person do not become proud in joys, and not depressed and disappointed in distress. Patient man keeps his calm in all circumstances, and the bitter and sweet events of the day will not disturb him.

3-6. Remembering God in life: The next three items are instances for "patient for obedience". The sixth program of the rational men is the revival and establishment the prayer as the symbol of continuous communication with the Creator (Holy Quran, 13:22). Prayer is the highest example of the remembrance of God and it clear the soul of man from the evils of sin. Therefore, the Prophet (pbuh) likened it to a river:

"O people! Commit to the prayer, protect it, and do it so often, and seek approaching God by prayer, ... he (pbuh) likened prayers to a spa that it is in front of our house in which we clean ourselves five times a day (Seyyed Razi 2004).

3-7. Charity to the poor: Charity means forgetting someone all his properties in the way of God (Holy Quran, 13:22).

The charity has mentioned after prayer in many verses of the Quran, as if there is a fixed link between these two righteous acts. This connection could be indicating to this fact that one of them fixes the connection between man with "Creator" and the other ties him with "humankinds." In addition, the sentence "which we have Bestowed upon them ", consists any gift including property, science, power, position and social influence and so on.

The words "secretly and openly" in the verse is another evidence that they consider "quality" in their charity. Because sometimes it is much more effective if it is secreted, where preserving the reputation of the recipient require this manner for the preservation of the recipient's dignity, or the effect of secretly charity will be wider and more expedient than to the recipient, to be safe from duplicity and showing up the act to others. Sometimes, if the openly charity is more effective, when it encourages others to do like this and change a good deed to dozens, hundreds, or thousands of similar good deeds (Makarem 1995). Thus, if the charity is classified as "secretly and openly, it is to prove that the right to charity is vindicated (Tabatabaei 1991). The Charity includes obligatory one such as Khums, Zakah, allowance to the spouse, parents and children, and permitted alimony like charity to the poor and provide their needs.

3-8. Responding the badness with goodness: The final program is that the rational men cancelled their sins by doing good acts: "...and they repel evil with good" (Holy Quran, 13:23).

This means that when they commit a sin and slip, it is not suffice that he just to repentance and forgiveness, but he actually start to compensate it. Whatever their sins and slips are bigger, equally they do more good acts to clean themselves and society from the effects of sin. There is also this probability in the interpretation of the verse that they do not retaliate against evil by evil, but when make bad act they try to make the person ashamed and doomed to revise his behavior, by doing good things to them. God said in the verse 34 of Sura Fusilat we have: ... so repel the wrongdoing of men with Good treatment instead, then your Enemies will turn into intimate friends (Makarem 1995). Prophet (pbuh) said to Mo'az bin Jebel, "When you do evil, try to do something good alongside it to make it fade away" (Tebrasi 1993). Imam Ali (AS) said, "Chide your brother against the wrongdoing that he has done by doing something good, and turning his evil to him through reverence and mercy to him" (Seyyed Razi 2004).

The result of the action of these eight programs, for "Rational men", is the GE for them: "...for men with such Characteristics there is the good end of The Permanent Home,[in the other life]" (Holy Quran, 13:22)

"Uqba" means the end of life, whether it is good or bad, but with the existing signs, the meaning of the end of life in the verse is attention to the good consequence and end. The following verse explains the good end:

"... They shall enter in the Gardens of Eternity with the righteous members of their family, father, spouses and off springs; and Angels shall enter to them from different gates of the Garden" (Holy Quran, 13:23).

What completes these great and endless blessings is that the angels greet rational men and say (Holy Quran, 13:24).

Those patience and endurance in fulfilling duties and responsibilities, and sufferings that created this health; here you will be in ultimate secure and peaceful, there will be not war and strife, and not violence and conflict; everywhere is safe and secure (Makarem 1995). The sentence: " [Saying:]" Salam on you who preserved Patience [in Allah's Path], now you have Attained this Excellent Final Home" that is the angels give glad tidings to rational men by eternal secure and peaceful and GE; which has never been degraded or denounced (Tabatabaei 1991).

However, those who do not adhere to these eight commands are in the wake of a bad outcome and awful end:

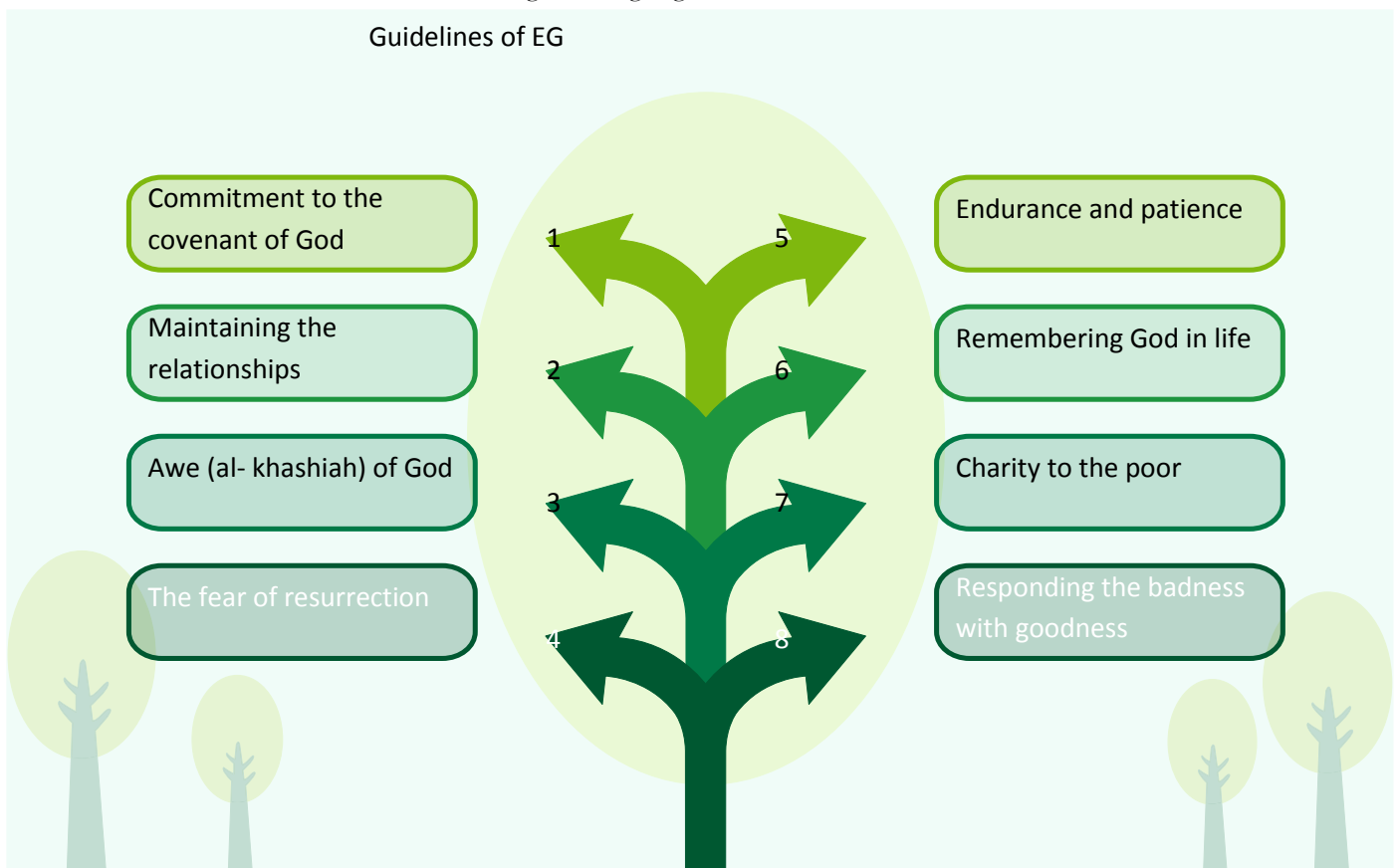
"But those who break the covenant with Allah after they have made it, and cut off the relations that Allah has commanded to be joined, and make corruption on the earth, for them shall Be the curse and the Evil Abode[due to Their wrongdoings]" (Holy Quran, 13:25)

This Divine Menace (al-vaied) mentioned in Surah Baqarah, verse 27 too. Outlying from faith and good action, although they may benefit from the world, but do not overlook the fact that the material and temporary world is little goods over infinite blessing in the hereafter:

"Allah increases the sustenance for whom He wills and straitens it for whom He wills; and some people cherish the life of this world highly, Whereas the life of this world, compared to the Hereafter is but trivial" (Holy Quran, 13:26).

This verse points out a point that the benefit of these two groups, that is the GE and the eternal paradise of the wise, and the curses and the hell of the breakers of Divine covenants are the sustenance that God bestows upon anyone who desires. It also points out that this act of God is according to the system that He places in "Truth with Falsehood" this is continually taking place. Finally, believing in the truth and acting in accordance with it, leads to the emergence from paradise and permanent health, and the belief in falsehood and practice according to it, to the curse, the hell, and the unpleasant life (Tabatabaei 1991).

Figure 2: eight guidelines of EG



Conclusion

The interpretation and justification of a school or a scholar of prosperity and GE has a connection with their attitudes towards the world and human. The differences between scholars in the definition of happiness and GE are reflected in the difference in their worldviews. The Quran definition of the GE is also based on some of the foundations and specific worldviews like: the world, human and life are two-dimensional facts; the world is a creature by God and it has a purpose, and the human is immortal.

Given the above, in the Quran, the man is the one who that is in the light of knowing and believing in the Creator, and adjusting all the behaviors based on it, makes his life on the basis of monotheism and the obligation of the Sharia. He considers the world, as the presence of God, so does not commit sins in front of Him, simultaneous to benefiting from material life, he is originally oriented to the Hereafter. He sees the body as a tool for nurturing the soul to achieve the purpose of creation and approaching God.

As much as possible, it will be closer to the official position, to manifest his belief in theoretical monotheism in the stage of practical monotheism and behavior; will benefit more from happiness and GE in the world and the Hereafter. "GE" is the same as "living like the God wants" and based on the divine orders on the way to achieving the goal of life, i.e. the approach to God and the attraction to the divine morality; and the result of that is the life of approaching God, the bliss and the hereafter salvation.

GE is achievable through eight guidelines according to verses 19-24 of Surah Raad that are:

- Faithfulness to the divine covenant in its broad sense, including intrinsic, rational, religious, social and customary treaties, pledges, moral and legal obligations, and promises concluded in the daily life with other fellows is signed.
- Maintaining the connections and protecting them: In the life, human has to make some communications: connection with God, with prophets and leaders, with relatives and non-kinsmen, and with relation to nature and environment, and with himself. Establishing and preserving these connections according to Sharia and wisdom is one way of achieving the GE. The meaning of maintaining connections is to preserve all human relationships, including the relatives, neighbors, believers and oppressed people who need to pay attention.
- Awe (al-khashiah) of God and fear of resurrection: the rational men considering the inner faith and the perception of continuous comprehensive presence of God in all times and places, they have "awe (al-khashiah) of God. They considering the belief in the immortality of man and in the hereafter, they are afraid to observe the results of their actions at the Resurrection.
- Endurance and patience against all the problems happening in the way of obedience to and abandonment of sin and jihad with the enemy and the fight against injustice and corruption. The patience and endurance that is for the pleasure of God
- Restoration of God's remembrance in life: the prayer is the symbol of continuous communication with the Creator. The rational men pay attention to the remembrance of God in their daily activities. They demonstrate the adherence to Sharia and practical monotheism. The prayer only, as a symbol of the remembrance of God in the life, is mentioned, otherwise God's remembrance in all fields can provide the GE.
- Charity to the needy: The seventh program is forgetting your properties for God. Charity include obligatory charity, such as khums, Zakat, alimony of the spouse, parents and children, and permitted alimony like optional charity to the poor and meeting their needs.
- Responding to the evil of others with goodness: The rational men do away with their sins by doing good deeds. This means that when they commit a sin and slip, it is not suffice that he just to regrets, repentance and forgiveness, but he actually start to compensate it. Whatever their sins and slips are bigger, equally they do more good acts to clean themselves and society from the effects of sin.

The result of these programs for the rational men is GE for them.(raad/23)

What completes these great and endless blessings is that the angels greet rational men (121) and say: "Salam on you who preserved Patience [in Allah's Path], now you have Attained this Excellent Final Home!" (Holy Quran, 13:24). Those patience and endurance in fulfilling duties and responsibilities, and sufferings that created this health; here you will be in ultimate secure and peaceful, there will be not war and strife, and not violence and conflict; everywhere is safe and secure. It was your patience and perseverance in the way of carrying out the duties and responsibilities and the suffering and suffering that created this health; here you will be safe and in peace forever: there are no wars and conflicts, and no violence anywhere. However, those who do not adhere to these commands a bad consequence await them. Dependence on the mentioned principles and obligating to the eight programs will bring about GE to human.

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