

**INTERPRETATION OF THE THIRTIETH
PART OF THE HOLY QUR'AN**

“Am’ma Part”

Authored by the great humane eminent scholar

Mohammad Amin Sheikho

(His soul has been sanctified by Al’lah)

1890-1964

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Published by

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Foreword by Prof. Abdul-Kadir John Alias Al-Dayrani

In Am'ma Part there is a reference to sensible and material cosmic miracles to be deeply contemplated with clear thinking so that they may become passages that lead those who seek to recognize the Grand God to get a link with their Provider.

If they continue this contemplation until they perceive the greatness of these miracles they will be able to perceive the Majesty of He who perfectly created them; and then their spirit, having submitted before the making and magnified it, will turn to submit and magnify the Maker. At this point they will move from witnessing by physical eye to witnessing by heart and spirit and thus His Light (glory to Him) will flow into the spirits of those who aspire to see Him, allowing them to realize His Magnificence. This is a spiritual witnessing before which a spirit bows and to which it returns in every bowing of every prayer, and in this way our prayer to God and our communication with Him become real not only formal ones.

Only then the spirit will surrender to Al'lah and swim absorbed in oceans of sights of His Supreme Attributes, having got its heart-eye open and enjoyed being near to the source of all donation and bliss. It will return to cordiality after coolness and to closeness after farness and will sink with love, infatuated by God after cold shunning. Thereby the spirit will be able to have food and drink from the spring of the Godly Presence that makes it thereafter never incline to any worldly mean desires, rather it will rise up through ladders of perfection, being pleased with approaching its Provider. Such spirits will drink from Him water in abundance that grants them eternal life after which they will never feel thirsty and will never die.

It is true that all spirits are deathless, but those faithful spirits who have believed and attained a link and communication with their Provider until they become enlightened by His Light, the Almighty: those spirits will have surrendered to and got eternal life

by the Eternal Soul which provides them with Lofty breathes and Gardens of bliss.

Following these rules allows these spirits to get an access to the Godly Presence and to be colored with humanist perfection. All qualities of evil, cunning, and deception will be wiped out from them to be replaced with all qualities of virtue and morality that cause real happiness to penetrate into their hearts and to settle therein. Only the owners of such spirits will gain sublimity and will mount up to true humanity.

Anyone who starts his way with considering these cosmic signs which the verses of Am'ma Part refer to and spur on will no doubt witness the realities and facts of this life and the life to come and so becoming a wise scholar.

Am'ma Part is a high school including object lessons to be studied. To this school our father Abraham had joined and in it he (pth) took lessons and studied until he became a great personality and a father of Prophets.

The companions of the Cave (its sleepers) had begun their study with courses in this school. They sought to recognize the true God so they used their thought in the signs of this creation which are mentioned in Am'ma Part until they could witness the Grand Maker. Then, He drove away their blindness and illuminated their hearts, allowing them to witness His magnificent majesty. He granted them life in both body and spirit and made them an ideal for those who want to avoid bad ends gain loftiness and high grades over all of the creatures, and an example for every one that is longing for utmost sublimity.

All of the companions of the noble Prophets with those of God's Envoy (cpth) had verified the verses of Am'ma Part through the meditation of the creatures.

The noble migrators followed by those who aided them in Al-Medina applied these verses which were revealed in Mecca until they ascended high degrees of loftiness and perfection. Thus they got an attic faith that did not be shaken when the Arab tribes apostatized after the departure of our lovely Messenger (cpth). Moreover, they could later on defeat the Persians and the Romans,

looking forward to help them reach the Gardens of bliss and enjoy happiness here and there.

Studying, verification and scrutinization of the verses of Am'ma Part with continuous contemplation is the way that leads humanity to scientifically know that there is no god but Al'lah. This is the real science which the Almighty wants mankind to learn so that they may practice their humanity in right ways and feel with awe from this Grand God (glory to His Names). God says: "Then, know that there is no god except Al'lah..."

The Holy Qur'an,

Fortress 47, Mohammad (Mohammad), verse 19

And enough science for man is to fear God.

When one attains such science he will realize God's existence and will see that Al'lah the Almighty is near, looking, watching and controlling everything, so he will follow the straight path and will never deviate from His Commands. At this stage, his link with God becomes firm and his love for Him and His Messenger grows more until he joins to his companions (cpth) who have become qualified for doing favor. Such people will rise up to the highest degree of humanity and so achieving God's purpose behind His creation in ascending high grades of perfection and enjoying drawing nearer to Him.

The book of Am'ma Part is containing the school of the father of Prophets, our master Abraham (pth) where he studied and from which he graduated to perform weighty deeds.

The verses of Am'ma Part are including Al'lah's Supreme Attributes. When the noble companions of our Messenger Muhammad (cpth) put them into practice until they got them into mind they became the masters of this world and brought out people from darkness into the light. They turned them from blind beast to utmost humanity and absolute superiority.

They became elevated in their life and after death. By God, understanding the verses of Am'ma Part led to make miracles.

Great scientific conquests and holy revelations were achieved when the noble companions saved us from the Roman and the

Persian colonialism and paved the way for the graduates of this school to conquer the whole land. Indeed they were luminous lamps and lights that illuminated the ways of guidance and peace for all humanity.

So, every person should learn with certainty about the verses of Am'ma Part to deem themselves far above gazing with those that are disrespected, for Al'lah has nominated us for a high standing, if only we pay heed to it.

In Am'ma Part we can see how Al'lah overwhelms us with His Favor and Charity and guards us by His Mercy and great Care.

Within it, we can see the Godly Justice has been manifested Itself with Its most magnificent meanings.

How great is he who recites them or reads them! How great is he who draws attention to them or publishes them! For those people are indeed sources of truth, right and religion.

All of these blessings are but drops from the ocean of the favor of he (cpth) who rose high above all that is high. Glorify him (cpth), then, and appreciate him (cpth) in order that you can comprehend these meanings and be able to apply them. Let him (cpth) be your highest example and your leader forever and ever.

By Am'ma Part the noble companions woke up from their heedlessness; with it God's Envoy had started his way to God, and it is that which upgraded the Arab State then the good chosen nations and people and moved them to life filled with bliss and happiness after they had lost themselves in worlds of darkness.

This is the way leading to the Gardens, this is the school by which one can leave the ranks of animalization to graduate as a real human being and soar through the ranks of humanity. By following this way humanity will be pleased to be near to the Most High Donor and then all other creatures, including heaven and earth, will feel at ease with them. This is the significance of the word 'Man' in Arabic.

Am'ma Part was not the school where only our great father Abraham (pth) studied and mounted high degrees, nay all of the masters of sublimity, the noble Messengers and the great Prophets

joined to it and moved up through its orbits, and then they guided all nations to it, so bringing them into light, splendor and pleasure, and allowing them enjoy this life and the life to come.

— *Prof. A. K. John Alias Al-Dayrani*

Al-Fatiha Fortress

(The Opening) [1]

- 1. “In the Name of God, the Compassionate, the Merciful.”**
- 2. “Praise is to God, the Provider of the worlds.”**
- 3. “The Compassionate, the Merciful.”**
- 4. “And the Possessor of judgment-day.”**
- 5. “You alone we worship, and You alone we ask for help.”**
- 6. “Guide us to the straight path.”**
- 7. “The path of those whom You have favoured, of those who have never incurred Your wrath, and of those who have not gone astray.”**

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Interpretation of Al-Fatiha Fortress

(The Opening)

The Prophet (cph),[2] says in the noble Hadith: “No communication with God is performed by that who doesn’t read the Opening chapter of the holy Book ‘Al-Fatiha’.”[3]

Another Hadith is: “Whoever prays a prayer without reciting the Opening chapter of the Book; his prayer is imperfect, imperfect, imperfect.”[4]

So, what is the greatest secret related to Al-Fatiha which makes the communication with God depending on it?

The communication with God is the link between the spirit and its Provider, and its close connection with its Creator’s Light. This is the communication with God in its reality. If it does not result in this link and connection; it will be only mere movements with no sense, meaning or reality; that is to say, it will be mere sayings and movements.

But how can we get this link with our Provider?

How can we perform this communication with God in its essence and reality?

Al-Fatiha, then, shows you the perfection of God (glory to Him), and by seeing the perfection, love will be generated and the link will be achieved.

This is the desired fruit of reading it in each bow when performing the communication with God.

The more the believer reads Al-Fatiha, the more he witnesses and knows the Godly perfection he maintains, and the higher rank he gradually rises to loving God through this communication. The noble saying denotes: “Communication with God is the elevator of the believer.”[5]

It is a ladder through which he ascends in loving and knowing God from a state to another. It is a ladder through which the believer advances gradually in seeing the way of virtue; time after time, because this link makes the spirit being illuminated by the light of

right, so it becomes able to distinguish the path of good from that of evil.

Thus, God says: “Communication with Me prohibits man from doing fornication or evil, but remembering Al’lah is greater.”

*The Holy Qur’an,
Fortress 29, Al-’Ankabut (The Spider), verse 45*

The Almighty God has ordered us to seek refuge in Him from the cursed Satan when we want to recite the Qur’an. He said: “So when you want to recite the Qur’an, seek refuge in God from Satan, the cursed.”

*The Holy Qur’an,
Fortress 16, An-Nahl (The Bees), verse 98*

So, what is the meaning of “seeking refuge”?

What do we mean by saying, “in God”?

Who is “Satan”?

What is the meaning of “the cursed”?

“Seeking refuge and might” means to seek a shelter, a protection and power from the owner of might and glory. So, ‘Seek refuge’ means that I ask for might and take shelter and protection in the Owner of glory and might.

“In God” means ‘in the Obeyed’. ‘The obeyed’ here is that whose control and command affect every creature with no exception, whether he likes or not, for His control and command contain but good and mercy.

Each creature moves according to his assigned function and performs the works he has been created for.

For example, the camel is directed and exploited for serving man, so it carries his baggage. The bee is steered and obliged to take the honey out of the flowers. The terrestrial globe is controlled by the Almighty’s command when it rotates. The moon is also directed when it rotates round the earth in continual movement and circulation.

So, He, the Almighty controls its movement and directs it as He likes. The entire universe is subject to God's Will and it cannot get out of the control of this Obeyed. That is what we understand of the word "In God."

"Satan" in Arabic is called 'Shaitan' which is derived from the two verbs 'shatana' and 'shata'. The verb 'shatana' means 'avoided the right'. The verb 'shata' means 'burned'.

So, "Satan" who is far from the right, exposed himself to burning, and being perishable. He is stricken by burning and damnation because of his farness from the right.

"The cursed" means 'the one who always suffers from torment because he is deprived of being near to God'.

"The cursed" means, also, the one who is continually hit by affliction and misery as farness away of God and shunning are the reasons beyond each affliction and the source of each misery.

So, the whole statement "I seek refuge in God from the cursed Satan" means 'I seek protection and might in the Obeyed whose command controls everything, from Satan who became always tortured and deprived of every good out of his farness from the right.'

If you spiritually resort to Al'lah when reading the Qur'an and enter into the Presence of the Obeyed who made all creatures submissive and yielding to His command, there you will be in fortified fort and inaccessible place where no devil can enter.

In this fort, the whispers of Satan will cease from reaching you, the deafness of the ears will disappear, and the veil of the eyes will be uncovered.

Then, you will hear the speech from the Speaker (glory to Him) as well as you will see and witness the benefits and the good things folded under His commands.

Verse no. 1

"In the Name of God, the Compassionate, the Merciful."

After saying "I seek refuge in God from the cursed Satan," you can say "In the Name of God, the Compassionate, the Merciful."

So, what is the meaning of “In the Name of God”?

What is the meaning of “the Compassionate”?

And what is the meaning of “the Merciful”?

To catch the meaning of “In the Name of God” we give an example, when the judge pronounces the judgement, he says: “in the name of the law,” that is “I am the judge, revealing the punishment which the law has decided.” Also, when the president says: “I speak in the name of people”, he means “I reveal what they ask me to reveal and declare what they wish for.”

Accordingly, our saying “In the Name of God” means ‘I recite but the words of Al’lah to myself and to the others, revealing God’s command and delivering the Obeyed’s words.’

But, what is the attribute of this ‘Obeyed’? He is “the Compassionate, the Merciful.”

The attribute “Compassionate” encompasses every being and its good spreads over each one of all creation.

“The Compassionate” is He who obliges all the creation with the cure i. e. the spiritual cure.

The Almighty Al’lah handles the patient, the poor, the anxious and the grieved according to His Name ‘Compassionate’. Therefore, the sickness, the poverty, the anxiety, the grief, and even each affliction and torment: All of that is compassion from Al’lah, by them the spiritual cure and gradual advance from a state to a state can be got.

Mostly, the affliction forms a motive that results in returning to God’s Advice, and a cause that draws the far spirit near to Al’lah.

There, by its nearness it attains the cure and gets rid of the dirties attached to it.

In general, when the affliction hits that who deserves it, it will be a kind of good and compassion from Al’lah, and it will always bring benefits for its owner.

By the Name “Compassionate”; the sickness becomes health for the sick, the poverty wealth, the failure success, and the difficulty

ease. By the Name “Compassionate”, all the creation graduate in tasting the Godly favour time after time. By the Name “Compassionate”; you, man, have come out of nonbeing into being, by it you live, and also by it you will be raised to life after death.

By the Name “Compassionate”, the believer ascends gradually in the Godly knowledge from a rank of perfection to a higher one day after day. By the Name “Compassionate”, the torment of people of Fire will increase so that its severe torture will make them forget the pain of their spiritual diseases which arises from their compliance with their whims in the worldly life and their breach of the Commands of the Provider of the worlds. So, they will be immersed in the extreme torment of Fire wishing to forget the dreadful torment of their spirits and the horrible destruction of their diseases.

Through the Name “Compassionate”, the Almighty will reveal Himself to the believers in Paradise so that they elevate in the ranks of nearness and ascend on the ladders of perfection from a degree to a higher one, and so on. The good contained in this Name never stops nor does the Compassionate’s Favour end.

Thus, “the Compassionate” is that who manifests Himself to His obedient followers with compassion, and that is not restricted to the obedient believers. His Compassion spreads over the whole creation according to their states in this life and the hereafter.

So, you see the believers in Paradise enjoying what their Provider has prepared for them of the eternal bliss which is fit to their states, whereas you see the unbelievers in Fire being treated by the Hell torment which is fit to them due to the diseases they have; and that is a kind of Al’lah’s Mercy. He is (glory to Him) Compassionate upon His creation because He Himself is Merciful.

“The Merciful” is that who manifests Himself to His obedient followers in grace and welfare. This Name is limited to the believing obedient follower. They live good life in this world enjoying the favour of their Merciful Provider, as well as they enjoy the eternal bliss He has prepared for them in Paradise.

Verse no. 2

“Praise is to God, the Provider of the worlds.”[6]

To understand this noble verse, we explain each word of it, and then we can understand it as a whole.

We say, “Praise” expresses the appreciation to the benefactor which is generated in the spirit, and the commendation to the donor and giver which arises in it.

The gratitude which we feel towards that who has driven the good to us is a kind of praise, and the commendation which we show to that who has granted us the grace and whom the good has come from; is also a kind of praise.

As we see, the praise is a spiritual case. It arises in the spirit towards the benefactor and the giver when we see his favour and his charity.

Yet, nothing could be praised unless it was inclusive of every good in all its faces and far from any defect or lack.

Similarly, a person could not be praised unless his benevolence was comprehensive and favour was prevalent. That is some of what we understand of the word ‘Praise’.

So, who is that who should be praised?

Who is that who deserves to be praised so that everybody or even every being and every spirit praise him for each deed or action?

The Messenger tells us on behalf of Al’lah that praise should be only to God. Therefore He says: “to God”, that is ‘to the Obeyed’.

As previously mentioned in the word “I seek refuge and feel proud of God from the cursed Satan”; ‘the Obeyed’ is that who made everything submit to His Will willy-nilly.

He alone steers the creation, and He alone is the Director of their affairs who directs them for their benefit as He wants.

So, what we understand of our saying ‘Praise is to God’ is that anything God brings to His obedient followers is full of good and charity, and any action performed by Him, the Almighty, for His creation is loaded with the Godly favour and kindness. This is not

limited to Man, yet it spreads over each of the creatures. God is praised for every event occurring in this universe.

So, if the veil was uncovered; every creature, without exception, would praise God the Almighty for what He has brought to him. The sick would praise God for the diseases He has befallen him with.

So is it for the troubled and the grieved, they would praise God for the troubles and the grief He has afflicted them with. The criminal, when he would be driven to the Fire, would praise God for the pain and the torture he would pass through therein. So, 'Praise is to God' is at any case in this life and in the hereafter.

This means that all what God drives to His obedient followers[7] is mere good and mercy, and all what He treats them with is absolute grace and beneficence.

If you attain link with God, you will see that in details and believe that all the praises should be to God. Thus, 'Praise is to God' means 'to the Obeyed'. He, the Almighty, is obeyed because He is the Provider of the worlds.

"The Provider of the worlds": 'The Provider' means 'the Sustainer' who provides the entity with existence, growth, power and life.

"The Provider" means the Owner of continuous sustain whose sustain does not cease a twinkle – nor less than that – from His creation.

The word "worlds" is the plural of 'world'. The stars in the space, the beasts, the birds, and the fish in the seas, the bees, the germs, mankind, the jinn, the red cells, and others: each of them is a world.

Also, the plants contain many worlds, and each world contains worlds, and so on..

The Almighty God provides all these worlds moment after moment and time after time. He is (glory to Him) the Provider of all the worlds. So, praise is to God, the Obeyed, as He is the Sustainer and the Director. Everything praises Him because He moves it in a way that suits it and entails good for it.

But why does Al'lah treat His creation with kindness and bring them nothing but that which contains good?

The Messenger demonstrates that Al'lah treats His creation so because He is the Compassionate, the Merciful.

Verse no. 3

“The Compassionate, the Merciful.”

Therefore, the Almighty says: “The Compassionate, the Merciful”: He is Compassionate with His creation when He brings the distress to the opposers as a treatment so as to be cured of defects and the spiritual diseases they hold. He is also Compassionate when He brings the grace, the charity and the favour to the charitable faithful (one) because he deserves that and because of the healthy life he enjoys. He is (glory to Him) Compassionate with these two parties because He Himself is Merciful.

Verse no. 4

“The Possessor of Judgment-day.”

The “Possessor” is the Owner of possession and the owner of power and rule.

“Judgment” refers to the right and to giving the right to its owner justly.

The “Judgment-day” begins in Al-Azal and lasts forever. It is one day that has no end and the Possessor of it is the Provider of the whole worlds.

In these three verses, there is a demonstration from God to the spirit. If it recognizes the attributes of the Creator aforementioned, it will then submit and surrender to Him; it will resign itself to Him saying: “Oh, Owner of might and power! Oh, Compassionate! Oh, Merciful! Oh, Possessor of Judgment-day! I worship none except You. You alone we worship and You alone we ask for help.”

Verse no. 5

“You alone we worship, and You alone we ask for help.”

“Worship” means ‘obey’, because the worship is accomplished when the obedience is fulfilled, such as the obedience of the servant to his master and that of the worshiper to his Creator.

In this noble verse, there is a pledge given by the obedient follower (abd) that he covenants his Provider to obey Him in each of His commands.

The worship is not restricted to performing the prayers, fasting, going on pilgrimage or paying the alms, yet the “worship” is a comprehensive word that comes within selling and buying, within dealing with people, and within each deed.

So, when you say “You alone we worship...”, here, your covenant with your Provider is to be a worshiper that obeys Him alone and does not obey anyone else beside Him as you have known His clemency and His Compassion and witnessed His Majesty and Grandeur.

You say “You alone we worship...” because your spirit has felt that it has no refuge except to Al’lah, and no guide to the good except Him.

You say: “Oh, Provider! You are the Praised at any case. You are the Provider of the worlds, the Compassionate, the Merciful. You are the Possessor of myself and the Controller of everything. I find no Obeyed whom I obey nor a guide who leads me to what secures my happiness except You. You are my Obeyed Provider. I do not disobey Your Order in my movements. You are my worshiped Lord. I follow but your guidance in each of my acts.”

You say that as your spirit has been immersed in God’s Majesty and Greatness and has witnessed His Favour and Mercy, therefore it stood submissive at His Presence.

Then, you ask your Lord who is Merciful to you to help you in following the right path because you are beset by the false desires and whims, as well as the obstacles and hindrances are surrounding you aiming at preventing you from doing good.

So, your spirit may yearn for one of the wicked and forbidden desires, and insist on getting it which makes its germ reach its heart. Here, if Al’lah prevents you from getting it and does not

supply you with power and might, the germ of that desire will overwhelm you and will creep into each of your spirit's atoms. Thereupon, your spirit will be surrounded by that desire from all its sides, so that you will not be able to get out of it nor can you find a way or a means to return to your Provider, and it will keep engaged in its lust which prevails over it fully occupying its field. Therefore, as a result of your Provider's Compassion, He gives a way to your desire and supplies you with power, and there you will be able to do what you were insisting on and to attain your purpose.

The noble saying denotes: "Deeds come according to the intentions. So, each man will get what he has intended." [8]

And the Almighty says: "He who disobeys the Apostle after what has been revealed to him of the guidance and follows a path other than that of the faithful, shall be given what he has chosen. We will cast him into Hell: a dismal end."

The Holy Qur'an,

Fortress 4, An-Nisa' (Women), verse 115

In another verse He says: "He that desires the fleeting life shall, before long, receive whatever We will for whomever We want. Then Hell is ready for him where he will be burnt despised and helpless.

"As for him who desires the hereafter and strives for it as much as he can, being a true believer, their endeavours shall be rewarded.

"Of the bounties of your Provider, We bestow freely on all these as well as those; the bounties of your Provider, none are deprived"

The Holy Qur'an,

Fortress 17, Al-Isra' (The Night Journey), verse 18-20

If you have an intention to do something, and you are determined and insistent on getting it; there, you will get the sustain with power and might from Al'lah, and there you will fall to action. By that, the germ of the desire gathers in one place and the spirit's field will be free from what was fully occupying it. After that, God inflicts diseases on that disobedient follower and brings calamities

to him. God says: “And was it so, when a disaster smote you had done equal wrong twice, you said: ‘How is this?’ Say (unto them, Oh Mohammad): ‘it is from yourselves. Lo! Al’lah is Omnipotent’.”

The Holy Qur’an,

Fortress 3, Al ‘Imran (The Family of ‘Imran), verse 165

If he turns to his Provider by this disaster, Godly light will flow into the spirit by which it can see the reality of its desire and find its wickedness and the great evil it contains. Consequently it loathes it, disdains it and never inclines to it again.

God says: “And indeed We will make them taste of the lightest chastisement before the greatest chastisement in order that they may return (repent).”

The Holy Qur’an,

Fortress 32, As-Sajda (The Prostration), verse 21

But if the calamity hits the spirit and it does not come close to its Provider; the germ of desire will keep stuck to it, gathering in one of its sides, and it will remain so until it dies. There, if it is accustomed to come near to Al’lah and has got the link with its Provider during its life, the torment of the tomb or the blazing (heat) of the fire, later on, will be a way helping it to come close to God in order to be cured.

But if it has not got the link with its Provider during its life nor has it attained a knowledge about His Supreme Attributes which makes it taste His love and become cured of what has been attached to it; there the fire will be as a screen standing between it and the pain of the wicked desire that destroys it. The intense pain of the Fire will make it forget the pain of the wicked desire’s disease.

Then, according to the Mercy of God, He does not get it out of the Fire, so it keeps burning therein forever. This is the state of the spirit contaminated with the germ of malignant desires of the worldly (secular) life. The calamities, the torment of the tomb and the blazing Fire are but ways and means of treatment which lead the spirit to be near to Al’lah (to Paradise).

Then, by that nearness, the witnessing of the truth will be obtained as well as the cure of the germ of the forbidden desire that stuck to the spirit when being far from Al'lah, will be got.

Yet if the believer could truly turn to his Provider, he would be able to see the evil and the harm contained in the forbidden desire by the light of his Provider. There, the entrance to God would protect him from falling and his spirit would be clean of its bad defects, so he would never incline to the forbidden nor would he do it at all. Therefore, our Provider has commanded us to keep connecting our spirit with Him and to direct them truly to Him in order to perform the real communication through which we see none except Him. And Al'lah is with the one of us as long as he keeps communicating himself with Him.

That is the legitimacy of the prayer: "...communication with God (prayer) forbids from doing fornication and evil..."

The Holy Qur'an,

Fortress 29, Al-'Ankabut (The Spider), verse 45

In this way aforementioned, our communication with God prevents us. So, that whose prayer was not in this way, would remain blind seeing no good nor evil, moreover you see him inclined to evil thinking that it is good.

God says: "As for Thamud, We offered them Our guidance, but they preferred blindness to guidance. Therefore, a hideous scourge overtook them because of what they were doing."

The Holy Qur'an,

Fortress 41, Fussilat (Explained), verse 17

Therefore, caring to make our spirits not inclined to a wicked desire, we ask the Almighty to support us with His Help in order to see its reality. That is why we say the verse "and You alone we ask for help."

But what is this help we ask the Almighty for?

It is His guidance to us by His light in order to distinguish between our good desires and our bad ones. Therefore, we say: "Guide us to the straight path."

Verse no. 6

“Guide us to the straight path.”

When we say: “He guided one to the way”, it means that he led him to it, showing it to him and acquainting him with it.

In this verse, you get the piety, that is, after you have restored (yourself) to your Creator seeking refuge in His Loftiness and after you have entered into His Presence; you ask Him to grant you His light in order to help you seeing the path of right and make the way of right guidance clear to you.

In fact, things have appearance and reality. By the sun’s light, the eye can see the appearance of things without seeing their realities. The reflection of the body is printed on the retina of the eye, and there the spirit sees and feels it.

In this case the spirit views the reflection and the appearance, whereas it cannot witness the essence and the reality.

Witnessing the reality needs a great light which is greater than the light of the sun, as it needs a penetrating and keen sight which reaches the essence. That great light which manifests the plain and clear truth to you is the light of Al’lah, the Almighty, and that keen sight is but the spirit itself as a whole free from any veil that blocks its view.

In this noble verse, you enter spiritually into God’s Presence asking for His guidance and calling Him to bestow His light upon you.

If you were truthful in your turning and your request; there you would be illuminated by God’s Light. This Godly light would uncover the reality of things to you, so you would be able to distinguish the good from the bad. It would be a discrimination from Al’lah that makes you see the path of right clear and luminous.

God says: “You who have faith. Be under God’s Light and believe in His Messenger. He will grant you two portions of His mercy and He will bestow on you a light to walk through...”

The Holy Qur’an,

Fortress 57, Al-Hadid (Iron), verse 28

So, this Godly light enlightens the way of right to the spirit and makes it distinguish between the virtue and the vice. The faithful asks his Provider for guidance in all his affairs as well as he asks Him inspiration to the right and soundness in each of his matters. The sacred saying denotes: “My obedient followers! All of you are astray except those whom I have guided. So, ask Me for guidance and I will guide you.”[9]

If you get this illumination by God’s Light and attain a vision when reading the verse in respect, there you will see that the entire universe is encompassed with justice and established upon the right. You will witness that all the creation are directed to a straight path.

The oppressive ruler is not empowered except over a bad and unfair men, nor the criminal felon is helped except against a sinful aggressor. Similarly, God does not control the doer of favour and charity except to an obedient follower that has done good and showed charity before. Therefore, you ask God to make you walk upon a straight path which brings you grace and welfare, so you say: “The path of those whom You have favoured...”

Verse no. 7

“The path of those whom You have favoured, of those who have never incurred Your wrath, and of those who have not gone astray.”

“The path of those whom You have favoured”: that is, “My God! Please, make my movement for serving Your obedient followers. Make me one of those who had treated Your creation with good and charity so they became worthy of Your bounty and benefaction. Those who want to be near to You will not be so except by helping Your creation. So, please, my God! Make me one of the company of Your charitable obedient followers who devoted themselves wholeheartedly to help Your creation, so they gained Your satisfaction and You rewarded them with Your Paradise and favour for their good deeds.”

“Of those who have never incurred Your wrath”: they are those who have confessed the Providence to You and the mission to

Your Messenger. They admitted that there is no God except Al'lah and Moses is the speaker with Al'lah, there is no God except Al'lah and Jesus is of God's soul, and there is no God except Al'lah and Mohammad is the Messenger of Al'lah; then they never deviated from obeying You and never turned away from Your Statute.

Or, you can say about those who have never incurred Your wrath; those who have attained Your content in Al-Azal world till now. They are your Prophets and Messengers.

But those who incurred Your wrath:

Please my God! Keep me far from those who have incurred Your wrath as they heard Your words through Your Messengers but disobeyed You and broke Your command.

Therefore, their behaviour with Your obedient followers was fraught with cunning and filled with damage and vice.

They incurred Your anger and Your discontent because they deprived themselves of what You have prepared for them of favour and welfare, and lost the everlasting bliss You have kept for them.

“And of those who have not gone astray”: They have not recognised or witnessed Your Supreme attributes, and that was the reason that caused their deviating from the path of right and guidance. They thought that the good act entails loss and damage while the aggression and cunning entail winnings and benefits.

So, please God! Protect me from going astray from You. Because he who went away from You, the vile whims would overcome him and consequently all his deeds would be bad.

Oh my God! Please protect me from being far from You. You are clement and merciful Provider, and You are the source of every virtue and good.

Those who have gone astray from You would ruin themselves and would lose everything.

Oh, my God guide me to be a faithful of those who have been guided to You by Your Messengers, as they have followed their instructions and obeyed You through them. Those who have

achieved true faith, such as the companions of the Prophet Mohammad (cpth) who had kept their pledge and attained their covenant with Al'lah.

Oh, my God! keep me far from those who denied You, and have gone far from You and Your Messengers.

An-Nas Fortress

(Oblivious Mankind, Oblivious Jinn kind)

In the Name of God, the Compassionate, the Merciful

- 1. Say; I proudly take refuge in the Provider of oblivious (people).**
- 2. The King of oblivious (people).**
- 3. The (steering) God of oblivious (people).**
- 4. From the evil of the sneaking whisperer.**
- 5. Who whispers evil in the chests of oblivious (people), and who withdraws:**
- 6. Out of jinns and of oblivious mankind.**

§§§§§

Interpretation of An-Nas Fortress (*Oblivious Mankind, Oblivious Jinn kind*)

In this noble fortress, The Almighty God guides you, Oh man to the way which saves you from the evil of Satan and his whispers. If you follow His guidance you will then view the fact of everything; so you will be able to distinguish between the bad and the good as well as this enemy will have no way to overcome you. It is you who overcomes this enemy.

Therefore, God says: “Say; I proudly take refuge in the Provider of oblivious (people). The King of oblivious (people). The (steering) God of oblivious (people). From the sneaking whisperer.”

Verse no. 1

“Say; I proudly take refuge in the Provider of oblivious (people).”

The word “say” is an address to the Messenger (cph). It means “say to My obedient followers and tell them to seek refuge proudly in Me.” It is also an address to man himself. If man reads this verse “takes refuge”, he will feel as if he hears it recited by Al’lah on His noble Messenger, and there, as mentioned before in Al-Fatiha (the Opening) fortress, the reader’s spirit will enter with the Messenger’s into God’s Presence, so it understands what it says and gets the Godly purpose of such saying.

So, the word “say” denotes: You, man,! Say to yourself: “I proudly seek might and protection.” Let your state be always a state of one proud of his Provider, clinging to his Leader and resorting to his God and Director.

The Almighty has revealed to you three attributes of His, so as to be a reason that leads your spirit to come nearer to Him and a motive that makes you see the necessity of this nearness. Thus, you find no choice except seeking for His Might and keep resorting to Him as He is: “the Provider of oblivious (people).”

“The Provider” as mentioned previously in the Opening fortress is the Grower who supplies with life. His sustain is not restricted to one element of yours, yet it includes your spirit, your body, your soul and each of your organs.

In some details, we say: The eye and what it contains of systems and layers that help it to see the things, the ear and what it contains of membranes and stapes that help it to hear the voices, the heart and what is in it of ligaments and tendons, the digestive system and what is connected to it of glands and juices, you can say each atom of your body's and each cell of yours whatever small and minute it be, even that which is inconceivable and your thought can not hold: the existence of all of that depends on this continuous Sustain by which their being lasts and their entity and formation remain.

The Almighty's Supply to you is comprehensive and permanent, and it never stops or ceases even for a single moment.

Verse no. 2

“The King of oblivious (people).”

The Almighty is also “The king of oblivious (people).” “The king” is that who possessed people by His Support and Provision. Due to their need to Him, they are surrendering to Him and in bad need of His Favor and support. So, they have to keep connecting with Him and entering into His Presence by their spirits and their bodies.

Verse no. 3

“The (steering) God of oblivious (people).”

And the Almighty is “The (steering) God of oblivious (people).” As mentioned before in the Opening fortress, “God” is the obeyed and the steering willy-nilly. So Al'lah is the steering God of oblivious people who directs them according to their choice to what suits them and secures their benefits. By Him, the Almighty, your works and all your affairs are directed, and also by Him the steering of each organ of yours is.

By Him the hand works and moves, the eye sees and looks, the ear listens and hears, the nose smells, the mouth chews, the tongue moves and talks, the heart expands and contracts, the chest moves up and down... etc.

In short, any sense and any member of yours are but directed by a command of God and subject to His steering. You have the will and the choice whereas the might, the power, and the steering in deeds are from Him, the Almighty.

So, the Provider of oblivious people, the King of oblivious people and the steering God of oblivious people orders you to keep seeking refuge in Him in every moment.

The word “oblivious” is “An-Nas” in Arabic. It is a gender name of all sons of Adam.

Mankind were called so because their coming to this world and their coming out to the world of shapes and bodies made them forget their knowledge of Al’lah in Al-Azal world, the world of spirits, and this physical body became the veil which prevented the spirit from knowing itself concerning its weakness, need and absolute lack to its Creator and the continuity of its former knowledge. God says through His Messenger’s tongue: “...and none will remember except those who come back (to God)...”

The Holy Qur’an,

Fortress 40, Ghafir (The Forgiver ‘God’), verse 13

In another verse He says: “and none will remember except those who have minds.”

The Holy Qur’an,

Fortress 3, Al ‘Imran (The Family of ‘Imran), verse 7

Thus, if you truthfully seek God’s Might, the owner of these qualities aforementioned, and wholly resort to Him, there you will be safe and above the evil of the sneaking whisperer. That is why God says: “From the evil of the sneaking whisperer.”

Verse no. 4

“From the evil of the sneaking whisperer.”

“Evil” means ‘harm’ and ‘damage’.

“Whisperer” is derived from the verb ‘whisper’ which means ‘speak secretly with evil suggestions’.

“Sneaking” is derived from the verb ‘sneak’ which means ‘to go stealthily’.

So, “the sneaking whisperer” is the devil, and this statement indicates two qualities of his.

He is “whisperer” because he whispers evil suggestions to the spirit when it is far from God.

Verse no. 5

“Who whispers evil in the chests of oblivious people, and who withdraws”

“Withdraws” Satan withdraws because he becomes defeated and expelled and draws back shrunk and retrogressive when the spirit returns to seek God’s Might and Help and comes back to Him.

If it keeps on its nearness and gets a permanent link with its Provider, the devil will have no control over it at all; nor can he approach it or dares whisper to it.

This spirit remains in fortified fort and inaccessible place as long as it stays at God’s Presence and has a permanent communication with Him. But if it comes out of this Holy Presence, the whisperer will hasten to it tempting with what saddens and dejects it and with what entails evil and harm.

As for the way of whispering evil, the Almighty has illustrated it to us when He says: “Who whispers evil in the chests of oblivious people.”: the Almighty has mentioned to us ‘the chest’ because it is the spirit’s location and center.

Thus the devil whispers to the spirit and makes it imagine his temptation.

Finally, the Almighty has revealed the entrance of the devil to you and the way by which he sneaks to you. He says: “Out of jinns and oblivious people.”

Verse no. 6

“Out of jinns and oblivious people.”

According to what is shown by this noble verse, the devil whispers to man through two ways:

A hidden interior way by which you do not see him by your eyes nor touch by your senses, but feel him in your secret and perceive him by your spirit when he himself comes to you tempting with

what leads to God's disobedience. And that is what intended by the word "jinns".

An obvious clear way: that is when he comes to you wearing the dress of people far away from God and talks to you through their tongues about what holds damage to you. He makes that which leads to break God's order seem fair to you by means of them while it results in what leads to your misery and distress. That is what is meant by the word "oblivious people" in this last verse.

Thus, if you enter into God's Presence seeking refuge in Him, you will save yourself from the evil of the whisperer and live happily as a master who cannot be defeated under the protection and bliss of your Merciful and Noble Creator.

Al-Falaq Fortress

(All that's Coming to Appearance)

In the Name of God, the Compassionate, the Merciful

- 1. Say I proudly take refuge in the Provider of the break (Al-Falaq)**
- 2. From the evil of what He creates**
- 3. From the evil of the dusky (devil), when he enters the hole(of chest)**
- 4. From the evil of the spitters in the ties (sorceress)**
- 5. From the evil of the envier, when he envies**

§§§§§

Interpretation of Al-Falaq Fortress

(All that's Coming to Appearance)

In this noble Fortress, Almighty God clarifies that resorting to Him saves us from all kinds of evil and protects us from them.

This fortress has adopted in its demonstration the same way followed by An-Nas fortress before.

It mentions to us the mightiness of our Provider so as to make our spirits submit to Him and turn truthfully towards Him. As it reveals the fruit we gain out of our resorting and the benefit we get out of our seeking might in our Provider.

If An-Nas (Oblivious Mankind, Oblivious Jinn kind) fortress was as a preparatory lesson that informs man first of all of his Provider and reveals that seeking might in the Almighty protects him from the evil resulting from the devil's insinuations and whispers; this fortress, Al-Falaq one, moves man to a field higher than that. It shows him that his Provider whom he seeks refuge in, is the Provider of all universe and the Sustainer with life of all this existence. Then, after that, it details to us the evil that we can avoid if we resort to our Provider. Therefore, God says: "Say I proudly take refuge in the Provider of the break (Al-Falaq)."

Verse no. 1

"Say I proudly take refuge in the Provider of the break (Al-Falaq)."

This noble verse calls us to turn to Al'lah for recourse and might.

"Say I proudly take refuge": That is, tell your spirit, man, to seek might and protection in the Provider of the break (Al-Falaq).

"Break" is derived from the verb "break" which means to uncover the thing after its hiding and to dispel its darkness.

"The break" here is a comprehensive word including all what the Almighty has brought out into existence and what He will do of that which was being and known for Him before in Al-Azal world, the day of creating the spirits.

So, this word includes the earth and the heaven, the sun and the moon, the heat and the cold, the day and the night, the man and the

animal. It even contains everything God has created or will create in this being and will bring it into the view and the world of shapes and bodies.

So, Al'lah (glory to Him) is the Provider of the break, i. e. He is the Sustainer who supplies all what is in the universe with life.

But from what do we take refuge in the Provider of the break?!

The Almighty has clarified that to us when He says: "From the evil of what He creates."

Verse no. 2

"From the evil of what He creates."

"The evil" is the wicked desire arised in the creature's spirit when being far from God. But in this verse, it refers to the harm generated from the desire and the damage resulted from it after its coming out of spirit into the field of action.

"Creates": This action comes out of God, because by the Almighty God, the creation is accomplished, that is bringing out what is in the spirit into existence; as well as He is the supplier with movement.

The creature desires and chooses in his spirit, then the creation is accomplished by the Almighty.

Thus, the meaning of His saying: "From the evil of what He creates." as a whole is: I seek refuge in God from the harm and damage issued from the creature which Al'lah creates according to this creature's desire and choice.

Verse no. 3

"From the evil of the dusky (devil), when he enters the hole (of chest)."

"The dusky" means the dark. It is derived from the word 'dusk' which means the deep darkness.

"The dusky" here refers to the devil, because due to his turning away from God and his farness from Him, he became of gloomy spirit.

“Enters the hole”: ‘hole’ here is meant to be man’s chest, because when man shuns away from God, the dusky comes to him spiritually and enters into his chest. Then, he sets making the bad actions that seem fair to the spirit so as to get out the harmful things which were produced in it because of its distance from its Provider. By such doing and tempting, the determination on obtaining the desire arises. If the spirit kept on its farness and insisted on having its desires it would do what the devil had tempted it by; there, its bad act would return with hard torture and severe pain for it.

That torture and pain are caused by the dusky.

So, when resorting to Al’lah, the spirit will be safe from the torment and misery which come out of the bad action arising from the devil’s temptation and cunning.

This verse is firmly connected with the previous verse. It shows us that the evil which befalls us by other creatures is arising and resulting from the malicious deeds which the devil had tempted us by, so we did them and caused damage to the other creatures by them. And that is demonstrated by the noble saying of the Prophet (cpth) when he teaches us to say: “Oh Al’lah of all! I take refuge in You from the evil of myself and from the evil of each creepy that You control. (Verily, my Provider judges according to a straight path).”[10] The last sentence between brackets is the Prophet’s saying to us.

This invocation illustrates to us what is mentioned in this fortress and reveals the evil of our spirits.

It denotes that the damage which we cause to the others entails a damage caused by one of the creatures to us.

This invocation, also, clarifies that nothing afflicts us except by God’s Leave and within justice.

So, if we do what makes us earn punishment for, He will turn our harm back to us by one of the creepy, that is any creature which creeps on earth.

This is the real meaning of the statement “creepy that You control.” mentioned in the noble saying.

Thus, undoubtedly, there is no evil befalling if it was not preceded by an evil done by us and we have inflicted it on others.

The Almighty says: “And was it so, when a disaster smote you, though you had smitten (with a disaster) twice (as great) that you said: ‘How did this disaster smote us?’ Say (unto them, Oh Mohammad): ‘It is from your selves. Lo! Al’lah is Omnipotent’.”

The Holy Qur’an,

Fortress 3, Al ‘Imran (The Family of ‘Imran), verse 165

Verse no. 4

“From the evil of the spitters in the ties.”

“Spitters” is derived from the verb ‘spit’ which man throws out of his mouth. Also, ‘spit’ means ‘throwing’ and ‘casting’.

For example, when we say, the snake spit out its venom, it means that it threw it out and casted it into the stung’s body, so the snake is ‘spitters’ in such case.

Thus, “the spitters” are ‘the throwers’ and in this noble verse, the word “spitters” expresses the witches.

As for the word “ties”, it is the plural of ‘tie’ which refers to everything that can be concluded and firmly connected, as it refers to that which holds the things and binds them.

In this verse, the intended meaning of “ties” is the social relationships, such as marriage relation which binds and firmly fixes the relation between the husband and his wife, and the relations that connect the friends with each other.

So, “the spitters in the ties” refers to the vicious spirits which use the magic as a means that helps them attain their mean purposes.

The witches are throwers, because they throw the malice and the cunning existing in their spirits, and by such acts, they sow dissension between one and another.

Magician’s throwing as understood of the word “in the ties” mentioned in this verse, takes two forms:

Either the purpose of his throwing is positive, that is, he aims at bringing two persons close together. So his effort fully turns to make the tie and establish the relation.

Or his purpose is negative, that is by sowing the division and stirring up discord and aversion between one and another. As the devil did between our master Joseph and his brothers, God says: "...after Satan has sown enmity between me and my brothers..."

The Holy Qur'an,

Fortress 12, Yusuf (Joseph), verse 100

In this case, his effort turns to devastating the tie and unsettling the established relation.

God says: "...they (people who are far from God, followers of Satan and wish to learn and practice magic) learn from them (human and jinn devils) what makes them create discord between husband and wife"

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verse 102

But how does damage flow from the magician to the bewitched?

How can the throwers (the witches) have an effect upon a person?!

Outwardly: The magician drives the devil by his spit towards the bewitched and uses him to make the later imagine whatever he wants.

Inwardly: The devil uses the magician's spirit by whom he reaches the bewitched and makes him imagine whatever he wants of that which causes harm and inflicts damage.

In some details, we say:

When the magician directs himself towards the bewitched, the ray of his spirit flows to him, so the devil seizes the opportunity and penetrates into that ray to enter through it into the bewitched. There, he makes him imagine whatever he likes, such as making ties or abrogating them, or dissolving the existent relations.

Yet the absolute fact is that neither the magician would be given power to drive the devil nor the devil could use the magician's

spirit except if the bewitched was an oppressive man before and he deserved to be afflicted with that harm by both the devil and the magician.

God says: "...but they (magicians) can harm none with it except by AL'lah's leave."

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verse 102

Thus, the wicked desire generated in man's spirit when being far from God as well as that harm caused by it and which man inflicts on others are that which makes man's deeds have a recourse on him and makes these two malignant partners overpower and conjure him, whereas if he was near to God, he would not do any evil and certainly he would not be subject to any damage or harm caused by them.

So, resorting to the Provider of the break (Al-Falaq) protects us from the evil of the spitters in the ties.

Verse no. 5

"From the evil of the envier, when he envies."

"The envier" is a man shunning from AL'lah. When he sees the grace upon the others, he appeals to it, likes it and wishes to get it instead of its owner.

"When he envies": That is, when he intends to envy and that appealing and liking of that grace come out him. The harm caused by his envy is that which is called in spoken language (causing damage by eye).

You might ask "how damage befalls the envied by the envier?"

I say, when seeing the grace and feeling great fancy towards it, the envier's spirit flows towards the envied one until it becomes in touch and contact with it, and its ray overlaps with his ray. Here, the way becomes open before the devil to use the envier's spirit as a path and a way through which he passes to the spirit of the envied person to smite him by what he does of illness and damage. At that time, the envier's spirit for the devil will be as the wire for the electric energy.

Thus, the devil can't find a way leading to the envied's spirit without the envier, nor would he be able to enter into his spirit or hurt and cause damage to him in case he was near to God and resorting to Him.

Entering into God's Presence makes the spirit surrounded by His light from all its sides. Thereby, it becomes in unaccessible place where the Godly light stands as a rampart between it and the devil. So, if he wanted to break through it, he would be burnt and perished.

As your resorting to God keeps you safe from the evil of the envier, it also makes his spirit unconnected with yours, and yours unattached to his inclination.

So, your family, your children, and even the things belonging to you, as well as all people whom you love and they love you, will be safe of being subject to any damage caused by the eye due to your resort to God. That damage is the evil of the envier.

Drawing nearer to the Provider of the break (Al-Falaq), and the permanent resorting to Him protect man from all kinds of evil and drive him away of all what he hates and what may come upon him of illness or damage.

Al-Ikhlās Fortress

(Sincerity)

In the Name of God, the Compassionate, the Merciful

- 1. “Say: He is Al’lah, the only One.”**
- 2. “Al’lah is the Omni Provider who provides all but never being provided. He supplies all, He is not supplied by any, He needs not any.”**
- 3. “He begot none nor was He begotten.”**
- 4. “And to Him none is equal.”**

§§§§§

Interpretation of Al-Ikhlās Fortress

(Sincerity)

After our Provider has ordered us to resort to Him in the two previous fortresses, and after we have known that the continuous resorting to Him is a way that saves us from anything unpleasant and any evil that may afflict us, the Almighty wanted to move us to a higher degree of knowledge by this fortress. So, He mentioned verses that acquaint us with His supreme Self and His Attributes, a sort of acquaintance that makes us stick spiritually to Him. Therefore He says:

Verse no. 1

“Say: He is Al’lah, the only One.”

“Say” means, as mentioned before in the two exorcisms: you, man! Say to yourself and let it know that the one whom you have been ordered to resort to and to keep seeking might in, is Al’lah.

The word “Al’lah” is the Name of the Supreme Self whose pronunciation guides you to the Named One (loftiness to His Majesty). It reveals to you that if you know Him, you will be passionately in love with Him and your spirit will fly adoring and loving what it witnesses of His honoring and favor.

So, the Provider of the people and the break (divisible ones) is Al’lah whom the spirits entering into His Presence will be infatuated of, and the mind will be fascinated at witnessing His Perfection when looking at. He (glory to Him) is the Omniscient, the Wise, the Most kind, the Cognizant, the Clement, and the Merciful. He (glory to Him) is the Owner of the endless perfection and is that whose supreme Attributes guide you to.

The Almighty God, as reported in the noble saying, has ninety-nine Names, “God has ninety-nine Names, and he who counted them will enter Paradise”[11]

And the word “Al’lah” is inclusive of them all. When you mention the word “Al’lah”, you mention the Greatest Name of God which includes all the Names indicating the perfection’s attributes.

So, the meaning of your saying “Say: He is Al’lah, the only One” is: say to your spirit that, the Provider is Al’lah, the owner of perfection whom it will adore if it witnesses His Bounty and draws nearer to Him.

“The only One” This verse explains to us the word “Al’lah.” It denotes that the Owner of perfection, who is the Almighty God, is the only One concerning His knowledge and wisdom, His might and potency, His clemency and mercy. He is the only One concerning Himself and singular in each of His Attributes.

Verse no. 2

“Al’lah is the Omni Provider who provides all but never being provided. He supplies all, He is not supplied by any, He needs not any.”

“The Omni Provider” means the supreme Everlasting who is not supplied by anyone nor does He need any.

For his existence, the creature needs a Creator who creates and provides him, and for his living, he needs a living who blows life into him and keeps him constantly alive. Also, in order to obtain his power he needs Him who is mighty to supply him with power and send it into him.

If this sustenance ceases for a single moment, his power will vanish, his life will stop, and his being will be wiped out. He will lose each endowment and will miss each character or property he has.

On the contrary, Al’lah (glory to Him) is not supplied by any nor does He need any. He is the Omni Provider concerning Himself and each of His Attributes. He is of self-existence and is Omni Provider concerning His existence, that is He has not been supplied with His being by any nor does the continuance of His being depend on any. He is of self-power and is Omni Provider concerning His power, that is He needs no supplier that supplies Him with power. On the contrary, the power is obtained from Him. He is the source of every power and the Sustainer with power. He is also of self-life, and is Omni Provider concerning His life. His life has not been obtained from others. He is the origin of the life

which He sends into all the universes and in each of their atoms 'i.e. the atoms of this universe and the other universes.'

Thus, the Almighty is of self-attributes, that is, He has not got them from others. He, as previously mentioned, is Omni Provider concerning His life and His Attributes.

The Almighty wanted to detail that to you, so He says:

Verse no. 3

“He begot none nor was He begotten.”

“Begot” means had a son. Since the son is equal to his father and similar to him concerning the properties, therefore, Al’lah (glory to Him) begot none, that is, He need not having a son who has self or qualities equal to His. How would He have a son when the Omni Provider, as aforementioned, is of Self-existence and Self-Attributes, while the son is certainly begotten from another. Accordingly, He need not having a son who has attributes similar to His. He needs none.

“Nor was He begotten”: Since the father is an origin and a means of his son’s existence, so God (glory to Him) was not begotten and it is unbelievable for Him to have a father, because the Omni Provider, as we saw, is of Self-existence and Self-Attributes.

Verse no. 4

“And to Him none is equal.”

Since the “equal” is the ‘peer’ and the ‘match’ so it is impossible to find one peer or equal to Al’lah, the Omni Provider, as He has no father nor son, and none can have these qualities. He is peerless in Him Self and One in all what have been revealed of His Attributes in this Fortress.

He is the Source of the whole perfection, and the perfection comes out of Him. By entering into His Presence, the spirit is colored with a stain of perfection, as it derives the perfection. In all of that, He is the only One. He has no beginning and there is no end to His existence (glory to Him).

Al-Masad Fortress

(Palm Fibre)

In the Name of God, the Compassionate, the Merciful

- 1. “Failing were the hands of Abu Lahab and so was he.”**
- 2. “Nothing has his wealth and deeds availed him.”**
- 3. “He shall suffer a flaming fire.”**
- 4. “And so shall his wife, carrier of wood.”**
- 5. “In her neck, there was a cable of fiber.”**

§§§§§

Interpretation of Al-Masad Fortress

(Palm Fibre)

Having clarified to us in ‘An-Nas’ and ‘Al-Falaq’ Fortresses the evils that we can be safe from in case we seek refuge in our Provider and resort to our Creator, and having acquainted us with His Attributes in ‘Al-Ikhlās’ Fortress so that we may get by such acquaintance an incentive which urges us to that entering and a motive that drives us to resorting, the Almighty God wanted in this noble Fortress to show us the necessity of resorting and entering. So, He mentioned to us the results of shunning and the state of being far from God. He says:

Verse no. 1

“Failing were the hands of Abu Lahab and so was he.”

“Failing were the hands of one” means that they were unable to achieve the deeds he intended to do.

“Abu Lahab” is a man descended from Quraish. He was one of the greatest Messenger’s (cph) uncles.

In the Pre-Islamic times, Abu Lahab was rich and wealthy. He used to lend people money and to get an interest and usury on it. So, when God sent His Messenger with guidance and right religion, Abu Lahab felt worried about his worldly desires. Therefore, he stood against the Messenger (cph) and set opposing him, thinking that he could repel the right or extinguish God’s light. But “Failing were the hands of Abu Lahab” i. e. they fell short and were unable to resist the right, and his efforts came to nothing.

“And so was he”: That is, he has faced full and perpetual loss. He could not refute the right by his opposition, on the contrary, his attempts entailed shame and loss for him in the worldly life and his deeds brought loss upon him in the other abode, so he became one of the people of fire who will abide therein forever.

So, the whole meaning of the statement “Failing were the hands of Abu Lahab” in short is that: Abu Lahab failed to drive the right away or refute it, and his opposition was of no use and resulted in nothing for him.

“And so was he”, that is, and he has fully and eternally perished himself. He has lost the life here and the honor he was going to get in case he became a Muslim, as well as he has lost the hereafter and the bliss he was going to enjoy therein.

Verse no. 2

“Nothing has his wealth and deeds availed him.”

“Nothing has his wealth and deeds availed him.”: That is: When Abu Lahab amassed what he amassed of money and opposed what he wanted to oppose, he did all of that but to protect his life and to keep enjoying the desires it has. But when God’s judgment came and he deserved perdition, his wealth did not save him nor did it help him at all. That which he earned and the deeds which he did could not protect him from God’s judgment. So, the torment afflicted him and the misery befell him forever and ever.

Verse no. 3

“He shall suffer a flaming fire.”

“Suffer”: experience pain or difficulty.

“Fire” refers to each substance shining and burning. The meaning intended of “Fire” here is the evil mixed with the spirit of Abu Lahab and the burning lusts and wickedness that grew in it.

“Flaming fire” means “fire of great burning and blazing.”

So, what we understand of the verse “He shall suffer a flaming fire” is that the bad deeds which Abu Lahab did will be a flaming fire inside him at his death, and the mean desires arisen in his spirit will burn him and will be an immaterial fire for him.

In such a case, his evil deeds will be, then, his fire and his torment. So the vicious spirit of the opposer becomes his immaterial fire which inflames and burns him.

Because of God’s Compassion and to treat his disease and torture that caused his spirit such a fire and a painful torture; He gives orders to throw him into fire where its pain be a treatment for the spiritual fire he feels, and its burning is a reduction of the spiritual burning he suffers.

We seek refuge in God of the state of people of Fire as they suffer two natures of fire. God says: “This is the Hell (the fire of loss and evil deeds) which the criminals deny. They move between it and a temporal fire in rotation.”

The Holy Qur'an,

Fortress 55, Ar-Rahman (The Mercy Giving), verse 43-44

Verse no. 4

“And so shall his wife, carrier of wood.”

In this noble verse, there is a demonstration of the torment that will arise in the spirit of Abu Lahab's wife as well as the reason that caused her such a suffering.

God Says: “And so shall his wife,” that is, her spirit shall also be a hell for her at death, and alike her husband's state, the malicious deeds she perpetrated in her life will turn into burning fire inside her.

Then the Almighty revealed the cause which entailed that for her. He says:

“Carrier of wood.”: “wood” means that which is prepared from trees to be fuel fire. But “wood” here is meant to be the deeds which this woman was doing trying to turn people away from God and that instigation which she did with the others so as to inflame the sedition against the Messenger (cph).

So, these deeds, that instigation and that sedition are the wood she was carrying and moving with. It is that which will draw those pains upon her and make her at the same position with her husband, suffering what he suffers. Therefore, her spirit will be a completely flaming fire which causes her bitter torments and makes her undergo an everlasting fire at the doom day.

Verse no. 5

“In her neck, there was a cable of fiber.”

The word “her neck” means that which passes through her neck of the speech, issuing out of her spirit and chest and running on her tongue.

The statement “cable of fiber” aims at describing that connected and continuous speech as well as describing that spiritual state existing inside her concerning the intention of harming, the full resolution of opposing the Messenger (cpth) and the determination she has.

So, what we understand of the verse: “In her neck, there was a cable of fiber.” is that the evil words which were emanating from her spirit, running on her tongue and continuing as the continuity of the rope, were arising from full intention and firm determination inside her. They were like the well-knit rope which mostly cannot be cut at all.

So, if you, man, did not get close to your Provider nor did you truly seek refuge in Him, certainly and undoubtedly you would do what Abu Lahab and his wife did and you would fall in what they fell in.

God says: “He that does good, does it for his own self.”

The Holy Qur’an,

Fortress 41, Fussilat (Explained), verse 46

And He says: “That who strives, he strives but for his own advantage. Allah is in no need of the worlds.”

The Holy Qur’an,

Fortress 29, Al-’Ankabut (The Spider), verse 6

An-Nasr Fortress

(Divine, Victory)

In the Name of God, the Compassionate, the Merciful

- 1. “When Allah’s victory and demonstration come.”**
- 2. “And you see people embrace God’s faith in groups.”**
- 3. “Let (yourself) sink praising your Provider and seek His forgiveness. He is ever the most Forgiving.”**

§§§§§

Interpretation of An-Nasr Fortress

(Divine, Victory)

In this noble fortress, there is a comfort from God to his Messenger, and a showing of His Favor upon him. There is, also, an acquainting for us with God's Sympathy and Tenderness upon His creatures.

When the Messenger (cpth) felt sad about his uncle 'Abu Lahab' who opposed him and lost that favor which he would have got in case he had believed; the Almighty God gave him comfort for that. He showed him the great grace He has obliged him with when He supported him (cpth) with His victory and made people be guided and indicated to the right way by reason and by means of him. Therefore, the verse says:

Verse no. 1

“When Allah's victory and demonstration come.”

“Allah's victory” here refers to God's support to His Messenger when He revealed the right on his tongue and inspired from the indication and demonstration what enables him refute his opponents' claims and disprove the pretexts of his opposers and enemies.

“Demonstration” here is meant to be that guidance and acquaintance which God demonstrated to people, and that belief and knowledge which their hearts obtained when the Messenger, the faithful Messenger of God cpth, brought what he did of the indication and revelation.

As for the word “When” mentioned in this verse, it is a conditional particle. The ‘condition’ means that the occurrence of a thing is dependent on the occurrence of another thing. For example, you say: “If one comes, entertain him.” So, the coming is an essential condition for getting the entertainment.

“When” is also used to express words that will undoubtedly happen in the future, as when God says: “and when he comes before us, he (the disbeliever saying to his companion) shall say: “would that we were as far apart as the east is from the west. An evil companion indeed!”

The Holy Qur'an,

Fortress 43, Az-Zukhruf (Ornaments of Luxury), verse 38

The coming mentioned in this verse occurs but in the future time and it happens after death.

“When” may come expressing the past time if the contexts and the connection of speech signify that, as when God says: “Yet when they see some merchandise or merriment they rush to it, leaving you standing all alone...”

The Holy Qur'an,

Fortress 62, Al-Jumu'a (The Congregation of Friday), verse 11

In this verse, the ‘seeing’ happened and occurred before descending the verse upon the Messenger (cpth) then the noble verse was descended showing the story of that case.

Yet “When” may come abstracted from the past or the future time and serving the circumstantial expression. For example God says: “And the night, when it overspread.”

The Holy Qur'an,

Fortress 92, Al-Layl (The Night), verse 1

The purpose here is to make man remember the greatness of this miracle, the miracle of the night when it starts and it falls and veils the half of this globe.

As for “when” mentioned in this verse, it is neither specified for past time nor limited to the circumstantial expression of the future, yet it is meant to serve the manifestation and reminding as well as the establishment of God’s favor upon His Messenger.

The context and the significance of the state have an important effect on understanding the intended meaning and the reason that causes the saying. For example, suppose a man has borrowed money from another and he made the feast day as an appointed time for paying that debt. Then, when the feast day came and the debtor said to the indebted “When feast comes, pay me the debt you have borrowed from me”, ‘When’ here is not meant to be an

indication of past, present or future time, yet the purpose is to establish this matter and to fix its occurrence and happening.

This applies on God's saying: "When Allah's victory and demonstration come." It is not meant that the "victory" will be extended to the Messenger (cpth) in the future, because the Messenger has got God's victory since the first moment he has received his mission and the inspiration has descended upon him.

Also, the purpose of that is not describing the case or telling that the Godly victory and support have been extended to the Messenger (cpth) before, so the time of occurrence has finished.

In fact, God's victory and support was attendant to His Prophet since charging him with mission and at each time of his lifetime until Allah has taken him to be close to His Presence.

Thus, according to what the context and the significance of the state refer, the meaning we understand of God's saying: "When Allah's victory and demonstration come." is the establishment of the coming and of the happening of victory and its endless duration and renewal, that is to say its inseparability from the Messenger (cpth) all during his life. Besides, we know that God has mentioned that but to show His favor upon his Prophet (cpth) and to remind him of that great grace He has obliged him with.

So, what we understand of the verse "When Allah's victory and demonstration come." is that "As you have got the Godly support and you revealed to people the revelation your Provider inspired to you and refuted the allegation of each opposer so that people yielded to you and their hearts opened to the guidance and belief.."

Then, showing His perfect Favor upon His noble Messenger, the Almighty continues His saying:

Verse no. 2

"And you see people embrace God's faith in groups."

"Faith" serves legislation and statute.

“God’s faith” is meant to be the way of the right which God revealed to His obedient through the tongue of His Messenger and which results in happiness and welfare for man.

This verse means: “Remember My boon upon you when making people follow the right at your hands. So, since you have got that, sink freely in your Provider’s grace and favor.” God says:

Verse no. 3

“Let (yourself) sink praising your Provider and seek His forgiveness.”

That is, let yourself sink in God’s favor and indulge freely in tasting His benefaction and the charity He drives to you.

“Praise” is the gratification which arises in the spirit towards the benefactor due to the good he presented and the favor he drove.

So, this supporting which God sustained His Messenger with and that demonstration He uncovered to him: all of that is a great grace and a big favor the Almighty has obliged His Messenger with. Therefore, He addressed him saying: “Let (yourself) sink praising your Provider.”

That is, let your spirit swim in that favor He has obliged you with and indulge in tasting the charity He has driven to you.

“And seek His forgiveness.”: When we say “God has forgiven the wrongdoer”, it means that He has made his spirit good and has cured it from the dirt attached to it, so it became pure and virtuous. So, the meaning of the statement “seek His forgiveness” mentioned in this verse is: “Ask your Provider to forgive the believers by making their spirits clean of the desires attached to them, and to cure them from their ailments and from the diseases existing in their hearts.”

But how does God’s Messenger seek forgiveness for people?

I say, that forgiveness does not be sought by words of mouth, yet it is one of the spiritual states. The Messenger (cpth) who has got the greatest and the loftiest nearness to his Provider, the Messenger upon whom the highest Revelation and the greatest light and sustain continuously descending from Allah: if he turns himself

towards his companions who drew near to him and believed in his mission and in what he brought them from Allah; the Godly light will flow through the Messenger (cpth) into his companions and into those who believed in him.

In such case, the Messenger will be a medium between God and His creatures and a means that lightens the power of that Revelation so as to make the spirits able to receive and bear it, because if the Almighty God reveals Himself directly upon the spirits of people without the interposition of the Messenger (cpth) their spirits will crack for being unable to endure Such Revelation. They will lose consciousness and their minds will be drawn away because of the power of that light. But since your Provider is wise, therefore, He selected the Prophets who are the most loving to Him among people and who have the most endurance for His light so as to be mediums between Him and His obedient.

Out of God's Mercy and Tenderness upon His creatures, He has ordered the Messenger (cpth) to direct himself towards the believers in order to be a means by which that Godly light flows into their hearts and a medium between them and their Provider. There, by this light they can obtain the purity and forgiveness and get the spiritual cure.

So, how big the favor of God upon His obedient is! How great His tenderness upon His creatures is. How much need we are in for the Messenger's seeking forgiveness for us and for his sympathy.

God says: "...make themselves communicate with Me through you, for your communication with Me is a comfort for them. "

The Holy Qur'an,

Fortress 9, At-Tawba (Repentance), verse 103

"He is ever the most Forgiving.": when we say: "Allah has forgiven the obedient", it means He returned His grace upon him.

The word "ever" serves that this attribute is one of God's Self Attributes which His Supreme Self has; that is, there is no beginning nor limit of such attribute. It is not confined to a group of people, yet it embraces the whole creatures.

So, what we understand of the verse: “He is ever the most Forgiving.” is that, God, the Almighty, never leaves His obedient at all. Whatever the obedient drew far, whatever he disbelieved or disdained, and whatever he disobeyed or mistook, his Provider never leaves him. He drives to him kinds of hardships sometimes, and of benevolence and charity other times so that they may be a reminder for him of His Provider’s favor and a motive that urges him for returning and resorting to the protection of his Lord and Creator.

Then, he can enjoy His boon and becomes worthy of tasting His great benefaction and His perfect charity.

Al-Kafirun Fortress

(The Disbelievers)

In the Name of God, the Compassionate, the Merciful

- 1. "Say: 'Oh; disbelievers,"**
- 2. "I do not worship what you worship,"**
- 3. "And you are not worshipers of what I worship."**
- 4. "I am not worshiper of what you have worshipped."**
- 5. "Nor you are worshipers of what I worship."**
- 6. "You have your own religion, and I have mine."**

§§§§§

Interpretation of Al-Kafirun Fortress

(The Disbelievers)

In ‘Victory’ Fortress, the Almighty God has revealed to the believer the forgiveness that the Messenger (cph) seeks for him and the perfect care and sympathy of God upon him.

Then, in this Fortress He mentioned to us the state of the near believer which results from his nearness to God and that of the unbeliever which comes from his disbelief and shunning.

The believer never does evil nor does he commit wrongdoings as long as he keeps near to God, while the unbeliever keeps doing sins and never abstains from evil as long as he persists in his disbelief and shunning.

Therefore, the Almighty says:

Verse no. 1

“Say: “Oh; disbelievers,”

The word “disbelievers” indicates the category. It is not limited to the unbelievers of a special age, yet it includes each one having this quality, that is, each one ungrateful and unthankful to God’s favor and graces and heedless of them, because ‘disbelief’ is an ingratitude to the Creator as well as it is an ungratefulness for the favor and neglecting it. Such being the case, it is contrary to ‘thankfulness’ which is to see the charity and witness the grace of the granter.

So, the verse “Say: “Oh; disbelievers,” means: you, believer, say addressing yourself and declaring to those opposers: “You, unthankful for God’s benefits, whose spirits became blind as they have not got illuminated by their Provider’s light and have not seen the favor and charity He sends to them, !”

Verse no. 2

“I do not worship what you worship,”

That is, I do not obey what you obey of idols, devils spirits or anything other than the Almighty God because my nearness to my

Provider makes me get a vision (discernment) and act by His light and His guidance.

I do not do the evil you do nor do I follow the whim since I have seen what is folded in that of total loss and harm.

The worship is expressed here by the verb ‘worship’ which came in the present tense so as to show the present case and to specify that with the time of speaking.

Then, in the following verses it came in the participle form expressed by the words ‘worshippers’ and ‘worshiper’ in order to show the continuation, because the participle form expresses the unchangeability of the quality and its unlimitation to a certain time.

Verse no. 3

“And you are not worshipers of what I worship.”

That is, due to your shunning from your Creator, your spirits have lost that light which illuminates your way, and they have become deprived of that insight which shows them the way leading to their happiness.

Therefore, you will not desist from evil whatever I advise you and explain to you as long as you keep in such shunning.

Verse no. 4

“I am not worshiper of what you have worshipped.”

That is, it is impossible for me to follow your conduct or do what you do as long as I keep in such a state of nearness to God being illuminated by this Godly light which shows me the path of truth.

Verse no. 5

“Nor you are worshipers of what I worship.”

That is, as long as you stay in such a case of ungratefulness for God’s graces, unthankfulness for His favor and fairness from Him spiritually, you will never follow my way nor will your spirits be satisfied with doing the good actions. Therefore, you will keep on your committing the harm and evil.

Verse no. 6

“You have your own religion, and I have mine.”

Thus, at last: “You have your own religion, and I have mine.” The “religion” is meant to be the retribution for deeds.

Accordingly, the meaning of this verse is that you will get the result of your deeds which is the punishment for the acts you have done, and I will receive the result of my deed which is the reward for the charity I have rendered.

In some words, this Fortress denotes that if man draws nearer to his Provider, he will never do the evil and he will keep being protected from falling in it as long as he preserves in his closeness to his Provider. If he did not enter into his Provider’s Presence and did not appreciate His boons, that would be the reason which drives him to commit the wrongdoings and to hurt people, so he would never know the right path nor would he do the good actions as long as he keeps on his disbelief and his shunning.

Thus, belief and nearness to God are the sources of each virtue and charity, whereas disbelief and farness from the Almighty, is the reason beyond each evil and the origin of each harm and misery.

Al-Kawthar Fortress

(Abundance)

In the Name of God, the Compassionate, the Merciful

- 1. “We have given you the abundance.”**
- 2. “Communicate with your Provider and push Satans away.”**
- 3. “Mutilated to himself; your hater is.”**

§§§§§

Interpretation of Al-Kawthar Fortress

(Abundance)

In this noble Fortress, the Almighty God wants to show man the favor He has prepared for him and the abundant benefaction He has given him. Then He (glory to Him) also reveals to us the way by which we can see this favor, and the means we can get such boon by. He says:

Verse no. 1

“We have given you the abundance.”

The tense of this statement indicates that the donation of Al’lah has been accomplished and happened and that man has been given the permission to obtain it.

“Abundance” means a lot and the encompassing of everything, and it also means the accrual.

So the word “abundance” in this verse refers to the great Godly Grace and the divine donation which creates the increasing and the endless pleasure in its owner.

But what is this divine donation which creates the increasing and the endless pleasure in its owner and which our Provider has obliged us with?

I say, this giving includes the worldly life and what is in it of untold material delights, and the immaterial pleasures and spiritual bliss which the believer feels at the time of his entrance into his Provider’s Presence.

The noble saying denotes: “I have an hour with my Provider during which neither a near angel nor a missionary Prophet contains me.”

The word “abundance” includes the Paradise and what God has prepared in it of the continuous, everlasting and permanent bliss, and the Godly bestowal which gives the growing and high pleasure.

It also involves what the Almighty God obliges His obedient in Paradise with, of the looking at His noble Face and the witnessing of His great beauty.

So, you would not be able to limit this Godly favor referred to in this mentioned verse whatever you try, and if you wanted to reckon up God's boons and graces, you would find them greater than to be counted. God says through His Messenger's tongue: "And if you reckoned up God's favors you won't be able to count them.."

The Holy Qur'an,

Fortress 14, Ibrahim (Abraham), verse 34

And He (glory to Him) says: "There they will have all that they desire, and We have more"

The Holy Qur'an,

Fortress 50, Qaf (The Letter, Q = very near to God), verse 35

So, what we understand of the verse "We have given you abundance" is that, "Oh, My obedient! In Al-Azal world before bringing you out to this worldly life and sending you to this existence, I had given you abundant blessing."

But how can you get this blessing now?

The Almighty has illustrated that through His Messenger's tongue:

Verse no. 2

"Pray to your Provider and push away."

As previously mentioned, the 'prayer' in its reality is the heartedly communication with God, and 'the Provider' is the one who brings up and supplies with life.

So, "pray to your Provider" means: "Oh, My obedient! Getting this boon which I have obliged you with depends on your link with Me." God's Messenger tells us, "So, if you communicate yourself with Him, you will obtain this grace and drive it to yourself."

The word "your Provider" was associated with the preposition "to" so as to reveal that the communication should be restricted only to the Provider and special with Him.

For example, we say: “This book is related to someone” that is, it is special for him and not for anyone else.

Thus, your link should be limited to your Provider through His Messenger and you should not have any link or relation with anyone except Him.

“And push (Satans) away”: That is, push away your enemy, the devil, in a way that makes him draw back hopeless and defeated. So he becomes unable to approach you nor dares he molest you.

Thus by communication with God, you obtain God’s Favor which He has prepared for you; and by it, also you repulse your enemy and the devil will draw away from you.

Verse no. 3

“Mutilated to himself your hater is.”

“Your hater” here indicates the devil because only him is your spiteful enemy.

“Mutilated” is meant to be the devil, too. He is mutilated because he is separated from good. Due to his shunning from his Provider, he separated himself from that Godly favor which the Almighty God has prepared for His creatures.

Similarly, every one far from Al’lah becomes mutilated like the devil and deprived of good.

As for the communicant who draws his spirit nearer to his Provider, he is that who attains Al’lah’s boon and gains His charity and donation.

So, the main topic is the prayer, I mean the communication with the Provider. So if you performed the communication with Al’lah, you would win, whereas if you turned away from Him, you would lose and become deprived just as what happened to the devil.

Al-Ma'un Fortress

(Almsgiving)

In the Name of God, the Compassionate, the Merciful

- 1. "Haven't you seen him that denies the religion."**
- 2. "That is he who turns away the orphan,"**
- 3. "And doesn't urge others to feed the poor."**
- 4. "Woe to the communicated with God,"**
- 5. "Who are unfeeling of their communication."**
- 6. "Those who dissemble,"**
- 7. "And cause the help to be stopped."**

§§§§§

Interpretation of Al-Ma'un Fortress

(Almsgiving)

In the last Fortress, the Almighty God showed us that the communication with Him is the only way to lead man to gain the good and the grace his Provider has prepared for him since Al-Azal 'the pre-material world'. Then in this Fortress, He (glory to Him) wants to reveal that paying no heed to one's communication with God is the only reason which leads to one's misery and his falling into destruction and affliction. Therefore, the Almighty says:

Verse no. 1

“Haven't you seen him that denies the religion?”

The interrogative here does not serve its common purpose which is to ask to know something, yet it came to fix the matter and to show its trueness.

So this verse denotes: “You, man, ! Look at the state of that who denies the right; and see the vicious deeds coming out of him.”

Then the Almighty explains that saying:

Verse no. 2

“That is he who turns away the orphan, ”

“Turning away the orphan” is not meant to be only to push him away outwardly by hand, yet it also means to chide him by tongue or to shun from him by spirit instead of taking him under the wing.

So, due to the denial of that who contradicts the right, his link with God has ceased, and such discommunication made him merciless, pitiless and hard-hearted.

This is what we understand of this verse.

Verse no. 3

“And does not urge others to feed the poor.”

As denying the right makes man unmerciful and deprived of the noble humane feelings, it also makes him of mean spirit and characterized by stinginess and niggardliness. He never helps the

poor nor has he a motive that drives him to be charitable to him. That is why the Almighty says: “And does not urge others to feed the poor.”

Having described the states and the characteristics of that who denies the right, the Almighty wanted to inform us of his consequence and the end he will get at. He says:

Verse no. 4

“Woe to the communicated.”

“Woe” means the affliction with evil and destruction.

The word “the communicated” has come unrestricted in order to show that it includes the whole creatures because all of them are moving by the continuous sustain of God. That is what the word “the communicated” expresses and denotes.

They always have unceasing communication with their Provider whether they feel that or not, and no subsistence nor life can they have for both of their bodies and spirits except by the continuity of their links with the Almighty.

God says: “Do you not see how to God prostrate all who dwell in heavens and earth, the sun, the moon, the stars, the mountains, the trees, the beasts and many of people and many have deserved Scourge.”

The Holy Qur’an,

Fortress 22, Al-Hajj (The Pilgrimage), verse 18

From this, it becomes clear to us that there is no difference between one creature and another, nor between disbeliever and believer concerning this link, but the perception of such link and the negligence of it is that which creates the difference and the distinction.

The believer is distinguished from the unbeliever by his feeling towards his link with his Provider, whereas you see the unbeliever inattentive and oblivious of it in spite of its existence and its continuity.

The example of the disbeliever concerning his full oblivion of his Provider is like that of the man with the air. He inhales it and keeps deriving benefit out of it while you see him distracted and absorbed in life's affairs.

So, if man pays attention to this communication with God and feels it, he will win and become one of the people of good but if he forgets it, he will demean himself and become lost.

Therefore the next verse came revealing and explaining the state of the people who are unmindful of this link. God Says:

Verse no. 5

“Who are unfeeling of their communication with God.”

But what do we gain by such feeling with communication?

I say, the spirit is like the pure mirror: wherever it turns to, the effects of the thing turned to will be printed on it. Therefore, when the spirit stares at God by its vision, it will see His Perfection and there it will adore Him and become fond of Him because it is predisposed on love of perfection.

By its passion to God and its continuous staring at Him, that Godly perfection will be imprinted on it and it becomes colored with it. It gets a share of it in conformity with its nearness. The more its love is, the more its share will be.

By such case, it becomes virtuous having sublimity and noble humane manners.

God says: “The noblest of you with God is the most illuminated by His light among you.”

The Holy Qur'an,

Fortress 49, Al-Hujurat (The Private Apartments), verse 13

But if it drew far from Him, it would be bereft of those lofty manners, therefore it will behave wrongly and act badly. It pretends to be good while it has no bit of good; and even if it renders a good action, it does it as a kind of dissemblance. The Almighty God has described its state in the following verse when He says:

Verse no. 6-7

“Those who dissemble, ”

“And cause the help to be stopped.”

This man heedless of his communication with God is not only a dissembler in his action, yet you see him also misbehaving with the person who helps him and does a favor for him. For example if someone advanced some money to him or helped him in something, he requited that charity with offense, therefore the charitable becomes cautious as he fears people to deal with him as that bad-doer did.

Summing up what has been mentioned in this noble Fortress, we say, the denier of religion (right) or you can say the person who is distracted of his communication with God and does not draw nearer to his Provider spiritually is but a man deprived of humane sensations, stingy and of low spirit, moreover he is a dissembler that causes the good to be stopped.

Quraish Fortress

(All Creation)

In the Name of God, the Compassionate, the Merciful

- 1. “Consider the harmony among Quraish (all creation)!”**
- 2. “Their harmony with the travel of Summer and Winter,”**
- 3. “Let them, then, worship the Provider of this Home,”**
- 4. “Who has fed them after hunger and has relieved their worry.”**

§§§§§

Interpretation of Quraish Fortress (All Creation)

At the beginning of this noble fortress, the Almighty God wants to clarify to people the wonderful discipline of this universe. He draws their attention and reminds them of the wise arrangement which makes the creatures in harmony with the changes of seasons so that if they think of this discipline they may be guided to the Peerless, Wise and Great Creator. God Says:

Verse no. 1

“Consider the harmony among Quraish.”

“Quraish” in Arabic is derived from the verb ‘Qarasha’ which means ‘congregate’. That is why the tribe which lived in Mecca was called “Quraish” as its members congregated around the holy mosque.

So, The word “Quraish” includes everything which your eye sees concerning its correlation and coherence, and everything which your senses perceive concerning the harmony among its parts and among its atoms.

The universe as a whole is a compatible unit whose pieces have gathered to each other and whose atoms have attracted and harmonized with each other.

So, all what you see of harmony and coalition in this universe are folded under this noble word of “Quraish”.

It suggests to us the stars in their coherence, the sun, the moon and the earth in their attraction, the trees concerning the correlation of their leaves and fruits and the water’s flowing in their veins, man concerning the uniformity and coordination of his members and how his systems perform their functions with the help of each other, and these foods which we eat concerning their agreement with our bodies and their transmutation and assimilation to fleshy and nervous tissues and cells according to the members they are driven to.

Also , this verse indicates to the animals regarding their gathering and their coexistence with each other in spite of their different

families, and to people concerning all of their social relations such as the mother with her children, the wife with her husband and the craftsmen in their need to each other.

So, this noble verse suggests to us all what we have mentioned. It serves: “Oh My servants! Contemplate the perceptible correlation in this world and think deeply about the harmony among the being in this universe.”

Having revealed this harmony in general, the Almighty drew our attention then to the harmony between the being and the changes of seasons in particular. Therefore He says:

Verse no. 2

“Their harmony with the travel of Summer and Winter,”

The meaning of “the travel of Summer and Winter” is not restricted only to these two seasons referred to, but it includes the four seasons; because the travel from summer to winter and from winter to summer requires passing through the two seasons: autumn and spring.

So, this verse indicates to the conformity and the harmony between the being and the changes of seasons.

In fact, plants, animals, man and even all the creatures have a harmony and a conformity with the four seasons and their changes.

For example we say:

There are some trees whose leaves fall down in winter such as apricot and apple trees.

These trees have tenuous leaves and soft tissues, therefore their veins shrink and their movement stops in winter of which causes their leaves to fall down; otherwise, the water in the tissues of their leaves will become frozen when the cold becomes bitter which causes the tubes of their veins to burst and die.

Do not their response to sleeping and the fall of their leaves in winter indicate to a harmony with this season and with the frost, the cold and the freezing which occur during it?

Now, let us look at the trees whose leaves do not fall in winter and their sap circulation keeps running, such as olives, lemon and other citrus trees, we see them keep alive and the flowing of water in them does not cease.

As the maturity of the fruits of these trees requires the continuity of their life and of the sap flowing in them, therefore you find their leaves either covered with a waxy surface or of fibrous veins; and thereby they are more durable and more resistant.

Does not the structure they have bespeak their accord with the travel of winter and summer?

Do not the changes of these two types of trees aforementioned prove the existence of a hidden potency that deprives the first one from life in winter while it supports the other with it unceasingly?

Is not the agreement between these trees and the travel of winter and summer a sign which indicates a great Provider and a wise omnipotent Creator?

I say, what we have mentioned about the harmony of the trees with the seasons applies on man. There is also a harmony between man and seasons with their hotness and coldness and with their vegetables and fruits.

Similarly, the animals and even all creatures have an accord with the changes of seasons.

That is only one example and one sign of many, God Says: “Those examples We quote for people; but none gets them into mind except the seeing knowers.”

The Holy Qur'an,

Fortress 29, Al-'Ankabut (The Spider), verse 43

Through mentioning the harmony between the creatures and the changes of seasons, God (glory to Him) wants to make us think of and ponder on the universe so that if we do we may recognize our great Provider and generous Creator.

Thus, the verse “Their harmony with the travel of winter and summer” serves: “Oh My servants! If you consider the harmony between the creatures and the changes of seasons, you will know

that there is a Mighty Provider and a wise Steering of this universe who moves and stops, gives and deprives and directs all this universe within for nothing but their good and advantage.”

After the Almighty God has demonstrated to His servants what refers to His existence and His great wisdom, He wanted to call them to worship Him, that is to obey Him and to follow His guidance and indication. Therefore He says:

Verse no. 3

“Let them, then, worship the Provider of this Home,”

According to the connection of the previous verses the word “Home” includes this universe as a whole, that is the heavens and what is in it and the earth and what is on it.

Indeed, all this universe is but as a house for this man in which the Almighty has prepared for him all his requirements and disposed of all his needs.

So, the verse “Let them, then, worship the Provider of this Home,” means:

If My obedient men think thought of this great universe and recognize Me through it so that they believe in Me and in My magnificent management and wisdom, they should then surrender to My order with full obedience because I am the Provider who supplies this universe with life.

Having mentioned verses that develop our thinking and perception, God wants to remind us with a side of His Grace upon us. He says:

Verse no. 4

“Who has fed them after hunger and has relieved their worry.”

The statement “Who has fed them after hunger” suggests to us two of God’s graces upon us which are hunger and feeding.

One of God’s favor upon us is that He made us feel with hunger. He has created us members and systems and made juices and rules to help our organs digest the food and get rid of its excrements, then the feeling with hunger is re-created and the yearning of food

is regenerated again so as to we enjoy what God has prepared for us of bliss and boons.

The Almighty God has created a mechanism to let us feel with hunger, but He also feeds us. He provides us with what we need of fruits and vegetables and creates for us all what we see of bliss and blessings.

As for the statement “and has relieved their worry” it acquaints us with the discipline He has put for this existence and with those firm rules upon which the production of the necessary foods and aliments depends.”

This earth which keeps circulating, these rains falling depend on many weather rules, and these bacteriums which help in the growth of aliments: all of that make us trust in God’s management and release our worry and fear from any lack of foods, so we feel sure that the Creator of this universe has put for it a firm and unchangeable rule by which our nourishment is produced, and consequently we become free from any feeling of worry.

Al-Fil Fortress

(The Elephant)

In the Name of God, the Compassionate, the Merciful

- 1. “Have you not seen how your Provider dealt with the owners of Elephant?”**
- 2. “Did He not make their plot go astray?”**
- 3. “And He Sent against them birds, in flocks,”**
- 4. “Which pelted them with stones in accordance with their registered deeds.”**
- 5. “Thus He made them like an eaten chaff.”**

§§§§§

Interpretation of Al-Fil Fortress

(The Elephant)

After ‘Quraish’ Fortress has clarified to us the discipline of this wonderful universe and what is in it of coordination, harmony, and regulation, and acquainted us with our great Creator and how clement and Merciful He is with.

His creatures this Fortress came to warn us of disobeying Him, the Almighty. It reveals to us that His punishment is stern and harrowing and that nothing disables Him in this universe.

So, if man does not appreciate the charity of the Charitable Provider nor does he follow the way He ordered him to follow and acquainted him with, let him then wait for some affliction and let him remember what had happened to the owners of Elephant. God Says:

Verse no. 1

“Have you not seen how your Provider dealt with the owners of Elephant?”

The addressing here has not come as an interrogation tense, yet it has come for reminding and establishment so as to settle the event in minds. Thus, the speech becomes more effective in the spirits and the monition and warning will impress more.

So the verse: “Have you not seen how your Provider dealt with the owners of Elephant?” serves: Have you, man, not heard what your Creator and Provider sent against those oppressors? Have you not see what your Provider did with those who deviated from the right path and turned away from the way of humanity? They came to destroy the Ka’ba in order to turn people towards the Ka’ba which they built in Al-Yemen wishing for the monetary profit they would have gained by pilgrimage.

Then, the Almighty explained what had happened to those aggressors so as to make that as a lesson for anyone whose tendency to the worldly life causes his deviation from right. He says:

Verse no. 2

“Did He not make their plot go astray?”

“Plot” means the will of causing evil to others and doing what vexes them.

So, the effort of those aggressors came to nothing and their plot entailed failure and destruction for them. So is the end of each person who opposes the right and breaks God’s order.

The Almighty revealed that the destruction of those had been accomplished by means of the simplest thing and the wickest creatures in spite of their great power and force. He says:

Verse no. 3

“And He sent against them birds, in flocks,”

The word “in flocks” indicates the weakness, because only the weak birds are those which fly together, whereas the predatory and rapacious birds do not fly together.

So, the statement “birds in flocks” suggests the weak creature which is unable to oppose an enemy or to do a great action.

That was what your Provider sent and used as a means that caused the destruction of those oppressive aggressors.

Then the Almighty showed His justice among His creatures and that the deed of every oppressor is listed against him; so when the time comes, each person will get what he has rendered and will receive what was written and listed. God says:

Verse no. 4

“Which pelt them with stones in accordance with their registered deeds.”

So, the stones hit those because of what they had done and what was registered against them.

The Almighty God described their state at the moment of their destruction. He says:

Verse no. 5

“Thus He made them like an eaten chaff”

“Chaff” means the straw and the dry leaves which have no body nor resistance, and which the wind blows away and the cattles eat.

So, when those saw the destruction, they became like the chaff which the cattles want to eat, so it cannot save itself from them and will undoubtedly enter their jaws and become among their molar teeth.

That was the end of those, and so is it for each oppressor who wrongs himself and breaks the commands of his Provider.

Al-Humaza Fortress

(The Money Maker, Roweler)

In the Name of God, the Compassionate, the Merciful

- 1. “Woe to every roweler, gossipmonger.”**
- 2. “Who amasses riches and hoards them.”**
- 3. “Thinking that his treasures would make him last forever!”**
- 4. “By no means! He shall be flung into the destroyer.”**
- 5. “Would that you knew what the destroyer is!”**
- 6. “It is the kindled fire of Al’lah,”**
- 7. “Which hits the hearts,”**
- 8. “It will be closed upon them,”**
- 9. “In columns outstretched.”**

§§§§§

Interpretation of Al-Humaza Fortress

(The Money Maker, Roweler)

The previous fortress has revealed what had happened to the Army of Elephant who did what they did wishing for getting money to enjoy the worldly life.

Then, this noble fortress came showing that the person who likes the worldly life and engages in amassing riches will receive woe and destruction and that he will get nothing but fire in the hereafter. God Says:

Verse no. 1

“Woe to every roweler, gossipmonger.”

“Woe”: the affliction with evil and destruction which befalls someone and makes him woeful and agonized even if he has amassed quintals of riches or has influence and power.

But who will get woe?

The Almighty explains that saying: “to every roweler, gossipmonger.”

Who is the “roweler”? It is that whose spirit sank in loving the worldly life seeking its false garnish exactly as the spur sinks into the horse’s belly.

As for the “gossipmonger”, it is not meant to be that who carps at people by disclosing their faults, yet it indicates that who carps at himself by what he fastens on his spirit of stinginess, miserliness, oppression, envy and other spiritual faults which arise from loving this life.

So, what we understand of this verse in short is that the “roweler” who becomes immersed in loving this life and the “gossipmonger” who brings faults upon himself will be afflicted with destruction, evil and disaster.

Then, to explain the first verse He (Glory to Him) says:

Verse no. 2

“Who amasses riches and hoards them.”

“Hoards the riches” means: to make them as a provision for living. So one of the characters of that who is immersed in loving this life is to amass the money and hoard it thinking that he has ensured a comfortable life and perpetual happiness for himself.

Yet, the Almighty told him saying:

Verse no. 3

“Thinking that his treasures would make him last forever!”

In this verse, there is a scolding and a warning for this man. It denotes: Does this man think that his money will make him last forever so that he will not meet death?

The Almighty presents the end of this poor after death saying:

Verse no. 4

“By no means! He shall be flung into the destroyer.”

That is, the matter is not as that inattentive man who relies on this life thinks, for his money does not make him immortal and no doubt he shall be flung to the destroyer.

The destroyer indicates everything which weakens man and destroys him.

So, this verse tells that this man will be thrown into what destroys him.

Then, the Almighty clarifies the great significance of the destroyer saying:

Verse no. 5

“Would that you knew what the destroyer is!”

That is, you do not know what the destroyer is. Had you known it, you would have not be engaged in this life nor applied yourself eagerly in loving it.

The Almighty explains the destroyer saying:

Verse no. 6

“It is the kindled fire of Al’lah,”

So, the destroyer is the fire, Al'lah's fire, and the Almighty has ascribed it to Himself so as to demonstrate its power.

The "kindled": the burning and the flaming. God revealed its action saying:

Verse no. 7

"Which hits the hearts,"

That is, the cores of spirits.

So, the burning of this fire will be directed towards the core of the spirit and poured upon it.

The Almighty showed the great heat and burning of fire which those dirty spirits suffer when He says:

Verse no. 8

"It will be closed upon them,"

The fire will be closed upon those spirits: that is, it will be enveloping and surrounding them from all sides.

Showing the way of the fire's pouring upon those spirits, God says:

Verse no. 9

"In columns outstretched."

"Column" indicates everything on straight line.

For example, the goldsmith directs the flame of the fire over the jewel which he shapes it because the straight direction makes its burning and its effect greater.

The word "columns" came in the plural from so as to reveal that it will be outstretched and directed towards those spirits from many sides, and thereby it will hit them from all sides so that they will not find any way or escape from it.

And we seek refuge in God from loving this life in order that the fire do not be a requisite for the treatment of ourselves.

Al-'Asr Fortress

(A Life Time)

In the Name of God, the Compassionate, the Merciful

- 1. “And the age!”**
- 2. “Without it man shall incur a loss.”**
- 3. “Except those who have believed and rendered the good deeds then they exhorted each other to the right and exhorted each other to fortitude.”**

§§§§§

Interpretation of Al-'Asr Fortress

(A Life Time)

After the Almighty God has mentioned in Al-Humaza Fortress that the immersion in this life and loving it lead man to the destroyer and will throw him in God's burning Fire, He wanted through this Fortress to warn us of losing our lifetime uselessly.

He clarifies to us that our lifetime is a valuable treasure, so if we spent it enjoying this world and its garnish, we would lose a great loss and would miss everything. Therefore God says:

Verse no. 1

“And the age!”

The word “age” indicates a period of time, so it has many meanings such as afternoon, the day, the era... etc, but here it is meant to be the life time of man during which the reality of his spirit and its intents appear clearly showing whether it is good or evil.

In such case, the word “age” is the key of this fortress through which man can draw near to Al'lah and conceive the whole meanings of this Fortress.

When man reads the word “the age”, he will know that he has a limited time and a certain age in this life. He has a beginning which is the day when he came out to this life as a baby, as he has an end which is the moment of his death when he will leave this world and pass away from it. Through that, the spirit takes a lesson and gets a remembrance. It remembers its beginning when it did not exist and nothing to be mentioned, so the Great Creator who has created it and brought it to this world is who admonishes and reminds it.

Then, it will remember its end and that its lifetime will pass one day so that it will depart and disappear, and there it will remember the day of its death so it will not lean on this life or wish to stay in it.

Besides, the statement “the age” reveals to us that this period we spend in this life is too valuable, for during it man can get an eternal endless happiness and secure a good life forever and ever.

So, if man seizes this life, he will earn a great win, whereas if he devotes himself to this life and to its garnish, he will lose a great loss.

Therefore, the Almighty says:

Verse no. 2

“Without it man shall incur a loss.”

God (glory to His Names) has created man and prepared for him a great benefaction and donation before He brought him out to this world.

God says: “We have given you abundance.”

The Holy Qur’an,

Fortress 108, Al-Kawthar (Abundance), verse 1

But when this man turns away from his Provider, his inner vision becomes blind, therefore he misses the right path and does not see the blessing which his provider has prepared for him, moreover he will waste it and lose it.

On another hand, the man who draws far from his Provider commits destructive and wrong doings. Thereby, he becomes of sick heart and ill spirit of which makes him lose the happiness God has prepared for him in this life.

Yet out of God’s compassion with this man, He does not leave him in that deadly spiritual illness, therefore He deprives him from enjoying this life and drives to him kinds of sickness, poverty, suffering and distress so as to be a cleaner for his heart and a cure for his spirit. Then, if he follows the way put by his Provider, God will change poverty to wealth and sickness to good health so that his lifetime becomes full of good.

In fact, the Almighty God who has created this universe upon the most perfect discipline, has not created man vainly. He has not brought him out to this life to make him live unhappy or distressed,

but He has put to him a rule and clarified the way leading to happiness as a law and a system.

The Almighty wanted to manifest to us the way by which we gain the Godly favor prepared for us and avoid any loss. He says:

Verse no. 3

“Except those who have believed and rendered the good deeds then they exhorted each other to the right and exhorted each other to fortitude.”

“Except those who have believed and rendered the good deeds”: but what is this belief which leads to getting the Godly Favor and avoiding any loss?

I say, this belief is to believe in God, that is, to know the Provider’s Attributes and to witness His Perfection, His Favor and His charity.

When spirit approaches truly to Al’lah, it will view of His sympathy and compassion, of His kindness and clemency, and of His charity and favor what makes it adore Him there it will swim praising Him and appreciate Him rightly.

That is the principle of belief, and by such belief and that witnessing man surrenders to his Provider after he has seen that He “Glory to Him” is more

merciful with him than his father and mother and even more than his spirit which is existing between his sides.

So, Man will submit to his Provider and obey His orders because he has witnessed that all God’s commands are but for man’s benefit and his good, and they are all no more than ways that lead him to his advantages and happiness.

Therefore, the Almighty has mentioned the performance of good deeds after belief because belief aforementioned is the basis and the motive of good action by which the spirit becomes ready and yearning for doing the useful things and the good acts.

Belief shows spirit that its happiness and pleasure do not be accomplished except when obeying Al’lah; and by such obedience, the spirit obtains the benefits due to the good deeds it renders.

So, it thanks God and draws nearer to Him and there it derives a share of mercy and tenderness that makes it pitiful and tender-hearted wishing good for everybody.

At that time, it will set to calling people to the merciful Provider revealing that obeying Him (glory to Him) is the way leading to happiness and getting the good. Therefore God says: “then they exhorted each other to the right”

Exhortation to the right is a rank loftier than performing the good deed which depends on belief. You see this faithful man who sets to exhorting people to the right and to adopt the straight path keep talking to them about God’s Mercy with His creatures. He explains to them that the Almighty God does not let man ill-spirited and ill-hearted, for the Godly compassion implies to treat the spirits polluted with the germ of wicked desires.

So all what the Almighty God drives of affliction and distress are but a cure and a treatment for the sick spirits which turn away from Him and commit wrong doings, so man should be patient when affliction because all of that is but a treatment, then recovery and ease will undoubtedly follow it, for Al’lah is merciful upon His creatures.

Therefore God says: “and exhorted each other to fortitude.”

By belief, the near believer perceives God’s wisdom behind affliction which He drives to His creatures, therefore you see him exhort people to fortitude.

Thus, those who have believed and rendered the good actions set to calling to the right and exhorting to fortitude; and that who adopts their way will avoid loss and gain happiness.

At-Takathur Fortress

(Rivalry in World Increase)

In the Name of God, the Compassionate, the Merciful

1. **“The rivalry in world increase diverts you (from more serious things),”**
2. **“Until you visit the graves.”**
3. **“But nay, you shall know.”**
4. **“Then nay, you shall know.”**
5. **“Nay! If you get the knowledge of certainty.”**
6. **“Surely you shall see burning fire.”**
7. **“Then you shall see it with certainty of sight.”**
8. **“Then, on that day, you shall be questioned about the God’s Favor.”**

§§§§§

Interpretation of At-Takathur Fortress

(Rivalry in World Increase)

Al-Asr fortress has revealed the value of the lifetime and the great importance of this period which man spends in this life. Then, 'At-Takathur' fortress has come to warn man of wasting his lifetime for getting the vanities of the world and to inform him that he will face a great responsibility. Therefore, God says:

Verse no. 1

“The rivalry in world increase diverts you (from more serious things),”

That is, you have been taken up with getting more money and more children, and the position, the authority and the material enjoyments of the life have diverted distracted you from enjoying that valuable treasure which is to get knowledge of God.

In fact, this life and the riches and children which it contains, and all what people seek of prestige and power are nothing more than false amusement and transient shade.

The most important thing and the main purpose behind this life is to make man know his Provider and attain a link with Him. If he gets to that, he will become really a Man and will win happiness and enjoyment in this life and in the life to come.

The Holy Speech denotes: “Oh my slaves (Ibad), seek Me and you shall find Me. If you find Me, you will find everything, and if you miss Me, you have missed everything and to you, I am the most beloved of everything.”[12]

Yet people have lost that precious treasure and prefer passing enjoyment, false fun and low value to the real eternal happiness without feeling with the loss that befalls them and comes upon them. They keep so, immersed in sleep and inattention, until the moment of their death when they will wake up. “And people are sleeping; when they die, they will wake up.”

Therefore, the Almighty says:

Verse no. 2

“Until you visit the graves.”

Each man will see the results of his deeds and his amusement and his great loss when death comes and realities appear.

God has expressed the death by saying: “Until you visit the graves” so as to tell man that this period which he will spend in tomb from the moment of his death till the Day of Resurrection is but a temporal visit whatever it lasts long. There will be a returning to an everlasting life after death where the distress of disbelievers will last long with no end nor stop, and the bliss of the charitable will last forever.

That is what the statement “Until you visit the graves” suggests to us.

In this statement, there is a deep lesson that puts an end to man’s lowly desires.

The Almighty wanted to draw man’s attention to that knowledge which he will get on death in order to deter him from continuing in his distraction and straying. He says:

Verse no. 3

“But nay, you shall know.”

“Nay” is a word indicates prevention and inhibition. It inhibits the addressee from keeping on his error and prevents him from persisting in his shunning.

“You shall know”: That is, at death, you shall see your error and the loss you have incurred to your selves due to your clinging to this life and your negligence to knowing God.

You shall know that this life which you live now is not the pleasant life, and all what you do for enjoying it does not secure the real happiness for you.

You shall see the loss you incur yourselves because of your neglect to seek a knowledge of your Provider, for this kind of knowledge is that which uplifts the spirit and makes it humane and then it can live a happy life.

Verse no. 4

“Then nay, you shall know.”

The Almighty has mentioned the word “nay” again for more prevention and inhibition and the word, “then” came followed by the words “you shall know” so as to reveal that there will be another kind of knowledge which will follow the first one that is shown at death. This second knowledge will be revealed on the Day of Resurrection when calling for the just judgement and coming out of graves.

At that time, those who have neglected the entrance into the presence of the Great God will realize their loss and will witness that all what they have attained of this life and their rivalry for having more of its pleasures bring upon them nothing other than great rue.

The Almighty wanted to complete the prevention and inhibition so He informs man of the way by which he can get out of such straying and can be led to the right guidance

Verse no. 5

“Nay! If you get the knowledge of certainty.”

“Certainty” the state of being sure of something which leads to its settlement inside the spirit.

“knowledge”: means the knowledge which is attained by viewing and witnessing.

This viewing is of two kinds:

a viewing by which the spirit sees the pictures of things.

a viewing by which it witnesses the facts and the realities of things, that is, what they contain of evil and good.

The viewing of the appearances of things is accomplished by the physical eye where the spirit sees the image reflected on it. But the science depending on this viewing is not science of certainty.

As for the viewing of facts, it is accomplished when the spirit perceives what things contain of evil or good by itself, whether this perception depends on hearing or seeing by the eye. Such kind of viewing is called science of certainty.

But how can spirit perceive what is in things of evil or good?!

I say, this perception is not accomplished unless the spirit draws near to its Provider, and this nearness is not achieved except by communication with God during which the spirit attends wholly to enter into its Provider's presence.

By such attendance and entrance, it gets illuminated by God's light which shows it the realities hidden behind the pictures and appearances.

Thus, the main dependence is on the communication with God by which man acquires science of certainty and avoids all kind of evil. God says: "...communication with God fends away indecency and evil, and remembering God is greater..."

The Holy Qur'an,

Fortress 29, Al-'Ankabut (The Spider), verse 45

But how does spirit attends wholly during the communication with God? What are the conditions which enable the spirit to draw near to its Provider?

I say, there are two essential conditions:

First: The straightness upon God's orders without which the communication will not occur. That is because if the sinful spirit stands to perform the communication, it will be ashamed of its Provider of which prevents it from approaching Him, the Almighty.

Second: The spirit should be directed towards Al-Ka'aba, that pure House which Satan can never enter because of God's continuous Manifestation and His Light upon it. So, if the spirit stands to perform the communication with God in that Sacred House, it will be free from whispers and ready for entering.

On the other hand, when the spirit which is a brand of light stands at that blessed spot, its full light will gather there without scattering here and there.

The example of it is like that of a candle when it is enclosed within a small dark room; in such case, its light will enlighten what

surrounds, whereas if it is kindled in a wide desert, its light will be wasted.

So, if this spirit which is protected from evil whispers and whose light is gathered approaches to its Provider, at that time, its light can show it a part of its Provider's Attributes, so it will witness a side of the endless Godly perfection. By such witnessing, it will glorify its Creator and will love Him. It will find that the praise and the tribute for its Provider during its communication and the extolment and glorification which it recites by its tongue when reading the verses are but facts obvious for it, because it feels them and tastes them by itself.

By that feeling and tasting, many impressions of the Godly perfection which it has witnessed will be imprinted on its surface, so, when it recites its Provider's orders, it will view the good they contain, and when it recites His forbidden things, it will see the evil resulting from committing them.

The science the spirit attains in such case a knowledge about the realities of things, that is, what they contain of evil or good, and that is the real science which the Almighty named science of certainty.

We want now to give an example so as to distinguish between the science depending on appearances and that depending on realities, we say:

When a fish sees the piece of meat which the fisherman throws to it, by its physical eye it does not see the fishhook hidden inside it. Had it had an inner vision and a penetrating and keen light, it would have seen the hook folded behind the meat and witnessed the death hidden under the bait; thus it would have loathed the piece of meat and never feel appetite for it.

Another example, if the dog had had a keen vision, he would have seen the poison put for him sometimes inside a piece of meat and would have known the pains he would suffer when eating it and which would certainly cause his death.

Similarly, if humanity gets a vision, that is, their spirits become illuminated by God's light, they will see then the realities of things, so the worldly desires (the lowly ones) will not tempt them.

They will see the damages contained in them and the fire folded under them which will flame inside the spirit of its eater. That fire is that which the Almighty God has called "Hell." God says:

Verse no. 6

"Surely you shall see burning fire."

That is, if you drew near to God and got illuminated by His light so that you attained the science of certainty you would see the hidden fire hidden behind the worldly desires.

After that, the Almighty has revealed that each man will undoubtedly witness the reality of this life by the eye of his heart. They will see the evil hidden in its desires after death just as that who has got the science of certainty has witnessed it during his life. God says:

Verse no. 7

"Then you shall see it with certainty of sight."

That is, you shall see the realities of desires and the evil they contain with the certainty of sight: i, e with the eye of the spirit not of the head and by your insight not by your physical eye.

You shall view the realities apparent before you and shall witness the facts of your deeds.

Verse no. 8

"Then, on that day, you shall be questioned about the God's Favor."

The joy and the forbidden delights which the far from God enjoy in this life will turn into remorse inside them. They will entail them a great responsibility followed by moans and sighs. And many a momentary pleasure is followed by timeless pains.

So, that who renders good action, does it for himself, and that who does evil, does it against himself.

Thus, the main dependence is on performing the communication with God during which the spirit witnesses the realities, so it sees the evils and the harm resulting from disobedience and the advantages resulting from obedience.

God says: “And that who did best (to be near to God). He did that for himself. Al’lah is in no need of all the worlds.”

*The Holy Qur’an,
Fortress 29, Al-’Ankabut (The Spider), verse 6*

Al-Qari'a Fortress

(Self Reproach)

In the Name of God, the Compassionate, the Merciful

- 1. "The Knocker!"**
- 2. "What is the knocker?"**
- 3. "Would that you knew what the knocker is!"**
- 4. "It is a Day whereon people shall be like scattered moths."**
- 5. "And the mountains like carded wool."**
- 6. "Then he whose balance will be found heavy,"**
- 7. "Shall live a pleasant life."**
- 8. "But he whose balance will be found light,"**
- 9. "The abyss shall be his mother."**
- 10. "Would that you knew what this is like!"**
- 11. "It is a fire blazing fiercely!"**

§§§§§

Interpretation of Al-Qari'a Fortress

(Self Reproach)

In 'Al-Takathur' fortress, the Almighty God informed us of man's responsibility of the deeds he does in his worldly life; then this noble fortress has come to show the greatness of that Day when the call will be heard and all the creatures shall stand before God's Hands. At that time, the fate will be known and there will be a separation between the happy men and the happy ones, so the first side will dwell in Paradise and the other in Hell. God says:

Verse no. 1

“The Knocker!”

“The knocker!” this word is derived from the word ‘knock’ which means the spiritual concussion and the annoying effect which is caused by the crash of two things with one another. For example, you say: “The door has been knocked” because knocking it shakes spirit and disturbs it.

And you say: “The school's bell has been knocked” because the knock causes a concussion to the spirit that breaks the student's indulgence in play and fun or breaks his quietness and his listening to the lesson, so in the two cases there is a concussion to the spirit.

Accordingly, the “knocker” mentioned in this verse is meant to be that call which spirits shall hear on the Day of Resurrection after the exodus from graves.

When people come out of their graves and their souls are sent again into their bodies, they shall be called to stand before the Hands of their Provider. So, when they hear the call, their hearts shall be agitated and their spirits shall tremble scared.

Thus the “knocker” indicates that call which the far spirits shall be disturbed from and the hearts inattentive of God shall tremble for on that weighty Day when the fate shall be determined.

As the word “knocker” came in general in the first verse including every call and shout that result in upsetting spiritual concussion, therefore the Almighty wanted to acquaint us with this knocker, so He says:

Verse no. 2

“What is the knocker?”

What is this knocker and which knocker is it?

Then the Almighty elucidated its great importance and big effect saying:

Verse no. 3

“Would that you knew what the knocker is!”

That is: How great it is for you, man, and how extreme its effect is upon your spirit.

Then, God described the day of its occurrence saying:

Verse no. 4

“It is a Day whereon people shall be like scattered moths.”

The “moths” are those light and weak insects which have no unit or joining with each other in spite of their weakness, and they have no power to withstand before the weakest effects descending upon them.

“Scattered” means ‘spread’.

So, people on that day shall be weak and scattered like the moths. They shall be spread on one level, standing before the Hands of their Provider and waiting for the consequences of their deeds.

Verse no. 5

“And the mountains like carded wool.”

“Carded wool” means: the wool whose threads are separate. So, the mountains which are firmly connected now shall be like carded wool on that day. They shall keep stand-up and erect but disjointed and of dispersed atoms as there shall be no coherence nor connection among their atoms.

If this shall be the state of the firm and high mountains before their Provider’s Hand on that day, then what about you, man? What shall your power and strength be on that day?

The Almighty revealed the rewards and the ends of people saying:

Verse no. 6-7

“Then he whose balance will be found heavy,”

“Shall live a pleasant life.”

The heaviness of balance is depending on the heavy deed put in it, and the deed is regarded heavy according to the truthful intent and honesty it contains.

When the action is done for nothing other than being near to God and its doer seeks no worldly benefit or personal advantage by it, it shall be heavy due to the truthfulness folded under it and the good resulting from it. For example: a man may utter a word that causes somebody to be guided then this person may be followed by many persons. So, this word is heavy and appreciated by God due to the good things which arises from it. God says: “Do you not see how Al’lah compares a good word to a good tree? Its root is firm and its branches are in the sky; it yields its fruit in every season by its Provider’s Leave. Al’lah gives parables to men so that they may remember.”

The Holy Qur’an,

Fortress 14, Ibrahim (Abraham), verse 24-25

But what is the meaning of the heaviness of balance?

The heaviness of balance does not mean a preponderance of a pan to another, yet the meaning is to create confidence in man depending on his charity that makes him forget every wrong doing.

If man renders one great and good action, his deed will outbalance over his bad actions and thereby his spirit will forget all its faults. By its forgetfulness of its faults, the way of its approaching its Provider becomes so easy; and by this approaching it becomes cured and purified. It will get rid of every ailment and become worthy of every honor and boon, so the Almighty God overwhelms it with His charity and makes it enjoy a pleasant life.

That is what the verse “Shall live a pleasant life” means. So, this man shall enjoy a good life by the great Godly donation which will be presented to him: a perfect and increasing donation with no defect mixed with it and no decrease coming over it.

Verse no. 8

“But he whose balance will be found light,”

That is, when man’s deeds emanate from personal purposes and worldly aims, they will be of no weight because they are far from any good or advantage.

Therefore, on Doomsday they will see them light and valueless, and there, their wrong doings shall appear to them of which makes him stand ashamed before their Provider.

This shame prevents them from approaching God, so they will keep ill-spirited and therefore they will cry suffering and appealing for help and at that time they will be driven to the Fire according to his own wish and demand. God says:

Verse no. 9

“The abyss shall be his mother.”

The mother is that whom man betakes himself to and resorts to, so he finds sympathy and mercy between her arms.

So, the fire will be a mother for the sinful man as he will betake himself to it out of his pain and his torments. Besides, it will be an abyss where he will drop himself and throw it, and there its burning and flaming will be a treatment for him that lightens the pains and the torments of his spirit.

The Almighty wanted to show us the intension of the fire and its danger, so He says:

Verse no. 10-11

“Would that you knew what this is like!”

“It is a fire blazing fiercely!”

Thus, the good action is the means which helps in approaching God, and by such approaching the cure and the pleasant life are accomplished; whereas the bad action is the reason of drawing far from God, and by such farness death and destruction come upon the spirit.

So, humanity should render a good deed so as to help them draw nearer to God, and that who has no good deed, is subject to destruction “God forbid.”

The noble saying serves: “Poverty is about to be disbelief”: this poverty is not meant to be lack of money, but it refers to falling behind doing the charity and the omission of performing good deeds.

Al-'Adiyat Fortress

(The Blowy Wind)

In the Name of God, the Compassionate, the Merciful

- 1. “Consider those that run sounding.”**
- 2. “Then those that bring out sparks by knocking.”**
- 3. “Then those that pour with plain relief.”**
- 4. “We transferred and maintained by it immersion.”**
- 5. “Then We made it in a medium location for all the living creatures.”**
- 6. “Man is ungrateful for his Provider!!”**
- 7. “Though he himself is a witness of that all!”**
- 8. “Indeed, towards the good wished for him, he is close.”**
- 9. “Will not he be aware of the day when those in the graves are thrown out,”**
- 10. “And those hidden in chests are laid open.”**
- 11. “Verily, their Provider is on that day cognizant of the m.”**

§§§§§

Interpretation of Al-'Adiyat Fortress

(The Blowy Wind)

In this noble fortress, the Almighty God wants to draw our attention to some universal signs which show man the Might of his Creator and acquaint him with His great Favor and Care about him, so that he may turn from his inattention and recover his consciousness, then he desists from his shunning and adopts the right path. Therefore God says:

Verse no. 1

“Consider those that run sounding.”

This verse indicates to the wind which blow continuously, moving through the air layers from one direction to another and from one place to another according to where the Hand of the Godly potency drives it.

So, this verse denotes: You man! Contemplate these winds when they run, and notice that sound emanating from them; then behind that, seek to recognize this Grand Provider who sends them and moves them. Think of them carefully and you will realize the Greatness of their Creator and the power of their Driver.

The Almighty God revealed another miracle of His, saying:

Verse no. 2

“Then those that bring out sparks by knocking.”

This verse indicates to the clouds when they contact with each other and knock each other producing electric spark and flashing lightning.

Oh man! Should you not ask yourself, who drives these clouds for you?!

Who creates these electricity in them?

Who makes them contact with and knock each other producing this light and this flash?

Clarifying a third miracle of His, God says:

Verse no. 3

“Then those that pour with plain relief.”

This verse refers to the rain because they pour from the sky over the land, as they relieve people by making the plants grow and the udder filled with milk.

So God says: “O’ My obedient followers! Contemplate the rain how they pour over the land and obviously relieve you.”

Then the Almighty mentioned a forth indication of His compassion, Generosity and Favor upon you. He says:

Verse no. 4

“We transferred and maintained by it immersion.”

In Arabic ‘Atharna’ means “transferred and maintained”; the last letter in Arabic which is ‘N’ denotes the supreme merits of Almighty Al’lah, i.e. His Supreme Names containing Mercy, Charity, Kindness, Compassion in addition to other Perfect Merits.

“By it” denotes the discipline which leads to rainfall.

“Immersion” refers to that gathering water.

We can interpret this verse as follows, God says: “O’ My obedient followers! Out of My Mercy, Kindness, Love and Affection, I carry the rain water for you by that amazing system and keep it for you in those huge reservoirs.”

Verse no. 5

“Then We made it in a medium location for all the living creatures.”

The statement, “We made it in a medium location” is ‘wasatna’ in Arabic.

The last letter ‘N’ denotes the Supreme merits of Almighty Al’lah.

“By it” refers to the accumulating water.

So, God continues His speech saying: “And out of My Compassion and Tenderness and other Supreme Names, I carry that collected water through certain passages running under the ground and at appropriate proportions creating springs and rivers for your advantage.”

Having mentioned some of the miracles that indicate His favor and great Potency, the Almighty God stated the following verse in wonder and admonition form. He says:

Verse no. 6

“Man is ungrateful for his Provider!!”

That is despite this Favor and donation, despite your Creator’s Care about you and His subjection to all this universe for your sake, you keep ungrateful!! I.e. you pay no heed to your Provider’s Favor and do not appreciate His Mercy nor His Grace and Charity upon you!!

Verse no. 7

“Though he himself is a witness of that all!”

That is, though you see this universe whose everything works for your benefit. You see the blowy wind gather the atoms of sea-water vapor and drive the clouds for you, the clouds condense and knock each other to make the rains fall, the rains fall containing substances essential for plants’ growth, and the land and the springs store water then flow in a deal proportional to your need and the need of your crops.

So, Although you sense this donation and this care and witness this employment and disposition, you turn away from your Creator without remembering even a bit of His boons and benefits upon you!!

Verse no. 8

“Indeed, towards the good wished for him, he is close.”

That is, you are so stingy with your spirit in receiving the good which your Provider wishes for you. You turn away from entering into His Presence although your life and happiness are depend on such entrance.

Verse no. 9

“Will not he be aware of the day when those in the graves are thrown out,”

The statement “Will not he be aware” aims at urging and exhortation.

“Those in the graves are thrown out” refers to people when coming out of their graves.

So, this verse denotes: should not this man know and think seriously of his end when he will come out of his grave on Doomsday? How can he forget that day on which his happiness depends?

God continues saying:

Verse no. 10

“And those hidden in chests are laid open.”

That is, is not it necessary and obligatory for you man to be aware of that day when those hidden in chests are laid open: i.e. when the secrets of spirits are disclosed and their bad desires and evils appear.

Indeed you shall witness that day when your reality shall appear obviously and you view what your spirit hides of good or evil and of health or illness. At that time, your Merciful Provider will give you what is agreeable for you because He is Omniscient of you. He knows everything about you and therefore He drives to you what is fit for your state. God says:

Verse no. 11

“Verily, their Provider is on that day cognizant of them.”

That is, this Merciful Provider is Omniscient and Wise. He drives for each man what is proper and favorable for his spirit.

Thus, if you consider this universe and learn lessons from what it contains, and if you perceive the graces of your Provider then you correct your course and approach Him, the Almighty, you shall gain the good outcome and become happy.

But if you insist on your shunning and keep on your error, you will be subject to treatment and curing, and what a great distress and an intense pain there are in treatment and curing.

Az-Zilzal Fortress

(The Earthquake)

In the Name of God, the Compassionate, the Merciful

- 1. “When Earth is rocked in her last convulsion;”**
- 2. “Then Earth shakes off her burdens.”**
- 3. “And man asks: ‘what has it (the earth) possessed?’ ”**
- 4. “On that day she will proclaim her tidings.”**
- 5. “For your Provider will have inspired her.”**
- 6. “On that day mankind will proceed in companies sorted out to be shown their labours.”**
- 7. “Then whoever has done an atom’s weight of good shall see it.”**
- 8. “And whoever has done an atom’s weight of evil shall see it.”**

§§§§§

Interpretation of Az-Zilzal Fortress

(The Earthquake)

In ‘Al-Adiyat’ fortress our Provider has incited us to seek to know our fate when we shall come out of our graves and our deeds become laid open between our hands; then in this fortress ‘Az-Zilzal’ He talks in details about what He has mentioned in general in the previous fortress. He reveals the greatness of that day when each man will be the hostage of the deed he has rendered: if it were good he will receive good while if it were evil he would receive evil.

The Almighty begins this fortress by showing what shall happen on that day. He says:

Verse no. 1

“When Earth is rocked in her last convulsion;”

This “convulsion” will be followed by separation of parts and breaking up of atoms’ connection.

In fact, the earth totally is in the Compassionate’s Hand. In this world, her pieces are firmly connected, but when the command of your Provider is issued and she is rocked on that great day, her pieces will be scattered and their atoms will be disconnected and those spirits which are now joined with each other will become separated and disconnected, and then they will turn back to their prematerial states.

God says: “...as We first created the creatures, so will We return them. This is a promise we shall assuredly fulfil.”

The Holy Qur’an,

Fortress 21, Al-Anbiya’ (The Prophets), verse 104

But what will this convulsion and earthquake be followed by? God says:

Verse no. 2

“Then Earth shakes off her burdens.”

“Burdens” refers to the people whom Earth hides under her soil and includes in her interior. They are her burdens due to what their

hands hold of deeds that weigh down for their benefit if they are good and against them if they are bad.

So, when this convulsion occurs, the earth shall bring out people from her inside and put them on her surface as the repose has finished and the time of sleep has passed.

When humanity comes out of his grave and the earth gets him out of her interior, he will be astonished and will ask about vital interests of earth. God says:

Verse no. 3

“And man asks: ‘what has it (the earth) possessed?’ ”

Man asks: “What benefit has this earth achieved? It is mere a big stone, it has no goodness. Truly: Goodness is from God not from it, how it changed Man from his Provider?!”

That is: What’s the matter with the earth? What has happened in her that made her shake and rock in her convulsion then bring us out of her interior?!

At that time when man will come back to life once again, he will know that he has got to the appointed day: that is, the day of account of deeds which his Provider has told him about in the worldly life. So, the earth has been rocked and has brought out what she includes by a Command of the Almighty Al’lah.

After that, the earth shall tell you what you have done on her surface because all your actions are registered and their realities will be visible and will never vanish.

So, on Doomsday God will inspire earth to tell what has happened on her surface and what man has done thereon whether it was good or evil. God says:

Verse no. 4-5

“On that day she will proclaim her tidings.”

“For your Provider will have inspired her.”

But what will people’s states be after their resurrection in that other life?

They will proceed in companies sorted out, that is, they will be separated. Each man will only be interested in his own spirit and distracted by his own state. So, all of them will proceed to see the deeds they have rendered in the worldly life.

Thus, Doomsday is the day of showing deeds and calling to account for them and this life is nothing other than a market in which man supplies himself with what he chooses of actions, then on the Last Day they all will witness what they have held and rendered. God says:

Verse no. 6

“On that day mankind will proceed in companies sorted out to be shown their labours.”

Out of God’s Mercy and great Clemency, He has stimulated us to do good actions, as He has warned and alarmed us of doing evil. He says:

Verse no. 7

“Then whoever has done an atom’s weight of good shall see it.”

That is, any of you “My obedient followers” renders a good action in this life even if it is as tiny as a small bit of these atoms flying in sunshine, certainly he will see that good and will be rewarded for it.

Verse no. 8

“And whoever has done an atom’s weight of evil shall see it.”

That is, and if you have done a bad action in your life however tiny it is, surely you shall see and witness it.

Thus all your deeds are written and registered, and their realities are well-kept without being vanished; and you shall be accountable for them: if they were evil you would get evil, while if they were good you would get good.

Al-Bay'yina Fortress

(The Clear Proof)

In the Name of God, the Compassionate, the Merciful

- 1. “Those who disbelieve like the people of the Scripture and those that obey other god beside Al’lah will not release themselves (from unbelief) until the Proof comes to them:”**
- 2. “A Messenger[13] from Al’lah reciting sanctified chapters;”**
- 3. “Which include supreme Books.”**
- 4. “Nor did the people of the Scripture disagree among themselves until the clear Proof had come to them,”**
- 5. “Though they were enjoined but to worship Al’lah by adopting His religion faithfully with inclination of love towards Him, to perform the communication and to achieve purification. That is the religion of supremacy.”**
- 6. “Verily, those who disbelieve like the people of the Scripture and those that obey other god beside Al’lah will abide in the fire of Hell. They are the worst of the creatures.”**
- 7. “Verily, those who believe and do good deeds. They are the best of all creatures.”**
- 8. “Their reward with their Provider is Gardens of Eternity, underneath which rivers flow, they will abide therein forever, Al’lah well pleased with them and they with Him. That is for him who fears his Provider.”**

§§§§§

Interpretation of Al-Bay'yina Fortress

(The Clear Proof)

In 'Az-Zilzal' fortress, it was revealed that man is accountable for his deed so that whoever has done an atom's weight of evil shall see it, then this fortress came to show us the Messenger's (cpth) sympathy for all creatures and his affection to all mankind.

The Prophet (cpth) wished that he could guide the unbelievers from among the people of the Scripture and the polytheists so as to raise them from their degradation and save them from misery.

He wanted to help them getting to belief which moves man from Hell to paradise and from unhappiness and suffering to the wings of happiness and bliss.

The pressing wish was sticking to the Messenger[14] (cpth) and it did not leave him due to his sympathy and tenderness for all God's creatures.

Yet the Almighty wanted to acquaint His Prophet with the persistence of those in their disbelief as He (glory to Him) is omniscient of them and of what folded in their hearts of tendency to this life and what settled in their spirits. So He says:

Verse no. 1

“Those who disbelieve like the people of the Scripture and those that obey other god beside Al'lah will not release themselves (from unbelief) until the Proof comes to them:”

“Those who disbelieve from among the people of the Scripture”: a reference to a party of sons of Israel that confessed the singleness of God and the mission of Moses (cpth), but in spite of that they were unbelievers of God because they did not see His Favor and Graces or be grateful for His Charity; as they did not respond to the Messenger (cpth) and consequently they did not appreciate him nor did they obey him or follow his indication.

So was it with those who disbelieved because of their polytheism, that is, those who knew that there is a Creator and a Provider of them but they obeyed another god besides Him claiming that He has a partner in His kingdom.

So, Al'lah (glory to Him) tells His noble Messenger (cpth) that these two parties aforementioned would not desist from their disbelief and error until the Proof appears. So, what does the word "Proof" indicate?

"Proof" means the clear and the manifest thing.

God explained what is meant by the word "proof" mentioned in this noble fortress when He says:

Verse no. 2

"A Messenger (an Envoy) from Al'lah reciting sanctified chapters;"

"An Envoy from Al'lah": thus, the Proof is an Envoy from Al'lah, but who is this Envoy?

He is our master Jesus, Son of Mary (cpth). Since he had a mother but had not a father, and since he spoke when he was in the cradle, then he gave sight to the blind and healed the leper, and raised the dead to life by Al'lah's Will, so all of that form a proof indicating that he was an Envoy of Al'lah.

But what shall this noble Envoy recite to people?

God says revealing that: "reciting sanctified chapters;"

The word "chapters" indicates to the fortresses of the Holy Qur'an, because the chapter usually contains complete information; similarly, each fortress of the Holy Qur'an is one unit in itself. It begins with an introduction and ends with a result, and all of it aims at fixing one idea by mentioning lessons, facts, and examples.

"Sanctified" refers to the nobility of these chapters, because all what they contain is mere good and right.

They are purified from any defect, therefore applying them leads man to get the spiritual purification.

You can notice that the statement "reciting sanctified chapters" refers also to the return of our master Jesus (pth) at present, because the expression of "reciting" will not be correct unless these chapters have been known and revealed before.

So, our master Jesus (pth) will recite to people those purified chapters which were brought by our master Mohammad Ibn Abdul-lah (cpth) and which included all the other sent down Books. God says:

Verse no. 3

“Which include supreme Books.”

This verse serves that the Holy Qur’an contains the Torah, the Gaspel and all the other Godly Books. Since they established the justice and made it dominating and superior over the wrong which is bound to be discomfited, therefore they were supreme Books.

Having revealed the time when those people shall desist from their disbelief and polytheism, and told us that the noble Envoy Jesus (pth) shall recite purified chapters including supreme Books leading to right path and happiness, the Almighty Al’lah wanted to show us that the right is one and unchangeable and that the true religion is to obey Al’lah, alone and to follow His Orders. So, if mankind did so, undoubtedly they would be one nation.

As regard the sons of Israel, when our master Jesus (pth) came to them, supported with miracles, they divided and parted. A party of them pretended that they were followers of our master Moses (pth), but in fact they drew far from Al’lah and shun from the path of right and guidance so they did not believe in God’s Messenger (Envoy) Al-Messiah (pth).

The other party were the disciples who responded to him (pth), then after his migration with his mother to a cave on a hill of a firmly mountain and a head spring [15] thereabout by a command from Al’lah so as to return highly glorified at the time of Armageddon, those disciples, may God be well-pleased with them, after his depart kept following him, (pth) and helped him so that all Roma had believed at their hands. God says: “...some of Israelites believed while others did not. We aided the believers against their enemies and they triumphed over them.”

The Holy Qur’an,

Fortress 61, As-Saff (Battle Array), verse 14

Therefore God says in this fortress:

Verse no. 4

“Nor did the people of the Scripture disagree among themselves until the clear Proof had come to them,”

After that, God revealed that the partiality to a creed against another and to a religion against another is inadmissible because all the Envoys are leaders of the right and the right is one, and all people have been ordered to be in one line worshipping and obeying one God. God says:

Verse no. 5

“Though they were enjoined but to worship Al’lah by adopting His religion faithfully with inclination of love towards Him, to perform the communication and to achieve purification. That is the religion of supremacy.”

“Though they were enjoined but to worship Al’lah by adopting His religion faithfully with inclination of love towards Him,”: so, Al’lah, alone, (glory to Him) is the Maker of religion as He is the Great Omniscient Creator; and only Him is the legislator for man and the Source of legislation.

It is He who gives guidance to His followers and to illuminate the straight path, and the submission should be only to Him, because His religion is the religion of justice which people of virtue and perfection surrender and submit to.

Then, humankind is charged to learn the religion from His provider and to follow it faithfully.

The Almighty clarified another quality which people should have concerning their obedience to their Provider, which is to be inclined to Him with love. They have to obey Him faithfully so that they render deeds seeking only God’s satisfaction and inclined to their Provider with love. So they should always have passion and longing towards Him.

But what is the way leading to such exalted state which man should live in?

God says answering that: “to perform the communication”, so, such devotion and sublime inclination are not accomplished except

by performing the communication, i.e. by having a continuous link with God and keeping the spirit close to His presence.

By such closeness, the spirit rises high and towers up to the Source of Sublimity, Loftiness and Perfection until it derives portions of them.

But how can spirit approach its Provider and obtain such rank and such communication with the Source of perfection? God says: “and to achieve purification.”

That is, the spirit’s cleanness from its defects, meannesses and dirty desires.

For this reason, spending money for good purposes is called “purification = zakat” as the spirit becomes reassured and confident of its charity by such deed, so it approaches its Provider and gets the purity. Thus its such good action entails purification for it.

Also, achieving the purification is obtained when man renders good actions that enables his spirit draw near to its Provider and get the purification.

You may ask: how can spirit obtain such purification? I say: if man desists from doing the forbidden actions and keeps his senses far from any breach, then he discharges his duties towards each one who has right at him, the spirit pleases God and will be thereby colored with a stain of perfection from God that enables witness the Messenger (cpth) and what is folded in his spirit of highness, loftiness and merits.

When his spirit views God’s Messenger (cpth) and his perfection, it will love him and become fond of him so it enters with him into God’s Presence where it witnesses of Gods Perfèction and Might what makes it adore Him and attain the link with Him. Such link cleans the spirit’s surface and returns it pure and clean with no defect in it.

That is the way of truth and that is the legislation and the religion which one should adopt so as to be really man. That is what all the Messengers called to and what our master Jesus, son of Mary (pth)

shall call to when he will return shortly. God says: “That is the religion of supremacy.”

That is, this religion that this verse revealed is but the religion of the Statute which will remain alone to rule everything and become superior over each creed.

I say, there is an affirmed indication that the influence of disbelief and error will vanish, and that this right religion will rise over all the other religions at the time when our master Jesus returns. God says: “...and I shall exalt your followers above the unbelievers till the Day of Resurrection.”

The Holy Qur'an,

Fortress 3, Al 'Imran (The Family of 'Imran), verse 55

The Almighty then clears the state of the far unbelievers who pretend to be the Messengers' followers whereas in their secrets they are far unbelievers. He says:

Verse no. 6

“Verily, those who disbelieve from among the people of the Scripture and those that obey other god beside Al'lah will abide in the Fire of Hell. They are the worst of the creatures.”

You may ask what does ‘abiding in the Fire’ mean?

I say, in Arabic, “abide” means to incline to a thing that gives a feeling of ease.

So, when the pains of this unbeliever grows greater on Doomsday and his diseases and defects overstrain him, he shall not find a shelter to resort to except the Fire; so you find him go to it and abide therein.

God says: “And when the sinners behold the Fire they will know it is there they shall throw themselves, and they shall not turn to any place other than it.”

The Holy Qur'an,

Fortress 18, Al-Kahf (The Cave), verse 53

But what is the source of such immaterial diseases and spiritual defects that overstrain those and compel them to throw themselves into Fire?

It is their wicked actions and the outcomes of their disobedience of God and their injury towards the creatures which they committed in the worldly life when they shun Al'lah (glory to Him). God says: "They are the worst of the creatures."

That is, those ungrateful unbelievers do nothing in their life except what draws evil and affliction for people, so they are the source of ill and the reason behind damage in society.

Really, wherever the believer be found and with whomever he deals he causes harm and injury, so all his actions are bad and people get nothing from him other than damage and evil.

On the contrary, wherever the believer be, he becomes a source of good and advantage, and people gain from him charity; so all his actions are mere benefits. God says:

Verse no. 7

"Verily, those who believe and do good deeds. They are the best of all creatures."

That is, they are the origin and the source of benefaction.

This verse includes all the believers, starting with the time of our master Adam (pth), because anyone who believes in his Provider and adopts the way of good revealed by God through the Messengers, surely will become a good human being and a charitable creature.

Then, God reveals the reward of those charitable men at their Provider. He says:

Verse no. 8

"Their reward with their Provider is Gardens of Eternity, underneath which rivers flow, they will abide therein forever, Al'lah well pleased with them and they with Him. That is for him who fears his Provider."

“Gardens” means spiritual bliss. It came in the plural tense so as to show that the bliss of those will be everlasting, unceasing and endless.

The Almighty shows that there will be also material bliss in addition to that spiritual one. He says: “underneath which rivers flow,”

“Rivers” indicate the continuous boons which flow unceasingly. So, those believers will enjoy material and spiritual blisses.

God describes their pleasure with what they will live in and their unchangeable inclination to it. He says: “they will abide therein forever, Al’lah well pleased with them”: for the charity they have rendered “and they with Him” for the bliss and kindness He obliges them with.

“That is for him who fears his Provider.” Thus, feeling fear leads to obedience and straightness, and by obedience the spirit becomes able to witness the Messenger’s perfection (cpth) which makes it love him and attain a connection with him. Then, by such connection it gets the purification and becomes charitable and humanitarian, and for such charity, God becomes pleased with it and so does it with Him.

So, straightness is the first ring of this sequence. God says: “He that strives does that for himself. Al’lah is in no need of all worlds.”

*The Holy Qur’an,
Fortress 29, Al-’Ankabut (The Spider), verse 6*

Al-Qadr Fortress

(Valuation)

In the Name of God, the Compassionate, the Merciful

- 1. “We have revealed It on the Night of Valuation.”**
- 2. “Would that you knew what the Night of Valuation is!”**
- 3. “Better is the Night of Valuation than a thousand months.”**
- 4. “On It the angels and the Soul are brought down by their Provider’s permission on every errand,”**
- 5. “Peace is it, till the rise of morn.”**

§§§§§

Interpretation of Al-Qadr Fortress

(Valuation)

When we say, “a man Valuation his Creator”, it means that he knew His high Rank and His great Majesty and Perfection.

But how can one recognize God and know His Mightiness and Majesty? How can the creature value his Creator as He deserves?

I say, man can not get such sublime degree unless he witnesses God’s Mightiness and views His Perfection.

For example I can not know your position unless I see you at work or when managing your affairs, or when I notice your qualities which prove your high position and bespeak your elevated rank and great degree.

Similarly, the spirit will not be sure of its Creator’s Grandeur until it witnesses the Might of that Mighty Possessor in His kingdom when He provides His creatures and supplies them all with a flood of His favor and benevolence, and overwhelms the universe with His clemency and wide mercy.

If man, by thought, believed in his Provider and confessed the might and the compassion of his Creator, then he abided by His commands and kept obeying Him without committing any breach and approaching Him by being charitable to all creatures, undoubtedly he would witness God’s perfection by the eye of his heart and his spirit will assuredly sink in that Godly light where it sees the Greatness of its Creator and Originator and views His Tenderness, Sympathy and Mercy upon it and upon all creatures. Thus it will know the rank of its Provider and becomes certain in His Compassion and Kindness upon it.

So, the night when man gets and enjoys such spiritual witnessing by which he acquires that real knowledge: that great night is called the night of Valuation , that is, the night when man watches the Mightiness of the Creator and appreciates the perfection of God.

I say on that night, even you can say, at the moment of getting these spiritual sights, the truth will be printed on the heart of this believer, and all the realities of faith and of the Holy Qur’an will

descend on it and thus he shall perceive the purpose and the wisdom behind the Qur'anic verses.

Therefore, God addressed His noble Messenger saying:

Verse no. 1

“We have revealed It on the Night of Valuation.”

That is, revealing the facts folded under the Holy Qur'an was but on the Night of Valuation, i.e. the night when you witnessed the Might of your Provider and esteemed your Creator.

The Almighty addressed His Envoy by such words so as to inform us of that: man can not become aware of the Qur'an's facts or get right knowledge about the verses contained in it and which lead to happiness and welfare and call to right and charity except on the “Night of Valuation”.

So, this noble verse shows us that the real science should be only about Al'lah and it can not be acquired except by Him (glory to Him).

All humankind, individually and in nations, throughout the ages and generations are unable to bring the guidance brought by the Envoy (cpth) and such indication and science which he elucidated to people, even if they help each other.

How then could the noble Envoy (cpth) who never studied a book before or took lessons by any of people, bring such guidance, alone?! Indeed he (cpth) challenged all generations in all ages and showed their failure to bring an indication equal to it.

So, this verse refutes what Quraish claimed and what the owners of narrow minds claim of that the Qur'an was composed by the Envoy (cpth). It acquaints us with that supreme source from which the Messenger (cpth) got this guidance and indication which lead to the right path, humanity and perfect bliss, as it declares that the perfect guidance brought by the Envoy (cpth) is a revelation descended from Al'lah on His noble Envoy's heart on the “Night of Valuation”, when he (cpth) esteemed his Provider's perfection and glorified his Creator.

Also, this noble verse disproves what was fabricated by some people who said that if you want to understand the Qur'an, you need to learn sixteen kinds of several sciences and engage in studying those lengthy books!

In fact, the detailed studies do not help in knowing the truth for man does not get the true knowledge unless he be honored with gifts of God (glory to Him) and gains that blessed night.

But, is this witnessing available for any person?

And when can the "Night of Valuation" be obtained?

I say, the Godly Justice necessitates not to let the divine gift restricted to one missing another. So each person who prepares himself properly to attain such viewing, that is to say, anyone that obeys his Provider perfectly so that he does not neglect any of God's Orders or commit any sin, certainly he will be honored with this witnessing and get that night.

The harmful disobedient spirit cannot witness it because when it stands to perform its communication it feels ashamed of its Provider. It is unable to turn toward God or to enter into His Presence, so its performance of the communication is formal not real as its sins create a veil and a cover between it and the Almighty Al'lah.

As for the obedient spirit, when it stands before its Provider, it positively stands directed towards Him and drawing near to Him, because the charity it holds in its hands makes it proud of its deed, feeling with confidence and assurance of God's satisfaction with it.

Thus, straightening upon God's command and drawing near to Him by rendering good actions: both of them are the two main conditions, that is to say the two wings which make the spirit fly up to that Supreme heavens where it witnesses a part of God's perfection and acquires virtue and knowledge.

As regard the proper time at which spirit becomes ready for reaching this state of viewing and enjoying that blessed Night, it is the month of Ramadan, and exactly during the last ten days of it as told by the truthful and trustworthy Prophet (cpth). That is because those two main conditions are available for the faster at that time.

The hunger and thirst in Ramadan help in causing rupture of relations between man and Satan, and man's spirit will be drilled on such favorable separation all during its day of which he feels no shame before his Provider at all.

Besides, his obedience to God by fasting gives him a great motive and a strong drive that move him to come nearer to his Provider.

Therefore, when he stands to perform the communication with God during the evening prayer after having a little of food and drink, he will be wholly directed to God and wholly present in His presence, and then his spirit will fly soaring in that supreme heaven with no obstacle that may block it and no screen that may stand between it and its Creator.

So, as soon as the faster starts his communication he will see himself immersed in a flood of God's light, staring at Al'lah by his heart-vision, and truly worshiping Him for he views Him.

He keeps on his worshiping day after day and night after night until the coming of the last ten days of this blessed month when his spirit will have grown stranger and will become more firm for receiving that divine light and qualified for witnessing the Godly perfection. Then, the veil will be uncovered to show the spirit a proportion of God's Beauty, Majesty and supreme Attributes that it can bear.

It views the subsistence of the universe entirely based upon His sustain and steering, sinking in His Beauty and Favor and plunged in His Compassion and Tenderness.

By watching that Godly Loftiness and Beauty and Perceiving the perfection of the most high Provider, and because of seeing the comprehensive Mercy, Sympathy and Tenderness, man shall wholeheartedly love God the source of Majesty, Glory, Sympathy and Benefaction. That is because spirit is naturally predisposed on loving beauty and perfection and appreciating the owner of charity.

By this magnificent love for the Possessor of Perfection (glory to Him), the spirit will be colored with a stain of perfection; and only such kind of love corrects man's morals and changes the state of spirit from one to another.

So, when the communication with God finishes, the communicant will return from that auspicious travel having got the best supplies. The virtue will be his intimate friend, the perfection his confederate companion, the piety his provision, and doing the good for creatures absorbing his interests and wishes.

That is the “Night of Valuation”. It is the night when the obedient follower witnesses the Grandeur of his Provider and His supreme Attributes and when the facts of the Qur’an are revealed in his heart.

That is the “Night of Valuation” which the Almighty Al’lah has ennobled Ramadan with.

That is the night which every man should get in order to leave the rank of the animal and join to the humanists who are characterized by mercy, charity and tenderness, and that who dies without witnessing it has failed to make use of his life and has lost his age in vain. God says: “...the worldly life is but a preparation for the hereafter”

The Holy Qur’an,

Fortress 13, Ar-Ra’d (The Thunder), verse 26

In another verse He says: “The life of this world is but amusement and play. It is the Home in the Hereafter that is the true life: if they but knew.”

The Holy Qur’an,

Fortress 29, Al-’Ankabut (The Spider), verse 64

God wanted to show us the great importance of this Night, so He says:

Verse no. 2

“Would that you knew what the Night of Valuation is!”

That is, what a great this night is and what a plenty welfare man obtains when witnessing it!

Oh man! You are unable to have a comprehensive knowledge of what is contained in the Night of Valuation and of the bounty and the good that the believer wins on this blessed Night.

God detailed that saying:

Verse no. 3

“Better is the Night of Valuation than a thousand months.”

The “thousand months” is nearly equal to eighty-four years, if we add to them the years of childhood, the total of that will be nearly one hundred years.

Thus, the science, the knowledge, the virtue and the perfection which be printed on the believer’s spirit on that Night or you can say, at that moment are better than the knowledge which one of hundred years old acquires during thousand months spent in fasting and hard study.

Only suffering and loss are the share of the opposer who forgets God, he gets no use of his life whatever it takes him a long time, even if he lives for a hundred years, as well as people get nothing of his deed other than damage and harm.

On the contrary, the lifetime of the believer who always draws nearer to God floods with good, humanity and favor, and the Night of Valuation which he gains is a school where he learns virtue, humanity, compassion and benefaction.

What a great difference between a negligent opposer whose deeds are filled with evil and injury, and a close believer whose purpose of his deeds is but lending a helping hand to the whole creatures wishing for God’s satisfaction!

Such being the case, the Night of Valuation which the believer gains is better than a thousand months i.e. it is better than the full age of the unbeliever and his life which is completely far from any benefit and it yields nothing other than offense and loss.

If one Night of Nights of Valuation that the near to Al’lah is honored with is better than a lifetime which lasts for a hundred years, how different is, then, the believer’s lifetime if compared with that of the far disbeliever!!

How great is the science of the first in comparison with that of the latter!

What a low grade of the opposer comparing with that of the close believer whose age is full of good and whose life is filled with humanity!

Since the Nights of Valuation are revealed in succession upon such near believer so that he moves from one Night to another higher and loftier, from one degree of knowledge to another more sublime and more perfect, so, absolutely, there is no way to compare between one near to God and one inattentive and far from Him. The oppose can not acquire a bit of the believer's science, knowledge, perfection and virtue whatever he overworks and exerts himself.

Indeed, the distance between them is like that between the heaven and the earth. The Almighty gave us an example to demonstrate this fact, He says: "The blind and the seeing are not alike, nor are the darkness and the light. The shade and the heat are not alike, nor are the living and the dead, Al'lah can cause him who wills to hear, but you can not make those who are in graves hear".

The Holy Qur'an,

Fortress 35, Fatir (Originator), verse 19-22

I say, if every night, nay if every moment of the believer's moments is much better than the whole lifetime of the far unbeliever, then, what can we say about the Envoy (cpth) whose every moment was a Night of Valuation Nights of Valuation?

How can we imagine that perfection and science and those Prophetic morals which his spirit had?

How far distance is between us and him cpth!

What a great difference is between all humankind and him (cpth): the wide sea, the brilliant moon and the bright shining lamp!

However, none knows the rank of God's Envoy (cpth) except those who recognize Al'lah and get the Night of Valuation, because only people of favor know it. And Al'lah is of infinite favor.

After that, God wanted to show us the state of the believer who has become colored with a stain of perfection and virtue and the right was imprinted on the surface of his pure and clean spirit. He says:

Verse no. 4

“On It the angels and the Soul are brought down by their Provider’s permission on every errand,”

“On It, the angels and the Soul are brought down”: due to their great nearness to their Provider, all Prophets and Envoys reached to a degree of spiritual purity and sensible knowledge that made their spirits never incline to any of the forbidden things or think of any of the evil wishes. The Godly light is always shining in their spirits, therefore the realities are clearly visible to them all the time, and the angels are always bringing the soul down upon them by their Provider’s leave. So, their witnessing are unceasing and lasting, and that is what made them impeccable. The holy saying denotes: “We, companies of Prophets, our eyes sleep but our hearts never sleep.”[16]

As for the believers who did not reach and will never reach the ranks of Envoys and Prophets, some desires may strike their mind and their spirits may feel an inclination to some forbidden acts, but since their hearts have been illuminated by the light of right and they viewed the perfection, liked it, and colored with it on the Night of Valuation, therefore they seek refuge in their Provider from what has arised inside them and resort to Him asking to be cured of what has befallen them.

By such resorting to God and such seeking refuge in Him, His light shines in their hearts to show them the reality, so they witness the harm and the evil folded under this lust and that inclination by that divine light which the Almighty God named “Soul”. God says: “If Satan tempts you, seek refuge in God; He hears all and knows all. Those that become illuminated by God’s light: if they are tempted by Satan, they remember God, then they shall see by His light. “

The Holy Qur’an,

Fortress 7, Al-A’raf (The Heights), verse 200-201

That is what this noble verse of Valuation fortress denotes. So, as previously mentioned, the “Soul” is that Godly light which the Almighty Al’lah manifests in the heart of His obedient followers when they seek refuge in and resort to Him.

“By their Provider’s permission on every errand,” this statement serves that by this Soul, the reality of each desire becomes clearly visible the virtue or the vice involved behind each matter becomes uncovered.

As for the angels, they carry down the Soul because they are mediums through whom the Godly light flows to the near spirits, just as the wires through which the electric power flows, where it shines therein and shows them the realities of everything.

Yet this never happens except by the permission Provider, viz, none can witness and view except he whom God allows to do, and God gives permission only to those who have entered into the presence of their Provider and whose spirits have derived perfection from God so that they have appreciated Him in a deal equivalent to their direction and nearness.

Summarizing the speech we say,

A desire may grow inside the spirit of the believer, yet the stain of perfection which his spirit was colored with before on the Night of Valuation makes him turn to his Provider for help asking to show him the reality of this desire and the badness it contains. Then, the Soul is brought down upon his heart, viz the angels bring him that divine light from his Lord to show him the fact he asks for, and when he refers to the Qur’an he finds the verse confirming what he has witnessed and seen: thereby so his heart becomes assured and his spirit tends to the right with love.

The noble Prophet (cpth) says: “None of you shall believe unless his whim agrees with that I have brought.”[17]

And God says in a Holy Speech: “The obedient follower keeps drawing nearer to Me by supererogatory performances until I like him. When I do, I shall be his hearing he hears by, his sight he sees by and his tongue he speaks by.”[18]

The second part of this saying is mentioned in another saying in other words “...When I do, I will be a hearing and a sight for him. By Me he hears, by Me he sees, and by Me he speaks.”

Thus, anyone that takes God’s speech as a guide in all his affairs, certainly feels with safety and assurance in all his movement, and

that whose lamp is God's Light, certainly enjoys a life filled with happiness and peace.

God revealed that when He says:

Verse no. 5

“Peace is it, till the rise of morn.”

The statement “rise of morn” expresses death, because by death the spirits' covers are removed from them and there becomes no screen nor veil that prevent them from watching the truth. All people will see the facts clearly visible to the heart-eyes as they will view the truth that the Envoys (cpts) called to.

The example of the believer who has followed the right path and has witnessed the “Night of Valuation” before death is like that of a man who walks inside caves or through deserts at night holding a shining luminous lamp in his hand.

He has got a vision and a light that always shows him the truth. Besides, there is a guidebook (a way-map) in his other hand that leads him in order not to mistake the right path.

So, he feels with tranquility and peace all during his life, and he always rolls in welfare and does good deeds. Then when his lifetime ends and the morn rises, he shall die while being in best case and shall get good news, happiness and bliss because of what he has done.

Thus, if you want to have science and knowledge, if you seek after perfection and virtue, if you want the truth to be printed on your heart, if you want your spirit to be colored with a stain of Al'lah “...and who has a stain better than Al'lah's?!...”

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verse 138

And if you want to have a light in your heart that enlightens your way in darkness and gives you a proof and a discrimination from Al'lah, you have to work hard in order to witness the Night of Valuation, for only then you can take advantage of your precious and valuable life and gain this age. God says: “That who has been

blind in this (life), shall be blind in the life to come and go farther astray”

The Holy Qur'an,

Fortress 17, Al-Isra' (The Night Journey), verse 72

In another verse, He says: “He that strives strives but for himself. Al'lah is in no need of all worlds.”

The Holy Qur'an,

Fortress 29, Al-'Ankabut (The Spider), verse 6

And He says: “Those that strive to be nearer to God We will surely guide to our own paths. Al'lah is with the righteous.”

The Holy Qur'an,

Fortress 29, Al-'Ankabut (The Spider), verse 69

Al-'Alaq Fortress

(The Clot)

In the Name of God, the Compassionate, the Merciful

- 1. "Proclaim in the name of your Provider, Who created,"**
- 2. "Created man from clot!"**
- 3. "Proclaim! Your Provider is the Most Bountiful One."**
- 4. "He who taught by printing,"**
- 5. "And taught man what he did not know."**
- 6. "Is not it? But man does transgress all bounds,"**
- 7. "When he saw himself an even man, he dispensed with God."**
- 8. "But to your Provider is the return of all!"**
- 9. "Have you observed that who forbids;"**
- 10. "A votary when he turns to pray?"**
- 11. "Have you seen that who follows the right guidance,"**
- 12. "Or that who incite for piety?"**
- 13. "Have you seen that who denies (the truth) and turns away (from Al'lah)?"**
- 14. "Does he not know that Al'lah observes?"**
- 15. "Let him beware! If he desist not We will drag him by his dim light spirit,"**
- 16. "A lying, mistaken dwindling light spirit."**
- 17. "Then let him call to his help-mates."**
- 18. "We will call to the separators."**
- 19. "No, never obey him! But prostrate yourself and come nearer (to Al'lah)."**

§§§§§

Interpretation of Al-'Alaq Fortress

(The Clot)

In 'Valuation' fortress God revealed the fruits of science and knowledge which humanity gains by entering God's Presence, so in this noble fortress He wants to clarify the necessity of this entering for our life.

Therefore, He drew our attention to the opposer so as to watch his bad actions and his misery, as He drew our attention to the illuminated believer who is near to God so as to notice his kindness with the creatures and his happiness in his life.

God started this noble fortress by mentioning the honor of the noble Messenger (cpth) who derived Godly perfection and attributes because of his nearness to his Provider that made him merit to be a Messenger of the Provider of all worlds who bears His missions to all people. God says addressing His noble Envoy (cpth):

Verse no. 1

“Proclaim in the name of your Provider, Who created,”

That is, inform My servants of what you have known about My Words and Guidance.

The statement “your Provider” was mentioned in order to turn man to the source of this speech so that you may listen to it carefully when you know that it is issued from your Provider.

The word “Provider” means the Sustainer who supplies you with life, movement and existence. By His sustain the life flows in each atom and by His permanent Manifestation you keep alive and keep existing.

As for the whole statement “Proclaim in the Name of your Provider,” it refers to the qualities which the greatest Messenger (cpth) had and to the kinds of perfection which he derived from his Provider; and that is what made him worthy of informing of the Godly commands and missions.

For example, the king never charges a layman to read a bulletin in his name before his subjects, nay he charges his secretary or his

prime minister, because the one who recites in the name of the king should have characters and qualifications that make him worthy of receiving the orders from his king then reciting them to his subjects.

So, due to his great spiritual nearness to his Provider's, the noble Envoy acquired lofty merits and attained purity and clarification that made him qualified for having the truth printed on the surfaces of his pure and virtuous spirit, Therefore he became worthy of reciting what had been imprinted in his spirit of perfection and knowledge.

In brief, the statement "Proclaim in the Name of your Provider," denotes: "Inform My obedient of My words in My Name: viz, on behalf of Me."

The Almighty revealed to His Messenger one quality of his Provider's who supplies with life, He says: "Who created,"

To "create" means to bring into being and before sights an unprecedented thing.

So, all creatures you see and all what your senses touch and perceive of beings have been created upon such system and made upon such degree of finesse and perfection by your Provider who supplies you with life.

God wanted to detail this greatness of creation in connection with man's origin and formation. He says:

Verse no. 2

"Created man from clot!"

"Clot" means 'a blood piece'.

So, this man who is the dearest and the noblest creature among the creatures and who has the most perfect shape among them, has been created from merely a clot.

Since man's origin and first material is this, then how great the Creator's potency is and how lofty His Prestige is!

Such being the case, it is fit for man to submit to his Creator who has created him and brought him up, and to pay attention to His guidance and follow His commandments and revelation.

To show man His comprehensive favor and infinite grace and charity, God says:

Verse no. 3

“Proclaim! Your Provider is the Most Bountiful One.”

That is, whatever you see of His Kindness and Donation, whatever you witness of His Largesse and Boons, He has more and more, and the bliss He has prepared for you is more lasting and more comprehensive.

Then, the Almighty clarifies His bounty upon man and other creatures when He put instincts in their spirits by which they can live in this world and enjoy happiness and ease. He says:

Verse no. 4

“He who taught by printing,”

The word “printing” mentioned in this verse indicates the instincts which God planted in the spirits’ surfaces and to the yearnings which He created in them.

In fact, each creature has special instincts and desires suitable for it. For instance, when the young duck hatches it soon rushes to the water where it swims with amazing skill and finesse. Similarly, the cat preys, the bird builds its nest in best way and most perfect order, the bee builds the hive firmly and sucks the nectar of flowers, and the baby soon moves his lips for sucking the moment he comes out of his mother’s womb.

I wonder, who taught the young duck how to swim in water? Who taught the cat how to prey and how kill to insects?

Who taught the birds how to build nests and guided them to use the softest feathers and the small silky pieces? Who taught the bee how to make the hive?

Who taught the baby how to suck the moment he comes out to this world?

That is the Potency of the Wise, the All-Knowing and the Great Creator. It printed on the surface of each spirit what suits its living and what it needs.

Therefore, you see each creature naturally led by the instincts which God fixed in its spirit to that which its life and subsistence depend on and its happiness is fulfilled by, and they need none to lead them or to drive them to it.

So, these instincts fixed in spirits and the yearnings printed on the hearts guide each creature and show them how to advance in this existence. Had there been no inscription, that is to say, no printing the creatures would have stood baffled doing nothing, inclining to nothing and knowing nothing.

Thus, the teaching was accomplished by printing, that is, each creature could know how to live in this life by virtue of that printing which has been fixed on the spirit by the hand of the wise, the all-knowing.

So, glory to that who created different instincts in these creatures and granted them such yearnings which drive them to advance and enjoy the flavor of being and the happiness in life.

As a proof of that printing, God wanted to acquaint man himself with the printing which has been fixed on his spirit's surfaces. He says:

Verse no. 5

“And taught man what he did not know.”

Oh man! had your Provider not taught you such teaching, you would have known nothing, that is, without the yearning God printed in your spirit, you would have been a solid body which does not know anything nor does it move one step in this life. So it is God's Grace upon you that fixed instincts in your spirit to help you in this life and desires that fulfil your happiness.

By this printing, you rush to obtain your requires and cognize everything, so by it your Provider taught you so that you can fulfill your needs and recognize the beings as you can enjoy and take pleasure in the delicacies which He created for you. Thus, without

such printing you would not have found a flavor or a pleasure in anything nor could you satisfy your needs.

After that, the Almighty wanted to acquaint man with the necessity of following the guidance of his Provider in his moving in this life and in his enjoyment with the yearnings which He created for him in order that all his actions become good and his enjoyment and relish entail happiness and bliss for him. He fixed that in spirits by mentioning it in an interrogation tense so as to be more effective and more settled in hearts. He says:

Verse no. 6

“Is not it? But man does transgress all bounds,”

The statement “Is not it” aims at fixation. It serves: “is that not true? Am I not your Provider who created you, man? Am I not that who formed you from a clot? Am I not that who taught you what you did not know? How can you after all of that disobey My Commands and transgress all bound? Why do you neglect My advice and shun from Me though I am that who created you and who knows what leads to your happiness?”

Then God reproaches man for his transgression and his distance from his Provider. He says:

Verse no. 7

“When he saw himself an even man, he dispensed with God.”

That is, “after you have become an even humanbeing and have seen what I granted you of science and knowledge and what I obliged you with health, activity and strength, when you saw yourself and your position, you forgot Me and dispensed with Me!! You do not appreciate My favor though I keep supplying you in every moment and every time! You do not think of My sympathy and kindness upon you though I do not leave you a twinkle of an eye!!”

To decrease the immoderation of this benighted man and to diminish the arrogance of this weak negligent creature, God mentioned to him that all science and knowledge he has and all healthy, life, and power he enjoys are but out of God’s Favor upon him and by virtue of His charity. He says:

Verse no. 8

“But to your Provider is the return of all!”

In fact, man always return to his Provider to take support for Him as He is the source of power for every movement of his. Without His Sustain (glory to Him), you are unable to do an action a movement. So, do not ever think that you can dispense with your Provider or you have any might or power. Your might and power are taken from Him and you resort to Him in all your affairs for He is the Steering who supplies everything, who causes growth and who directs all.

Also, this verse denotes that all what our Provider granted us of science, knowledge, life and strength are but a consignment He has put at us. They are a trust and a regained loan, so absolutely there will be one day when the reversion to Al’lah is achieved. It is the day when we die and return to our Provider, and then He will take what He entrusted to us. Thus, on that day to Him will be our return and our discharge.

After that, the Almighty Al’lah draws our attention to the state of that who is near to Him and that who is far from Him so as to know that the first is happy inside himself and he is charitable to all creatures. He says:

Verse no. 9-10

“Have you observed that who forbids;”

“A votary when he turns to pray?”

In this saying, God brings to our mind a man that has shun further Him to the extent that he set to alienate people from Al’lah.

God used the interrogation tense in the statement “Have you observed” for clearing up and fixing. It serves: You, man! Look at the bad treatment of the opposer and his mean conduct, then notice his unhappiness in his life and what he suffers of distress and misery, thus you can perceive what distance entails of suffering for the far unbeliever and what harm and injury, it causes to people.

Verse no. 11-12

“Have you seen that who follows the right guidance,”

“Or that who incite for piety?”

In this saying, God draws our attention to the states of two believing men: one near to Him and another nearer. The nearness of the second one grew until it made him invite people to get the piety and to turn towards Al’lah. God also used interrogation tense in this statement for settlement and clarification. It means: Look at the good manners and the virtuous behaviour emanating from the believer who is close to his Provider and the believer who is closer and is calling to obey God, then regard their happiness and the ease and pleasure they enjoy. Had that opposer adopted their conduct, he would not have incurred misery and wretchedness. “

Finally, God draws our attention to the opposer who only turned away from Him. He says:

Verse no. 13

“Have you seen that who denies (the truth) and turns away (from Al’lah)?”

That is, he turns by his spirit away from God without trying to repel people from Him, but despite he does not estrange people from the true guidance yet his denial and shunning his Provider make him mistake the way leading to his gladness.

Therefore you also see him suffering inside himself and unhappy in his life, as well as his behavior is too bad and too harmful for the others.

Thus, the near to God is happy and charitable whatever the degree of his nearness is, whereas the distant is unhappy and damaging whatever the degree of his distance is.

Accordingly, pleasure and benevolence are the fruit of nearness and belief, while wretchedness and harming are the outcomes of distance. So, your happiness and your misery are dependent on you, and the full good is attained by entering into God’s presence, while the full evil is caused by drawing far from Him, that is by unbelief.

After the examples which God cited for us to show the state of the believer near to Him concerning his manners and his happiness,

and that of the opposer concerning his harming and misery, He reminded that opposer saying:

Verse no. 14

“Does he not know that Al’lah observes?”

That is, does that who alienates others and makes people disinclined to guidance, not know that Al’lah sees all creatures? Does he not know that not even an atom in heavens and earth may be out of His knowledge? Does he not know that Al’lah watches him and witnesses his deed and that all his actions are written to be a witness against him?

God revealed the deviation of this far person from the way leading to happiness and benefit. He says:

Verse no. 15

“Let him beware! If he desist not We will drag him by his dim light spirit,”

“Let him beware!”: that is, this manners adopted you, opposer, is not advantageous for you and your practice does not lead to your good and gladness.

Then He threatened him saying:

“If he desist not, not We will drag him by his dim light spirit,” when you drag a man by his dim light spirit, it means that you drive him strongly in an insulting way so that he becomes unable to get free from your hand.

The word ‘Al-Nassia’ which gives the meaning of “dim light”, so this word refers also to the sinful spirit which lost most of its prematerial light. In Al-Azal world, the spirit was of bright illumination derived from God’s Light, but when it sank into yearnings, its light grew less and dwindled, therefore, diseases, sins, and defects settled in it and caused intense pains and torment for it.

So, due to this weakness, this spirit will be taken to be treated just as when the ill person is taken to hospital in order to relieve him from his diseases and faults.

So, the Almighty Al'lah (glory to Him) reminds this opposer and warns him, if he did not desist and does not leave off his wrongdoing, He will take him in a strong way that makes him unable to save himself.

God illustrates the property of that 'sinner spirit' saying:

Verse no. 16

“A lying, mistaken dwindling light spirit.”

That is, it denied the truth and mistook the way of its happiness as it mistook the right way which leads to its advantage and its real life.

Then God revealed that the dragging of that spirit will occur at the time of death, i.e. on the day when man's age ends and he is parted from life. Therefore, God warned the opposer of that horrible moment when the angels “the angels of death” will come to him in order to pull out his soul, so at that moment his denial will avail him nothing and none of his relatives or his friends will be able to save him from death. He says:

Verse no. 17

“Then let him call to his help-mates.”

“Help-mates” means the people whom you call for performing tasks and they respond to your call, and if you ask them for help they soon stand by you.

Verse no. 18

“We will call to the separators.”

The word “separators” indicates the angels of death as they separate the soul from the body and part man with this life.

This verse serves: “if you, opposer, do not care of what you do nor refrain from what you commit and draw upon yourself: know, then, that certainly you will die and will turn back to your Provider, and get ready to that moment when the angels will come to draw your soul out of your body; because at that time you will find no escape nor defender.”

Verse no. 19

“No, never obey him! But prostrate yourself and come nearer (to Al’lah).”

As for you, believer, do not care for this denier who wants to turn you away from God and do not heed him.

“But Prostrate yourself and come nearer (to Al’lah).”: to “Prostrate” means to ask some need submissively.

“Prostrate yourself”: that is, persist in approaching towards your Provider’s by your communication with Him and seek His Favor and the bestowal of His Grace upon you.

“Come nearer”: approach Him by your good deed in order to be worthy of His boons and His donation.

At-Tin Fortress

(The Fig)

In the Name of God, the Compassionate, the Merciful

- 1. “Behold the Fig and the Olive!”**
- 2. “Behold the Endless Supreme Attribute,”**
- 3. “Then behold this safe country!”**
- 4. “Verily, We have created man upon the most perfect formation,”**
- 5. “Then We shall abase him to be the lowest of the low:”**
- 6. “Except those who believe and do good works, for they shall have a reward unfailing and counted not as a favor.”**
- 7. “Then what can, after that, deny the religion you have brought?”**
- 8. “Is not Al’lah ruling over all rulers?”**

§§§§§

Interpretation of At-Tin Fortress

(The Fig)

After the Almighty Al'lah has revealed in 'Al-Alaq' fortress that He is the Creator who created everything and that He created man from clot, and after He clarified to us that the nearness to Him entails right morality and manners and happiness in life, out of His Tenderness and Mercy, He wanted to draw man's attention to the greatness of the creatures so that he may contemplate them and esteem their Creator and Existor, of which lead him to be near to God and enjoy happiness. Therefore God says:

Verse no. 1

“Behold the Fig and the Olive!”

The Almighty Al'lah wants by this statement to turn man's eyes and to direct his thinking towards the great creation of the Fig fruit. Indeed, if man observes this fruit and thinks of the way of its pollination and formation, he will be mazed!

As we know, the fig is male and female, and the fruit doesn't be formed until it be pollinated by means of those small insects which fly from the male fruit to the female one carrying the pollen.

I wonder, who has made the fig male and female?

Who has created this small insect and made it move back and forth between the two fruits?

Who has taught it and directed it to carry this pollen from one fruit to another as a function for it?

Then, look at the fruit after its ripeness and maturity and ask yourself: who has put the sweetness in this fruit and made it of such delicious taste though it rises from wood which has nothing of that at all?

Now look at the fig fruit itself, you will see many seeds inside it, and each of them has contained a great large tree which has leaves, branches and fruits. In the fruits there are seeds, and in seeds there are trees which have fruits and seeds... and so on.

If you think of that you will find in one seed millions of trees that can not be counted or comprehended.

How can all that be contained in one small seed included in the fig fruit?

If you are unable to imagine what are folded in the fig seed of trees and fruits although it is no other than a minute creature among the creatures, then, what about its Creator, the Creator of the heaven and earth? Can you perceive His Might?!

That is what the statement “Behold the Fig” suggests to us, yet it also refers to many other clear signs.

As for the statement “and the Olive”, it turns your sight and thought towards this fruit and what it includes of indications.

I wonder, how does olive contain this fatty substance though the soil from which it draws its ailment does not contain fat nor oil?

Who has put oil in it and has given it such flavorful taste?

Who has brought out the weak olive-seedling from that hard and firm stone which does not break open except with great difficulty?

What are these numerous quintals of oils and olives which the olive tree presents all during its for long life which lasts hundreds of years?

All that are included in that small stone which you throw from your mouth without contemplating what the Grand Creator and Wise Manager has put in it.

Having referred to the fig and the olive and to the high wisdom and great potency, and the favor and grace contained in them, the Almighty God revealed to us the source of that wisdom and potency which floods with that wide favor and abundant gift. God says:

Verse no. 2

“Behold the Endless Supreme Attribute,”

This verse serves that all what is previously mentioned is coming from that Perfect Godly Attribute and Divine Stature whose

kindness floods, whose Mercy embraces and whose charity overwhelms all beings and creatures.

So, this statement indicates to the Generous Supreme Self and its Magnificent Lofty Stature which floods with compassion. It serves:

From the Godly Attribute, only Favor and Kindness come, and only divine Benevolence and Charity flood, and from it the comprehensive Godly Mercy emanates to overwhelm all the creatures.

After the Almighty started this noble fortress with mentioning

The Fig and the Olive showing the wisdom, potency, favor and kindness manifested in these two fruits, and after He clarified to us the source of this grace, He uplifted us to a wider step of contemplation and thinking by turning our sights to the whole universe. He says:

Verse no. 3

“Then behold this safe country!”

The word “country” refers to the whole universe. It is a safe country for humankind as it includes everything and there is no lack in it.

To acquaint you, man, with your spirit, God stated to you the high rank that He honored you with among all creatures and showed you your position in this great universe in which He made you upon the best formation among all these creatures. He says:

Verse no. 4

“Verily, We have created man upon the most perfect formation,”

Al’lah (glory to Him) created humanity upon the most perfect formation when He gave them capacity to acquire virtue and perfection and when He made them, by nature, prepared for deriving the perfect qualities from their Provider in a deal that no other creature is able to derive.

And God (glory to Him) has created man upon the most noble formation when He gave him the ability to get a high knowledge of

the Supreme Self, unapproachable by the spirits of the noble angels. Neither heaven nor earth, neither mountains nor seas, neither sun nor moon nor even the near angels are more able than man's spirit of bearing the Godly Manifestation and witnessing the perfection which the Attributes of the Supreme Self indicate to. The Holy Saying denotes: "Neither My earth, nor My heaven could witness My Supreme Attributes like the heart of My believing follower did."

The Almighty Al'lah has granted Man thought and faculties, as He has given him insights and put before his eyes signs, then He made his spirit more able and more firm and steady than the spirits of the whole creatures. Other than that, He has granted him the freedom of choice and has not entrusted anyone with his affairs as He has done with animals. If man makes use of all such grace, he will be able to witness the perfection of his Provider and enjoy watching His supreme Attributes, and this sort of viewing makes him swim in that perfection and delight in that Sublime Treasure for ever and ever.

The Holy Saying (Hadith Qudsi) denotes: "I was a hidden treasure, and then I desired to be known, and so I created creation and acquainted them with Me, so that they knew Me through Me."

Oh man! For this reason you have been created! For enjoying this treasure your Provider has brought you into existence and granted you thought, perception and talents. Yours is the most noble formation because God wants you to be able to elevate your spirit to a degree unapproachable by any other creature.

So, if you draw near to your Provider and recognize Him you will obtain the everlasting happiness and the perpetual life, but if you shun Him, you will lose your spirit and the donation your Provider has prepared for you in the Gardens of Paradise and become one of the lowest of the low creatures. God says:

Verse no. 5

"Then We shall abase him to be the lowest of the low:"

To explain the meaning of this noble verse, we give an example, suppose that a hyena got caught by someone, you see this one finds

it abject and vile for the bad smelling emanating from it and the harm it caused.

On the other hand, you see this hyena find itself despised and humble between the hands of that person.

Such is the state of the far opposer after death and then on Doomsday: when his mean deed appears and his inferior stinking reality becomes uncovered, people will see him lowly and ignoble, as he will find himself vile and foul-smelling, therefore he will feel pain and disgusted of that as well as people will revolt at him and disincline to him.

The matter will grow severer for him and his state will become worse and worse until he finds that there is no refuge for himself except Fire.

He will demand it despite its burning so that it may deodorize his bad smelling and treat his wicked ill, and because of his such state, he will not ask for entering Paradise as he finds himself not proper for it and doesn't deserve to be one of its pure and healthy people.

To illustrate the state of this shunning, we give this example: suppose a woman that God created upon wonderful image and beautiful look, but then she was affected by an ill that caused rank pustules to appear in her face, then these pustules suppurated and their smelly pus began to flow.

I wonder, will this woman wish for going to societies and meeting the healthy women there?

May she like to appear among people?

I do not think so. I think you will find her diffident of her disease and disgusted from herself. Surely, she prefers to enter a hospital to be treated as she is loathsome in her own eyes and in the other's eyes.

This applies on the state of each one that opposes the command of his Provider and disobeys his Creator. He will be reduced to be the lowest of the low and will keep living in such state of lowness until he be driven to the fire to be treated and cured.

As for the believing man who has rendered good actions without causing his spirit to be polluted with dirt of breaches or sins, he will keep enjoy the blessings, and the Godly donation will keep overwhelming him until death, thereafter he will move to a higher state and will get greater and loftier bliss. God says:

Verse no. 6

“Except those who believe and do good works, for they shall have a reward unfailing and counted not as a favor.”

That is, they will enjoy in a life more happy than their first one.

“For they shall have a reward unfailing and counted not as a favor.”: their recompense will not be regarded as a favor to them yet their Provider will oblige them with what He will do as a reward for the good actions they have done and the charity they have rendered.

After drawing our attention to the universal system which the Almighty God established in this safe country, and after presenting many indications which show man that all the creatures of this universe are established upon the most perfect discipline and the most wonderful arrangement, God settled that in our spirit when He says addressing His noble Envoy:

Verse no. 7

“Then what can, after that, deny the religion you have brought?”

In Arabic, the word “Religion” gives the meaning of submission for it contains nothing other than truth and shows the right position which wisdom decides for everything to be put in, therefore all people of sound mind submit before its perfection and see it true.

So this verse denotes: “After I have revealed to My obedient followers the just steering of the universe and the perfection it has been established upon, what is that which doesn’t affirm your saying? Is there any logical objection against this sublime and high demonstration?”

Is not it true and anything else is false? Can anyone bring an indication similar to Mine?!

Does not the potency of your Provider appear through the perfect movement of the universe?

Does not it bespeak its perfection and that it is established upon the most perfect order?"

God wanted to acquaint us with that who arranged universe and made everything in it accurate so as to move from the glorification of this universe to the glorification of its Creator and Provider and to resort to Him by our spirits. He says:

Verse no. 8

"Is not Al'lah ruling over all rulers?"

That is, is not Al'lah that who accurately created the whole creatures and precisely made them so that they came into view upon such perfection which you see now?

And since you notice the Grandeur of your Provider and Creator, is not it fit for you to obey Him and to realize that He should not be opposed or disobeyed in anything?

The word "ruling" aims at ascribing the attributes of perfection and accuracy of these creatures which you see to Al'lah, alone.

As for the word "ruling", it indicates two meanings:

Either the Ruler who makes the decision and renders a judgment in matters.

Or the ruler who applies the decision and puts it into effect.

But the word "ruling" mentioned in this verse is not intended to be that who decides because undoubtedly in this existence there is no Ruler except God, alone.

So, the word "rulers" here means those who execute the decision.

Accordingly, the word "rulers" indicates to all creatures, because each of them is doing its function and work and is applying what its Provider ordered it.

For example, the sun is as a ruler over the water, that is, it achieves the function with which the Almighty Al'lah charged it and according to which He directed it, and thereby the water vaporizes.

Also the winds are as a rulers over the clouds, because they apply God's order in driving them from one side to another and from one place to another. And you can say the same for the other creatures.

Thus, everything in this universe is doing its function and they are all directed according to the command of their Provider's Command.

That is what we can understand from the word "rulers". So, who has created all this universe and perfectly made everything in it?

Is not it Al'lah, the Provider of the whole worlds?

Is not He, alone, worthy of love, reverence and glorification?

Are not his words true?

Should not you surrender to His Command and abide by what He sent for you through His noble Messenger (cph)?

Be sure that if you do, you will win and will enjoy the everlasting bliss, but if you turn away, you will wrong your spirit and will lose the good which your Provider has prepared for you.

God says: "We do not wrong them, but they themselves wrong themselves."

The Holy Qur'an,

Fortress 43, Az-Zukhruf (Ornaments of Luxury), verse 76

Ash-Sharh Fortress

(Relief)

In the Name of God, the Compassionate, the Merciful

- 1. “Have We not relieved your chest?”**
- 2. “And removed from you your burden.”**
- 3. “Which did gall your back?”**
- 4. “And raised high the esteem of your message reminiscent of God?”**
- 5. “So, verily with every hardship there there is ease,”**
- 6. “Verily, with every hardship there is ease”**
- 7. “Therefore, when you come to nothing (with some), still labour hard.”**
- 8. “And to your Lord turn all your attention.”**

§§§§§

Interpretation of Ash-Sharh Fortress

(Relief)

During that overwhelming sorrow which befell the spirit of the Prophet (cpth) due to people's opposition to him in Mecca and their refusal of listening to him or following his guidance, the Almighty God sent down this noble fortress upon him so as to relieve him from the distress and the grief which he was feeling with and to give him promise of win and victory.

At the beginning of this noble fortress, the Almighty reminded His noble Envoy of the hardship that he was feeling with before charging him with mission when he was sorrowful for the creatures because he had not known yet how to guide them, and then how it was followed by ease and relief. By this reminding He wanted him (cpth) to be sure that also after that opposition, ease would come and he would be pleased for his people would follow his guidance. Therefore God says:

Verse no. 1

“Have We not relieved your chest?”

That is, do you not remember that day when We relieved your chest and showed you how to guide people after you were sad and sorrowful for them and uninformed about the way by which you save them from aberration and darkness.

Verse no. 2

“And removed from you your burden.”

The “burden” here refers to what he (cpth) was bearing of distress and sadness and what he was feeling in his spirit of sorrow and grief towards his folk.

So, the verse serves: after you were sad and sorrowful, have We not disburdened you from the gloom and heartache which you were bearing and the sorrow and sadness that you were feeling with towards your nation when We descended upon you this revelation and demonstration?

The Almighty wanted to describe to us that distress and sadness, that is to say, 'the burden' which the Messenger (cph) was bearing out of his compassion for people. He says:

Verse no. 3

“Which did gall your back?”

Indeed, the Messenger's worry and sorrow for creatures were so great so that they overburdened him and tired out his back, so, this verse denotes: “have We not released you from this weighty burden when We acquainted you with the way of indication?”

Verse no. 4

“And rised high the esteem of your message reminiscent of God?”

That is, have We not descended this indication upon you and made you spoke with what you spoke of wise revelation and words of sublime degree and elevated importance?

Verse no. 5

“So, verily with every hardship there there is ease,”

That is, were that sorrow for people and the distress which you were feeling with before charging you with mission, not replaced by granting you this guidance?

Has God not relieved you when He illuminated the believers' hearts by such knowledge? Have not your indication and demonstration helped their hearts to become overwhelmed with belief and science?

Thus, your hardship was followed by the lofty elevated revelation of which made your people obtain happiness and bliss and removed sadness, distress and gloominess from your heart.

So, God addressed His noble Prophet saying: “We have comforted your chest and relieved you of the burden which did gall your back, then We have exalted your demonstration so that the Qur'an's indication spread until it reached all the Arab's countries and Al-yemen. Then the circumstances became proper to spread the truth all over the worlds and by that you became a compassion for them all. So is it for this time, do not be sad or take to heart

because of the opposition of your nation and their shunning you, for after this distress undoubtedly, your Provider will fulfill your wish and all worlds will follow you and believe in you.”

God says:

Verse no. 6

“Verily, with every hardship there is ease”

So, assuredly every hardship is followed by ease. That is a Godly law and a firm rule.

After the Almighty Al’lah has reassured His Prophet (cpth) that the heartache he was feeling with out of his people’s opposition would certainly be followed by ease and happiness, He wanted to show the Messenger the way that he should adopt so as to move to that ease and relief. He says:

Verse no. 7

“Therefore, when you come to nothing (with some), still labour hard.”

In this noble verse, the Almighty God wanted to confirm the will of His Envoy (cpth) and to increase the determination on calling to truth in his spirit, therefore He ordered him to keep on preaching forward without paying heed to the opposition of those who oppose him and to make every effort for reminding with God without caring of those who disbelieve him.

Thus, the verse “Therefore when you come to nothing, still labour hard.” serves: “if you could not make them believe and submit so that you became about to despair of their following you and of their advancing with your company to help them get a knowledge about the source of bounty and charity: if you did your utmost with them without achieving your purpose, do not be gloomy for what they do and do not stop preaching and warning; on the contrary go on in your invitation and persist in your advancing with all fervor.”

Verse no. 8

“And to your Lord turn all your attention.”

That is, let your full aim behind your invitation be to get the satisfaction of your Creator and Provider. Only Him you should seek and only His pleasure with you should be your purpose.

Finally I say, in this fortress the Almighty God teaches us how to be steadfast on calling to right without caring of the opposition of those who oppose nor of the denial of those who deny.

So if we were firm, surely our Provider would support us with win and victory and would grant us comfort and ease after hardship.

God says: “Many large armies who followed their Provider’s guidance have fought by the side of their Prophet. They were never daunted by what befell them on the path of Al’lah nor did they weaken (in will) nor give in – And Al’lah loves those who are firm and steady. Their only words were ‘Our Lord, forgive us our sins and our excesses; make us firm foot and give us victory over the unbelievers’. Therefore Al’lah gave them the reward of this life and the glorious recompense of the life to come. For Al’lah loves those who do good.”

The Holy Qur’an,

Fortress 3, Al ‘Imran (The Family of ‘Imran), verse 146-148

Ad-Duha Fortress

(Morning Bright)

In the Name of God, the Compassionate, the Merciful

- 1. “The brightness of the morning.”**
- 2. “And the fall night when it is spreading its darkness.”**
- 3. “Prove that thy Provider hath not forsaken thee, nor is He averse to thee.”**
- 4. “And verily the Hereafter will be better for thee than the present (life).”**
- 5. “And soon will thy Lord (Provider) grant thee (that with) which thou wilt be content.”**
- 6. “Did He not find thee an orphan and give thee shelter?”**
- 7. “And did He not find thee astray and guide thee?”**
- 8. “And did He not find you poor and enrich you?”**
- 9. “Therefore, treat not wrong the orphan with harshness.”**
- 10. “Nor repulse him who asks (for help).”**
- 11. “But talk about the goodness of your Lord (Provider).”**

§§§§§

Interpretation of Ad-Duha Fortress

(Morning Bright)

This fortress was revealed as a consolation to the noble Messenger of Al'lah and subsequently to believers who follow his steps. Now the believer is the addressee.

The overall meaning to the believer:

In this noble fortress Almighty, Allah wants to show man His continuous care of him and to acquaint him with His permanent protection and sympathy to him.

Therefore, He began this fortress with showing His abundant favor concerning what He has created for you, Oh, man, and obliged you with, then He clarified to you that it is unreasonable to think that He who took care of you in such away and drove to you this perfect grace might leave you or forsake you.

The meaning in detail:

God says:

Verse no. 1

“The brightness of the morning.”

These words indicates these creatures before your eyes which have been created upon the most wonderful appearance and the most perfect position. They refer to these rules which control the universe and make it proceed with strict discipline, to this accuracy of formation, to this beauty and arrangement and to this amazing perfect creation.

Everything that appears and seems and all what you can see when the sun rises are folded under this verse.

Verse no. 2

“And the fall night when it is spreading its darkness.”

This verse indicates the night and its advantages by which the movement and arrangement are fulfilled.

When the night falls and shields the universe by its darkness, the temperature becomes moderated and the calmness and tranquility

prevail. These phenomena conduce for plant's growth and fruit's ripeness, as well as they help giving rest and recreation for man and animals, and for a lot of creation

Accordingly, since this Great Maker has created all this universe and has employed all what it contains for your sake "Oh, man", how then would this Creator who took care of you in such a way leave or forsake you? God says:

Verse no. 3

"Prove that thy Provider hath not forsaken thee, nor is He averse to thee."

Suppose that a man has built a fine house and adorned it with the most beautiful decoration, do we accept that he may turn away from it departing or leave it empty after he has prepared it perfectly?

So how can you believe that your Provider who created all this universe and subjugated everything in it for your service may leave you alone or forsake you?

These facts prove that the life to come will be better for thee than this present (life).

After the Almighty has reminded you with His kindness upon you concerning what He has created for you in this life, He wanted to inform you that the bliss and bounty He has prepared for you in the other abode is greater and more lasting. He says:

Verse no. 4

"And verily the Hereafter will be better for thee than the present (life)."

For a more detailed comparison between this life and the Hereafter, we can say that the Hereafter is better than this life in that its bliss is more intensive and more extensive. It has no end and lasts forever.

And while man experiences the pleasures of this life indirectly through his body, his senses, a believer's spirit experiences pleasures directly (through his communication with God).

In the Hereafter the spirit would be wearing, covering and totally surrounding its body. Thus the life then would be by far more vivid and lovely: the spirit would be all ears, all eyes, all taste, and all smell.

Man will experience a transcendent pleasure of witnessing the Beauty and Glory of Al'lah Almighty, Glorified His Name.

Thus man would be absorbed in witnessing and looking towards the source of Glory, Beauty, Majesty and Bounty, and would ascend from one degree of witnessing to a higher one, from one state of bliss to a more intensive one.

In short, all the pleasures in this life, ever since the creation to the end of life on earth, consistute but an infinitesimal part of the bliss experienced when the spirit looks at its Glorious and Bounteous Lord.

In fact, no description can be adequate to portray the bliss of the Hereafter, which is so eloquently and concisely expressed in the verse: "And verily the Hereafter will be better for thee than the present (life)."

Verse no. 5

"And soon will thy Lord (Provider) grant thee (that with) which thou wilt be content."

If thou paid attention to God's recommendation and guidance and if thou followed the orders of your Creator, you would attain the happiness and all what you like and desire.

After the Almighty has informed us of His endless donation upon us which confirms that He has not left us at all and that He is still looking after us, supporting us with providence and sustaining all over the time, He wanted to remind us with one of the stages which every man passed through, and the grace of God was obvious and undeniable during.

He referred to that day in order to put a tangible truth and a firm fact between our hands. God says through His Messenger's tongue:

Verse no. 6

"Did He not find thee an orphan and give thee shelter?"

The word “orphan” expresses the one who is weak, single and lonely.

In this verse, the Almighty wants to remind us with the day when we were inside the bellies of our mothers. On that day every one of us was an orphan, that is to say a single and a weak creature. Nobody was taking care of him except his Creator. No eyes were watching over him except the eyes of his Maker and Former.

Then when we got out to this world, our Provider sheltered us to our parents and put tenderness, sympathy and compassion in their hearts which made them look after us more than they do to themselves.

Is this not a bit of our Creator’s compassion for us?

Do these sympathy and tenderness existing in their hearts not emanate from that endless sea of God’s Mercy and affection upon us?

Who has sheltered us in the arms of our Mothers?

Who has put that kindness to us in the hearts of our parents?

Is not that Al’lah, our Provider?

Then, He (glory to Him) reminds us with the second stage of our life saying through His Messenger’s tongue:

Verse no. 7

“And did He not find thee astray and guide thee?”

The word “astray” means the one who does not know how to get a thing.

In fact, each of us has come to this world astray and knowing – nothing.

So who has guided us to suckle from our mothers’ breasts after cutting the umbilical card through which the food was flowing to us?

Who has taught us that our mouths are the way and the means by which we suck the ailment necessary for our bodies? Who has led us to discriminate between good things and bad ones, and to know

the useful and the unuseful of them while we knew-nothing before?

Who has guided us to the way by which we can get our subsistence and facilitate our works?

Who taught us how to exploit the land so as to profit by its blessings?

Is not that Al'lah, the Owner of these limitless graces?

The third stage during which we were overwhelmed by God's boons is clarified in the verse:

Verse no. 8

“And did He not find you poor and enrich you?”

The poor man is the one who needs others to provide him, take care of him and subsidize him.

Similarly, every one of us was poor when he was newly born and child. We were in need of that who supports us, has affection for us and disposes our affairs.

The Almighty kept supplying us with knowledge and strength day after day and granting us with growth and health until we have attained puberty.

Elaborating on this verse, we say a baby comes to this world helpless, possessing nothing and unable to do anything.

However, Al'lah the Almighty has harnessed and subjected the whole universe for such helpless creature, providing him with health and strength and guiding him to what helps him earn his living.

This is what Al'lah the Almighty wanted to remind us of, having given us strength after being weak, wealth after being poor.

After these successive noble verses which indicate a series of God's care for us, should not we obey His order? Should not we know that He does not need us and all His commands are but for our benefit and our happiness?

The Almighty God wanted to guide us to the way by which we can obtain the good for our selves after He has acquainted us with His favor, attention and abundant gifts. So He says:

Verse no. 9

“Therefore, treat not wrong the orphan with harshness.”

As previously mentioned, “the orphan” is the weak and the single one who needs help whatever his age was.

So, if you meet such one, be humanist towards him and treat him with kindness. Help him and stand by him. Overwhelm him with favor as the Almighty did treat you, for Allah loves the charitable.

Verse no. 10

Nor repulse him who asks (for help).

If such a man expressed his need to you, help him. Do not turn your back to him or let him fail.

Verse no. 11

“But talk about the goodness of your Lord (Provider).”

That is, keep talking about this providence of your Provider to you. Oh man! Talk to yourself and remind it with this Godly care.

All what this universe contains of sun, moon and stars, earth and heaven, land and sea, animals and plants have been subjected and employed but to serve you.

You are the noblest creature among all of them and you are qualified for obtaining the blessings. So if you take your spirit to your Provider’s Grace and remind it of His charity to you, you would be thankful to the Obliger as the spirits have been disposed on loving the one who is charitable to them. And if you were grateful for your Lord, He will grant you more and more of His kindness.

God says: “...if you give thanks, I will bestow abundance upon you.”

*The Holy Qur’an,
Fortress 14, Ibrahim (Abraham), verse 7*

Al-Layl Fortress

(The Night)

In the Name of God, the Compassionate, the Merciful

- 1. "Behold the night as it lets fall its darkness,"**
- 2. "And the day as it appears in glory."**
- 3. "Behold the creation of male and female."**
- 4. "Verily, the ends you strive for are diverse."**
- 5. "For him that gives in charity and gets the piety."**
- 6. "And testifies to the Best,"**
- 7. "We shall smoothen the path to easiness."**
- 8. "But for him that gives nothing and thinks himself self-sufficient."**
- 9. "And gives the lie to the Best,"**
- 10. "We shall smoothen the path to difficulty."**
- 11. "Nothing will his riches avail him when he breathes his last."**
- 12. "It is for Us to give guidance."**
- 13. "And verily unto Us (belong) the Here-after and the Here-before."**
- 14. "Therefore do I warn you of a fire blazing fiercely,"**
- 15. "None shall reach it but those most distressed."**
- 16. "Ones who deny and shun."**
- 17. "But those most devoted to Al'lah shall be kept away from it,"**
- 18. Those who spend what they have for increase in purification,"**
- 19. "Not in recompense for some one's favor,"**
- 20. "But seeking the countenance of their most high Provider."**

21. “And soon will they attain satisfaction.”

§§§§§

Interpretation of Al-Layl Fortress

(The Night)

Having clarified in ‘Morning Bright’ fortress that God (glory to Him) keeps providing man, watching him and overwhelming him with His Care and Tenderness, the Almighty revealed this fortress so as to show you, man, the way leading to your happiness and to guide you to the acts that result in your benefit in this life and in the life to come.

God begins this fortress with a group of universal things in order to acquaint you with the Grandeur of Him who guides you and to illustrate His comprehensive Favor upon you. He says:

Verse no. 1

“Behold the night as it lets fall its darkness,”

“And the day as it appears in glory.”

The “night” is meant to be this darkness which creeps from the east to cover the earth increasing little by little until it spreads over everything and veils us, so we stop performing our works and go to get rest then we surrender to sleep in order to regain our activity after becoming tired and exhausted.

As for the “day” it is that light which comes with the sunrise to uncover all what we see of our Provider’s boons, so we go to work having reacquired our liveliness and got rid of tiredness as if we have been born once again and had started a new stage in our life.

I wonder! Who has created this array for us? Who made the night for rest and gave the day its light? Who gave the earth such globular form? Who lets it revolve around itself causing the night and the day to be created so that we can advance in our life, perform our works and enjoy the graces of our Provider?

The meaning of these two verses is not restricted to that only yet there are many other senses which none knows except Al’lah.

For example, when the night lets fall its darkness, it creates silence and quietness which help us in having a rest and in surrendering to sleep as we have mentioned in ‘Ad-Duha’ fortress.

The “night” also causes moisture and coolness which hold great profits for man and animal, as well as they help in plant’s growth.

The night has different advantages: whatever you know of them there will remain many other ones far from your Perception.

So is it with the verse “And the day as it appears in glory”, there are also various meanings folded under it.

For example, during the day all the beings which your Provider has created for you come into view, as well as its heat and light make the plant grow, the seeds spring, the flowers be formed and the fruits become ripe. Verily, the benefits of the day: none can count except their Creator.

If you, man, think deeply of that, you will be guided to your Creator and will know a little of His Care and His Favor upon you.

After mentioning the night and the day and the firm rule of their creation, God shows us another sign of His when He says:

Verse no. 3

“Behold the creation of male and female.”

This verse reveals to us that God has created all kinds of animals, insects, birds, fish, plants and man in pairs, nay if you deeply look around yourself, you will find this system includes even the solids and everything that you see.

The Almighty Al’lah has made a male and a female of everything and put a harmony and an attraction to one another, then He gave each what suits it and what it requires so as to make life run in a good order and the being last and to complete the grace and charity upon you.

What a great mercy the Creator has towards us! What a great favor He has obliged us with!

Verse no. 4

“Verily, the ends you strive for are diverse.”

This verse clarifies that these creatures have different functions and that nothing has been created in vain. Each creature has its own work and function. For example, the camel carries our

belongings, the horses and the mules draw, the bulls plow, the sheep supply you with wool and milk, the hens produce eggs, the hyena cleans the wild from carrions so as to keep the environment disinfected and of fresh air, the dog guards, the cat rids the house from insects, the bees make honey and help in pollinating the flowers... and so on.

Thus, each creature has its own function as it has proper limbs that help it to perform it in addition to instincts that drive it in this life.

All these creatures work abreast in order to keep this universe move within such discipline which we see now and to ensure happiness for you and continuation for life.

I wonder, who has specified every creature with its own specialties? Who has supplied them with the members that help them achieving their work?

Who has made all this universe one unity of connected parts and gave it such amazing perfection?!

Is not it the Owner of Compassion and Tenderness?!

Is not it the Almighty Al'lah, the Owner of Majesty and Glory?!

Should not you, man, think of that so that you may recognize His Might? Should not you remind yourself of His Kindness and Graces?!

Should not you submit to His orders and avoid His prohibitions which aim but at your benefits?!

After these four verses with which the Almighty began this noble fortress, He (glory to Him) wanted to show us the way leading to real happiness and good life. He says:

Verse no. 5-7

“For him that gives in charity and gets the piety.”

“And testifies to the Best,”

“We shall smooth the path to easiness.”

So, your Grand Provider and High Creator has not created you for nothing. He revealed to you how you can enjoy a happy life and draw advantages to yourself.

God began with the verse: “For him that gives in charity and gets the piety.” in order to inform you of that after the mental belief of God which you get by contemplating this universe, the first step you should adopt is to render good action and charity.

So, the rich who spends the money which his Provider granted him in charity, the strong man who helps weak men, the dignitary who employs his distinction in serving people, the scholar who teaches others what he knows, that is to say, anyone that renders good deed within his abilities whenever he could, his charity will lead him to piety.

“The piety”, as previously mentioned, is the spirit’s entering into the Presence of its Provider and Creator. But the spirit can not enter into God’s Presence unless it sacrifices something it has. For one of spirit’s rules is that it must rely on good deed in order to feel reassurance and confidence of itself. If it becomes sure that its deed is good and feels pleased with its charity, it will willingly draw near to its Provider.

So, the good work is the first thing which we should do after the intellectual belief, because it is the means that helps the spirit draw nearer to its Creator.

But what does piety result in? the Almighty revealed that by His saying: “And testifies to the Best,”

The “Best” is the guidance which the Holy Qur’an brought.

Entering into God’s makes you get illuminated by His Light, and this illumination uncovers to you the good, and happiness included in His Commands.

If you see that, you will ascertain the Favor of your Provider and thus you become grateful for His Kindness to you as you will thank God’s Envoy (cpth) for the efforts he made in order to help you follow this guidance.

But what shall your Provider requite you if you do your best in sacrifice for getting the piety and following the way of charity and humanity?

God told you that He shall return charity for charity. He says: “We shall smooth the path to easiness.”

That is, God will make your life full of easy goings on and pleasure, and such easiness will not be restricted only to your worldly life, yet you will keep enjoying it until the life to come which will be more easy and lasting.

In the previous verses, the Almighty shows us the way leading to our pleasure, then in the following ones He warns us of the way leading to life full of distress and difficulties. He says:

Verse no. 8-10

“But for him that gives nothing and thinks himself self-sufficient.”

“And gives the lie to the Best,”

“We shall smooth the path to difficulty.”

The Almighty began these verses with the verse “But for him that gives nothing and thinks himself self-sufficient.” in order to acquaint you with the misery that results from abstaining from doing good deeds.

Sacrifice and charity help spirit in becoming illuminated by God’s light, whereas abstaining from helping the poor and the needy people makes you stingy towards your spirit and causes it to be shackled and unable to advance in the way of piety. Therefore it thinks itself in no need of approaching God and attaining His light.

The noble saying denotes: “Poverty is about to lead to disbelief.”[19]

The word ‘Poverty’ here is not meant to be lack of money, yet it means lack of good deeds.

But what shall follow such dispensability and that shunning?

I say, blindness and perversity shall follow them. Therefore, the spirit becomes unable to distinguish between evil and virtue nor to witness the realities of actions, and consequently it gives the lie to the truth out of its blindness and its straying from the straight path.

God says: “And gives the lie to the Best,” the word “Best” refers to the indication which the Holy Qur’an brought. It is called so because it presents to man the best way for enjoying good and happy life.

In fact, anyone that becomes stingy towards himself and sacrifices nothing for having his heart-eye got opened and recognizing his advantage and his disadvantages, you see him do not realize the good contained in the Holy Qur'an or appreciate this guidance and the Godly favor folded in it. On the contrary, you see him prefer the conduct of people of unbelief and shunning and incline to those of corruption and disobedience.

For example, if he hears about women's unveiling he forgets God's saying in His Holy Book: "Prophet, say to your wives, your daughters, and the wives of true believers to draw their veils close round them. That is more proper so that they do not be recognized and not molested. Al'lah is Forgiving and Merciful."

The Holy Qur'an,

Fortress 33, Al-Ahzab (The Combined Clans), verse 59

As well as he forgets the reason behind the battle against the Jewish tribe of Bani Qainuka'a. He considers the unveiling right action claiming that the veiling is an old traditional practice.

He also refuses the forbiddance of interest under the pretense that it stimulates the economic activity.

But if this man gives in charity and becomes pious, that is to say if he performs good works and draws near to his Provider, he will see that unveiling woman's face disjoins the family relationships and breaks up the marital links, as well as it leads to immorality and depravity of rearing, and many other social ills.

And if he gives in charity and becomes pious, he will also view that the interest, whether it is little or much, is the cause of most of merchants' bankruptcy, and it generates serious economic problems and leads to traffic depression. It makes the poor more needy and turns them into hanger-on, and when the poor people grow more the activity of trade grows less and unsalability prevails. As a result, the rich men will be reduced to poverty and misery will spread in all classes.

So, you find the opposer deny the truth. His thoughts are disagreeing with right and his behavior is far from the humane one,

besides all his purposes in this life are but to fulfill his own whims and lowly desires.

But what shall his deeds entail him?

And will his Provider leave him without a treatment?

Is not the Almighty Merciful with humanity even if they deviate from the right path and cling to this earthly life, succumbing to their mean lusts?

The Almighty clarified that He does not leave this man alone or neglect him, for He “glory to Him “is Merciful.

Out of His Compassion, He exerts pressure on such a man so that they may resort to Him to be cured of their disease and to get their heart pure of malice and wicked tence. God says: “We shall smooth the path to difficulty.”

That is, God makes his life full of distress and difficult. Therefore, you see this man sometimes sick and other times anguished, as you find him distressed even if he gets the whole worldly treasure.

Indeed, he lives always in suffering, misery and hardship. God says: “He that gives no heed to My Warning shall live in woe...”

The Holy Qur’an,

Fortress 20, Ta Ha ‘Ta-ha’ (Pure), verse 124

But what shall this man face if he dies without repenting to God?

I say, he will move from such bitter life which is filled with affliction, grief, and anguish to suffer the torment of the life to come which is harder and lower. God says:

Verse no. 11

“Nothing will his riches avail him when he breathes his last.”

That is, what will his riches do for him when he dies and be buried in his tomb? Will they follow him to save him from the woe that will afflict him? Will he not wish that he was charitable in the worldly life and avoided falling in such abyss and suffering great torture?

So, anyone that refrains from charity, he but deprives himself from blessings, for abstention from performing good actions drives to farness from God which in turn leads to blindness and giving the lie to the truth, and nothing follows denying the truth other than aberration which causes its people to end at fire where miserliness and money accumulation will avail them nothing.

So, he that does good, does it for his own self, and he that commits evil does so at his own peril.

Having shown the way leading to bliss as well as the way leading to fire and distress, the Almighty God wanted to illustrate to man that he is completely free in his choice, and that He did not bound his will, so, it is his own will to choose the path of right or that of error and delusion. God says

Verse no. 12

“It is for Us to give guidance.”

God shows you the way leading to your benefit and bliss, as He exhorts you of what causes your misery, then it is you who chooses the way you want to follow. So, you are not forced to follow a certain way or to perform a certain deed. God says: “No compulsion is in religion: Truth is distinct from Error...”

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verse 256

Then, the Almighty told you that according to your choice and determination, He directs you and supplies you with power. He says:

Verse no. 13

“And verily unto Us (belong) the Here-after and the Here-before.”

If you choose the first way, i.e. the way of giving and piety, God will help you fulfil your purpose and will provide you with power so that you attain the fruits of your actions. Similarly, if you choose the other way, i.e. the way of farness and abstention from giving, the Almighty will also supply you with might and power so as to take off the wicked desire and the hidden ill settled in your

spirit; but then your act will draw on you nothing but misery and difficulty.

Thus, the creature has the freedom of choice, but the steering and sustenance are belonging to Al'lah. God says: "Of the bounties of thy Provider, We bestow freely on all-these as well as those; the bounties of thy Provider, none are deprived of."

The Holy Qur'an,

Fortress 17, Al-Isra' (The Night Journey), verse 20

And praise be to God in all cases.

Verse no. 14

"Therefore do I warn you of a fire blazing fiercely,"

In this noble verse, the Almighty wants to warn us of adopting the way of distress and to inform us of the end of the evil doers. Therefore He mentioned that after this present life, there is another one including a blazing fire.

This verse reveals God's compassion and sympathy upon us. He warns us of that fire so that we may avoid it, and that is out of His clemency and tenderness upon us.

Then, God revealed His justice saying:

Verse no. 15

"None shall reach it but those most distressed."

According to this verse we say, what some people claim of that the Almighty may punish the charitable man and let the wrongdoer live in comfort if He wants so, is absolutely false. For God (glory to Him) is a just Provider, and this verse declares that none will suffer the intense heat of this fire and the torment of its burning except the distressed sinner, that is to say, the one who causes distress to himself. He makes it exhausted by indulgence, thus he deprives it from the bliss which God prepared for him in the other abode and makes it suffer torment and bitter treatment.

But what makes him wrong himself and causes such distress and afflictions to it? God says:

Verse no. 16

“Ones who deny and shun.”

So, denying the truth and the guidance brought by the Messenger and turning away from God, that is to say neglecting the performance of communication with God makes man lose his rank and get immersed in wicked yearnings; therefore he becomes distressed and tortured. And certainly, your Provider wrongs none.

Verse no. 17

“But those most devoted to Al’lah shall be kept away from it,”

In Arabic, “devotion” is called ‘takwa’ which means ‘avoidance’. So, the devoted man is the one who performs the communication with God through which he enters to His presence and derives light from his Provider. By this light he avoids to practise forbidden desires or bad acts.

Also, this light helps him see the way of good and happiness, therefore he set to doing what purifies his spirit and clears it. God says:

Verse no. 18

“Those who spend what they have for increase in purification,”

As previously mentioned, spending money in doing good works makes the spirit confident of itself and sure of its benefaction, and that helps it to enter into its Provider’s presence feeling pleased with its behavior. By such entering into God’s, that is by such communication with Him, the Godly light cleans the surface of the spirit and makes it cured of its defects and diseases, thus it returns pure and immaculate, having put on garment of perfection and virtue and become collored with a stain from Al’lah than which none has better; and thus it becomes happy and blissful.

To show that the devotion in deed and its clarity from any blemish or ill intention is the foundation of such purification, God says:

Verse no. 19

“Not in recompense for some one’s favor,”

That is, when those most pious ones give alms and sacrifice, they do not seek after a wordly purpose nor do they repay someone for

his prior charity or favor, nay the perfection which they have derived from their Provider by their nearness to Him and the sublime morality which they have acquired make them faithful in work and seeking nothing except the satisfaction of their most high Provider. God says:

Verse no. 20

“But seeking the countenance of their most high Provider.”

That is, they hope and aspire for having a look of their Provider: that supreme Provider whose bounty and comprehensive favor have no end nor limit.

Verse no. 21

“And soon will they attain satisfaction.”

So, if you render good acts and adopt this path you will be glad and satisfied with the great donation that your Provider will bestow upon you.

Thus, the groundwork is to get the piety, that is to say, to make your spirit always near to its Provider and get a permanent link with Him, the Almighty.

If you draw near to God and perform the communication with Him, you will be illuminated by His light and will be kept far from affliction, Whilst if you draw far from Him, you will remain blind and distressed; and sacrifice and charity are the means of that piety and that nearness.

God says: “He that does good does it for his own self, and he that commits evil does so at his own peril. Your Lord is never unjust to His servants.”

*The Holy Qur'an,
Fortress 41, Fussilat (Explained), verse 46*

Ash-Shams Fortress

(The Sun)

In the Name of God, the Compassionate, the Merciful

- 1. “Behold the Sun and its manifestation.”**
- 2. “Then the Moon as it follows it (the sun)!”**
- 3. “Behold the day (the rivers of blessings) when He reveals them.”**
- 4. “Then the Night when it veils them!”**
- 5. “Behold the Heaven and that which built it.”**
- 6. “Then the Earth and that which threw it!”**
- 7. “Behold the spirit and that which perfected it;”**
- 8. “And inspired it with knowledge of its immortality and its piety.”**
- 9. “Successful is that who purifies it.”**
- 10. “And unsuccessful is that who corrupts it!”**
- 11. “Thamud have denied through their transgression.”**
- 12. “When their arch-sinner advanced (for impiety).”**
- 13. “The apostle of Al’lah said to them: ‘It is Al’lah’s She-Camel! And (bar her not from having) her drink!’ ”**
- 14. “But they disbelieved him, and bereaved her. So, for their sin, their Provider took away their blood and razed them.”**
- 15. “And for him is no fear of its consequences!”**

§§§§§

Interpretation of Ash-Shams Fortress

(The Sun)

The overall meaning: In this fortress, God, the Almighty wants to exhort us and to warn us of denying the truth as He wants to acquaint us with the punishment of the deniers and the intense torment that will afflict them.

One of the spirit's rules and laws is that it does not care about the exhortation or desist from its error unless it ascertains the might of that who exhorts it and his power to overcome it.

Therefore the Almighty introduced this fortress by verses explaining to the spirit the might of its Creator on one hand, and on the other hand He acquaints it with His clemency, compassion and tenderness with it and His continuous favor upon it. God says:

Verse no. 1

“Behold the Sun and its manifestation.”

“Its manifestation” means its appearance and its body's rise over us every day after leaving us and setting in the day before.

This word refers also to the blessings which the sun manifests and the benefits which come from it by means of what God endowed it with, such as heat, light and other specialties.

This blazing globe and shining lamp has been supplying the whole world with heat and light for thousands of years throughout the generations, and it is still providing it without losing or lessening in power.

The properties contained in the sun's rays are helping for man's, animal's and plant's life.

The sun's spot in space is at a suitable distance from the earth and there is a positive relation between it and the earth that causes spring, summer, autumn and winter to be produced thereby.

The sun has uncountable benefits and advantages: if you study them, you will find them endless and limitless.

All of that is folded under the verse “Behold the Sun and its manifestation”, and only Al’lah knows the signs contained in the sun.

Without the sun no plant can grow, no crop can be harvested, no fruit can ripen, and no man nor animal can live.

Without the sun no sea waters will evaporate, no winds may blow, no clouds will be formed, and no ices nor rains may fall.

Without the sun, no seasons will be created and no night nor day will be generated.

Oh, man! Look at the sun in its creation and composition, then ask yourself:

Where does it derive its heat and light from?

If the earth with what it contains of seas, rivers, plains, mountains, soils, metals and stones approaches the sun, it will melt away in one moment, nay it will all evaporate and turn into smoke.

I wonder: where does this sun take fire from?

What happens inside that makes it send you those rays and provide you with such heat and light?

Reflect on the regulation of its heat and the continuity of this regulation! It has a constant radiation within its quarterly and yearly periodic system while passing through the constellations, and no increase nor decrease comes upon it within its such regularity.

Had its heat increased or decreased from its normal degrees, the earth system would have been deranged and life would have been impossible.

Oh, man! Consider this suitable distance between the sun and the earth: if the sun moves outside its orbit one mile nearer to the earth, its heat will burn all what it carries of men, animals and plants. Also, if it moves one mile further from the top of its such orbit during its yearly circulation through the constellations[20] and round the earth, the earth surface will be frozen and none will be able to live on it.

I wonder: who has placed it at this suitable spot and made it upon such situation?

Contemplate this gravity and that connection between the sun and the earth without which there would have been no circulation and no life, you would not have seen seasons nor night or day, nor would the earth have yielded up its various crops of plants and fruits.

Meditate on the sun's rays, heat and light, and how they cause the legumes to grow and, the cereal to mature.

See how they color the fruits and flowers and give them their special smells, tastes and qualities.

Is it not fit for you to think of all of that and to ask yourself to search for that who has formed and created this sun?

Who has joined it to the earth and let them move together?

Who keeps supplying the sun with such heat and light?

Who has put it at such proper distance from the earth?

Is not that Peerless Originator cognizant and wise?

Is not that Provider who supplies it a Mighty One?

Does this sun not guide to Al'lah, the Omniscience, the Omnipotence?

Having drawn our attention to the sun which is a rich abode for thinking and a wide field for deep looking and consideration, God wanted to point out to another sign. He says:

Verse no. 2

“Then the Moon as it follows it (the sun)!”

The Almighty wants us to notice this moon which appears and rises over us.

Let's think of this moon, this great body which swims in space, this mass which is thousands times bigger than the most sizable mountain on earth!

I wonder, how does it swim?

What prevents it from falling down?

What keeps it moving with no disorder and no disturbance?

Let's ponder on this luminous planet:

What makes it a source of such gentle light which it sheds over the whole land in the pitch-dark night so that it relieves fear and suffering from the hearts, and puts the sick people at ease and allays their pain?

Who has made its ray of such subdued lighting, with no glow or heat so as to help man relax during his utmost need for rest?

Who has made it circle the earth?

Who keeps it joined to the earth with no separation?

Who has made it pass through its phases, one after another growing gradually a moment after moment and a day after day?

Who makes it appear as a small arched crescent in its first days, then turns it into a full moon at the middle of the month? Who causes it to pass back through its phases until it wanes and becomes out of sight?

Who lets it move according to such regular movement?

It does not come one moment before or after its certain time during its course, nor does it deviate from its orbit a hairbreadth.

Then, when it completes its circulations, it turns back into a nascent moon to indicate a new month so that we can compute the years and distinguish among the months and among the days.

Is not the moon one of the most marvelous signs of God?

Verily, there are uncountable indications in the moon that lead to its Grand Creator who has made it upon such state of finesse, accuracy and perfection.

After the Almighty reminded us of the sun and the moon so as to know the wonders they include and the benefits they produce, He draws our attention to the two miracles of the day and the night. He says:

Verse no. 3-4

“Behold the day (the rivers of blessings) when He reveals them.”

“Then the Night when it veils them!”

The word “day” does not refer only to the time when the sunlight spreads, but it also refers to that much good which comes from everything. In some details we say.

The word “day” in Arabic is ‘An-nahar’. It is derived from the word ‘nahr’ which means ‘river’.

Since the word ‘river’ indicates the abundant water which flows increasingly and powerfully, so the word ‘An-nahar’= ‘rivers’ does not indicate one thing, yet it indicates the flowing blessings that come to you increasingly and continuously from God. For example:

The fruits in their successive production in summer and winter, even in all seasons, the grain and vegetables concerning their continuous flowing to you from God, the air concerning its refreshing, the springs concerning their regular supply to the earth with water, and such like.

In general, if you look with more comprehension, you will see everything but a river that keeps flooding you with great blessing from God.

Accordingly, the word “day” refers to everything you see regarding their continuous running, persistent producing and unceasing benefits.

If you thoroughly look at things from this side, you will perceive a part of the meaning of the word “day” which no explanation nor expression can express, and will know what blessings this word serves that God overwhelms you with.

The Almighty Al’lah wants to draw your attention to the abundant flowing of good of every sort and every kind that He always provides you with so that you may know the source of that and recognize your Provider and appreciate the charity of your Creator.

As for the statement “when He reveals them”, it refers to the way by which God brings out these blessings from the unseen world into this existing. For example:

Look at the wheal and see how your Provider brings it out before your eyes. It grows, then it forms ears which gradually become full-grown and ripen to be eaten.

Look at the grapes and see how its bunches come out of their buds, then grow little by little until their taste becomes sugary after it was sour.

Reflect on the milk: how it comes out pure and fresh from between bowels and blood-streams.

And the flowers: how they smell of sweet smells and take on their blooming colors after passing through phases and stages with no color nor smell!

All of that can be understood from the statement “when He reveals them.”

So, the whole verse serves:

Look at these running boons of everything and think of the way by which they appear when God brings them into view and reveals them.

Now we move to the statement “Then the Night”, we say, the word “Night” serves only the time when there is no sun, as the common people understand, but it refers to the situation of the earth when nothing can be clearly seen, and what associates it of silence, quiet, moisture, coolness and other phenomenon.

“When it veils them”: The night veils the boons which God created for you and covers them with its darkness. It brings them its cool and moist air and gives effect to the agents and influences in the bodies of man, animal and plant.

Had there been no night, no plant would have grown and no fruits would have matured, nay they would have been burned by the sun’s heat and become unable to grow.

You see the fruit which is directly and continuously exposed to the sun rays and uncovered by the leave small and of bad taste because of the continuous effect of the sun heat and the sear of its rays.

Had the night not brought the plants the influences it has, you would have not enjoyed them and the graces they include.

This is but one of many sides in the night which draw our attention.

Should you not contemplate the night so that you may appreciate its benefits and turn thereby to appreciate its Creator and His care and kindness to you?

God then spoke about the heaven and earth, and to make us think of them He says:

Verse no. 5

“Behold the Heaven and that which built it.”

The heaven is this firmament which is surrounding the universe from all its sides. I wonder,

Who has built it in this way?!

What is this great might that arranged it?

What is this wise potency that created it upon such a situation?!

Who has decked it with bright stars at night and joined them to each other, so forming constellations simming together with no separation?!

Who has put in it a glowing lamp that shines at day, and a luminous moon that lights at night?

Who holds its stars in this limitless space although many of them are many millions times bigger than the earth?

Who directs all these planets in a way thereby no one clashes with another or deviates a hair from its own orbit?

Can anyone imagine the expansion of this heaven?

Can he find an end or a limit for?

God urged us on contemplation and thinking of the heaven when He says:

“Then look again and yet again, your sight will return to you in a state of humiliation and worn out.”

*The Holy Qur'an,
Fortress 67, Al-Mulk (Universe Possession), verse 4*

If you use your thinking well, you will know that it has a Grand Creator, an Omnipotent Steering, and a Knowing Provider.

If you are unable to conceive the expansion of this heaven although it is no more than one of the Almighty's creatures, can you then imagine the endless greatness and majesty of your Provider?

How Mighty this God is who has created the earth and the lofty heavens!

Now look at yourself: have you any power or might?

How poor and weak creature you are, and how Omnipresent and Grand this God who created this heaven with all what it contains and created you!

God then draws our attention to the earth. He says:

Verse no. 6

“Then the Earth and that which threw it!”

The word “Earth” refers to its moving carried in this space as it refers to what it contains of mountains, seas, plains, rivers, minerals, stones animals and plants.

“And that which threw it!”: This statement refers to the situation of the earth with its amazing arrangement and perfect creation and to what your Provider threw in it of everything.

It denotes: what is this great power that threw the mountains on the earth?!

What is this great power which founded the plains and seas on the earth?!

Who has let springs and rivers run through it?!

Who has thrown such salts in the seas so as to protect its water from being corrupted and to prevent the multiplication of mosquitoes and insects?!

Who has put metals under the ground so as to be used for our works?!

Who has created soils and stones on this earth?!

Who has supplied the soil with different alimentary substances to be absorbed by the plants?

Who has placed water reservoirs in the two polar areas then in the high parts of mountains?

Who has made their sources of appropriate proportions so that they supply us with the collected water continuously all through the year?

Who has created these kinds of animals on earth and employed them all through their functions for the sake of humanity so that the blessings prevail, the order is kept and the life lasts?

Who has created kinds of crops and types of fruits on earth essential for humanity's living and made them of many benefits and various tastes?

Oh, man! Should you not behold the earth and think of its arrangement and perfect discipline?

Should you not see how Al'lah threw on it everything so that you may ascertain the greatness of your Creator and the clemency and mercy of your Provider?

After the Almighty reminded us of the heaven and the earth, He reminded us of ourselves. He says:

Verse no. 7

“Behold the spirit and that which perfected it;”

To acquaint you with the spirit, we say:

Man is composed of three elements: a spirit, a soul and a body.

The word “spirit” means in Arabic the thing which has a magnificent value and rank that makes people compete for it.

Accordingly, the spirit is the valuable element of our composition.

In some detail we say:

The spirit is the feeling identity of man which settles in the chest. Its rays spread to all parts of the body through the nerves. This spirit, confined in the body, recognizes the things surrounding it by the senses. It sees by the eye, hears by the ear, smells by the nose,

feels and touches by the skin and tastes flavours by the tongue, which is also used to express ideas and thoughts.

Here are some examples: if one stands at the seashore, undoubtedly, his watching to the sea will make him revere and glorify the scene. This submission and glorification is sensed by the “spirit”.

If we see someone dear to us with his hand bleeding because it was badly wounded, we feel sorry for this scene and sympathise with him. This pain and grief are those of the “spirit”.

If we hear that one of our dear relatives has returned safely from his long journey, we feel pleased and happy.

These pleasure and happiness are related to the “spirit”.

Thus, the spirit is the essential element of man. It glorifies and submits, grieves and annoys, delights and rejoices, feels contented and angry, and it tastes, enjoys and suffers.

It is the center of existence.

The “spirit” is that which is addressed in the Qur’an and which is charged to follow the straight path. It is the element which feels pain when being treated to be cured or enjoys staying in Paradise wishing not to be removed therefrom.

The body consists of flesh, nerves, bones and blood. It is the garment of the spirit and its vessel.

As for the soul whose ray comes from God into the body, it is but the moving power that sends life in the body to fulfill the spirit’s demands by it.

That is but a little of what we understand of the word “spirit”.

“And that which perfected it!”: This statement refers to that perfect situation upon which the spirit has been created.

The words “that which” draws our attention to that Grand Might and Wise Hand which set for the spirit such preparation and created for it this body upon such perfect form and wonderful composition.

The eye sees, the ear hears, the tongue tastes and speaks, and the nose smells: all these limbs help the spirit to recognize the things around it.

The stomach digests foods, and the liver secretes the bile, stores the albuminous substances and the sugar then brings them out at appropriate deals when necessary.

The kidney fines the blood, the heart regulates the blood circulation, and the lung controls the respiration. The red blood cells are like the workers; they take up the noxious gases from the body and throw them in the lungs, then they come back from there carrying the oxygen which is a necessary gas for burning and life.

The white blood cells are stationed in their positions like soldiers garrisoned in castles. They fight the microbes and excrete poisons to kill them, in addition to other functions.

If you set to thinking of the body in this way, you will find an amazing constitution and a marvelous creation.

We have mentioned that briefly, for explaining it takes a long time as each of these organs needs lengthy pages in clarifying its parts and functions.

I wonder, who has connected these members with each other? Who has made them all work with no stop so as to ensure subsistence for humanity?

Who has made you, man, upon such situation and fashioned you upon such consummate appearance?

Who has given the spirit these senses by which it recognizes the things surrounding it?

Who has supplied the spirit with those faculties of thinking, remembering, imagining and understanding?

Who has endowed it with the mind by which it can distinguish between vice and virtue and between the useful and the harmful?

Who has put in it instincts and natures of fear, happiness, joy, sadness, satisfaction and anger?

Who has given it feelings of pleasures and pains?

Who has brought the spirit from nonexistence into existence and made it the noblest and the highest of creatures though it was nothing to be mentioned before?

Is it not fit for you, man, to study and mull of all that so that you may recognize this Wise Hand which made you and the Great Power which created you and brought you into this being?

Having reminded us of the signs which we see in this universe and having acquainted us with our spirits, the Almighty tells us that He has not created us in vain nor has He left us knowing nothing, yet He has shown us the way leading to happiness and success and informed us of that which leads to our benefit and righteousness. He says:

Verse no. 8

“And inspired it with knowledge of its immorality and its piety.”

“Inspiration” is acquainting the spirit with something by God. You say, “Al’lah inspired me with the way” or “He inspired me with the answer.”

“Immorality” means the acts that produce evil and bring out damage and corruption.

“Piety” means to do an action that makes you avoid the harm caused by something and keeps you safe from its damage. For the word “piety” in Arabic means ‘avoidance’.

For example, if the sun rays became so hot and we held an umbrella to protect ourselves from their heat, we call our such action a “piety”. Also, if we wanted to come down from the roof and we stepped down the stairs, we call such act a “piety”, for we protected ourselves from the damage that would befall us in case that we threw ourselves directly on the floor. Accordingly we say:

When Al’lah, the Almighty, created the human spirit He granted it yearning and taste by which God completed His Grace and perfected His Favor and Charity upon humanity.

Without yearning people would have not tasted any delight nor would they have known any gift or found a pleasure in this life. Without yearning man would have been like a solid.

Yet this yearning can be obtained by one of two ways: A harmful and damaging way that brings misery upon its follower and corruption upon the whole human society, and a useful and advantageous way that draws happiness and pleasure on its adopter and utility and good on society.

For further explanation, we give an example:

Suppose that a man has seen a tree of fruitful cactus and he felt appetite for one of its fruits and his spirit inclined to it, so to fulfil his desire he has to choose one of two things:

Either to get the fruit through right way, that is to say to pick it using the leathern glove special for that, then to wash it, pare it and put it into his mouth. By this way, he will be delighted with it and will enjoy its taste as well as his getting and eating of it will be far from any feeling of pain or any damage.

Or to stretch his hand like unthinking child and pick it without using a glove, then put it into his mouth without peeling it. In this case, his enjoyment will be mixed with pains as well as his momentary pleasure will be followed by continuous prickle of spines in his fingers, hands, and lips. Thus he will suffer his share of pain due to his hastiness and being imprudent and as a punishment for his nonobservance and disusing the right way in fulfilling his desire.

So is it with money:

Man either gains it by following a straight path, for example to engage in a high profession and practise it honestly and faithfully, until it brings him money.

Or he gets it by following devious and mean ways, such as embezzlement, stealing, cheating, or deceit... which entail harm for him and corruption for all society.

This applies also to tendency to women, liking of prestige and authority and enjoying food and drink, and other desires. All of that can be obtained by one of two ways: One is useful and wholesome, and another is harmful and deathly.

Yet when Al'lah created the spirits, He did not let them helpless or ignorant of the way that leads to their good and pleasure, but He

colored them with the stain of rightness and virtue and disposed them on perfect nature.

By that, they can recognize the truth and the virtue and know the straight path which leads them safely to their desires and helps them avoid any harm or misery, as they can perceive the evil way leading to wantonness and vice.

That is what we can understand of the verse: “And inspired it with knowledge of its immorality and its piety.”

In fact, all humanity has an ability of discerning between truth and untruth and distinguishing between virtue and vice. There is no one but having that inner moral court by which they can judge the actions issued from them and from others, and then according to the good or the evil they notice in actions, they add them either to the group of virtuous deeds or to that of the evil and mean ones.

The noble Hadith denotes: “The licit is plain, and the illicit is plain.”[21]

In another Hadith, the Prophet (cph) says: “And consult your heart even if the tempted one gave you and gave you a legal opinion.”[22]

And says: “The wrong is that which arises in chest and you do not like people to know.”[23]

Thus, this lofty disposition which Al’lah has obliged mankind with is that which gave them an ability to distinguish between good and evil, truth and untruth, and between vice and virtue; therefore they can judge their conduct in every deed at the first blush.

For example, you see the dishonest seller with palpitating heart when selling. He hides his dishonesty from people for fear that they may discover it.

On the contrary, you see the honest counselor with peaceful heart and free from any worry. That is because the former knows his deviation from the right path, or you can say his immorality, while the later knows his high conduct, that is to say his piety and his avoidance of that which causes harm and damage to people.

After the Almighty has revealed to us some verses indicating His magnificence and great favor at the beginning of this fortress, and having demonstrated to us that He acquainted the spirit with what causes its straying from the straight path and what leads to its good and piety, He drove to us the following verse in order to inform us of that the obtainment of good can be achieved only by cleaning the spirit and purifying it. He says:

Verse no. 9

“Successful is that who purifies it.”

“To succeed” in Arabic is ‘aflaha’ which means ‘to cultivate’, that is to say to attain the good thing after seeking after it and to get at happiness after rendering good deeds for it. For example, you say, “the commander succeeded in repelling the enemy, the workers succeeded in removing the rock, or the farmer succeeded in his farming...” and such like.

“To purify” means to clean the spirit from evil and defects.

Purifying the spirit is accomplished only by the right communication, that is, by the spirit’s link with God and its nearness to Him.

If man turns his spirit towards his Provider, the Godly light will flow into it penetrating every atom of its atoms.

By such light the wickedness will be wiped out and the object desires will disappear, and thus the spirit becomes viceless and obedient to God. At that time, humanity will seek only high things and incline only to the virtue.

If man directs his spirit towards Al’lah since his early years they will have it protected and sinless and no malice or evil will be produced in it. They will then get a pure growth unmixed with ill or disobedience.

And if humanity forget their Provider and turn away from Him, but then return to Him in repentance and draw near to Him, their spirit will regain its purity and reacquire its good disposition. God says: “Say: ‘my Provider has ordered to act justly. Make your directions straight whenever you prostrate and call on Him with true devotion. As He first created you, you shall return’.”

*The Holy Qur'an,
Fortress 7, Al-A'raf (The Heights), verse 29*

The example of spirit in such a case is like that of a room that you built and made windows and doors for it so as to let the light and the sun's rays enter it. As long as you expose the room to that light, it will remain pure from putrefaction and clean from germs, but if you deprive it from the light and the sun's rays, microbes and rot will grow therein, however if you re-expose it to the sun, it will become pure and clean once again.

Similarly, as long as man keeps entering into his Provider's presence, he will keep pure and inerrant. The more he enters into his provider's, the more pure and chaste he will be.

Thus, the Almighty has not created one man good and another evil, but He disposed all people with one good disposition, yet the nearness to God or the distance from Him is that which found a distinction among them. The more man was close to God, the more pure he would be; and the more pious man was, the more immaculate he would be.

So, that who purifies his spirit, will succeed, that is to say, he will gain happiness, and all his acts will bring him blessings. He will perform only noble and virtuous deeds, and all his actions will be useful, and therefore he will be lucky all during his lifetime.

Verse no. 10

“And unsuccessful is that who corrupts it!”

“Unsuccess” means disappointment and failing in getting the wanted aim.

“Corrupt” reads the opposite meaning of ‘purify’.

Malice will be generated in the spirit of that who shuns away from Al'lah and it will whisper to him with evils and vice. If he draws far from God and corrupts himself, that is, he immerses it in vice and lets it commit bad actions, failure and losing all that is good will be his consequence.

Such people think that deceit draws profit on them, but the fact is that it makes people dislike them and cause them loss. They think

that adultery makes them feel happy, although it results them nothing other than infected diseases and shame outcomes, furthermore it is followed by poverty and need.

Thus you see that who plunges his spirit in vice and does not purify it by drawing near to God passes from one distress to another, and from one misfortune to another. Misery is his share in this world, and the torment in the other abode will be harder.

People near to God enjoy perfect happiness, whilst the opposers suffer grief and wretchedness.

Verse no. 11

“Thamud have denied through their transgression.”

“To deny” means to refuse to believe a matter despite the knowing of its trueness.

“Thamud”: the people of our master Saleh (pth).

“Transgression”: exceeding bounds. It is derived from the verb ‘transgress’ which means “go beyond a limit.”

For example, you say, “the sea has transgressed the shore”, and if someone exceeded the lawful bound and deviated from the path of humanity you call him ‘transgressor’.

Thamud disbelieved God’s Messenger (pth) because of their transgression. They refused his indication and did not care about his warning or see the evil and destruction folded beyond their deeds.

From here, it becomes clear that the lecherous wanton cannot see the facts of the Godly orders and the blessing hidden under them, as he cannot see the realities of the forbidden things and the harm and evils caused by them.

They see only pictures. They sense their wantness, but cannot perceive the evil hidden in it.

They notice the believers’ straightness, but do not witness the advantages of their deeds.

Such people will never discern the facts unless they straighten upon God’s commands.

In fact man will not desist from his denial whatever he sees of miracles or signs, for the wrong deeds stand as a veil between spirit and facts.

The Almighty has quoted Thamud for us as an example. Those people had asked their Prophet to bring a she-camel out of the rock so as to be a miracle that would prove the truth of his mission. The Almighty Al'lah brought out the She-Camel as they asked, and made the water a participation between them and her. God says: "He said: 'this is a She-Camel. She shall have her share of water as you have yours, each drinking on an appointed day'."

The Holy Qur'an,

Fortress 26, Ash-Shu'ara' (The Poets), verse 155

Although they had seen such sign which was as clear as the shining sun, yet they did not appreciate it nor did they care about it. Even more, the most viperous and black hearted one from among them advanced towards the she-camel trying to encroach upon her. God says:

Verse no. 12

"When their arch-sinner advanced (for impiety)."

They did not see the destruction that they woo by their action. The Messenger warned them but they did not give ear to his warning. They deprived the She-Camel of her baby and repelled against the commandment of their Lord. God Says:

Verse no. 13-14

"The apostle of Al'lah said to them: 'It is Al'lah's She-Camel! And (bar her not from having) her drink!'"

"But they disbelieved him, and bereaved her. So, for their sin, their Provider took away their blood and razed them."

Thus we find that the lecher who is immersed in his forbidden lusts is but the most one among people that has enough courage to exceeding God's bounds and despising His orders.

But what shall follow this despite?

What shall succeed that lechery and that daring on exceeding God's bounds?

No doubt, perdition and ruin will follow them. God says: "So, for their sin, their Provider took away their blood and razed them."

The word opposite to the statement "took away their blood" in Arabic is 'dumduma'. This verb is composed of two words: 'dum' which means in Arabic 'blood' that is the liquid where the soul flows. The other word is 'duma' which serves 'went and ceased'.

So the verb 'dumduma' as a whole means that God released their blood by which they live when He sent them a cry that brought their souls out and caused their blood to dry.

"To raze" in Arabic means 'to equalize'. So the statement "and razed them" means that Al'lah made all that tribe become motionless bodies just as the ground is.

After the Almighty drove to us that story showing the end of Thamud and the punishment of all deniers, He wanted to warn us in the following verse. He says:

Verse no. 15

"And for him is no fear of its consequences!"

That is: do not those who deviate from the right path and sink in their wicked desires fear the outcomes of their deeds and the punishment of their lechery?

Do not they take lesson from what had happened to Thamud?

Do not they know that wantonness and exceeding of God's bounds are always followed by destruction?

Finally, we say in short:

Anyone thinks of the universe, as we indicated at the beginning of this fortress, until he recognizes his Provider through contemplating His signs, then he purifies his spirit from its dirty desires by approaching towards Al'lah, such a person will succeed and gain the blessings. Whereas that who shuns away from Al'lah and corrupts his spirit by immersing it in lechery, the misery will be his fate and he will incur nothing other than smarts and failure.

God says: “He that does good does it to his own advantage; and he that commits evil does so against his own advantage. Then to your Provider you shall all return.”

*The Holy Qur'an,
Fortress 45, Al-Jathiyya (Crouching), verse 15*

Al-Balad Fortress

(The Universe)

In the Name of God, the Compassionate, the Merciful

1. **“I do not swear by this home-land (world);”**
2. **“And you yourself are a resident of this home-land (world).”**
3. **“Nor by the begetter and that he begets:”**
4. **“We have created man in a liver (chest).”**
5. **“Does he think that none has power over him (to provide him!)?”**
6. **“ ‘I have wasted flocculate riches’: he boasts.”**
7. **“Does he think that none observes him!”**
8. **“Have We not given him two eyes,”**
9. **“A tongue and two lips,”**
10. **“And granted him the two heights (two breasts)?”**
11. **“Let him break in the obstacle.”**
12. **“Would that you knew what the obstacle is!”**
13. **“It is Freeing of a neck,”**
14. **“Or feeding in a day of famine,”**
15. **“To an orphan with claims of relationship,”**
16. **“Or to an indigent (down) in the dust.”**
17. **“Then he becomes one of those who believe and advise (of his genealogy: of his gender i. e. Adam’s sons) fortitude and advise mercy.”**
18. **“Such are the people of optimism.”**
19. **“But those that deny Our signs are the people of pessimism.”**
20. **“The Hell-Fire will be closed above them.”**

§§§§§

Interpretation of Al-Balad Fortress

(The Universe)

In this noble fortress, the Almighty Al'lah wants to clarify that the good works are the way leading to belief. He wants to tell us that belief is the means which helps us acquire virtuous moralities and high humanist manners, while disbelief and shunning are the reason of lowness and degeneration and the way leading to falling in gulfs of misfortune and error.

At the onset of this fortress, the Almighty mentioned a group of verses that indicate the greatness of the universe and its accurate making, because appreciating the universe and observing its strict creation drive us to glorify its Creator and Former. This glorification of the Grand Creator makes us listen to His speech and follow His guidance and Supreme indication.

Therefore, The Almighty says:

Verse no. 1

“I do not swear by this home-land (world);”

“The home-land (world)” is the residence and the dwelling. So, the home-land (world) of every man is the place where he dwells. If we look with further and larger looks in accordance with the perfection of God which covers everything in this universe and every creature whether on earth or in heaven: If we look with such comprehensive looking, we shall see the whole universe is actually one home-land (world) that forms a residence for these creatures. Each kind has their own dwelling in it and each group among them has their own abode therein. For example, the land surface is an abode for humanity, while its interior is for ants and insects. The seas are homes for fish, while this endless and vast space is home-land of the swimming stars.

Accordingly, the whole universe is one home-land (world). If we observe it thoroughly, we will revere and exalt our Creator and realize His Majesty.

A comparison for more acquainting with His Grandeur, the Almighty says: “I don't swear” this statement denotes: you, man!

Whatever you view of the world's greatness, know that your Creator is greater, and there is no limit or end of His Might.

The Almighty address you saying: "Although this great universe mazes minds, yet I do not swear by it, for the thing sworn by must be great, whilst all this universe in the management of its affairs and the fulfillment of its moving, even in bringing it out to this existence with perfect making: all of that are so easy and simple for Me, and is not worth to compare it with My Might and Majesty."

After mentioning the first verse which helps us recognize this universe and appreciate our Creator, the Almighty told us that He did not speak about something unseen to us. He talks about what is before our eyes and everybody can view. God says:

Verse no. 2

"And you yourself are a resident of this home-land (world)."

That is, and you, man, are dwelling and living in this home-land. You see the signs it contains and witness the creatures around you. So, you can recognize your Creator who has created this world and made it a home-land for these creatures if only you think.

To draw our attention to that system by which the creatures multiply in this home-land (world), the Almighty says:

Verse no. 3

"Nor by the begetter and that he begets:"

The Almighty God did not bring the creatures to this world all at one time, yet He made their exodus successive and sequential, and put rules and laws for that. He arranged that in a way that shows Godly wisdom, might and compassion in order to give a lesson and a sign to this man so that he might be guided to his Creator and know his Originator and Provider if only he contemplated that a little.

The verse "Nor by the begetter and that he begets" indicates two sides:

The word "begetter" refers to the parents by whom the child is born and brought to this being.

As for the statement “and that he begets”, it implies the child and the order by which he comes out of his parents.

In fact, every living creature comes into existence by means of two begetters, a male and a female. I wonder,

Who made everything in pairs?

Who made one of them male and the other female and planted sympathy, harmony, cordiality and attraction between one another?

Who gave them instincts and qualities and put in them mercy, tenderness and affections, so making one of them a mother and the other a father: male and female?

That is but a little of what we understand of the statement “Nor by the begetter”.

Now, about the statement “and that he begets” we inquire: Who put the son in his father’s loin?

Who then carried him to his mother’s womb and set watching over him and rearing him?

Who turned the semen into a clot of a blood, then turned the clot into a lump of flesh?

Who fashioned the lump into bones then clothed the bones with flesh?

Who created for this new creature stomach, intestines, liver and heart?

Who formed nerves, vessels, proper systems and limbs for him?

Who composes man such faultless composition?

Can a drop of unworthy fluid or a minute germ turn or develop by itself to be an even human being? Or there must be a Provider that supplies it and keeps His eyes on it?

Is it your father or your mother who created you? Or there must be a great Creator who created you and took care of you until you became as you are now?

And now, having attained your full manhood, is it fit to you to turn from your Creator and forget His charity to you? Should not you

ponder on your origin which you have been created from after there passed over you a space of time when you were nothing to be mentioned?

Do you not remember the day when you were a powerless creature and an insignificant germ?

Should not you think of yourself when you were swimming inside a semen with millions of millions of germs invisible to the naked eye?

Would you recover your senses and remember that Potency which created you and the wise and merciful Hand that looked after you and provided you?

Should not you know that there is a Grand Creator, an Omnipotent Director and a Merciful Provider?

To remind man of that firm abode where he was brought up as a semen and when there was none to protect him except his Creator and none to supply him save his Provider, the Almighty says:

Verse no. 4

“We have created man in a liver (chest).”

The “liver” is the place of assemblage. The liver here is meant to be the womb which is a proper medium which contains all the conditions necessary for the embryo’s life.

In the womb, there is suitable temperature for the baby’s life and the blood brings him all what he needs of nourishment and essential gases.

In the womb, the embryo floats carried on the placenta to be protected from the blood’s entering into his mouth. I wonder,

Who has found such conditions requisite for your life inside the womb and made it a safe store and a firm home for you until you become an even human being of perfect creation?

Will you forget all that Kindness and all that Godly Care after you have been granted full growth and become of power and prestige?

Do you think that there is no power in all the world greater than yours?!!

God says:

Verse no. 5

“Does he think that none has power over him (to provide him!)?”

Indeed, if man ponders on his growth inside his mother’s belly and contemplates the days of his early childhood: if he thinks of that again and again inquiring about that Care which watched over him in the past and is still watching till now, his spirit will bow submissively to its Provider and will surrender to its Creator. He will ascertain that unless his Provider supplies him with power and obliges him with blessings and prestige, he will be powerless, poor and insignificant. So, he is nothing without God and there is no power or might except with Him.

But Man’s neglect of thinking of himself and of the signs which God created in this universe, and his occupation with food and drink and absorption in worldly concerns and earnings made him degenerate in this way and decline from that elevated rank.

He became ungrateful disbeliever, seeing not the grace of the Donor. He thinks that he has obtained and earned what he has by his own power, own thinking, own endeavor, and own hard working.

Verse no. 6

“‘I have wasted flocculate riches’: he boasts.”

To “waste” means to ‘spend’.

“Flocculate riches”: much and accumulated money that has been stuck together.

That is the state of most people. They say, “I have wasted so—and—so money for this building” or “I have bought this cloth for x pounds”, instead of saying, “Had Al’lah not obliged me with his favor, I would have remained hungry and penniless’ or ‘Had Al’lah not granted me power for earning, I would have been homeless, living in the open with no home or lodge.”

How far from God are those who do not respond to His indication!

How great is his ungratefulness for the benefaction of He who keeps supporting him with His grace and never forgets him!

To remind man with a bit of that favor, the Almighty says:

Verse no. 7

“Does he think that none observes him!”

That is, does this luxurious man think that it is he who supplies himself with life? Dose he earn what he earns by his own power and effort?!

Does he think that there is no one that attends to him and keeps providing him with strength and life?

The Almighty turned man’s eyes to what He has obliged him of limbs and senses by which he could attain and get what he has.

God says:

Verse no. 8-9

“Have We not given him two eyes,”

“A tongue and two lips,”

I really wonder, can one earn anything or work in case that he was blind? And if he has no lips and no tongue, can he utter one word or talk?!

We know that the different letters and the voice come out by the joining of the two lips helped by the tongue, and that is what makes man speak.

Had man not been granted such limbs, he would have been as a speechless animal, yelping or mewling. But the flexibility of the lips and their ability of contraction and extension as well as the various movements of the tongue in all sides (up and down, right and left): all of that help man in talking and expressing the inclinations and thoughts that cross his mind, as they help him eating food, chewing and swallowing it in order that he enjoys well health and activity.

Then, God draws your attention to the nourishment that he was supplying you

with on your early childhood when you were suckling tasty milk from your mother's breasts. He says:

Verse no. 10

“And granted him the two heights (two breasts)?”

The “height”: is the high place which saves man and protects him from drowning by the flood caused by heavy rains and the flowing of gulches.

The “height” also indicates the upland.

But according to the context of this verse, it serves the high part of chest which helps the baby when he cries asking for food, so it saves him from hunger and satisfies his need.

Thus the word “height” mentioned here is meant to be the mother's breast.

Out of God's favor upon man, He made milk in his mother's breast for his sake so as to fulfill his need of food and drink then He taught him how to get it.

Having revealed some verses which acquaint us with ourselves and show us the charity of our Creator upon us, the Almighty wanted to clarify the way that leads to belief in order that we acquire the humanist qualities. He says:

Verse no. 11

“Let him break in the obstacle.”

The “obstacle” indicates any difficulty that blocks man's way; but however, if he crosses it he will pass to ease and comfort.

“Let him” serves urging and exhortation on performing some action.

The word “obstacle” here is meant to be the good deed, for at first the spirit finds difficulty in performing it. For example, the humane spirit naturally likes money and does not like to lose it. But when it sees that spending a sum of it will draw on it a great gain, it finds its expenditure easy, so it does not lag in that.

Also, the spirit favors rest rather than to exert an effort or to do a hard work. But if it finds that its effort and tiredness will return in

perpetual rest for itself, it does sacrifice its momentary ease for what it will attain of latter lasting comfort.

Thus, at first the spirit considers all good actions difficult, but when it performs them as a compliance to God having known that all His commands are but out of His love to it and for its mere advantage, such deeds will result in good and ease for it, as they will be followed by everlasting comfort and happiness.

So, the Almighty God who created you and let you settle in this Home-land (world) after you were nothing to be mentioned before: this Merciful Provider who took care of you when you were an embryo inside your mother's belly, and did not stop His benevolence upon you until you became a little child, nay until you became an even human being: I say, this kind Creator who made for you two eyes, a tongue, and two lips and granted you the two heights, advises you and admonishes you to perform good actions. He invites you to enter His Presence out of His love to you and His sympathy upon you. If you obey Him, you will join the people of happiness and will be together with the true, martyrs, and those who have been worthy of God's donation.

The good doer and the evil doer are not alike at Al'lah, for He is a Just Provider

He rewards everybody deservedly and according to the serviceable acts they accomplish.

That is what we can understand of the verse: "Let him break in the obstacle."

And to inform you of the importance of this obstacle, He says:

Verse no. 12

"Would that you knew what the obstacle is!"

Then He spoke about it in some details saying:

Verse no. 13

"It is Freeing of a neck,"

"Neck" here refers to humanity or you can say it refers to every living creature.

“Freeing”: saving and helping.

The “Freeing of a neck” imports relieving any creature in trouble and lending a helping hand to anyone that is suffering from some affliction or passing through some distress. For the distress is as a rope that wraps the neck of its owner, so when you save him, it will be as if you free his neck from that rope and relieve him from bind and restriction.

For example, when you dispel somebody’s worry or fulfill his need, or free him from capture, or discharge him from debt or save him from drowning or quench his thirst: when you do any of these actions, you will have broken in the obstacle and have freed a neck.

So, the statement “freeing of a neck” involves wide field of deeds. It covers every act of deliverance, help and chivalry, as it covers every living being even if it is a little cat, an insignificant ant or a withered plant.

Yet the noblest deed you can achieve is that when you find a man that has shun the path of belief and has fallen in error of which will drive him to misery and fire, and then you make every effort to save him from disbelief. If you could attract him to belief by your kind treatment and reasonable indication and help him distinguish between his advantage and his disadvantage so that he believed and found the way of happiness, you will be then as if you had freed his neck from the snares of Satan and the wicked desires, and made him proceed in the way of belief freely.

Also in this case you will have freed his neck from another thing which is the torment of Hell-fire and moved him to bask in the gardens of felicity and paradise.

Such deed, if you were lucky to perform, is regarded one of the greatest deeds at God, and that is the task of the Prophets and Apostles.

There is another work that helps you break in the obstacle so as to move after it to welfare, but it is lower than the deed aforementioned in rank. This work is:

Verse no. 14

“Or feeding in a day of famine,”

That is, when people suffer from severe hunger.

Providing with food during times of wars or famines is one of the superior deeds which makes its owner nearer to Al’lah. It comes after the deed of freeing of a neck in rank, for it revives people and saves them from death.

The Almighty listed to you the people who you can feed in order. He says:

Verse no. 15

“To an orphan with claims of relationship,”

The Almighty mentioned the orphan first because they are poor and helpless. They have no father that may sympathize with them as well as they need charity more than those of full age.

As for the specification to be one of the relatives, it is because man can know best the need of his relatives, and none knows the requirements of poor people better than their close relatives.

But the word “orphan” mentioned in this verse is not limited to the little fatherless child, but it includes any helpless person, as previously said.

So, the feeding should embrace every single person who finds no helper nor supporter besides him.

Besides, the word “relation” is not restricted to the relatives only, yet it involves all the believers. For all of them are relatives to you, nay they are the closest people to you.

So, after you be charitable to those people aforementioned, you can then be charitable to all other people and sympathetic with all the needy ones. God says:

Verse no. 16

“Or to an indigent (down) in the dust.”

“Indigent” means the needy who has no power or might to drive away poverty from themselves and get free from the state they suffer. This word implies people who are sick, or poor having got many children, or powerless, or weak because of senility.

The statement “down in the dust” refers to everyone that is penniless.

When we say that so-and-so is down in the dust, we mean that he has nothing.

The indigent mentioned in this verse is not conditioned to be a relative or a believer, but it covers any poor man even if he is not a Muslim.

The Prophet said: “All creatures are dependent of Al’lah. The more beneficent to His dependent one is, the more beloved to Him he will be.”[24]

The Almighty wants us to be beneficent in all our acts. But what does good action result in?

How shall man’s situation become after breaking in the obstacle?

The Almighty elucidated that in His Saying:

Verse no. 17

“Then he becomes one of those who believe and advise (of his genealogy: of his gender i. e. Adam’s sons) fortitude and advise mercy.”

According to the denotation of this noble verse, faith is the fruit of good work, and it can be acquired only by charity.

In some details we say,

If one looks at this universe with sights full of contemplation and penetration, his sights and thought will lead him to perceive the greatness of this universe and to view its perfect making and accurate creation; and this will guide him to

believe that there is a Grand Creator, a Wise Provider and an Omnipotent God of this world. This kind of belief which man acquires by looking and consideration and reaches through thinking is called mental belief.

This type of faith does not keep humanity far from fire or enter them Paradise unless it be followed by performing good deeds, namely, by avoiding the forbidden things, achieving the Godly recommendations and treating all creatures with kindness as much

as possible. So, if one renders the good actions, which we have previously mentioned in the verses before and which please God, after they get an intellectual belief, the spirit will become confident of itself and assured of God's satisfaction with it.

By such confidence and assurance the spirit will draw nearer to Al'lah and that good act will be as a wing for it that carries it into God's Presence.

When it enters God's, it itself will watch God's tenderness and clemency and will witness His Compassion and benefaction.

This spiritual viewing and moral witnessing which the spirit gets in this stage produces for the viewer a spiritual belief and this kind of belief is what is intended in the noble verse: "Then he becomes one of those who believe" this kind of belief is the reliable and the required belief, and only it is that which saves its owner from fire and enters him Paradise.

This belief produces love and infatuation with Al'lah in the spirit of he who gets it, and by such love, a deal of Godly Perfection will be printed in the spirit that makes it colored with a stain of supreme qualities. So, it derives mercy, tenderness, justice, and favor from Al'lah, and its tongue will utter nothing other than that which brings blessing and correction. Therefore God says: "and advise fortitude and advise mercy."

Such a believer will set to advising people patience. He will acquaint them with God's commiseration and kindness upon them, and so explaining that the troubles and the affliction He drives to them are but a spiritual cure and moral medicines that clear the spirit of its sins and release its defects and diseases in order to be worthy and qualified to enjoy honor and donation prepared for it by its provider.

Such a believer will set to admonishing people also to be merciful, clarifying that Al'lah loves the merciful and that He returns charity for charity.

After He elucidated to us that breaking in the obstacle is the means which helps one reaching belief and that this belief uplifts its owner and makes him a perfect man of noble merits, God wanted

to acquaint us with the fate of this noble man and the recompense he shall find at his Provider for the deeds he has rendered. He says:

Verse no. 18

“Such are the people of optimism.”

The word “optimism” indicates the permanent Godly favor which their Provider rewards them for the good actions they do in their life.

Verse no. 19

“But those that deny Our signs are the people of pessimism.”

That is, those who turn away from their Provider until they become blind-hearted and commit evil actions in their life shall receive the outcomes of their wrong doings in the other abode. So they will see an evil omen in their such deeds for the misery, the torment and the unhappiness they will draw upon them.

For example, we see the hard working student optimistic and glad when he knows the result of his examination. That is because the effort he exerted all through the year has entailed him success and sublimity.

As for the slack and lazy one, we find him pessimistic on the day of the results’ statement as his slackness has drawn on him failure and flunk.

The former is pleased and optimistic of what he will gain, whilst the later is annoyed and pessimistic for what he shall meet.

That is what we understand of those two verses.

The Almighty demonstrated to us that torture which the unbelievers will find in the hereafter. He says:

Verse no. 20

“The Hell-Fire will be closed above them.”

The “closed fire” is the fire which encompasses the unbelievers and surrounds them from all sides.

So, those people will be surrounded by fire from all sides. It will be closed upon them and so leaving no way before them to get out of it and making them abide therein forever.

To example the reason of the unbelievers' abiding in Fire, we say:

People in this world are of four groups:

A group of them begin to look at the universal signs since their childhood until they become guided to their Creator. They enter to their Provider's Presence since their early growth and never cease from witnessing Him a twinkle all during their lives.

So, due to their continuous nearness to their Creator, their spirits remain pure. They do not blemish them with the germ of wicked desires because they become protected from falling in any wrong. That is the state of the Messengers. They started their lives with belief and grew up in states of nearness to their God without any turning from Him. Therefore the Godly light was always coming to their hearts, keeping their spirits pure before and after their commission with message, and that is why they were impeccable

The Almighty ascribed the impeccability to His Messengers saying: "...they are but servant raised to honor. They do not speak till He has spoken: they act by His command."

The Holy Qur'an,

Fortress 21, Al-Anbiya' (The Prophets), verse 26-27

And He says addressing His Envoy Mohammad: "We have revealed to you an obvious revelation in order that Al'lah forgives your past and future sins.": this verse serves: by your high entering to your Provider's Presence since your early growth, He manifested upon you His Light which revealed to you the facts of everything. Thereby, Al'lah forgave you, i. e. He protected [25] you, so you did not commit any wrong neither before nor after the commission and were absolutely pure and infallible.

The Holy Qur'an,

Fortress 48, Al-Fateh (Explained Opening), verse 1-2

For this reason, the immaculate spirit of Prophets and Messengers do not need a cure and they are always free from any torture in this life and in the life to come.

All troubles they pass through in this world and all harm and opposition that their nations meet them with are but causes that uncover the honor of their spirits, their perfect tenderness and mercy and their noble qualities and humanity.

The second group is the ones who believed in their Provider and got nearness and link with Him, yet they do not reach the same degree of the first group. Their entering into His Presence and their link with Him are discontinuous, that is from time to time, and not ceaseless like the formers’.

Those people are kept away from committing any breach or falling in wicked desires as long as they still near to Al’lah. But when they turn from Him they stumble and fall in error; hence, Al’lah chastises them because of their deeds, so He drives to them calamities and troubles conformable to their actions so as to be a motive that makes them return to their Creator and directs them faithfully to Him.

By this direction, their spirits become clean from what was attached to them and recovered from their faults so that when they die, they will be sinless.

Thus, the affliction that comes upon them in this life is mere favor and compassion from God.

Their bodily diseases are only a reason that heals their spirits of their incorporeal ailments and deathly germs so as to be qualified for entering Paradise and enjoying the grace and the boons which their Provider has prepared for them.

The third group includes the people who believe and attain a link with their Provider and a direction towards Him, but their link is feeble, and the times of their cessation from Him are more than those of their nearness. Hence, the germs of the evil yearning will not disappear from their spirits which make them not completely purified. So, when they die, the dirt of offenses will remain stuck to their spirits since they have not repented truly to Al’lah.

In this case, those people will not be able to enter Paradise unless they get rid of their imperfection and their spirits become clear from all mean desires. Therefore they will find the fire necessary for them as it will be the best cure and medicine for them.

They will throw themselves in it and will suffer its severe burning, and then they will seek protection from their Creator. Here, their belief and their previous link which they acquired in their life will be a way helping them to approach God.

By such approach, their spirit will become cured and pure and they will be cleared of the malice which caused their torment and burning. Thereafter they will be driven to Paradise.

The noble saying denotes: "That whose heart has involved a little bit of belief will come out of Fire." [26]

As for the people of the fourth group, they are the unbelievers who turned away wholly from their Provider in their lifetime.

If those ones did not get a link with their Provider all during their life, after death they would come out of their tombs suffering from a great spiritual torture. They would appeal for help from their Provider who will give orders to drive them to Fire where they would surrender to its burning hoping to forget the unbearable spiritual pains they feel. By this way they would be taken up from their stern spiritual torment by the torment of burning.

But since those people have not believed before when they were alive, therefore they do not know how to approach God. Their appeal will be far from any direction to God and therefore it will not help in curing their spirits of their contents, and that is why they will remain in fire abiding therein forever.

Now we have to explain the meaning of the entrance to Al'lah's presence which cures the spirit of its defects and diseases, we say:

Entering into Al'lah's Presence requires to have some knowledge about God's Compassion, that is to say to get a spiritual witnessing or tasting to that Godly mercy, sympathy and tenderness.

The faithful man who has attained a knowledge about God in his life, that is to say, he has witnessed or tasted a part of that Godly mercy, will not feel ashamed of any wrongdoing or breach in the

life to come. The Godly compassion will grow greater before his eyes on that day until It makes him see all his sins, whatever gross they were, insignificant and negligible before It. By such witnessing to that illimitable compassion, the assurance of Al'lah's kindness and affection will cover any other feeling of this believer and so he will enter God's Presence.

This entering makes the spirit become pure and cleared of that which muddies it.

As for the unbeliever who has not attained any spiritual taste or any knowledge (witnessing of the mercy of his Provider), all what he will pass through in the other world is only an acquaintance. The facts of the states and the drive to be treated in fire will acquaint him with the compassion of his Provider.

Yet that acquaintance which is not associated with spiritual witnessing or tasting cannot release the spirit's shame of its sins to help it approaching its Provider, and since the unbeliever has not rendered any favor previously in his life on which he can rely to help his spirit draw near to its Creator, therefore you find them shackled by their shame and engaged in their pain.

They will be unable to enter into their Provider's presence in order that their spirit recover from its diseases, therefore they will abide in that torment forever.

Thus, the true direction towards Al'lah, or you can say, the right communication which the believer performs in his life gives the spirit a taste or a knowledge, viz, a witnessing to Al'lah's mercy and His supreme Attribute, and that is why it is the means of the spirit's recovery from its imperfection.

The more perfect communication man achieves, the more illuminated he becomes, and the more virtuous and sinless he will be.

So, that who could gain that knowledge or that taste of the compassion of his Provider and His Perfection during his life, he has got the ability to do good and has really succeeded.

And that who helps you draw near to God and acquaint you with Him, you are owing gratitude to him for all your life, and unable to repay him charity equal to his.

So, ask God to bless him, for He is the Best One who rewards and returns charity for charity.

Al-Fajr Fortress *(The Coming Appearance)*

In the Name of God, the Compassionate, the Merciful

1. **“(Behold) the Dawn;”**
2. **“And the Ten Nights;”**
3. **“Then the dual and the single;”**
4. **“Then the night when it creeps!”**
5. **“Is there in these an adjuration for one of check.”**
6. **“Have you not seen how Al’lah dealt with ‘Aad;”**
7. **“Iram, the many-columned city,”**
8. **“Whose like has never been created in the whole lands?”**
9. **“And with Thamoud who brought rock to the valley?”**
10. **“And with Pharaoh, the owner of the stakes?”**
11. **“They were all tyrants in the land,”**
12. **And made it teem with corruption.”**
13. **“Therefore your Provider poured down upon them a scourge of punishment,”**
14. **“For from His eminence He observes all.”**
15. **“As for man, when his Lord tests him by bestowing favors on him and blessing him, does he say: ‘My Lord is bountiful to me’?!”**
16. **And when He tests him by restricting His favors upon him, does he say: ‘My Lord degrades me’?”**
17. **“No (you do not)! Rather you show no kindness to the orphan.”**
18. **“Nor do you spur on feeding the poor.”**
19. **“Greedily you seek to gather the heritage.”**
20. **“And you love riches with all your hearts.”**

21. **“No (stop that)! For when the earth is impacted tightly and finally,”**
22. **“And your Provider comes with the angels in their ranks,”**
23. **“And Hell, on that day, is brought near: on that day man will remember. But what will memory avail him?”**
24. **“He will say: ‘would that I had rendered (good deeds) for my life!’ ”**
25. **“ But on that day none will cause him his torment.”**
26. **“Nor will any bind over him his bond.”**
27. **“Oh spirit in rest and satisfaction!”**
28. **“Return to your Provider pleased and pleasing.”**
29. **“Enter into My servants,”**
30. **“and enter My Paradise.”**

§§§§§

Interpretation of Al-Fajr Fortress *(The Coming Appearance)*

In this noble fortress, the Almighty Al'lah wants to alarm humanity of the consequences of their conduct and the outcomes of their actions.

He reveals to them that if they do not come back to their senses and desist from their error, destruction and distress will be their share just as what had happened to those nations whom Al'lah quoted as examples. But if they turn from their negligence and avoid their bad end before death, they will live an easy and comfortable life, and their spirit will return, after this life, to its Provider happy and jubilant for what it has rendered of good deeds.

As learning lessons from the affliction descended upon the destroyed nations is not accomplished without belief, and as believing in the Day of account is associated with and depending on believing in God, therefore the Almighty began this fortress with verses that acquaint humanity with their Creator who brought them to this existence, and who is at the same time the Originator and the Director of all this universe. Then if one thinks of the universal signs which are before his eyes, he will believe in his Provider, and this belief will lead him to abide to God's orders and to refrain from transgression and straying. He will take off this beastly garment which he has worn to turn into a real Man of humanist qualities and actions.

Only then he will draw to what is good to himself and drive away the loss which is about to afflict him.

Out of God's Love to you, man, He addressed you saying:

Verse no. 1

“(Behold) the Dawn;”

The word “Dawn” imports the gradual and successive coming appearance. It also indicates everything that comes from nonexistence to existence consecutively and continually.

Accordingly, the meaning of the word “Dawn” is not restricted to the light which appears at the end of night, yet it includes

everything that the Almighty uncovers to you, for your benefit and your life, from the world of hidden ness to the world of being and view.

For example, the buds, the flowers and the fruits which appear on trees, the plants which grow up out of the seed which have been buried under the soil and all what come out of it of leaves, fruits and blessings: that is to say, everything essential for your life and your continuous living which appears gradually from the unseen world to the world of witnessing and viewing, part after part and from time to time, is folded under the word “Dawn”.

The word “Behold” mentioned before the word “Dawn” draws your attention to the greatness of this phenomenon . It turns you to the accurate formation and the amazing arrangement of all what are brought to sight, to the wisdom of their Creator and to all miracles that can be noticed in them and which indicate their Maker.

This verse denotes:

Oh man! Behold, then deeply think of all of the substances and the fruits which appear and come out gradually to ensure your life and subsistence!

Consider this continuous movement and this current arrangement by which the plants grow and the fruits are produced in their appointed times.

Had there been no Creator that creates or a Maker that makes, the course of life would not have continued and the emergence and creation would have stopped, rather, the whole world would have vanished.

Think of that all, and then you will be guided to their Creator.

After He drew our attention to the blessings which He brings out for our sake, the Almighty wanted to tell us that this steering is based on a great discipline which also deserves contemplating and refers to the Originator who excellently makes everything and forms them upon utmost degree of perfection. Therefore He says:

Verse no. 2

“And the Ten Nights;”

Through this statement God wants to tell us that the creation of blessings and fruits is connected and depending on a system of “Ten Nights” without which no plant may rise, no crops may be produced, no attar may be smelled and no fruit may ripen.

This statement serves that production, proceeding and creation which follow in succession in most perfect form and most admirable way are done by these “Ten Nights”.

For more illustration we say:

It is noticeable that the night’s duration is not constant. It moves from increase to decrease every day. Then from decrease to increase every day.

We can notice that the nighttime differs from day to day until it becomes equal to the daytime on a certain day in spring which is the 22th of Mars. On this day each of the day and the night lasts for twelve hours.

After that, the night begins to decrease one minute or more or less until it reaches the minimum limit of decrease on a certain day of the summer days. This day is the 22th of June on which you see the summer night too short.

After reaching this minimum limit, the night begins to increase a little by little until it becomes again equal to the day on the day of Autumn equinox which is the 22th of September.

Then it keeps increasing until it reaches its maximum limit of length on the 22th of December in winter. On that day you see the nights too long.

Once again, the night declines until it reaches the point of spring equinox when it becomes, as it was before, equal to the day, and so on.

Now, if you add these minutes and these seconds of increase to those of decrease which are resulting from the night’s change in length through one year, you will find the total of the minutes of decrease and those of increase is equal to one hundred and twenty hours, that is to say, to ten nights.

By such differentiation of night duration, the plants enjoy the sun's rays during the day, each according to its nature, so that they come into being and appear in a regular way of single perfection; and thus the life on the earth becomes well-arranged.

This firm system causes the seasons to be produced, and without it the zones will become different and the life will be disordered, rather impossible.

I wonder, who has decreed this course for the earth and moved it in such regular way? Is there is no indication in that to a wise Creator and Omnipotent Provider?

Yet the production of these blessings which are necessary for man's life and which are folded under the word "Dawn" is depending on factors other than the four seasons which are expressed by the word "Ten Nights". The Almighty mentioned those elements to us to think and scrutinize of them, too. He says:

Verse no. 3

"Then the dual and the single;"

"The dual": the two-things. Here, it refers to the earth associated with the moon.

The moon is connected to the earth. Wherever the earth moves, it follows it. It always accompanies it circulating around it and never leaves it. For this reason, the Almighty called them "dual".

As for the word "single", it refers to the sun: this blazing body which supplies the earth and its moon with light and sends them beams of its bright rays.

This verse says: you man! Behold the moon in its correlation to the globe, then ask yourself:

Who has joined it to the earth and correlated them together with no separation?

Ponder on its circulation round the earth, and its phases which it passes through within one full month!

Think of its effects on the sea and its waves: how it causes it to rise and lower during its ebb and flow!

Notice its role in the growth of the plants and crops!

Consider carefully the benefits of this planet and this Power that holds it in the space!

Consider that grand Might which connected and joined it to the earth!

Then move your sight from the moon to the sun and think of how it supplies the whole universe with light and heat!

Think of its effects on vaporizing the seawaters and on causing the rain falling, then in making the plants grow!

Does not this prove the existence of an Arranger that has arranged and of a Creator that has perfectly created?

To acquaint us with the earth revolution which brings the night and with the part of the night in generating these boons, God mentioned the following verse in order that we may think of this sign in addition to the previous signs and thus our belief will grow deeper until we surrender to our Creator entirely. He says:

Verse no. 4

“Then the night when it creeps!”

To “creep”: to flow lightly.

The night circles the globe in gentle and light running around it in twenty four hours without casualness. I wonder, who has created this darkness and made it of permanent circulation?

Who has provided it with the effects it has?

What would man’s state have been in case that the earth revolution had been too slow or too fast?

Suppose that the night lasts for many hundred hours or for only two or three hours, can then any crop grow? or can any man or any animal live?

Definitely this present order which is established upon such perfection is a clear indication to a Mighty God and a Wise and All-Knowing One.

Having drawn our attention to these universal miracles whose perfect system and marvelous arrangement are undeniable, the Almighty says:

Verse no. 5

“Is there in these an adjuration for one of check.”

To take “an adjuration”: to swear and to take undoubted decision about something.

The “check” is that which keeps something under control, and here it means ‘thought’. In fact, if man takes benefit of his thought it will keep his acts under control and will prevent him from falling into error, aberration or perversity.

By this verse, the Almighty addresses man saying: “After I have revealed to you those verses which indicate this great universe, if you have a bit of thinking, man, can you swear that there is no organizing Creator and All-Powerful Wise Provider of this universe?”

So, the thought is a precious jewel that the Almighty graced humanity with. It is the basis of getting knowledge and the only means that leads to belief.

Anyone who leaves his thought subsiding and inactive and lets his desire overcome his thinking will be as a brute beast which knows nothing other than eating and drinking.

How far from the humanist rank he will be! How ignorant of it he will be!

Oh, man! Think deeply of what is around you so that you may be guided to your Creator and derive a light from His Light that helps you advance in the darkness of your life. At that time, you will view the way of your happiness and will be able to distinguish between your advantage and your disadvantage.

But if you disuse your thought and lean to this world without recognizing your Creator who founded you on this land and employed all creatures at your service, listen then to what had happened to the oppressive nations.

God had exterminated them and left no trace of them save some ruins of monuments although they were of superior power and architecture greater than yours. Therefore He says admonishing:

Verse no. 6

“Have you not seen how Al’lah dealt with ‘Aad;”

The Almighty does not purpose a question by His saying “Have you not seen”, but He aims at reminding man of this event so as to let it settle in his mind in order not to follow the conduct of those people.

“ ‘Aad” are one nation of the ancient Arabs who dwelt in Al-Sham Countries in the north of the Arabic Island.

They set up buildings on the land and employed all their powers in that. When our master Hud (pth) was sent to them as a Messenger from their Provider, they opposed him. The noble verse indicates that when God says: “They said: ‘Hud! You have given us no proof. We will not forsake our gods at your say, nor will we believe in you’.”

The Holy Qur’an,

Fortress 11, Hud (Hud), verse 53

Therefore, the Almighty let loose on them a wind on days of woe that snatched their souls off and left them dead on the ground as though they were arched trunks of palm.

To let you imagine the power and the skill in erection they had had, the Almighty says:

Verse no. 7

“Iram, the many-columned city,”

That is, if you want to know where they lived and the might they had, see “Iram, the many-columned city”.

“Iram” is meant to be Damascus city. It was called so because it had been the Center of power for this nation and the capital of their kingdom.

In Arabic, the word “Iram” is derived from ‘Aroomah’ which means the origin of something and its birth place.

The authority and influence of those people was coming out from Damascus to cover all the countries under their control. Besides, the Almighty has called Damascus "Iram" because the Muslims will head for on the day of Armageddon. It will be the place of their localization. That is what the Prophet (cph) talked about in his saying: "The refuge of the Muslims on the day of Armageddon will be on a land called Al-Gutta where there is a city called Damascus. On that day it will be the best home for the Muslims." [27]

"The many-columned city" means the city of great and huge pillars.

Indeed, if you look at the huge columns which the excavation find out in Damascus ever and anon, you will cognize the great position which this city had enjoyed in construction and largeness, as you will be able to imagine the power which those people had at that time

God wanted to tell you about the bliss in which this nation lived, therefore He says:

Verse no. 8

"Whose like has never been created in the whole lands?"

Actually, Damascus with its fresh air, abundant water, temperate territory and various seasons on one hand, and with its rich land, fertile soil and miscellaneous trees on another hand is regarded a paradise on the earth.

There is no location on the land that has attractions in all sides as much as Damascus has

So, whatever comfort life and whatever affluence you enjoy, be sure that there were people before you who enjoyed their life as you do and even more.

However, when they disobeyed the Envoy of their Provider and made inroads upon what was banned to them, neither their constructions or cities, nor their gardens or palaces could avail them anything. They left all of that and Al'lah, the Almighty gave it to other nations.

After He reminded us of the woe that afflicted this folk, God reminded us of Thamoud folk. He says:

Verse no. 9

“And with Thamoud who brought rock to the valley?”

“Thamoud” is another nation of the Arab ancient nations who lived also in the north of the Arabian Island between Al-Hijaz countries and Al-Sham countries.

The Almighty God sent them our master Saleh (pth) as a Messenger in order to warn them of their error and to call them to worship Al’lah and follow His Orders. But those tribes asked him to bring out a she-camel from a mountain so as to be a proof of his true mission. God responded to their request, but despite this miracle, they grieved the she-camel, as previously mentioned in ‘Al-Shams’ Fortress, and did not observe the command of their Lord. Moreover, they plotted to kill His Envoy yet Al’lah saved him with the believers who followed him (pth) when the cry rang above the oppressors and left them crouching in their dwellings.

This verse was revealed to remind humanity of the end of those people, too. For the statement “And with Thamoud” serves: behold, man, also what had happened to Thamoud people!

“Who brought rocks to the valley?”: The people of Thamoud were cutting rocks into pieces then bringing them to their valley.

“The rock” means the large hard stone.

“The valley” is the divergence among mountains or hills that forms a watercourse or a river bed. The Almighty mentioned the statement “brought rocks” in order to show us the power and the might of those people and

great and huge their buildings were.

“To the valley” refers to the place where they built their firm constructions.

They built them in the valley, that is in a location of fresh air, of various trees and of abundant flowing water.

Despite the great might of those people, when they opposed the Messenger of their Provider and deserved to be destroyed therefore, their power did not protect them nor did their wonderful buildings and towering castles.

Another example the Almighty cites to us when He says:

Verse no. 10

“And with Pharaoh, the owner of the stakes?”

“The stake” expressed anything that is stuck into the ground to help in fixing and stabilizing something else.

In this verse, the word “stakes” refers to the foundations of the great buildings which Pharaoh had established in Egypt and were called Pyramids. These towering Pyramids had been built by using rocks of tremendous dimensions to the extent that each of them was nearly as large as one full room of those you live in nowadays.

So to stand firm, those Pyramids need to have deep roots in the ground to be as stakes for them.

Although this king was powerful and had a great authority in the land, and despite his possession to these buildings, when he deserved destruction, death took him away utter taking and nothing could help him.

So, when you, man, remember what had happened to ‘Aad and Thamoud, remember the end of Pharaoh, too so that you may take a warning and learn a lesson from their consequences.

To acquaint us with the bad actions of those nations which entailed them destruction, the Almighty says:

Verse no. 11-12

“They were all tyrants in the land,”

“And made it teem with corruption.”

“They were all tyrants”: they exceeded the humanist bounds in their actions.

To understand the word “corruption” mentioned in this verse, we have to distinguish between it and the word ‘disservice’, we say:

To 'disserve': To cause damage to others by doing some action. For example, anyone who lets water fall from the gutter of his housetop over the wall of his neighbor's house, he disserves his neighbor such an action.

Also, a person who raises a high building that causes the women of the houses next to it to be seen and blocks the reaching of sunshine, light and air to them, also causes damage to them. Thus any act that causes damage to one's spirit or to other people is considered 'disservice'.

As for corruption, it is the action which drives people to practise actions that result in damage and harm on themselves and on the others at the same time.

For more elucidation, we say:

Any man who lets his wife, sister, daughter walk in street unveiling her face, he causes corruption by such a deed. That is because he stirs people to commit adultery which result in great harm for woman, man and children, even for the whole human society in all sides: social, healthy and moral ones

In no time the woman will fall in the traps of moral degradation and become a curse that none likes to take as a spouse.

This leads to a great damage upon her and makes her suffer misery and neediness. Then when she grows old, she will stay alone and single, with no son or daughter that may sympathize with her.

This also applies to the man. As for the children, how miserable their state would be, that is if they remain alive.

This is only one side of the outcomes of unveiling. There are many other ones such as dividing the relations among members of peaceful families living at ease, sowing seeds of dissension between husband and wife, breaking up and destroying martialties... and the like.

Similarly, putting on golden pieces and wearing silk clothes, and putting up palaces and deluxe buildings are actions of mere corruption.

By such actions, the rich provokes the poor people to imitate Them. But since the poor have not enough money to make such projects, therefore they will turn to hurt people by cheating, playing, lying or swindling in treatment and following unlawful ways for gaining more money.

As a result, They will often fall in miserliness and tightfistedness, so that they deprive their relatives and others besides them from their owed rights. That is what corruption leads to.

Returning to the verse we explain, we say, with respect to these nations whom God quoted as examples, nothing had drawn the woe upon them other than their walking in the way of corruption.

The ones who were indulging in luxury life set to practising the deeds which tempted other classes. They let women displaying their charms, as they raised high castles, and constructed amusement centers and parks.

They did everything that can whet people. Thus they caused corruption to be widespread in the land.

That is a little of the meanings folded under the statement: “and made it deem with corruption.”

At that stage , the Almighty Al’lah destroyed them in order to put an end to their depravity and to cleanse the land from them. God says:

Verse no. 13

“Therefore your Provider poured down upon them a scourge of punishment,”

To “pour”: to cause something to come down strongly from above.

When the Almighty poured down torment upon those nations, they found no escape and no way to avoid it.

“The scourge” is the whip. In this verse, this word refers to man’s weakness and his unbarring even to a bit of torture.

The Almighty descended down upon the people aforementioned only one scourge of torment and a light affliction, but despite that, all of them were perished and none could bear that woe.

The Almighty says: “Such is the punishment of your Provider when He punishes the sinful nations. His punishment stern and harrowing.”

The Holy Qur’an,

Fortress 11, Hud (Hud), verse 102

So, you who has shun his Provider! Do you think that you would be able to flee from Al’lah or find any way to escape if you exceeded the lawful bounds and made corruption in the land?

After that, the Almighty reveals to us that He keeps observing all humanity. He says:

Verse no. 14

“For from His eminence He observes all.”

This verse denotes: Oh man! Your Provider who supplies you with life is always with you. He sees you and watches your states exactly.

In every moment, He drives to you that which befits your state. But when you get at a point where warnings will not work upon you anymore, and there becomes no way for your guidance, and no way for your recovery from the love of this world, destruction will descend upon you and bad torture will smite you.

The Almighty wanted to uncover to us the reason of man’s shunning his Creator and his negligence of seeking after knowing his Provider in spite of the fact that this knowledge will help him get rid of the beastly qualities and turn him into humane creature reformer not corruptor and happy not miserable. Therefore He says:

Verse no. 15

“As for man, when his Lord tests him by bestowing favors on him and blessing him, does he say: ‘My Lord is bountiful to me’?!”

To “test”: to uncover the reality of something. When you say: “God tested one by money” it means that He granted him it in order to disclose his real qualities and what his spirit hides of

stinginess and attachment to this worldly life or of generosity and inclination of donation, service, and charity.

Also, when you say: “Allah tested one by an office,” that is, He inducted him into it in order to bring out what is settled in his spirit of liking to prestige and authority, and other hidden desires or of affections of mercy, humanity and caring about people’s advantages. If he was of the second group, he will then regard his position as an opportunity to help those who find none to protect them or to help them.

Thus, the Almighty Al’lah examines man in this world, so whatever one hides in his secret, surely his reality will appear one day and the latent of his spirit will be uncovered.

“By bestowing favors on him”: that is, He gives him a perfect donation free from any lack whether in health, wealth, food, drink, lodging or any other kinds of giving.

“And blessing him”: That is He gives him an ability to get relish and pleasure in that which his Provider exalts him with.

Al’lah, the Almighty has created the delicious fruits and given man a tongue by which he can enjoy tasting their flavors.

Similarly, He has made fragrant flowers and given man a smelling to sense this boon.

So, the Almighty has obliged man with untold graces and granted him a gust to them in order to enjoy them and find zest in them.

Through this noble verse, the Almighty wanted to blame the opposer for his depreciation of that donation and that Godly Care. He mentioned the verse in an interrogation case so as to make man inquire in his secret and test himself by himself. Then he will know his real state and the degree of his appreciation to his Provider’s Favor.

This verse serves:

You man! Search into yourself when God tests you and drives to you boons and graces.

Are you one of those who esteem the favor of this Generous Provider?

Have you known that the source of all this granting is Al'lah, alone?

When you drink water or eat some fruits or some food, when you enter your home or go to bed, when you sit surrounded by your family or your friends, when you walk in street and see powerless and poor people or those who are of lower rank than you in this world, when you go to work and sit at your desk: in all these situations and in other ones, do you recollect the grace of Al'lah upon you and feel grateful for the generosity of your Provider and His Charity to you?

Do you admit that your Provider has obliged you with this, and that is but out of His compassion and favor upon you?

The Almighty clarified to us that as He tests humanity in this world by its pleasures and bliss, He also tests them by kinds of affliction that He drives to them and which help in purifying their spirit. God says:

Verse no. 16

And when He tests him by restricting His favors upon him, does he say: 'My Lord degrades me'?"

"His favors": all blessing which God grants humanity of health, money, glory, and power.

This verse tells: If Al'lah examines you by depriving you of a little of His boons, so that He afflicts you with disease, poverty, humbleness or dispossessed you of authority, or any other trouble in order to make you return to the right path and to bring out the wickedness and the deathly lust settled in your spirit: when this happens to you, do you try to recognize the reason of this distress so that you may avoid your negligence?

Are you one of those who return to their Lord when affliction? Do you say when distress that your Lord has degraded you in order to save you from your shunning and to make you change that devious conduct which draws evil and destruction upon you?

Thus, the Almighty tests humanity by either giving and bestowing sometimes, or by exerting pressure and deprivation other times.

So have you examined yourself and applied these two verses on it? Have you found yourself one of those who say when being examined that “my Provider has obliged me” when donation or that “my Provider has abased me” when difficulty and hard ship?

If you have not yet recognized He who gives and deprives nor have your spirit yet approached the grades of true belief which is achieved only when one ascertains that everything is directed by God’s Hand, alone, and that there is no god except Al’lah: know then that the reason behind your nonsuccess in reaching this belief is but your omission and your lagging in doing good actions.

God wanted to disclose that to you, therefore He says:

Verse no. 17

“No (you do not)! Rather you show no kindness to the orphan.”

The word “No” serves negation. It means that your spirit does not say that.

The Almighty revealed to us the reason of disbelief. He says: “Rather you show no kindness to the orphan.” That is, you do not render good actions. You do not help the orphan or sympathize with him.

Verse no. 18

“Nor do you spur on feeding the poor.”

That is, you do not charge yourself with feeding the poor, or incite it for that.

“The poor” is every powerless have-not who is unable to work due to illness or senility.

This verse and the one before show us that the abstention from doing favor is the reason behind the failure in acquiring belief which makes man recognize the One who gives and deprives and the steering who manages everything in this universe.

In fact, when the spirit refrains from achieving one good work presented to it or from sacrificing money which is valuable and dear to it, it becomes unable to turn toward Al’lah, the Almighty.

You see it diffident of its Provider and unable to draw near to Him.

The Almighty demonstrated to us that the refrainment from sacrificing the money or from doing favor does not keep man at one degree of tightfistedness and miserliness, yet it draws him down to a lower and an inferior degree than that. He will covet the worldly life greedily to the extent that his chief concern will be only to obtain its whole pleasures and to hold them from others. That is why God says:

Verse no. 19

“Greedily you seek to gather the heritage.”

“The heritage” is the exchanged wealth which we see people pass alternately from one generation to another.

The word “gather” here aims at describing the spiritual state of that far person. He did not convince his spirit to do good actions, and therefore his greed in this world made him wish for collecting the whole wealthes and the transmitted heritage at people’s hands to keep them for himself, alone. Had it been possible for him and had the circumstances become advantageous for him, he would have taken all what people have and left them possess nothing.

I say, this situation has become noticeable and popular nowadays. You find the seller desire to swallow all the buyer’s money, and the powerful heir seek to lay his hands on the shares of his powerless relatives.

Thus every man does his best to wring of people’s money as much as possible whether the way he follows was lawful or unlawful.

God wanted to tell us that nothing will satisfy the gluttony of such a man who has shun his Provider and sank in this life. Whatever he collects and whatever possesses, he keeps craving for having more. He would like not to let anyone have anything, if only he could.

Therefore the Almighty says:

Verse no. 20

“And you love riches with all your hearts.”

That is, Due to your shunning from Al’lah, your love to riches grew until you put your hands on what people own wishing to leave nothing with them.

So, one's abstention from performing good actions drives him far from Al'lah and makes him apart from belief, and this distance implants in his heart love to this world and absorption in it.

God wants to reproach this man for his behavior and to deter him from that abject conduct which dishonors him and drives him away from the position he is capable of and the lofty rank he was created to ascend. Therefore He says:

Verse no. 21-24

“No (stop that)! For when the earth is impacted tightly and finally,”

“And your Provider comes with the angels in their ranks,”

“And Hell, on that day, is brought near: on that day man will remember. But what will memory avail him?”

“He will say: ‘would that I had rendered (good deeds) for my life!’”

“No” serves deterrence. It is used to rebuke the addressee and to discourage him from his error.

It tells: “you man! Beware of this wrong conduct and repent from your deviation. You have not been created to be like animals, caring only about your own advantage and wishing to appropriate all what people have.”

This is not the manners of a humanist one.

Man has been brought to this existence in order to perform good actions and to gain eternal life by helping his brothers in humanity. By that he will associate with people of Paradise in the afterworld. But if you do not listen to your Provider's recommendation and His command, that is if you do not follow the way He decided and revealed for you through the tongue of His Envoy nor do you believe or trust in all of that, no doubt you will regret when regret avails you nothing. You will perceive the great loss you have drawn upon yourself when you will stand before your Provider for account on that day. God says: “For when the earth is impacted tightly and finally, and your Provider comes with the angels in their ranks, and Hell, on that day, is brought near: on that day man

will remember. But what will memory avail him? He will say: ‘would that I had rendered (good deeds) for my life!’ ”

To understand the verse “when the earth is impacted tightly and finally”, we say:

To “impact the earth”: to gather its pieces over each other, for the word “impaction” means: to level off something and mix its parts with each other.

After the earth be rocked in its last convulsion and after it be unrolled and its weights be brought out, i. e. after people come out of it and its function ends, it will be impacted tightly and finally, that is to say its parts will be piled over each other completely so that the earth will never get back to its worldly form at all.

The Almighty mentioned what will happen after that saying: “and your Provider comes”, the “coming” mentioned in this verse is free from time and place, for the Almighty is far above time and place. This word imports that He (glory to Him) is a witness over you and over each deed you do now. So when that day comes, your Provider will bring your acts before your eyes and show you the fruit of your labors in this world.

In another respect, it means that He will bring you what you need of necessary treatment.

“With the angels in their ranks”: this statement indicates that the angels will be in groups, and each group will have its own function and duty.

So, when your Provider brings your actions before your eyes, then He brings the cure which fits your defects and diseases, the angels will stand in lines and each line will be assigned for a certain concern of your treatment.

“And Hell, on that day, is brought near”: Hell is the abode of therapy in the life to come.

The statement “Hell is brought near” suggests that the evil doer, on that day, will find himself in a state that compels him to enter the hellfire for treatment. On that day, his state will be like the state of a sick man that has seen the hospital and realized his position therein.

“On that day man will remember. But what will memory avail him?” That is, when he senses the bad situation he has got at and the eternal loss and shame, then he sees the fire, at that time he will remember what the noble Prophet (cpth) has told him about it. He will remember Al’lah’s recommendation and the clear signs He has sent to him. But his memory will avail him nothing on that day, for such miserable person will have lost his life and have wasted this precious opportunity in vain. How great sorrow he will live in when he realizes that the period during which he was able to gain everlasting happiness has passed away! Therefore, the memory on that day will be useless.

“He will say: ‘would that I had rendered (good deeds) for my life!’”: At that time, he will feel a great regret and his heart will break sorrowing. He will see that the real life is but the life in the other world, but alas’ he has lost it and rendered nothing to enjoy it.

Verse no. 25

“But on that day none will cause him his torment.”

That is, none will torture him. He himself has incurred it. The smart and the shame he will live in and his evil deeds which will be standing before his eyes will cause him unbearable and insufferable sting in the depth of his spirit. Therefore he will rush to fire to throw himself therein wishing that the pains of its burning and torture may help him forget his spiritual pains.

I say, the example of this man on that day is as that of a child whose father warned him of touching a sharp blade. Yet the child broke his father’s recommendation and did what he had cautioned him of. He set to sharpening his pencil with that blade thinking that it is better than the sharpener which his father advised him to use.

Meantime, he, unawares, mistakes the pencil for his finger, thus he cut it. So, he begins to cry and to call his father for help appealing to bandage his wound and to relieve him from his pain.

I wonder, has anyone caused this child that suffering which befell him at that moment? Of course not.

Nobody has caused him that agony, but he himself has drawn that pain to himself, and the pain he has suffered when dressing and aid is but for his curing.

This example makes the truth clearer in minds though it is much deeper than that. And he that disobeys Al'lah and His Messenger strays far indeed and incurs a great loss.

The Almighty described the state of such miserable failure in some details. He says:

Verse no. 26

“Nor will any bind over him his bond.”

That is, on that day none will confine that poor to fire, but he himself will keep himself to it.

He will put up with the pain of burning and oblige himself to bear the torment in order to forget his suffering.

The Almighty wanted to remind man of the necessity of repentance and returning to Him and urge him to seize the opportunity he has now so that he may save himself from the bad end he may face. He says:

Verse no. 27-28

“Oh spirit in rest and satisfaction!”

“Return to your Provider pleased and pleasing.”

To understand the meaning of “serene spirit”, we say:

If man observes people of this time, he will see them engaged wholly in their worldly affairs, relying so much on this life. They build deluxe buildings and towering palaces, amass much wealths and establish large factories, but none of them thinks of death although it is too close to them and in no time it will knock them up.

This verse denotes: “O spirit that is delighted with this worldly life and its charms and immersed in desires and pleasures! Do you not know that after this life you will meet a weighty day when no money nor children will help you? Your abode after this world will be either Paradise or Hell, so avoid your slackness and turn from

your negligence so that you may return to your Provider pleased and pleasing.”

“Return to your Provider”: that is, return to the indication of your Provider who sustains you with life and watches over your rearing.

If man applies the indication of his Provider which invites him to look into himself and contemplate the formation of his members and to think of the universe and its creatures, his spirit will magnify its Creator and Former, this magnification will drive it to be straight upon His Orders.

It will avoid the performance of evil actions and become charitable to all creatures and thus it will be pleased with its works.

Besides, it will be sure of Al’lah’s Satisfaction with it and so it will enter into His Presence. That is what the word “pleased and pleasing” referred to.

Verse no. 29

“Enter into My servants,”

If the spirit adopted this path and drew near to its Provider having full assurance of His satisfaction with it, it would be colored with a stain of perfection and would acquire noble merits. Therefore it will love people of perfection, especially the leader who guided it to Al’lah. It will love him truly for the perfection it sensed in him, and this love will increase until it enters into his spirit and becomes coupled with it with a bond of love and reverence.

By the entering of this spirit into its leader’s spirit, it will consequently attain a bond with the spirit of the Prophet (cpth).

That is what we understand of the verse, “Enter into My servants,”

Verse no. 30

“and enter My Paradise.”

When a spirit lives in such a state and gains that link, this link will lead it to be close to Al’lah, the Almighty. Thereby it becomes immersed in a garden of bliss. This bliss will keep overwhelming it until the life to come where it enters.

The eternal Heaven and relishes that felicity forever.

Thus referring to God's indication rectifies the spirit's conduct and makes it pleased and pleasing.

The performance of good actions leads to nearness to Al'lah and to get a bond with people of perfection which, in turn, drives to get a link with God's Prophet (cpth). Then, this connection with God's Prophet will lead the spirit to enter into Al'lah's Presence.

And that who enters into God's presence has got happiness and bliss which are indeed the purpose of Al'lah behind His creation.

God says: "He that does good, does it for his own spirit; and he that commits evil, does so at his own perit. Your Provider is never unjust to the servants."

*The Holy Qur'an,
Fortress 41, Fussilat (Explained), verse 46*

Al-Ghashiyya Fortress

(The Overwhelming)

In the Name of God, the Compassionate, the Merciful

- 1. “Have you heard the news of the Overwhelming Event?”**
- 2. “On that day there shall be downcast faces.”**
- 3. “Of standing deeds.”**
- 4. “Suffering a scorching fire.”**
- 5. “The while they are given to drink from a seething fountain,”**
- 6. “No food there shall be for them but that of bitter lowliness,”**
- 7. “It will neither nourish nor satisfy hunger.”**
- 8. “On that day there shall be soft faces,”**
- 9. “Well pleased with their labours.”**
- 10. “In a lofty garden.”**
- 11. “There they shall hear no idle talk.”**
- 12. “A flowing fountain shall be there,”**
- 13. “And raised couches.”**
- 14. “With cups placed before them.”**
- 15. “Attractions ranged in order.”**
- 16. “And zarebas richly spread.”**
- 17. “Let them look at the camels, and (think) how they are created;”**
- 18. “And at the sky, how it is raised high;”**
- 19. “And at the mountains, how they are set up;”**
- 20. “And at the earth how it is spread out.”**
- 21. “Therefore do you remind, for you are but one to remind.”**
- 22. “You have no domination over them;”**

23. “Save those that shun and disbelieve.”

24. “Those Al’lah will then punish a mighty punishment.”

25. “To Us will be their return;”

26. “Then it will be for Us to call them to account.”

§§§§§

Interpretation of Al-Ghashiyya Fortress *(The Overwhelming)*

This noble fortress aims at reminding humanity of the Day of Resurrection and showing how people's states will be on that day.

Undoubtedly, man will come back to his Provider. If he was evil doer in the worldly life, he would stand humble and servile before the torture which would befall him. On the contrary, if he was charitable he would stand happy and optimistic for the bliss and honor he would receive. God says:

Verse no. 1

“Have you heard the news of the Overwhelming Event?”

To “Overwhelm”: to cover, to descend and, to hit.

“The Overwhelming Event”: Any great and weighty matter that descends upon people and fully overwhelms the spirit and surrounds it so that it almost becomes unable to think of anything else.

For example, the storm which faces the travelers by sea and alarms them of drowning is an overwhelming event.

The flood on land, and the enemy's attack on countries are also considered overwhelming events. For when they befall man, his spirit becomes attracted by their stress and surrounded by their anguish to the extent that it becomes wholly absorbed in them.

But the Overwhelming Event meant in this verse is the resurrection on Doomsday.

God described this event to be overwhelming for it will descend upon the whole creatures that came into existence from the beginning of creation till the end of this world and leave none of them.

It will cover people with its horribleness to the extent that man will become abstracted from and forgetting of anything else.

This verse came in a question state in order to emphasize the meaning referred to and establish the fact in man's spirit and to demonstrate the moment of that great day.

It serves: have you not got a knowledge about that day? Have you not been acquainted with the news of the Overwhelming Event which is surely coming and which will encompass all creatures and take up their spirits?!

Should you not think of that unavoidable day so that you may make your preparations for it from this moment?

The Almighty described to us people's states on that day. He first mentioned the state of people of bad actions. He says:

Verse no. 2

“On that day there shall be downcast faces.”

The word “downcast” indicates humiliation and subjection.

Verse no. 3

“Of standing deeds.”

That is, the works which those spirits have done during their lifetime will stand, on that day, before their eyes and will never disappear from their sights.

But why will those faces stand downcast and bended?

They will stand in this way because they will view what will befall them and what is prepared for them.

The fire will be there waiting for them, with hot and boiling water as a drink for them and food of bitter taste.

I wonder, one who views these things in front of him, will he not stand bowing his head, cringing, submissive and bended?

So, they will stand downcast because they are going to suffer a scorching fire. God says:

Verse no. 4

“Suffering a scorching fire.”

That is, they will burn and flame in a scorching fire.

Verse no. 5

“The while they are given to drink from a seething fountain,”

That is, from a hot fountain of excessive boiling.

Verse no. 6

“No food there shall be for them but that of bitter lowliness,”

The word “bitter lowliness” imports suffering and yielding. That is because the food which people of fire will have is painful, detestable and loathsome. But despite that pain and detestation, their spirits will be yielding to it because they have to have it. The example of them is as that of a sick man who has to take unpleasant medicine.

Verse no. 7

“It will neither nourish nor satisfy hunger.”

“It will neither nourish”: nourishment is not accomplished until a spirit becomes free and cured of disease, and this cannot be achieved except by entering God’s Presence. That is because nothing heals the polluted spirits from defects other than God’s Light.

Therefore this food will not sustain since it does not cure. It is only a means of distraction that people of fire distract themselves with so that they may forget their pains.

“Nor satisfy hunger.” That is because there is no nourishment in it.

As for people of Paradise, the Almighty revealed their state at that weighty position saying:

Verse no. 8

“On that day there shall be soft faces,”

The statement “soft faces” expresses the luxury of those people.

But what is the reason of this luxury?

God clarified the reason to us saying:

Verse no. 9

“Well pleased with their labours.”

It means that they will be pleased for the good deeds they have rendered in their life for they will allow them enter high paradise. God says:

Verse no. 10

“In a lofty garden.”

Regarding this point, it is necessary to shed light upon the state of people in paradise and how they will enjoy therein in order to recognize the limitless favor of Al’lah, the Almighty, upon man and His great graces. We say:

As previously mentioned, man is composed of a spirit, a soul and a body.

We have explained that the spirit is the main element of man. It is that which enjoys and suffers and which tastes flavors and savors their pleasures.

Yet the spirit in this world is confined in the body and surrounded by it. It perceives only pictures and enjoys delights by means of the physical senses and from behind a veil.

This situation is contrary to that in the life to come. The spirit in the other abode will envelope the body and surround it from all sides as the flame of a candle completely surrounds its wick.

If we suppose that the wick of a candle is a body, the flame and the light will be a spirit.

In the afterworld, The spirit will not view by a physical eye or hear by a physical ear. All of it will be eyes and all of it will be ears, and it will taste, smell and speak by all itself.

That is the state of spirit on that day.

Accordingly, it will get more pleasures there than what it has here. Its enjoyment now is but partial and indirect and from behind a veil, while on that day it will be complete and direct.

When the spirit wants to look at something in the life to come, it will be in no need of an eye, as it will not need a mouth or teeth when having food. Its rays will flow to food to taste its contents and enjoy its flavors without need of chewing or cutting by teeth.

Such being the case, its delight there will be greater than its delight in this world and completely different from it.

In this world, man soon becomes satisfied of his appetite, whereas in the life to come nothing will restrict the spirit from enjoying and taking pleasure in anything continuously.

God says: “This is the Garden which the righteous have been promised: The rivers are running below: eternal are its fruits, and eternal are its shades...”

The Holy Qur’an,

Fortress 13, Ar-Ra’d (The Thunder), verse 35

And He (glory to Him) says: “And abundant fruit, never-ending, nor unforbidden.”

The Holy Qur’an,

Fortress 56, Al-Waqi’a (The Inevitable Event), verse 32-33

Similarly, man’s enjoyment with his wife in paradise will be spiritual one. His spirit will flow to hers and get pleasure with it without cessation or separation.

Accordingly, man in Paradise will not need a bed to sleep in or a pillow to lean on since his body will not feel tired or require sleep, as he will not be in want of a glass to drink by since the body will need no drink.

All the verses mentioned in the Qur’an in this respect are but an indication of the qualities and the realities of things and of the bliss which man will enjoy by them.

Returning to God’s saying: “In a lofty garden” we say:

The word “garden” expresses that place where man feels spiritual happiness veiled from others.

Every man in Paradise will live in a bliss equal to the charity he has done in his life.

One’s bliss will be hidden from others, and sensed only by him. The “lofty garden” means the endless high-ranked Paradise.

Verse no. 11

“There they shall hear no idle talk.”

“Idle talk”: untrue speech.

Verse no. 12

“A flowing fountain shall be there,”

The word “fountain” here refers but to the ‘spirit’.

In Arabic the word “fountain” gives also the meaning of ‘eye’.

As previously mentioned, in Paradise the spirit will be eye in all itself. Therefore it will always flow moving from one bliss to a higher and more wonderful one without stopping.

Verse no. 13

“And raised couches.”

The word “couch” refers to everything that man lies on in order to get some rest. In Arabic, the word “couch” refers also to ‘pleasure’. Accordingly, the word “couch” indicates the pleasant things which spirits lean on in order to attain bliss.

So, the “raised couches” means the high-ranked things which raise the spirit from one good state to another superior to it.

Verse no. 14

“With cups placed before them.”

The “cup” is the vessel which contains delicious drink prepared for man.

In Arabic the word “cup” refers to anything which spirit applies to.

So, the word “cups” here imports the things which spirit applies to eagerly due to the delight they contain.

As for the word “placed”, it serves unceasing desirability.

So, the “placed cups” indicates that man in Paradise will be fully healthy so that he can continuously enjoy what will be placed before him of delightful things.

Verse no. 15

“Attractions ranged in order.”

That is, good and sweet desirable things will be put in succession one after another to let the spirit pass and flow through them, moving from one perfect attraction to another more perfect.

Verse no. 16

“And zarebas richly spread.”

In Arabic, the word “zarebas” is derived from the verb ‘zaraba’ which means ‘to put together’.

For example, we say: “sheep zarebas”, that is the place where sheep are put together.

But in this verse this word signifies the things wherein all delights and pleasures have been included together.

“Richly spread”: that is, the pleasures of these things flow to all of the spirit. They will spread in it and never separate from it.

In short, we say:

Man’s enjoyment in Paradise is based on realities, not pictures. For example, the pomegranate presented to people of paradise is comprised by the delineation mentioned in all the previous verses and is referred to by the words, “couches”, “cups”, “attractions” and “zarebas”.

It contains couches, that is pleasures, cups: i.e. the spirit applies to it, attractions: viz, it is sweet and delicious and the spirit passes to it, and “zarebas”, that is to say it contains many delights which all flow together to the spirit and spread in it.

So is it with enjoying women or any other kinds of bliss. The enjoyment will depend on realities and it will be continuous with no cessation.

How happy state people of Paradise will enjoy therein! Glory to Him! How Generous Obliger He is!

Having revealed to us the news about the Overwhelming Event and acquainted us with the states of both people of misery and people of blessing and happiness, the Almighty wanted to implant that in our spirits and to establish these facts in our hearts. Therefore He drove to us a group of verses that indicate His Grandeur and

Magnificent Making so that we may carefully think of them in order to be guided to our Creator. If we did, we would revere and appreciate Him and would abide to His Words. This abidance will lead us to happiness which is the utmost hope of Al'lah for His creatures as it will help us attain His Satisfaction. God says:

Verse no. 17

“Let them look at the camels, and (think) how they are created;”

The “looking” meant in this verse is that which is associated with contemplation and appreciation. For humanity is distinguished from animal by this way of looking.

The animal looks, and the man looks, too. Yet the animal's viewing is limited to the appearances of things. Its look does not penetrate the pictures to recognize particularities, nor does it pay heed to the way of creation. For example, When a bear sees a bunch of grapes, he looks at it outworldly. He does not think how it arises from hard woody vine then grows gradually. He does not contemplate the way of its bloom's pollination, or how its taste changes from sour to sweet, or notice that coloration which gives a sign of its maturation and becoming ready to be eaten.

He does not ponder on the arrangement of the course of its life, or of the leaves surrounding it which help in its maturation, nor of any other factors which work all for preparing and producing it.

All what he does is but to rush upon the grapevines and devour it, for he sees it nothing other than something that could be eaten.

That is the difference between man's way of looking and animal's one. Hence, the thoughtless is animal unable to get more knowledge of its Provider or perceive sides of His Majesty and Grandeur as man does.

It keeps at one degree of knowledge and never exceeds it and therefore it keeps animal.

Also, people themselves differ from one another in their way of looking at things. The more man thinks, the more glorification and appreciation towards his Creator he will feel.

If man looks at things an external looking like how a beastly animal looks, he will be then at one level with it, rather lower than that.

God says: “The meanest beasts in Allah’s sight are the deaf and dumb ones who do not mind.”

The Holy Qur’an,

Fortress 8, Al-Anfal (Spoils of War), verse 22

The Almighty invited those who opposed His Envoy to consider the Camel so that they might esteem its creation and know more about their Creator.

Indeed, if man meditates on a camel, he will sense wisdom in creation and precision in making that acquaint him with its great Creator and wise Maker. For example:

Man is unable to put his stuff on a camel when it is stand-up due to his shortness in comparison with the camel’s high body. Therefore you find the camel, unlike any other animals which carry man, sits on the ground.

And to help him in sitting down, the camel is granted calluses at his chest and legs so as to prevent his body from inclination and unbalancing while trying to sit down.

Also, had the camel’s hoofs been like those of the horses, he would not have been able to stand with his heavy carriage, nor would his legs been able to lean on the ground while standing up or sitting down.

As for his long and bent neck, it is the means by which he stands up and sits down. It acts for him as the arm of a steelyard acts, whereas his head acts as its ovoid does.

The Camel draws his head near to his body or far from it so as to stabilize while standing or sitting

And if you observe the large round hoofs of this animal, you will perceive God’s wisdom in His Creation. For this largeness helps the camel walking in sand as they help him in carrying his heavy body.

If they were as small as the hoofs of the horse, his legs would not be able to bear his weighty body and so he would stumble and fall on ground.

Regarding his hump, it helps in the stability of the carriage on his back, besides, the camel stores in it fat to support him when walking in desert. There are also some hollows in his belly where water is kept there in for many days, and that is why camels bear hunger and thirst.

Nevertheless, these points we have mentioned are only a few sides of the wisdom of creation with respect to this animal.

If you speculate on them deeply, you will deduct that there is a great Creator, a wise Disposer, and an Omnipotent Steering.

The Almighty draws our attention to another sign when He says:

Verse no. 18

“And at the sky, how it is raised high;”

The “sky” is that ceiling which surrounds the earth from all its sides and which contains sun, moon, stars, and powers of gravitation.

Oh man! Have you asked yourself once about how the sky is raised in the space with no pillars or walls that hold it?

Consider those bright stars whose dimensions are many thousand times larger than the earth’ Ones!

How do they swim in this space without chains or cables that join them to each other?

Think of these powers of gravitation which attach the stars to each other and make them firmly connected despite that there are thousands of light-years between one another!

Meditate, man, on the heaven then ask yourself:

Is it self-made? Or there must be a Mighty Creator that has made it and raised it high?

Think of the stars: Is not there a steering God that has arranged them?

Is not there a Provider that supplies them with light, power and being, otherwise, they will not keep glaring throughout the ages with no extinction nor lowering in light or power?

Verse no. 19

“And at the mountains, how they are set up;”

To be “set up”: to be put up firmly and raised.

Let’s wonder, who has put in mountains kinds of soil, sands and stones? Who has made the mountain one huge mass with connected pieces and atoms?

Who has raised them over the land surface and made them go high in the space?

Who has fixed them firmly in the land and stabilized them so that they do not move or shake in spite of the earth movement and revolution ?

Should not you think of the mountains and their greatness and highness?

Should not you glorify their Creator who has founded them upon such state and clothed them with such greatness?

Verse no. 20

“And at the earth how it is spread out.”

Who has spread out this land for you, man?

Who has given it this leveled surface?

Who has disposed these earthen layers one besides another so as to be suitable for cultivation and farming?

Who has created this soil for your sake and put in it different substances?

Who has arranged the springs of water and spread them in every village, every island and every country, nay, in everywhere so that He deprived none of His this favor?

Who has supplied the earth with all what you need for living?

Do not these signs in camel, in heaven, in mountains and in earth bespeak a mighty Creator that has created you and obliged you with His boons?

Should not you think of His Potency and Might?

Should not you appreciate His kindness and charity upon you so that you may listen to His Words and abide by His recommendations?

After He mentioned a group of verses that lead to the Creator of the earth and the heavens, the Almighty addressed His noble Messenger (cpth) saying:

Verse no. 21

“Therefore do you remind, for you are but one to remind.”

“To remind”: to let man see something or hear some word that makes him remember something else he has known before. For more illustration, here are some examples:

one mother may see a person that resembles her absent son. This seeing makes her remember her son.

one man may pass by a hospital where he was subject to a surgery one day. So his seeing to the hospital makes him remember that operation.

Another may hear a word issued from somebody. This word may connect his spirit with one sight of a vision that he had seen once while sleeping but has completely forgotten. Then, the series of the sights of the dream will follow one another and he will remember the whole dream.

Had he not heard this word which is related to a part of this dream, he would have never remembered his dream at all.

So, in this verse the Almighty Al’lah gives orders to His noble Envoy (cpth) to remind people, that is to say, to bring to their mind what they see of His creatures, such as the signs previously mentioned.

Behind such reminding, God wants to urge people looking at them with profound thinking so that they may believe in the Grand Creator and appreciate His grace and charity

But what does believing in the Creator generate?

I say, it generates a feeling of fear of God and leads man to believe in the Doomsday, the day of accountability.

This belief makes man surrender to his Creator and abide to His Orders. Thus he becomes really Muslim. For in Arabic the word 'Muslim' means the one who spiritually surrenders to his Creator. Spirit's observance of God's commands makes it

pleased with its deed and confident of God's satisfaction with it. Therefore, it draws nearer to Him in its communication with Him and senses the divine compassion, justice and might which it has intellectually believed in before.

At this stage, it will remember what was printed on its surfaces before, and then it will remember more and more ascending ladders of sublimity, and all that happens by virtue of that noble Messenger (cph).

Accordingly, people will not remember unless they look at the creature time after time with contemplation and speculation, and none will remember except those who repent.

Verse no. 22

“You have no domination over them;”

In fact, human spirit is absolutely free. The Almighty Al'lah has granted it the freedom of choice, therefore nobody can control it: that is, nobody can turn it from its own thoughts.

If it does not voluntarily think of the universe's signs until it be guided to its great Creator, it will never feel awe or fear of Him, the Almighty. No one can have power over it to stop it or turn it from its own attachments and concerns.

“Derivation”: this means that neither a Prophet nor a Messenger, nor a scholar or a leader is able to guide any one even if they keep reminding them for many hundred years unless they themselves willingly listen to and ponder on what they hear of Al'lah's verses.

God says: “You cannot guide whom you please: it is Al’lah who guides those who will. He best knows those who lead themselves (to the right path).”

The Holy Qur’an,

Fortress 28, Al-Qasas (Stories), verse 56

So, if man voluntarily sets to thinking, seeking to be guided, certainly he will believe and become illuminated by God’s Light. But if he has no purpose on that, none will be able to guide him.

However, the Almighty revealed to His Messenger (cpth) how to act with those who oppose Him He says:

Verse no. 23

“Save those that shun and disbelieve.”

To “shun”: to turn away from Al’lah.

To “disbelieve”: to be ungrateful to God’s graces. Undoubtedly, one who draws far from God is in danger because of his blindness and farness, and undoubtedly his unbelief will drive him to commit bad actions.

Despite the fact that the Prophet (cpth) is unable to turn one’s spirit from its aberration, yet he is charged with preventing him from hurting other people. He has to deter him, and even to punish him.

I say, this noble verse manifests the legality of fighting and the purpose behind enslavement, enjoying the tribute by the Prophet (cpth), and behind all of the other ways which check the damage of the unbelievers and their corruption in the land.

Any rational brother takes upon himself guardianship over his ignorant brother. He has right to deal with him roughly out of his love to him and his care about his brother’s advantages.

Finally, the Almighty revealed the fate of the unbeliever after death in case that he kept insisting on disbelief. God says:

Verse no. 24

“Those Al’lah will then punish a mighty punishment.”

That is, after their worldly life they will suffer the greatest torment of boundless intensification in the other abode.

Verse no. 25

“To Us will be their return;”

The Almighty has granted humanity the freedom of choice then He brought them to this world and let them choose whatever deed they want. But when they will return to their Provider after death, He will get back that choice from them then He will drive to them reward in accordance with their spiritual state: that is, good reward for good deed and evil for evil.

Verse no. 26

“Then it will be for Us to call them to account.”

“To call them to account”: to give rights and repay the deeds.

The Almighty will repay every creature in full.

Not by an atom’s weight will Al’lah wrong any man. So whatever deed you may do, you will be rewarded for.

God says: “Whoever has done an atom’s weight of good shall see it, and whoever has done an atom’s of evil shall see it also.”

The Holy Qur’an,

Fortress 99, Az-Zilzal (The Earthquake), verse 7-8

Al-A'la Fortress

(The Most High, Glory to Your Lord in the Highest)

In the Name of God, the Compassionate, the Merciful

1. **“Make the Name of thy Lord, The Most High swim and soar through the m;”**
2. **“He who has created and well proportioned;”**
3. **“Who has estimated and guided;”**
4. **“Who brings forth the pasture, ”**
5. **“Then turns it to precious desiccated containers.”**
6. **“We shall let thee read so that thou shall not forget,”**
7. **“Except what Al’lah pleases. He is Omni Knowing of all that is manifest, and all that is hidden.”**
8. **“We shall ease to thee the smoothest path.”**
9. **“Therefore give admonition if admonition avails.”**
10. **“He that fears Al’lah will remember, ”**
11. **“But the most miserable will flee from it.”**
12. **“He shall burn himself in the raging fire.”**
13. **“He shall neither live nor die therein.”**
14. **“Successful shall be the man who purifies and nourishes with perfect attributes himself,”**
15. **“Who remembers the Name of his Lord and communicate with Him.”**
16. **“Yet thou prefer the worldly life,”**
17. **Although the life to come is better and more lasting.”**
18. **“All this is written in earlier scriptures;”**
19. **“The scriptures of Abraham and Moses.”**

§§§§§

Interpretation of Al-A'la Fortress

(The Most High, Glory to Your Lord in the Highest)

In this noble fortress, the Almighty God wants to clarify to man that if he does not feel with awe from Him, he will not recollect nor will the admonition profit him, consequently he will not have his spirit qualified to enjoy the favor which Al'lah prepared for him.

Moreover, he will prefer the passing present life to the life to come and give no heed to his fate therein.

Therefore, out of the clemency of this merciful and sympathetic God with us, He drove to us at the beginning of this fortress some verses that implant the awe in our spirits. If we consider them carefully we shall fear our Provider, then we shall remember and succeed.

First let's explain the first verse, we say:

Verse no. 1

“Make the Name of thy Lord, The Most High swim and soar through them;”

Swimming can be bodily or spiritual and immaterial. For example, if man beholds the sun, this glowing globe, and knows that it has been flaming and radiating for thousands of years and it is still so till this moment, there his spirit will glorify it and will swim in its greatness thinking and wondering. Similarly if he looks at the refulgent stars in the space and knows that there are millions of millions light-years between one star and another and that they are attractive and connected with each other despite their tremendous dimensions and the measureless distance between one another, he will also swim in this greatness and soar in his thinking of that power.

If he knows that man needs more than five million years to walk on the star, if it is possible, though it occupies only a spot in this heaven, there his spirit will swim in the largeness of this illimitable heaven. And so on.

Thus spiritual swimming is accomplished by the profound meditation of things.

In this noble Fortress the Almighty orders his noble Prophet (cpth) to help people swim in the name of his Provider, that is to acquaint them with the might of this Creator and his high prestige in order that their spirits swim in that endless greatness and be immersed in that Potency which man cannot apprehend its borders or limit.

The word “Name” imports all God’s supreme names which indicate His majesty, potency, compassion, clemency, wisdom, omniscience and other super Name Attributes.

“Thy Lord”: your Provider who supports you with life, existence and power.

“The Most High”: The High who is greater in all of His Names than any conception

Whatever you know of His Grandeur, He is Grandeur and Grandeur. whatever you perceive of His compassion or might, He is higher above your perception.

In all His supreme Attributes that you may recognize, He is greater and higher, for there is no end of His perfection.

Accordingly, the verse “Make the Name of your Lord, the Most High swim and soar through them” denotes: “tell and show people what you have known and been shown of the perfection of your Provider so that they may draw near to that high Provider and their spirits swim in His boundless perfection.”

The way that leads to recognize God’s perfection is revealed in God’s saying:

Verse no. 2

“He who has created and well proportioned;”

That is, if you, man, notice the perfection in the Creation you will know the perfection of God.

As you think and magnify the creatures, as you glorify the Creator and appreciate His magnificence and perfection. For the creation leads to its Maker.

To “create”: to bring into being.

To “proportion”: to make the creature even with no fault.

Thus this universe and everything in it has been created perfectly, lacking nothing and free of any deficiency.

If you ponder on this universe with its earth and heaven, its sun and moon, its mountains and rivers, its seas and lakes, its animals and plants, its beasts and insects, you will see that all what it contains are absolutely perfect.

Whatever you look or scrutinize trying to find a demerit, your sight will return to you in a state of humiliation and worn out.

For further illustration, we say:

Suppose that the sun declined from its orbit and approached the earth one mile, certainly it will burn its plants and animals, even all mankind and leave no living being on its surface. But it can't as it is in the hand of the Omnipotent Creator.

This means that He who placed the sun in the space has proportioned its situation so that it occupied its suitable location of its orbit.

That refers to God's perfection.

This applies to the moon and the stars. They all have been given their most perfect situation and splendid discipline concerning their locations and distances, and their lights and rays. The Omnipotent rotates them according to a strict discipline. He is the Omnipotent.

Another example about day and night:

Suppose that the earth circulation around itself was too fast so that the night lasts for only one hour and so is it with the day. Definitely we will not be satisfied with one hour sleep as we will not be so with one hour work.

On the contrary, if it's rotating was too slow so that each of the day and the night lasts for five days. Of course, we shall feel bored with sleep and rest in the night as we shall be tired of work in the day.

Thus, the earth circulation has been regulated and He that created the night and the day has proportioned that regulation so that it came perfect and expedient.

If man considers everything carefully, he will find all animals and plants have been given their appropriate creation. So is it with his body, if he thinks of it he will find every organ has been put in its suitable place and has taken its proportional measure.

Had the thumb been longer than its normal length, you would have been unable to perform your deeds, as you would have found difficulties in your actions in case that it had been shorter than the normal, or it was cut.

Also, if you had not had these fingers and phalanxes you would have not achieved the deeds you do now.

Thus, everything has been perfectly done, and He that created everything and brought them into being is He who has well made them, therefore they have appeared in such perfection which indicates His, the Almighty.

Man! Ponder and meditate time after time on whatever your eye catches, and you will be led to your Creator and recognize the supreme perfection of your Provider.

Verse no. 3

“Who has estimated and guided;”

To “estimate”: to give everything a suitable amount. For example you may say: “the merchant estimated the price of the goods” or “the man estimated the amount of wheat he needs for hoard.”

As we see, the estimation is issued but from people of experience and knowledge. So, God the Almighty who created all these kinds of creatures estimated for each kind and each one its proper provision which fulfils its requirements.

In fact no rain falls, no plant grows and no boon comes out but in certain deal. God says: “We hold the stores of everything and send it down in appropriate measure.”

The Holy Qur'an,

Fortress 15, Al-Hijr (Stone Buildings), verse 21

The Almighty has not only created the creatures and found for each its agreeable provision, yet He also acquainted every creature with its own food and guided it to it.

The bee, for example, rushes to the flowers and sucks their nectar soon after its coming out of its hive.

So is it with the chick which begins to search in the soil looking for food immediately after it leaves the egg. And when the foal comes out of the mare's belly you also see it hasten to its dug to suck the milk though it has not seen or known it before.

I wonder, who has guided the bee, the chick and the foal, each to its own nourishment?

Who has taught the little baby how to suckle the milk from his mother's breast?

It is He the Almighty who has estimated for every creature the provision it needs then He made it and led them to it.

Verse no. 4

“Who brings forth the pasture,”

The word “pasture” indicates what animal grazes and lives on of the herbage and plants.

So, the Almighty who has estimated your sustenance and employed the animals for your service does not secure your living only, but He also vouched for feeding this animal out of His care about you and to complete His favor upon you.

This verse arrests our attention to God's benevolence upon us and, at the same time, to that arrangement by which God brings out the pasture.

Observe, man, the winds in their blowing and running and the clouds in their swimming and their sticking together! Look at the rains in their falling and the sun with its rays and heat! All these agents and other ones are reasons that help in reviving the land and bringing forth the pasture from it.

That is but one side of what the previous verse signifies.

Verse no. 5

“Then turns it to precious desiccated containers.”

The “desiccated”: the dry which lost its greened and freshness.

“Containers” here refers to this grass which contained the substances necessary for the animal’s nourishment.

When this pasturage which God produces for animals ripens and draws the necessary matters, then it stores them inside, you see it turns to be desiccated and stiff. This case helps the animal for grazing in the summer days.

Verse no. 6

“We shall let thee read so that thou shall not forget”

To read a book = to look in it and know its content.

To let somebody read something =to make him see and witness what that thing or that book includes of facts.

So, this verse reads: if you, man, look into this universe with looking full of thinking and meditation until you appreciate your Creator, there your spirit will draw near to Him feeling reverence. by such reverence and nearness, your Provider will let you read, that is, He will show you, by His light, those things which bespeak His magnificence, and there you shall witness their realities and will never forget them.

Verse no. 7

“Except what Al’lah pleases. He is Omni Knowing of all that is manifest, and all that is hidden.”

You do not forget what you have seen and it will remain apparent to yourself as long as you keep yourself close to its Provider. But when you turn away from Him your spirit will become blind and witness nothing. You cannot dispense with your Lord, so do not cease a twinkle from Him.

The Almighty is well-knowing of all you hide and all that you reveal, so let your secret thoughts be agreeing with your open actions, and be truthful in your demand in order that your Provider shows you what you want to know.

Verse no. 8

“We shall ease to thee the smoothest path.”

That is, your nearness to your Provider makes you witness the good deeds which entail you ease and benefit, so you seek and require to perform them. There Al’lah will guide you to them and facilitate their practice to you.

Having revealed what the contemplation of this universe results in of the entering into God’s Presence, and the knowledge and the spirit’s requirement of the virtuous actions, thereafter, the Almighty addressed His noble Messenger (cpth) saying:

Verse no. 9

“Therefore give admonition if admonition avails.”

That is, “remind My servants of My favor and graces and speak to them about My might and do not cease from this reminding whether it avails or not.”

Then God uncovered to man the way which, if he adopts, makes him derive benefits of this admonition. He says:

Verse no. 10

“He that fears Al’lah will remember,”

Feeling with awe from Al’lah is the only way that leads to profit by the Prophet’s admonition.

Yet this awe does not be attained except after looking and speculation.

If man looks in this universe and excogitates of its marvels which express His majesty, there his spirit will magnify and revere that Creator. By this magnifying it will fear Him of which makes it abide with submission by His commands. (This fear is established upon high estimation and love; it is not a terrible fear at all)

Accordingly, man’s guidance is related only to his own will. If he observes this universe attentively and studies it carefully, he will feel glorification and awe and derive the advantages of the admonition.

Verse no. 11

“But the most miserable will flee from it.”

The most miserable man is that who draws misery to his spirit when he befouls and tires it by the wicked desires.

In fact, any man that does not use his thought or his sight to see God’s greatness through signs of the universe and let himself be led by his desires, will be always distressed and strait; and the troubles will not leave him. Therefore he will not feel heart ease or taste the flavor of happiness.

Thus, the recollection is depending on thinking.as long as man keeps immersed in his lusts disusing his thought, he will never bethink or be guided.

If you sincerely desire to be guided and to repent to Al’lah, refrain from your forbidden yearnings and your sins then consider the signs of this universe after remembering death. You fear your Provider and realize the atrocity of immorality and breaches, so you change your course and avail yourself with the admonition.

To reveal the end of this most tortured man, God says:

Verse no. 12

“He shall burn himself in the raging fire.”

“The raging fire” is the fire which is great in its intensity and in the pain of its burning, as it is great in its continuity and duration.

As this miserable man has defiled his spirit with the dirt of offenses and disobeyed his Provider who overwhelmed him with His graces; therefore when he dies he will sense his diffidence from his Provider due to his deviation. So, he will feel a great contrition for his omission in doing the good actions during his lifetime and losing that precious accession. In addition, he will feel grief for his hurting people who are his brothers in humanity.

This contrition, grief and shame will grow inside himself until he finds no way that detracts him from his pains save throwing himself into the fire wishing to forget his spiritual unbearable suffering by its burning to his body. Verily, he that does good, does it for his advantage and he that commits evil, does it against himself. Al’lah never wrongs him, but he wrongs himself.

Verse no. 13

“He shall neither live nor die therein.”

‘Death’ is the cessation of sensation.

‘Life’ is the feeling with delights and the tasting of the relish of happiness.

So, this tortured man will not die, I mean, his feeling with pain will not get at an end.

Moreover, he will not taste or enjoy anything in fire. All foods or drinks, and all shades or beds there in fire are sore and bitter for his spirit.

Verse no. 14

“Successful shall be the man who purifies and nourishes with perfect attributes himself,”

‘Success’ in Arabic means ‘Cultivation’. To be “successful”: to prepare yourself and make it ready to perform the good actions willingly.

To purify oneself: to help it being cured and virtuous.

This noble verse serves that the man who endeavors to reclaim his spirit until it becomes cured, that is, pure and clear from the evil: this man has succeeded, that is, his spirit becomes accepting and capable of being charitable seeking the good actions and willing to render the favor.

So, man does not succeed, namely his spirit will not be competent or inclined to perform the good unless it becomes pure and clear from the wicked desires.

Then God explained to us the way that leads to purification. He says:

Verse no. 15

“Who remembers the Name of his Lord and communicate with Him.”

That is, this man keeps reminding himself with the favor and kindness of his Provider, with His sympathy and tenderness, and

His omnipotence and grandeur, until his spirit enters God's Presence glorifying. By such entering he attains the link with his Creator which purifies his spirit.

So, if you want to be successful, that is to say, if you want your spirit to be ready for doing the good actions and fond of virtue, you have to purify it. This purification is accomplished by the communication with Al'lah which is attained after feeling awe.

But this awe arises in spirit only by the continuous remembering of Al'lah, viz, remembering His greatness and power, His boons and kindness, and all His supreme attributes.

Verse no. 16

“Yet thou prefer the worldly life,”

If you do not adopt this path nor do you try hard to purify your spirits and clear them, this means that you prefer the mean yearnings and the low life to the performances and the success they result in.

Verse no. 17

“Although the life to come is better and more lasting.”

That is, the other abode is better than all bliss in this world. The pleasures of the life to come are incomparable with those of this life. It is also better than the present life in its continuity and eternity, for the bliss of this life is temporal and soon vanishes while the bliss there is unbroken and lasts forever.

Verse no. 18-19

“All this is written in earlier scriptures;”

“The scriptures of Abraham and Moses.”

At last, God clarified that the revelation He has sent to all mankind is alike and it never changes. Man has no way to purify his spirit save his entering into his Provider's Presence. When he enters that Presence and attains the link with Him, the Almighty, he will become spotless and rise high. On the contrary, when he opposes and shuns away from God, he will be evil and become low-grade.

All the indication implied in this Fortress, the Almighty revealed before in the previous scriptures which He descended upon our Masters Abraham (cph) and Moses (cph).

At-Tariq Fortress

(The Goodness Star)

In the Name of God, the Compassionate, the Merciful

- 1. “And (behold) the heaven and that which percusses!”**
- 2. “Would that you perceive what is that which percusses!”**
- 3. “It is the penetrative star.”**
- 4. “Is there not, for every spirit, a guardian (watching) over it?”**
- 5. “Let man reflect from what he is created!”**
- 6. “He is created from an ejected fluid,”**
- 7. “And is issued from between loins and dust.”**
- 8. “Al’lah has power to bring him back to life!”**
- 9. “On the day when the consciences will be tested.”**
- 10. “Powerless he shall be with none to succor him.”**
- 11. “And (behold) the heaven of reaction.”**
- 12. “Then the earth of execution.”**
- 13. (Then you will know that) it is a decisive utterance.”**
- 14. “No flippant jest.”**
- 15. “They have their schemes.”**
- 16. “But I too have My schemes.”**
- 17. “Therefore tell them to act leisurely, and you gently deal with them.”**

§§§§§

Interpretation of At-Tariq Fortress *(The Goodness Star)*

At the onset of this noble fortress, the Almighty wants to draw our attention to the heaven and the benefits that it brings. Therefore He says:

Verse no. 1

“And (behold) the heaven and that which percusses!”

The “heaven” is the blue dome which we see above us surrounding the earth from all sides.

“And” is used to urge us to think of the heaven so that we may perceive its greatness. Let’s ponder on its illimitable extensiveness and on its role in the regular and well-ordered motion of the sun and the moon in it, and on the stars’ uniformity and their vertebration with each other. Let’s consider its effect on the clouds’ swimming and condensation then on causing the rainfall.

You can liken the heaven to the shell of an egg which preserves its contents and helps them to keep existing.

If it had not been for the heaven, the stars would have scattered here and there and have lost their correlation with each other.

Because of the heaven, the sun keeps to its present spot in the space so that the earth profits by its light and heat.

Without the heaven, the moon will not perform its rotation and the earth will quake in its running, consequently there will be no night nor day nor four seasons.

Without the heaven, no snows no rains would have been formed or fallen.

Thus, the perfect performance of these creatures of their functions which leads to the steadiness of this life depends mainly on the heaven’s existence. By heaven, your needs are fulfilled and your existence and living on this earth becomes possible.

This is only a side of what we understand of the word “heaven”, for nobody is able to count the signs included in the heaven.

Oh man! Contemplate this heaven and think of it once and again so that you may appreciate its Maker and glorify its Provider who supplies it.

As for the statement “that which percusses”, it turns us to the blessings issued from the heaven and continuously coming to this man. In Arabic “to percusses” means ‘to knock, to hit, and to come’.

In this verse it refers to the coming goodness that hits people. It reads: “Behold, My obedient followers, the heaven and the continuous blessings which it brings to you.”

And to make us observe this abundant coming goodness, God says:

Verse no. 2

“Would that you perceive what is that which percusses!”

This tense is used to magnify something and to show the high role it has.

This verse serves: “Oh man! You are unable to find a limit of the blessings descending from the heaven or to count these Godly boons that overwhelm you by means of it.”

But what are those blessing? God explains this by His saying:

Verse no. 3

“It is the penetrative star.”

“Star” in Arabic is ‘najm’. It is taken from the verb ‘najama’ which means ‘to appear’ and ‘to rise’.

According to this conception, we can say that the air in its coming into being can be considered a star, and so is it with coldness, hotness, the clouds in its formation, the rain, and the like.

Thus the word “star” includes everything that comes out and appears.

“Penetrative” means effective and piercing. For example you say: a penetrating mind, a penetrative view, a penetrative arrow... etc.

The “penetrative star” refers to the effective good which continuously comes to us within perfect order, free from any fault

or shortcoming. For example the air is penetrative, for it comes out according to a certain order and firm rules so that it arouses the clouds and joins them to each other. The rain also is penetrative, because when it falls on the land, loaded with countless benefits, it causes the soil to bring out the blessings hidden in it. So is it with coldness. It is penetrative (effective) for when it hits the plants it stirs up the qualities and powers folded in them, so they yield up their crops and lavish their fruits.

Thus, everything God, the Almighty, brings into this being is like a star concerning its appearance and rising, as it is piercing in its plenitude and plump profits.

After these verses which attract us to the limitless heaven and manifest its great significance and some of the countless graces which it brings, God mentioned the following verse in order to caution man from debauchery and disobedience, telling him that He who has such might and precisely directs everything in this universe, it is not difficult for Him to watch and recorded all man's actions. He says:

Verse no. 4

“Is there not, for every spirit, a guardian (watching) over it?”

That is, does this miraculous universe not prove that He who created it is able to record all deeds of every spirit?

Certainly, this is too easy and simple for God; for He, the Almighty, is watching and protecting all spirits.

After that, God draws man's attention to his own creation so that he may recognize his origin from which he was created. If man thinks of that and makes some comparisons, he will know himself and realize his powerlessness, as he will recognize his Creator and His Grandeur. God says:

Verse no. 5

“Let man reflect from what he is created!”

That is, you man! Look at your origin and physique and think of that which you were created from.

Verse no. 6

“He is created from an ejected fluid,”

That is, from that insignificant fluid you were created! From that fluid the Almighty made all these systems and organs! Blood, veins, muscles and bones with various forms, eye and ear, and all other senses: all of that are created from an ejected fluid!

Should not you, man, think of all of that so that you may be guided to your Maker?

To detract from man’s pride, God says:

Verse no. 7

“And is issued from between loins and dust.”

“Dust” in this verse are meant to be the numerous and countless spirits, for they are like dust in myriad.

In fact, man in his father’s loins was existing together with millions of millions of the spirits which will come to this world.

Oh man! How weak and tiny you were on that day, and how grand is this Creator who formed you in such faultless picture and excellent composition!

Absolutely, you are unable to find a limit for His favor and tenderness upon you.

Is it hard for He who has such potency and Might to resurrect you after death and rebuild your body once again as He did in the first time?

If you deeply speculate and think, you will ascertain that the resurrection is true and will see it easy and simple for Al’lah. God says:

Verse no. 8

“Al’lah has power to bring him back to life!”

For He who created the heaven and what it contains and built you, man, from an ejected fluid that comes out from between loins and dust: it is not hard to rebuild your body even after you will pass away and turn into dust, nay it will be easier.

For showing people's status on that day when they will return to their Provider, God says:

Verse no. 9

“On the day when the consciences will be tested.”

“To test”: to examine and to uncover the truth. You say: “the commander tested the soldiers in shooting”, i.e. he examined their knowledge and uncover the ability of each of them. Also, you say, “the teacher tested the students,” namely, he examined them to discover what every student understood of the lesson.

“The conscience” is the secret which man hides and keeps in his inner self and dislikes to be known to anyone.

On that day when God will rebuild man's body once again, the reality of every spirit will be uncovered and the secret of every man will be visible to all creatures.

At that time people shall witness the Godly justice and know that He, the Almighty, does not wrong any by an atom's weight.

So, the intents and the secrets of every man will surely be disclosed, and there the well-doer will be rewarded for his favor and the evil-doer will receive his recompense, for every one is the hostage of his own deeds.

Verse no. 10

“Powerless he shall be with none to succor him.”

When the sinner will see his defects and diseases on that day and they begin to cause pain to him, he will be unable to repulse the treatment which will be a medicine for his faults and diseases, and there will be none to help him and relieve him from that treatment. He will realize the necessity of that cure and his urgent need of it.

The state of the evil doer on that day will be like that of a butcher who was to be so careful while cutting a piece of meat with a sharp knife, yet he turned his face towards the road and so he cut his finger and lost much blood.

I wonder! When the doctor set to curing this butcher, shall he try to run away from him? Shall any of his family advance to intercede

for him at the doctor asking him to stop his treatment and his trial to save him?

That is the state of the sinner between the Hands of his Provider on Doomsday. No power he shall have and no helper shall stand by him.

The Godly wisdom requires to treat him by fire so as to be cured from his diseases and that is but out of God's Mercy and clemency with him.

Glory to You, God of all! How merciful and generous You are! And woe to he who shuns away from God and wrongs himself!

In the next verses, God proves to us that the resurrection will surely occur and that certainly there will be an account for deeds. He says:

Verse no. 11

“And (behold) the heaven of reaction.”

The reaction of the heaven is meant to be the blessings which it always brings back yearly and periodically. For example, the rainfall occurs as a reaction of the heaven. So, the repetition of rainfall in certain times, the repetition of seasons and the atmosphere events and their reoccurrence in regular times: all of that say the existence of a Steering Provider. In fact, if you throw a stone up, it will not return to the land again and again unless there is a force that turns it back.

What do you, then, say about these seasons and those rains which have been coming back every year repeatedly, periodically and regularly for many thousand years ago with no change or modification?!

This applies also to the motion of the sun and the moon, and even to that of the earth.

All of these facts aforementioned which go on in the heaven are included in this verse. So, is it possible that the earth may revolve by itself or that the seasons recur regularly and the rain fall in every year in certain times by themselves, or there must be a great Hand that directs and moves them?

Verse no. 12

“Then the earth of execution.”

That is, the earth’s responding to the heaven by germination.

When the rain which is loaded with vitamins falls on the land, the land responds to it by bringing out crops and bearing fruits. Is this not an index of a Wise Arranger and Estimating Creator?

If you contemplated and appreciated this discipline until you believed in this Mighty Creator, know then that all what is told about the resurrection is true. God says:

Verse no. 13

(Then you will know that) it is a decisive utterance.”

The decisive utterance is the final judgment which is indisputable and irrefutable.

Now, we have known that man will undoubtedly return to his Provider one day when his secret will be uncovered and he will be called to account, yet the Almighty wanted to inculcate that in our minds, therefore He says:

“And (behold) the heaven of reaction. Then the earth of execution. (Then you will know that) it is a decisive utterance.”: That is, if you think of the heaven with its recurring cycles and observe the earth in its responding to it, this fact will settle in your mind and you will believe in the Day of Resurrection. You will know that this Glorious Creator can resurrect and recreate you and thus your spirit will no more have doubts or argue with you about that and thus you will realize that the words of God are a judgment.

Verse no. 14

“No flippant jest.”

The flippant jest is the speech which has no firm foundation.

Such being the case, it is valueless and affirms no fact, and therefore we do not heed or take into consideration what it warns us of, while we listen carefully to the absolute and serious speech and take our precautions to face the troubles it cautions us of.

So, since God the Almighty has proved that the day of resurrection will be a really fact and that He is able to turn the dead back to life, no doubt any believer who knew that for certain will adopt safety steps to get ready for that day.

Then God wanted to portend His Messenger with victory and the near coming of the manifestation of truth. He says:

Verse no. 15-16

“They have their schemes.”

“But I too have My schemes.”

“Scheme” is a plan that an opponent puts to overcome his enemy.

This verse serves: “they put plans to disprove this revelation and to stand in the way of declaring the truth, but I, too, plan to forestall their purpose and frustrate their schemes, for without fail, you will be supported whereas your enemies will be defeated.”

In the following verse, the Almighty bids His Prophet to exhort the disbelievers and to warn them of the acceleration of torture. He says:

Verse no. 17

“Therefore tell them to act leisurely, and you gently deal with them.”

“Therefore tell them to act at leisurely,”: when the unbelievers heard of God’s warning of torture, they asked to let it descend on them without delay. They did that out of their benightedness of God’s might and as a challenge to His Prophet (cpth).

Yet this Merciful God ordered His Prophet to tell them to act at leisurely, viz He bid him to caution them of this opposition and to plant fear in their hearts so that they might repent from their error and refrain from hastening the woe.

Moreover, the Almighty told His Prophet to be gentle in his warning, He says: “and you gently deal with them.”

That is, “let your explanation and admonition to them be associated with kindness and deliberateness.”

Indeed, if people think of this indication which Al'lah inspired to His Prophet concerning the way he should adopt in leading His slaves obedient and how He bids him to be gentle and lenient with them, they will realize how Merciful and Pitiful Al'lah is with His creatures. They will know that Al'lah, the Almighty, is indeed the Provider of all worlds and that He is the most merciful One.

Al-Buruj Fortress

(Constellations)

In the Name of God, the Compassionate, the Merciful

- 1. “And (behold) the heaven endowed with constellations,”**
- 2. “Then (remember) the Promised Day,”**
- 3. “When one that witnesses and the subject of the witness will be face to face.”**
- 4. “Killed had been the people of the Pit.”**
- 5. “To a fire supplied abundantly with fuel,”**
- 6. “They will keep themselves,”**
- 7. “When they will witness what they were doing with the believers.”**
- 8. “Nor did they chastise them for any reason save that they believed in Al’lah, the Omnificent, Worthy of all praise!”**
- 9. “Him to whom belongs the domination of the heavens and the earth! And Al’lah is Witness of all things.”**
- 10. “Those that tempt believers, men or women, and never repent shall be rewarded with the scourge of Hell and then that of conflagration.”**
- 11. “But those that believe and do good works shall be rewarded with gardens underneath the rivers flow. That is the supreme triumph.”**
- 12. “Stern indeed is the striking of your Provider.”**
- 13. “It is Him who originates and re-originates.”**
- 14. “Forgiving and Full of loving-kindness,”**
- 15. “Lord of the Throne, the Glorious One.”**
- 16. “Executor of all that He intends.”**
- 17. “Has the story, reached you, of the soldiers:”**
- 18. “Pharaoh and Thamoud!”**

19. “Yet the unbelievers persistently deny.”

20. “But Al’lah does encompass them from behind.”

21. “Nay, this is a glorious Qur’an,”

22. “Inscribed in a tablet preserved.”

§§§§§

Interpretation of Al-Buruj Fortress *(Constellations)*

In this noble fortress, the Almighty Al'lah wants to warn mankind of opposing the truth and of hurting the creatures. He invites the opposers to repent and to turn back to Him. But if they insist on their straying from the right path and refuse to repent, they will suffer spiritual torment and then the pains of burning in fire.

At the onset of this fortress, the Almighty mentioned to us some verses that indicate His Might and portliness so that our spirit may submit to Him and our hearts listen to His Words. God says:

Verse no. 1

“And (behold) the heaven endowed with constellations,”

In Arabic, the word “constellation” means ‘tower’, and as we know the ‘tower’ refers to the firm impregnable fort and the high apparent building.

So, the word “constellation” indicates a set of stars that are joined and clung to each other until they become firmly connected just as are the rocks of a fortified castle.

From among the constellations of the heaven, there are twelve ones which are well-known to people. Each of them is called according to its formation.

One constellation is called Libra. It is called so because it consists of a number of stars that appear in a form of a balance. You can say the same for the rest of these constellations such as Leo, Scorpion... etc.

The sun passes through the quarters of this Zodiac, pursuant to the months of the calendar year.

I wonder, who has set this organization?

Who has found these constellations upon such splendid formation?

Each star in the constellation is but a light-source in itself, blazing and shining.

Some of those stars may be greater than the sun itself, yet their astronomical spaces from the earth make them seem small to the naked eye.

The astronomers say that the star which is called 'Scorpion Heart' is seventy million times bigger than the earth.

This means that if it takes the place of the sun, it will occupy the emptiness which exists between the sun and the earth so that the earth will seem like a drop before it.

What is this mighty power that supplies this star, nay all the stars, with light and brightness?

What is this great force which joins the stars of each constellation, nay all the stars in the heaven, to each other and makes them correlated and attracted so that you can never see change in location, nor difference in arrangement or decrease in energy?

Indeed the heaven with all what it contains is as one building. Its stars have attached to each other until they became affined and well-knit, like the coherent blocks of a building.

If one star moves away or disappears, the sites of all other stars will be changed and the discipline of the heaven will be unbalanced. This also will affect the earth for it will be unable to continue its normal running, and thus the world will be destroyed and nothing will keep in its present situation.

So, each star has kept being conservative concerning its mass and gravitation since God created it till this moment and it will keep so till the Day of Resurrection.

I wonder, who provides all these stars with such energy?

Despite their unceasing radiation for thousands and thousands of years, their embers have not grown dull, their blazes have not died, and their power have not decreased!

No doubt, these are signs that lead humanity to Al'lah, the source of this limitless and great power which supplies all these stars and controls all what is in the heaven. Thus the heaven becomes of tenacious bodies and inseparable parts which allow the universe to move within unchangeable order throughout the ages.

If you have believed in Al'lah who dominates the heaven with its constellation and steers all this universe, remember then the Doomsday when you will stand between the Hands of this Grand Creator who observes everything. God says:

Verse no. 2

“Then (remember) the Promised Day,”

“The Promised Day” is meant to be the Day of Resurrection on which the Almighty promised people to recreate them and to reward them for their work.

When you say that one promised another something, this means that he told him that he would achieve this thing for him and make him get it.

Verse no. 3

“When one that witnesses and the subject of the witness will be face to face.”

“One that witnesses” means one who sees and watches

“The subject of the witness” refers to that which is seen and watched.

For example, the man who watches the moon and views it when it rises in the first day of the lunar month is a witness, whilst the moon is that which is witnessed.

In this noble verse the statement “one that witnesses” refers to the one who performs an action with another or presents it to him.

“The subject of the witness” refers to the person whom the act comes over or is presented to. For instance,

The killer is a witness, whereas the killed one is a witnessed. On Doomsday, both of them will stand between the Hands of the Provider of all worlds and the killer will see what he has done with the killed one.

So, the previous verses serve: you man! If you reflect on the heaven with its constellations and perceive the might of its Creator who founded it and perfectly made it, you will believe in the Doomsday, that is the Promised Day. You will realize that this day

will surely come and the mighty Creator can recreate you and bring you back once again.

Therefore, you will beware of the consequences of your deeds since you have known that the Maker who created the stars and brought them together to form constellations of superb sights can easily bring together the witness and the witnessed before Him for account on the Promised Day.

The Almighty drove to us one story that shows the end of the opposer and the outcomes of his evil works and what they shall draw to him. God says:

Verse no. 4

“Killed had been the people of the Pit.”

The verb “killed” came in passive voice in this verse because its subject is known.

It serves that every one of the people of the Pit had killed himself when performing such an action, for it had caused him a great loss.

The word “Pit” means the rectangular opening hole in the ground, and the “People of the Pit” signifies the men who dug that oblong hole in the ground then they set to throwing the believers whom they had killed in.

It was reported that a king called Zu-Nawas a descendant of the Hemiars ruled Yemen before the Prophet’s mission. This king was not pleased at finding a group of people of Najran disagreeing with him in religion. Those men adopted the mission of our Master Jesus (pth) and believed in God, while that king was a Jewish insisting on unbelief and Judaism. Therefore he gave orders to his soldiers to torture those believers.

He optioned them either to be killed then to be thrown in the pit or to defect from their belief.

The Almighty wanted to clarify to us the nature of the recompense which will inflict those encroachers and their state in the other abode. He says:

Verse no. 5-6

“To a fire supplied abundantly with fuel,”

“They will keep themselves,”

That is, the people of the pit had lost their spirit and killed themselves by their such crime for they will accompany the flaming fire.

Due to their spiritual pains and diseases, you will find them keep themselves to the fire seeking no leave or turn from it.

To uncover the cause that compels them to suffer such torture, God says:

Verse no. 7

“When they will witness what they were doing with the believers.”

When the truth becomes clear to those killers and they see how they have dealt with those believers, they will feel a bitter sorrow for their action. The contrition will intensify inside themselves until it burns their spirits, so they will find no way to escape from that immaterial torture except by throwing themselves in fire.

For more elucidation, we say:

Suppose that a man has lost his mind for one hour. During that he came to his wife and his children who were sleeping and set to slaying them one by one as if he were slaughtering sheep.

Then when he regained his consciousness, he saw them all lifeless bodies with much blood flowing on the floor. I wonder:

How does this witness feel when he stands before those witnessed dead?

Will there be anything that may delight him or appeal to him anymore?

Will there be anything that may detract him from his spiritual torture?

Absolutely not. Nothing will make him forget his unbearable pain save a physical torment greater than the former, and there is no physical torture sterner than to be burned in fire.

Thus, the hellfire has been prepared but out of Al'lah's compassion upon the people whose spiritual pains will overwhelm them on the Day of Resurrection.

Because of what they have done with the ones whom they killed or stole their money or infringed on their honor or misled and caused their straying from the right path, their state, on that day, will cause unbearable excruciation to their heart.

They have shun the Compassionate, the Compassioner therefore they became hardhearted and committed wrong actions that are contrary to the purpose they were created for. Had they achieved this purpose, had they performed good deeds, they would have ascended rising in the Gardens.

So when their worldly life finishes and their wicked desires, which veiled them from seeing the realities, vanish with it, they will reacquire their perfect disposition and then they will witness the horrible deeds they have committed during their life and because of which they have lost the agelong real life and missed the everlasting blessings and the lofty gardens which God has prepared for them.

Yet the absolute loss is that they have lost the witnessing of the Creator of beauty, glory and majesty.

If only they had responded to their Lord, viz. they had believed and achieved good actions, they would have ascended the superior rank above all creatures.

But owing to their shunning and diseases which entailed them humiliation and shame, their humanist value, which was to make them surpass all other irresponsible creatures, has descended and they have been degraded to the lowest of the low and have become the worst of creatures.

At that time, they will flame with regret and shame and burn by the fire of decline, ignobility disgrace and loss. Therefore they will appeal God for help asking to save them from their unbearable spiritual torment, and then the Almighty will bring them the Fire out of His compassion with them where they will throw themselves wishing to forget their immaterial pains by its burning and material torture.

Their shunning spirits have known nothing from this world save the body and its appetences and therefore they will have become wholly attached to them. So, when they will surround the bodies by which they perpetrated evil actions, they will keep looking at them and thus they will keep recollect their offenses which were filled with sordidness wickedness and deception, of which makes the fire of discredit and crime burn their spirits and broil them.

At this stage, the flaming Fire of Al'lah will be the best treatment to divert them from such horrible spiritual torture, for its intense burning will help in relieving this spiritual grill which burns them. God says: "No! It is a Flaming Fire, plucking out the grilling."

The Holy Qur'an,

Fortress 70, Al-Ma'arij (The Elevations), verse 15-16

This burning Fire helps, but it does not heal.

Nothing heals the spirit and purifies it except its direction towards God's Holy Face and receiving His Light.

If only they had directed their spirits toward Him, His Light would have flowed to them and purified and recovered them from their wicked diseases and low whims.

But they had drawn far from their provider with conceit until this bitter treatment became indispensable for them. We pray to God to help us avoid it.

That will be the state of the people of the pit on that day when they will see how they have treated those believers whose only fault was that they believed in Al'lah, the source of all perfection and the Worthy of all praise. They held a grudge against them but because of their faith. God says:

Verse no. 8

"Nor did they chastise them for any reason save that they believed in Al'lah, the Omnificent, Worthy of all praise!"

To "chastise" somebody: to impose a punishment upon him that brings out what is folded and hidden in his spirit.

So, the aim behind chastisement follows the character of him who applies it. If he is of high manners, his requital will bring out the malice from the heart of the chastised one. For example, when a father or an honest teacher chastises a child, their chastisement helps in taking out the evil hidden in his spirit.

As for people of wicked characters and base spirits they chastise their opponent but out of their oppression and aggression. For their only purpose behind that is but to strip him of all graces which he may enjoy.

Accordingly, the chastisement takes many forms. The chastiser either seeks to drive out the chastised one from his job so that he deprives him of the benefits he attains from it, or to put him in prison so as to strip him of his freedom, or to kill him and let his soul get out of his body, or to exert pressure on him so as to uproot his faith from his heart.

Since the people of the pit were of object spirits, therefore they fulfilled their ill will by taking out the believers' souls as a stern chastisement for them so that they might renegade from their faith.

That is why they will suffer much on Doomsday. They will find that those believers have not committed any sin or fault, and that they have tortured them only because they have believed in God (the Steering of this universe), "the Omnificent" (Single in Perfection), "Worthy of all praise" (who is thanked for all His ways of dealing with His creatures).

Verse no. 9

"Him to whom belongs the domination of the heavens and the earth! And Al'lah is Witness of all things."

That is, it is He who possesses and disposes the affairs of all what is in the heavens and on the earth, and it is He who supplies them with existence and life.

He is, alone, who fulfils all their requirements and moves them toward what entails good for themselves and for the whole universe equally.

"And Al'lah is Witness of all things." The "witness": the observer and the viewer.

So, all what you do, man, is known to Him, the Almighty, and wherever you be He will always be with you, seeing and watching.

Having acquainted us with this historical event and having reminded us with the end of those aggressors, the Almighty wanted to warn the unbelievers of tempting the believers. He says:

Verse no. 10

“Those that tempt believers, men or women, and never repent shall be rewarded with the scourge of Hell and then that of conflagration.”

To “tempt” someone: to make something appeal to him and a focus of his admiration. When you say the money tempted somebody, you mean that it attracted him until it captured his heart and made him like it.

Also, when you say this life tempted so-and-so, that is, he saw its garniture and show, so he tended to it with admiration until it became a chief concern of his spirit.

Temptation is not only accomplished when admiring something that is mean and wicked, but it is also achieved when admiring lofty and pure thing.

In this life there is an entrance for everybody that is agreeing with his own state.

People of nearness to God who have witnessed the facts by His Light and become able to distinguish between vice and virtue, are tempted only by virtuous things and perfection, viz, they incline to them and admire them.

As for people a far from Al’lah whose hearts, therefore, became blind, you see them tempted by secularities and malign things, that is, they tend to them and like them. The facts are veiled from their sights, so they see only outer pictures.

Any unbeliever who shuns God and becomes infatuated by this life does not like to see a believer adopting a course conflicting with his. Therefore you find him do his best to make him infatuated by lowly things just as he is.

Yet Al'lah threatened those who try to tempt the believers, men or women, with the woe of Hell then with the torment of burning.

“Hell” is the name of the abode where people of spiritual defects and diseases will be treated in the afterworld. You can liken it to a hospital in this worldly life.

The unbeliever will undergo the distress of Hell.

He will find nothing that may please or entertain him. He will be friendless there and his food, his drink and his bed will be sorely distressful, not pleasant at all.

As for the treatment, it will be by the fire. So when they will be burnt by it they will suffer stern pains.

That is why the Almighty Al'lah warned the ones who enthrall the believers then they do not desist or repent from their action, lest they will undergo the distress of Hell and then the torment of conflagration.

After that, God portends the believers who perform favorable deeds the entertainment they will get. God says:

Verse no. 11

“But those that believe and do good works shall be rewarded with gardens underneath the rivers flow. That is the supreme triumph.”

The Almighty has mentioned the good work after belief because it is inseparable from it and one of its fruits.

Drawing near to God and being illuminated by His Light makes man able to discriminate the good from the evil. He will see the advantages that come out of the good action and the happiness which it entails upon its doer, therefore he will rush to perform it.

“Good works”: this statement is a general expression that includes all of the actions which the Qur'an urges on and Al'lah bids us to do and which lead to rectification and charity for all creatures. It includes helping powerless people, standing by wronged persons, feeling sympathy for submerged ones, leading the aberrant to the path of right guidance, and the like of other humanist deeds.

So, those who have believed and their belief inspired them to perform good works will be rewarded by their Provider in the other abode with gardens underneath the rivers flow.

In Arabic the word “Garden=Paradise” is ‘Jannah’. It is derived from the verb ‘junna’ which means ‘to veil’. Another derivative of this word is ‘Al-Janeen’ which refers to the embryo inside its mother’s womb.

As previously mentioned in “The Clear Proof” Fortress, the word “Garden=Paradise” refers to incorporeal pleasure and hidden bliss that man feels in his depth when seeing something delightful.

When you say, “this Garden is really a Paradise”, that is, it produces interior pleasure and spiritual bliss in the spirit.

The same applies on your saying, “we were in Paradise while listening to that man’s speech.”

The noble saying denotes: “Meeting of knowledge (about Al’lah) is one of the Gardens of Paradise.”

And in another saying the Prophet (cph) says: “If you passed by gardens of paradise, quaff from them. It was said: ‘O God’s Prophet! What are the gardens of paradise?’ He said: ‘Meetings with the religion scholars’.”[28]

Also, he (cph) says: “Paradise is under the shades of swords.”[29]

In the other world, when the believer will witness the honor and the boons which his Provider will oblige him with and the bliss He will bestow upon him, he will feel spiritual happiness and hidden pleasure out of his being overwhelmed by supreme Godly manifestation.

Since the believer’s delectation will grow increasingly and they will roll in bliss from one good and beautiful state to another better and more beautiful, therefore God brought out the word “garden” in plural tense.

The Almighty clarified to us that the believers will enjoy another kind of bliss but is inferior to the spiritual one. This bliss will be got by tasting the material of things. He voices that saying: “underneath the rivers flow.” That is, under that lofty spiritual

bliss, there will be material one of abundant blessings. This bliss is referred to by the word “rivers.”

The word “river” indicates plentiful things of continuous running.

So, fruits, drinks, foods, milk, honey and all other sorts of bliss will be continuously and unceasingly presented to the faithful in Elysium.

The Almighty then revealed to us that anyone who will enter those gardens and enjoy such pleasure will have gained the utmost eternal welfare.

To that the verse “That is the supreme triumph” refers: it serves that if man seeks after those gardens underneath the rivers flow and renders good deeds that make him worthy of them, he will be the winner, that is, he will gain limitless boons that God prepared for him.

Exhorting man not to insist on deviation and nonchalance of God’s orders, God says:

Verse no. 12

“Stern indeed is the striking of your Provider.”

That is, if man does not refrain from his dissipation and abides by his Provider’s Command, total loss and destruction will be his share. He will be struck by a heavy blow that will take away all what he got of high standing or abundant wealth and deprive him of all that he enjoys of power, health, possession, and reign. God says: “Such is the strike of your Provider when He visits the sinful nations. His strike is stern and harrowing.”

The Holy Qur’an,

Fortress 11, Hud (Hud), verse 102

After that, the Almighty tells us that the Creator who originated us can re-originate us once again. He says:

Verse no. 13

“It is Him who originates and re-originates.”

When you say, “Al’lah has originated the creatures”, that is, He has created them, built them up and brought them into this being

for the first time. So, God is the Originator, namely, the One who brings out the creatures to this existence. “re-originate” means to recreate the creatures once again after their death.

It is not difficult for the Almighty who has originated humanity for the first time and founded them upon such admirable creation to recreate them once again, nay it will be easier for Him.

Verse no. 14

“Forgiving and Full of loving-kindness,”

“Forgiving” in Arabic is ‘Gafoor’. It gives the meaning of that who covers (=protects). It is derived from the verb ‘gafara’ which means ‘to cover’. You say: “the armor ‘gafara’ the soldier in the battle”, that is, it protects him from thrusts and stroke.

Another derivative of this verb is ‘al-megfar’, namely, ‘the helmet’ which the fighter puts on his head to cover and protect it.

The Almighty is Forgiving, that is He protects and covers us by His Light as soon as our spirits enter into His presence.

This demonstrates to us the verses which talk about the forgiveness related to the Prophets, such as when God says: “We have opened to you a clear opening in order that Al’lah forgives your past and future sins”

The Holy Qur’an,

Fortress 48, Al-Fateh (Explained Opening), verse 1-2

This verse denotes: The knowledge that you have acquired about your Provider by your unapproachable nearness to Him made your spirit overwhelmed by His Light. Therefore you were protected from committing any sin whether before charging you with the mission or after that.

This also applies on all Prophets, even to any believer who has entered into God’s Presence, for his spirit will be overwhelmed by the Light of His Provider and protected from falling in any wrongdoing.

Another meaning of the word “forgiving” which is the restorer who restores the spirit which is infected by a germ of disobedience to its former state of moral health and purity.

The Almighty Al’lah created the spirits pure and virtuous. Yet when they turn away from their Provider and forget Him, the germs of the wicked and forbidden desires will attach to them and befoul them. Therefore they will incline to lowly and base things. Nevertheless, if they return to their Provider and approach Him, His Light will purify and cure them of what has attached to them as well as it will protect them from the damage of that germ.

Regarding the word “full of loving-kindness”, it is one of Al’lah’s Supreme Attributes which means the one who gently and kindly treats others until they incline to him and love him.

In fact, the Almighty always drives to His obedient followers blessings and sorts of graces so that they may tend toward Him with love.

Verse no. 15

“Lord of the Throne, the Glorious One.”

“Throne” in Arabic means that which overshadows. It refers to the house’s ceiling or the tent...etc.

What we understand of the word “Throne” mentioned in this verse and in other verses is that it connotes the Godly manifestation and sustenance which overshadows all creatures and gives rise to everything to be founded upon such high degree of perfection.

If He, the Almighty, stops His Supply to the sun for only one moment, it will be extinguished, nay it will vanish and become nonexistent.

So is it with the earth and all what is on it and the heaven and all what is in it.

Thus, all what your eyes catch are existing only by virtue of God’s Light and Sustenance.

So, the statement “Lord of the Throne” means the Source of comprehensive and supreme manifestation who supplies everything with being and life.

As for the word “the Glorious One”, it means “the High and Exalted One”

If you could perceive God’s Grace and all-inclusive Favor, you would glorify and revere Him for you would see no end or limit of that donation and kindness.

Oh man! If you only look into this universe with contemplation and speculation, you will magnify this Originator and your spirit will be immersed in His Majesty and Grandeur.

Then if you abide willingly by the injunctions of this Great Creator and do favor to His creatures, you will feel in your depth a confidence of His Satisfaction with you. This confidence will make your spirit enter His Presence where you witness that He (Glory to Him) is the Lord of the Throne, the Glorious One, namely, you will witness His manifestation and how He provides all His creatures in absolute perfection.

At this stage you will glorify your Provider and estimate His Benefaction as you will sense His cordiality to you and to all creatures.

This witnessing of the Godly Perfection and Loving-Kindness will implant in your heart love to your Provider, the source of perfection, for love does not be generated unless the spirit senses and realizes it from others by itself.

Spirit’s love to its Creator makes it get illuminated by His Light which allows it to view the realities of the lowly bad matters, so it feels distaste to them and loathes them.

In this way forgiveness occurs and the Godly attribute “Forgiving” embraces anyone who truly repents, I mean, the light of the Almighty will cure the spirit of what polluted it before and will protect it from desiring those forbidden desires since it has viewed their facts.

Having acquainted you with His Might and Power and having shown us examples and signs that bespeak His favor and high benevolence, the Almighty elucidated that it is not difficult for this Mighty Provider to drive to humanity the good He promised them with. God says:

Verse no. 16

“Executor of all that He intends.”

Then God wants to remind us of that woe that descended on the nations before us who did not care about the warning and the indication that the Prophets brought to them, so that we may learn a lesson and take an example from this recollection.

To be more effective in our spirits and more attractive to our attention, He mentioned that in an interrogative tense. He says:

Verse no. 17

“Has the story, reached you, of the soldiers:”

Viz, have you heard the news of the destruction which hit the owners of great armies and their fate? Do you not fear lest you face the same disaster that had befallen them because of their opposition and denial to their Prophet?

God used the word “soldiers” to express the strength and multitude of those people. The synonymous word of

the word “soldier” in Arabic is ‘Jundi’ which symbolizes strength and toughness. ‘Jund’ is one of its derivatives which means the rough Land.

The Almighty refers to the people meant by the word “soldiers” when He says:

Verse no. 18

“Pharaoh and Thamoud!”

That is, the soldiers of Pharaoh and Thamoud. Then God wanted to show us that the unbeliever will never respond to the right or realize it if he keeps in his obduration and farness from God. God says:

Verse no. 19

“Yet the unbelievers persistently deny.”

That is, they do not take lesson of what had happened to those people.

Unbelief, which is to turn away from Al'lah, to neglect the prayers, and to have no link with Him, makes the spirit blind, that is unable to discern the evil hidden behind its desires. Therefore it gives no heed to the consequences of those desires and what they will draw upon it. So whatever you remind it or admonish it, it does not remember or respond. God says: "...and none will remember except those who have hearts."

The Holy Qur'an,

Fortress 3, Al 'Imran (The Family of 'Imran), verse 7

And He says: "...and none will remember except those who come back (to God)."

The Holy Qur'an,

Fortress 40, Ghafir (The Forgiver 'God'), verse 13

So, if you do not think of this universe in order to recognize your Creator, and if you do not perform a real communication with God in order that your spirit get a link with Him, you will not derive one advantage from the lessons and the examples which are presented to you. Your yearning will keep standing before your eyes as a veil that hides the bad outcomes from you, and therefore you will not beware of anything.

The Prophet (cpth) says: "Your love of something blinds and defends." [30]

If you really want to know the truth and to be led to it, return to Al'lah with repentance, for when you enter into His Presence, perfection will be imprinted on your spirit, and thereby you will witness the truth and take lessons.

God says: "(Get) the truth from your Provider, then you will never be one of those who do not see."

The Holy Qur'an,

Fortress 2, Al-Baqara (The Cow), verse 147

As for the unbeliever, as long as he keeps shunning his provider, he will keep indulging himself in lusts and will pass from bad state to worse one.

The Almighty indicated to the unbeliever's obduracy when He says: "persistently deny": that is he always denies everything and does not take lesson from anything.

But God explained that the unbeliever cannot go behind God's Will in and of his actions. God says:

Verse no. 20

"But Al'lah does encompass them from behind."

That is, Although they are absolutely free in will and choice, yet their practice of deeds depends on God's supporting with power.

The evil settled in spirits cannot come out or be practiced unless God wills. Any movement and any action needs power to occur, and it is He who supplies with power. There is no power or might except with God.

In brief we say,

The unbeliever gets a spirit filled with vices and evil due to his shunning Al'lah.

However he cannot achieve his will on any man he chooses. The Almighty is surrounding him. He gives him power only over one who deserves punishment.

God wanted to acquaint us with the fact that shunning makes one veiled from the truth, while drawing near to God makes one realize the loftiness of what he hears of the verses of his Provider. He says:

Verse no. 21

"Nay, this is a glorious Qur'an,"

That is, no, the matter is not as the unbelievers claim. Their denial is baseless, and it depends on no argument or proof. The Qur'an which the Prophet (cpth) recites to them is but a glorious Book, i.e. it is a supreme demonstration that only a reasonable man glorifies. Such one will appreciate it and sense its loftiness and stature due to the high virtue and sublime indication it includes.

God wanted to clarify to us that the facts folded in this glorious Qur'an had been printed before in the Messenger's spirit because

of his high entrance into his Provider's presence. So, all the senses of these vocables inspired and descended from Al'lah by means of Gabriel are settled and kept in the Prophet's spirit.

God used the word "tablet" as a hint of the Prophet's spirit, for the Qur'an, in letter and facts, was inscribed in it before then it appeared from it to people. God says:

Verse no. 22

"Inscribed in a tablet preserved."

The word "tablet" refers to every wide board made of wood, bone or anything else in which things are inscribed then they seem and appear to the viewer.

So, the Messenger's spirit which is centered in his chest is a tablet that shows to people the facts of the Qur'an which had been settled in it before as well as its descended words.

This spirit is "preserved" that is, all what was printed in it will not be wiped out or disappear. That is because the Messenger (cpth) is of constant direction and unceasing entering to his Provider's Presence. And anyone that lives in a state like this, the truth will not be wiped out or vanished from his heart, nay it will remain and be kept therein forever.

Al-Inshiqaq Fortress

(The Sundering)

In the Name of God, the Compassionate, the Merciful

- 1. “When the sky sunder (on Doomsday),”**
- 2. “She (the sky) would give permission to her Provider: after she would have done her full duty and then she would received her full due.”**
- 3. “And when the earth is flattened,”**
- 4. “And casts out what is within her and drops them,”**
- 5. “As she (the earth) would give permission to her Provider: after she would have done her full duty and then she would received her full due.”**
- 6. “Oh you man! You are ever toiling on towards your Lord—painfully toiling—and you do meet Him.”**
- 7. “If one attains his Record by his right,”**
- 8. “Soon will his account be taken by an easy reckoning,”**
- 9. “And he will return to his people, rejoicing.”**
- 10. “But if one attains his Record behind his back,”**
- 11. “Soon will he cry for persistency,”**
- 12. “And taste apprised fire.”**
- 13. “Truly, did he have one line with his people.”**
- 14. “Truly, did he think that he would never be re-formed.”**
- 15. “Nay, nay! For his Provider is (ever) watchful of him.”**
- 16. “I do not swear by the twilight,”**
- 17. “Nor by the night and all that it brings together,”**
- 18. “Or by the moon when it regularly joins to them:”**
- 19. “Indeed you shall come over a state identic to (your present) state.”**

- 20. “What then is the matter with them that they believe not,”**
21. “And fall not prostrate when the Qur’an is read to them?!”
22. “But on the contrary, the unbelievers deny.”
23. “But Al’lah knows best what they are taking in.”
24. “Therefore proclaim to them a painful torment,”
25. “Except to those who truly believe and work righteous deeds: for them is a reward that will not fail.”

§§§§§

Interpretation of Al-Inshiqaq Fortress

(The Sundering)

In this noble fortress the Almighty wants to forewarn us of the consequences of our deeds. He clarifies to us that all the actions that we perform in this worldly life are kept at Him, and that on Doomsday everybody will see what he did. So, if he was charitable and has been given his book by his right, he shall be called to an easy account and go back rejoicing to his people. But he that was evil-doer and has been given his book behind his back shall cry for persistent fire and burn in it.

First, the Almighty mentioned to us a few verses that indicate the momentous events which will occur when life on earth will finish and everything will pass from this world to the other abode. Therefore God says: “When the sky sunders, and hearkens to its Provider, and it ought to do so. and when the earth is flattened, and casts out what is within it and drops them, and hearkens to its Provider and it ought to do so. When the sky sunders (on Doomsday), she (the sky) would give permission to her Provider: after she would have done her full duty and then she would received her full due. And when the earth is flattened, and casts out what is within her and drops them, as she (the earth) would give permission to her Provider: after she would have done her full duty and then she would received her full due.”

Verse no. 1

“When the sky sunders (on Doomsday),”

We have previously mentioned that one star of the stars spread in this wide sky is seventy million times bigger than the earth! But, however, this limitless and immeasurable sky which none knows how great, empyreal and high is it except its Creator and Maker: there shall be one day when it will sunder by one order of its Creator.

To arrest our attention to that weighty day when this grave event will take place. God says: “When the sky sunders,”

“The sky’s sundering” does not mean its cracking or its parts’ separation from each other, but it refers to its separation from the earth and its moving away from it.

In fact, the sky and the earth in this world are firmly connected and correlated with one another. The sky for the earth is but as a container that surrounds it from all sides just as the skin of an egg surrounds its contents.

But on Doomsday, the sky will sunder according to the will of your Provider: that is it will separate and be removed from the earth since the worldly life will have finished at that time and the earth will have become in no need of its sky.

Then, the sky would ask its Provider to give up its function. She would have the right to be returned as an abstract spirit as the first creation, because she had fulfilled all her duty and function. All good and rains have come to humanity through her (the sky) from the very beginning of creation till Doomsday.

The word “When” signifies to the weight of that day. It serves: “you man! Think of your status on that day when this great heaven shall separate from the earth and move away from it!

Consider the grandeur of your Provider who will make this sky sunder by only one word.

Remember that day when you will be called to account between the Hands of that Omnipotent Provider and Grand Creator!”

Nevertheless, achieving this weighty circumstance, that is the sky’s sundering and its separation from the earth, is too easy and simple for God. Therefore He says:

Verse no. 2

“She[31] (the sky) would give permission to her Provider: after she would have done her full duty and then she would received her full due.”

God the Almighty gave His creation a freedom of choice since Al-Azal (pre-material world). So, after the sky had fulfilled all her duty and function in the worldly life, she had the right to give up her functional garment and to give permission to her Provider to do

so, that is to say the sky would say to her Provider, ‘do’ and then He would do, just as when a head gives permission to those under his authority. This is a great condescension from His Majesty for His creation. At that time, the sky would turn back as an abstract spirit as she was in the prematerial world (Al-Azal world) and then she would have received her full due, and even more with no diminution. The Almighty would grant her gifts and donation greater by far than the reward she deserved because of the blessings which would have been descending on His creatures through her, from the very beginning of creation until the Day of Resurrection. She would have received what she deserved of the reward since she would have perfectly performed her duty in this world without omission, as well as she would have right to give up her function as she would have finished on that day and she would be the time for her moving to the other world.

Then, the Almighty talked about the events that will follow the sundering of the sky. He says:

Verse no. 3

“And when the earth is flattened,”

To understand this verse, we have first to make an introduce to it; we say,

Man, animal, solid... and all other creatures have a spirit: that is, a mindful immaterial self with a certain consciousness and perception proportional to their nature.

God says: “Have you not seen how to Al’lah prostrate all who dwell in heavens and on earth, the Sun and the Moon and the stars, the mountains and the trees, and the beasts...”

The Holy Qur’an,

Fortress 22, Al-Hajj (The Pilgrimage), verse

And He says: “...there is nothing but it glorifies with His praise. Yet you cannot sense their glorification.”

The Holy Qur’an,

Fortress 17, Al-Isra’ (The Night Journey), verse

All spirits are originally similar, but the bodies which are as garments for them have been given these different shapes and various pictures.

For example, the spirit of the camel is like that of the ant despite the great difference between their bodies in size and picture. Similarly, the spirit of the limitless and extensive heaven is not larger than that of the earth nor even than that of a small sand particle.

The Almighty God has clothed every spirit a special body with a form that suits its function and task. Then, as the Godly Wisdom decreed, He gave each a power and an energy that help it to achieve the work entrusted to it.

In the prematerial world the spirit of the earth asked its God to make it subjected for this man in order that he foots and walks on it and profits by its blessings. By such sacrifice, it gained God's Satisfaction with it, and therefore it was called 'Ardh' in Arabic which imports this meaning.

The Almighty God gave it this globular shape and appropriate dimensions, and supplied it with the particularities it has until it became the source of man's creation and growth. On its blessings he lives, to it he will return and from it he will get out once again.

The earth held mountains and rivers, and all what God spread on or in it of beasts, plants, minerals and stones. Thereby it has become a junction of numberless spirits that none can count save Al'lah.

The earth has borne all of that, yielding to its Provider's Command and wishing to draw near to its Creator by serving mankind.

But why does serving mankind results in nearness to God?

In fact, humanity is the superior creature. They had undertaken the freedom of will and choice and covenanted their Provider not to cease from Him.

All people promised not to seek after a secularity unless they get illuminated by God's Light and appeal Him to inspire them the right guidance, as they also promised to get a knowledge about His Perfection and Supreme Attributes. If humanity achieve that they

will become deserving to enjoy Paradise with all that it includes of favor and donation.

Thus, the heaven and earth are two spirits like all other spirits. They differ only in appearance and shape. So, when their Creator will, they shall both obey in submission, namely, the heaven will sunder and the earth will be flattened.

The “earth flattening” refers to the vanishing of its conglomeration.

The earth could contain all those numerous spirits with their bodies of man, animal and plants and many other creatures by means of its such conglomeration.

But on Doomsday it will be flattened, viz it will not keep globular anymore. It will be a level surface and a thin lamina like a paper, even of less thinness than that man can ween. That will happen because the function and the work it was performing in the worldly life will be finished at that time.

Verse no. 4

“And casts out what is within her and drops them,”

When the earth will be flattened, she will throw all these spirits which are loaded in her and will cast them out.

So, this correlation between our spirits and the earth’s spirit will vanish and all the spirits will return to their Creator after they will have accomplished their tasks.

The Almighty demonstrated that the earth is executing its function by the command of its Provider, therefore it will respond to His order with submission. He says:

Verse no. 5

“As she (the earth) would give permission to her Provider: after she would have done her full duty and then she would received her full due.”

Like the heaven, the earth would also be honoured when God would ask her permission to put an end to her function on Doomsday so as to turn her back as an abstract spirit, and then she would respond to Him and gave Him permission to do that.

Such magnificent interpretation of this verse is assented in Az-Zilzal (The Earthquake) Fortress when God tells us about the state of the earth on Doomsday, saying: “When Earth is rocked in her last convulsion;”

The word ‘in her last convulsion’ in Arabic is ‘Zil-Zalaha’, and this word plainly reveals how the earth and the heaven will give permission to their Provider.

The earth would say to her Provider on Doomsday ‘Zil’, that is to say, ‘take off my functional garment’, and then God would do that, putting an end to her present material body, and that is what the second part ‘Zalaha’ of this word refers to.

Since the earth would, on that day, have excellently and submissively achieved her duty in this life and had kept her promise to her Provider, therefore she would have right to receive her reward and God would justly repay her. He would not withhold her due, on the contrary He would bestow upon her more than the reward she deserved, for Al’lah’s favor knows no bound.

The Almighty turned to address us so that we may listen to Him. He told us that our life is dependant on His permanent sustenance, so we cannot dispense with Him a moment. He says:

Verse no. 6

“Oh you man! You are ever toiling on towards your Lord—painfully toiling—and you do meet Him.”

What is meant by the statement ‘to toil on towards the Provider’ is that to drive the spirit towards Him seeking to get a continuous link with Him, and then one will keep resorting to Him, and being unable to cease from Him a moment.

For more illustration, we say.

Everything moves and keeps existing but by the unceasing manifestation of God upon it and His continuous supply to it.

If Al’lah’s support to the sun stops for only one moment it will disappear with all its compositions of body, radiation and light. So is it with man, if God ceases His sustenance from him a twinkle, he will vanish and cease to exist.

So, God's supply is round the clock and His manifestation is unbroken. He provides everything with an adequate deal of His Light that insures their life and existence.

Thus the Godly providing for humanity does not stop and they cannot separate from their Provider, neither spiritually nor physically. For example we say:

Suppose that a man has sunken into the depth of sea with a rubbery pipe that is put in his mouth and stretched out above the water surface so as to allow him inhale oxygen through it. You see him keep attaching his mouth to the pipe and never leaves it or brings it out of his mouth for one moment. That is because his life is hinging on the continual touching between his mouth and the pipe.

That is the state of everybody in their absolute want to their Provider.

They, unconsciously, keep directing themselves towards Al'lah in spirit and body, being unable to draw far from Him a twinkling, for if they do they will soon vanish.

Thus, the meeting and the link between one servant and his Lord is fulfilled whether he feels it or not. Therefore God says: "and you do meet Him."

The Almighty God mentioned these words to make our spirits believe in that so that we may sense this meeting and be sure of this Supply, and then we shall realize that we are unable to dispense with this Great Creator and Generous Provider.

Such being the case, is it not fit for mankind to obey their Provider and to follow His directions?!

Then to show us the reward of the obedient followers and that of the disobedient ones the Almighty says:

Verse no. 7-8

"If one attains his Record by his right,"

"Soon will his account be taken by an easy reckoning,"

That will be the status of the obedient well-doers.

God used the conditional particle “if” so as to clarify to us that the lenient reckoning is conditional on man’s attainment of his record by his right hand.

So, the matters do not occur randomly. The well doer and the evil-doer are not alike, and the recompense of the evil sinner will never be like that of the charitable believer.

Then, if you want your account to be easy, you should get your record by your right. Nothing will save you on that day except your compliance by the Provider’s Orders and your application of them.

In some details we say,

The word “record” imports that which is recorded about man, I mean, the listed deeds he has rendered in his lifetime.

In fact, no work man performs, be they old or young, male or female, but is written on his spirit and is recorded at Al’lah.

All acts of humanity are inscribed on the surfaces of their spirit. In no time anyone can now recall the events that they have passed through and the deeds that they have done during their life, and that is because the copies of deeds have been printed on the spirit’s surface.

If you now call to mind your past times and search in the depth of your spirit, you will see what has been printed in it.

So, on Doomsday, the Almighty will show you the acts you have done in your lifetime and then you will find their realities have been noted down in your spirit without neglecting any.

“Right” in Arabic is ‘yameen’. It is derived from the noun ‘yumn’ which means abundant good.

After this explanation we can say that “to attain your record by the right” does not mean to receive it by the right hand, yet it means that the deeds which man performs in his life should be good and lofty in order that they result in bliss and abundant blessings for him.

As for the verb “to reckon”, it does not mean to add the good actions to each other and calculate them, yet it means but to repay one’s deeds and to give him his due in full.

“Easy” in Arabic means also that which brings pleasure. Such is the requital for the good deeds. It is filled with good and bringing to pleasure.

In brief we say that anyone who performs good and favorable deeds in this world will receive pleasurable reward for them, and when this merciful Provider shall present him such repayment, he will get it happily and easily due to the blessed enjoyment it contains.

Verse no. 9

“And he will return to his people, rejoicing.”

“People” in this verse means those who were in one line with him, so they became (like him) worthy of getting that bliss.

After that, the Almighty displayed the state of people of disobedience. He says:

Verse no. 10

“But if one attains his Record behind his back,”

The statement “behind his back” is an expression of the meanness of work.

For example, when one carries a bunch of flowers exhaling a fragrant smelling, definitely he will hold it proudly by his right hand. So is it with people of virtuous deeds, you see them proud of the actions they practice in this world, and so will they be in the afterworld.

But when one carries a dirty cloth diffusing a malodor, or a dead cat that he wants to cast away, you will find him holding it by his left hand, hiding it behind his back in order to keep it out of his sight. He does not like to see it or to smell its foul smell, besides, he feels ashamed to be seen in such a situation. This is the example of people of low and evil deeds in this world. You see them do such actions secretly and out of people’s sights. Then, on Doomsday when they will be shown their records, they will hide

them behind their back in order not to look at their brutal and degraded actions on one hand; on the other hand they will feel ashamed lest they be uncovered before the eyes of all people.

But what shall those miserable do after receiving their records behind his back?

God clarified that in His saying:

Verse no. 11

“Soon will he cry for persistency,”

That is he wants his spirit to persist in the same state it lives.

When such man is driven to be treated in Fire, he will ask God to let its intensity at one degree without changing and not to intensify its burning. This significance is also referred to by the word “persistency”.

Verse no. 12

“And taste apprised fire.”

That is he will taste the heat of the fire which will flow into him and be directed upon him.

The “apprised fire” is the fire whose intensity is proportional to the state of every rebellious sinner; that is to say, the crime of every evil doer will be apprised with a certain degree of torment and intension of fire that are equal and accordant to it.

The Almighty revealed to us the cause of this burning and suffering. He says:

Verse no. 13

“Truly, did he have one line with his people.”

“His people”: his group which adopted with him one course that made them all deserve to enter Fire.

“He has one line with his people”: that is he was agreeing with them on any bad work they perform and conspiracy with them on evil.

Verse no. 14

“Truly, did he think that he would never be re-formed.”

That is, what made him live in one line with people of wickedness and invited him to share them in their deeds is but the thought that he would never come back to his Provider after death and be resurrected once again.

So, denying the Day of Resurrection leads man to fall in low deeds and degrades him. But to believe in Doomsday, you should first have faith in God.

Then, the Almighty said refuting the thought which negates man’s returning to Him:

Verse no. 15

“Nay, nay! For his Provider is (ever) watchful of him.”

“Yes” is an answer adverb. In Arabic it comes either to emphasize the speech (yes=of course) or to contradict and refute it (yes= nay, nay). For more illustration we say, the previous verse revealed that the ones who will be given their book by their left hand were denying the resurrection during their life. they thought that they would never be reformed: that is, they would never return to Al’lah.

Therefore, the word “yes=nay, nay” came here to refute this belief. It serves: “Nay! the matter is not as those disobedient Criminals think. It is wrong to deny the resurrection and the return to God.

“For his Provider is (ever) watchful of him”: that is, the Almighty knows well the states of those people and is a witness of all the deeds they did in their life. So, on Doomsday He will repay them and reward each according to his actions.

“His Provider”: as previously mentioned, it means the one who supplies with life.

The Almighty mentioned the word “his Provider” to tell us that the One who continuously supports us with life without cessation does not neglect any of our acts and that there is nothing that may be hidden from Him.

Having affirmed to us that the resurrection will be a fact and that God is Cognizant of humanity and witness of their practices, the

Almighty drove to us a group of verses that refer to His great Compassion and limitless favor and tenderness. He wanted to acquaint you, man, with that the one who obliges you with these graces is caring about you and loving to you.

His only purpose behind this revelation is but to warn and admonish you so that you may listen to His speech and follow His indication, and thereby you will seek to be worthy of enjoying the eternal bliss He has prepared for you. God says:

Verse no. 16

“I do not swear by the twilight,”

The statement “I do not swear” adverts us to the import and the greatness of what is referred to after it. Indeed, if you think of what is mentioned after this statement, you will value and glorify its creation. This creation is great for humanity but for God it is too simple and easy.

“Twilight”: the rest of the sun’s light and glow which appears at sunset. In Arabic, this word means ‘pity’. It was called so for this twilight indicates God’s pity and feeling upon His creatures.

Let’s take for granted that the sun sets while it is still in its highest hotness, then the night comes immediately after it with its cold weather and deep darkness. Certainly this will affect badly on plants, flowers and fruits, even on man and animal.

By deeper thinking and speculation, you will find that this matter will kill all of the plants, consequently it will put man and animal to death.

So, the Almighty made the sun decline gradually, as He made the night cover the earth little by little out of His compassion and sympathy upon the creatures.

The verse “I do not swear by the twilight” reads: “I do not swear by the good, the favor, the sympathy and the tenderness folded in the twilight.”

Verse no. 17

“Nor by the night and all that it brings together,”

That is, “I also do not swear by the night.” Although it has a great deal of favor for you and deserves considerable esteem and admiration, yet creating and steering all of that is, also, too simple and facilitate for God.

“and all what it brings together”: this statement points out to many blessings folded and loaded together in the night.

For example, when the night comes, it brings moisture and coolness of weather; besides, it is associated with darkness, quietness and silence. All of that helps in the refreshment of the plant, the growth of fruits and the relaxation of man and animal.

In fact, if you study the benefits of the night, you will find them limitless and endless.

Had the day been round-the-clock, all of the living beings would have passed away and this earth would have been unfit for life.

Verse no. 18

“Or by the moon when it regularly joins to them:”

That is, when it joins to the night and regulates its advantages.

In Fact, the moon is a regulator that controls the movement of the blessings loaded in the night and makes each of them perform its assigned function.

So, “when the moon regularly joins to them” means, when the moon joins to those things, they all begin to perform their functions perfectly and orderly.

God, the Almighty, tells us that He also does not swear by the moon which comes together with the factors folded in the night so as to assemble them and make them practise their jobs which result in happiness and comfort for all mankind.

Having reminded us with His pity and tenderness in the last three verses, the Almighty wanted to inform us that our state in the other abode will be correspondent to ours in this world. He revealed that charity will be the share of the well-doer, while only distress and torment will be the proportion of the evil doer. He says:

Verse no. 19

“Indeed you shall come over a state identic to (your present) state.”

What we understand of this noble verse is that man’s state on Doomsday will be similar to the state he lives in this world. If he was charitable, his pleasure and rising shall be as much as his charity was, and if he was wrong doer, his torture and decline shall be as much as his wrong and guilt was.

God says: “To God belongs all that is in the heavens and on earth: so that He rewards the evil-doers according to their deeds, and He rewards those who do good works with what is best.”

The Holy Qur’an,

Fortress 53, An-Najm (The Star), verse 31

After showing us His Grandeur and Might and acquainting us with His Kindness and Tenderness, the Almighty moved wonder at the state of the reluctant man who shuns away his Clement and Sympathetic Creator. He says:

Verse no. 20

“What then is the matter with them that they believe not,”

That is, “Despite all these signs which indicate My Greatness, Potence, Favor, Charity, Mercy and Tenderness and which they watch by their own eyes, and after I reminded them with that by this revalation: what is the matter with them that they do not believe?!”

Why do they not seek to approach to Me so as to witness the truth of what you (Mohammad) tell them and call them to?”

Verse no. 21

“And fall not prostrate when the Qur’an is read to them?!”

That is, “and when they hear My revalation and My words, why do they not ask Me to overwhelm them with My favor and charity?”

The Almighty illustrated the fact that the miscreant will not remember whatever one recalls him and will not appreciate or be grateful whatever one shows him proofs bespeaking the affection and the tenderness of his Provider. His whim has overwhelmed

him, therefore he cannot see the truth and does not glorify his Provider, the conferrer upon him. God says:

Verse no. 22

“But on the contrary, the unbelievers deny.”

That is, the far man whose spirit inclines to this world stands against the right whatever it was obvious. Although he does distinguish it but he does not succumb to it.

God clarified to us that the unbelievers’ denial is arising from the malice setteled in their spirits.

He says:

Verse no. 23

“But Al’lah knows best what they are taking in.”

In this verse, God did not say that He only knows, yet He said that He knows best, for He is indeed more knowing of one’s spirit than one himself.

Many are the people who do not sense the evil contained in their spirits as a result of their farness from Al’lah while Al’lah knows its particles.

To “take in” in Arabic gives the meaning of ‘to put in a vessel’.

Actually, the spirit is as a vessel in which good or evil is put. If it draws near to its Creator, it will acquire perfection from Him, and thus it will be a vessel filled with perfection and lofty merits.

On the contrary, if it draws far from Him, evil and low desires will grow in it so that it will be a container of evil and vice.

This verse denotes that the Almighty watches all what those infidels put and secrete in their spirits of wicked yearnings, and therefore He drives to them what befits their states.

Yet on Doomsday the Almighty will not let them be excruciated by that which they have put in their spirits. Out of His compassion with them, He prepared for them a treatment that will be propotional to their states. God says:

Verse no. 24

“Therefore proclaim to them a painful torment,”

To “proclaim”: to tell a pleasant news that fills hearts with joy.

The Almighty said “Proclaim to them” in order to tell us that the meanness of the unbeliever and his sorrow because of his omission in his lifetime in addition to the evil he has stored in his spirit will bring upon him anguish a great bitter regret and will cause him distress and unbearable spiritual suffering. But when he will know that Al’lah will let him enter fire, this news will be gladdening for him. For nothing can detract him from such unbearable spiritual torment other than a physical one which is the excruciation of Fire.

The state of the unbelievers who suffer spiritual diseases when they will be portended that they will get into fire can be likened to that of one sick and poor. If you could find a hospital that accepted to receive him for treatment and then you told him that, he will be glad to hear that from you as his entrance to the hospital will relieve him of his pains.

As for the believers who rendered good deeds, they will be completely far from suffering all of that. They will enjoy everlasting bliss as a reward for them in the life to come. God says:

Verse no. 25

“Except to those who truly believe and work righteous deeds: for them is a reward that will not fail.”

“Except” is an exception particle. It means that the group mentioned after it in this verse will be safe from that painful torment.

To “truly believe”: is to get a certain and a trust after seeing and witnessing.

About the way which leads to true faith it is to contemplate this universe and what it contains of creatures that indicate to the mightiness and the wisdom of the Creator and attest His justice and Compassion.

People who adopt the way of thinking in the universe until their spirits sense its greatness and witness the signs which express the Godly Prudence, Clemence and Mercy: this group acquire a

credence and a trust in the Grand Creator by their such witnessing. For unless the spirit witnesses, it will get no belief and no trust in God when man witnesses the splendor of his Creator and senses the fairness of his Provider and His Mercy upon him, he will submit to Him and feel with awe of Him. He will find that all God's commands do him a great deal of good, therefore he will rush to perform good works.

That is why the Almighty mentioned the good works after belief.

So, belief is the base of every noble deed and virtue. Without belief, man is like the dead, for he cannot perform any good deed; on the contrary, he will cause evil and injury.

Those who believe and do good works will not undergo painful torture since all their actions are virtuous. Their reward will be inexhaustible pleasure and will not be regarded as a favor upon them because they were given the freedom of choice and they have chosen the path of belief. They rendered good deeds and therefore they became worthy of that donation. God says: "Al'lah was not to make your faith fruitless. Al'lah is Clement and Merciful to people."

*The Holy Qur'an,
Fortress 2, Al-Baqara (The Cow), verse 143*

Al-Mutaffifin Fortress

(Defrauding)

In the Name of God, the Compassionate, the Merciful

- 1. “Woe to the defrauding:”**
- 2. “Those who, when they have to receive by measure from men (inferior to them), exact full measure;”**
- 3. “But when they have to give by measure or weight for men, they abate!”**
- 4. “Should not such men assume that they will be resurrected**
- 5. “On a weighty day,”**
- 6. “A day when all mankind will stand before the Lord of all worlds?”**
- 7. “Nay! Surely the Record of the libertines will cause them heavy constraint.”**
- 8. “Would that you perceived what (this) heavy constraint is!”**
- 9. “There is a numbered Register.”**
- 10. “Woe ,that day, to those that deny:”**
- 11. “Those that deny the Day of Judgment!”**
- 12. “And none denies it except every transgressing evil doer who,”**
- 13. “When Our revelations are recited to him, says: ‘fables of the ancients!’ ”**
- 14. “No, they are not. But what they acquire cast a veil over their hearts.”**
- 15. “No, they are not! But from the Light of their Lord, that day, will they be veiled.”**
- 16. Then they shall catch the hellfire,”**
- 17. “And it will be said: ‘this is what you denied!’ ”**

18. **“Nay! Surely the Record of the righteous shall make them live in Empyrean.”**
19. **“Would that you knew what Empyrean is!”**
20. **“ (It comes from) a numbered Record,”**
21. **“To which bear witness those Nearest (to Al’lah).”**
22. **“Truly the righteous dwell in bliss,**
23. **“ (Reclining) upon couches and giving a glad eye.”**
24. **“You can recognize in their faces the beaming brightness of Bliss.”**
25. **“A nectar securely sealed is driven to them to drink,”**
26. **“Whose conclusion is musk, and for this let those emulously strive, who have aspirations.”**
27. **“Its temper is of sublimation:”**
28. **“A spring by which drink the Nearest to Al’lah.”**
29. **“The criminals used to laugh at the faithful.”**
30. **“And wink at each other (in mockery) whenever they passed by them.”**
31. **“And when they turn back to their own people they return jesting.”**
32. **“And whenever they see them they say: ‘Behold! These are the people truly misguided,’”**
33. **“(Although) they were not sent to be keepers over them.”**
34. **“But on this Day the believers will laugh at the unbelievers.”**
35. **“As they look at (their) couches.”**
36. **“Will not the unbelievers have been repaid for what they did?”**

§§§§§

Interpretation of Al-Mutaffifin Fortress

(Defrauding)

In fortress ‘Al-Inshiqaq’ (The Sundering), the Almighty revealed to us some verses which indicate His Majesty and Charity so that we may approach Him and get our spirits purified, besides He acquainted us that the unbelieving denier incurs a painful torture because of the malice and evil he puts in his spirit.

In this fortress, God wants to show us that the bad desires which arise in the human spirit due to its shunning from its Provider throw a veil on the heart that hides the realities from the spirit, and therefore man falls in blindness and error. He gets no apprehension about the evils and the pain which will result from his wrong deeds, nor about the unbearable torment which his lusts will draw upon him on Doomsday, therefore he denies the day of reckoning.

To warn man of drawing far from Him, the Almighty, and of what this farness produces in spirit of deviation from truth and inclination to aggression, God says:

Verse no. 1

“Woe to the defrauding.”

“Woe”: the falling of affliction and destruction. This word is said to a person who has committed an action that made him lose abundant good and drew destruction and unhappiness upon his spirit.

God, the Almighty obliged humanity with blessings in abundance, yet those who shun their provider cause such profits which are prepared for them to flee from them. “Woe” in Arabic is ‘Wail’. It is derived from ‘Wall’ which means ‘to flee’. So, because of the bad action of those defrauding, the great bliss which God prepared for them fled from them. ‘Wail’ is also derived from the interjection ‘Wai’ which means ‘what a...!’. It serves, what a strange state is of those people! Who ignorant they are! Would that they knew what great benefits they deprived themselves of!

As for the word “the defrauding”, it refers to those ones who always try to draw profits to themselves, be they sellers or debtors,

masters or wage workers, for their chief concern in this life is but to be gainers.

For further illustration God says:

Verse no. 2

“Those who, when they have to receive by measure from men (inferior to them), exact full measure;”

So, the defrauding ones are those who get their due from others when they have power over them. Another quality of the defrauding is that:

Verse no. 3

“But when they have to give by measure or weight for men, they abate!”

“They abate” means: they wrong them. They do not give them their due in full. In some details, we say,

Defraud covers selling in all its fields when it involves depriving people of their rights and giving them deficient measures. One who gives less than the full measure or weight is defrauding. One who sells bad goods in a price equal to that of good ones or overprice his goods is also defrauding. In general, any person who endeavors to draw gain to himself abating others’ rights is defrauding.

One may deal in fraud in buying or in selling, in participation, in debt, in dealing with wife or neighbors, and in all other situations. Sometimes reaches to dealing with animals. For example, anyone who uses an animal in carrying a load or in any work that serves his advantages without fulfilling its need of food and drink is defrauding man.

Thus, those whose treatment is not marked by justice and who do not deal with people as they would be dealt with, in other words, they obtain their right in full but do not give them theirs exactly, you can call them defrauding people.

The Almighty wanted to remind this group of that weighty day when they shall stand between His hands. He says:

Verse no. 4-5

“Should not such men assume that they will be resurrected

“On a weighty day,”

“Assume” in this verse refers to a preponderant supposition, God says: “And they assumed that there is no refuge from Al’lah except in Him”

The Holy Qur’an,

Fortress 9, At-Tawba (Repentance), verse 118

“Resurrection” is rousing after repose. To ‘resurrect people after death’ means to ‘raise them to life after their repose in the tombs.’

The “weighty day”: the Day of Resurrection, this day is weighty because it will be followed either by limitless and eternal good which is prepared for the well-doers, or by distress and agonizing torment prepared for the evil-doers.

“Should not” here serves an exhortation, such as when you say to a self-indulgent man: “should not you repent since you have become white-haired?”

So, this noble verse denotes:

Should not those defrauding ones assume and know that He who created the heaven and the earth and founded them upon such arresting order is high above leaving humanity irresponsible for their deeds?

The Godly Justice decrees to distinguish between one who is good and one who is bad in treatment. There must be a day when all creatures will be called to account before the Provider of all worlds. God says:

Verse no. 6

“A day when all mankind will stand before the Lord of all worlds?”

The word “Provider” indicates the one who supplies with life.

“All worlds” includes all kinds of creation as aforementioned in ‘Al-Fatiha’ fortress (The Opening).

What we understand of this verse is that the One who supplies all these worlds with life, the Omnipotent, will call all people to stand between His Hands. He will settle an account with them for their deeds on a day when they shall rise up with nothing hidden from Al'lah.

One who is far from his Provider thinks that there is no life after this worldly life and that there will be no account for deeds, So the Almighty wanted to uproot this wrong idea from his spirit, He says:

Verse no. 7

“Nay! Surely the Record of the libertines will cause them heavy constraint.”

“Nay” is a word that serves deterrence and checking.

“Record” refers to the written deeds of every human being.

In fact, there is a record for every man in which all the works he does, be they simple or great, from the time of his full age until his death are written.

The libertine in Arabic means the one whose bad actions make him break forth from the humanist conduct and the straight path.

“Will cause them a heavy constraint”: this statement means that the wicked deeds which have been recorded against the libertines will make them constrained in a heavy state that they cannot free themselves from. In some details we say:

God created humanity and granted them full capacity to ascend the ladders of perfection and to soar above all other creatures and surpass them. But if they become dissolute, their ignominious deeds will restrain them from turning themselves towards Al'lah and will prevent them from rising up to be near to Him, the Almighty.

All bodily delights will not save their spirit from the distress it feels or bring it out of the prison of agony and grief. They will always feel a heavy constraint, that is, they will keep living in a spiritual prison that is harder than the physical one.

This is obviously noticed in our fact: anyone that adopts the primrose path keeps heavyhearted and troubled whatever money, glory or authority they may gain, and they

keep distressed and ruffled whatever spiritual desires and pleasures they may enjoy.

God uncovered this case to us in His saying: “He that turns away from My Revelation shall live in woe...”

The Holy Qur’an,

Fortress 20, Ta Ha ‘Ta-ha’ (Pure), verse 124

And God says: “Think not that those who exult in what they have brought about, and love to be praised for what they have not done, think not that they can escape the penalty. For them is a penalty grievous indeed.”

The Holy Qur’an,

Fortress 3, Al ‘Imran (The Family of ‘Imran), verse 188

Such is their situation in this world, then when they meet death they will sense their neglect and loss and realize the baseness of their spirits. At that time, they will live in a heavy prison, viz their spirits will be confined to a hard state of smart and moral suffering and will draw away diffident before this Generous Provider, and hence they will find no resort for themselves better than fire. Thus, those people will keep withdrawn and surrounded by a jail of shame and heartbreak,

And therefore they will abide in the hellfire, being unable to get out of it for its burning and torture divert them from the spiritual pains which beset them.

To reveal to us the intension of that aforesaid state and its great act in spirit, God says:

Verse no. 8

“Would that you perceived what (this) heavy constraint is!”

Indeed, you cannot imagine the state of that profligate and the anguish and hardship he feels, or conceive the distress of the prisoners and their suffering in their prison, for the status of those

sinner who is confined to his deeds is severer and harder than one can think.

The Almighty informed us that He makes a strict count of the criminals' acts which they commit during their lifetime. He says:

Verse no. 9

“There is a numbered Register.”

“A numbered Register”: a register with consecutive numbers. All the deeds that the wrong doers commit from adulthood till their death are being written one by one. God says: “The book (of deeds) will be set down (before you) and you shall see the sinners dismayed at what is inscribed therein. They shall say: ‘Ah! woe to us! What a book is this! It leaves out nothing small or great but takes account thereof!’ They shall find all that they did placed before them: and not one will your Lord treat with injustice.”

The Holy Qur'an,

Fortress 18, Al-Kahf (The Cave), verse 49

After that, God clarified that the denier deprives himself of the weal which God prepared for him and draws misery and loss upon himself by his evil actions. He says:

Verse no. 10

“Woe ,that day, to those that deny:”

“Woe” as previously mentioned means, how great benefits that will have fled from them on that day, and what terrible distress and distruction they will have brought to themselves! What do those deny? God says:

Verse no. 11

“Those that deny the Day of Judgment!”

In Arabic “the Day of Judgment” means the day of submission, i.e. the day when all spirits will submit to the Right. They will submissively confess it because the reality of the yearning which veiled them from watching the right in their life will plainly appear to them on that day, and then they will be diffidence of their wrong doings and will feel regretful and sad for their negligence and

slackness. They shall see that all what the Prophets brought from their Provider was true and that Al'lah is actually the Compassionate, the Merciful, and that He is Just and Generous Provider, and therefore they will yield surrendering to Him. They will know that the fire where the sinners will get at is the best cure for themselves and that the gardens prepared for the obedient well-doers are the best abode and lodging for them.

The example of every creature on that day is like that of a person who stands before a skillful doctor. You find him submissive to the doctor, that is to say, he surrenders to his injunction after he noticed his capacity and realized his skill and knowledge.

If this man was healthy and the doctor prescribed for him a tonic food, he would accept that submissively.

If he was sick and the doctor counseled him to diet and prescribed for him some bitter and loathly medicines, you would find him yield to his advice and obey confessing the doctor's wisdom.

Thus all creatures will submit to the Provider of all worlds on Doomsday. The righteous men will praise their Lord for the bliss He will overwhelm them with, and the disobedient sinners will also surrender to Him and praise Him for the torment of hell that He prepared for them.

God says: "...their last call will be 'praise is to God, the Provider of all worlds.'"

The Holy Qur'an,

Fortress 10, Yunus (Jonah), verse 10

But what makes man deny the Day of Judgment? God says:

Verse no. 12

"And none denies it except every transgressing evil doer who,"

This verse means that if man exceeds the legal bounds and refuses to follow the humane way, certainly he will deny that day.

So, if you meet a man disbelieving in the Day of Resurrection, be sure that he is an evil doer.

For more illustration we say, the word “transgressor” refers to one who exceeds the humanist bound in dealing with people. For example, if he sells, he cheats, and if he gives a promise, he breaks it, and when he walks in street he looks at what is forbidden for him, and when he talks, he hurts people’s feelings by his words.

So, every man that commits an action unpleasant for himself or he refuses to be dealt with, he is but a transgressor.

As for the word “evil doer”, it refers to a person who keeps on practising transgression until the evil becomes one of his character although such a low quality is not seemly for man and it makes him deserving punishment and chastisement.

Thus when one performs wicked action, he is called a transgressor, then if he keeps on practicing it and wears the garment of crime, that is he becomes a criminal,[32] he is called an evil doer.

To know how the transgressor denies the Day of Judgment, God says:

Verse no. 13

“When Our revelations are recited to him, says: ‘fables of the ancients!’ ”

Due to the evil doer’s obduracy, he becomes unable to distinguish between vice and virtue. So, if you recite to him verses that indicate God’s mightiness, or draw his attention to the universe and what it contains of signs bespeaking the grandeur of the Creator, or explain to him the true guidance which the Prophets brought from God, he objects to your saying under the pretense that it is not agreeable for his age, moreover he claims that it is one of the fables, viz, one of the reported tales which are related to the ancients, and which are, therefore, not applicable for his time.

But, in fact, whatever age the transgressing evil doer lives in, unless he voluntarily refrains from his error and evil desire, he will never submit to what is right, moreover, he will deny it because it is conflicting with his conduct and disagreeing with the vice which his spirit yearns to and the meanness it is colored with.

If only he repents and follows the straight path, he will witness the right as soon as he returns to Al’lah in true repentance.

Anyhow, Al'lah answered the transgressing sinner by His saying:

Verse no. 14

“No, they are not. But what they acquire cast a veil over their hearts.”

“No”: as previously mentioned, this word is used for deterrence and negation. It negates that false pretense.

This verse reads: the fact is not as that aggressor claims. Those clear revelations are not fables of the ancients, but the deeds which the criminal commits and confines himself to, cast a veil over his heart and make him blind-hearted. He will lose the ability of discrimination between vice and virtue and of discerning the guidance and charity included in God's Commands.

In some details we say,

“Heart” in this verse means the heart of the spirit by which it minds and distinguishes between good and evil. “What they acquire”: the deeds they have done.

So, the bad works which man performs create a veil over the heart. They cover it and overwhelm it just as a film covers the eye and prevents it from seeing, or as the dirt which is heaped up over the glass of a lamp veils its flame and makes its light dim and hardly helping for view.

But from what does ill deed prevent that evil doer? It prevents him from witnessing God's light which helps him discriminate between right and wrong. God clarified that to us when He says:

Verse no. 15

“No, they are not! But from the Light of their Lord, that day, will they be veiled.”

That is, Our revelations are not legends of the forefathers, but the works of those transgressors will stand as a barrier between their hearts and their Lord that will deprive them from being illuminated by His Light which shows the spirit the reality of everything.

Accordingly, wrongdoing and committing breaches and offenses veil the spirit from seeing the Light of its Creator; therefore it becomes blind, seeing nothing.

If man wants to avoid having a blind discernment he has but to look at the universal signs with contemplation seeking to recognize his Creator, then to be straight upon His orders. By this way only, gloominess will be driven away from the spirit and it will draw near to the Almighty Al'lah and derives a brand of His Light that enables it see the good and that it is really good, as it enables it see the evil and that it is really evil.

Then the Almighty acquainted us with the consequence of those criminals. He says:

Verse no. 16

“Then they shall catch the hellfire,”

That is, their spiritual pains and diseases are that which will make them flame with fire.

To ‘catch fire’: to ‘burn in it and suffer its severe burning.’

“Hellfire”: here is meant to be the aerated blazing fire.

I say, because of the evil that was intermixed with the spirits of those transgressors, they shall catch fire, that is to say they shall be the fuel of fire. For example, if you take a handful of earth that is steeped in oil and completely intermixed with it, then you throw it into fire, no doubt, it will soon catch fire due to the oil it contains.

This example applies to the state of the evil doer on Doomsday. He will soon catch fire when throwing himself therein because of the defects and the spiritual diseases which have intermingled with his spirit.

Had he had a pure spirit, the fire would not have affected him. So, one’s dirt and imperfection is that which makes one throw himself in fire and flame with it wishing to relieve himself from suffering and defects.

Verse no. 17

“And it will be said: ‘this is what you denied!’ ”

“It will be said”: that is, the sinners will say to each other while they are burning in fire that they have drawn fire upon themselves by their own deeds.

They will admit and confess against their spirits that their torment therein is caused but by their mean behavior that they adopted in their life. You can liken their state to that of a man who feeds himself to excess then he admits that his suffering from surfeit comes as a result of his excess.

And verily, he that does good, does it for his own spirit, and he that commits evil, does so at his own peril. For your Provider never wrongs His servants.

Having revealed that the deeds of the libertines are that which shackle them and that nothing of their actions is neglected, the Almighty wanted to refute their pretense of that the believers deprive themselves of pleasure and bliss when they abstain from giving their spirit its whim or succumbing to its desire. He says:

Verse no. 18

“Nay! Surely the Record of the righteous shall make them live in Empyrean.”

“Nay” reads: “you, sinners! Your claim is untrue. The unbelievers, in their refrainment from lusts, are not deprived of happiness, but because of their clear insight and Lofty spirits, they witnessed the lowliness of this world and that it is nothing other than a carrion, so, they felt distaste from it and loathed all its garniture and thus it did not lure them. Besides, they could distinguish the lofty deeds which lead them to eternal happiness and everlasting bliss, so they inclined to them and performed them.”

As for the word “Record”, it refers to their written works.

The Almighty called this group of people “the righteous”. This word means in Arabic those who are charitable to themselves and to all creatures, and whose actions produce mere good and favor.

Also, this word in Arabic indicates the ones who redeem their promise.

When man was an abstract spirit in Al-Azal world, he promised his Provider to act according to His orders in his life and to be always illuminated by His Light. For by God's Light, the fact of everything appears clearly to one's spirit, consequently one will not deviate from the straight path. He will require only what is advantageous for his spirit and what does him real pleasure and gladness.

That is the pledge which man took upon himself before his Provider. So, "the righteous men" are those who come to this world and fulfill their pledge. They direct themselves towards their Creator and never turn away from Him. Therefore their treatment to all creatures is marked by virtue, faithful and charity.

But what shall their such humanist deeds which are filled with favor and charity return for them?

They shall make them enjoy Empyrean, viz. they shall make them pass through lofty gardens of bliss a moment after moment and a time after time, moving from one high bliss to another higher than it.

They shall keep ascending ranks of nearness to God and divine manifestation successively forever and ever.

If you want to understand how this successive ascent happens, here are some more details.

Man's relish in the other abode is accomplished by his deeds. When the righteous who fulfilled their covenant with God and rendered charity and good works, return to Al'lah after this life, the benefits of their high deeds will be uncovered to them to help them approaching their Provider, and there the Godly manifestations will descend upon their spirits.

They see that their actions will keep appearing to them one by one serially to be helped rising and ascending from one bliss to a higher one increasingly, then, when the display of all their actions finishes, it will be shown to them once again starting with the first deed; and since they have no thought in the life to come, therefore when the first deed will reappear to them they will not remember that they have seen it before, so they will soar once again by it.

The example of them is as that of a man, who stands before a box containing sights that revolve one after another in succession until they finish. Then the first picture appears once again before his eyes so he looks at it with desire as if he has not seen it before. Therefore he finds pleasure in watching it once more.

Similarly, man's deeds will be displayed to him successively in the other abode, and then when the first deed appears to him once again, it will make him ascend a new grade nearer to Al'lah. He will forget that he has seen it before and will think it a new action; thus he will mount up the ladders of closeness to God and bliss with no stop or end.

To approximate to minds that magnificent bliss which the righteous shall enjoy in the life to come God says:

Verse no. 19

“Would that you knew what Emphyrean is!”

This verse reveals how great is the high bliss which the righteous shall live in and how pleased they shall be therein. Indeed, its loftiness and sublimity are unthinkable and none can find a limit or an end for it.

This bliss comes from the good deeds which they performed in the present life and which are recorded in successive numbers without neglecting any God says:

Verse no. 20-21

“(It comes from) a numbered Record,”

“To which bear witness those Nearest (to Al'lah).”

“The Nearest” are the people who follow the right path, obeying their Creator and adopting elevated conduct which leads them to get a near seat at God.

They sense the sublimity of their acts in this world so they draw nearer to their Provider, and by this nearness they render more virtuous deeds and more favor.

They will also witness their high works at death, therefore they will die satisfied and in peace, then in the other abode they will be

displayed to them one by one, allowing them ascend successively from garden to garden.

Thus, the record of every one puts him at a suitable standing which he deserves.

The record of the profligates causes them a heavy constraint, while the record of the righteous leads them to high Gardens.

After revealing that, the Almighty wanted to demonstrate to us the state of the righteous, He says:

Verse no. 22

“Truly the righteous dwell in bliss,”

“Bliss” means life of ease and luxury.

The righteous who fulfill their promise in being faithful to Al’lah, that is to say, those who enter the presence of their Provider and become always illuminated by His Light with no cessation so that they deal with other creatures with absolute good and kindness; those righteous people live a comfortable life in this world and face no anguish or trouble. For whenever they watch their exalted deeds, they approach Al’lah and enter His presence, and he whose spirit is at the presence of its Creator surely live in pleasure. Then when they depart this life to the life to come, they will move from this bliss to another bliss higher and more lasting. Better is the world to come and blessed is the dwelling-place of the pious.

God clarified to us that the pleasure of the righteous is resulting from the works they have rendered. He says:

Verse no. 23

“(Reclining) upon couches and giving a glad eye.”

The “couch” is an adorned bed of superior quality.

In this verse, the couches are meant to be the pleasant things which man reclines upon in order to draw nearer to Al’lah, and there he gives a glad eye, that is he rejoices at witnessing that Godly manifestation which relieves the spirit of all grief and troubles.

Man is unable to enter the presence of his Lord neither in this life nor in the afterlife unless he does good deeds on which he can lean

. For the good deeds are the prop and the rest which help one's spirit to approach its Creator in this world as they will help it enter His presence at death.

So is it in the other abode, the spirit's state and ascending will be dependant on its deeds. That is one of the spirit's firm rules which never change.

If a spirit does not have a good dealing with one whom it meets, it will draw far from him diffident and withdrawn. While when it does a favor to somebody, this favor becomes a prop for it on which it leans to turn and proudly approach to him.

So, man's ascent and gladness are related to his deeds. The more charitable man is, the nearer to his Provider he will be and the more happiness and bliss he will enjoy. And people differ in ranks only by their deeds. God says: "Whoever has done an atom's weight of good shall see it, and whoever has done an atom's weight of evil shall see it."

The Holy Qur'an,

Fortress 99, Az-Zilzal (The Earthquake), verse 7-8

The enjoyment of the righteous well-doers with that bliss is not hidden from others, for it appears clearly on their faces. That is what God wants to tell us by His saying:

Verse no. 24

"You can recognize in their faces the beaming brightness of Bliss."

The word "beaming brightness" indicates beauty and loveliness.

Those well-doers are not cloudy because of their works. On the contrary, they feel happy when seeing them and pleased with them. The beauty, prettiness, and brightness of their faces acquaint you with the bliss and pleasure of their spirits.

If you want to know what kind of works that the righteous achieve in their life and which will become as a rest and a couch they recline upon to enjoy that successive towering, listen to God's Saying:

Verse no. 25

“A nectar securely sealed is driven to them to drink,”

The word “nectar” imports what is pure and immaculate.

The flowers’ nectar is a sugary substance which God put in them, and when the bees suck it, it turns into honey.

“Securely sealed”: tightly shut to be protected from decay and kept far from germs’ stealth.

What we understand of this verse is that, because of the righteous’ nearness to their Provider, God drives pure and good deeds which are unmixed with any fault to be achieved at their hands in this world.

For example, if they want to gain money, God makes them get it in absolute honest way.

When they want to marry, God let them marry the most chaste and honorable woman.

When they want to spend money, they spend it in helping the needy and the miserable people or in any other advantageous and good field.

When they want to speak, God makes the truth flow from their tongues so you find their speech center only on enjoining charity and peace among people and bidding to guidance and virtue.

Thus, things of utmost degree of purity, clearness and cleanness are always driven to the righteous people.

So, “Securely sealed” in this verse indicates what is protected from any penetration of damage or corruption.

So, it is impossible for corruption to creep one day to the hearts of the wives of those righteous and therefore they keep pure and protected, no ill-gotten dirham may reach their earnings, no false word may issue from their mouths, and all their actions are always virtuous and clear from faults. In some details we say:

Man’s spirit is like a vessel, if man draws near to his Provider, this nearness will purify it and make it a virtuous spirit that requires only what is good and perfect; and then God will fulfill its request and drive the nectar to it to drink, that is, the superior and the best

deeds which are carefully sealed to be protected from any corruption or evil that may intermix with them.

But if man forgets his Provider, his spirit will be filled with malice due to its farness. The evil will arise inside it and make it require wicked things.

So, to get out its germ and wickedness God sates its whims and fulfils its requests in order not to remain hiding therein. For if the spirit does not find a way to attain its desire, this desire will keep hidden in it and will grow more until it overwhelms the spirit wholly and causes its destruction.

If you want to realize these facts, you have to direct yourself towards your Provider during your prayers as He ordered you, and then you will see the Godly Wisdom apparent in all what He drives to people, so you confess the Godly Justice and draw nearer to Him. By such nearness, your spirit will demand nothing other than virtue and will drink only perfect nectar.

God uncovered to us the righteous' pleasure with the results of their deeds, He says:

Verse no. 26

“Whose conclusion is musk, and for this let those emulously strive, who have aspirations.”

In Arabic, “conclusion” means ‘seal’ as it means ‘the end of a thing’

“Musk”: a perfume of excellent quality.

In Arabic, “musk” also expresses what one clings to, for man clings to musk because of its nice smell which revives the spirit.

When those righteous finish their deeds, their deeds keep exhaling pleasant smells upon them. So, they are always satisfied with them and feeling no shame before people or before God because of them, On the contrary, they are always proud of them and clinging to them for the loftiness and the nobility that they sense of them.

Indeed, when man performs an action of charity and dignity you find him boasting of it and clinging to it among people. In all meetings he attends, his posture signifies sublimity and nobility

due to what his noble deed smells of upon him. That is his state in this world and so will it be at death, then in the other abode. The conclusion of his works will smell of musk upon him.

“And for this let those emulously strive, who have aspirations.”

To “emulously strive”: to compete for attaining something which is good and sublime so that every competitor seeks to draw it for himself.

Out of God’s Love to us, He urges us to emulate one another to do those performances, for he that does good, does it for his own self and he that commits evil does so against himself.

But with what is their action commixed so that it causes them to be delighted and blessed?

It is commixed with high intention. God revealed that to us when He says:

Verse no. 27

“Its temper is of sublimation:”

The word “temper” indicates the matter which is poured over another one and mixed with it.

“Sublimation”: ascending the high ranks.

This verse denotes that the pure nectar which is driven to the righteous, that is to say, the noble deeds which they achieve in their life are tempered and intermixed with sublimation, i.e. with lofty intention that gives them more value and thereby their spirits sublimate ascending the grades of nearness to God. For more illustration we say,

A person may give a poor man some money as a charity by which he wants only to draw nearer to God. Another may also spend some money as a favor but with different purpose that is to be known among people as a charitable man; for example, if he is a trader, his trade will be more active and people will deal with him.

Definitely, there is a great difference and so far contrast between the former and the later although their apparent action is one.

The work of the first is tempered with a high intent that allows his spirit to approach his Provider and accede higher degrees of the nearness to God. As for the other one, his deed will avail him nothing.

So, the believer's deed is always tempered with sublimation, that is, with an exalted purpose that uplifts him to high positions.

Moreover, that sublime intent associates and intermixes all the deeds of the righteous, God says:

Verse no. 28

“A spring by which drink the Nearest to Al’lah.”

That is, lofty intention is as inexhaustible spring at the righteous, for all their works are associated with this high intent.

The word “drink” connotes the drinking from the Godly manifestation.

“By which”: by reason and by means of this intent.

So, all the deeds of the righteous are coupled with high intents which form a source of continuous flow by which they become capable to drink from the Godly manifestation.

So, if you want to ascend by your deed, let your purpose behind every action is only to gain God's satisfaction, that is, let the temper of your deed be of sublimation.

The higher man's intent is, the greater bliss and the superior rank he will enjoy. And Al’lah is Omniscient of that which settles in chests.

The Prophet (cph) says: “Works are evaluated according to intents, and everyone receives what he designs.”[33]

God revealed to us the wrong way that the sinner follows in his life which causes his discernment to be blind from observing the high conduct which the righteous adopt. He says:

Verse no. 29

“The criminals used to laugh at the faithful.”

In Arabic, the word “criminal” indicates anyone whose evil actions drive away what is good for themselves and deprive them from their blessings. When you say: “A man committed a crime”, it means that because of his farness from his Provider, he fell in evil and caused damage to others, thereby he dropped the good and drove it away from himself

“Used to” means during their life.

To “laugh”: to marvel at one’s behavior and to slight his action.

So, the criminals, that is to say, those who forget their Provider and commit evil deeds, so depriving themselves of good, those people marvel at the believers and laugh at them. They think that the believers deprive themselves of the pleasures of this life by their loathing to all that is mean.

Verse no. 30

“And wink at each other (in mockery) whenever they passed by them.”

That is, the criminals were making signs by their eyes to each other deriding and disdaining the believers as they passed by them.

Verse no. 31

“And when they turn back to their own people they return jesting.”

“Their own people”: their friends and own folk.

That is, when those sinners return to their families and friends, they return delighted at backbiting the believers.

Verse no. 32

“And whenever they see them they say: ‘Behold! These are the people truly misguided,’”

When those criminals see the believers from a distance, they say to each other that those believers mistake the way of happiness when they abstain from enjoying their lusts and deprive themselves from them. In their view, their straight conduct misguides them and led them astray from the way leading to pleasure and good.

Verse no. 33

“(Although) they were not sent to be keepers over them.”

God mentioned this verse in order to inform us how those in sin object in their secrets on the conduct and the thought of the believers.

The believers know that the Almighty brought humanity to this world and bid them to keep their senses far from any forbidden practice so they abide by the commands of their Provider.

As for the unbelievers, they enjoy all their desires for they see that they are not created to prevent themselves from getting whatever lowly pleasure they want as the believers think, and that there is no restriction that may curb them or a watcher that is watching over them, therefore they seek to satiate their hunger and indulge themselves in the worldly delights and yearnings.

That is their creed and that is their line and conduct.

Verse no. 34

“But on this Day the believers will laugh at the unbelievers.”

“This Day” is meant to be the Day of Resurrection.

The believers will laugh at the childish minds of the unbelievers on that Day when they will see that they have lost the bliss of the other abode for the vanities of this world.

Thus the believers’ laughing at the unbelievers is not a schadenfreude with them. It but expresses their wonder at them and their disdain of their useless endeavor and wrong mind.

Their laugh at them is like man’s laugh at a child who wants to pay one golden dinar for getting a valueless toy that wrothes no more than one piaster.

The Almighty acquainted us with the reason which makes the believers laugh at the unbelievers. He says:

Verse no. 35

“As they look at (their) couches.”

“Couch” as previously mentioned, refers to man’s deeds on which he depends and reclines for getting his purposes and hopes.

In this verse, the word “couches” implies the delusive and false ways which the unbelievers follow in their life which make them as a prop for them that help them obtain their worldly ends and wishes.

So, in the other abode, when the believers watch the couches of the sinners and the illusive means they adopted in this life to enjoy its transient things, they will laugh at them and despise their mean interests.

Finally, the Almighty revealed the consequence of the unbelievers’ actions and the evil that the bad deed does its performer in this life before the afterlife God says:

Verse no. 36

“Will not the unbelievers have been repaid for what they did?”

To “repay” someone in Arabic is to cloth him his deed.

This verse denotes: will not their deeds have been returned to them? Will not they have been clothed their actions as a garment so that people may learn lessons from their such fate?

Indeed, if you observe the states of people of lechery and breaches and notice their consequences, you will see that everyone of them has been clothed his own action and has been rewarded according to his wrong doing.

Every adulterer suffers diseases and poverty because of his adultery, every killer was killed and every dishonest seller tastes bad consequences because of his swindle and gains nothing other than a total loss.

The noble saying denotes: “There is a certain reward for every favor and there is a certain chastisement for every evil.”

And God says: “...and soon will the unjust know what vicissitudes their affairs will take.”

*The Holy Qur’an,
Fortress 26, Ash-Shu’ara’ (The Poets), verse 227*

Al-Infitar Fortress

(Bursting Apart)

In the Name of God, the Compassionate, the Merciful

- 1. “When the sky bursts apart,”**
- 2. “When the stars are scattered,”**
- 3. “When the oceans are spurted;”**
- 4. “And when the graves are dispersed.”**
- 5. “Then shall each spirit know what it has presented and what it has postponed.”**
- 6. “Oh man! What has seduced you from your noble Lord?”**
- 7. “Him who created you, matured you, and straightened you.”**
- 8. “In whatever shape He wills does He mould you.”**
- 9. “Nay but! you do deny Judgement,”**
- 10. “But verily over you are guardians to protect you:”**
- 11. “Noble recorders.”**
- 12. “They know all that you do.”**
- 13. “The righteous are surely in the Bliss.”**
- 14. “And the transgressors: they are in Hell,”**
- 15. “which they shall burn in upon the Day of Judgement:”**
- 16. “They shall not absent themselves from it.”**
- 17. “Would that you discerned what the Day of Judgement is!”**
- 18. “Again, would that you discerned what the Day of Judgement is!”**
- 19. “(It will be) the Day when every spirit will have nothing to do for another: for the Decision, that Day, will be wholly God’s.”**

§§§§§

Interpretation of Al-Infitar Fortress

(Bursting Apart)

In this noble fortress, God wants to inform people that there must be a day when every spirit shall view the deeds which they have done in this life. On that day no one will plead for another and no spirit will stand by another. Every spirit will stand alone and, then, Al'lah will judge everything.

The example of man when standing before God at that time is like that of a child whose father advised him not to play with a sharp knife but he did not heed his father's speech. He set to playing with it until his hand was cut deeply; so he stood looking at what he drew upon himself. I wonder.

When this child will stand between the hands of a doctor to be treated, may any of his parents or of his kins advance towards this doctor to prevent him from treating the child?

Such will be man's situation before God on Doomsday. God will bring everybody what is advantageous to him for He is the Wise, the Omniscient.

At first, God mentioned some verses which display the events that will happen before the resurrection of people. He says: "When the sky bursts apart, when the stars are scattered, when the oceans are spurted; and when the graves are dispersed."

Verse no. 1

"When the sky bursts apart,"

That is, when it returns to its disposition which God created it upon in Al-Azal world and regains its original nature.

The disposition is the innate character which every being has been given in Al-Azal World.

So, the sky's bursting apart is meant to be its returning to its first disposition when God brought it into being before it surrounded the universe with all the beings it contains.

In some details we say, when God brought the creatures into this being, He clothed each a garment that suits its function.

As previously mentioned, the Almighty made the sky as an envelope surrounding this universe and holding together all its creatures. You can liken this sky to the peel of melon which holds what it includes of pulp, veins, and seeds.

On Doomsday, the sky will burst apart, that is, it will turn back to its original nature before wearing its function garment when it was a sheer spirit.

But what shall this event be followed by? God says:

Verse no. 2

“When the stars are scattered,”

The word “star” in Arabic is used to express what brights and blazes, as well as it is used to express that which assembles around something and surrounds it. Therefore, these shining and blazing bodies which have assembled around the earth causing its regular revolution and roaming are called stars.

To be “scattered”: to fall separated in no order nor arrangement.

This verse reads, when the sky is raised, all these stars which it surrounds and holds in such marvelous system will be scattered and separated. They will break this wonderful order just as when the pearls stringed in a necklace be scattered if the string which holds them be cut.

Verse no. 3

“When the oceans are spurted;”

If you look at these oceans which are filled with water, you will find their limitless and wide surface bent and convex, for the earth is a globe swimming in the space!

According to the mortal science, nobody doubts that these stars which are encompassed by the sky have a compressive force acting upon the earth surface with an action directed from surface to center. That is why you see the waters in oceans are keeping to their seats.

But when the sky will burst apart and the stars will be scattered, this compressive force will vanish. Therefore, the oceans will be

sputtered, and the waters therein will leave their seats. They will turn back to their first situation on the day when God created the earth. After these events, the earth will be unrolled so that its surface will seem to be of endless extension.

At that time, the graves will be dispersed and people will come out of them. God says:

Verse no. 4

“And when the graves are dispersed.”

So, when the sky will be removed and the stars be scattered releasing the earth from that pressure, the atoms of soil which are now fastened together by that pressure and force will be dispersed and separated, so allowing people to come out of their tombs in order to stand between the Hands of their Provider. At that time every spirit will witness what it has done. God says:

Verse no. 5

“Then shall each spirit know what it has presented and what it has postponed.”

To know: to witness and to see, as when God says: “Al’lah is well-knowing of that which dwells in chests.”: that is, He witnesses and sees.

The Holy Qur’an,

Fortress 3, Al ‘Imran (The Family of ‘Imran), verse 119

To “present” something: to put it in front and between hands.

To “postpone” something gives the opposite meaning of ‘to present it’, that is, to delay it to another time.

So, on Doomsday, when all these events which God mentioned at the beginning of the fortress will occur and people will stand before their Provider, every spirit will view what it has done in its life, be it good or evil, as it will witness the reward it has postponed for itself that is, the bliss it will be rewarded with for the good deeds it has rendered or the torment it will suffer for the evil it has presented.

All the actions which have been issued from it in this world will be displayed to its eyes on that Day, and so it will know them together with the recompense it shall receive because of them.

So, it will stand looking at the deeds which it has presented and which will continuously be displayed to it, and at the reward which it will get and which will also be shown to it. The state of the wrong doer on that day will be as that of a criminal when he stands before a judge. At that moment, he pictures the action which he has presented that is, his commitment of the crime, as he pictures the penalty which he delayed for himself and which will befall him because of his offense.

Similarly, the obedient well-doer will witness the past and the future, that is to say, he will view his actions as well as the result and reward he postponed for himself.

After this warning, God wanted to bring to minds His Favor and Benevolence. He says:

Verse no. 6

“Oh man! What has seduced you from your Noble Lord?”

To “seduce”: to devise and to inspire desire in something false.

“Your Lord”: your Provider who supplies you with life and continuous provision that does not cease a twinkle.

“The Noble”: The Perfect who is far above any defect.

“Your Noble Lord”: your Provider, the Source of Supreme Attributes which include absolute perfection, and the Origin of all favor, charity and good.

What we understand of this verse is that: “You man! What is that in this world which deceived you so that you thought it good for yourself and turned therefore away from your Provider although it is He who supports you with life and overwhelms every being with blessing, kindness and benefit?! What is that which distracts you from seeking to approach your Provider since you do observe His unceasing benefaction and graces which He has driven, and keeps driving, to you?”

A side of God's Favor upon us is clearly apparent in three stages that all of us passed through before becoming an even mortal of perfect creation. The Almighty revealed this to us in His Saying:

Verse no. 7

“Him who created you, matured you, and straightened you.”

To “create”: To make something that is unprecedented. The word “created you” in this verse refers to the first phase of man when God brings him to this being, that is, when He creates a human being first from a semen then fashioned him as an embryo inside his mother's belly.

To mature something: to make it even with no deficiency or flaw.

So, maturation in this verse indicates the second phase which man passes through in his mother's womb. In this stage, God turned this embryo into an even human being with perfect constitution and arrangement.

Behold, man, your face and the organs it contains! your belly and the systems in it! your bones in their accurate formation! your veins and nerves in their admirable array! then your brain with its quarters! If you meditate on that all, you will understand the meaning of this maturation and guess that it refers to turning that semen into a mature human being.

As for the statement “and straightened you”, it signifies the third phase which man gets to in this world when he grows gradually, turning from a child into a rational man of completed body and fully-developed thought.

So this verse and the verse before it read:

Oh man! What is that which draws you away from your Provider? Is not He who created you first as a semen inside your mother's belly? Is not He who matured you when turning this semen into an even human being? Then when you came out to this existence, did not He keep looking after you until you became of full age, sensible and knowledgeable?

After that, God told you that the One who perfectly created you and gave you this upright form could have given you a picture

other than this faultless one or formed you in another formation. He could have created you, for example, in a form of an animal or found another composition for you unlike to your present one. God says:

Verse no. 8

“In whatever shape He wills does He mould you.”

Out of God’s extra Favor, He grants human kind such wonderful picture which they have now. Since you have noticed His Kindness, is it not fit for you to be grateful for His grace? Is it acceptable from you to let the vanities of this life attract you from Him? Does it become you to shun from Him or to incline to anything other than Him?

The Almighty censured those who shun Him for their conduct and deprecated their behaviors. He says:

Verse no. 9

“Nay but! you do deny Judgement,”

“Nay” serves deterrence. In this verse it serves disapproving interrogation. It reads: “Is this not true? Can you, man, deny My Favor upon you in creation and supply? Am I not that who created you in your mother’s womb, then made you an even human being? Is it not Me who granted you power and made you grow then endowed you with thought so that you have become a perfect mortal, reasonable and discerning?”

“But you do deny Right and Judgement”

This verse also serves a reproach for the shunning people because of their denial of the revelation brought by the Prophet (cpth) from the Provider of all worlds.

It denotes, why do you meet these boons and that favor with such a rejection to the commands which I put only for your advantages?

Do they include anything other than right and virtue?

This is surely the right legislation to which anyone of virtuous spirit and sound logic guides you.

Verse no. 10

“But verily over you are guardians to protect you:”

The “guardians” are meant to be the angels who record your works and neglect none.

Verse no. 11

“Noble recorders.”

When you describe somebody to be a noble one it means that he is perfect and free from any fault or deficiency.

The angels have acquired perfection and noble qualities because of their nearness to their Creator, therefore God used in Arabic an irregular tense of plural in His description to the angels, which is ‘keram’ not the regular one which is ‘kareemeen’. They both give the meaning of “noble” but the first word ‘keram’ indicates that the angels have derived nobility from its Source while ‘kareemeen’ means that they are noble in themselves, and that’s wrong. For only Al’lah is the Perfect (the Noble), glory to Him, and anyone that enters His Presence will acquire noble characters and derives a portion of His Perfection.

Besides, the Almighty has mentioned the word “noble” in this verse to clarify to us that the angels but record honestly without any addition or omission and that they do not slack in performing Al’lah’s commands.

Those angels record all the deeds issued from mankind, and this recording is depending on seeing and witnessing. God says:

Verse no. 12

“They know all that you do.”

As previously mentioned, to “know” means to witness and to see.

The angels witness man’s actions. They keep with him day and night, and therefore they watch all his acts.

The Almighty said about the angels that “they know”, not ‘They have knowledge’, for the second tense serves that they have knowledge about one’s action before its emanation and occurrence, where as the present verb “know” serves that they get a knowledge about actions only when being practiced.

So, the angels have no knowledge about that which is hidden in your spirit. All bad thoughts that are going on in the secret of one's spirit is known to and seen by Al'lah, alone. If he repents from them and refrains from practicing them, he will not be accounted for them. But if they turn into actions, the angels will see and record, then they will testify against the performer.

Uncovering the reward of the well-doers and the good which their actions do them, God says:

Verse no. 13

“The righteous are surely in the Bliss.”

In Arabic, the word “righteous” means the people who have redeemed and fulfilled their covenant with God, and therefore they become charitable to all creatures.

All people have covenanted their Provider in Al-Azal world to adopt the path of humanist perfection. They took upon themselves not to cease from Him and to keep to their link with Him.

For people, there is a group that comes to this life and carries out their pledge. They direct themselves toward their Provider and accompany the spirit of the noble Prophet (cpth), so , they perform good actions and do favor to all creatures. This group of people lives a good life, filled with pleasure and bliss.

To explain the word “bliss” we say,

The “blessing” is restricted to the delight and the state which man enjoys; as for “the bliss”, it is greater and more comprehensive by far than that. The blessing refers only to one state and one pleasure, and the enjoyment it causes is temporal, contrary to the bliss which gives unceasing and various pleasure which is completed in all its sides.

So, the righteous live in bliss both in this world and in the world to come. They feel happy in their worldly life for the charity they render, therefore you see them enjoy the delight of being near to the Provider and being overwhelmed by the Light and Manifestation which He floods into their hearts. Then in the other abode

you will see them also blissful because they will watch their deeds and draw thereby nearer to their Provider, so ascending the grades of the everlasting and eternal bliss.

As for the transgressors, God describes their state in His Saying:

Verse no. 14

“And the transgressors: they are in Hell,”

The “transgressor” is that who deviates in his acts from the path of humanity which man should follow in this life.

“Hell” is a place of extreme heat, and a flaming medium which is loaded with blazing fire.

So, this verse reveals to us that the transgressors shall end at a flaming medium of burning and blazing fire.

Verse no. 15

which they shall burn in upon the Day of Judgement:”

“The Day of Judgement” in Arabic is called the Day of ‘Al-Deen’. This word has two meanings: the first meaning is religion, that is to say, Right, and the second is submission.

Religion is the Right to which all perfect spirits submit and confess its sublimity.

‘The Day of Resurrection’ is called the “Day of Judgement” because the spirit on that day will wholly submit to the Right and acknowledge it.

Verse no. 16

“They shall not absent themselves from it.”

To be “absent”: to be veiled and covered.

“From it”: from the Hell-fire and its intensive burning.

So, the transgressors will not lose consciousness in fire.

In some details we say.

In this life, the body is a ruler over the spirit. The spirit feels pain but by means of the body. If the nerves are drugged, the sensations will not be passed to the spirit. This case is similar to sleeping

when the nerves cease to transmit senses to the spirit which is settled inside.

As for the other abode, the dominance there will be for the spirit. It will surround the body and therefore the fire will touch it directly.

For this reason, you find people of fire do not absent themselves from the pain of burning.

God says expressing the momentousness of that day:

Verse no. 17

“Would that you discerned what the Day of Judgement is!”

That is, how great that day is! Whatever image you may ideate about its horribleness and hardness, you will remain unable to discern or to see the hardship and the distress which will befall those reluctant transgressors.

Then, that difficulty and distress will be followed by excruciation of burning in fire which is so far from any conception. God says:

Verse no. 18

“Again, would that you discerned what the Day of Judgement is!”

At the end of this fortress God reveals to us that people on that Day will be rewarded according to their deeds. There will be no intercession or mediation and no spirit shall bear another’s burden for all creatures will be equal before the Just God. God says:

Verse no. 19

“(It will be) the Day when every spirit will have nothing to do for another: for the Decision, that Day, will be wholly God’s.”

On that Day, God will reign supreme. He will drive for everyone what is favorable and appropriate to his state.

That is what God wants to tell us in His Saying: “for the Decision, that Day, will be wholly Gods.”

At-Takwir Fortress

(Extinguished)

In the Name of God, the Compassionate, the Merciful

1. **“When the sun is conglobated;”**
2. **“When the stars become turbid,”**
3. **“When the mountains are driven away;”**
4. **“When the tenfold are broken,”**
5. **“When the beasts are herded together;”**
6. **“When the oceans are overflowed,”**
7. **“When the spirits are mated;”**
8. **“When the female infant, buried alive, is asked:”**
9. **“For what crime she was slain;”**
10. **“When the Scrolls are laid open”,”**
11. **“When the heaven is abraded;”**
12. **“When the Blazing Fire is rated;”**
13. **“And when the Garden is brought near:”**
14. **“Then shall each spirit know what it has put forward.”**
15. **“I do not swear by those that recede,”**
16. **“And run with no variation,”**
17. **“Nor by the night as it creeps,”**
18. **“Or the morn as it breathes:”**
19. **“This is the word of a most noble Messenger;”**
20. **“Endowed with power, with firmness before the Lord of the Throne,”**
21. **“Obeyed and hence faithful (to his trust).”**
22. **“And (oh people!) your companion is not one possessed.”**
23. **“He has seen it on the uncovering horizon.”**

24. “Neither does he withhold grudgingly a knowledge of the Unseen.”

25. “Nor is this the utterance of an accursed devil.”

26. “Whither then you go?”

27. “Verily, this is but a reminiscence to all the worlds:”

28. “To whoever among you wills to go straight.”

29. “Yet you cannot will unless Al’lah wills, the Provider of the worlds.”

§§§§§

Interpretation of At-Takwir Fortress

(Extinguished)

In ‘Al-Infitar’ fortress, the Almighty told us that man, on Doomsday, will watch and witness the deeds he has done during his life and the reward he has incurred.

In this fortress, He wanted to prove to us what He has demonstrated in the previous one so as to let that actual fact settle in our spirits. Besides, He wanted to clarify to us that to have faith in the other world when people shall be rewarded according to their deeds and to trust in the message of the Messenger cpth, are matters related to man’s will alone.

If one turns his spirit towards Al’lah and draws near to Him so that his spirit becomes colored with perfection, the spirit will incline to the Right and will seek after it, and then its Provider will honour it by seeing and witnessing it.

The Almighty began this fortress with a group of verses that acquaint you with the events which will happen on that momentous day, so that you may recognize His Super Might and Majesty and know that the Almighty has created all these beings out of His Mercy upon you and to ensure your life. But when the Day of Resurrection falls He will put an end to all of that as you will be in no need of them anymore God says:

Verse no. 1

“When the sun is conglobated;”

To “conglobate” something is to bring its pieces together and fold it up. To “conglobate the sun” is meant to be to bring together all its rays which are spreading in the space and put thereby an end to its function as a source of radiation heat, and light.

On Doomsday, the sun will be conglobated and folded up and its light will disappear, and then it will turn back to its Provider having finished and performed its function and task.

But what are the incidents that shall associate the sun’s conglobation?

The stars extinction is one of those incidents. God says:

Verse no. 2

“When the stars become turbid,”

That is, when the stars’ brightness falls down and their luster disappears so that they become cloudy-coloured.

As God, the Almighty supplies the sun with light and radiation, He also supplies the stars with that. Therefore they radiate, bright and seem so clear to our eyes.

But on Doomsday, they will get no more Godly Sustenance, therefore their brightness will disappear and their flame will die.

Verse no. 3

“When the mountains are driven away;”

The Almighty fixed the mountains on the earth in order to make it unshakable and to regulate its revolution and movement.

The mountains also fix the earth crust in order to prevent it from slipping with its continents. Yet

on Doomsday, all these mountains will be driven away and removed from their places. You will see no trace of them for their atoms will turn back to their first creation as immaterial spirits.

To tell us the event that will come after the sun’s conglobation, the stars’ turbidity and the mountains’ disappearance, God says:

Verse no. 4

“When the tenfold are broken,”

To explain the meaning of the “tenfold” we say, we have demonstrated before in ‘Al-Fajr’ fortress that the night’s length differs between one night and another and that these differences are arising from the night’s decrease and increase during the four seasons in every year. If you add these minutes to each other, the total will be equal to ten nights.

We have also explained that the discipline of this universe is depending on these ten nights without which no plant will grow and no seed or fruit will ripen.

By deeper thinking and speculation we will find that without these Ten Nights the life aboveground will be impossible.

Regarding the verse we talk about, we say:

Some people think that the word “the tenfold” refers to the she-camels whose youngs stay in their bellies for ten months, although the connection of the verses here has no relation to such sense at all. The verses mentioned before talk about the universal incidents which will occur on Doomsday, and since the Qur’anic verses are firmly connected to each other, therefore we can understand that the word “the tenfold” in this verse indicates the years each of which include these Ten Nights.

On Doomsday, man will be in no need of the Ten Nights nor of this current order. The life at that time will be of a new kind that is different by far from our present life, therefore the Ten Nights will be interrupted.

Having revealed the changes on land surface that will be caused by breaking down the tenfold, God wanted to acquaint us with the changes which will happen in the sea, such of stopping the functions of the sea animals, God says:

Verse no. 5

“When the beasts are herded together;”

“Beast” in Arabic means the alienated and the lonely which follows a single way of life different from the others.

According to this significance, the word “beasts” in this verse signifies fish and sea animals. They are beasts because of their lonesome way of life which is unlike that of other creatures.

The sea animals work in clearing the sea water and in drawing what it contains of microbes and detrimental matters, as well as they perform many other functions which none can know except Al’lah.

Had these beasts ceased to exist in the sea, the seawater would have become muddy, consequently the air would have become polluted and epidemics spread.

So, when the Day of Resurrection comes and the functions of these fish and water animals stop, they will be herded together to turn back to their Creator.

After that, the seas will overflow. God says:

Verse no. 6

“When the oceans are overflowed,”

For the time being, the sea waters are kept to their locations, but on Doomsday they will overflow and their atoms will be dispersed, so returning to their Creator as merely spirits.

I say, in all the verses aforementioned, there is an index to God’s unlimited Potency. They clarify that the existence and the movement of all these creatures are supported by Him, alone and the duration of their lives and the regulation of their being are ascribed only to Him, glory to Him.

So, when your Lord will and please, all these creatures will vanish and will turn back to their Creator as sheer spirits, free from these material garments which they wear now.

These verses also refer to God’s endless Favor upon us when He (glory to Him) employed all these beings to help us live in this worldly life.

After that God wants to tell us that on that weighty day when these universal events shall fall , people will face accountabilities. He says:

Verse no. 7

“When the spirits are mated;”

God says: “Put the wrong doers together with their mates...”

The Holy Qur’an,

Fortress 37, As-Saffat (Those who Set Ranks), verse 22

That is, with their fellows who were their partners in committing wrong doings.

So, when those events which have been revealed at the beginning of this fortress fall on Doomsday, the spirits will be mated, viz,

they will be joined in groups: the spirits of the well-doers will be brought together in certain groups and those of the evil-doers will be gathered in others.

Verse no. 8

“When the female infant, buried alive, is asked:”

One convention at some old Arab tribes was to feel ashamed if they had an infant girl for fear that she might commit a fault in her youth that draws dishonour to her family.

Therefore when a birth of a female infant was announced to one of them, he used to hide himself from men because of the bad news he heard, and soon took the baby to bury her alive under the dust despite her innocency.

But on Doomsday God will bring this girl between His hands and ask her about the reason that she was killed for. God says:

Verse no. 9

“For what crime she was slain;”

That is what was the wrong she has perpetrated and for which her father killed her?

The female child is not a possession of her father so that he can do whatever he wants to her. Her spirit is equal to his spirit. He is but supposed to rearing her. If he could polish her, he would draw nearer to his Provider by his such deed.

But if he killed her or neglected his duty in raising her, he would stand before God to be accounted for his omission.

The Almighty clarified to us that all works which man does are kept at Him. He says:

Verse no. 10

“When the Scrolls are laid open”,”

There is a scroll for every man that includes all his deeds. Therefore when people stand between the Hands of the Provider on Doomsday, the scrolls of their deeds will be unfolded to be clearly seen.

Verse no. 11

“When the heaven is abraded;”

When people’s scrolls uncovered on Doomsday, the heaven will be removed and vanish. At that time, the creatures will stand between the Hands of Al’lah with no veil, then the fire will manifest itself to people of misery and diseases. God says:

Verse no. 12

“When the Blazing Fire is rated;”

And Paradise with its ornament will approach people of obedience and charity. God says:

Verse no. 13

“And when the Garden is brought near:”

But why will the Blazing Fire be rated and the Garden is brought near?

That is because when people of breaches and wrong doings watch their works and their blotches cause them hard suffering, they will realize that the fire is a necessary treatment for their diseases.

As for people of Paradise who are healthy, when their lofty deeds appear to them, their spirits will rise up and yearn for dwelling in Paradise.

For this reason God says:

Verse no. 14

“Then shall each spirit know what it has put forward.”

That is, the fire will be flamed and the Garden will be brought near after that every spirit will have witnessed what it has incurred.

Then, God wanted to acquaint us with the Grandeur of the One who sent us these words and His Supreme Prestige so that we may hearken to His Speech and

our spirits witness the realities and believe in Him. He says: “I do not swear by those that recede, and run with no variation, nor by the night as it creeps, or the morn as it breathes:”

Verse no. 15

“I do not swear by those that recede,”

The statement “Those that recede” indicates the stars, for their brightness and bodies become unseen to us when the light comes with the sunrise.

Verse no. 16

“And run with no variation,”

These stars run within their special orbits and never deviate from them. They are swimming within their tropics and courses without exceeding them.

The expression “I do not swear” is used to refer to the greatness of these stars, rather to the Might of God, for if we realize their greatness, we can turn through that to magnify their Creator and Organizer.

Oh man! Reflect on these tremendous stars which are swimming in the space although most of them are millions of millions times larger than the earth!

Consider these shining torches which have been blazing for thousands of thousands years with no extinction!

Think of these running numberless bodies which are keeping to their tropics and orbits and none of them has ever knocked another or deviated from its defined course and circle!

If you deeply speculate them you will stand baffled at them and appreciate their greatness.

Then when you hear the statement “I do not swear” your appreciation will be directed towards their Creator, the Source of that unthinkable grandeur. and thus your spirit will submit to His Majesty who created, supplied and moved

All these stars and is still supplying, steering them and arranging all their affairs. All of that was and is done by only one word which is ‘Be’ yet it is only a word used but to approximate to brains the truth which is greater by far than to be comprehended or perceived by any creature.

After these two signs, God diverted us to the sign of the night. He says:

Verse no. 17

“Nor by the night as it creeps”

That is, when its darkness prevails little by little.

In fact, if the night comes suddenly, it will create disorder and cause dangers and damages to all of the creatures.

If you study the damages caused by moving directly from light and heat into darkness and coolness, you will find that life on earth will be impossible.

Verse no. 18

“Or the morn as it breathes:”

That is, when it dawns and shines gradually. For light is as darkness; if it falls suddenly,

it will lead to the same bad effects caused by the sudden coming of the night.

I wonder, who let the morning breathe gradually, bringing light and pushing away darkness?

Is not there a Wise Potency and a Great Steering Might?

Is not that Doer, Al’lah the Provider of all worlds?

Is not this current discipline a sign that leads to Him and indicates His Majesty and Grandeur and His Compassion with all creatures?

Having reminded us with some miracles which bespeak the Greatness of the source of this revelation, God “glory to Him” wanted to acquaint us with the standing of His noble Envoy whom He selected to be a preacher and an adviser for all people. He says:

Verse no. 19

“This is the word of a most noble Messenger;”

“Messenger” here refers to God’s Prophet Mohammad (cpth).

“The noble”: The one who is far above any blemish or fault and who is characterized by perfection.

“This” refers to the Holy Qur’an which the Almighty descended upon the Prophet Mohammad (cph).

This verse is connected with the verses before it. It serves that the Creator of this amazing universe bears witness to you that the mediator whom He sent to advise you of His Words and Revelation is a most noble Messenger who is free from any fault or demerit, and that is why his Provider chose him to be a Messenger for all worlds.

God revealed to us another merit of the Prophet’s in His Saying:

Verse no. 20

“Endowed with power, with firmness before the Lord of the Throne,”

That is, his spirit can bear the Godly manifestation without shaking.

Due to his superior nearness to his Provider, the spirit of the Prophet (cph) became firm enough to not shake when he receives the inspiration, and that is what made him qualified to undertake the mission of his Provider.

This means that all what the Prophet (cph) brought is true. For one with firm spirit is always aware of the words which are recited to him and not neglecting any of them.

Verse no. 21

“Obeyed and hence faithful (to his trust).”

The Almighty described His Prophet to be “obeyed” so as to show us the mood of this noble Messenger towards the commands he receives from Al’lah.

Because of his unapproachable entrance to his Provider’s presence, the spirit of the Prophet (cph) reached a degree of perfection at which it became wholly inclined to abide by the Godly orders. Therefore it yielded

To him in following the Godly orders which call to adhere justice and perfection.

The noble saying serves: “None of you shall have faith until his whim becomes agreeing with what I have brought.”[34]

As for the word “hence”, it comes for laudation. It serves, how great is the faithfulness of this obeyed Prophet (cpth) to the proclamations of his Provider! Indeed, he is the top of all creatures. For more illustration we say,

Suppose a man that has a spirit is colored with generosity and is fond of helping weak people. If you charge him to perform one work of magnanimity and help, you will find him obeyed when hearing such request, that is his spirit willingly surrenders to him as it yearns and tends to such kinds of deeds. Therefore you see him faithful towards what he hears, that is he is caring not to forget it for he wholly inclines to it and requires it.

So, this verse shows us the state of the Prophet when receiving the inspiration from his Provider.

He is obeyed, viz, his spirit is submissive to him in following the Godly Commands, and hence, he is faithful to his trust, that is he learns it carefully and never forgets it then he announces it exactly without any neglect.

Verse no. 22

“And (oh people!) your companion is not one possessed.”

“Companion” refers to the Prophet (cpth).

The word “possessed” in Arabic means one to whom the truth is veiled and unseen.

This noble verse serves that nobody can claim that the right and truth were veiled from the Prophet (cpth) after he illustrated to people the way leading to the right and humanity as Al’lah taught him and after all creatures sensed his perfection and noticed his adoption of the right humanist path. His perfection, his devotion to truth and his humanist qualities, then that indication which he brought and that statute which he was charged to announce in behalf of his Provider: all of that proves the falsity of such saying and make us reduce to silence anyone that may speak of it.

Verse no. 23

“He has seen it on the uncovering horizon.”

“It” refers to the revelation of the Holy Qur’an which has been descended upon the Prophet (cpth). This revelation indicates God’s Perfection and leads to the way of happiness.

The “horizon”: is the furthest line on earth that man can see at which the sky seems to be in contact and touch with the earth. In this verse, the horizon points out to the utmost degree of nearness to Al’lah at which the Prophet (cpth) got. This degree of nearness uncovered to him (cpth) all that is right.

What we understand of this noble verse is that the Prophet (cpth) has reached the highest step of nearness to his Provider which none can ever approach, and thereby the facts were uncovered to him.

So his spirit witnessed limitless fields of God’s Justice, Compassion, Majesty, Potency and all other Supreme Attributes of God, as well as it viewed the path which leads to justice and pleasure.

Accordingly, we can conclude that all Godly Commands which Gabriel brought the Prophet (cpth) had been known before at him, for he had witnessed their facts by his entrance to Al’lah which predated their descending upon him.

Verse no. 24

“Neither does he withhold grudgingly a knowledge of the Unseen.”

That is, the Prophet (cpth) does not withhold from acquainting people with the facts of the orders which descended upon him and which are hidden and veiled to them. His tenderness and sympathy and the perfection printed on his spirit inspired him to explain all what brings good and well being for humanity.

Verse no. 25

“Nor is this the utterance of an accursed devil.”

In Arabic, the word “devil” is ‘Shaitan’. It is derived from the verb ‘Shatana’ which means ‘to draw far’ and the verb ‘Shata’ which means ‘to be corrupted and burnt.’

So, the devil is one who is far from Al'lah, and because of his shunning Al'lah, his spirit became corrupted and wicked.

As for the word "accursed", it means the one who is driven out.

So, this verse denotes that these words brought by the Messenger (cpth) cannot be an inspiration recited by the jinn-kind into his spirit (cpth) as the far unbelievers claimed. The devil is far from Al'lah, so he does not know the Right, and he is unable to reveal it or to guide to virtue. In addition, the devil is an evil-doer. He leads only to what entails evil and misery. As for the Qur'an which was descended on the Prophet cpth, it is full of justice and advantages, and all the commands which it includes are humanist and helpful for mankind.

This refutes the claim of the unbelievers and proves that all what the Prophet (cpth) brought had been issued from Al'lah. God says: "Why do they not ponder on the Qur'an? Had it been from other than Al'lah, they would surely have found therein much discrepancy."

The Holy Qur'an,

Fortress 58, Al-Mujadela (The Pleading Woman), verse 82

Therefore God says:

Verse no. 26

"Whither then you go?"

That is, after this demonstration, can you raise any objection to it? Have you any protest that may refute it to advance?

Verse no. 27

"Verily, this is but a reminiscence to all the worlds:"

The "reminiscence" is that which reminds of something seen or heard about before.

This demonstration which God revealed in the Holy Qur'an for His obedient followers is but a "reminiscence". It reminds man of what he has seen before of the creatures of the heavens and earth and what they contain of signs indicating the Might of the Creator.

For example, it recalls to mind the planets which keep running with no variation and the sign of the night and the morning.

It also reminds mankind of their origin: from what they were created, and how they have been formed and evolved until becoming an even human being.

It makes one remember the affliction which befell the old nations: how they had been destroyed when they opposed the right indication and accused God's Messengers of lying.

Finally, it reminds them of their fate in the other abode, revealing that one who is well-doer will dwell in Paradise, while one that is evil-doer will get the hellfire. This is apart from other denotations which alarm mankind of negligence and guide them to their Creator.

As the Qur'an reminds man first of the pictures of things which he has seen by his physical eye, similarly it reminds those who are near to God of the perfection which has been printed on their spirit at the times of their entering into God's Presence.

Regarding the word "worlds" mentioned in this verse, it refers to all mankind throughout the generations and in all countries, with their different sexes and races.

All of them are addressed by this verse for they are all the creatures of this Generous Creator and Merciful Provider.

But who is able to get benefit from this reminiscence?

Upon whom does it act well so that it produces an appreciation towards the greatness of the Provider and the Creator of all this universe and leads to the humanist path which makes people qualified for obtaining the favor of this Creator and worthy of His charity and bliss?

In fact, nobody can derive benefit from this reminding save those whose spirits require to follow the right humanist conduct and choose to adopt it straight. Therefore God says:

Verse no. 28

"To whoever among you wills to go straight."

So, none can avail himself of or learn from this demonstration which God sent to us save that whose spirit inclines to follow the straight path and he wills to be upright.

I say, this verse declares to us Al'lah's Justice among His creatures and His Mercy to all His servants. He (glory to Him) has not singled out a group of people with His favor missing others, nay He let the obtainment of the Godly Favor dependant on one's own will and choice.

Anyone who wants and seeks to be upright will be affected when hearing this demonstration and thus it will be a reminiscence for him.

Nevertheless, one's will to be upright is depending on an essential base. This man who is absolutely free in his will and choice, will not desire to follow the straight path unless his Provider finds him truthful in his seeking after knowing the right and actually determined on getting it.

For to ask for guidance with no veracity avails nothing and shows no fact.

God says:

Verse no. 29

“Yet you cannot will unless Al'lah wills, the Provider of the worlds.”

That is, the true will of becoming straight will not be generated in one's spirit unless his Provider finds sincerity in his seeking after the truth. So when He senses this sincerity, He will grant him that will to be upright.

So the case is related to you, man, alone. As long as you keep succumbing to your lusts, sinking in their dirt, and having no true request to know what is right, no doubt your yearning will remain standing as a veil that blocks your witnessing to the realities and prevents you from attaining that lofty demand of straightness. You will keep unable to understand the lessons and the signs which the Qur'an brought since you are a sick person whose spirit is filled with evil desires, and it is better for you to find a way to bring out the wickedness mixed with it.

But if you curb your desire by convincing your spirit, you will then seek to know the truth faithfully, and then your Provider will manifest His Light to you and show you the facts. He will throw in your spirit that lofty demand and that virtuous desire of uprightness, then when the Qur'an is recited to you, you will be able to remember and learn. God says: "...and none will remember except that who returns (to God)."

The Holy Qur'an,

Fortress 40, Ghafir (The Forgiver 'God'), verse 13

'Abasa Fortress

(He Frowned)

In the Name of God, the Compassionate, the Merciful

1. **"He [35] frowned and turned."**
2. **"When the blind (man) came towards him."**
3. **"How could you know? Perhaps he becomes pure?"**
4. **"Or remembers so the remembrance profits him?"**
5. **"But to that who has turned away,"**
6. **"Be all attention;"**
7. **"The fault would not be yours if he remained uncleansed."**
8. **"Yet to that who came to you seeking (after God),"**
9. **"And feeling with awe (from God)."**
10. **"You are to give no heed,"**
11. **"No, it is a reminding."**
12. **"He that will; is able to remember Him."**
13. **"It is set down on noble pages,"**
14. **"Exalted and purified,"**
15. **"By the hands of ambassadors."[36]**
16. **"Noble and devout."**
17. **"Man has been killed. What makes him disbeliever?!"**
18. **"From what thing did He create him?"**
19. **"From semen He created and proportioned him."**
20. **"He let him pass through the path."**
21. **"Then causes him to die and stows him in a grave."**
22. **"Then when He pleases, He will resurrect him."**
23. **"No?! He has not yet done what He has bidden him."**

24. "Let man ponder on his food:"
25. "How We pour down the water pouring."
26. "And cleave the earth cleaving."
27. "How we bring forth corn in it, "
28. "Grapes and stiff fruits,"
29. "Olive and palm,"
30. "Overcoming gardens,"
31. "Luxury and parent,"
32. "A delight for you and for your cattle."
33. "Then when the blast is sounded,"
34. "On the day when the viewer will forsake his brother,"
35. "His mother and his father,"
36. "His wife and his children."
37. "Each viewer of them will, on that day, have a matter enough for him."
38. "On that day there shall be clear faces,"
39. "Smiling and cheerful."
40. "On that day there shall be faces covered with dust."
41. "Stricken by a shrinkage."
42. "These shall be the immoral unbelievers."

§§§§§

Interpretation of 'Abasa Fortress

(He Frowned)

In the opening verses of this noble fortress, the Almighty God wants to describe to us one of the Prophet's meetings where he sat calling people to have faith in God.

Through this description, the mood of the noble Prophet (cph) who is pitiful for the creatures and craving after their guidance appears to us.

In this meeting, he (cph) sat talking to a group of the heads of Quraish calling them to worship Al'lah. He had a great desire of their belief and to bring them out of the darkness into the light so that many people may follow them in case they became believers.

During his engagement in the discussion with those heads, a blind man called Ibn Om Mactoom came towards him. When the Prophet (cph) saw that blind coming towards him, he frowned then he turned his face towards those heads. Yet this frowning was not out of disdain or neglect, it was the frowning of the one who is very interested in a serious matter, and that was but due to his great care of those heads. Nonetheless, Ibn Om Mactoom did not feel offended, for he did not see the Prophet (cph) turning towards them, as he was blind. Therefore God says:

Verse no. 1-2

“He (Prophet Mohammad) frowned and turned.”

“When the blind (man) came towards him.”

That is, Oh man! look at the Prophet's solicitude in guiding the people, and picture in your mind his state with this company and his care of them when that blind man came towards him.

Then the Almighty followed this verse by His saying:

Verse no. 3-4

“How could you know? Perhaps he becomes pure?”

“Or remembers so the remembrance profits him?”

This word “perhaps” serves the probability of the attainment of purification and remembrance in case that the disciple Abdul-lah

ben Om Mactoom had prepared himself and done the good works before his coming to see the Prophet cpth; but in case that he was not charitable before his coming this may not be got.

“He becomes pure”: If he came feeling confidence because of his charity, there he would become one of the people of favor by virtue of what he would hear from you.

“Or remembers”: or he would get a lofty knowledge.

“So the remembrance profits him.”: there, he would begin to guide the others after profiting himself and to lead them to God.

But he also may not remember nor purify himself!

That is what the word “perhaps” indicates.

“How could you know”: you know nothing about this matter.

I say, had Abdul-lah ben Om Mactoom been spiritually ready at that time, no doubt the Almighty would have created proper occasions to help him remember or to feel awe of God. He would have let him meet His noble Prophet before their coming or after their departure.

Yet the Almighty brought him together with those heads in order to show us the perfect wisdom of His Prophet (cpth) and his well behavior, and to make him (cpth) an example and ideal that we follow when we become guides and face a case similar to this one.

So, “How could you know” serves: you know nothing about this matter, therefore you turned towards those heads whose states are dangerous because of their unbelief, wishing that they may believe and become guided and happy. You concerned yourself with those ones and put off your heed to that believer to another time since he was safe from any danger.

God says: “There has now come to you a Messenger of your own, one who grieves at your sinfulness and is solicitous over you...”: you, polytheists as well as you, heads of Quraish. “...one who is clement and merciful to true believers.”: like Abdul-lah ben Om Mactoom.

The Holy Qur’an,

Fortress 9, At-Tawba (Repentance), verse 128

To clear more the attitude of the Prophet (cpth) and to show that his act was absolutely wise, we give the following example:

Suppose that a doctor was engaged in performing a critical dangerous operation for a man, trying to save his life. During his work, another man that has regained his health came towards him asking for a prescription of a tonic. I wonder, is it reasonable for the doctor to leave that patient who is near to death on the operating table and turn to the other? Is it possible for the hospital manager to punish this doctor for his indifference with that who asks for a tonic? or he will thank him and commend him for his act?

Definitely, this example exactly applies to this event.

Accordingly, the statement “He frowned and averted” does not serve that admonition which some fabricated and molded in the form of that misrepresented story.

These verses do not include any blame, for the Prophet (cpth) was not at fault to be admonished by his Provider and his splendid behaviour deserved no blame.

Only Prophets are impeccable, and the Prophet Mohammad (cpth) is the master of all of them, so he is far from any fault, being significant or insignificant.

He (cpth) has never turned from Al’lah, therefore He protected and supported him and He kept him far from any error or slip. So he (cpth) is an inspired revelation.

Verse no. 5

“But to that who has turned away,”

That is, he feels no need to listen to you or to hear the words of God, yet he came for discussion and dialogue, so the Prophet (cpth) found a rare chance in his attendance.

Verse no. 6

“You, be all attention;”

That is: explain to him the indication so that you may save him.

In this verse, there is an order from God, the Almighty to his Prophet to face this group so as to bring them out of darkness into light, for all the announcements of His Honor to His Messenger are but commandments. God says: “Proclaim, then, what you are bidden...”

*The Holy Qur’an,
Fortress 15, Al-Hijr (Stone Buildings), verse 94*

For more illustration we give an example:

When the commander in chief gives an order to his commandants on the front line, he says to them one by one: ‘you, advance through the west front; as for you do not move forward, only stop the enemy’s advance. You, enter upon the front attack; and you embark upon the lateral attack’ and so on.

All these directions are orders. Similarly, the statement “you, be all attention” is no doubt imperative, for anything that the Almighty tells His Prophet is considered an inevitable.

So is it with what the noble Prophet apprises the believers of; they are also orders, for he (cpth) bids and forbids, too. God the Almighty says: “We sent forth the Messenger but to be obeyed by Our Leave...”

*The Holy Qur’an,
Fortress 4, An-Nisa’ (Women), verse 64*

The Almighty addresses us through the tongue of His Prophet with imperative, like when He says: “Al’lah enjoins justice, kindness and charity to one’s Kinder...”

*The Holy Qur’an,
Fortress 16, An-Nahl (The Bees), verse 90*

So, when we ask the Almighty something, we do that with politeness for He is the Supreme, the Most High. As for Him, the Almighty, He orders us (as believers), like when He says: “No! He has not yet done His bidding.”

*The Holy Qur’an,
Fortress 80, ‘Abasa (He Frowned!), verse 23*

And the Prophet also issues instructions upon us by God's leave. God addresses His Messenger saying: "...enjoin justice, and avoid the ignorant"

*The Holy Qur'an,
Fortress 7, Al-A'raf (The Heights), verse 199*

So, the senior gives orders to the junior, and the revelation is descended from the High "Glory to His Name" upon His Prophet for He is the most high; then the Prophet pours the Holy Qur'an from his lofty highness above us as orders into our hearts so as to be elevated. And he that be humble before God and His Prophet, God will uplift him.

Verse no. 7

"The fault would not be yours if he remained uncleansed."

That is, now you have nothing to do with the unbeliever since you have done your duty towards him and accomplished what you are charged with.

Verse no. 8

"Yet to that who came to you seeking,"

To be guided.

Verse no. 9

"And feeling with awe."

He feels with fear from God,

Verse no. 10

"You, give no heed,"

This is an imperative mood. It denotes: 'since you have led his heart to the right path and has become a believer, so leave him and turn to those with all attention so that they may believe'

In the previous address of God to His Prophet cpth, there is an agreement from Him upon his correct behavior, as there are a confirmation and a furtherance for him to keep on acting in this way, that is to say, to give the preference to the one of dangerous

state and delay the believer who has entered the safe fort of faith to another time.

What affirms the meaning we have mentioned is the order which God gave to His noble Prophet (cpth) when He says: “you, give no heed, ”: that is: “I bid you, My dear, to turn from him since he has been guided, and to try to save My straying obedient.”

Those men of Quraish’ braves and heads are but blind: “...it is the heart, and not the eyes, that are blind”

The Holy Qur’an,

Fortress 22, Al-Hajj (The Pilgrimage), verse 46

They are blind-sighted, whereas Abdul-lah ben Om Mactoom is clear-heartedly eyed and endowed with insight, so it is not sound to heed to the clear-eyed and neglect the blind-sighted. The Prophet (cpth) is but the shining lamp which enlightens to people the way leading to facts. So if those heads appreciate him (cpth) as the magicians appreciated their shining lamp, our master Moses (cpth) until they saw God’s supreme perfection through him, they will get a hearty vision after blindness and become guided and happy. As for Abdul-lah ben Om Mactoom, he had become guided and happy, so he had obtained his due, but they had not; they had deprived themselves before, but now they have come. Is it acceptable to neglect them and leave them blind and turn to the saved and discerning one who got his due?

Far be it from the just Prophet (cpth) to be wrongful.

He performed his duty perfectly, and the Almighty commended him and approved his act. He even encouraged him to persist in such endeavor in bringing out the blind-sighted from darkness into light and turning from those who can be delayed to another time as the wisdom requires.

No doubt, that is what the sound logic and the out-weighting view necessitate.

The laudation of God to His Messenger in the Holy Qur’an conflicts with their depreciation of his prestige (cpth) in their claim when they said that he acted wrongly then God blamed him for his

such act. God says addressing His Prophet: “Yours is a sublime moral nature.”

*The Holy Qur’an,
Fortress 68, Al-Qalam (The Godly Pen), verse 4*

Far be it from him (cpth) to be wrong or blamed.

Had their such saying been true in any case, the Qur’an would have been filled with contradictions and disagreements. God says: “...if it had not come from Al’lah they could surely found in it many contradictions.”

*The Holy Qur’an,
Fortress 4, An-Nisa’ (Women), verse 82*

Truly, it is they who are mistaken, not the Prophet (cpth).

Verse no. 11

“No, it is a reminding.”

“No”: that is, the case is not dependant on your intensive care and interest with them or him

“It is a reminding”: that is, you are charged only with demonstration and reminding. You have to demonstrate and we have to give everyone what he deserves

Verse no. 12

“He that will; is able to remember Him.”

That is: “I have given the creatures the absolute will and the freedom of choice. So, that who chooses to draw near to Me, can remember the demonstration you recite upon him and know the Prestige of his Creator and Originator. For Me, there is no differentiation between a poor and rich nor between a weak and a strong. All the creatures are My obedient and I have given them the volition of choice.

May a great good issue come from a weak man but near to God and he becomes a leader and a guide; whereas the strong who is far from God, may help no one and render no good due to his shunning and disbelieving.

So, you (Messenger) are responsible of reminding and demonstration only; and each man is answerable of himself. You are but a plain herald.”

As we notice, there is not any bit of blame or admonition in these verses; on the contrary, there is a showing of the Messenger’s care upon the creatures and of his great interest of them. It is also a legislation and a demonstration. It is a demonstration from Al’lah to His Messenger (cpth) and each leader coming after him, which reveals the freedom of choice given to man.

It denotes that this absolute will of freedom of choice granted to man could not be directed to any direction by anyone whatever was the effort he made unless it (that is, the spirit of free choice) seeks by itself to discriminate that which benefits it from that which causes harm to it. The sent Prophets, the holy guides and the leaders are but advisers and reminders. The Almighty says: “Each one has a goal he turns towards...”

The Holy Qur’an,

Fortress 2, Al-Baqara (The Cow), verse 148

And He says: “You cannot guide that whom you please, yet Al’lah guides that who will”: that is, that he who wants himself to be guided. So if you, man, wanted the guidance and turned towards your Creator, He would guide you by His light, but if you drew far from Al’lah you would find no guide.

The Holy Qur’an,

Fortress 28, Al-Qasas (Stories), verse 56

And God also says: “And whoever contradicts and opposes the Messenger after the guidance (the right path) has been shown clearly to him, and follows other than the believers’ way, We shall keep him in the path he has chosen, and make him test Hell – what an evil destination!

The Holy Qur’an,

Fortress 4, An-Nisa’ (Women), verse 115

I say: the Almighty God drove this blind man to the Messenger’s followers sitting in such circumstance when he (cpth) was talking

to those heads in order to reveal this fact to us and to acquaint us with the freedom of choice granted to man. Besides, He wanted to make the Messenger (cpth) present His legislation, just as what He did in the story of his marriage (cpth) with 'Zainab', the wife of his adopted son, when the Almighty God commanded him to do that in order to annul what was prevalent in the pre-Islam times.

Another example, the case of inattention during the performance of prayer, when he (cpth) made the fourfold prayer shorter and performed it with only two bows. When they asked him about the reason saying "Were you inattentive or the prayer became shorter?" He replied: "Nothing of that has happened." That is, "I was not inattentive nor did the prayer become shorter."

Then the Messenger completed the prayer and performed one prostration for the inattention, and that was but a legislation and demonstration.

In the previous verses, the Almighty God has revealed to us the clemency which His Messenger's heart was distinguished by and the humane perfection which his spirit was colored with concerning his mercy upon the whole creatures.

After that, He wanted to show His Messenger (cpth) that obtaining the guidance is dependent on man himself and related to him alone, so the Messenger (cpth) has but to remind and illustrate. Therefore He says: "No, it is a reminding."

The word "no" in this verse in its Arabic meaning aims at lightening a little of the grief he (cpth) was feeling towards the people, and dispelling his spirit's distress which arised from his people's refusal to following the path of belief and getting out of the darkness into the light. On the other hand, it aims at showing the Messenger (cpth) the freedom of choice granted to man by Al'lah.

So, the summary of what we understand of it is that: "the case is not dependent on your wooing or your care, but you cannot guide the people unless they themselves draw near to their Creator and they themselves ask for guidance."

Having revealed what we have, it becomes easy for us to understand the word "it is a reminding", it means that the noble

Messenger (cpth) and each of the divinity leaders that adopted his guidance remind of God's words only reminding.

But how could this reminding be?!

I say, we have clarified a side of that in the previous fortress At-Takwir (Extinguished!), and here we are going to continue in some details, we say:

These verses brought by the Messenger (cpth) in the Holy Qur'an remind you, man, of what you have witnessed and seen of the universe's discipline, and draw your attention to contemplate and behold into it.

They remind you of the sun and the moon, the night and the day, the heaven and the earth and the mountains and the rivers and oceans.

They remind you of yourself: "from what have you been created? How you have been formed though you were nothing mentioned before?"

They remind you of what had happened to those who lived before, the destruction which afflicted the unbelievers, the death and the time when the soul will come out of the body leaving this life.

If you look into the fortresses descended upon the Messenger (cpth) when he was in Mecca, you will find them all follow this way. They urge you extremely to look and ponder and draw your spirit to think deeply of the discipline of the universe. They remind you of the sight your eyes always catch and all people see equally.

Such being the case, the Qur'an is but a reminder for you. We can call this kind of reminding 'sensible reminding' that is, the reminding which draws the attention to the sight which the spirit can perceive by means of senses.

For example, if man looks into himself and considers carefully of his creation since he was made an embryo in his mother's womb, moving gradually with contemplation and consideration until he became an even human being, these speculations will make him wonder at his body's construction and magnify the accurate formation he is established upon. Undoubtedly, man's magnifying of his creation will make him confess spiritually that he has a great

Creator and a wise Provider; because it is unimaginable to think that a semen of paltry fluid can turn by itself to be an even human being established upon such amazing construction and wonderful creation. By his magnifying of his Creator, he feels submission and awe towards Him; thereby you find him become straight, and by his straightness, his spirit feels reassured and trusts in God's Satisfaction with it, so it directs its face towards Him.

By the spirit's entrance into Al'lah's Presence, elevated impressions of clemency, mercy, wisdom and other perfect attributes will be imprinted on its surfaces, exactly as what happens on the plate of the camera when the pictures of the things opposite to it are imprinted on it.

Yet these impressions will be imprinted on the spirit unconsciously. If man then turns to read the verses of God, they will be a reminding for him. He will remember the perfect attribute his spirit has got, and there, he will spiritually confess and feel assured of what he reads of God's words. The spirit has been colored with the stain of perfection due to its entering into God's, therefore it begins to feel distaste for the vices. For example, when it hears the forbiddance to deal in usury or committing an adultery and when the verses related to the veil and the banning of intoxicants and gamble are recited to it, it recognizes that and believes in it. Also, when the verses which show God's justice and His compassion upon the creatures are mentioned to it, its eyes become filled with tears as an expression of its believing due to what it has known of God's Perfection.

Thus the verses be a reminding that reminds it of what was imprinted on it. This kind of reminding can be called 'ethical reminding'.

After He revealed to us that the Messenger (cph) reminds only, God wanted to show us that getting the advantages of this reminding is dependent on man and related to him, alone. Therefore, He says: "He that will is able to remember Him."

That is, that who wants to take advantage of this reminding, can remember God, the Almighty; and this remembrance, as mentioned before, can be accomplished after the contemplation and

speculation in the universe's disciplines which indicate to Him, the Almighty.

The will, then, is related to you, alone, man. That is the utmost degree of Godly Justice.

The Almighty God has not endowed a group of people with believing without another, nor has He given guidance to a man depriving others. All creatures are His obedient and there is no difference between one and another to Him. He has granted all people that valuable jewel which is 'thinking'. So, anyone wants to be guided and he gives full rein to his thinking following the path aforementioned, Al'lah will guide him. He is the owner of great favor. God says: "... so, whosoever wills, let him seek a way to his Provider."

The Holy Qur'an,

Fortress 78, An-Naba' (A Prophecy), verse 39

Having revealed that this reminding can be got by remembering God, the Almighty wanted to inform us of the reference which we refer to for this reminding, so He says:

Verse no. 13

"It is set down on noble pages,"

"Noble pages" are meant to be the Holy Qur'an.

"Noble" means the perfect which are far from any lack or defect.

When man puts the rules and the systems, before long he changes and amends a part of them for the defects of deficiency that appear to him in them or for being insufficient to fulfill the age's requirements.

As for God's guidance, it is perfect and suitable for each time and place. No defect can touch it whatever the ages succeed and the times pass, because had who has created the whole universe and brought it into being in such state of perfection, nothing makes Him fail to put for this man a rule far from any fault or imperfection.

The Almighty clarified to you another property of these pages when He says:

Verse no. 14

“Exalted and purified,”

“Exalted” means that they are of high rank and position due to the high indication contained in them which entails the eternal perfect happiness for man and the welfare and good life for the human society as a whole.

“Purified” means ‘full of benefit and good’. So, they are exalted and high because they are purified.

After that, the Almighty told us that He sent us these pages through the hands of His Messengers who reveal their realities and uncover their meanings for people. He says:

Verse no. 15

“By the hands of ambassadors.”

The “ambassador” means in Arabic ‘that who demonstrates and uncovers’. In fact, the Prophets are mediators between God and His obedient and announcers of His Messages. They never claim anything by themselves at all, yet they announce their Provider’s Statute and show the creatures what they have witnessed of its meanings.

The Almighty has testified to us the purity of the spirits of those Messengers saying:

Verse no. 16

“Noble and devout.”

“Noble” means those whose spirits became clear and pure from any blemish due to their entering into their Creator.

As for the word “devout”, it shows us another quality of those Messengers’. They are “devout” because they are people of favor and charity with all creatures, as well as they are “devout” because they kept and redeemed their pledge which they covenanted their Provider to keep in Al-Azal world. They promised Him that they

will not cease from Him, the Almighty, a twinkle when they come out into this worldly life.

From here also, the justice of Al'lah among His creatures becomes clear to us. He did not choose for carrying out His Messages except noble and devout people whose spirits were clean from any defect and whose hearts were filled with benevolence and compassion. Therefore, they deserved to be Messengers and ambassadors.

I say, this verse clears the Messengers from faults and sins because the Almighty God testifies the purity of those Messengers and the cleanness of their spirits.

So, be sure that anything conflicting with that was but interpolated by the hands of people of aberration and atheism then they attributed it to a group of venerable scholars so as to make it work with the simple-minded people so that the hypocrites and the people of ill hearts say: "If the Prophets did what they did, how could we, then, abstain from getting the desires?!"

But if only they ponder on this verse alone, they will know that it is impossible for the noble Messengers, whom the Almighty described with perfection, to be at fault or to commit a sin or a breach.

After telling us that this reminding can be accomplished by remembering God and after acquainting us that the noble Messengers are but announcers and elucidators of His words, the Almighty revealed the strangeness of man's state when he turns away from his Provider and feels ungrateful for his Creator's graces. He says:

Verse no. 17

"Man has been killed, what makes him disbeliever (ungrateful)?!"

"Man has been killed": that is he has misled his spirit and lost his life because he has deprived his spirit of the good and happiness and thrown it into suffering and misery due to his shunning from his Provider.

The verb “has been killed” came in the passive voice tense without mentioning its subject as it is known. That is, the man himself was that who killed his spirit due to his shunning.

The Almighty God has created man and obliged him with countless graces out of His. He granted him ability and competence that helps him to be the happiest of all the creatures and the owner of the biggest share among them of that spiritual bliss resulting from his knowing of his Creator. But due to the opposer’s ungratefulness for his Provider’s graces and his blindness from God’s charity to him, the light of his discernment becomes blacked out, so he neither become able to distinguish between good and evil nor can he be guided to the way of his happiness.

The Almighty reproached this man for his shunning and his strange disbelief which is unjustifiable and uncalled for. God says: “What makes him disbeliever?!”

In some details, we say: The pronoun “what” mentioned here does not serve only the interrogation, yet it also serves a reproaching against the man for his deed and strangeness of his state.

The verse denotes: “what a strange state this man is! What makes him unbeliever while all what is in the universe indicates its Creator’s and Existor’s mightiness? What is the thing that makes him turn away from his Provider while all what is in the universe yield to God’s favor and charity?”

Then the Almighty draws man’s attention to himself to acquaint him with his origin and formation so that if he thinks of this small point, he may get knowing his Provider through it and be guided to his Creator. Therefore He says:

Verse no. 18

“From what thing did He create him?”

That is, if you did not reflect on all this uniVerse nor did you speculate on its miracles surrounding you; look, then, into yourself and think deeply about the beginning of your creation when you have been made an embryo in your mother’s womb: from what thing have you been created? How have you been formed?

The Almighty has revealed that to man and reminded him with it saying:

Verse no. 19

“From semen He created and proportioned him.”

The “semen” is the fluid poured into mother’s womb from which man’s creation and formation is done.

The statement “He created him” refers to God’s turning to that semen into a man and giving him such perfect shape.

The word “proportioned him” refers to giving each member the place and the dimensions proportional to its function with no lack or excess.

I say: if man deeply considers this verse, he can by that get the belief in that grand potency which has turned that semen and made it an even human being who has eyes, ears, tongue, lips, heart, lungs, stomach, intestines and others of the senses, the members and the systems which the penmen have written thousands of volumes for studying their particulars and sections and the researchers have spent hundreds of years to know some of their functions. In spite of that, and whatever they strive and research, they will not be able to comprehend them completely or to get at an end.

For example, if man looks at the bones of his hand and thinks of the different lengths which each finger of it has, he will understand a little of the meaning of the word “and proportioned him”.

Suppose that the thumb was not inclined such inclination or it was similar to the other fingers concerning the length; certainly man would not be then able to perform his works as he does now, moreover he would be unable to do many of works.

If he also scrutinizes on the teeth, their forms, the function of each group of them and its place, how they all get closed on each other and no tooth has even one millimeter more than the proper measure despite their big numbers, he will understand the word “and proportioned him” more.

If man keeps looking this way and proceeds such scrutinies, he will get ultimately at believing that he has Grand Creator, wise Originator and Omnipotent Provider.

Having acquainted man with his origin, God draws his attention to another point which deserves to be thought of and evokes contemplation and scrutiny. He says:

Verse no. 20

“He let him pass through the path.”

“The path” here refers to the way through which man has passed when coming out from his mother’s womb into this world till death.

The word “path” here came defined with the definite article “the” to indicate that the way through which you entered into your mother’s womb when being semen is the same one that you have got out through as an even human being.

So, who has created and proportioned you inside this womb?

Who has given way for you to come out to the world?

Verse no. 21

“Then causes him to die and stows him in a grave.”

“Causes him to die” means that He puts an end to his life and stops his movements.

“Stows him in a grave” that is He let him be buried in his grave, so no one can give back his soul to him.

Having clarified some of the verses which reveal the stages of your creation and the composition of your body, and having shown you that He is alone the Possessor of your soul and your life, this great Maker mentioned to you that He is able to bring you back again to life and get you out of your tomb. He says:

Verse no. 22

“Then when He pleases, He will resurrect him.”

“Resurrect him” means ‘get him out and bring him into view’. When we say “God has resurrected the people”, it means that He

has got them out of their tombs and brought them back to life again after death.

Verse no. 23

“No?! He has not yet done what He has bidden him.”

The word “no” came to confirm what was mentioned in the previous verses. It denotes: “can you, man, disprove or deny what I have revealed to you? Can you say “no”? Is not it Me who created you from a semen? Is not it Me who proportioned you and gave each member of your members what helps it perform its work and what is proportionate to its function? Is not it Me who let you come out to the worldly life and made the path of birth easy for you? Is not it Me who puts an end to your life on the day of your death so no one can give back your soul to you? After all that, am I unable to bring you back to life again and resurrect you?

Thus, the word “no” here is not for prevention nor for negation, yet it is to settle what was mentioned of demonstration in man’s mind.

As for the word “yet”, it originally serves negating the occurrence of the action in the past until the time of speech but with an expectation of its occurrence. For example, you say “the winter has come but it has not rained yet”, that is until now it has not rained, but in spite of that it is expected that it will rain.

In this verse, we understand that “yet” gives the meaning of urging on obedience which has not yet issued from this man. So the statement “No?! He has not yet done what He has bidden him” denotes: “after I have showed him what I have, would this man keep on his shunning and disbelief? Should not he perform what his Provider has bidden him? Should not he submit and obey? Is not it fit for him to follow the way which his Maker and Creator has revealed to him?”

God wanted then to show man another verse of the verses indicating His potency and His great care of this man so that if he also thinks, he may glorify his Creator and appreciate Him, then he adopts the way which the Almighty has legislated to gain the happiness in this life and the life to come. Therefore God says:

Verse no. 24

“Let man ponder on his food:”

“Ponder” means ‘speculate’ and ‘reflect’. The verse denotes: if you, man, did not reflect on your beginning nor did you think of your creation, speculate then on your food and pore over the way by which your nourishment is made.

The Almighty revealed the way saying:

Verse no. 25

“How We pour down the water pouring.”

“Pour” means ‘fall down from high place’.

The statement “We pour down the water” refers to the way and the arrangement by which the water falls down from the sky. It refers to the sun’s vaporization of the sea water, the wind’s driving to the clouds, the clouds’ gathering in the sky then their condensation to cause the rain falling. All of that happen according to firm rules. The result is water pouring powerfully and intensely proving Our care to help you for your life and your happiness.

So, who laid down these rules to cause the rainfall for your goodness?

As for the word “pouring”, it came absolute and unlimited to a description because of what it indicates of descriptions that cannot be expressed by one word. It includes ‘a light pouring’ that refers to the water when it pours down from the sky in a form of light drops which do not harm the grain hidden in the soil nor do they disserve the crops or cause damages to the houses. It also includes a regular pouring in accordance with the seasons, an alternating pouring at times appropriate for irrigating the plants, a sufficient pouring that fulfills the need of the earth, and a wide pouring which is unlimited to a small spot of the earth yet it is all-inclusive of each of the areas and intensive rain showing Our care to help you for your good health and amusement. So, different meanings are folded beyond the word “pouring”.

Verse no. 26

“And cleave the earth cleaving.”

“Cleave the thing” means ‘split and sunder it’. The violent winds which blow after the rainfall have an effect in this cleaving. They cleave the surface layer of the soil and make it split to facilitate the plant’s coming out. On the other hand, they sunder this surface layer from the layer below where the seed is hidden in the land. By such way, the seed remains in moist medium of plentiful water, warm and far from the cold weather. Besides, this cleaving let the sunrays enter and the air penetrates. By that, the requirements of germination are fulfilled for the seed regarding the availability of moisture and warmth as well as its obtainment of the air which is essential for breathing and of the sun rays which are useful for growth.

If you muse on the word “cleaving”, you will know the reason beyond mentioning it unlimited to one of the descriptions. It denotes a cleaving separating one layer from another, a cleaving allowing the air necessary for the plant’s breathing to penetrate, a cleaving helping the sunrays to pass so as to ensure the vital requirements for plant and so on.

Thus, the meanings folded under the word “cleaving” can not be contained in one word.

Verse no. 27

“How We bring forth corn in it,”

By the pouring of the water which falls from the sky and holds the vital materials, the life appears into the grain and it becomes a living seedling after it was still and inactive with no action nor motion.

As for the word “corn”, it refers to the various sorts of grain which the earth produces, such as wheat, barley and others. Although they are all watered with the same water and they all grow in the same soil yet they differ from each other concerning the conformation, the dimensions, the color, the taste, the chemical construction, and the benefits for nourishment.

So who made different conformations, dimensions, colors, taste and constructions for the grain?

Are these plants minded beings that draw to themselves what they draw, leave what they dislike and take what they like? Or there is a Potency that creates and composes, makes reactions, puts proportions, drives what it drives of materials and fixes what it fixes of vitamins?

Undoubtedly, there is a great Potency doing all that and a Hand that provides the whole university with power and growth and sends into everything what suits it and what helps it to keep existing and living.

The Almighty told us about other sorts He grows when He says:

Verse no. 28

“Grapes and stiff fruits,”

“Grapes” refer to the fruit of the vine. In general, it includes any fruit puffed and of thin peel and sticky pulp, such as grapes, plum, cherry and the like of the fruits.

The “stiff fruits” mean the ‘cohesive fruits’; that is of cohesive parts such as apples, quince and other kinds.

I say the noble verse included beyond the two words “grapes and stiff fruits” all the kinds of fruits, the limp of them and the firm, in order to make you, man, think of such difference between these two sorts so that you may be guided to your Creator, recognize His might and wisdom and thank Him for His great favor and grace.

Then, God mentioned two other types of that which He produces for us. He says:

Verse no. 29

“Olive and palm.”

The Almighty has made special reference to the olive and the palm because of the abundant food substances their fruits have. By what the olive contains of oily and fat substance and different vitamins as well as by what it includes of alimantal compounds, man can confine himself to it for a long time without feeling a depression or weakness.

Similar to the olive is the palm which is full of sugary substances and other tonic food stuffs. On the other hand, the Almighty has specified them for the points they indicate which draw the attention and contemplation.

For example, if you look at the soil in which the olive and the palm grow, you will not find any trace of those substances their fruits contain.

So, who has made the first tree produce the oil and made the fruit of the second sugary and good sustenance though there is nothing of that at all in their soils?

Is not this an indication of a Grand Maker and an Omnipotent Provider of a great favor?

Verse no. 30

“Overcoming gardens,”

The “garden” is the orchard surrounded by walls.

The word “gardens” came here in the plural form in order to draw our attentions to those various gardens which the Almighty has placed in different places on the ground.

So if you deeply think of the word “gardens”, you will remember the surface of the earth with its gardens spread here and there. The Almighty has not made the trees grow in one area, yet He planted and spread them in different ones, thereby man could populate the earth and live in the faraway lands.

This helped the villages to be founded and the countries to be built. Had it not been so, people would have gathered in one area and the living would have been impossible and unthinkable because the plant would have not fulfilled or sufficed the needs of the many of population.

As for the word “overcoming”, it is derived from the verb ‘overcome’ which means ‘overpower’ and ‘get over’.

You say: “One has overpowered me” and say “The grass has got over the plants.”

So, what we understand of this word is that the Almighty has specialized these gardens which He spread on the surface with certain qualities and assigned a special zone for each plant.

For example, neither the plants which grow in hot zones can be planted in temperate or cool ones, nor do the plants and the trees which bear fruit in limy land fructify in another land that has different soil. So, each zone and each nature of the lands have their own trees and their own plants.

By that, the man of one country can exchange with his brother what he needs so that all people live as one nation and no folk can dispense with the others.

Thus, if people of one country wanted to be self satisfied and to live separate from others, and they tried to plant in their zone all the trees and the plants, they would fail because these trees would overpower them as they would not grow in their zone.

That is some of what we understand of the verse “overcoming gardens.”

Verse no. 31

“Luxury and parent,”

In this noble verse, the Almighty illustrated to us that the grain, the grapes the stiff fruits, the olive, the palm and all fruits included beyond such names contain two inseparable things that benefit man. Verily, that is but a completeness of God’s Favor upon man and an overabundance of His charity and mercy. In each type of what has been mentioned, there are a delight and a nutrition at the same time.

The word ‘fruit’ in Arabic gives the meaning of “luxury”. So these grain and all the fruits and vegetables refer to the word “luxury” concerning the enjoyment of man and the delight and pleasure he feels when eating them.

As for the word “parent” = ‘father’, it indicates to the component contained in the fruit which is the origin of the growth of man’s body and from which the creation and the building of this body were accomplished.

To clarify the meaning of the word “parent” we say, in Arabic the word “parent” gives the meaning of ‘the supplier’, so the component in all these foods was called “parent” because creating man as a semen in his father’s back was done from it, and from it also the building of his body in his mother’s belly was. Due to what it contains of different vitamins, it helps in creating the flesh, the bones, the nerves, the blood and all the other body’s members and tissues.

Besides, to this component, his growth as an embryo before his birth and his coming out to this world revert. Then when he was born, the component existing in the fruits which his mother ate was also a parent for him. It turns into the milk which forms the baby’s food during the days of suckling, and when he grew up and ate the food, this component was a parent for him that is, it was the supplier and the sustainer for his body with what is necessary for him to grow and turn into a man. Then, when his growth ceased and he has become a man, that component was a means for supplying his body with what he needs in order to secure his vitality and the continuance of his being and his activity.

I say, according to this meaning, man’s father was called a “parent” because from the semen produced from him, his children were created; so he has the origin of their building and their creating.

If you give vent to yourself to consider what the word “parent” contains of meanings, you will find them extensive so much that the writer’s pen cannot express them nor can the interior of books or volumes hold.

In brief, we say: This noble verse acquaints man with God’s grace and His ample boon. It denotes that the Almighty has not made man’s food only a material devoid of any delight, yet He has perfected His favor when He created in the food a delight that man enjoys and made the building and the creation of this body based on it. So, the spirit has its share of pleasure and the body has its share of building and creation. Verily, Al’lah is of great favor.

Then, the Almighty turns man’s contemplation to a wider point through which he regards the Godly favor. He says:

Verse no. 33

“A delight for you and for your cattle.”

That is, “I have created that all for you but to make you enjoy it, as well as I have made a part of it a delight for your cattle which I have created to help you doing your works in your life and to increase your pleasure and happiness.

After this all, should not you notice My care of you and My sympathy upon you?

Should not you think of My favor and charity to you?

Will man draw far from Me without considering My grace?

Should not he praise Me for My intensive care and kind protection of him?

Should not he obey My Commands? Although I am in no need of him nor of his obedience, yet beyond My orders I aim but at his gladness and his obtainment to the eternal everlasting bliss.”

That is all what the Almighty wishes for you, man.

If you keep neglecting your thinking, insisting on your farness from your Provider and on your ungratefulness for your Creator’s boons, and indulged in your desires and your mean deeds; remember, then, that day when He will call you to stand before His hands to account you and to show you what you have done. Therefore He says:

Verse no. 34

“Then when the blast is sounded,”

The meaning intended of “the blast” is ‘the cry’ by which the creatures will be called on the Doomsday so that they receive it with submission and surrender:

In Arabic ‘As-Sakhat’ means “the blast”, it is composed of two words. The letters ‘SS’ refer to the word ‘As-Saiha’ which means ‘The cry’, and the letters ‘Kh’ refers to the word ‘Al-Khodoo’ ‘which means ‘submission’.

People in this life have free volition, but on the Day of Resurrection there will be no volition nor choice.

So, when hearing the call and the cry, people will have nothing to do except to surrender all submissive to the Godly command.

The Almighty reveals to us what follows the cry saying:

Verse no. 34

“On the day when the viewer will forsake his brother,”

In this verse, the Almighty expressed ‘the man’ by the word “viewer” because each man, on that day, will view his deeds and each deed will be viewed to its owner and to the others whether it was good or bad.

The Almighty has mentioned the brother first in order to present the first degree of the relationships’ degrees.

As the blood of the son is a mixture of two different blood types – the father’s blood and the mother’s blood-, therefore the son’s blood is not exactly the same blood type as his father’s or his mother’s, whereas the blood of the brothers is similar.

Accordingly, the brother is closer to his brother than anyone else, even than his mother and father.

Similarly, the viewer will forsake his mother and his father like what he will do with his brother. That is why God says:

Verse no. 35

“His mother and his father,”

The Almighty has mentioned a third group of whom man will forsake on that day. He says:

Verse no. 36

“His wife and his children.”

Thus, on Doomsday, these relationships between man and his relatives will disappear so that people will be all individuals with no kinships among each other.

Each man will be absorbed in his state whether he was well-doer or wrong-doer.

Each one, on that day, will have his own destination and demand which he seeks for. God says:

Verse no. 37

“Each viewer of them on that day will have a matter enough for him.”

The wrong-doer whose guilts and wrong doings have burdened will be taken up by his diseases from anything and anybody. The example of him is as that of the patient who has befallen by a chronic disease.

When you look at him you find him engaged by his illness and pain from heeding you or any person even if he was the closest one to him.

As for the well-doer, when his high deeds will appear to him, he will be distracted from others by the obligation and the bliss he will receive. The example of him is like that of an employee when the decree of his appointment at an important office was issued, so he will be distracted by that from the others.

The Almighty wanted to show us the states of people on that day in detail, so He says:

Verse no. 38

“On that day there shall be clear faces,”

“To clear” means ‘to unveil’ and ‘to manifest’.

You say “The morning becomes clear” that is it brightens and shines. You also say “One has cleared the matter”, that is he has unveiled and manifested it.

So, the face of the well-doer on that day will clear the joy and the pleasure folded in his spirit. Therefore you will see him smiling and cheerful. God says:

Verse no. 39

“Smiling and Cheerful.”

The smiling people are those who show the pleasure when their high deeds appear to them. As well as they are cheerful because of the bliss they will obtain and enjoy.

Then the Almighty reveals the state of the wrong-doers saying:

Verse no. 40

“On that day there shall be faces covered with dust.”

The word “dust” here refers to the gloominess that appears on man’s face when distress or affliction.

So the reason beyond the gloominess of those faces on that day is their witnessing to their bad deeds and their waiting for the torment that will afflict them.

Verse no. 41

“Stricken by a shrinkage.”

That is, whenever this spirit sees its bad end and its low deed, it will flame up and shrink within itself, which makes the darkness and gloominess cover its face.

The Almighty clarifies the reason which makes those people suffer that state. He says:

Verse no. 42

“These shall be the immoral unbelievers.”

So, due to the disbelief of those and to their shunning from their Creator, their spirits became full of wickedness and that was the cause of their ‘immorality’ i. e. the appearance of their malign deed and their deviation from the right.

Therefore, they have got at what they have got at on that difficult day as belief and shunning are the reasons beyond each distress and each unhappiness.

An-Nazi'at Fortress

(Sun Rays)

In the Name of God, the Compassionate, the Merciful

1. **“And (behold) those that sinkingly pull.”**
2. **“And those that briskingly run.”**
3. **“And those that swim floating,”**
4. **“And race passing one another.”**
5. **“Then how they all dispose to (do) One command.”**
6. **“One day when the trembling (spirit) will tremble.”**
7. **“And be stricken by subsequent (trembles):”**
8. **“Hearts will be palpitating on that day,”**
9. **“Cast down will be (their owners’) eyes.”**
10. **“They say: ‘what! shall we be restored to life in the dug ground?’ ”**
11. **“ ‘What! when we shall become hollow bones?’ ”**
12. **“They say: ‘It would, in that case, be a return with loss!’ ”**
13. **“But verily it will be but a single (compelling) cry.”**
14. **“Then they shall be all sleepless.”**
15. **“Has the story of Moses reached you?”**
16. **“His Lord did call to him for the sacred course he covered, saying:”**
17. **“ ‘Go to Pharaoh; for he has, indeed, transgressed all bounds;’ ”**
18. **“And say: ‘would you like to be purified,’ ”**
19. **“ ‘And that I guide you to your Lord, so that you may fear Him?’ ”**
20. **“Then did (Moses) show him the Greatest Sign,”**
21. **“But he denied and relocated,”**

22. "Furthermore he turned his back going to all lengths (against Al'lah)."

23. "Then he summoned all his men, made a proclamation,"

24. "Saying: 'I am your supreme Lord.' "

25. "Therefore Al'lah did take him as an exemplary penalty because of his latter (wrongdoing) and former (wrongdoing)."

26. "Verily, in that there is an instructive lesson for whosoever fears God."

27. "What! Are you the more difficult to create or the heaven (above)?"

28. "Al'lah has constructed it: on high He has raised its thickness and He has given it order and perfection."

29. "Its night does He draw away (gradually) as He brings out its morning bright."

30. "And the earth, the reafter, has He animated."

31. "He drew out therefrom its water and its pastures."

32. "And the mountains has He firmly fixed."

33. "(This is all as an) enjoyable baggage for you and your cattle."

34. "Therefore when there comes the greatest overwhelming Event:"

35. "The day when man shall remember all that he strove for,"

36. "And Hell-Fire shall be placed in full view for those who see (it)."

37. "Then, for such as had transgressed all bounds,"

38. "And had preferred this worldly life,"

39. "The abode will be Hell-Fire."

40. "And for such as had feared the Supreme Might of their Lord and inhibited the spirit from lower whim,"

41. "Their abode will be the Garden."

42. “They question you about the Hour: ‘When will be its appointed time?’ ”

43. “Wherein are you (who question) concerned with the declaration thereof?”

44. “With your Lord is the Limit fixed therefor.”

45. “You are but a warner for such as fear it.”

46. “The day they see it, (it will be) as if they had tarried but a single evening, or one morn.”

§§§§§

Interpretation of An-Nazi'at Fortress

(Sun Rays)

In this noble fortress, the Almighty wants to warn mankind of the consequences of transgression, revealing that anyone who exceeds the humanist bounds in this life will draw upon himself nothing other than ruin and unhappiness.

God stared this fortress with a group of universal signs that bespeak His Mightiness and magnificent Power in order to arrest man's attention to the verses recited after them. That is because human spirit in its nature does not listen to one's talk unless it appreciates and glorifies him and realizes his superiority and sublimity. If it senses the majesty of the speaker and his great prestige, it will lend its ear to his injunction and yield to his recommendation. Therefore God says: "And (behold) those that sinkingly pull. And those that briskingly run. And those that swim floating, and race passing one another. Then how they all dispose to (do) One command."

God's purpose behind mentioning these verses is to acquaint man with that discipline by which the rainwater which is essential for man's life falls down. He wants to make him recognize that Wise Will which is watching over this universe and that Mighty Hand which is continuously directing all what is in it with no slumber nor sleep. He says:

Verse no. 1

"And (behold) those that sinkingly pull."

"And" points out to the greatness of what is mentioned after it so that if man thinks of it and studies it thoroughly, he will deeply feel its greatness and then he will turn through it to magnify its Creator and Originator.

By such way of thinking which is depending on seeing and contemplation, belief can be accomplished.

The statement "those that sinkingly pull" refers to the sun rays which flow transporting its heat to the oceans which are huge reservoirs that God filled with water.

By this heat, they pull a deal of their seawater after turning them into vapors that are able to soar up high in the sky.

To “sink” in Arabic has two meanings: one is to hide and disappear, and one

(with different pronunciation) is to take a sup after sup.

The word “sinkingly” mentioned in this verse clarifies the way of this pulling. It serves that these rays pull the water from the sea sinkingly, that is secretly and lightly so that the eye cannot catch their action. On the other hand, they pull it successively a deal after another like when man drinks leben, pulling it gradually a sub after sub.

Having mentioned to us the effect of the sun rays in the rainfall and how they evaporate the seawater and pull it gradually and secretly, God wanted to clarify to us the action of the wind and its part in causing the rainfall. He says:

Verse no. 2

“And those that briskingly run.”

In Arabic to “brisk” means to hasten and to move out from one place to another.

This verse refers to the winds which carry those vapors from the sea surface, passing them through the air-layers lively and speedily until they lay them at their defined layer in the sky.

“Briskingly”: this word denotes that the act of these winds is based on rules. For example, they run at special times, with certain speed, in gentle way... and so on.

In Arabic the word “briskingly” came in cognate accusative tense which is unrestricted to a certain description.

Then, to turn our thinking to the clouds, God says:

Verse no. 3

“And those that swim floating,”

This statement refers to the clouds which swim in the sky floating on the air.

The statement “those that swim” makes us speculate on the way by which the sparse atoms of vapors are brought together to form one cloud of united and attracted mass so that

We may ask ourselves about the one who creates this affinity among these atoms and turns them into floating clouds.

“Floating” in Arabic is also an unrestricted object. It refers to the qualities of this floating.

This floating, for example, is nimble: for one cloud may hold many quintals of water, yet you see it run easily and swiftly with no sound that may discomforts us. This floating is also correlative: that is, the clouds follow each other as if they are units of one army that have been firmly connected to each other.

Thus, if you think of this word you will find it include countless meanings which none save Al’lah can know.

Then God clarified to us that the clouds, in their swimming, heed for a certain direction which they do not overreach or change. He says:

Verse no. 4

“And race passing one another.”

These clouds, in their swimming and within this swimming, race one another in order and in certain direction, running towards their sites.

The light headmost clouds run in the front while the rest follow them accelerating one after another until they reach the town defined for them where they cover the sky there and join each other.

“Passing one another” refers to the qualities of this race; for example it is successive, based on order,...and so on.

After He acquainted us with the order by which the rainwater which is indispensable for the life of the living beings falls, the Almighty wanted to make us know that there is a Great Hand that controls the movement, provides with power, and achieves all these actions upon which the life is based. God says:

Verse no. 5

“Then how they all dispose to (do) One command.”

So, those which have been referred to in the previous verses, that is to say,

the sun rays which pull the seawater, the winds which move briskingly, and the clouds which swim floating are but disposers that prepare and arrange for mankind’s living.

The crops’ growing, the rivers’ flowing, supplying the wells with water and the bodies with life: all of that is depending on the water falling from the sky.

So, this verse refers to the wise and supreme Will that directs these arrangers in their performance to their functions, so revealing that all what these disposers do are achieved but by a command that is issued from Him, the Almighty.

By the word ‘be’, the sun rays evaporate the water and pull it from the sea secretly, then the winds carry these vapors and transport them upward to the highest air layers lively where they be gathered forming floating clouds that set to running successively passing one another.

By the word ‘be’ which is issued from this Grand Creator, Wise Director, and Omnipotent Provider, all what is in this universe works to arrange all the affairs you need for living in this world.

So, you are always beholden to Him for His unremitting Favor upon you.

Those signs acquaint us with the Greatness of our Creator and make us hearken to His admonition and advise.

Therefore God first mentioned them then He turned to warn us of that Weighty Day when we will be resurrected. He says:

Verse no. 6

“One day when the trembling (spirit) will tremble.”

That is: you, man,! If you thought of these verses aforementioned that indicate to your Creator and recognized His Grandeur, remember then that day when the trembling spirit will tremble.

“The trembling spirit”: the sinful spirit. It is called so because it shakes trembling at death then it will shake once again before its Provider when it will be called to account.

Verse no. 7

“And be stricken by subsequent (trembles):”

This trembling spirit will be stricken by waves of terror and fright: a wave after wave, and a tremor after tremor.

The example of this sinner on that day is as that of a man who is driven to a trial.

You see him keep trembling: every shake is followed by oft-repeated shakes and every wave of scare is followed by subsequent waves.

To disclose the cause of such fear and waver, God says:

Verse no. 8

“Hearts will be palpitating on that day,”

“Heart” here is meant to be the core of the spirit, that is its self.

Those evil spirits will tremble because their hearts will be in agitation due to their bad works which will be shown to them.

So, whenever they watch one of their evil acts, their hearts will beat and they will wholly tremble as they will have known their fate.

Verse no. 9

“Cast down will be (their owners’) eyes.”

When that trembling spirit witnesses its low deed, it will submit crining, feeling with fear and shame. It will be ashamed of its wrong doing and delinquency and terrified because of what it will come under.

The Almighty wanted to illustrate to us the causes which drew to those spirits worryment and uneasiness. He says:

Verse no. 10

“They say: ‘what! shall we be restored to life in the dug ground?’ ”

The “dug ground” is meant to be the grave.

Those unbelievers do not believe in the Day of Resurrection. They say in wonder: “Is it possible that we may be restored to life once again after we die and be buried in the graves?!”

Verse no. 11

“ ‘What! when we shall become hollow bones?’ ”

The hollow bones: the decayed and fragmented bones.

They ask each other : “Can we be resurrected after our bones shall become decayed and rotten?”

Then they answer each other with negation:

Verse no. 12

“They say: ‘It would, in that case, be a return with loss!’ ”

When they hear that they will be resurrected , they say to each other: “If we believe in the Day of Resurrection, this will make us lose and miss these worldly pleasures with the delight and the fruition they contain.”

But God wanted to manifest the blunder error of those people, therefore He replied them saying:

Verse no. 13

“But verily it will be but a single (compelling) cry.”

That is, why do you regard the matter of resurrection impossible? Nay, by only one cry, all creatures will stand again before their Provider.

Verse no. 14

“Then they shall be all sleepless.”

Those sinners will find no way for sleeping on that day. Because of the blemishes and diseases of their spirits, they will feel no rest nor ease.

Therefore, the Almighty Al’lah will alleviate their insufferable spiritual torment by the fire and its severe burning so as to help them forget the defects of their spirits.

The noble saying denotes: “Shame will adhere to man on Doomsday until he says: ‘Oh my Provider! Your sending me to fire is easier than what I am suffering,’ although he knows the great torture in it.”[37]

God first revealed to us some verses that bespeak His Majesty and Might, then He cautioned us of the Day when the sinful spirits will tremble showing thereby the state of the unbelievers. In the following verses He wanted to demonstrate that those deniers meet the devil to pay also in this world and their loss in it can be clearly noticed. Therefore He gave us a lesson and an exhortation through a factual event. He says: “Has the story of Moses reached you? His Lord did call to him for the scared course he covered, saying: ‘go to Pharaoh; for he has, indeed, transgressed all bounds;’ and say: ‘would you like to be purified, and that I guide you to your Lord, so that you may fear Him?’ Then did (Moses) show him the Greatest Sign, but he denied and relocated, further he turned his back going to all lengths (against Al’lah). Then he summoned all his men, made a proclamation, saying: ‘I am your supreme Lord.’ Therefore Al’lah did take him as an exemplary penalty because of his latter (wrongdoing) and former (wrongdoing). Verily, in that there is an instructive lesson for whosoever fears God.”

Starting with the first verse, we say:

Verse no. 15

“Has the story of Moses reached you?”

This verse reads that if you, man, do not excogitate this universe or apprehend the Day of Resurrection, remember then what had happened to the nations who opposed the Envoys of their Provider and the woe that had befallen them in their worldly life before the life to come.

In some details we say,

This verse does not offer a question, yet it aims at setting the fact in man’s spirit and at drawing his attention to the loss which those reluctant people incurred.

It denotes: “surely, you have heard the story of Moses, have not you?”

The “story” is the news which are related to an event that has taken place.

To reveal that God has selected His Prophets deservedly and due to the high conduct and perfection which issued from them, He says:

Verse no. 16

“His Lord did call to him for the sacred course he covered, saying:”

“Sacred”: purified and clean.

In this verse, the word “covers” shows us that our Master Moses covered stages of perfection ascending from one state to another.

The Almighty Al’lah called out His Prophet because he was following a pure line, folding in himself the qualities of perfection which he derived to each other, soaring in it from high state to another that is loftier and more perfect.

Through this verse, we can see that as our God inspired to our master Moses (pth) and called to him because of his elevated state, so was it with our master Mohammad (cpth), that is, God also called to him because of his supreme spirit. Thus, one whom God charges with His Messages is surely of noble manners and with spirit that covers the stages of perfection one after another.

Verse no. 17

“ ‘Go to Pharaoh; for he has, indeed, transgressed all bounds;’ ”

That is, he has exceeded the humanist bounds in his behavior and his dealing with people until he became a corrupter in the land.

Verse no. 18

“And say: ‘would you like to be purified,’ ”

That is, do you like to render good actions and gain a reward for that? Do you want to be praiseworthy at people and at God for your deed?

The expression “would you like” proves that man is absolutely free in his choice. If he willingly chooses to know the path of guidance, the Prophet or the leader will be able to lead and guide him, but if

he himself does not want that, he will find no guide nor way to be guided.

The Almighty explained to us the way which if man adopts, his spirit will be blemishless and will rush to do favor. He says:

Verse no. 19

“ ‘And that I guide you to your Lord, so that you may fear Him?’ ”

That is, if you want to purify your spirit, that will not be accomplished unless you recognize your Provider and feel awe of Him.

Again we remind you saying:

If man looks at himself and ponders on the amazing organization of his body and how this body with all its limbs and systems was in its origin nothing more than a semen that is formed from unworthy fluid, then if he contemplates the creatures which God spread on earth and found in this universe, seeking faithfully to know the truth, undoubtedly he will realize the Greatness of His Creator and get an intellectual belief that there is a Wise Provider and an Omnipotent Maker. At this stage his spirit will submit before this Stately Creator and feel awe of Him. This feeling will make him obey God and abide by His orders which makes his spirit sure of God's satisfaction with it, and then it will turn toward Him during the prayers and enter His Presence. This entering purifies the spirit of its wickedness and mean desires so that its dealing with all creatures will be colored with good and virtue.

That is the way which leads to purification. I say, this verse shows us that man cannot be a charitable humanist who performs noble deeds unless he recognizes His Creator and feels fear of Him. So anyone that has not yet attained this knowledge and felt awe is virtueless and unfaithful, and all humanity and virtue that he simulates are nothing other than show and deception. And only Al'lah knows the wrong doers.

Returning to the verse we talk about we say,

Pharaoh did not heed to the signs which the Messenger of his Provider reminded him of. He neither thought of the creation of his body nor considered the creatures around him. All what he did was

but to ask our master Moses (pth) to show a miracle as a proof of his message.

Nevertheless, Al'lah fulfilled his request and supported his Envoy with that. God says:

Verse no. 20

“Then did (Moses) show him the Greatest Sign,”

That is when the staff of our master Moses turned into a scurrying serpent.

God called it “the Greatest Sign” because people are unable to do such an action by themselves.

Despite that, Pharaoh did not respond to or believe the Messenger of his Provider, furthermore he insisted on his denial and disobedience. God says:

Verse no. 21

“But he denied and relocated,”

That is, he opposed the Envoy of his Lord and refused to follow his indication.

Pharaoh did not only deny, furthermore he followed that refusal with a serious trial in blocking the prevalence of the right religion .God says:

Verse no. 22

“Furthermore he turned his back going to all lengths (against Al'lah).”

That is, he left our master Moses and set to making every effort for stopping the truth.

Verse no. 23-24

“Then he summoned all his men, made a proclamation,”

“Saying: ‘I am your supreme Lord.’ ”

He meant that it was him who supplied his people with blessings and sustenance, for all the land's treasures and production were under his control.

He saw that he could give whoever he wanted and deprive whoever he wanted. As for our master Moses, in his view, he was only a poor man that had nothing and controled nothing, therefore he said to his people that they would get no profit in case they left him and followed Moses (pth).

As Pharaoh accused our master Moses (pth) of lying he did not follow him in spite of the miracles he had witnessed, nor did he adopt the way of thinking by which the spirit can be cured of its disease and evil desires, therefore there became no way for his repentance and his yielding to truth. So if God left him alive, he would commit more evil actions and disservices, therefore He put him to death, God says:

Verse no. 25

“Therefore Al’lah did take him as an exemplary penalty because of his latter (wrongdoing) and former (wrongdoing).”

Thus Al’lah put pharaoh to death and took him back after He let him enjoy his lifetime in this world.

The “exemplary penalty” is a punishment which is descended upon someone so as to give a lesson for others, so warning them of following the same conduct he adopted.

The Almighty made this scourge as a punishment for the last actions which Pharaoh committed after the Envoy of his provider was sent to him, and for his former practices before God’s warning.

But the fact is that none shall take benefit or lesson from this demonstration and this story except those who think of the universal signs and feel awe of their Provider. That is what God tells us in His Saying:

Verse no. 26

“Verily, in that there is an instructive lesson for whosoever fears God.”

Any story or incident which is mentioned or happened before somebody and makes him turn to the right and follow the straight

path, forms a passage for this person, for he passes to truth through it. That is what the word “lesson” means in Arabic.

Having cited an example of the nations before us who opposed the Prophets of their Provider and therefore they deserved destruction and loss, the Almighty Al’lah turned us again to the universe and its signs which indicate the greatness and the power of the Maker, for any miserable man, who has been indulged in his pleasures and taken up with this worldly life, beholds these signs with contemplation will realize the Majesty of the Creator, and this will make him refrain from his evil conduct and submit to his Provider, So he will abide by this guidance and follow the way leading to peace and safety.

Therefore God says:

Verse no. 27

“What! Are you the more difficult to create or the heaven (above)? Al’lah has constructed it:”

That is, you who have turned away from your Provider and immersed yourselves in the dirty pleasures of this life! You do not believe that you will be restored to life again after death and vanishing. But if you look at the heaven which is surrounding this universe from all its sides and which is set upon most arresting and perfect system, you will ascertain that.

The stars of this limitless heaven which seem to your eye too small are in fact millions of millions times bigger than the earth which you live on. Besides there is a defined orbit and tropic, and a certain advance and system for every star, and each has its own gravitation and its own action on the other celestial bodies. Although these stars are uncounted, yet they are firmly connected to each other with a high degree of accuracy. No star may run into another, or quicken or delay a second in its circling.

If one star deviates from its line or its gravitational forces decline, the order of all the heaven will become unsettled; and this disorder will affect the sun and the moon and even the earth on which we now live.

I wonder, who has built the heaven such an excellent building?

Who has connected its bodies to each other in such wonderful organization? Who has fixed a light moon and a shining sun therein?

I say, if you look at the heaven in this way, you will be able to pass through it to recognize the Creator who has perfectly built it, and then you will know that the Almighty can easily restore you to life once again even when your body will have been worn out and passed away.

The Almighty wanted to give man open fields for thinking, therefore He drew his attention to another side that reveals the Creator's Mightiness and Magnificence. He says:

Verse no. 28

“on high He has raised its thickness and He has given it order and perfection.”

“Thickness” in Arabic is the ceiling of the building. it also refers to the distance between the top of the house and its bottom.

If you want to imagine the thickness of this heaven, remember that some of the stars swimming in the space are sending their lights from a distance comes to more than one million light-years. If Al'lah prolongs your lifetime more than the normal limits and enables you to travel swimming in this space, you will not reach those stars even if you live for millions of millions of years.

How far, then, the heaven is from the earth! Surely, none is able to imagine its wide range!

Is this not an evidence that is indicating a Great Creator?

Is that who has raised on high the thickness of this heaven and arranged it not an Omnipotent Provider?

Is He, then, unable to recreate you?

Is your creation more difficult for Him than the creation of the heaven?

God wanted to arrest our attention to some universal laws which He has decreed in order to make life on earth well-arranged. He says:

Verse no. 29

“Its night does He draw away (gradually) as He brings out its morning bright.”

This verse serves that He who has perfectly built the heaven on high has raised its thickness, made its darkness and night withdraw from the earth little by little.

So, this darkness which overwhelms the land surface is not driven away suddenly, yet it disappears gradually which causes the life to be arranged.

Does this not lead to the Wise Arranger?

But what is that which gradually covers this darkness? God reveals this in His saying: “as He brings out its morning bright.”

That is, the Almighty covers the night of the heaven and removes its darkness by bringing out the light by which everything becomes visible and apparent.

Verse no. 30

“And the earth, thereafter, has He animated.”

That is, after He let the day and night pass over the earth in orderly rotation, the Almighty endowed the earth with life, so it began to achieve its own function after it was still and workless.

For more illustration we say,

When the Almighty God created the earth, He put in it all that is necessary for mankind’s life, such as minerals, stones, soils, water and seeds of various plants.

But all of these seeds were lacking the essence of life which helps them to come out of the soil and germinate. So is it with water and soil and all other things.

They were only pictures, devoid from that essence by which the growth and the production of the blessings are accomplished.

So when your Provider would, He animated the earth and sent life into its creatures, and then the water which God held in reservoirs began to flow, causing the crops to come out of the seeds which

were buried in the soils. Thus the earth started its function in producing the blessings. God says:

Verse no. 31

“He drew out therefrom its water and its pastures.”

That is, when God lent life to the earth, He brought out the water kept in it and made its crops rise and grow.

To make us observe the mountains, God says:

Verse no. 32

“And the mountains has He firmly fixed.”

The Almighty has firmly fixed the mountains so that the earth revolution and its advance in the space do not affect them as they are deep-rooted in the earth.

Yet He who decreed this arrangement and created (and is still creating) this arresting and excellent creation does all of that but for providing you, man, and for providing your cattle which help in fulfilling your needs in this life..

That is what God wants us to know when He says:

Verse no. 33

“(This is all as an) enjoyable baggage for you and your cattle.”

The “baggage” is the worldly helpful things which soon pass away.

The Almighty wants to alarm and admonish people not to lean on this world or trust it, for all these boons with their pleasures and delights are but fleeting and will soon vanish.

Any sane man does not incline to this world or be pleased with it, he but thinks of the life which will follow it and seeks after what is better and more lasting than it.

In the following verses, this Omnipotent Provider, the Source of this arresting creation reminds us of the hour of death and with the day when we will all return to Him. He says:

Verse no. 34

“Therefore when there comes the greatest overwhelming Event:”

To “overwhelm”: to veil and cover.

The “overwhelming Event” is meant to be death, for when man dies he will be veiled out of sight and buried under the ground.

The Almighty called death “the greatest overwhelming Event” because when man is stricken by some troubles or events, their distress overwhelms him and makes him forget anything else to the extent that he renounces the worldly pleasures and boons for a while. As for death, when it approaches a sinner, its gloominess wholly overwhelms him and its terror fully absorbs him until he does not see or heed to anything of this life.

Similarly, all this world will become worthless for the pious well-doer when his deeds will appear to him on Doomsday. He will feel great happiness and exultation for the good acts he has rendered during his lifetime. God says:

Verse no. 35

“The day when man shall remember all that he strove for,”

All works of humanity , from adulthood till death, will be uncovered to them, and at that time they will remember all what they have done, be it good or evil.

Verse no. 36

“And Hell-Fire shall be placed in full view for those who see (it).”

At death, the fire will be shown to the wrongdoers, for their low actions which will have appeared to them and make them see their end and final abode.

The state of those sinners is like that of a criminal under arrest; he watches how he will be executed and sees the penalty waiting for him.

Verse no. 37-39

“Then, for such as had transgressed all bounds,”

“And had preferred this worldly life,”

“The abode will be Hell-Fire.”

“Worldly” means ‘low’, and mean, in Arabic it also means ‘at hand’.

These verses denote that those who exceed the humanist bounds in his life and incline to mean pleasures and rush to attain them as fast as possible preferring the world at hand to the afterworld: when such people shall be laid in their tombs they will view the hell and ascertain that it will be their resort in the other abode on the Day of Resurrection. Thus, they will keep gazing at it watching their fate therein.

This sight, God saves us, will cause them a continual torment that they shall begin to suffer from the moment of their death and being buried in tomb till the Dooms-day.

I say, the status of such miserable persons in their tomb is like that of a killer who was sentenced to death and put in prison until the execution. We see him fixing his eyes on the death ground gazing at his inevitable end.

As for the believers, God clarified their state in their tombs saying:

Verse no. 40-41

“And for such as had feared the Supreme Might of their Lord and inhibited the spirit from lower whim,”

“Their abode will be the Garden.”

To “fear”: to feel with awe.

“Supreme Might” indicates the power by which this universe runs.

As previously mentioned, fear and awe from God can be acquired only by observing His creatures and contemplating the signs of this universe.

If one beholds these miracles and thinks of them, he will magnify his Creator and Provider and his spirit will feel awe from Him, the Almighty. This awe which will be generated in spirit actuates who feels it to obey his Maker and to abide by His Commands.

Therefore God says: “and inhibited the spirit from lower whim,”

To “inhibit”: to deter and to prevent by logic and proof

“Whim” is the spirit’s will and its inclination to what it delights in.

In fact, one who studies this universe and appreciates its Creator will surely feel awe from his Provider who sustains him with life, so he will inhibit his spirit and deter it by strict persuasion from anything that God forbids and warns him of even if it requires it and inclines to it.

If such a person persists on this conduct until death, when he will be buried in his tomb, he will keep staring at his rank and looking forward at the bliss he will enjoy, for he will see that Paradise shall be his dwelling.

I say, the example of this pious believer is like that of one person that has quartered as a guest at a generous man. So, when this host set for his guest a table filled with all what the spirits hunger to and what the eyes find pleasure to watch, you see him delighted and cheerful before sitting at the table for he knows that it will not be long until he will relish what that kind entertainer prepared for him.

Now, when the Prophet (cph) revealed to people the state of the near believer at death and that of the miserable disbeliever, the deniers who did not think of the creation of the heaven and earth nor did they feel awe from Al'lah, turned to ask about the appointed time when the Event which he told them about will occur. God mentioned that on their tongues, saying:

Verse no. 42

“They question you about the Hour: ‘When will be its appointed time?’ ”

That is, when shall this Hour occur and bring us, according to your claim, either Hell with its torture or Paradise with its bliss?

God answered them through the tongue of His Prophet saying:

Verse no. 43

“Wherein are you (who question) concerned with the declaration thereof?”

That is, what have you prepared for it?

Have you felt awe from your Provider in order that your spirit fear it and follow the straight path? Or you make fun of it and do not care about it?

This verse denotes: you who dissents from the commands of your Provider! before you ask about the time of the Hour, steer clear of your negligence and prepare yourself for it.

God told us that the time of the Hour's occurrence is hidden from man. He says:

Verse no. 44

“With your Lord is the Limit fixed therefor.”

That is, the time when it will fall, or you can say the Day of Reckoning and of repayment of deeds is assigned by Al'lah, alone.. He will let it descend at any time He wants and wills. The Prophet is only a herald that bodes those who has felt awe of Al'lah. Therefore God says:

Verse no. 45

“You are but a warner for such as fear it.”

To “warn” someone: to inform him the consequences of his actions and make him fear them.

Then the Almighty clarified how transient and short-lived this life is. He says:

Verse no. 46

“The day they see it, (it will be) as if they had tarried but a single evening, or one morn.”

When those who deny the Doomsday see that torture and the worldly life will be displayed to them, they will find that their lifetime was too short. It will be as if it was only one hour, either one evening or one early morning.

In the word “evening” there is a hint to the state of the hypocrite. At first, this man uses his thought until he be guided to Al'lah and his spirit becomes illuminated because of its company to enlightened men, i.e. the Prophets and the Envoys of God (cptt) or

the people of truth. But then he disobeys his Creator and succumbs to his whim until he moves from light to darkness.

Therefore his lifetime in this world is like an evening which begins with light and ends with deep darkness, and it is too short and soon passes away.

As for the word “morn”, it implies the state of the unbeliever to whom this life turns its bright face and let him enjoy its pleasures and treasure. But this lasts for only a short time just does the time when everything begins to be manifested in the early morning; and soon he will meet death.

God says: “The example of them is that of a man who kindled a fire, when it lighted all around him, Al’lah took away their light and left them in utter darkness.”

The Holy Qur’an,

Fortress 2, Al-Baqara (The Cow), verse 17

And He says: “He that does what is right does it to his own advantage; and he that commits evil does so at his own peril. Then to your Lord you shall all return.”

The Holy Qur’an,

Fortress 45, Al-Jathiyah (Crouching), verse 15

An-Naba' Fortress

(A Prophecy)

In the Name of God, the Compassionate, the Merciful

1. **“(Am’ma) He has overwhelmed all, they wonder about;”**
2. **“About the great Prophecy,”**
3. **“About which they, the mselves, have changed their minds.”**
4. **“No, ‘they have never been abandoned or forsaken’ they shall practically know,”**
5. **“Then, no, they shall practically know.”**
6. **“Did We not make the earth prepared,”**
7. **“And the mountains pillars?!”**
8. **“We created you all in pairs.”**
9. **“And made your sleep a tranquillity.”**
10. **“We made the night a mantle,”**
11. **“And ordained the day for livelihood.”**
12. **“We constructed above you seven mighty ones (heavens),”**
13. **“And blazed a glowing light.”**
14. **“We sent down squirting water from the wrung,”**
15. **“Bringing forth grains and plants,”**
16. **“And enveloped orchards.”**
17. **“The day of separation (dooms day) is an appointment.”**
18. **“On that day it shall be breathed into the images then you shall come in groups.”**
19. **“The heaven is opened showing that it was doorways.”**
20. **“The mountains are then passed away to be a mirage.”**
21. **“Hell has been a trap,”**
22. **“A recourse for the transgressors.”**

23. "Abiding there for decades,"
24. "There they feel and taste neither refreshment nor drink,"
25. "But boiling water and absolute darkness,"
26. "A fitting recompense."
27. "They were not looking forward to an account."
28. "And roundly denied Our revelation."
29. "We counted everything and recorded it down."
30. "Taste then; We shall give you nothing but mounting torment."
31. "The enlightened gain valuable achievement;"
32. "Orchards and grapes,"
33. "And equal rests = aged wives,"
34. "And overflowing cup."
35. "There, they shall hear no nonsense not falsehood,"
36. "A recompense of your Provider, a reckoned giving."
37. "The Provider of the heavens and the earth and what is between them; the Compassionate, with whom they had never possessed an address."
38. "On the day when the soul and the angels stand up in a rank, and never speak, except him who had received the sanction of the Compassionate and said what is right."
39. "That day is the true day, let him who will seek a way back to his Provider."
40. "We have forewarned you of an imminent scourge; when man looks upon what his hands had rendered and the unbeliever says, 'would that I were dust'."

§§§§§

Interpretation of An-Naba' Fortress

(A Prophecy)

After the previous fortress has acquainted man with his Creator and told him that he will be brought to account on the Doomsday, this noble fortress was revealed to fix the veracity of that news as a whole and to show man that all what the Prophet brought from his Provider is an indisputable truth that gives no way to any opposition or doubt.

This fortress begins with the word “Am’ma” in Arabic which means: “He has overwhelmed all,” this word is, in fact, the key of understanding the whole fortress.

So, if man uses his thought to perceive the significance of this word, it will lead him to faith and make him believe in what the Prophet (cpth) brought.

Therefore, the verse says:

Verse no. 1

“(Am’ma) He has overwhelmed all, they wonder about;”

“He has overwhelmed all,” as the words ‘Alif, lam mim’ and ‘Kaf, ha, ya, ain, sad’ and all the first words of the Qur’anic fortresses are but keys to understand them, similarly, the word “Am’ma” was put as a key to perceive and witness the meanings of high indication which are referred to by all the verses of this noble fortress, even all the fortresses which follow it.

The night which creeps, the day which reveals itself, the sun with its manifestation and the moon which rises after it, and others: all of that have overwhelmed and spread over all the creatures of Al’lah, and their benefits and blessings are granted to everyone with no distinction nor deprivation.

God says: “Of the bounties of thy Provider, We bestow freely on all these as well as those; the bounties of thy Provider, none are deprived of.”

The Holy Qur’an,

Fortress 17, Al-Isra’ (The Night Journey), verse 20

“He has overwhelmed all (Am’ma)”: yes the Almighty has overwhelmed them all with His favor, compassion, tenderness and unceasing sympathy as well as He overwhelmed all of them with His favorable steering which returns in sheer good upon them and upon the creatures employed for them.

As for them, despite all these seen and unseen bounties which guide them to the Great (glory to His Name) if only they think of them, despite these facts which the Prophet uncovers to them, they wonder!

They wonder denying all what he (cpth) tells them of God’s care for them and the donation He covered them with when He founded them upon such perfect and admirable creation and obliged them with uncountable graces like seeing, hearing, tasting, smelling and feeling.

How can they disbelieve His looking after them when they were embryos in their mothers’ bellies and when He prepared the milk in their breasts for their sake after He brought them into being?!

He created for them mother, father, brothers and sisters, and poured tenderness and love in the hearts of their parents out of His mercy upon them during their weakest stage so as to let them grow surrounded with boons and indulgence.

They do not see how He has made the sun and the moon, the stars and the planets work to serve them by His command.

He has founded for their sight all the lighting means so as to help them see and gratify their eyes with the beauty of nature, as He let them delight their hearing with its delicate music and the song of its creatures, smell the fragrance of lily and jasmine, and the blooming roses and flowers, and taste the enjoyments by their senses. Howbeit, when the Prophet (cpth) reminds them of these gifts they deny and disdain!

They inquire about the trueness of this revelation and indication disbelieving that it may lead them to the Grand, although it led their father Abraham (cpth) and the sleepers of the cave and, as it led all the believers who admitted and confessed what God overwhelmed them of Great Care and Providence.

Such men were thankful to Him and compliant to His recommendations, not deprecating like those opposers. For God's part, He has completed His graces upon those, that is He has overwhelmed them with sensible and felt donation. As for their part, they oppose and disown the palpable fact.

No doubt, their opposition is refuted, and the rest of this fortress reveals all of that in details so that no man that has thought may deny it.

The Prophet (cph) recited the word "Am'ma" with no restriction because of its thoroughness as the graces which God overwhelmed the creatures with for our sake are untold. God says: "...if you reckoned up Al'lah favours you could not count them."

The Holy Qur'an,

Fortress 14, Ibrahim (Abraham), verse

These favours are common and perfect and they have been equally given to all creatures.

For example, He made the earth usable for everybody and raised the mountains as pillars for it for our sake, He created everything in pairs so as to enjoy happiness with one another, and caused every creature to sleep for rest and to put an end to tiredness and exhaustion, and others of the boones mentioned in this fortress out of His mercy and love to all of us.

"He has overwhelmed all, they wonder about;": God's favor, charity, tenderness and sympathy, and His advantageous steering of everything have embraced all the creatures. That is what the believers understand. They confess the graces He has overwhelmed them and all the creatures with.

As for the opposers, despite these graces they wonder: Has Al'lah overwhelmed us with His bounties and gifts? They say: "He Has overwhelmed all!"

They not only wonder, they even think that He gave some and deprived others, and blessed some and oppressed others. In their view, He created strange paradoxes between a rich man and a poor one, a healthy and an unhealthy, a senior and a junior.

So, in their inner self, they disaffirm by these inquiries what the Prophet (cph) demonstrates to them of God's Mercy and love to them.

Moreover, they wonder negating Has He overwhelmed everyone justly and rightly or Has He discriminated and favored?

They did not mind Al'lah's supreme Attributes and His lofty and high wisdom in His creation of every being. They did not know that He brings some near to Him fairly and deservedly while He deprives another only for his advantage and his spirit's recovery.

I say, when you read the rest of this fortress you will see how Al'lah overwhelmed and embraced all the creatures with His compassion and protected them with His patronage and favor. In the following verses, God says: "Did We not make the earth utilized? We built above you seven mighty (heavens) and blazed a glowing light."

These bounties are common for everybody with no distinction.

When man reaches nearer ranks to His tender Provider, the Benefactor, he will find that all the fortresses which come after "Prophecy" fortress are but an explanation in details and a noble heavenly elucidation of the high and exalted meanings of the word "Am'ma" that is: "He has overwhelmed all".

"He heaven and the descending blessing.", "The sun with its manifestation.", "The night when it gradually prevails.", "Have We not given him two eyes; a tongue and two lips and presented him with the two heights (the two breasts)."... This is a group of great and noble verses which refer to God's favor upon you and His excessive attention and endless sympathy for you. All of them acquaint you with the kindness of your Provider and admonish you to avoid turning away from the Source of the pure and sublime donation, showing the dangerous effects of this shunning on you in this world, the middle world, and the world to come. Besides they portend you a lofty garden of accessible fruits where you do not hear logorrhea.

They are signs that acquaint you with the way leading to the everlasting life and eternal felicity under the wing of God's noble Prophet (cph).

Thus, the tongue of the believers' state speaks the truth and the confession. It says: "Yes, Al'lah has overwhelmed all His obedients and creatures with His great care, as He embraced all of us with His abundant boons".

But regarding the tongue of the straying opposers, it speaks their state which denies that the Almighty overwhelmed them with perfect protection and wise grant. He wants their ill hearts to be cured of the love to this low life, therefore He drives them severe treatment, so that they may abandon it and accomplish the purpose they were created for to gain the blessings He prepared for them. So, if they refrain from their error and repent by their hearts to their Provider, He will flood upon them endless bounties and eternal gardens.

Indeed, he that perceives the senses of the word "Am'ma" can witness the meanings folded in 'Prophecy fortress' as well as those folded in all the fortresses of "Am'ma" part; and he that realizes God's benefaction, and the graces and charity He embraced us with can understand the whole verses and fortresses of the Holy Qur'an. For it is the words of Al'lah who overwhelmed us with His kindness and generosity and His great care and provision.

The faithfuls have thought carefully until they minded this word "Am'ma" and believed in what the Almighty overwhelmed them with of His general favor, charity, compassion and graces, that is to say: they believed in this fact reality 'there is no God except Al'lah'; consequently, they believed in the Prophecy which the Prophet (cpth) told them about, hence they believed that Mohammad (cpth) is God's Messenger

For this reason, they find strange at the state of the unbelievers who wonder and deny the weighty demonstration this noble Prophet informed them of.

In fact, belief in its reality is the appreciation of graces through which you can appreciate the Benefactor, "glory to His Name"; and he who does not be grateful for the Godly boons has no faith.

By this word "Am'ma", the Almighty wants to attract our attention to that which He overwhelmed this universe with, out of His sympathy, compassion, and charity in addition to His supplying it

with provision, administering justice in it, directing it within wisdom, and such like of the other perfect meanings which are folded beyond His supreme attributes without which this universe cannot be regulated, even cannot be existed or move.

The Almighty Al'lah says: My obedient! Behold all this universe with its earth and heaven, sun and moon, animals and plants. I have overwhelmed it with My grace and charity, and My kindness and pity embraced everything in it, as My mighty and wisdom have been manifested therein.

After all of this, how can you find strange and wonder at what I've told you on the tongue of My Messenger?

“They wonder!”: they ask themselves and ask one another disbelieving the tidings that the Prophet (cpth) told them about, and having doubts in its reality.

Then the Almighty explained to us the theme of this wonderment. He says:

Verse no. 2

“About the great Prophecy,”

The statement “great Prophecy” mentioned here includes all what the Prophet (cpth) told them of the lofty revelation of the Qur'an and the sublime divine indication which does not deviate from the truth and logic and every impartial and true thinker accepts.

This indication tells that all this universe is directed and provided by only one Director and Provider who manifests Himself upon all His creatures through His comprehensive graces for which He is praised.

It also includes the news about the resurrection after death and extinction, the account for deeds, Paradise and Hell, as it shows that every man is responsible before this Mighty Creator for his deeds ‘significant or insignificant’ and that no intercessor’s plea shall save anyone on the day of reckoning.

Such information and others are horrible for people of mean spirits, therefore they deny God’s favor and what He obliges them with through His advantageous steering of this universe, as well as

they disown what He overwhelmed them of His kindness and benefaction, and the compassion He poured upon them out of His pity and tenderness so as to fulfill their life and living.

Moreover, they impute oppression and injustice to Him due to their farness from Him and their blindness of His mercy and clemency and out of their wicked spiritual diseases and purposes.

They disclaim the visible and felt boons which He flooded upon them when He created them and made them embryos inside the bellies of their mothers, then presented them with this splendid abundance of blessings in this universe which He provides to supply them with life and sustenance.

They gainsay all what the Almighty generalized of the uses of the sun, the moon, the plants, the rains, and of all other creatures out of His favor. They do not contemplate the graces He endowed them of seeing, looking, tasting, feeling, and senses, nor what He bestowed upon them of foods, heard sounds and viewed sights in accordance with their states.

They have forgotten all God's boons, though if they miss one of them they will say: "We are deprived, and even wronged". Furthermore, they ask disdainingly: "What is this for? What is that for?", and according to their destroying and blind whims they think ill of their Provider and wonder: "He Has overwhelmed!! Has He really overwhelmed us?!"

They deny without right thinking nor guidance or illuminating revelation.

Then the Almighty acquaints us with the state of those ones concerning their wonderment about that announcement. He says:

Verse no. 3

"About which they, themselves, have changed their minds."

Those who wondered at that news; were conflicting with the Prophet (cpth) in believing as well as they had a disagreement with each other. They were not at one level of disapproval yet each of them had his own opinion about it. The Almighty clarified their straying from the right path which arised from their unbelief. Therefore He says:

Verse no. 4

“No, ‘they have never been abandoned or forsaken’ they shall practically know,”

“No” is an adverb that gives in Arabic the meaning of never neglecting or forgetting and calling the addressee’s attention to the falsity of his speech. It denotes: “you, disbeliever! Move your thought and stop your straying. That announcement doesn’t evoke inquiry or disagreement.”

“They shall know”, ‘know’ here means ‘witness and see the reality of a thing’. The verb ‘know’ here came in the present tense joined with the verb “shall” in order to inform them that they shall witness the reality of God’s care and kindness at the moment of their death.

Verse no. 5

“Then, no, they shall practically know.”

“Then” in Arabic is a coordinating conjunction connects between two things to put them in order. so the statement “no, they shall practically know” is repeated not to imphasise the first meaning because Al’lah’s speech is true and it does not need emphasis or stress. Yet it comes to reveal a new meaning of that after seeing the truth upon death, they shall know what their disapproval will bring upon them on the Day of resurrection when they come out of the tombs.

Thus, the word “no, they shall practically know” tells: “you disapprovers; you shall see the results of your negligence and shall witness your great loss which will make you suffer a grievous anguish.”

After the Almighty has warned those unbelievers of their denial; He wanted to draw our attention to His benefaction which He has overwhelmed us with and to detail what He mentioned at the beginning of the fortress of what He has comprehended us of bounty and grace. So He says condemning their abstention from contemplating and their inactive thinking.

Verse no. 6

“Did We not make the earth prepared,”

For deriving benefit and profit from?! This verse tells:

“Have you not seen My favor and grant when I made the earth prepared for your crops, and flat for your living?

Have I not put in it all the means needed for the crop’s growth?

Have I not created the soil in it without which no plant would grow?

Have I not created the seas on it in order to supply the clouds with water?

Have I not founded the reservoirs in it which supply the springs and rivers?

Have I not created all what you need of plants ‘and animals’ kinds?”

This is the meaning of “No” in Arabic. It includes: No I have never forgotten or neglected you.

And the like of what demonstration has no room to manifest. So, how would your situation be if only I did not oblige you with that all? Do you not see it? Do you not think?!”

Verse no. 7

“And the mountains pillars?!”

“Pillars” means everything was thrust in earth so as to be fixative and strengthening as well as to keep the stability.

Through this verse, God wants to make us think of the mountains and the important function they carry out when fixing the earth during its movement in the space. This verse denotes: Have you not looked at the movement of the earth?

Have you not seen its circulation which is indicated by the movement of the sun, the moon and the stars? Have you not considered that and known the reason of this movement which leads you to realize the swimming and circulation of the earth in the space? Have you not recognized that mighty Potency and wise Power which holds the earth and moves it round itself after it has

made the mountains as pillars for it to keep its stability during swimming and moving?!

Verse no. 8

“We created you all in pairs.”

“Pairs” means the two things of the same gender, that is the male and the female.

The Almighty likes to draw our attention by this noble verse to that system of multiplication due to which the life becomes well arranged. If the Almighty has made the humankind increase by a way other than multiplication so that all people were only men; the life would be hard for man. He would not be able to do his work perfectly outside and inside the house. Besides, he would find himself lonely in this life and deprived of the happiness he feels now among the family.

Similarly, if all the humankind was only women, the life would be difficult for woman. She would find herself alone, single and deprived of the pleasure she feels beside the man in the family

So, who has created all the pairs? Who has planted love and kindness between the two of a pair, and given each what suits its function?! Is not it Al’lah whose favor reached all the creatures?!

Verse no. 9

“And made your sleep a tranquillity.”

Spirit keeps thinking. The intellectual ideas and occupations always pass it, just like the flowing river which does not stop a moment. So concerning the body, it keeps doing deeds. When man sleeps, the spirit tranquilizes, then the current of thinking ceases from it. By that, the intellect regains its clearness and the thought re-acquires its power. Also the body calms down so the organs relax causing its reactivity. Thus, without sleeping and the tranquility it contains; man will pass away.

So, who has created the sleep? Who takes back the spirits during their sleep?! Is not that Al’lah, the Almighty?!

But, what is that which helps man to sleep?

God clarified that saying:

Verse no. 10

“We made the night a mantle,”

“Mantle” is the clothing and the thing which veils and covers another. The Almighty God described the night by the word “mantle” to make us notice that darkness which is associated with the night and mantles and surrounds everything so that calmness prevails and peacefulness spreads over all the creatures. So without the night and what is in it of darkness, quietude and other factors; man cannot sleep nor can he get that rest after being exhausted by occupations and works.

Verse no. 11

“And ordained the day for livelihood.”

“Livelihood” is that which you live by, such as food drink, etc. And it is also what the life depends on. As the Almighty made the night a mantle that covers the creatures with its darkness; He also ordained the day for livelihood, I mean: by day, man’s food, drink and what his life depends on are prepared. If you think deeply in the word “livelihood”; you shall find that the rising of the vapors from the seas and their turning into clouds then rains are depending, in full, on the day. So, the day is a livelihood, that is all what your life depends on is prepared by the day.

But, how do night and day originate?! What is the means which causes the origination of such discipline?

God revealed to us that such a thing is dependent on the heavens, He says:

Verse no. 12

“We constructed above you seven mighty ones (heavens),”

“Mighty” means the strong which has tenacious and well-connected parts. The word “mighty” expresses the quality of the heaven concerning its strength and its resistance to the corruption despite that many years have passed since its existence. Had they not been continuously supported with life; they would have ceased to exist and would not keep being as they are now.

As for the word “seven”, it informs us of those successive layers or you can say of those heavens which are laid one after another surrounding the earth from all sides. If you want to recognize these seven heavens; look first at the clouds, you shall find them stick together at a certain layer that they never overreach. So, what prevents the vapors rising out of the seas from exceeding this layer?! Does not that prove that there is a barrier which stops the continuity of its ascending in the space?!

Then look at the air which man inhales and the plants and animals breathe; you find it surrounding the earth from all its sides.

Does not its junction with the earth and its keeping to have an invariable intensity indicate the existence of a layer or you can say a heaven surrounding it from all sides and preventing it from rarefying and dispersing in the space?!

If you look at the moon which moves around the earth, you will find it moving in a stated orbit. So, what makes it remain in its orbit without moving a little away or far away from the earth? Does not that indicate the existence of a heaven that stops its moving away from the earth and its straggling in the outer space?!

Thus, clouds, air, moon, sun, and planets: each has a heaven. Also, the stars which spread throughout the unlimited space have a heaven which encompasses them and prevents them from exceeding their places. Finally, there is a seventh heaven encircling all these heavens which is the most mighty and the most consistent of them. Who built these heavens? Who provides them with this great power which man cannot imagine? Is not that Provider the Almighty Al’lah whose sustaining and benefaction overwhelmed the whole creatures?!

Having revealed that the system of Night and Day is hinging on the heavens’ being; God wanted to show us the effect of the sun in generating the Day and Night, He says:

Verse no. 13

“And blazed a glowing light.”

“Light” means illuminated and shining lamp.

“Glowing” is the burning which generates heat and light abreast. This verse draws our attention to the sun concerning its supplying the earth with light and heat by the day so that we may think of that blazing and great mass, and consequently glorify that Potency which created and supported it with what It does making it of a permanent light and constant brightness and glow.

Since the glow and the heat of the sun which spreads its rays into the seas are the reason of vaporizing their water and of making the clouds; therefore God mentioned the verse:

Verse no. 14

“We sent down squirting water from the wrung,”

After the verse which refers to the sun so as to make us perceive that this universe, as a whole, is a connected unit and that there is a wise Hand which joins things with each other making them reasons and results. For example: Depending on the seven heavens, the sun exists and the earth rotates upon such discipline, and thereby the night and day are created. The clouds’ genesis and the rain falling are due to the glowing sun, and the rain which falls from the sky makes the crops germinate and the plants grow.

Thus, all what is in the universe is linked with each other. If you ponder it; you shall find it a connected unit directed entirely by one Hand that steers it upon such discipline.

Explaining the meaning of “the wrung”, we say:

“Wrung” is derived from the verb ‘wring’. When you say, a man has wrung the grapes’ it means he has got its water out. Accordingly, “wrung” here means the clouds, because by their contact with each other and due to the electricities they are loaded with; the water contained in them comes out and they become wrung causing the rain fall. The “squirting water” is the flowing and pouring water whose drops fall separated. The Almighty drew our attention to the way of the rain flow so that we may witness the wisdom of the Wise concerning the management of His possession. If you deeply contemplate of this way by which the rain falls; you will see the signs indicating His kindness, His perfect arrangement and His wisdom.

Had the rain not fallen in small drops as it does now; that would have caused damage to both of the crops and the trees. Furthermore, that would have resulted in uprooting the young seedling. So, who made the rain fall in such a way?!

Should not you think of that, man?!

Verse no. 15

“Bringing forth grains and plants,”

The word “grains” mentioned in this verse has included all the types of grains, as the word “plants” has included all types of plants.

This pouring water contains the kinds of the various vitamins which cause the fruits to be different and distinct from each other concerning their constructions, their tastes and benefits. So, who puts in the rain water what it has of vitamins?! Who drives to each plant what suits it to make it completely different from others?

Verse no. 16

“And enveloped orchards.”

“Orchards” is the plural of ‘orchard’ which means in Arabic that which generates in your spirit an interior pleasure hidden from others so that none can see what is in your spirit or know it.

Thus, these trees and plants and the fruits they contain: all of that are folded under the word “orchards”.

As for the word “enveloped”, it refers to the fruits concerning their being enveloped by their peels and surrounded by them from all their sides so as to be as a vessel for them keeping them untouched by the microbes, the dirt or the rottenness. Moreover, they give them beautiful shapes which eyes enjoy seeing and looking at. So, who has made these envelopes for fruits and prepared them in such most perfect preparation?!

Then, after the Almighty cited to man what He did of the signs which all indicate His complete care, His great grace upon him and the goodness they spread over him; He ended the fortress with verses referring to the Doomsday and the hour of reckoning, describing people’s position and ends on that day in order to make

us know that He who has created all these things on which your life and pleasure depend in your worldly life; has not created you in vain nor did He leave you, yet you shall certainly return to Him after death, and that He who has created the heavens and earth, and made them upon such a discipline able to resurrect you and to renew your creation after death. So, the one who was pious and charitable here will win the bliss which his Provider prepared for him in the hereafter, whereas that who wasted his lifetime filling his spirit with diseases will be subjected to the treatment in the hell fire, because each man is the hostage of his own deeds. Therefore, God says:

Verse no. 17

“The day of separation (Dooms day) is an appointment.”

“Day of separation” is meant to be the Doomsday. It is called so because on that day God will separate between the criminals and the righteous and will judge rightly among people.

“An appointment” “means the time which was appointed to achieve what was promised with.

This Grand Provider who created what He created of which He enumerated to you in the previous verses, says to you: “on that day when I will separate between the good man and the bad one and judge among the creatures is the fixed time to execute what I had promised you.”

Verse no. 18

“On that day it shall be breathed into the images then you shall come in groups.”

“Breathing” here means ‘sending a light thing kindly’. Here, it means ‘sending the soul’.

You say: “Al’lah has imaged the man”, that is He made a special picture and form for him. So, “the images” here are meant to be the bodies, because after they vanish, He will create them again, then clothe each body with its own spirit. When these bodies are involved in their spirits they will stand gazing, Al’lah, then, will send the souls into them and there, they will move and walk.

Thus “breathing into the images” means breathing the souls into the bodies.

The “group” means the company which separate from a great crowd of people. On Doomsday, all the creatures shall stand before God, then when hearing the call, this enormous crowd will divide into groups. Each person will come out with whom his spirit was accompanying in his life.

It will get at this situation when its lusts, pleasures, buildings, effects, prestige and authority will dwindle and disappear as if they were not being. You shall have nothing except the deeds you have rendered.

God wanted to show us that on Doomsday, the realities shall be uncovered to man. So, when he becomes before his Provider’s Hand, there will be no sky, no veil standing between Him and him; he will witness that all goodness he was obliged with in his life were but out of Al’lah alone. Therefore, He says:

Verse no. 19

The heaven is opened showing that it was doorways.”

“Opening the heaven” is meant to be revealing its reality. “Heaven” comes joined with the definite article ‘the’ in order to show that the intention of the word ‘heaven’ is that heaven which was bringing you the good things in the life of this world.

The purpose beyond the past verb, “was” is that on that day, you will see it a past thing.

“Doorways” serves that on Doomsday you will see that the heaven was but doorways in the worldly life, that is a way and a passage for God’s favor and charity.

Detailing this meaning, we give an example, we say: suppose that a child has not yet reached the age of good perception, and his eyes were inflamed so that he was unable to see. He was sitting beside the door of the room while his mother was bringing him what he needed of food, drink and others from time to time. You see him extend his hand whenever the door was opened and take what was brought to him, thinking that the door is that which grants him liberally what it does. But when this child grows up and that

disease which prevents seeing is driven away from his eyes; he will know that the door in fact was but his mother.

Similarly, Man will have his vision clear, and then the reality of the heaven will appear to him so that he will see it no more than doorways of God's favor and benefaction whereas the Giver and Obliger is the Almighty Al'lah. On that day, this vision will be clearer for man than this limit so that he will see that the sky with its sun and moon, stars and planets, clouds and rains and all what it contains, were also moving by Al'lah Light and Sustain. If that Godly Light and Sustain had stopped, there would have been no creation and no existence. So, its creation, its existence and its movement are belonging to Him and He is alone the source of supporting and benefaction.

All these facts shall appear to man on the judgment day when he stands before his Provider and there, he will know that there is no God but Allah.

Then he will look around and find himself on a land that does not have those mountains which he used to see in the worldly life. The worldly life with its pleasures and desires, its buildings and palaces and its honor and power will cross his mind, but he will find nothing of it. That is why the Almighty says:

Verse no. 20

“The mountains are then passed away to be a mirage.”

“Mirage” means that which the walker in the desert finds and thinks water because of the reflection, yet when he approaches it, he finds it nothing.

So, this verse tells: You will look for the mountains on that day but you will not find them as they have vanished and become unnecessary for your new life. When you turn your sight to the worldly life, you will not find any of its pleasures and enjoyments. You have gone through all of that and passed them in a short time as if they have not been. You will find nothing before you except the deeds you have done. So, that whose deeds were bad, would find the fire prepared for him watching and waiting. It will be the best abode and the most appropriate place for him. The Almighty says:

Verse no. 21-22

“Hell has been a trap,”

“A recourse for the transgressors.”

“Trap” means that which is prepared to catch a thing. So, as soon as the transgressors reach the hell, it will catch and attract them.

“Transgressor” means that who exceeds the human degree in his deeds and behavior.

“Recourse” is the place to return to. So, each one has transgressed, hell would be his place to return and to resort to. The Almighty demonstrated to us that the residence in hell lasts a long time, He says:

Verse no. 23

“Abiding there for decades,”

To “abide” means to stay and to live in.

Verse no. 24-25

“There they feel and taste neither refreshment nor drink,”

“But boiling water and absolute darkness,”

The word “they feel and taste no refreshment” reveals that they will suffer continuous heat so that neither its hotness will be tepid nor can they lessen that heat by drinking a fresh drink. They will have nothing save boiling water which makes the one who drinks it have a fever. Thus, the drink of people of fire is too hot so that it makes them have a fever. Besides, they will be in absolute darkness surrounding them.

God told us that it is the suitable treatment for them, He says:

Verse no. 26

“A fitting recompense.”

The verse tells: that burning, hot drink and dark place: all of that is a proper treatment for them which agrees with their ailments and diseases.

Verse no. 27

“They were not looking forward to an account.”

That is, their desires had overcome them, therefore the day of reckoning had not crossed their minds.

Then God mentioned that their absorption in yearnings led them to deny the right even if they were convinced of it. He says:

Verse no. 28

“And roundly denied Our revelation.”

“Roundly” serves that their denying was clearly wrong and errant. For example, if you persuaded them with the results of raising the veil, such as a downfall of the structure of family, a disconnection of the ties of marital relations and a corruption in the human society; you would find them insist on their stubbornness claiming that this does not agree with the modern civilization. They claim so but seeking to stop the right so as to feel free with their lusts and follow their desires and thereby their spirits will be pleased.

God revealed that all what they do of offences and all what they get of sins are kept against them as well as nothing of their deeds will be wasted. He says:

Verse no. 29

“We counted everything and recorded it down.”

That is, we kept it and neglected nothing.

God clarified that the pain of those is increasing in sternness time after time. He says:

Verse no. 30

“Taste then; We shall give you nothing but mounting torment.”

That is, “taste the torment which your transgression entailed to you”.

The reason beyond increasing the torment is due to the fact that if it remains in one degree; its effects on them will decrease and consequently, their diseases and bad deeds shall appear to them making them feel unbearable pain.

After talking about the fire and the torment of its people; God turns to talk about the status of the Godly enlightened and the bliss He prepared for them in the other abode. He says:

Verse no. 31

“The enlightened gain valuable achievement;”

“The enlightened” means those who protected themselves and kept them away from sin by God’s light. By their being near to their Provider, they saw the good and realized that it is really good, as they saw the evil really evil. Therefore, this Godly light protected them from falling in dangers.

“Valuable achievement” indicates the successive and unbroken win, because if man got illuminated by God’s light all his deeds would be full of charity, favor and goodness. Therefore, you find him gain the bliss God has prepared for him on Doomsday. God detailed that valuable achievement and bliss saying:

Verse no. 32

“Orchards and grapes,”

“Orchard” expresses a field surrounded by a wall. So it is meant to be that position whose bliss surrounds the man

“Graves” expresses each swollen fruit filled with water. This verse shows us that the Almighty God has prepared for the Godly enlightened orchards of bliss surrounding them, and each of them has his own and a special bliss. In these orchards, there are graves which increase their spiritual delight and pleasures.

Verse no. 33

“And equal rests = aged wives,”

“Rest” means that on which another thing leans. “rest” here refers to the things which the spirit leans and rests on in order to enjoy the bliss. Accordingly, sweet-smelling, delicious sights and fruits, as well as hours: all of those are included in the word “rests”.

“Equal” expresses that which is correspondent and accordant with your deed. So, each of the sorts of bliss folded under the word “rests” which will be presented to you, you will enjoy it but in

accordance with your good deeds which you have rendered in your life and in a way proportional to your nearness and your entering to God's Presence. For the bliss of this manifestation and nearness reflects on the kinds of foods and fruits. Thus, each man has a delight proportional to his spiritual health and status, but his pleasure is hidden and veiled from others so that none of the people can see it.

Verse no. 34

“And overflowing cup.”

“Cup” means the all-inclusive vessel. Here it indicates everything that includes the kinds of enjoyments.

“Overflowing” means the full and the perfect which has no emptiness

The verse “and overflowing cup” denotes that they will get a cup, viz things containing all the sorts of luxuries and these luxuries are constantly flowing and presented. Besides, no trouble will disturb their happiness in their life there. Therefore God says:

Verse no. 35

“There, they shall hear no nonsense not falsehood,”

“Nonsense”: Any speech avoiding God's attributes.

“Falsehood” means the untrue speech that refutes truth and facts. I. e. their words will be mere facts so that none will tell them lies nor a disturbance will embitter their life.

Then God informed us that this good recompense which they shall gain is due to their deeds which they have performed in their life. He says:

Verse no. 36

“A recompense of your Provider, a reckoned giving.”

“Giving” indicates that they will be granted so due but to their good deeds.

“Reckoned” means within a reckoning.

So, each person will be obliged with a gift accordant with his deeds, and people, on that day, will be of different ranks before Al'lah.

Then God wanted to acquaint you with His Supreme Self and to draw your attention to His Might, so He mentioned to you that your Provider who will recompense you for your deeds and give you what you deserved due to a strict account; this Provider is:

Verse no. 37

“The Provider of the heavens and the earth and what is between them; the Compassionate, with whom they had never possessed an address.”

“The Provider of the heavens and the earth and what is between them”: this statement tells you that your Provider, the Almighty does not supply you alone, yet He also supplies the heavens and the earth and all that is between them. So, all what is in the universe is existing and moving but by His Sustain, taking from Him and lacking Him, the Almighty.

As for the word “the Compassionate,” it says to you that the Provider of the heavens and the earth and what is between them is but the Compassionate, that is the Sympathetic, the Merciful upon His creatures.

Having acquainted you with His grandeur and compassion, the Almighty wanted to urge you to obey Him and to follow His orders. So, He says: “with whom they do not possess an address.”

The word “they do not possess” is not meant to be a negation, yet it is meant to be a prompting on obedience. This verse serves that “in spite of this bounty and charity and in spite of this mercy and tenderness, do not these opposers understand even a little of the commands of their Merciful Provider?! Do not they realize that obeying Him certainly results in welfare for them?!”

Thereafter, God told us that the ruler of that great day is He Himself Al'lah, alone, and the whole creatures will be equal before Him. He says:

Verse no. 38

“On the day when the soul and the angels stand up in a rank, and never speak, except him who had received the sanction of the Compassionate and said what is right.”

“On the day when the soul and the angels stand up in a rank,”:

“Soul” means that power by which the life be. The meaning of “soul’s standing up” is its returning to flow into the bodies. So, when the soul returns to the bodies; the angels will stand in one line and in one level with the creatures, while only the Almighty Al’lah is the owner of that great day.

Next, God wanted to show us the disbeliever’s sorrow on that day because of his farness from his Provider. He will wish that he had rendered a good deed which brings him near to his Creator and gives him the way to address this charitable Provider and generous Creator. But his changing his promise will prevent him from talking before God, and his harmful deeds will make him deprived of that delightful addressing.

God says: “and never speak, except him who had received the sanction of the Compassionate and said what is right.”: thus, those who shall take the permission to soliloquize to their Creator and address their Provider are those who yielded to the right during their worldly life seeing that His words and Statute were the correctness, and the goodness and happiness were included in them.

Verse no. 39

“That day is the true day, let him who will seek a way back to his Provider.”

“True” means that day which is sure to come when every man will get his own right.

“Who will” indicates that you, creatures, are free in your choice. Anyone can, if he will, render in his present life of the good deeds what generates reassurance in his spirit of God’s satisfaction with him, thereby, his spirit turns to his Creator and comes back to Him.

Verse no. 40

“We have forewarned you of an imminent scourge; when man looks upon what his hands had rendered and the unbeliever says, would that I were dust.”

“We have forewarned you of an imminent scourge;” that is, We have warned you the tongue of Our Prophet of that near torment through the verses in this fortress previously mentioned.

But, when shall that far man see the nearness of this scourge?!

“When man looks upon what his hands had rendered”: that is, at the moment of death when the veil of the man uncovers and he witnesses the deeds his hands have done: at that hour, he will see that imminent torture, and there he would wish he had been submissive to his Provider and yielding to His commands.

Therefore the Almighty says: “and the unbeliever says”: ‘would that I were dust’.”

Viz, at that hour: the hour of death, the unbeliever who was far from his Provider will say: “would that I was obeying my Creator, would that I was trodden by feet as they tread the dust, but never I was proudly refusing my Provider’s command or obeying His Messenger.”

Thus, the pride of obeying the Prophet and of following people of right leads its owner to be far from Al’lah, and farness produces malice and false desires that entail falling in vile deeds. So if you are one of those who fear that, follow the right path and its people and avoid disobedience there, you shall enter into God’s Presence by their company.

God says: “He that curbs his spirit’s desires, he does that for himself. Al’lah is in no need of the whole worlds.”

*The Holy Qur’an,
Fortress 29, Al-’Ankabut (The Spider), verse 6*

*Finished by God's help.
Praise is to God, the Provider of the worlds.*

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Mohammad Amin Sheikho**

(His soul has been sanctified by Al'lah)

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Endnotes

[1] ‘Fortress’ this word means a ‘Surah’ of the Holy Qur’an. On reading ‘a fortress’ of the Holy Qur’an the faithful believer minds and sees the sublime meanings of its holy and divine words and sentences, or verses lited by God’s lit that surrounds his heart, strictly as the walls surround a fort. I. e. entering into God’s Presence through minding reading, makes the spirit surrounded by His Light. God’s light stands as a rampart between the true faithful spirit and the malicious devil if he tries to break through it. Then the malignant devil would burn and perish. Minding the sublime meanings of the words of one Fortress or Surah in Arabic which means exactly fortress in English) fortifies yourself and those who love you against the evil and harm of your enemy the devil.

[2] (cpth): communication with Al’lah and peace are through him.

[3] Sahih Al-Bukhari, Sahih Muslim and Musnad Ahmad.

[4] Sahih Muslim.

[5] Kanz-al-Ummal, saying no. 18907

[6] An address from God’s Messenger (cpth) to all followers everytime and everywhere, because his task (cpth) stays forever, God says: “And indeed, We have bestowed upon you seven of Al-Mathani (seven verses of Al-Fatiha) and the Great Qur’an.” The Holy Qur’an, Fortress 15, Al-Hijr (Stone Buildings), verse 87.

[7] The word ‘Ibad’ i.e. obedient followers above is general. It means obedient and disobedient followers.

[8] Sahih Al-Bukhari and Sahih Muslim.

[9] Sahih Muslim.

[10] Sahih Muslim.

[11] Sahih Al-Bukhari and Sahih Muslim.

[12] Zabûr (Psalms), (David, Testament, Ihya Ulum Al-Din, part 4, page 469), said “He who seeketh Me shall find Me and he who seeketh another doesn’t find Me” Abou Al Dar’da said: “I witness I heard God’s Messenger say that.”

[13] Messiah (pth).

[14] Mohammad (cpth).

[15] God says: "We made the son of Mary and his mother a miracle and gave them a shelter on a hill-side of firm mountain and spring." The Holy Qur’an, Fortress (23) Al-Muminun (The Believers), verse (50).

[16] Sahih Al-Bukhari and Sahih Muslim.

[17] Sahih Al-Bukhari and Sahih Muslim.

[18] Sahih Al-Bukhari.

[19] Narrated by Al-Bayhaqi

[20] Please, see Al-Buruj (Constellations) Fortress, verse 1.

[21] Sahih Al-Bukhari.

[22] Narrated by Al-Imam Ahmad and Al-Dramy.

[23] Narrated by Muslim, saying no. 2553.

[24] Narrated by Al-Dailami up to Abu Hurayra, Kanz Al-Ummal, saying no. 29441.

[25] In Arabic the word “forgive” means “cover= protect.”

[26] Musnad Al-Imam Ahmad, part 3, page 116.

[27] Al-Jami’ Al-Saghir, saying no. 5875.

[28] Al-Tabarani in Al-Kabeer.

[29] Narrated by Muslim.

[30] Kanz-al-Ummal, saying no. 18907.

[31] When the sky or any creature other than mankind and jinn-kind is an abstract spirit, they are then reasonable creatures, therefore we use the pronoun she or he to express any of them.

But as long as they are wearing their functional garment they are reasonless (thoughtless) and hence we express them in singular by using the pronoun “it”.

[32] ‘Criminal’ in Arabic indicates the one who deprives himself of the good and draws upon it punishment and discipline.

[33] Up to Umar bin Al-Khattab, narrated by Muslim and Al-Bukhari.

[34] Imam Al-Nawawi said: sahih hasan hadith.

[35] “He” refers to the prophet Mohammad (cpth).

[36] Ambassadors: refers to the prophet Mohammad (cpth) and His brothers the noble Messengers of God.

[37] Al-Jami’ Al-Saghir, saying no. 2059.

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