

Islamic Education for Youths

Level Two

§§§§§

Authored by

The Great Humane Eminent Scholar
Mohammad Amin Sheikho
(His soul has been sanctified by Al'lah)

§§§§§

Checked and Introduced by

Prof. A. K. John Alias Al-Dayrani

§§§§§

Assisted in the translation and language checking:

Mr. Chouh Harouna Najah

§§§§§

Published by

Amin-sheikho.com
Copyright © Amin-sheikho.com

§§§§§

Our web sites

www.rchss.com
www.amin-sheikho.com
info@amin-sheikho.com

In the Name of God, the All-Compassionate, the All-Merciful

Offering...

From the Divine Heaven of the great Prophet Mohammad (*cpth: Communication with Al'lah and Peace are Through Him*) the sympathetic, the lenient and merciful who offered his soul and life for his people ... Perfect and complete communication with Al'lah is through him, and the blessings of Al'lah are upon his family, his pure companions and those who succeeded him with goodness, purity...We offer this new blessing program:

Introduction

Praise be to God, the Provider of the worlds, perfect and complete communication with God is through the best of the Creatures, our Prophet Mohammad who was sent as the great Mercy to the worlds and also through his family, his companions and anyone who follows his guidance till the Day of Resurrection.

My honorable teacher:

This blessed program is prepared for teaching students and providing them with the highest culture based on the knowledge which is derived from the word of God the Almighty and from the holy Prophet's (cpth) explanation of Al'lah's words. By this Divine knowledge, the student will be prepared for disciplining himself according to the high moralities and virtues, furnishing it with Divine perfection to achieve success in this world and in the hereafter.

The importance of this subject ("**Islamic education**") is that it is derived from the interpretation of the holy Qur'an by the great humane eminent scholar M. Amin Sheikho whom God the Almighty bestowed His light upon, due to his closeness to God, his great love to the Prophet (cpth) and his high mercy, got from God the Almighty, to his brothers in humanity. He is the light shining the way to the generations to lead them to real happiness through the Book of Al'lah and the light that guides human beings by removing them from darkness to Al'lah's Light.

Dear teacher, you will find in this program these basic important points:

Firstly: The illustration of the perfection of God the Almighty, the clarification of His compassion to His creatures, His justice in His creatures, the disproof of all the negative ideas which are settled in people's minds and their negative speeches which contradict the Justice, Compassion and all Perfection of God. God says: ("**And (all) the Most Beautiful Names belong to Al'lah, so call Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.**") [*Fortress [*] Al Araf, Verse 180*]

Secondly: The clarification about the perfection of God Messengers (peace be upon them) that God the Almighty witnesses their holiness, purity and their impeccability in His holy book and makes them as great examples to the human beings to follow them, and disproving any falsehood or interpretation which are against their exaltation and high rank. That is according to His high saying: ("**They are those whom God has guided. So follow their guidance**") [*Fortress Al An'am, Verse 90*]

Thirdly: A call for us to apply God legislation (The instructions of the Holy Qur'an) and to be devoted wholeheartedly to God the Almighty. In addition to warning human beings of following their spirit's forbidden desires hoping good rewards from God, God says: ("**It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Al'lah**") . [*Fortress An Nisa I, Verse 123*]

And the holy Prophet says: **‘A courteous, is he who subjected his spirit and works for after death, while the incapable is he whose spirit follows its desires hoping good rewards from God’** [*Reported by Attirmizi*]

Fourthly: Guiding students to the right belief steps according to what the holy Prophet (cpth) had explained to his noble companions from the holy book of God the Almighty. So no one’s heart can be associated with the gaiety of faith without being upright to the commands of God and having an inner prohibiting sanction in himself against committing evil. God the Almighty mentions that in His holy saying: **‘...and whosoever believes in Al’lah, He guides his heart ...’** [*Fortress Al Taghabun, Verse 11.*]

Fifthly: Venerating and exalting the holy Prophet (cpth), clarifying his greatness according to his rank of his closeness to God then guiding to the way of attaining his real love and explaining what the fruits of this holy love are: such as getting closer to Al’lah the Almighty and gaining in heart the perfection stain from God the Owner of all Sublime Perfections. God says: **‘...So those who believe in him (Muhammad cpth), honour him, help him, and follow the light which has been sent down with him, it is they who will be successful’** .[*Fortress Al Araf, Verse 157*]

So for that reason, all the dearest brothers ^(“teachers”) should study this program (book) comprehensively before they teach it, noting that it is prepared in a very easy way. The teacher should explain the holy Verse s firstly in Arabic language if he can and if the students know some Arabic that will help the student to understand the meaning of the Verse s then the whole fortress completely.

Some stories of the Eminent Scholar M. A. Sheikho are mentioned in it to enrich the atmosphere with sublime guidance during teaching. These sublime stories teach the student how to think, how to be brave, wise and unselfish, and illustrate to him that God grants the real knowledge only to he who uses sincerely his thinking in getting close to Him and helps others as much as he can. God the Almighty provides him with the Divine knowledge and helps him. God’s provision to someone is according to the degree of his humanitarian hard work, and God is the most Giver, He is the Owner of the great favor

*Introduced by
Prof. A. K John Al-Dayrani*

Part of Memorization and Interpretation.

§§§§§

The Holy Qur'an separates the Right from the Wrong.

The Holy Qur'an explains the way of happiness and sadness for human being to differentiate between good and bad.

The Holy Qur'an contains the following:

The denotation of; There is no God except Al'lah, the explanation of the true way and warnings from the wrong ways.

Lesson One

Interpretation of Fortress 104 (Self-indulger) (Al-Humaza Fortress)

I seek refuge in God from the cursed Satan

In the Name of God, the All-Compassionate, the All-Merciful

1. **“Woe to every traducer and gossipmonger”**·
2. **“Who amasses riches and hoards them”**·
3. **“Thinking that his riches will make him last forever”**!
4. **“By no means! He will most certainly be flung into the destroyer”**·
5. **“What will enable you to perceive what the destroyer is”**?
6. **“It is the kindled Fire of Al’lah”**·
7. **“Which penetrates deep into hearts;”**
8. **“Surely it will be closed upon them”**·
9. **“In columns outstretched”**·

§§§§§

The previous Fortress has revealed what happened to the army of the elephant, who took the actions that they took motivated by the desire to obtain money in order to enjoy the worldly life.

This current noble Fortress shows us that a person who likes the worldly life and who is engaged in amassing riches will be on the receiving end of woe and destruction, and they will get nothing but fire in the hereafter. God says:

Verse no. 1

1. **“Woe to every traducer and gossipmonger”**

“Woe”: this is when someone is afflicted with evil and destruction, making them woeful and agonized, even if they have amassed great riches or have huge influence and power.

However, who is it that will suffer this woe?

The Almighty explains this by saying: **“to every traducer and gossipmonger.”**

Who is the **“trader”**? In Arabic, the ‘trader’ is ‘Humazah’, which is derived from a root word that signifies prodding and pushing. It can be applied to the act of spurring a horse. When applied to humanity, ‘Humazah’ refers to a person who prods his spirit to sink into love for the worldly life. They seek the false garnish of this world, just as the spur sinks into the belly of the horse.

As for the **“gossipmonger”**, which is ‘Lumazah’ in Arabic, it applies to a person who carps at others. Describing such people, God says: **“Those who carp at those of the believers who give voluntarily for God’s Sake, and those who can find nothing to give except the fruits of their labour: so they scoff at them; Al’lah causes their scoffing to rebound on themselves, and for them there is a painful torment”** [1]

However, in this Verse the **“gossipmonger”** is not meant to be the person who carps at people, disclosing their faults; instead it refers to the person who carps at themselves through the stinginess, miserliness, oppression, envy and other spiritual faults which they fasten to their own spirit. These are all faults which arise from loving this lower life.

In short, what we understand from this Verse is that the **“traducer”** –who becomes immersed in loving this life– and the **“gossipmonger”** –who brings faults upon themselves– will both be afflicted with destruction, evil and disaster.

The next Verse; gives more details as regards the ‘Humazah’ and ‘Lumazah’. He (Glory to Him) says:

Verse no. 2

2. “Who amasses riches and hoards them”.

The phrase **“hoards them (riches”)** means to make them a provision for living. Thus, one of the characteristics of a person who is immersed in love for this lower life is to amass money and hoard it, all the while thinking that they have ensured a comfortable life and perpetual happiness for themselves.

Yet, the Almighty told them otherwise, saying:

Verse no. 3

3. “Thinking that his riches will make him last forever” !

In this Verse, there is a scolding and a warning for this person. It poses the question: does this person think that their money will make them last forever, so that they will not meet death?

The Almighty presents the end of this unfortunate person after their death, saying:

Verse no. 4

4 “By no means! He will most certainly be flung into the destroyer”.

“By no means” in Arabic is **“Kalla”**, which is a word of deterrence. This Verse means that things will not go as this inattentive person –who relies on this lower life– supposes; their money does not make them immortal, and there is no doubt that they shall be flung to the destroyer.

The destroyer indicates everything vehement which weakens and destroys people.

This Verse tells us that this person will be thrown into what will destroy them.

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

Verse no. 5

5. “What will enable you to perceive what the destroyer is” ?

You do not know what the destroyer is. If you knew what it was, you would have not been engaged in this life or applied yourself so eagerly to the love of this life.

The Almighty explains the destroyer by saying:

Verse no. 6

6. ((It is the kindled Fire of Al'lah))

The destroyer is the Fire of Al'lah, and the Almighty has ascribed it to Himself so as to demonstrate its power.

The ((**kindled**)) refers to what is burning and flaming. God revealed its action, saying:

Verse no. 7

7 ((Which penetrates deep into hearts;))

That is, the cores of spirits.

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 this Fire from which those dirty spirits will suffer when He says:

Verse no. 8

8. ((Surely it will be closed upon them))

This Fire will be closed upon those spirits; that is, it will envelop and will surround them on all sides.

Showing how the Fire will pour down upon those spirits, God says:

Verse no. 9

9. ((In columns outstretched))

The word ((**columns**)) indicates everything that is in a straight line.

For example, a goldsmith directs the flame of the fire over the jewel as he shapes it, because its straightness increases its burning and its effect.

The word ((columns)) comes in the plural to reveal that this Fire will be outstretched and directed towards these spirits on many sides, and thereby it will hit them on all sides so that they will not find any way to escape.

We seek refuge in God from the love of this lower life, so that this Fire will not be a requisite for our own treatment.

Exercise

Memorize Fortress Al-Humaza very well with your teacher in your school and cooperate with your friends and family at home trying to memorize it very well and to understand its great interpretation.

Questions

- 1- What is the meaning of the word “Woe” mentioned at the beginning of the Holy Fortress?
- 2- What do these words “Rowel, gossipmonger” mean?
- 3- What is the right way to succeed and lead a happy and joyful life?
- 4- This Holy Fortress proves that, the love of wealth and striving for treasure lead to the destroyer. What is this destroyer?

Lesson Two

Interpretation of Fortress 103 (A Lifetime) (Al-'Asr Fortress)

I seek refuge in God from the cursed Satan

In the Name of God, the All-Compassionate, the All-Merciful

- 1. ("And [2] (consider) the lifetime!")**
- 2. ("Most certainly, humanity is in a state of loss,")**
- 3. ("Except for those who believe and render good deeds, and then exhort each other to the truth, and exhort each other to fortitude.")**

§§§§§

After the Almighty God has mentioned that immersion in and love of this destruction life will lead a person to their end and will throw them into God's burning Fire in Al-Humaza Fortress, in this Fortress He wanted to warn us against wasting our lifetime uselessly.

He clarifies to us that our lifetime is a valuable treasure, and so if we spend it enjoying this world and its embellishments, we will lose out greatly and miss out everything. Therefore God says:

Verse no. 1

- 1. ("And the lifetime!")**

The word 'the lifetime' ('al-'Asr' in Arabic) also means 'extraction', and indicates the period of time during which a nation or an individual exists in this life. In this time everything in their spirits is extracted and comes into existence. Accordingly, 'al-'Asr' has many meanings, such as the afternoon, the day, the era, and so forth. Here it is meant as the human lifetime, during which everything that is in the spirit is extracted, showing whether it is good or evil, and thus the reality of the spirit and its intentions appear clearly.

Thus the word ("**the lifetime**") is the key to this Fortress, through which a person can come near to Al'lah and conceive the Fortress' entire meaning.

When a person reads the words ("**the lifetime**"), they will realize that they have a limited time and a certain age in this life. They have a beginning, which is the day when they entered this life as a baby, just as they have an end, which is the moment of their death, when they will leave this world and pass away onto the next. Through this realization, the spirit takes a lesson and gets a reminder. It remembers its beginning, when it did not exist and was nothing worth mentioning, and so remembers the Great Creator Who created it and brought it into this world, Who admonishes and reminds it.

It will then remember its end and the fact that its lifetime will one day come to an end, and it will depart and disappear. This will make it contemplate the day of its death, so that it will not depend on this life or wish to stay in its current existence.

Besides this, the words ("**the lifetime**") reveal to us that this period we spend in this life is very valuable, for during it one can attain eternal endless happiness and secure a good life forever and ever.

It is made clear that if a person seizes this life, they will earn a great triumph, whereas if they devote themselves to this life and its embellishments, they will suffer a great loss.

Therefore, the Almighty says:

Verse no. 2

2. ("Most certainly, humanity is in a state of loss,")

God (glory to His Names) created humanity and prepared a great benefaction and donation for us before bringing us into this world.

God says: **("We have given you the abundance.")** [*The Holy Qur'an, Fortress 108, Al Kawthar (Abundance), Verse 1*]

However, when a person turns away from their Provider, their inner vision becomes blind, and therefore they miss the right path and do not see the blessing which their Provider has prepared for them; moreover they will waste it and lose it.

Furthermore, the person who draws far from their Provider commits destructive and wrongful actions. Thereby, they become sick of heart and ill in spirit, making them lose access to the happiness God has prepared for them in this life.

Nonetheless, out of God's Compassion for this person, He does not leave them in that deadly state of spiritual illness. He prevents them from enjoying this life and sends all kinds of sickness, poverty, suffering and distress to them, to clean their heart and cure their spirit. Then, if they follow the way put forward by their Provider, God will change poverty to wealth and sickness to health, so that their lifetime will be filled with good things.

In fact, the Almighty God - Who created this uniVerse upon the most perfect discipline - did not create humanity in vain. He did not bring us into this life to make us live in unhappiness or distress, but rather put an order in place and clarified the way that leads to happiness, as a law and as a system.

The Almighty wanted to manifest to us the way in which we gain the Godly Favor prepared for us, to avoid any loss. He says:

Verse no. 3

3. ("Except for those who believe and render good deeds, and then exhort each other to the truth, and exhort each other to fortitude.")

("Except for those who believe and render good deeds"): but what is this belief, which leads to attain Godly Favour and avoid any loss?

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

When a spirit truly approaches Al'lāh, it will view enough of His Sympathy and Compassion, His Kindness and Clemency, and His Charity and Favor to make it adore Him. It will then swim in praises for Him and will rightly appreciate Him.

That is the principle of belief. It is through such belief and witness that a person surrenders to their Provider, after they have seen that He (glory to Him) is more Merciful

towards them than their own father and mother, and even more than their own spirit which exists inside them.

A person will submit to their Provider and obey His Orders because they have witnessed that all of God's Commands have no purpose other than to serve the good and benefit of humanity.

They are all nothing more than ways that lead humanity to its own advantage and happiness.

This is why the Almighty mentions the performance of good deeds after mentioning belief, because this belief is the basis of and the motive for carrying out good actions. It is through belief that the spirit is made ready, and this is why it yearns to do useful things and good actions.

Belief shows the spirit that its happiness and pleasure are not accomplished except when it obeys Al'lah; through this obedience, the spirit obtains many benefits due to the good deeds it renders.

It thanks God as a result and draws nearer to Him, where it derives a share of mercy and tenderness that makes it merciful and tender-hearted, wishing good for everybody.

At that time, it begins calling people to their Merciful Provider, revealing that obeying Him (glory to Him) is the way that leads to happiness and receiving good things. Therefore God says: **“(and (they) then exhort each other to the truth)”**

Exhortation to witness the truth is a level higher than performing good deeds, which depends on belief. You see that a faithful person who begins exhorting people to witness the truth and to adopt the straight path keeps talking to them about God's Mercy for His creatures. This person will explain that the Almighty God does not allow people to be ill-spirited or illhearted, for the Godly Compassion implies the curing of spirits who are polluted with the germ of wicked desires.

All of the affliction and distress that the Almighty God sends are nothing but cure and treatment for sick spirits which have turned away from Him and which committed wrongdoing. This demonstrates that people should be patient when they face affliction, because it is only a kind of cure for them. Recovery and ease will undoubtedly follow, for Al'lah is Merciful towards His creatures.

Therefore God says: **“(and exhort each other to fortitude.)”**

Through belief, the believer who is close to God perceives the wisdom behind the affliction which He sends to His creatures, and therefore you see them exhort people to fortitude.

Thus, those who believe and render good actions will then begin to call people to witness the truth and will exhort others to fortitude. Those who then adopt their way will avoid loss and gain happiness.

Exercise

Memories Al-Asr Fortress very well with your teacher, then cooperate with your friends and family at home to understand its meaning perfectly.

Questions

- 1- What does the word: ("**And the Lifetime**") show?
- 2- Why does the Holy Qur'an link the belief to good work?
- 3- What will the humankind lose if he does not believe in his Provider?
- 4- What is the advice that the believer gives to people, especially those who are afflicted with problems?

Lesson Three

Interpretation of Fortress 102 (An Increase in Worldly Rivalry) (Al-Takathur Fortress)

I seek refuge in God from the cursed Satan

In the Name of God, the All-Compassionate, the All-Merciful

1. **“The increase in worldly rivalry distracts you.”**
2. **“Until you visit your graves”**
3. **“No, indeed! You shall come to know (in death),”**
4. **“Then no, indeed! You shall come to know (on Doomsday).”**
5. **“No, indeed! If you only attain knowledge of certainty,”**
6. **“You shall surely see Hell-fire,”**
7. **“Then you shall most surely see it with the eye of certainty;”**
8. **“Then, on that day, you shall most surely be asked about the pleasures.”**

§§§§§

‘Al-Asr’ Fortress has revealed the great importance and value of a person’s life. Following this, ‘At-Takathur’ Fortress warns humanity against wasting their lifetimes pursuing the vanities of the world, and informs us that we will face great accountability.

Therefore, God says:

Verse no. 1

1. **“The increase in worldly rivalry distracts you,”**

That is, your attention has been taken up with getting more money and more children, and you have been distracted by position and authority and the material enjoyments of life, which have diverted you from enjoying the valuable treasure: attaining knowledge of God.

In fact, this life – including the riches and children which it contains – and all the prestige and power that people seek are nothing more than false amusements and transient shelter.

The most important thing and the main purpose behind this life is to lead us to know our Provider and attain a link with Him. If we achieve this, we will really become human, and will win happiness and enjoyment in this life and in the life to come.

The Holy Speech denotes: **“Oh My obedient followers (Ibad), seek Me and you shall find Me. If you find Me, you find everything, and if you miss Me, you miss everything and to you, I am the most beloved of all things”** [3].

However, people have lost this precious treasure and preferred passing enjoyment, false fun and low value to real eternal happiness, and do not feel the loss that is befalling them and coming over them. They remain like this and are immersed in sleep and lack of attention, right until the moment of their death when they will awake. The Prophetic saying is: **“People are sleeping; when they die, they will wake up”**

Therefore, the Almighty says:

Verse no. 2

2. ("Until you visit your graves,")

Each person will see the results of their deeds and their amusement and their great loss when death comes and reality appears.

God has expressed death by saying: ("**Until you visit your graves,**") so as to tell humanity that the period spent in the tomb, from the moment of death to the Day of Resurrection, is but a temporary visit, no matter how long it may last. There will be a return to everlasting life after death, where the distress of disbelievers will last for a time without end, while the bliss of the charitable will last forever.

That is what the statement ("Until you visit your graves") suggests to us.

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

The Almighty wanted to draw our attention to the knowledge which we will attain at the moment of death, in order to deter us from continuing in our distraction and straying from the right path. He says:

Verse no. 3

3. ("No, indeed! You shall come to know (in death),")

("No") is a word which indicates deterrence and inhibition. It deters the addressee from keeping on in their error and inhibits them from persisting in their shunning of God.

("You shall come to know"): that is, at the moment of death, you shall see your error and the loss you have incurred for yourselves by clinging to this life and through your negligence of knowing God.

You shall know that the life in which you now live is not the truly pleasant life, and everything that you do in order to enjoy it will not secure true happiness for you.

You shall see the loss that you incur for yourselves because of your neglect in seeking knowledge of your Provider, for this kind of knowledge is something that can uplift the spirit and render it humane. This will then allow it to lead a happy life.

Verse no. 4

4. ("Then no, indeed! You shall come to know (on Doomsday).")

The Almighty has uttered the word ("**no**") again to indicate further deterrence and inhibition and the word ("**then**") comes followed by the words ("**you shall come to know**"). This is to reveal that another kind of knowledge will come, to follow the first kind of knowledge that is shown at death. This second type of knowledge will be revealed on the Day of Resurrection when Al'lah is calling for just judgment and the emergence from graves.

At that time, those who have neglected to enter into the Presence of the Great God will realize their loss. They will witness that they have brought nothing but great regret upon themselves through all they have attained from this life, and from all of their rivalry with one another in search of greater and greater worldly pleasure.

The Almighty wanted to explain the course that should be followed as well as deterring and inhibiting us from following the incorrect course, and so He informs humanity of the way to avoid such straying from the right path, and demonstrates how we can be led to correct and true guidance.

Verse no. 5

5. ("No, indeed! If you only attain knowledge of certainty,")

("Certainty") is the state of being sure of something, and this leads to it settling inside the spirit.

The word ("knowledge") means the knowledge which is attained through viewing and witnessing.

This viewing is of two kinds:

1. Viewing through which the spirit sees the appearance of things.
2. Viewing through which the spirit witnesses the facts and the realities of things: that is, the good and evil that they contain.

Viewing the appearances of things is accomplished by means of the physical eye, as the spirit sees the image reflected on the cornea. However, the knowledge that comes from this viewing is not the knowledge of certainty.

The viewing of facts is accomplished when the spirit is able – by itself – to perceive the goodness or evil contained in things, whether this perception is based on hearing or vision. This kind of viewing is called the knowledge of certainty.

However, how can the spirit perceive what evil or goodness is in things?!

I say that this discernment is not accomplished unless the spirit draws near to its Provider, and this nearness is not achieved except through communication with God. During this communication, the spirit gives full attention in order to enter into the Presence of its Provider.

This attention and entry allow it to become illuminated by God's Light, which in turn shows it the realities that are hidden behind external appearances.

Thus, the main basis of this kind of viewing is communication with God, through which a person acquires the knowledge of certainty and avoids all kinds of evil. God says: ("**Communication with God restrains outrageous and unacceptable behavior. Surely remembering Al'lah is greater...**") [4]

However, how does spirit focus all of its attention during communication with God? What are the conditions which enable the spirit to draw near to its Provider?

I say that there are two essential conditions:

First: strict adherence to the Orders of God. Without this, communication will not occur, because if the sinful spirit stands to perform communication, it will be ashamed before its Provider, thereby preventing 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. This is

why, if it stands to perform communication with God in that Sacred House, the spirit will be free from whispers and ready for its entry into God's Presence.

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 in all directions.

It is like a candle enclosed within a small dark room. In this case, its light will enlighten its surroundings. However, if the same candle was to be kindled in a broad expanse of desert, its light would be useless.

If this spirit – protected from evil whispers and with its full light gathered in Al-Ka'aba – approaches its Provider at this time, its light can illuminate a part of its Provider's Attributes for it, so that it is able to witness an aspect of the endless Godly Perfection.

Through such witnessing, it will glorify its Creator and will love Him. It will find that its praise and tribute to its Provider during its communication, and the extolment and glorification which it recites with its tongue while reading the Qur'anic Verses become obvious realities, because it can feel them and taste them by itself.

Through this feeling and tasting, many impressions of the Godly Perfection which it witnesses will be imprinted on its surface, so that when it recites its Provider's Orders, it will view the goodness they contain, and when it recites the things He has forbidden, it will see the evil that results from them.

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

We now want to give an example to distinguish between the knowledge that depends on appearances, and that which depends on realities. We say:

When a fish sees the piece of meat which the fisherman throws to it, it does not see the fishhook hidden inside it with its physical eye. Had it had an inner vision and a penetrating and keen light, it would be able to see the hook that is folded inside the meat, and this fish would witness the death that is hidden within the bait. Thus it would loathe the piece of meat and would have no appetite.

To give another example: if a dog had this keen vision, it would be able to see the poison that is sometimes put out for it, hidden inside a piece of meat. This dog would know the pain it would suffer from if it ate this poisoned meat, as well as its own certain demise.

Similarly, if humanity was to attain the capacity for full perception – that is, if their spirits were to become illuminated by God's Light – they would then see the realities of things, and the lowly, worldly desires would no longer tempt them.

They would see the damage contained in these low desires, and would become aware of the fire folded beneath them which would flare up inside the spirit of everyone who engages in them.

The Almighty God has called this fire ((Hell.)) God says:

Verse no. 6

6. ((You shall surely see Hell-fire.))

That is, if you draw near to God and become illuminated by His Light, so that you attain the knowledge of certainty, you will see the Hell-fire that is hidden behind our worldly desires.

Next, the Almighty has revealed that each of us will undoubtedly witness the reality of this life with the eye of our heart. After death, we will all see the evil that is hidden within our worldly desires, just as those who attain the knowledge of certainty have witnessed this during their lives. God says:

Verse no. 7

7. ("Then you shall most surely see it with the eye of certainty;")

That is, you shall see the reality of our worldly desires and the evil they contain with the certainty of sight – that is, with the eye of the spirit rather than the eye of the head, using your insight rather than your eyesight.

You shall see the realities that appear before you, and shall witness the truth of your deeds.

Verse no. 8

8. ("Then, on that day, you shall most surely be asked about the pleasures.")

The joy and the forbidden delights which are enjoyed in this life by those who are far from God will turn to remorse within them. These pleasures will entail great accountability followed by moans and sighs. Many a momentary pleasure is followed by timeless pain.

Those who render good actions are doing so to their own interest, and those who do evil are doing evil to themselves.

Thus, the main basis for acquiring the knowledge of certainty is performing communication with God, during which the spirit witnesses reality. The spirit can then see evil and the harm that results from disobedience, as well as the advantages that result from obedience.

God says: **("And whoever strives hard, strives for the good of his own spirit only. Surely Allah is Self-Sufficient, and absolutely independent of all the worlds.")** [5]

Personal Practice

1- I have to avoid doing useless actions and earthly desires and I have to occupy myself with good and kind work because it is the only way to become nearer to the Almighty God.

2- I have to look into myself persistently, and think of why God created me in this uniVerse and the evidence of God's favors onto me. His general keeping and caring for me when I was a fetus till I became adult, remembering the stages I passed through during my creation and I am always in His mercy and kindness, Glory be to Him.

3- Memorize **Fortress At-Takathur** very well with your teacher then cooperate with your friends to memorize it and to get the knowledge of certainty that God the Almighty commands us to attain in this Holy Fortress.

Questions

1- The Holy Fortress explains that, the gathering of wealth and rivalry in earthly material shall never benefit humankind. So what is the most durable thing that will benefit him and makes him honorable before his Great Creator?

2- Why does a believer face the **Holy Ka'aba** in his Prayers?

3- God- the Almighty says: **“(No, indeed! You shall come to know, then no, indeed! You shall come to know)”**. Why has the Verse been repeated twice?

4- What is the knowledge of certainty that the Holy Fortress points at, which the Almighty God commands us to achieve?

5- Why will the enjoinders of the prohibited desires turn to losses and heartbreaks which human being suffers on the Day of Judgment?

Lesson Four

Interpretation of Fortress 101 (Crashing Shout) (Al-Qari'a Fortress)

I seek refuge in God from the cursed Satan

In the Name of God, the All-Compassionate, the All-Merciful

1. **“(Consider) The Crashing Shout!”**
2. **“(What is the knocking shout?)”**
3. **“(What will enable you to perceive what the knocking shout is?)”**
4. **“(On a Day when people shall be like scattered moths,)”**
5. **“(And the mountains like carded wool;)”**
6. **“(Then the one whose scales are found heavy,)”**
7. **“(Will be in a life of contentment,)”**
8. **“(But for the one whose scales are found light,)”**
9. **“(His mother will be a bottomless pit.)”**
10. **“(What will enable you to perceive what it is?”**
11. **“(It is a Fire blazing fiercely!”**

§§§§§

In ‘Al-Takathur’ Fortress, the Almighty God informed us of every person’s accountability for the deeds they perform in their worldly life. This noble Fortress follows to show us the greatness of the Day when the call will be heard, when all creatures shall stand before the Hands of God. At that time our fate will be known, and there will be a separation between the unhappy people and the happy ones. The first group will dwell in Paradise, and the other in Hell. God says:

Verse no. 1

1. **“(Consider) The Crashing shout!”**

“(The Crashing Shout!”) This word is derived from the verb ‘to crash’, which means to strike one thing against another, causing a spiritual concussion and annoying effect. For example, you say: **“(There was a crashing sound at the door)”**, because such a vigorous crash at the door would shake and disturbs the spirit.

In Arabic, you can use the same verb to describe the sound of a bell, saying: **“(The school’s bell has been clanged)”**, because this crashing sound causes the spirit to tremble, breaking the students’ indulgence in play and fun, or breaking their stillness and attention to the lesson. In both cases there is a jolt to the spirit.

Accordingly, the **“(Crashing Shout)”** referred to in this Verse which is meant to be the call which spirits shall hear on the Day of Resurrection after the exodus from their graves.

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

The “Crashing Shout” indicates this call, which will disturb those spirits which are distant from God and those hearts which are inattentive to God. They shall tremble on that weighty Day, when their fates shall be determined.

The phrase “**Crashing Shout**” is used in a general way in the first Verse, and encompasses every call or cry which would result in an upsetting spiritual jolt. For this reason, the Almighty wanted to acquaint us with this knocking shout, and so He says:

Verse no. 2

2. “What is the knocking shout?” What is this knocking shout?

The Almighty then elucidated its great importance and effect, saying:

Verse no. 3

3. “What will enable you to perceive what the knocking shout is!”

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

Then, God described the day of its occurrence, saying:

Verse no. 4

4. “On a Day when people shall be like scattered moths,”

These “moths” are light and weak insects which do not support each other and do not join with one other in spite of their weakness. They have no power to withstand even the weakest events which descend upon them.

“**Scattered**” means ‘spread’.

Thus people on that day shall be as weak and scattered as moths. They shall be spread out on a single level, standing before the Hands of their Provider and waiting for the consequences of their deeds.

Verse no. 5

5. “And the mountains like carded wool.”

Here, “**carded wool**” means wool whose threads are separate.

The mountains which are now firmly connected will be like carded wool on the day in question. They shall remain standing erect but will be disjointed and their atoms will be dispersed, as there shall be no coherence or connection between these atoms.

If this is to be the state of the high and stable mountains on that day before their Provider’s Hand, then what about you, human? On that day, how much power and strength will you have?

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

Verse no. 6-7

6. **“Then the one whose scales are found heavy,”**

7. **“Will be in a life of contentment,”**

The mention of the weight of a person's scales is in reference to the judgment that is made on the deeds that a person performs during their life. This judgment depends on the heaviness of the deeds that are carried out, and a deed is regarded as heavy or light according to the truthful intent and honesty behind it in terms of motivation. The heaviness or lightness of a person's scales will depend on the deeds they performed in this life, and they will be weighed on Doomsday and a judgment will be made justly on this basis.

When an action is carried out for nothing other than to be close to God, and its doer seeks no worldly benefit or personal advantage from it, this action shall be heavy due to the truthfulness folded under it and the good that results. For example, a person may utter a word that gives guidance to somebody, and then this person may be followed by many others. This word is heavy, therefore, and is appreciated by God due to the good things which arise as a result. God says: **“Do you not see how Al’lah gives us parables of a good word? This (a good word) is like a good tree-its root is firm and its branches are in the sky; it yields its fruit every season by its Provider’s Leave. Al’lah gives parables to people so that they can remember”**[*The Holy Qur’an, Fortress 14, Ibrahim (Abraham), Verse 24 25.*]

However, what is the meaning of the heaviness of the scale?

The heaviness of the scale does not mean that one side of the scales is heavier than the other, but relates to the creation of confidence in a person, depending on their charity, so that they will forget all of their wrongdoing.

If a person renders one good action, this deed will outbalance their bad actions, and thereby the spirit will forget all of its faults. Through forgetting its faults, the way by which it can approach its Provider becomes very easy; with this approach, the spirit becomes purified and cured. It will be rid of every ailment and become worthy of every honor and boon, so that the Almighty God will overwhelm it with His Charity and allow it to enjoy a pleasant life.

That is what the words **“Will be in a life of contentment,”** mean. This person will enjoy a good life through the great Godly Donation which will be presented to them: a perfect and increasing Donation, with no defects mixed therein, which will never decrease.

Verse no. 8

8. **“But for the one whose scales are found light,”**

That is, when a person's deeds emanate from personal motivations and worldly aims, they will be of no weight, because they will be far from any goodness or spiritual advantage.

Therefore, on Doomsday they will see that their deeds are light and valueless, and their wrongdoing will then appear to them, making them stand before their Provider feeling ashamed.

This shame will prevent them from approaching God, and so they will remain ill-spirited and they will cry in suffering and appeal for help. At that time they will be driven to the Fire according to their own wishes and demands. God says:

Verse no. 9

9. ("His mother will be a bottomless pit.")

The mother is the one to whom a person resorts to find sympathy and mercy in her arms.

The fire will be like a mother to the sinful, as they will resort to it because of their pain and torment. Besides this, it will be an abyss into which they will drop themselves and continue fall, and its burning and flaming will be treatment for them which will lighten the pain and the torment of their spirits.

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

Verse no. 10

10. ("What will enable you to perceive what it is?") Then He gave us the reply, saying:

Verse no. 11

11. ("It is a fire blazing fiercely!")

Good actions are the means which help us to approach God, and this is the way to obtain the cure and to accomplish the pleasant life. On the other hand, bad actions are the reasons for drawing far from God, and through such distance death and destruction come upon the spirit.

Thus, humanity should render good deeds so as to help them draw nearer to God, and those who have no good deeds are subject to destruction, God forbid.

When the noble Prophetic saying states that: ("**Poverty is about to become disbelief**"), this poverty is not meant as the lack of money, but refers to falling behind in performing charity and neglecting to perform good deeds.

Exercise

Memorize Al-Qari'a Fortress very well with your teacher in school, note its interpretation very well and ask the Al-mighty God to provide you with good deeds and charity which should be only for the sake of God so as to be heavy on your scale on the Day of Judgment.

Questions:

- 1- What does "**The Crashing Shout**") indicate to?
- 2- Why does God the Almighty describe people's state on the Day of Judgment ("**Like scattered moths**") ?
- 3- What thing does make the Humankind work heavy before his Provider?
- 4- Why has this Fortress described the Fire as the mother of the sinful one on the Day of Judgment, by His Holy saying: ("**His mother will be a bottomless pit**" "... "**It is a Fire blazing fiercely!**") ?
- 5- Explain this prophet's (cph) Holy saying: ("**Poverty is about to become disbelief**").

Lesson Five

Interpretation of Fortress 100 (The Blowing Wind) (Al-'Adiyat Fortress)

I seek refuge in God from the cursed Satan

In the Name of God, the All-Compassionate, the All-Merciful

1. **“(Consider) Those that run, snorting,”**
2. **“(Then those that bring out sparks by knocking,”**
3. **“(Then those that pour with plain relief.”)**
4. **“(Through it, We transferred and maintained immersion;”)**
5. **“(Then We made it in a medium location for all living creatures.”)**
6. **“(Truly, humanity is ungrateful for its Provider,”)**
7. **“(Though they themselves are a witness of all this!”)**
8. **“(Indeed, towards the good wished for them, they are close.”)**
9. **“(Will they not be aware (of the day) when those in the graves are thrown out,”)**
10. **“(And those hidden in chests are laid open?”)**
11. **“(Indeed, their Provider is Cognizant of them on that day.”)**

§§§§§

In this noble Fortress, the Almighty God wants to draw our attention to some of the universal signs which show humanity the Might of its Creator and acquaint us with His great Favor and Care for us, so that we may turn from our inattention and recover our consciousness, and then desist from shunning God and adopt the right path. Therefore God says: **“(Consider those that run snorting, then those that bring out sparks by knocking, then those that pour with plain relief. Through it, We transferred and maintained immersion; then We made it in a medium location for all living creatures.”)**

These five Verses draw our attention to the magnificent discipline through which rain falls and thus we are provided with water in springs and wells. The Almighty mentioned these cosmic signs successively in the same order in which they take place and in which humanity see them.

In the first Verse, God says:

Verse no. 1

1. **“(Consider those that run snorting,”)**

This Verse indicates the wind which blows continuously, moving through the layers of air in one direction and then another, and from one place to another, all according to where it is driven by the Hand of the Godly Potency.

The term ‘snorting’ is from the Arabic word ‘Dabh’, which is the sound made by the blowing winds. ‘Dabh’ is also used to denote the sounds produced by horses, rabbits and

foxes, in reality expressing the sound of the air which runs through their mouths. Hence the sound of the wind includes all of these types of sounds and is called 'Dabh'.

Thus, this Verse is saying: you, human! Contemplate these winds as they run, and notice the sound which emanates from them; behind this, seek to recognize the 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 then reveals another of His Miracles, saying:

Verse no. 2

2. ("Then those that bring out sparks by knocking,")

This Verse indicates the clouds and the moment when they come into contact with each other and knock against one other, producing electric sparks and flashing lightning.

Oh human! Should you not ask yourself: who drives these clouds for you?!

Who creates this electricity in them?

Who brings them into contact with one another, and makes them knock into one another, producing this flash and this light?

Clarifying a third miracle of His, God says:

Verse no. 3

3. ("Then those that pour with plain relief.")

This Verse refers to the rain, because it pours from the sky and onto the land, and because it relieves people by making the plants grow and by filling the udder with milk.

For this reason, God says: ("Oh, My obedient followers! Contemplate the rain and how it pours over the land and obviously relieves you.")

The Almighty then mentions a fourth indication of His Compassion, Generosity and Favor for you. He says:

Verse no. 4

4. ("Through it, We transferred and maintained immersion.")

In Arabic, the word 'athar'na' means ("**transferred and maintained**"). In Arabic, the last letter of this word is 'n' and is coupled with the vowel sound 'a', giving the final syllable 'na'. This denotes the supreme Merits of Almighty Al'lah. This specifically refers to His Supreme Names, containing Mercy, Charity, Kindness, and Compassion, in addition to other Perfect Merits.

("Through it") refers to the discipline which leads to rainfall.

The word ("**immersion**") refers to gathering water.

We can interpret this Verse as follows: God says: ("Oh, My obedient followers! Out of My Mercy, Kindness, Love and Affection, I carry rainwater for you using this amazing system, and keep it for you in these huge reservoirs.")

Verse no. 5

5. ("Then We made it in a medium location for all living creatures.")

The statement, ("**We made it in a medium location**") is 'wasat'na' in Arabic.

Again, the final syllable of this word in Arabic, 'na', denotes the Supreme Merits of Almighty Al'lah.

The word ("**it**") here refers to the accumulating water.

God continues His Speech by saying: ("And out of My Compassion and Tenderness and other Supreme Names, I carry this collected water through certain passages running below ground in 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 gave us the following Verse. It is a means to reproach and admonish those who are ungrateful for His Boons, despite the fact that they are infinite. He says:

Verse no. 6

6. ("Truly, humanity is ungrateful for its Provider,")

This means that despite His Favour and Donation, and despite your Creator's Care for you and His Subjection of this entire uniVerse for your sake, you remain ungrateful!! You pay no heed to your Provider's Favour and do not appreciate His Mercy, His Grace, or His Charity towards you!!

Verse no. 7

7. ("Though they themselves are a witness of all this!")

Your ingratitude is real, even though you can see this uniVerse and how all aspects of it work for your benefit. You see how the blowing wind gathers the atoms of vapour from the seas and drives the clouds for you, and how the clouds condense and knock against one another to make the rains fall, and how these rains fall, containing substances which are essential for the growth of plant life, and how the land and the springs store this water and then flow at a level proportional to your needs and the needs of your crops.

Although you sense this Donation and this Care, and witness this disposition, and see how He employs the uniVerse for our sake, you turn away from your Creator without remembering even a morsel of the boons and benefits He has for you!!

Verse no. 8

8. ("Indeed, towards the good wished for them, they are close.") You are begrudging your own spirit when you deprive it from receiving the goodness which your Provider wishes for you. You turn away from entering into His Presence, although your life and happiness are dependent on such an entrance.

Verse no. 9

9. ("Will they not be aware [of the day] when those in the graves are thrown out,")

The statement ("Will they not be aware") is intended to urge and exhort humanity; ("**hen those in the graves are thrown out**") refers to when people will emerge from their graves.

Therefore this Verse denotes: is it not true that this person should know and think seriously of their ending, when they will emerge from their grave on Doomsday? How can they forget this Day on which their happiness depends?

God continues by saying:

Verse no. 10

10. ("And those hidden in chests are laid open.")

That is, is not it necessary and obligatory for all humanity to be aware of the day when that which is hidden in the chests will be laid open? This refers to the disclosure of the secrets of the spirits, when their negative desires and evils will appear.

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

Verse no. 11

11. ("Indeed, their Provider is cognizant of them on that day.")

This Merciful Provider is Omniscient and Wise. He drives to each what is proper and favorable for their spirit.

Thus, if you consider this uniVerse and learn lessons from what it contains, and if you perceive the Graces of your Provider and then correct your course and approach Him, the Almighty, you shall achieve a positive outcome and become happy.

However, if you insist on shunning Him and keep on in your error, you will be subject to treatment and curing. What great distress and intense pain are entailed by treatment and curing!

Exercise

Memorize Al-A'diyat Fortress very well with your teacher then cooperate with your friends and family at home to understand its great meaning and study the great facts found in it. Since, looking and thinking of what is found in this holy Fortress alone will guide you to the true belief and put you among the pure scholars.

Question

- 1- What do the first five Verse s, at the beginning of this Fortress, show?
- 2- What is the meaning of the word- '**na**' in the Arabic words: '**athar'na**' which means ((transferred and maintained)) **and** '**wasat'na**'...?
- 3- Why has God –the Almighty described the state of the disbeliever by a word: ((Ungrateful)) and what does it indicate to?
- 4- ((**Though they themselves are a witness of all this!**)) What does the term ((**all this**)), which is mentioned in the holy Verse, show?
- 5- What is the thing found in the Chests?

Lesson Six

Interpretation of Fortress 99 (The Earthquake) (Al-Zalzala Fortress)

I seek refuge in God from the cursed Satan

In the Name of God, the All-Compassionate, the All-Merciful

1. **“When the earth is rocked in its last convulsion,”**
2. **“And the earth shakes off its burdens,”**
3. **“And man asks: ‘What is the matter with it?’”**
4. **“On that Day it will proclaim its tidings,”**
5. **“For your Provider will have inspired it.”**
6. **“On that Day people will proceed in organized companies 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.”**

§§§§§

In ‘al-Adiyat’ Fortress our Provider has incited us to seek knowledge of fate when we shall emerge from our graves and our deeds shall become laid bare before us. Then, in this Fortress of ‘Al-Zalzala’, He talks in detail about what He had mentioned in the previous Fortress in a general way. He reveals the greatness of the Day when each person will be a hostage to the deeds they have rendered: if these deeds were good, they will receive something good, but if they were evil, they will be repaid with evil.

The Almighty begins this Fortress by showing what will happen on that Day. He says:

Verse no. 1

1. When the earth is rocked in its last convulsion,

The “convulsion”) is a reference to a violent and convulsive shaking, followed by separation into pieces and the dissolution of the connections between atoms.

In fact, the earth is entirely in the Hands of the Compassionate. In this current existence, the earth’s components are firmly connected to one another. However, when the Command of your Provider is issued and the earth is rocked on that great Day, these various components will be scattered and their atoms disconnected. At this time, those spirits which are now joined with one other will disconnect and become separated, and will then turn back to their pre-material states.

God says: **“as We produced creation the first time, so will We return them. This is a binding promise on Us which We shall assuredly fulfill.”** [*The Holy Qur’an, Fortress 21, The Prophets (alAnbiya’), Verse 104.*]

However, what will follow this convulsion and earthquake?

God says:

Verse no. 2

2. And the earth shakes off its burdens,

The word (“**burdens**”) refers to the people hidden under the soil by the earth, included within its interior. They are considered burdens due to the deeds that their hands are holding. These deeds weigh them down, for their own benefit if they are good and to their detriment if they are bad.

When this convulsion occurs, the earth shall bring people out from its inside and put them on its surface, as repose will have finished and the time of sleep will have passed.

When humanity comes out of its grave and the earth brings it out of its interior, it will be astonished and will ask about the vital interests of the earth. God says:

Verse no. 3

3. And man asks, ‘What is the matter with it?’

Man asks: (“What benefit has this earth achieved? It is merely a big stone; it contains no goodness. Truly, goodness is from God and not from the earth; how has it turned humanity away from their Provider?”)

That is: What’s the matter with the earth? What has happened within it that has made it shake and rock in convulsions, and then led to our emergence from its interior?

At that time, when humanity will come back to life once again, we will know that we have arrived at the appointed day – that is, the day of the account of our deeds, which our Provider has told us about in the worldly life. Therefore the earth will be rocked and will bring out what it contained in line with the Command of the Almighty Al’lah.

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

On Doomsday God will inspire the earth to narrate what has happened on its surface, and what humanity has done, whether it was good or evil. God says:

Verse no. 4-5

4. On that Day it will proclaim its tidings,

5. For your Provider will have inspired it.

However, after their resurrection to the other life, in what state will people find themselves?

They will proceed in companies that have been organized and sorted out; that is, they will have been separated. Each person will only be interested in their own spirit, and preoccupied with their own state. All of them will proceed to see the deeds they have rendered in their worldly lives.

Thus, Doomsday is the day of displaying our deeds, when we are called to account for them; this life is nothing other than a market in which people supply themselves with the actions they choose. Then, on the Last Day, they will all witness what they have held and rendered. God says:

Verse no. 6

6. On that Day people will proceed in organized companies to be shown their labours.

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

Verse no. 7

7. Then, whoever has done an atom's weight of good shall see it,

That is, ((any of you, My obedient followers, who renders a good action in this life – even if it is as tiny as a fraction of these atoms which are flying about in the sunshine – will certainly see that good action again and will be rewarded.))

Verse no. 8

8. And whoever has done an atom's weight of evil shall see it.

That is, ((if you have done a bad action in your life, no matter how tiny it is, you will surely see it and witness it again. Thus all your deeds are written down and registered, and their realities are recorded and never vanish. You shall be held accountable for them. If they were evil you will receive evil, while if they were good you will receive goodness.))

Exercise

Memorize Fortress Az-Zalzala very well with your teacher in school and keep going on straightness and doing good deeds and always remember that God –the Almighty- will judge you for all your work even if they are little or even if they are only words. You have to know that God the Almighty will judge you for it on the Day of Judgment.

Questions

- 1- What knowledge does the Fortress through its beginning (**When the earth is rocked in its last convulsion**)) aim to put into man's mind?
- 2- What is the meaning of the word: (**...its burdens**)) which is mentioned in Verse no.2?
- 3- Why will people precede in (**Companies**)) on the Day of Judgment?
- 4- Explain His High Holy Saying: (**On that Day it will proclaim its tidings, for your Provider will have inspired it**)).
- 5- Will man not to be judged in the Day of Judgment for even his small bad deeds even they are as small as atoms? Explain.

Lesson Seven

Interpretation of Fortress 98 (The Clear Proof) (Al-Bayyina Fortress)

I seek refuge in God from the cursed Satan

In the Name of God, the All-Compassionate, the All-Merciful

1. **“Those who do not believe, like the people of the Scripture, and those that obey other gods besides Al’lah will not release themselves (from their unbelief) until the clear Proof comes to them.”**
2. **“An Envoy [Messiah (pth).] 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 came to them,”**
5. **“Though they were enjoined only to worship Al’lah by adopting His Religion faithfully with an inclination of love towards Him, to perform communication, and to achieve purification. That is the religion of supremacy.”**
6. **“Surely, those who disbelieve, like the people of the Scripture, and those that obey other gods besides Al’lah will be in the fire of Hell; they are the worst of all the creatures.”**
7. **“Surely, those who believe and do good deeds are the best of all the creatures.”**
8. **“The reward they receive from their Provider is the Gardens of Eternity, underneath which rivers flow, wherein they will abide forever. Al’lah is well-pleased with them and they with Him. That is for him who fears his Provider.”**

§§§§§

In the ‘al-Zalzala’ Fortress it was revealed that people are accountable for their deeds, and therefore whoever has performed even an atom’s weight of good or evil shall see it. Then, later in this same Fortress, we saw the Envoy’s (cpth) sympathy for all creatures and his affection for all humanity.

The Prophet (cpth) hoped to guide the polytheists and the unbelievers such as, the people of the Scripture so as to raise them from their circumstances of degradation and to save them from their misery.

He wanted to help them to embrace the belief which moves a person from Hell to Paradise and from the depths of unhappiness and suffering to the heights of happiness and bliss.

This pressing desire attached itself to the Envoy Mohammad (cpth) and did not leave him due to the sympathy and tenderness he had for all God’s creatures.

However, the Almighty wanted to acquaint His Prophet with the persistence of the polytheists and the unbelievers such as, the people of the Scripture in their disbelief, as He (Glory to Him) is Omniscient of them and of what is in their hearts with regard to this life, and with what is in their spirits. Therefore He says:

Verse no. 1

1. Those who do not believe, like the people of the Scripture, and those that obey other gods besides Al'lah will not release themselves [from their unbelief] until the clear Proof comes to them:

((Those who do not believe, like the people of the Scripture)):

This is a reference to a group of the sons of Israel that confessed the unity of God and the mission of Moses (cpth), but despite this they were not in fact believers in God because they did not see His Favor and Graces; nor were they grateful for His Charity. Thus they did not respond to the Envoy (cpth) and consequently they did not appreciate him or obey him or follow his direction.

So it was to those who did not believe because of their polytheism. This refers to those who knew that God exists, Who created them and provided them with everything they need, but still obeyed another god besides Him – claiming that He had a partner in His Kingdom.

Al'lah (Glory to Him) tells His noble Envoy (cpth) that these two groups mentioned above would not desist from their disbelief and error until some type of convincing Proof appeared before them. What then does the word **((Proof))** indicate?

((Proof)) here means something that is clear and manifest; it also refers to evidence and argument.

God explained what is meant by the word **((Proof))** as mentioned in this noble Fortress when He says:

Verse no. 2

2. An Envoy [Messiah (pth: Peace is Through Him)]from Al'lah reciting sanctified chapters,

((An Envoy from Al'lah)): thus, the Proof comes in the form of an Envoy from Al'lah, but who is this Envoy?

He is our master Jesus, the son of Mary (pth) [Peace is through him] , who was born to a mother, but who did not have a father, and who started to speak when he was still in his cradle. Later, he helped a blind man to see, healed a leper, and restored a dead man to life by the Will of Al'lah. All of these deeds constitute proof that he was in fact an Envoy of Al'lah.

However, what shall this noble Envoy recite to people?

God reveals the answer, saying he must be: **((reciting sanctified chapters;))**

The word **((chapters))** here refers to the Fortresses of the Holy Qur'an, because each chapter usually contains a complete description of its topic; similarly, each Fortress of the Holy Qur'an is one unit in itself. It begins with an introduction and ends with a conclusion, and its entirety aims at establishing a single idea by providing lessons, facts, and examples.

((Sanctified)) refers to the nobility of these chapters, because all that they contain is good and right.

They are purified of any defect, and therefore applying them leads people to achieve spiritual purification.

You can see that the phrase (“**reciting sanctified chapters**”) also refers to the present return of our master Jesus (cpth), because the use of the word (“**reciting**”) [6] indicates that these chapters were already known before the return of our master Jesus (pth), having been revealed to the Envoy Mohammad (cpth) in his time.

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

Verse no. 3

3. Which include supreme Books;

This Verse tells us that the Holy Qur’an contains the Torah, the Gospel and all of the other Godly Books. As these books helped to establish righteousness and its superiority and dominion over that which is wrong – and is thus destined to be defeated – we can therefore see that they are indeed Supreme Books.

The Almighty Al’lah revealed the time when those unbelieving people shall desist from their disbelief and polytheism, and told us that the noble Envoy Jesus (pth) shall recite purified chapters, such as those from the Supreme Books which will lead us to the right path and happiness. Having done so, He wanted to show us that that which is right is unified and unchangeable, and that the true religion is to obey Al’lah, alone, and to follow His Orders. If humanity were to do so, then they would undoubtedly be one nation.

With regard to the sons of Israel, when our master Jesus (pth) came to them – along with his miracles – they were divided and parted. A party of them pretended that they were followers of our master Moses (pth), but in fact they drifted far from Al’lah and shunned the path of righteousness and guidance, as they did not believe in God’s Envoy, the Messiah (pth).

In the other party were the disciples who responded to him (pth). After Jesus and his mother migrated to a cave on a high mountain with a spring [7 nearby according to the Command of Al’lah, so as to make a glorious return at the time of Armageddon, those disciples – may God be well pleased with them – continued to follow him (pth) and helped him, so that all the Romans came to believe at their hands. God says: (“**It happened that some of Israelites believed while others did not. We aided the believers against their enemies and they were elevated over them**”) [8]

Therefore God says in this Fortress:

Verse no. 4

4. Nor did the people of the Scripture disagree among themselves until the clear Proof came to them,

After that, God revealed that partiality to one creed over another or to one religion over another is inadmissible, because all the Envoys are leaders of the truth, and the truth is

one, and all people have been ordered to be in a single line – worshipping and obeying one God. God says:

Verse no. 5

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

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

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

Humanity, then, is enjoined to learn this religion from its Provider and to follow it faithfully.

The Almighty clarified another quality which people should possess concerning their obedience to their Provider, which is to be inclined towards Him with love. They must obey Him faithfully so that they perform deeds motivated only by the Satisfaction of God, while thinking of their Provider with love. They should always feel passion and longing for Him.

What is the way that leads to this exalted state in which people should live?

To answer this, God says: **(“to perform communication”)**. Therefore, such devotion and sublime disposition are not accomplished except by performing communication – that is, by having a continuous link with God and keeping one’s spirit close to His Presence.

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

However, how can the spirit approach its Provider and obtain such a rank and such communication with the Source of perfection? God says: **(“and to achieve purification.”)**

That is, this is achieved by virtue of the spirit’s cleanness of its defects, meanness and dirty desires.

For this reason, spending money for good purposes is called **(“purification”)** or ‘zakat’, as the spirit becomes reassured and confident of its charity through such deeds. This allows it to approach its Provider and gain this purity. It is good deeds such as this that entail purification for the spirit.

Purification can also be achieved by a person if they perform good deeds that enable their spirit to draw nearer to its Provider and attain purification from Him.

You may ask: how can the spirit obtain such purification? I say: if a person refrains from performing any forbidden activities and keeps their thoughts far from any infringements, and if they also discharge all of their duties towards everyone to whom they are obliged, then such a person’s spirit will please God. As a result, it will come to be colored with a

stain of perfection from God, which enables the spirit to witness the Envoy (cpth) and the highness, loftiness and merits that are contained in his spirit.

When such a person's spirit sees God's Envoy (cpth) and his perfection, it will love him and become fond of him and then enter with him into God's Presence. There it will witness God's Perfection and Might, which will make it adore Him and attain a link with Him. It is this link that will cleanse the surface of the spirit and render it pure and clean and free of any defects.

That is the way of truth, and that is the legislation and the religion which one should adopt so as to be truly human. That is what all the Envoys of God have called us to follow, and what our master Jesus, son of Mary (pth) shall call us to follow upon his imminent return. God says: **“(That is the religion of supremacy.)”**

This means that the religion that is revealed in this Verse is the religion of the Statute, which is what will solely remain to rule everything and will always remain superior over every other creed.

I say: there is an acknowledged sign in this Verse 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.)”** [9]

The Almighty then clears the spiritual state of the far unbelievers who pretend to be followers of the Envoys, whereas in secret they are distant unbelievers. He says:

Verse no. 6

6. Surely, those who disbelieve, like the people of the Scripture, and those that obey other gods besides Al'lah will be in the fire of Hell; they are the worst of all the creatures.

You may ask: what does it mean to “abide in the fire of Hell”?

I would answer by saying that, the phrase **“(they will be in the fire of Hell)”** is represented by the word ‘Khalideen’ in Arabic. This word and its derivatives are used in the context of a person being inclined to and resorting to something which gives a feeling of ease.

When the pains of an unbeliever grow greater on Doomsday, when their diseases and defects cause strain for them, they shall not find any shelter to turn to except for the Fire; then you will see them go there and abide within this Fire.

God says: **“(And when the evildoers behold the Fire they will know it is there they shall throw themselves, and they shall not turn to any place other than this)”** [10].

However, what is the source of the immaterial diseases and spiritual defects that cause strain for such people and compel them to throw themselves into the Fire?

The source is their wicked actions, and the consequences of their disobedience to God and the injuries that they caused to their fellow creatures in their worldly lives when they shunned Al'lah (Glory to Him). God says: **“(They are the worst of all the creatures.)”**

This refers to those ungrateful unbelievers who do nothing in their lives except for things which cause evil and suffering for other people: they are the source of evil and the reason for the damage that has been done to society.

In truth, wherever the unbelievers may be found and no matter whom they deal with, they cause nothing but harm and injury. All of their actions are bad and people gain nothing from them other than damage and evil.

On the contrary, wherever the believers are, they become a source of goodness and benefit, and people profit from their charity, so that all of their actions are beneficial. God says:

Verse no. 7

7. Surely, those who believe and do good deeds are the best of all the creatures.

That is, these people are the origin and the source of benefaction.

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

God then reveals the reward to be granted to those charitable people at the Hands of their Provider. He says:

Verse no. 8

8. The reward they receive from their Provider is the Gardens of Eternity, underneath which rivers flow, wherein they will abide forever. Al'lah is well-pleased with them and they with Him. That is for him who fears his Provider.

The word **“Gardens”**, as used here, means spiritual bliss. It is used in the plural form so as to show that the bliss of those who dwell therein will be everlasting, unceasing and endless.

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

The word **“rivers”** is being used here to indicate continuous boons which flow unceasingly, so these believers will enjoy both material and spiritual bliss.

God describes their pleasure with the circumstances in which they will live and their consistent liking for these circumstances. He says: **“wherein they will abide forever. Al'lah is wellpleased with them”** for the charity they have rendered **“and they with Him”** for the bliss and kindness with which He obliges them.

“That is for him who fears his Provider.” Thus, feeling fear leads to obedience and straightness, and through obedience the spirit becomes able to witness the Envoy's (cpth) perfection. This leads it to love him and form a connection with him. Through this connection it then achieves purification and becomes charitable and humanitarian. Because of such charity, God becomes pleased with it and it becomes pleased with Him.

Straightness is the beginning of this sequence. God says: **“And whoever strives hard, strives for the good of his own spirit only. Surely Allah is Self-Sufficient, and absolutely independent of all the worlds”** .[11]

Exercise

- All the indications and signs of the hour have occurred, Hour here does not mean the Day of Resurrection but it means the hour of the destruction of bad nations and the return of Jesus Christ (pth) to re-erect the true religion, gathering the believers and spreading just and peace all over the world. There are many evidences in the holy Qur'an of the return of Jesus Christ (cpth). Study and try to find in the holy Qur'an an observable evidence of his second coming.
- Study and investigate trying to find in the holy Qur'an one sign of the Hour's.

Exercise

- Memorize Fortress Al-Bay'yina very well with your teacher and discuss what you have studied of its high meanings with your friends and family.
- God the Almighty says: **“(O the Oblivious (People), Fear your Provider, verily the earthquake of the Hour is a terrible thing)”** Fortress Hajj Verse -1. Keep going always on upright way of life doing your actions and your behavior according to Al'lah's legislation in order to be among those who will welcome the time of the return of our master Jesus (pth). In deed the time of his holy appearance is near, only the believers and the one who seeks the true belief will be save from the calamities and destruction of the Hour.

Questions

- 1- What the great thing was the holy Prophet (cpth) hoping before God the Almighty descended Fortress Al-Bay'yina onto him?
- 2- How does a disbeliever treat people in this life and therefore what results shall he get from this bad treatment on the Day of Judgment?
- 3- Jesus Christ (pth) shall recite the Sanctified chapters when he comes once again. What are these Sanctified Chapters? Why Has God the Almighty described them such as **“(Sanctified)”** ?
- 4- You notice in Verse 8 that the reward of believers is **“(Gardens)”**, why is it expressed in plural form not in a singular one **“(Garden)”** ?
- 5- Explain The Almighty's exalted Saying: **“(Though they were enjoined only to worship Al'lah by adopting His Religion faithfully with an inclination of love towards Him)”**
- 6- The holy Prophet (cpth) says: **‘Indeed, a shame will adhere on man on the Day of Judgment till he says: ‘O my Provider, verily, sending me into the fire is less tormenting than what I am suffering from now. Although, he knows the severe punishment of it’**. Why shall the criminals request the fire on the Day of Judgment?

Lesson Eight

Funds Await the Return of Master Messiah (pth)

When the Ottoman State abandoned following Al'lah's Law (the Holy Qur'an) and relied only on mankind's temporal laws, the state eventually collapsed. It is known that the laws written by man never agree with Al'lah's Satisfaction as they are unable to bring about happiness either here or in the Hereafter, since they were enacted by mankind and not by their Provider. They would be, therefore, imperfect, and their insufficiency would affect mankind in both this life and the Afterlife. That's why this great empire was afflicted with calamity, weakness and ignominy, to the point where it became totally insolvent. The state was bankrupt after being one of the wealthiest in former times.

Urgent stringent proceedings were put in place to try to ward off its desperate situation and stop this terrible economic crash. As part of these measures the government began to seize money from its population. No-one was spared and merchants had their fortunes confiscated; so too did the money dealers who had immense financial power, for they controlled the circulation of currency and trade development throughout the country, or even further. Moreover, it imposed stringent taxes and prevented gold or cash from leaving the country. Severe penalties were imposed on everyone who was caught contravening the regulations and attempting to smuggle gold or money out of the Turkish state, thereby attempting to stop the financial crash and strengthen the economy. They hoped that these harsh measures would achieve that aim.

Such an extreme financial situation and the severe laws applied to halt the slump caused great suffering and hardship. The group of Syrian traders living and trading in Turkey was very badly affected and they would be forced to leave the country because of the collapse. The matter had escalated beyond their worst possible expectation. No wonder! Because it was likely they would lose the financial gains and wealth they had worked for and accumulated during their lifetime. What could they do? They would not be allowed to take their fortunes with them when they left for their homeland. How would they be able to transmit it to Syria since their financial affairs would be subject to close inspection by the authorities and anyone who contravened the laws would face capital punishment?

If they submitted to the fait accompli imposed by the Turkish state and left behind all the property and wealth that they had earned during their lives, it would definitely be expropriated by the Turkish government at the earliest opportunity. During these critical times, the eminent scholar M. Amin was visiting his brother Saleem Bey, who was living in Turkey. The Will of Almighty God arranged for the significant Syrian business men, the owners of notable companies and large factories, to assemble in the house of the retired general, Saleem Bey, in the presence of his venerable brother, M. Amin, where they explained their troubles to him expressing their distress and bitterness at the fate of their fortunes in the hands of the oppressive Turkish Empire. They complained saying, 'O Saleem Bey! We have suffered many difficulties and worked hard all our lives and exerted ourselves to earn our fortunes. How could they extort it from us? How could they take it all away? They have even gone so far as to impose the death penalty on anyone who fails to declare their gold to the government... Oh, it's all so unjust!'

The eminent, exalted master, Mohammad listened to their complaints, and after recognizing the seriousness of the situation he began to formulate a plan that would ensure the transportation of the gold to Damascus. He soon settled on a brilliant course of action and rushed off to try it out. Then convinced that it would succeed he called them together again and said, 'I can help you to get the gold out of Turkey and transport it to Damascus safely and without any problems.' He explained his simple but clever plan to smuggle the golden liras by hiding them in the hollowed out struts of the wooden boxes used to transport their everyday household goods.

The traders agreed to his offer after he had explained how he would do it and they became fully convinced that it would succeed. Due to their great confidence in the virtuous master and their belief in his unquestionable integrity they readily brought their entire fortunes of golden liras and placed them in his honest hands to be transported to their country, Syria. They allocated to him thirty golden liras from every hundred he could get out of Turkey and deliver to Damascus: a high proportion because of the extreme danger of this transaction.

The ethical master accepted the thirty percent they offered him because he had a very special reason for shouldering the burden of this particular task: the ample amount gold he would receive was to be reserved for a most important cause, the time when our master Jesus (pth) was to return. M. Amin was expecting his appearance at that time, and by then, it had been made known to him that our master Jesus would need money and gold in preparation for his worldwide sovereignty. Thus, for the sake of this illustrious intention Al'lah had inspired him to think up the extremely clever and inventive idea for concealing the gold and sending it out of Turkey.

He set to the task and brought in a number of wooden crates and drilled out a circular tube through the center of each of the support struts: this was the same diameter as a golden lira. He started to put the gold coins inside them, inserting a layer of sawdust between each of them as he wanted to avoid the possibility of them touching each other and making a noise. He then closed the top of the circular hole and made them appear just like their original state, so as not to arouse any suspicion. He continued to work in this manner until all the coins were completely concealed and the fortunes of the Syrian traders and wealthy men were sealed inside the struts of the wooden boxes and ready for their illicit journey.

And so he left on the first train heading from Istanbul to Damascus with a pile of wooden boxes which were filled with his belongings and such like. On the way the train stopped at the customs post where a group of Turkish officials accompanied by experienced German inspectors got on the train aiming to carry out a strict examination of all goods and baggage destined for Syria.

They set about searching the passengers and their belongings looking for gold or other contraband money. As they came closer to the place where M. Amin was sitting, he glanced at them and he became deeply afraid, because the situation was potentially extremely serious. Hence, and before anyone could pay him any attention, he calmly stood up and went off to the compartment which had been designated for higher military ranks and important officials only. On this particular journey it was occupied by four high ranking German dignitaries ranking.

As soon as M. Amin entered this compartment, displaying intelligence and superior self-assurance he moved as quickly as a wink up to one of those Germans and swiftly snatched off his hat and put it on his own head, then he handed him a cigarette, and as soon it was between the man's lips he lit it for him. They were merely light, rapid and astonishing motions which caused looks of wonder and curiosity to appear on their faces and remove the weariness of the long journey which had tired them. Indeed they felt revived and enlivened by this quirky behavior and liveliness, and even gave out a hearty chuckle at his antics. Then, M. Amin sat with them just as an old friend would...a fair, handsome Syrian, albeit an officer in the Turkish army, sitting amongst them with the hat of a high-ranking German on his head! They were four chiefs, and now they were five!

Just moments later, the inspecting commission reached the compartment where M. Amin was sitting happily with the Germans... how odd! Those German chiefs had been four, how had they become five? One of the members of the commission, who was a German expert, glared at the five chiefs and he thought he recognized the new face among them, so he asked him a question in German, which caused great dread in the heart of the venerable master. As a reaction, he said spontaneously, 'Ya... ya... ya,' trying to say, ('Ya Al'lah.') But with Godly Disposal and His Will to save him, he could not say the words ('Ya Al'lah'), [An Arabic expression which means: 'O Al'lah'.] and in fact he loudly uttered the German words for ('Yes') ... ('Ya... ya... ya') which came out with a certain guttural tone of voice because of his terror, so, he sounded as natural a German, as the Germans themselves[At that time Germany was the most powerful state in Europe]. And his fair skin tone and hair color helped to convince the inspectors that he was in fact a member of the German group.

The inspector stared at M. Amin's features and stature, and he did not suspect at all that he did not belong to the group in this carriage, especially when the four great chiefs burst out laughing for the astonishing, forceful reply he had made and which excited much mirth. By then all the members of the inspection group and the experts had joined in the laughter and then left to get on with their mission to search the other sections of the train and its passengers.

So this honorable master escaped! The Almighty had rescued him due to his noble intention and great love for Al'lah's Envoy, our master Jesus Christ (pth), when the inspectors and experts left him without searching his belongings at all as they thought him to be one of the high level German group. So he managed to get the gold out of Turkey and into Syria after suffering certain difficulties during that long journey.

Immediately after M. Amin arrived in Damascus, he took the wooden crates and headed immediately for one of his unoccupied houses (which he had inherited from his late father and had still not been sold). There, he took all the gold from the boxes and started to divide it into individual lots of one hundred golden liras. He took thirty liras from each hundred, which was his agreed share, then he placed his own entire share in one heap and did the same with the traders' gold, placing it in another, bigger heap. He stared at both golden piles... and saw his own as a brilliant and luminous object as if there was real light shining from it, whereas the traders' pile seemed to him dull and alarming as if shades of darkness emanated from it.

After this august master had divided the money for its Syrian owners according to what they had entrusted to him he delivered it to their respective families and obtained receipts from each of them.

As for his share of the golden coins, it remained well hidden and he never once used any of it, because he always kept in mind the second coming of our master Jesus (pth) [12], who might need it as soon as he returned, preparing for his kingdom. No-one had been informed of the place where these golden liras were hidden except this grand master's son-in-law Abdul-Hadi al-Bani (may God have mercy upon him) who kept it a secret till the imposing master M. A. Sheikho left this world to be near to his Provider. At that time Mr. Abdul-Hadi assembled the sons and daughters of his virtuous father-in-law and gave them their father's golden liras in full as they were his legal inheritors.

So, since the time of our great guide the signs indicating the coming of our master the Christ have regularly appeared and still do, but the entire world is still waiting for the coming of this grand man (pth) that he might wipe out the terrible aggression to which this world is increasingly subjected; to establish justice; and to stand up for the truth everywhere in order to spread and maintain the Word of Al'lah.

May God expedite his appearance.

A lesson from the story...

1- He who exchanges the rules / Laws of God the Almighty with his own laws or with that of people, God the Almighty will degrade and disgrace him. So, a believer should see himself strong through his Provider's supply and through his Practice Al'lah's laws and guidance. And he is weak and disgraced if he gives away God the Almighty and His holy prophets.

2- All those who work for the sake of God the Almighty helping others, God the Almighty will help and save them.

3- All the signs and indications of the Great Hour have occurred, in this Hour the destruction will overwhelm the bad nations, then another generation will be flourished in place of them due to its moving by the guidance of God and His holy prophet – Jesus (cpth). Fortress Al-bayyina gives an evidence of his return as the holy Qur'an and prophet's sayings (Holy Hadith) have many evidences of his second coming.

4- Indeed his name (cpth) is the great one of the evidences of his return, because everybody has a proportion from the merit indicated by his name's meaning. But for the holy prophets, they have the total portion that is because God the Almighty Has given them their names.

For instance, God the Almighty named His prophet Mohammad (cpth) with this holy name ("Mohammad") owing to the fact that, he (cpth) combines all the perfections and that his exalted holy spirit is characterized by and full with praiseworthy specifications. He also named him ("Ahmad") which means he (cpth) has praised God the Almighty more than all other creatures, thus he has preceded all Prophets and Messengers and due to the greatest rank he has accomplished, God made him the leader of them. Meanwhile for Prophet Jesus (cpth) God named him with two holy names: (Issa: Jesus and Messiah). The word Messiah in Arabic is derived from ("Masaha") that is to wipe off something and remove it. For the function of all Messengers is to bring people up from the darkness to

the light and to remove and wipe off the love of this terrestrial life from their hearts and link them to God the Almighty. But as the Messiah during his first coming didn't wipe off the disbelief from the earth, indeed he is absolutely going to wipe off the disbelief from the uniVerse during his second coming.

The word Issa (Jesus) in Arabic is derived from the word ((Asa)) which means (may be/perhaps) i.e. it has the meaning of the probability of occurrence of something; it may occur or not. Meanwhile the word ((Issa)) itself in Arabic means ((certainly)) of the occurrence of something. Consequently, the meaning of his full holy name (Issa:Jesus the Messiah) is that he (cpth)is certainly coming and wiping off the disbelief from the whole uniVerse. And the superiority in this life will be his, after most people believe in him and follow his guidance to Al'laha, and they will be above those little disbelievers till the Day of Judgment, as the holy Verse is saying: **Remember when God said-'oh Issa I will depart and raise you on to Me and purify you from those who disbelieve and put those who follow you above those who disbelieve till the Day of Judgment, then onto Me is your return and I judge between you for what you used to differ on'**) [*fortress Al Imran Verse, 55.*]

Questions and Exercises:

- 1- Why did the Ottoman State become in such miserable status of poverty and weakness after being the richest and strongest state of the whole world?
- 2- How was the status of the Syrians Traders in Turkey after they were aware of the Turkish government decision of their wealth?
- 3- What was the scholar M. A. Sheikho's aim of taking his portion of the gold which he was to transport to Syria?
- 4- Why were his luggage and the wooden boxes not to be checked by the Germans inspectors?
- 5- What is the meaning of our Master's name (Issa, Messiah) (cph)?

Lesson Nine

Interpretation of Fortress 97(Valuation) (Al-Qadr Fortress)

I seek refuge in God from the cursed Satan

In the Name of God, the All-Compassionate, the All-Merciful

- 1. ("We have indeed revealed it (the Holy Qur'an) on the Night of Valuation,")**
- 2. ("And what will enable you to perceive what the Night of Valuation is? ")**
- 3. ("The Night of Valuation is better than a thousand months. ")**
- 4. ("On it, the angels and the Soul are brought down on every errand by Permission of their Provider, ")**
- 5. ("It is peace, until the coming of the dawn.")**

§§§§§

When we say, 'a person values their Creator', it means that they know His high Rank and His great Majesty and Perfection.

However, how can one recognize God and know His Mightiness and Majesty? How can a creature value their Creator as He deserves?

I say: people cannot achieve such a sublime degree unless they witness God's Mightiness and see His Perfection.

For example, I cannot know your position unless I see you at work or until I see how you manage your affairs, or until I notice the qualities which prove your high position and speak of 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, from which He provides His creatures and supplies them all with a flood of His Favor and Benevolence, overwhelming the uniVerse with His Clemency and ample Mercy.

If a person, in their true thoughts, believes in their Provider and acknowledges the Might and the compassion of their Creator, and they also abide by His Commands and obey Him Continuously, without committing any infringement, and approach Him by being charitable to all of their fellow creatures, then undoubtedly they will come to see God's Perfection with the eye of their heart. Their spirit will assuredly bask in the Godly Light, in which it sees the Greatness of its Creator and Originator and witnesses His Tenderness, Sympathy and Mercy for it and for all creatures. Thus their spirit will know the Rank of its Provider and become certain of His Compassion and Kindness towards it.

The great night upon which a person achieves and enjoys the spiritual insight through which they acquire this real knowledge – that is, the night when a person sees the Mightiness of their Creator and appreciates the Perfection of God – is called the Night of Valuation. [13]

I say: on that night, or rather, at the moment when they witness these spiritual visions, the truth will be printed on the heart of this believer. All the realities of faith and of the Holy

Qur'an will descend upon their hearts, and thus they shall perceive the purpose and the wisdom behind the Qur'anic Verse s.

Therefore, God addressed His noble Envoy, saying:

Verse no. 1

1. We have indeed revealed it [*the Holy Qur'an*] on the Night of Valuation,

That is, on the Night of Valuation, the revelation of the truth of the facts that are contained within the Holy Qur'an is sent down upon your heart. This is the night when you witness the Might of your Provider, venerating your Creator.

The Almighty addressed His Envoy in the terms He did so as to inform us that a person cannot become aware of the truth of the facts of the Qur'an or possess a correct understanding of the Verse s contained within it – which lead one to happiness and welfare and call one to righteousness and charity – except on the **“Night of Valuation”**.

This noble Verse, then, shows us that real knowledge can only refer to Al'lah and cannot be acquired except through Him (Glory to Him).

Throughout the ages and generations, all humanity – both individually and in terms of nations – has been unable to offer guidance of the same righteousness as that brought to us by the Envoy (cpth), even when they have helped each other and worked together. Nor have they been able to produce instruction and knowledge to equal that with which he has enlightened the people.

How then could this noble Envoy (cpth) bring such guidance to us, all on his own, when he had never before studied from a book, nor taken lessons from any other person? Indeed, he (cpth) challenged people from all generations and of all ages, and showed their failure to bring any instruction equal to his.

We can see, then, that this Verse refutes what the tribe of Quraish claimed and what the possessors of narrow minds claimed as well – namely, that the Qur'an was merely composed by the Envoy himself (cpth). This Verse acquaints us with the supreme Source from which the Envoy (cpth) obtained this guidance and instruction, all of which leads us to the right path of humaneness and perfect bliss. It declares that the perfect guidance brought by the Envoy (cpth) is a revelation sent down from Al'lah to the heart of His noble Envoy on the **“Night of Valuation”**, when he (cpth) admired his Provider's Perfection and glorified his Creator.

Also, this noble Verse disproves the teachings that have been fabricated by some, who claimed that if you want to understand the Qur'an, you need to learn sixteen kinds of sciences and engage in the study of various lengthy books!

In fact, such detailed studies do not help one to learn the truth, for people do not obtain true knowledge unless they are honored with it as a gift from God (Glory to Him), and experience this blessed night.

Is this bearing of witness available to any person?

Also, when can the **“Night of Valuation”** be experienced?

I say: Godly Justice necessitates that this divine gift is not restricted to one person in favor of another, so that the other will miss out. Each person who prepares themselves properly to experience such visions will certainly be honored with this witnessing; that is to say, anyone who obeys their Provider perfectly so as not to neglect any of God's Orders or commit any sin, they will have the opportunity to experience this special night.

The harmful and disobedient spirit cannot witness it because it feels ashamed before its Provider when it stands to perform its communication. It is unable to turn towards God or to enter into His Presence, and so its performance of communication with Him is merely for showing off and is not genuine. The sins of such a spirit create a veil and a barrier between it and the Almighty Al'lah.

As for the obedient spirit, when it stands before its Provider, it stands completely directed towards Him and draws still closer to Him, because the charity it holds in its hands makes it proud of its deeds, and it feels confident and assured of God's Satisfaction.

Thus, straightening upon God's Command and drawing near to Him by performing good deeds: these two together are the two main conditions – that is to say – the two wings upon which the spirit flies up to the Supreme Heaven, where it witnesses a part of God's Perfection and acquires virtue and knowledge.

The proper time for the spirit to become ready to attain a state where viewing and enjoying this blessed night is possible is the month of Ramadan: specifically during the last ten days of this month, as we have been told by the truthful and trustworthy Prophet (cpth). That is because the two main conditions mentioned above can be achieved by the believer who fasts at this time. The hunger and thirst that are experienced during Ramadan help to cause a rupture of the relations between a person and Satan, and a person's spirit will become accustomed to such favorable separation throughout its days and will thus feel no shame whatsoever before its Provider.

In addition, the obedience to God that is displayed by a believer who fasts gives them greater motivation and a stronger drive. This moves them to draw nearer to their Provider.

Therefore, when they stand to perform their communication with God during the evening prayer, after having taken a little food and drink, they will be wholly directed toward God and completely in His Presence. Their spirit will then fly, soaring in that Supreme Heaven in which there is no obstacle that may block it, and no screen that can stand between it and its Creator.

As soon as the person fasting starts their communication, they will see themselves immersed in a flood of God's Light, staring at Al'lah with the vision of their heart, and truly worshipping Him – for He has become visible to them.

They continue to worship day after day and night after night, until the arrival of the last ten days of that blessed month, when their spirit will have grown stronger and will have become fully prepared to receive that Divine Light, and be qualified to witness the Godly Perfection. At this point, the veil will be uncovered to show the spirit whatever proportion of God's Beauty, Majesty and Supreme Attributes that it can bear.

It views the existence of the uniVerse based entirely upon His Sustenance and Guidance, basking in His Beauty and Favor, and submerged in His Compassion and Tenderness.

By watching that Godly Loftiness and Beauty and perceiving the Perfection of the Most High Provider, and by witnessing comprehensive Mercy, Sympathy and Tenderness, the believer shall come to wholeheartedly love God – the Source of Majesty, Glory, Sympathy and Benefaction. That is because the spirit is naturally predisposed toward the love of beauty and perfection and to appreciation of the doer of charity.

Through this magnificent love for the Possessor of Perfection (Glory to Him), the spirit will come to be colored with a stain of perfection; it is only this kind of love that corrects a person's morals and changes the state of their spirit from one condition to another.

When communication with God finishes, the communicant will return from that auspicious journey having acquired only the best of sustenance. Virtue will be their closest friend, perfection their companion, piety their provision, and doing good for their fellow creatures shall dominate their interests and wishes.

That, then, is the **“Night of Valuation”**. It is the night when the obedient follower witnesses the Grandeur of their Provider and His Supreme Attributes. It is the night upon which the facts of the Qur'an are revealed to their heart.

That is the **“Night of Valuation”** with which the Almighty Al'lah has ennobled Ramadan. This is the night which every person should experience in order to leave the ranks of the animals and join those other humans characterized by mercy, charity and tenderness. Those who die without witnessing it have failed to make the best use of their life and have lived in vain. God says: **“The worldly life is but a preparation for the Hereafter.”** [14]

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 only knew.”** [15]

God wanted to show us the great importance of this Night, so He says:

Verse no. 2

2. And what will enable you to perceive what the Night of Valuation is?

That is, what a great night this night is, and what an abundance of benefits a person obtains by experiencing it!

Oh, believer! You are unable to have comprehensive knowledge of what is contained in the Night of Valuation, or of the bounty and the goodness that the believer gains on this blessed Night.

God explained this by saying:

Verse no. 3

3. The Night of Valuation is better than a thousand months.

A **“thousand months”** is nearly equal to eighty-four years. If we add the years of childhood to them, the total will come to nearly one hundred years.

Thus the wisdom, the knowledge, the virtue and the perfection which are imprinted on the believer's spirit on that Night – or you might say, at that moment – are better than the knowledge that a person of one hundred years of age will have acquired during a thousand months spent in fasting and intense study.

Suffering and loss are the only recompense for the disbeliever who forgets God, who will gain nothing from life no matter what they may do, even if they live for a hundred years. Meanwhile, others gain nothing from their deeds except damage and harm.

In contrast, the lifetime of the believer who is always drawing nearer to God is overflowing with goodness, humanity and favor. The Night of Valuation which they experience is a school where they learn virtue, humanity, compassion and benefaction.

What a great difference exists between a negligent disbeliever, whose deeds are filled with evil and injury, and a believer who is close to God, the only purpose of whose deeds is to lend a helping hand to all of the rest of creation, wishing only for the Satisfaction of God!

This being the case, during the Night of Valuation, believer's gains are better than those of a thousand months. This means that they are better than what is gained during the entire life of an unbeliever, which is a life that is lived far from the acquisition of any benefit, which yields nothing except offense and loss.

If one night alone – the Night of Valuation, with which those who are near to Al'lah are honored – is better than a lifetime of one hundred years, how different, then, is the believer's lifetime compared to that of the distant disbeliever!

How great is the knowledge of the former in comparison with that of the latter!

What a low grade is held by the disbeliever when compared with that of the believer who is close to God, whose experiences are full of goodness and whose life is filled with humanity!

Since the Nights of Valuation are revealed in succession to the faithful believer so that they move from one Night to another that is still higher and loftier, and from one degree of knowledge to another that is still more sublime and more perfect, then there is absolutely no way to compare one who is near to God and one who is inattentive and far from Him. The disbeliever cannot acquire even a fraction of the believer's knowledge, perfection and virtue, however much they exert and overwork themselves.

Indeed, the distance between them is like that between heaven and earth. The Almighty gave us an example to demonstrate this fact. He says: **“The blind and those who can see 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 he who wills to hear, but you cannot make those who are in graves hear.”** [16]

I say: if every night – nay, if every one of the believer's moments – has much more value than the entire lifetime of the distant unbeliever, then what can we say about the Envoy (cpth), whose every moment was a Night of Valuation?

How can we imagine the perfection, the knowledge, and the Prophetic morals that his spirit possessed?

How great is the distance between us and him (cpth)!

What a great difference there is between all humanity and him (cpth): the wide sea, the brilliant moon and the bright shining lamp!

However, none know the rank of God's Envoy (cpth) except those who recognize Al'lah and who experience the Night of Valuation, because favor is known only to people who are favored, and Al'lah possesses infinite favor.

Next, God wanted to show us the state of the believer who has become colored with the stain of perfection and virtue and upon the surface of whose pure and clean spirit righteousness has been imprinted. He says:

Verse no.4

4. On it, the angels and the Soul are brought down on every errand by Permission of their Provider,

“(On it, the angels and the Soul are brought down)”: due to their great nearness to their Provider, all of the Prophets and Envoys reached a degree of spiritual purity and a knowledge that was witnessed with the eye of the heart. This prevented their spirits from ever being tempted to do anything that was forbidden, or to conceive of any evil wishes. The Godly Light is always shining in their spirits, and therefore reality is clearly visible to them all the time. The angels are always bringing the Soul down upon them by the Leave of their Provider. Their witnessing is unceasing and everlasting, and that is what makes them impeccable. The Prophetic saying tells us: **“(We, companies of Prophets: our eyes sleep but our hearts never sleep.)”** [Sahih Al Bukhari and Sahih Muslim.]

As for the believers who have not reached the ranks of Envoys and Prophets and who never will, some desires may enter their minds and their spirits may feel inclined to perform some forbidden act or another. However, since their hearts have been illuminated by the light of righteousness, and since they have viewed the Godly Perfection and appreciated it, and have become colored by it on the Night of Valuation, therefore they will seek the Protection of their Provider from the desires that have arisen inside them. They will take refuge with Him, asking to be cured of whatever has befallen them.

Through resorting to God in such a way and by seeking refuge in Him, His Light comes to shine in their hearts so as to show them a glimpse of reality. Thus they will witness the harm and the evil that are contained in such lusts and inclinations through the Divine Light which the Almighty God has named **“(the Soul)”**. God says: **“(If Satan tempts you, seek refuge in God: He hears all and knows all. If those that become illuminated by God's Light are tempted by Satan, they remember God, and then they shall see by His Light)”** .[17]

That is what this noble Verse of the Valuation Fortress is telling us. As previously mentioned, **“(the Soul)”** is the Godly light which the Almighty Al'lah manifests in the heart of His obedient followers when they seek refuge in Him and resort to Him.

The statement **“(on every errand by Permission of their Provider)”** means that through this Soul, the reality of each desire becomes clearly visible to the believer and the virtuousness or the vice involved in each deed is uncovered.

As for the angels, they carry the Soul down because they are the mediums through which the Godly Light flows to the spirits who are close to Him, just like the wires through which electric power flows. Once it reaches these spirits, it shines within them and shows them the reality of everything.

However, this never happens except with the Permission of the Provider. None can witness and view this except those allowed to do so by God. God gives permission only to those who have entered into the Presence of their Provider and whose spirits have derived perfection from Him, who have appreciated Him to an extent equivalent to their direction and closeness to Him.

In short, we say:

A desire may grow inside the spirit of the believer, yet the stain of perfection which previously colored spirit on the Night of Valuation makes them turn to their Provider for help, asking Him to show them the reality of this desire and the badness it contains. The Soul is then brought down upon their heart, as the angels bring them the Divine Light from their Lord to show them the realities of which they are asking. When they refer to the Qur'an they will find the Verse confirming what they have witnessed and seen. In this way their heart will become assured and their spirit tend toward righteousness with love.

The noble Prophet (cph) says: **“None of you shall believe unless his whim agrees with what I have brought”** .

God says in a Holy Speech: **“The obedient follower keeps drawing nearer to Me with supererogatory performances until I like him. When I do, I shall be the power of hearing with which he hears, the sight with which he sees, and the tongue with which he speaks”** . [*Sahih Al Bukhari and Sahih Muslim.*]

The second part of this saying is mentioned in another Holy Saying in another formulation, as follows: **“...When I do, I will be hearing and sight for him. Through Me he hears, through Me he sees, and through Me he speaks.”** [*Sahih Al Bukhari.*]

Thus, anyone that takes God's Speech as a guide in all their affairs is certain to feel safety and assurance in all their movements, and those who take their lamp as God's Light are certain to enjoy a life filled with happiness and peace.

God revealed this when He says:

Verse no.5

5. It is peace, until the coming of the dawn.

The statement **“the coming of the dawn”** refers to death, because it is through death that the covers are removed from the spirits, so that there remains no screen or veil that prevents them from seeing the truth. Everybody will see reality, which becomes clearly visible to the eyes of their hearts, just as they will view the truth towards which the Envoys (cptt) [18] have called them.

The believer who has followed the right path and has witnessed the **“Night of Valuation”** before death is like a person who walks inside caves or through deserts at night holding a shining, luminous lamp in their hands.

They have a vision and a light that always shows them the truth. Besides this, there is a guidebook (or a map) in their other hand that they follow so that they do not make a mistake and stray from the right path.

They feel tranquil and at peace throughout their life, and they always bask in wellbeing and perform good deeds. Then, when their lifetime ends and the dawn comes, they shall

die in the best of circumstances and shall receive happiness, bliss, and good news because of what they have done.

Thus, if you want to possess wisdom and knowledge, if you seek perfection and virtue, if you want the truth to be printed on your heart, and if you want your spirit to be colored with the Stain of Al'lah, **“who has a stain better than Al'lah's?”** [19]

If you want to have a light in your heart that lights your way in the darkness and gives you verification and discrimination from Al'lah, you must work hard in order to witness the Night of Valuation. Only then you can take full advantage of your precious and valuable life and gain maturity. God says: **“They who have been blind in this (life), shall be blind in the life to come and go farther astray”** .[20]

In another Verse, He says: **“And whoever strives hard, strives for the good of his own spirit only. Surely Allah is SelfSufficient, and absolutely independent of all the worlds”** ..[21]

He also says: **“Those that strive hard for Our Sake, We will surely guide to Our Own Paths. Most assuredly, Al'lah is with those who do good”** .[22] .

Exercise

- How can you disprove he who claims that, understanding the Holy Qur'an needs a perfect and continues study of sixteen books of different branches of knowledge?
- Why Has God, the Almighty originated human's spirit making its characteristic such as to love beauty and perfections?
- What are the factors which make some people have knowledge, wisdom, mercy whereas others lack such knowledge, wisdom... etc? We know that God the Almighty gives Divine knowledge, wisdom... etc to some people and deprives others from these knowledge, wisdom ...etc through right and justice, and according to what everyone deserves. Explain this important view through what you have understood from the previous lesson.

Practice

- Memorize Fortress Al-Qadr very well with your teacher.
- I must prepare myself to get the Night of valuation in the next month of Ramadan. I must obey the commands of God, persist in obeying and worshiping Him, and be good and kind to all His creatures awaiting the next Ramadan passionately. Immediately it starts, I have to maintain myself straightly on the way of Al'lah and perform Atta'rawiih prayer daily without stopping no matter what happens. For it is the main reason and the great way of getting the Night of valuation.

Questions

- 1- God the Almighty has poured down the Holy Qur'an in the heart of Prophet Mohammad (cpth) in the Night of valuation. What is this Night?
- 2- Why has God the Almighty set the Night of valuation in the blessed month of Ramadan? What are the factors which make its approaching during the last ten days of blessed Ramadan month?
- 3- God the Almighty says: **“(The Night of valuation is better than a thousand months)”** why is such one night, the night of valuation, better than a thousand months? What is meant by **“(a thousand months)”** ?
- 4- Why is a fasting man's spirit affected by the effects of hunger and thirsty in the blessed month of Ramadan?
- 5- Can someone succeed in getting the Night of valuation while he is sinful? Write a brief text about this research and explain the effects of uprightness on the sublimity of human's spirit and how it qualifies him to succeed in getting the Night of valuation.

Lesson Ten

Always Establish the Truth

The Night of Valuation (Al-Qader Night)

Our next story took place one year during the holy month of Ramadan. This is the time when all devout people fast between dawn and sunset, which helps them to learn self-discipline and sympathy with those who do not have enough to eat.

Consequently they come to live happier lives because their selfrestraint and the time spent in extra prayer bring them closer to Al'lah. They become certain of His Satisfaction with them because they undertake this divinely prescribed course of action.

When the time approaches for them to break their fast, tables are set, heavily laden with platters of delicious food, while those who are fasting, eagerly await the call to sunset prayer. Then, as soon as the call is heard, they immediately mention the Name of God and thank Him before starting to eat.

This fast depicts a most important aspect of life in the era before the present one, that also became a vital part of Mr. Mohammad Amin's life when he became sixteen years of age.

By this time, he had become an outstanding youth: extremely intelligent, deeply understanding, and full of vitality and enthusiasm for everything in life.

In all ways he was superior to his companions. He did not follow the majority blindly as most young people do, for he wanted to enjoy fully the innate ability with which God had endowed him at birth. He was determined to seek out all the facts for himself, to be sure of the truth of what he heard and how it would affect his life, before putting these words or deeds into action.

The following description of the Night of Valuation, which usually occurs during the last ten nights of Ramadan, has been so widely circulated that everyone accepts that it is true.

The Almighty God mentioned this Night in the Holy Qur'an and urged people to seek it out because it is regarded as a reward for those worthy people who adhere to the fast: each one being rewarded according to their diligence and their obedience to their Provider.

However, many people gave way to exaggeration when describing the Night of Valuation, relating incredible stories, until people's apparent understanding of it was made up of mere imagination and fantasy.

They came up with the idea that the Almighty God leaves His Throne in the seventh heaven to come down to the lower heavens, and at the moment that He (Glory to His Name) settles in the heaven that is nearest to the earth, the sky appears to be totally lit up by His intense Light, which resembles the beautiful rays cast by a splendid full moon.

On that momentous occasion, mankind can ask God for whatever he wants for himself: man has only to ask Him because He is so close and ready to respond (Glory to Him). He has indicated His Presence in the heaven closest to you so that He will hear your call and request. You only have to ask and He will certainly fulfill your wish!

To confirm the truth of what they had seen, they made up a story about the al-Azem family, who were widely known, throughout Damascus, to be extremely wealthy. The story goes like this: They claimed that once, in the past, a forefather of this family had witnessed God's Manifestation on the Night of Valuation, and so asked God to grant him abundant wealth, many children, and endless honour and renown. This ancestor, having witnessed the Night of Valuation, soon came into such an enormous fortune, that, all the members of the family, throughout the generations are still wealthy to the present day.

Everybody spoke about this Night, mentioning what they knew, or thought they knew, or what they had heard, or who they thought they or someone else had met on one Night of Valuation or another, so that everyone thought themselves experts on the topic... and the story expanded and grew greater in telling it; often full of nonsense and ridiculous notions!

As for our free thinking youth, M. Amin, he heard this description of that special Night before the beginning of Ramadan, and with a feeling of the utmost pleasure he began to formulate his own sweet dreams and great hopes based on the heaven of the forthcoming Night of Valuation. He thought: 'I'll be so happy! Just think what great and wonderful benefits there will be for me as well as for all mankind! I will really be so pleased if my hopes and aspirations for this life become reality through what I am going to ask from my Lord during the Night of Valuation.

'Ramadan will start within a few days, and that important Night will soon arrive too, so when I witness it, I will call on my Lord to fulfill my principal goal and the central wish of my life.'

M. Amin then decided to pay particular attention during the last ten nights of Ramadan. He was constantly alert and allowed no hint of lethargy or drowsiness to overcome him, so that he could be sure to witness all that they had said about the Night of Valuation; at this time he planned to ask his Provider to bring about his longed-for ambition.

In fact, despite his young age, he was the first one to apply a scientific approach to defining the Night of Evaluation; one that is still followed in recent times, and which is the actual standard and practical test for this important matter.

But what was it that he really wanted?

What goal and inspiration was he looking forward to?

It will be no surprise to know that this young man did not plan to ask for fame and glory for himself on this earth, nor did he want to acquire money, or many children, or even an important position,

What he truly wished for was nothing but a great humane request that flowed from the abundance of love he held in his heart, and which ultimately was to overwhelm all of humanity.

With great interest and eagerness, M. Amin went to his friend and said to him, 'Oh, my friend, have you heard what I've heard?'

'Bring me the good news, Amin! Tell me, what is it?' his friend answered.

M. Amin, being very motivated and looking forward to that special Night, began to explain to him what he had heard about the Night of Valuation and how a person, according to what people claimed, could have three of their wishes granted. To do so they must witness this Night of Valuation – the Night when God leaves His Place in the seventh heaven to settle in the lower heaven, whereupon the sky becomes beautifully illuminated; at that time they should call upon God to fulfill their wishes.

The friend said, ‘Are you sure about this, Amin? so many people talk about it and I’ve heard it myself, so during the last ten nights of Ramadan, I’m going to stay awake to watch for the signs of this wonderful Night so I can ask God to fulfill my wishes, if what I’ve heard is true.’ ‘What do you wish for, my friend?’

The young Amin said, ‘My wish... my wish is to witness the Night of Valuation and to ask God to bring me all the kings in the land so that I can tell them about the religion of Islam. If they embrace it... this religion... which is a religion of justice, it will travel with them and be spread all over the world; consequently, peace and harmony will prevail. Then, all of mankind will be like one huge family, spiritual brothers and sisters, with love for one another, the result being that happiness and peace will last forever more. There will be no more misery or destruction, no killing, stealing or plundering. What a wonderful world it will be!

‘But, if they do not accept to follow the path of Islam, I will cut their heads off: all of them!

‘In that case I will look for another way that will help me to spread the teaching of Islam and peace among all people.’

Being affected by Amin’s ardour, his friend replied, ‘so will I. I’ll watch for the Night of Valuation like you, and perhaps my hopes and wishes will be fulfilled, too.’

M. Amin asked, ‘And what will you ask for, my friend?’

In a calm drawn-out tone of voice, his friend answered as if he were dreaming that his wish had already become reality, ‘I’ll ask God to grant me money, children, and glory that never fades. I’ll be rich and famous! I’ll have so many beautiful things just like a millionaire. This is the perfect chance, and I won’t miss it.’

What a world of difference there was between the two youths and their respective requests!

How can this difference be described in words?

Indeed, how does one describe the relationship between the earth and the stars?

M. Amin’s request was nothing but a sheer, humane demand, motivated by his high sense of morals, ensuring his happiness in this world and his place in the everlasting Gardens of the Hereafter.

On the other hand, his friend’s request was nothing but a selfish, mundane, transient and limited wish. It would have lasted for a relatively short time, ending at the time of his death and his departure from the fleeting passage of this earthly life. He had given no thought to his life in the Hereafter and failed to realize that all riches on this earth are nothing at the time of death.

So, the two youths agreed to keep watch and wait for this particular Night so that both of them could ask for their wishes to be granted.

They discussed the matter and decided that they would both stay awake keep watch together, so that if either of them were to be distracted, or if one of them were to doze off, the other could wake him up, to make sure they did not miss this precious opportunity.

The month of Ramadan soon came and as the days of fasting successively followed the nights of eating and rest, Mohammad Amin and his friend counted them impatiently one by one until the first twenty nights had passed.

Then, when the last ten nights of Ramadan started, with the advent of the twenty-first night, the youth Amin hurried, full of enthusiasm, to remind his friend before breaking his fast. His eager anticipation for those nights was increasing with every passing day; he believed that the time when his great inspiration and hope would become reality was fast approaching.

He said to his friend: 'Today... today, right after breaking our fast, we will both go up to the rooftop. We shall begin to watch for the Night of Valuation from tonight onwards. I've heard that it can happen at any time between the call to evening prayer and the call to dawn prayer. But just to be sure, let's start to watch for it immediately after breaking our fast just after sunset, and continue until sunrise.'

In fact, as soon as it was time to break their fast and the muezzin.[23] had called for the sunset prayer, they ate together and then they went up to the roof as the first star appeared, lighting the night sky.

The weather was pleasant, the sky clear, and all was still. A perfect evening!

The night began to cast its shadow over the earth little by little, so that it blended with the many wonderful shades of twilight cast across the earth by the setting sun, creating soft shadows to gently color the ground.

There, on the rooftop, the two youths lay on their backs side by side, each one ready to wake the other should he fall asleep. They looked towards the night sky and started to watch in patient silence and companionship.

They were enveloped in absolute silence and total stillness while they gazed wide-eyed at the clear sky, as the light gradually faded to the darkness of night. M. Amin, with his desire to spread Islam all across the land the foremost thought in his mind, was waiting for the moment when Al'lah would descend to the lower heaven; whereas his friend was imagining himself surrounded by all the pleasures of abundant wealth and many children!

What a difference in their aspirations!

Some time passed and night had fallen but the two youths remained on the roof.

Amin was alert, watchful, and fully awake.

His steady gaze did not waiver one iota from the night sky.

He was absolutely determined to achieve his lofty purpose by following the rules.

He knew well that any omission could cause him a great loss, for it might mean that he would fail to witness the Night of Valuation, thus delaying the achievement of his aspirations for a whole year.

Sleep, or even drowsiness, was absolutely out of the question.

He remained on the roof, constantly watchful, until dawn was about to break and the light of day began to spread slowly across the entire sky, inviting the birds to take flight, to soar towards the clear sky, to burst into song and welcome the bright new day.

Then M. Amin said, 'That's the end of the first of the ten nights and now it's a new day. The Night of Valuation didn't happen but perhaps we'll see it tonight if God wills it.'

In the same way, for nine consecutive nights, they remained alert and watchful, but nothing appeared that matched the description they had heard of that special Night.

When the last of the ten nights approached, M. Amin turned towards his friend with his face glowing with the conviction and confidence that this would surely be the night when he would achieve his wish, and addressed him with great enthusiasm, 'Tonight, the Night of Valuation will definitely reveal itself and my wish will be granted.' Then he lay down on his back as, too, did his friend.

Bright with hope, the youth continued his vigil with even greater attention and interest than on any of the previous nights.

But, alas! The first rays of daylight appeared in the sky, and nothing was new! The sun rose and voices were raised in praise of God, 'Al'lah is Greater', to welcome the beginning of the Lesser Bairam, the festival held to mark the end of Ramadan.

M. Amin stood up.

He realised that all the descriptions he had heard about the Night of Valuation were baseless, and the claims made about it were completely false, concerning the way that it occurs and how one can gain advantage from it by praying to God as it takes place.

Amin turned towards his friend, looking at him with eyes that were full of hope and ambition, and said to him, 'My friend, the Night of Valuation is definitely nothing like their descriptions. I believe that there's another way to witness it which is completely different from what we have heard, and I will surely discover it with God's Leave.'

At this point one should pause to consider the high moral level to which that youth had risen due to his open and unbiased opinions formed from a tender age, and strengthened as he became increasingly aware of the reality of this life!

Think, too, of the high position he achieved through his unique devotion to his constant quest to seek true knowledge by detaching himself from blindly imitating any unsubstantiated thought or creed. Through his own admirable and bright adventures he could brush aside all lies and fantasies.

Reflect on his inestimable character that inspired him to make full use of his capacity for thought, and the ability to delve to the greatest depths in order to establish the truth. Truly, he was a free thinker who did not yield to the passive dogmas which – when they are followed blindly – degrade the rank of the human (the rational) being, and reduce the level of our humanity. The Almighty gave people the precious gift of thought to be used

logically, so as to help us distinguish between advantage and disadvantage, and between right and wrong, so that we may choose to follow the straight path.

It is right for us to make sure of the truth of all that we hear from people before adopting this path so that we may follow it and guide others towards it, once we have ascertained its accuracy by our own personal practical experience. However, if we find out that what we have heard is wrong and not genuine, it is right to dismiss it and cast it from our minds.

God says, **“(Mankind will be questioned about every act of hearing, or of seeing, or of feeling (in the heart))”** .[24]

The Envoy of Al’lah (cpth) said, **“(We are a nation driven by facts. We believe in what we see and witness.)”**

He (cpth) meant that we first discover the truth through what we see with our own eyes, and then we bear witness to it with our hearts and our minds.

Questions

1- Did our Master Mohammad lose hope when he had heard the declaration chanting of the beginning of Feast ((Al'lah is the greatest)), which made him stop watching the Night of valuation without getting it?...What did he answer his friend?

2- We have learnt through the story that the Eminent Scholar M. A. Sheikho since he was child was not used to follow the people's persuasions of his society without verifying thembut he put every case he heard under the practical experiment. If it was found true, he believed in and guided people to take it in their concern. But if it was false having no direct evidence, he avoided it. That is how man has to verify all what he hears to be sure it is true agreeing with the Verse s of the holy Qur'an. According to this doctrine was the blessed life of the great eminent scholar M. A. Sheikho, he thought about everything he heard till God the Almighty favored him with real knowledge, so he brought the right meaning of the Night of valuation as you have studied through the above lesson and the sciences of the holy Qur'an...and many students followed this fact, some struggled and got the blessing Night by the grace of God.

Explain what have you learnt from this real story?

Lesson Eleven

Interpretation of Fortress 96 (The Clot)

(Al-'Alaq Fortress)

I seek refuge in God from the cursed Satan

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

1. **“Read in the Name of your Provider, Who Has created;”**
2. **“He Has created man from a clot!”**
3. **“Read, and your Provider is the Noblest One,”**
4. **“Who has taught by printing ,” .[25]**
5. **“He has taught man what he did not know.”**
6. **“Is it not so? But man does transgress all bounds,”**
7. **“When he saw himself (a complete human being), he thought himself self-sufficient.”**
8. **“Surely, unto your Provider is the return of all!”**
9. **“Have you seen the one who forbids”**
10. **“A votary when he turns to pray?”**
11. **“Have you seen the one who follows the guidance (of Al’lah),”**
12. **“Or the one who enjoins piety?”**
13. **“Have you seen the one 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 does not desist, We will drag him by the forelock,”**
16. **“A lying, mistaken forelock (spirit of dwindling light).”**
17. **“Then let him call upon his help-mates.”**
18. **“We will call out the separators (the angels).”**
19. **“No! Never obey him! Rather prostrate yourself and come nearer (to Al’lah).”**

§§§§§

In the ‘Valuation’ Fortress, God revealed the fruits of science and knowledge gained by humanity when they enter into the Presence of God. Therefore in this noble Fortress, He wants to clarify the necessity of this entrance for our life.

For this reason, He drew our attention to those who oppose, so as to watch their bad actions and misery; just as He also drew our attention to the illuminated believer who is near to God, so as to notice their kindness with creation and their happiness in their lives.

God began 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.

This is what made him merit becoming an Envoy of the Provider of all worlds, and the one who bears His Missions to all people. God says in address to His noble Envoy (cpth).

Verse no. 1

1. ("Read in the Name of your Provider, Who Has created,")

That is, ("**inform My servants about what you have learned about My Words and Guidance.**")

The statement ("**your Provider**") was mentioned in order to turn people to the source of this speech, so that you may listen to it carefully having learned that it is issued from your Provider.

The word ("**Provider**") refers to the Sustainer Who supplies you with life, movement, and existence. By His Sustenance, life flows in each atom; by His permanent Manifestation, you remain alive and continue to exist.

As for the entire statement, ("Read in the Name of your Provider") it refers to the qualities which the greatest Messenger (cpth) possessed, and to the kinds of perfection which he derived from his Provider; this is what made him worthy of informing humanity of the Godly Commands and Missions.

For example, a king will never charge a layman to read a bulletin in his name before his subjects – rather he will charge this task to his secretary or prime minister, because one who recites in the name of a king should have qualifications and a character that make him worthy of receiving orders directly from his king, and then reciting them to his subjects.

Therefore, due to his great spiritual nearness to his Provider, the noble Envoy acquired lofty merits and attained purity and clarification. These meant that he was qualified to have the truth printed on the surface of his pure and virtuous spirit. He therefore became worthy of reciting the perfection and knowledge that had been imprinted on his spirit.

In brief, the statement ("Read in the Name of your Provider,") denotes: ("Inform My obedient followers of My words in My Name: viz, on behalf of Me.")

The Almighty revealed to His Messenger one quality of his Provider, Who supplies everything with life; He says: ("**Who Has created.**")

To ("**create**") means to bring something into being which is unprecedented and unique.

All of the creatures you see, and all the beings that your senses touch and perceive have been created upon a strict system, and have been made with a high degree of finesse and perfection by your Provider, Who supplies you with life. Everything is created according to strict laws and depends on a discipline that comes from God.

God wanted to detail this greatness of creation in connection with the origin and formation of the human. He says:

Verse no. 2

2. ("He Has created man from a clot!")

("Clot") means 'a mass of blood'.

This human who is the dearest and the noblest creature among creation, and who has the most perfect shape among them, has been created from nothing but a clot.

Since this is humanity's origin and basic material, then how great is the Creator's Potency and how lofty is His Prestige!

Such being the case, it is fit for humanity to submit to their Creator, Who has created them and brought them up. It is appropriate for us to pay attention to His Guidance and follow His Commandments and Revelation.

To show humanity His comprehensive Favor and infinite Grace and Charity, God says:

Verse no. 3

3. ("Read, and your Provider is the Noblest One,")

The Arabic meaning of the word ("**Noblest**") is one who is far removed from any imperfection.

This Verse means that whatever of His Kindness and Donation that you see, and however much of His Largesse and Boons you witness, He has more and more of them and the bliss He has prepared for you is even more lasting and more comprehensive.

The Almighty then clarifies His Bounty for humanity 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

4. ("Who Has taught by printing,")

The word ("**printing**") in this Verse indicates the instincts which God planted on the surfaces of the spirits, and refers to the yearnings which He created within them.

In fact, each creature has special instincts and desires which are always appropriate. For instance, as soon as the young duck hatches, it soon rushes to the water where it is able to swim with amazing skill and finesse. Similarly, the cat predate, the bird builds its nest in the optimum way and in perfect order, the bee builds a solid hive and sucks the nectar of the flowers, and the baby soon moves its lips to suckle the moment it emerges from its mother's womb.

I wonder, who taught the young duck how to swim in the water? Who taught the cat how to predate and how to kill insects? Who taught the birds how to build nests, and guided them to use the softest feathers and the smallest silky pieces? Who taught the bee how to make its hive? Who taught the baby to suck the moment it comes out into this world?

That is the Potency of the Wise, the All-Knowing and the Great Creator. Whatever suits its own life, and whatever it needs are printed on the surface of each spirit.

This is why you see each creature being naturally led by the instincts which God has fixed within its spirit. They are led to the things on which its life and subsistence depend, and the things which will fulfill its happiness. They have no need of anyone to lead them or to drive them to these things.

These instincts that are fixed in the spirit – along with the yearnings that are printed on the heart – guide each creature and show them how to advance in this existence. Had

there been no inscription – that is to say, no printing onto the pages of the spirit – the creatures would have stood around in bafflement, doing nothing, inclining to nothing, and knowing nothing.

This teaching was accomplished by printing; that is, each creature knew how to live in this life by virtue of that printing, fixed on the spirit by the Hand of the Wise and the All-Knowing.

Glory to the One Who created different instincts in each of these creatures and granted them such yearnings, all of which drive them to advance and to enjoy the flavor of existence and the happiness of life.

As proof of that printing, God wanted to acquaint humans themselves with the printing which has been fixed on the surface of the human spirit. He says:

Verse no. 5

5. “He Has taught man what he did not know.”

Oh human! Had your Provider not blessed you with such teaching, you would have known nothing; that is, without the yearning that God printed in your spirit, you would have been a solid body which did not know anything, and which did not move even a single step in this life. It is God’s Grace upon you that fixed these instincts in your spirit to help you in this life, giving you desires that would fulfill your happiness.

This printing makes you rush to obtain what you require, and as you do so you can notice and take note of everything around you. Through this imprint upon your instincts, your Provider taught you in such a way as to allow you to discover what has been created for you and to recognize the beings that exist in this uniVerse, just as you can enjoy and take pleasure in the delicacies which He prepared for you. Without this printing you would not have found flavor or pleasure in anything, nor could you satisfy your needs.

After that, the Almighty wanted to acquaint humanity with the necessity of following the Guidance of their Provider as they advance through this life and as they enjoy the yearnings which He created for them, in order that all their actions would become good and enjoyable, so that they relish the happiness and bliss that these actions entail for them. He fixed this in the spirits of humanity by mentioning it in an interrogative tense, so that it would be more effective and become more settled in people’s hearts. He says:

Verse no. 6

6. “Is it not so? But man does transgress all bounds,”

The statement “**Is it not so?**” aims at fixation, and means: “(is that not true? Am I not your Provider Who created you, human? Am I not the One Who formed you from a clot? Am I not the One Who taught you what you did not know? After all of this, how can you disobey My Commands and transgress all boundaries? Why do you neglect My Advice and shun Me, although I am the One Who created you, and Who knows what will lead you to happiness?)”

Then God reproaches humanity for its transgressions and its distance from its Provider. He says:

Verse no. 7

7. ("When he saw himself (a complete human being), he thought himself self-sufficient.")

That is, ("after you have become a complete human being, and have seen the science and knowledge I granted you, and have witnessed the health, activity and strength with which I obliged you, then, when you saw yourself and your position, you forgot Me and dispensed with Me!! You do not appreciate My Favor though I keep supplying it to you in every moment and at every time! You do not think of My Sympathy and Kindness towards you, although I do not leave you for as much as the twinkle of an eye!!")

To decrease the immoderation of this benighted person, and to diminish the arrogance of this weak and negligent creature, God told them that all of their knowledge and all of the health, life, and power they enjoy only exist due to God's Favor for them, and by virtue of His Charity. He says:

Verse no. 8

8. ("Surely, unto your Provider is the return of all!")

In fact, people must always return to their Provider to take support from Him, as He is the source of power for every one of our movements. Without His Sustenance (glory to Him), you are unable to take part in an action or carry out any movement. Never think that you can dispense with your Provider, or that you have any might or power in your own right. Your might and power are taken from Him and you resort to Him in all your affairs, for He is the Steerer Who supplies everything, Who causes growth, and Who directs all.

This Verse also denotes that all the science, knowledge, life and strength that our Provider granted to us are but a consignment that He has left with us. They are a trust and a loan to be regained, so it is absolutely certain that there will come a day when the reversion to Al'lah takes place. This is the day that we die and return to our Provider. He will then take back what He entrusted to us. Thus, on that day our return and our discharge will be to Him.

Next, the Almighty Al'lah draws our attention to the state of those who are near to Him and those who are far from Him, so we will know that the former are happy inside themselves and are charitable to all creatures. He says:

Verse no. 9-10

9. ("Have you seen the one who forbids")

10. ("A votary when he turns to pray?")

In this Saying, God brings to our mind a person who has shunned Him even further, to the extent that they have set out to alienate people from Al'lah.

God used the interrogative tense in the statement ("**Have you seen**") to declare and confirm His meaning by using a rhetorical question. It means: ("you, human! Look at how those who oppose treat others badly, and observe their generally mean conduct, and then notice their unhappiness in their life and the distress and misery they suffer. In this way

you can perceive the suffering for the unbeliever that is entailed by distance from God, and what harm and injury it causes to people.”)

Verse no. 11-12

11. “Have you seen the one who follows the guidance (of Al’lah)”

12. “Or the one who enjoins piety?”

In this Saying, God draws our attention to the states of two believing people: one who is close to Him, and another who is even closer. The closeness of the latter grew until it made them invite people to attain piety and to turn towards Al’lah. God again used the interrogative form in this statement to ask a rhetorical question and confirm His meaning. It means: “look at the good manners and virtuous behavior emanating from the believer who is close to their Provider and the believer who is even closer and is calling others to obey God; then regard their happiness and the ease and pleasure they enjoy. Had the opposers adopted their conduct, they would not have incurred misery and wretchedness.”)

Finally, God draws our attention to the opposer who turned away from Him. He says:

Verse no. 13

13. “Have you seen the one who denies (the truth) and turns away (from Al’lah)?”

That is, they turn away from God in spirit without trying to repel others from Him. Although they do not estrange people from the true guidance, their denial and shunning of their Provider make them mistake the way that leads to their gladness.

This is why you also see them suffering inside themselves, unhappy in their life. Their behavior is also bad and harmful to others.

Thus, those who are near to God are happy and charitable, no matter what the degree of their nearness is, whereas those who are distant from Him are unhappy and damaging (“themselves and others”), whatever the degree of their distance is.

Accordingly, pleasure and benevolence are the fruits of nearness and belief, while wretchedness and harming are the outcomes of distance from God. This shows that your happiness and misery are dependent on you yourself. Full goodness is attained by entering into God’s Presence, while full evil is caused by drawing far from Him; that is, through disbelief.

After the examples God cited for us showing the state of the believer who is near to Him in manners and happiness, and the state of those who oppose Him and how they are in harm and misery, He reminds the one who opposes, saying:

Verse no. 14

14. “Does he not know that Al’lah observes?”

That is, does the one who alienates others from Al’lah and makes people disinclined to guidance not know that Al’lah sees all creatures? Do they not know that not even a single atom in the uniVerse can ever be obscured from His Awareness? Do they not know that Al’lah watches them and witnesses their deeds, and that all of their actions are written down to act as a witness against them?

God revealed this distant person's deviation from the way that leads to happiness and benefit. He says:

Verse no. 15

15. ("Let him beware! If he does not desist, We will drag him by the forelock,")

("Let him beware!") that is, ("this manner you have adopted, opposer, is not advantageous for you, and your actions do not lead to your gladness or what is good for you.") He then threatened him by saying:

("If he does not desist, We will drag him by the forelock"). When you catch a person by their forelock and drag them along, it means that you are driving them along strongly in an insulting way, so that they become unable to free themselves from your hands.

In Arabic, the word 'Al-Nassia' gives the meaning of ("**forelock**"). This word also means 'dim light,' and in this Verse it refers to the sinful spirit which has lost most of its pre-material light. In Al-Azal world, the spirit was brightly illuminated, lit up with a light that was derived from God's Light. However, when it sank into yearning, its light dwindled, and diseases, sins, and defects settled in it, causing it intense pain and torment.

Therefore, due to this weakness, this spirit will be taken away to be treated, just as when an ill person is taken to hospital in order to relieve them from their diseases and faults.

The Almighty Al'lah (glory to Him) reminds this opposer and warns them that if they do not desist and leave off their wrongdoing, He will take them in a strong way that makes them unable to save themselves.

God illustrates the characteristics of that sinning spirit, calling it:

Verse no. 16

17. ("A lying, mistaken forelock (spirit of dwindling light).")

The meaning is that it denied the truth and mistook the way of its happiness, just as it mistook the right way which would lead to its advantage and its real life.

Then God revealed that the dragging of that spirit will occur at the time of death; that is, on the day when a person's era is over and they are parted from life. Therefore, God warned the opposer of that horrible moment when the angels of death will come to them in order to pull out their soul. At that moment, denial will avail them nothing, and no relatives or friends will be able to save them from death. He says:

Verse no. 17

18. ("Then let him call upon his help-mates.")

("Help-mates") refers to the people on whom you call to perform tasks and who will respond to your call, and people who will soon stand by you if you ask for their help.

Verse no. 18

19. ("We will call out the separators (the angels).")

The word ("**separators**") indicates the angels of death, as they separate the soul from the body and part a person from this life.

This Verse means: “if you, opposer, do not take care of what you do and refrain from the sins you commit and what you draw upon yourself, know then that you will certainly die and will turn back to your Provider. Get ready for that moment when the angels will come to draw your soul out of your body, because at that time you will find no escape and no defender.”)

Verse no. 19

20. “No! Never obey him! Rather prostrate yourself and come nearer (to Al’lah).”)

“As for you, believer, do not pay attention to this denier who wants to turn you away from God, and do not heed them.”)

“Rather prostrate yourself and come nearer (to Al’lah).”: to “prostrate” means to ask submissively for something you need.

“**Prostrate yourself**”): that is, “persist in approaching your Provider through your communication with Him, and seek His Favor and the bestowal of His Grace upon you.”)

“**Come nearer**”): “approach Him by your good deeds, in order to be worthy of His boons and His donation.”)

Exercise

All the living and nonliving things around you such as: trees, flowers, plants and animals etc are the signs of God to you... **Sign means**; something which is clear and unhidden that guides you to God the Almighty... Choose what you want of these creatures either a Cow, a Hen, an Egg, a Bird, or a Tree, look at it and think deeply and precisely of it. Think how it has come to this life, the stages it has passed through... look at its organs and consider its functions, think about what kind of service it does to man... and so on. When you keep thinking everyday of these signs as God orders us, your practice will drive you to believe truly in Him the Highest.

Questions

- 1- What has qualified the holy Prophet (cpth) to have the Divine truth printed in his pure and blessed spirit?
- 2- What is the meaning of His High holy saying: **“He has created man from a clot”** ?
- 3- Explain the meaning of Al’lah’s Name **“The Noblest”**.

Practice

- 1- I have to think deeply of the beginning of my creation asking myself; what I was created from? From just a sperm then a clot... Then an embryo and then I became a fetus. I have always to remember God’s Favour, Mercy, Kindness by which He overwhelms me, and I have to consider His care of me through His nourishing till I have become a normal human being. And so, this is the way of my belief in God the Highest.
- 2- I have to think deeply of the Holy Prophet’s favours which he has bestowed on me and all nations, truly he is the one who came with the word of God and delivered His message and I have to follow his footsteps in **“Da’wa”** preaching the word of God.
- 3- I have to avoid arrogance all over my life through my dealing with people that is because all what I am provided with of knowledge, strength, place of honor and health are out of God’s favour.

Exercise

Memorize the Fortress **“The Clot”** very well with your teacher in class then; cooperate with your friends and family at home in studying its great meaning.

- 1- What is the meaning of His holy Saying: **“Read”** ?
- 2- What did the holy Prophet (cpth) get from God the Highest before He permitted him to read on His behalf?
- 3- What does His holy saying: **“Who has taught by printing”** point at?
- 4- Is the Favour of God limited only at human being, not more? Does it have a limit or an end?
- 5- Why must human being be guided by the Light of his Provider in order to practise the desires He has put in him?
- 6- Compare between the life of a man approaching his Creator the Highest and the life of a man who is far away from his Creator.

7- Why has the holy Qur'an called the spirit of the opposer a "**Forelock**" ?

Lesson Twelve

Interpretation of Fortress 95 (The Fig) (At-Tin Fortres)

I seek refuge in God from the cursed Satan

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

1. **“Behold the fig and the olive!”**
2. **“Behold the Endless Supreme Attribute,”**
3. **“Then behold this safe country!”**
4. **“Truly, We have created humanity upon the most perfect formation,”**
5. **“Then We shall abase them to be the lowest of the low,”**
6. **“Except those who believe and do good works, for they shall have an unfailing reward.”**
7. **“What then, after that, can disprove the religion (you have brought)?”**
8. **“Is Al’lah not ruling over all rulers (with absolute precision and wisdom)?”**

§§§§§

The Almighty Al’lah has revealed in ‘Al-Alaq’ Fortress that He is the Creator Who created everything and that He created humanity from a clot, and He has clarified to us that closeness to Him entails right morality, manners and happiness in life. After this, out of His Tenderness and Mercy, He wanted to draw humanity’s attention to the greatness of creation so that we may contemplate it and esteem its Creator and the One Who brings things into existence. This would lead us to be near to God and enjoy happiness. Therefore God says:

Verse no. 1

1. **“Behold the fig and the olive!”**

With this statement, the Almighty Al’lah wants to turn the eyes of humanity and direct the thinking of humanity towards the great creation: the fig fruit. Indeed, if a person observes this fruit and thinks about its pollination and formation, they will be amazed!

As we know, the fig is male and female, and the fruit is not formed until it is pollinated by means of small insects which fly from the male fruit to the female, carrying the pollen.

I wonder who made the fig male and female!.

Who created this small insect and made it move back and forth between the two fruits?

Who taught it and directed it to carry this pollen from one fruit to another as its function?

Then, look at the fruit after it has become ripe and mature, and ask yourself: who has put the sweetness into this fruit and given it such a delicious taste, even though it rises from wood which contains none of this sweetness whatsoever?

Now, if you look at the fig fruit itself, you will see that it has many seeds inside it, and that each of them contains a large tree which has leaves, branches and fruit. Inside these

fruits are seeds, and inside these seeds are trees which in turn have fruit and seeds... and so on.

If you think of this, you will find that in one seed there are millions of trees that cannot be counted or comprehended.

How can all of this be contained in one small seed of the fig fruit?

If you are unable to imagine what is folded inside the seeds and fruit of fig trees, although this is just one minute part of creation among creation as a whole, then what about its Creator, the Creator of heaven and earth? Can you perceive His Might?!

That is what the statement **“Behold the fig”** suggests to us. However, 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 the indications it includes.

I wonder, how does the olive contain its fatty substance, although the soil from which it draws its aliment contains neither fat nor oil?

Who has put oil inside it, and given it such taste and flavor?

Who brings out the weak olive seedling from the 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 throughout its long life, which lasts for hundreds of years?

All of this is included in that small stone which you spit out of your mouth without contemplating what the Grand Creator and Wise Manager has put inside it.

Having referred to the fig and the olive and to the high wisdom, great potency, favor and grace contained therein, the Almighty God revealed to us the source of that wisdom and potency which full of broad favor and abundant gifts. God says:

Verse no. 2

2. “Behold the Endless Supreme Attribute,”

This Verse illustrates that everything that was mentioned previously comes from the Perfect Godly Attribute and Divine Stature, Whose Kindness floods, Whose Mercy embraces and Whose Charity overwhelms all beings and all of creation.

This statement refers to the Generous Supreme Self and Its Magnificent Lofty Stature which overwhelms everything with compassion. It means:

From the Godly Attribute, only Favor and Kindness come, and only divine Benevolence and Charity flood; the comprehensive Godly Mercy emanates from It to overwhelm all of creation.

After the Almighty began this noble Fortress by mentioning the fig and the olive, showing the wisdom, potency, favor and kindness that are manifested in these two fruits, and after He clarified the source of this grace to us, He uplifted us to a wider level of contemplation and thinking by turning our sights onto the whole uniVerse. He says:

Verse no. 3

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 nothing missing in it.

To acquaint you, human, with your spirit, God told you the high rank that He honored you with among all of creation. He showed you your position in this great uniVerse, in which He made you upon the best formation among all creation. He says:

Verse no. 4

4. **“Truly, We have created humanity upon the most perfect formation,”**

Al’lah (glory to Him) created humanity upon the most perfect formation when He granted them the capacity to acquire virtue and perfection, and when He created them to be – in their very nature – prepared to derive the perfect qualities from their Provider to a level that no other creature is able to achieve.

Furthermore, God (glory to Him) created humanity upon the most noble formation when He gave us the ability to attain high knowledge of the Supreme Self, on a level that is unapproachable even by the spirits of the noble angels. Neither heaven nor earth, neither the mountains nor the seas, neither the sun nor the moon nor even the angels are more able to bear the Godly Manifestation than the human spirit, nor can they witness the perfection indicated by the Attributes of the Supreme Self as the human spirit can. 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 the human being thought and faculties, just as He has granted us insight and put signs before our eyes. He then made our spirit firmer, steadier and more able than the spirits of everything else in creation. Apart from this, He has granted us the freedom of choice and unlike the lower animals, He has not entrusted anyone with our affairs. The livelihood of certain animals is under the control of humans, but humans are completely responsible for themselves, rather than being in the care of any higher species. If humanity makes use of such grace, we will be able to witness the perfection of our Provider and enjoy watching His Supreme Attributes, and this sort of viewing will allow us to swim in the perfection and delight of that Sublime Treasure forever and ever.

The Holy Saying 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”**. [26]

Oh human! For this reason you have been created! Your Provider has brought you into existence and granted you thought, perception and talent to enjoy this treasure. Yours is the noblest formation, because God wants you to be able to elevate your spirit to a degree that is unapproachable by any other creature.

If you draw near to your Provider and recognize Him, you will obtain everlasting happiness and 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; you will become one of the lowest of the low creatures. God says:

Verse no. 5

5. **“Then We shall abase them 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, and its captor found it abject and vile because of the bad smell that emanated from it and the harm that it caused.

On the other hand, the hyena found itself to be despised and humbled in the hands of that person. Such is the state of the far opposer after death and then on Doomsday. When their mean deeds appear and their stinking, inferior reality becomes uncovered, people will see them to be lowly and ignoble, and they will also find themselves to be vile and foul-smelling. This will lead them to feel pain and disgust, just as others will be revolted by them and disinclined to them.

The issue will grow more severe for them and their state will become worse and worse, until they find that there is no refuge for them except the Fire.

They will demand this Fire, despite its burning, so that it may deodorize their bad smell and treat their wicked ills. Because of their state, they will not ask to enter Paradise as they will find that they are not apposite for it, and will believe that they do not deserve to be one of its pure and healthy people.

To illustrate this state of shunning, we give the following example. Suppose there was a woman that God had created with a wonderful appearance and a beautiful form, and that she was then affected by an illness that caused rank pustules to appear on her face. These pustules then suppurated and their smelly pus began to flow.

I wonder whether this woman would wish to go out into society to meet the healthy women there! Would she enjoy appearing among people?

I do not think so. I think that you would find that her disease had made her diffident and disgusted with herself. Surely she would prefer to go to hospital for treatment, as she would be loathsome both in her own eyes and in the eyes of others.

This applies equally to the state of anyone that opposes the Command of his Provider and disobeys his Creator. They will be reduced to the lowest of the low, and will live on in such a state of lowness until they are driven into the Fire to be treated and cured.

As for the believer who has rendered good actions without causing their spirit to be polluted with the dirt of breaches or sins, they will keep enjoying blessings, and the Godly Donation will keep overwhelming them until death, after which they will move to a higher state and will attain even greater and loftier bliss. God says:

Verse no. 6

6. **“Except those who believe and do good works, for they shall have an unfailing reward.”**)

That is, they will enjoy a life that is happier than their first one.

“For they shall have an unfailing reward.”: their recompense will not be regarded as a favor to them; rather, their Provider will oblige them with what He does for them as a reward for their good actions and the charity they have rendered.

After drawing our attention to the universal system which the Almighty God has established in this safe country, and after presenting many signs which show man that all the creatures of this uniVerse are established upon the most perfect discipline and the most wonderful arrangement, God settles all of this in our spirit when He addresses His noble Envoy and says:

Verse no. 7

7. ("What then, after that, can disprove the religion (you have brought)?")

In Arabic, the word ("**religion**") gives the meaning of submission, for religion contains nothing except truth and shows the right position into which everything should be put according to true wisdom. Thus, all people of sound mind submit themselves before its perfection and see that it is true.

Therefore, this Verse states: ("After I have revealed to My obedient followers the just steering of the uniVerse and the perfection upon which it has been established, what is there that fails to affirm your words? Is there any logical objection to this sublime and high revelation?

("Is not it true, and is everything else not false? Can anyone bring a revelation similar to Mine?!

("Does not the Potency of your Provider appear through the perfect movement of the uniVerse ?

("Does it not bespeak its own perfection, and that it is established upon the most perfect order?")

God wanted to acquaint us with the One Who arranged the uniVerse and made everything in it accurate, so that we would move from the glorification of this uniVerse to the glorification of its Creator and Provider, and resort to Him in spirit. He says:

Verse no. 8

8. ("Is Al'lah not ruling over all rulers (with absolute precision and wisdom)?")

That is, is Al'lah not the One Who accurately created the whole of creation, making everything in it with precision, so that they came into view upon such a basis of perfection which you can now see?

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 to ascribe the attributes of perfection and accuracy of the creatures that you see to Al'lah, Alone.

As for the word ("**rulers**"), it indicates two meanings:

Either the ruler who makes the decision and renders a judgment in all matters,

Or the ruler who applies the decision and puts it into effect.

However, the word ("**rulers**") as used in this Verse is not intended to be the one who decides, because in this existence there is undoubtedly no ruler except God Alone.

The word ("**rulers**") here means those who execute decisions.

Accordingly, the word ("**rulers**") indicates all of creation, because each of them is carrying out its own function and its own work, and is applying the Orders of its Provider.

For example, the sun is like a ruler of the water; that is, it fulfills the function with which it was charged by the Almighty Al'lah, according to which He directed it; thereby water vaporizes.

Similarly, the winds are like the rulers of the clouds, because they apply God's Orders in driving them from one side to another and from one place to the next. You can say the same for the other elements of creation.

Thus, everything in this uniVerse is carrying out its own function and are all directed according to the Command of their Provider.

That is what we can understand from the word ("**rulers**"). Thus, who has created this entire uniVerse and has made everything in it perfectly?

Is it not Al'lah, the Provider of all the worlds?

Is not He, Alone, worthy of love, reverence and glorification?

Are his Words not true?

Should you not surrender to His Commands, and abide by what He sent for you through His noble Messenger (cpth)?

Be assured that if you do, you will succeed, and you will enjoy everlasting bliss. However, if you turn away, you will wrong your spirit and will lose the goodness which your Provider has prepared for you.

God says: ("**...We do not wrong them, but they themselves wrong themselves.**")).[27]

Exercise

1- Why are the beginnings of some holy Fortresses Verse s which describe the signs of this uniVerse and the Godly Favour bestowed on His people and creatures? State the wisdom behind that.

2- Memorize the holy Fortress very well with your teacher in class, then think deeply of what you have studied and understood through its great and blessed interpretation.

Practice and instruction:

- God says: **“Let human being look at his food”** (*fortress humankind - Verse 24*) my dear student: Really **“looking”** that is mentioned in this Verse means to think of the food you eat... this holy Verse is commanding us to do that. So God the Almighty, Who has created you and favored you with thought, is commanding you to think of your food He creates in order to appreciate His Favor, His Goodness, His Mercy and His Kindness and become one of the thankful ones who truly love Him.

- Pick up any type of fruits or vegetable other than the Fig and Olive with your hand; try to count the specific contents of it in the way mentioned at the beginning of the interpretation of this holy fortress. Then think of its great creation and remember its life cycle, how its tree grows up and how it will end. Think again of the Greatness of the Creator Who creates everything, His great Favor is bestowed upon us through these fruits..., and do so (think) throughout your life so as to be one of the true believers.

Practice

1- Man has to say **“In the Name of God the All-Compassionate, the All-Merciful”** when he starts having his meal. In fact, there is a high wisdom behind this practice; it is just to remind himself of the Godly provision and bounties which the Almighty bestowed upon him making him joyful and happy with them, then man feels truly of his God’s favor and bounties, consequently if he continues in such practice, he will attain gratitude in his heart toward his Creator perceiving in his mind that Al’lah is the Source of the favor, the provisions, and the whole bounties. Finally his thinking and gratitude will lead himself (his spirit) to glorify his Almighty Provider and swim in the sea of the Godly favor enjoying highly.

2- After finishing having food, man praises and thanks God the Highest, remembering His continuous favor with this delicious food.

Questions

1- What does God the Almighty want to turn Human’s look at, when He says: **“Behold the Fig and the Olive”** ?

2- It is mentioned in the above lesson that: ‘God the Highest grants this man thought, qualities, judgment and the ability of sight, shows him the cosmic wonders **“signs”**, gives him a powerful spirit which is most tolerant and most capable of absorbing God’s light than other creatures, and in addition to all of what mentioned He gives him the freedom of choice. So, what for does God give these gifts to man? Briefly explain that.

3- What is the meaning of His holy saying: **“Then we shall abase them to be the lowest of the low”**?

4- Why does God the Almighty describe the reward of those who believe and do good deed such as: (...**Unfailing**)?

Lesson Thirteen

Interpretation of Fortress 94 (Relief) (Ash-Sharh Fortress)

I seek refuge in God from the cursed Satan

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

1. **“Did We not relieve your heart for you (oh Mohammad),”**
2. **“And remove from you your burden”**
3. **“Which weighed on your back,”**
4. **“And raise high the esteem of your message (reminiscent of God)?”**
5. **“So, truly with every hardship there is ease;”**
6. **“Truly with every hardship there is ease.”**
7. **“Therefore, when you come to nothing (with some people), continue to labour hard,”**
8. **“And turn all your attention to your Lord.”**

§§§§§

During the overwhelming sorrow which befell the spirit of the Prophet (cpth) because of people’s opposition to him in Mecca, and their refusal to listen to him or follow his guidance, the Almighty God sent him this noble Fortress to relieve him from the grief and distress he was feeling, and to give him the promise of victory.

At the beginning of this noble Fortress, the Almighty reminded His noble Envoy of the hardship that he had felt before he was charged with his mission. At that time he had been sorrowful on behalf of the creatures because he had not yet learned how to guide them, but this feeling was soon to be followed by ease and relief. Through His Reminder, He wanted him (cpth) to be sure that ease would indeed come after the opposition he had faced, and that he would become happy, because his people would follow his guidance. Therefore God says:

Verse no. 1

1. **“Did We not relieve your heart for you (oh Mohammad),”**

That is, “do you not remember the day that We relieved your chest and showed you how to guide people, after you had been sad and sorrowful on their behalf, and had not you yet been informed of the way through which you would save them from aberration and darkness?”

Verse no. 2

2. **“And removed from you your burden,”**

The **“burden”** here refers to the distress and sadness that the Prophet (cpth) was bearing at this time, and the sorrow and grief for his people that he was feeling in his spirit.

The Verse asks: “after you had been sad and sorrowful, when we sent down Our Revelation and Guidance did We not disburden you from the gloom and heartache which

you were bearing, and from the sorrow and sadness that you were feeling for your nation?))

The Almighty wanted to describe this distress and sadness to us; that is to say, ‘the burden’ which the messenger (cpth) was bearing out of his compassion for humanity. He says:

Verse no. 3

3. (“Which weighed on your back,))

Indeed, the Messenger’s worry and sorrow on behalf of all creatures were so great that they overburdened him and made his back feel exhausted. Thus this Verse asks: (“Did We not release you from this weighty burden when We acquainted you with the way of invitation?))

Verse no. 4

4. (“And raise high the esteem of your message (reminiscent of God)?))

That is, (“did We not send this revelation down upon you, making you speak the wise revelations and words of sublime degree and elevated importance that you spoke?))

Verse no. 5

5. (“So, truly with every hardship there is ease;))

That is, (“were the sorrow and distress that you were feeling for people before you were charged with your mission not replaced with relief and ease when you were granted this guidance?

“Did God not relieve you when He illuminated the hearts of the believers with this knowledge which He sent down upon you? Have your invitation and revelation not helped their hearts to become overwhelmed with belief and knowledge?

“Your hardship was followed by the lofty and elevated revelation which made your people obtain happiness and bliss, and which removed sadness, distress and gloominess from your heart.”)

God addressed His noble Prophet, saying: (“We comforted your heart and relieved you of the burden which weighed down your back, and then exalted your invitation so that the Qur’an’s revelation spread until it reached all of the Arab countries. The circumstances to spread the truth all over the world then became suitable, and with that, you became compassion for them all. It is just the same at this time, so do not be sad or take the opposition of your nation or their shunning of you to heart. After this distress, your Provider will undoubtedly fulfill your wish and all the worlds will follow you and believe in you.”) God says:

Verse no. 6

6. (“Truly with every hardship there is ease.”)

Assuredly every hardship is followed by ease. That is a Godly Law and a firm rule.

After the Almighty Al’lah reassured His Prophet (cpth) that the heartache he was feeling due to his people’s opposition would certainly be followed by ease and happiness, He

wanted to show His Messenger the way that he should adopt to move on to that ease and relief. He says:

Verse no. 7

7. ("Therefore, when you come to nothing (with some people), continue to labour hard,")

In this noble Verse, the Almighty God wanted to confirm the will of His Envoy (cpth) and to increase the determination in his spirit to call people to the true path. Therefore He ordered him to keep on going forward and preaching, without paying heed to the opposition of those who opposed him, and furthermore, to make every effort to remind people of God, without caring about those who did not believe him.

Thus, the Verse **("Therefore, when you come to nothing (with some people), continue to labour hard")** means: "if you cannot make them believe and submit, to the point that you are about to despair that they will follow you, and you are about to despair that they will advance in your company, allowing you to help them attain knowledge of the Source of bounty and charity: if you did your utmost with them without achieving your purpose, do not be gloomy about what they do; do not stop preaching and warning people; on the contrary, go on with your invitation to piety and persist in advancing with all of your fervor."

Verse no. 8

8. ("And turn all your attention to your Lord.")

That is, "let the full aim behind your invitation be the attainment of the Satisfaction of your Creator and Provider. You should only seek Him, and your only purpose should be that He is pleased with you.

Finally I say that in this Fortress, the Almighty God teaches us how to be steadfast in calling people to righteousness, without caring about the opposition of those who oppose us, or the denial of those who deny the truth.

If we are firm, surely our Provider will support us with victory, and will grant us comfort and ease after the hardship we suffer.

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) or give in; and Al'lah loves those who are firm and steadfast. Their only words were: 'Our Lord, forgive us our sins and our excesses; make us firm of foot and give us victory over the unbelievers'. Therefore Al'lah gave them the rewards of this life and the glorious recompense of the life to come, for Al'lah loves those who do good.")** .[28]

Practice

I have to love and appreciate the Divine lightning lamp ("the Prophet Mohammad (cpth) remembering his favor of his sublime call to God, and how he tolerated and faced most difficulties in the way of guiding people to God, removing them out of the darkness into the light. So, the mercy of the Prophet (cpth) towards us is greater in a most high degree above that of our fathers or mothers.

Visit any Mosque in your area, ask about its construction date and think how far we are from the period of the Prophet (cpth)! How he tolerated and worked hard till the Islamic message reached us! Think about a man (the holy Prophet) who emerged in the wasteland having no schools or universities, lived among callous men, whose hearts like, in their harshness, rocks due to their act of worshiping idols. Then he could change their minds, thoughts, and then when they obeyed him their attributes completely were changed from what they were into sublime good ones. God the Almighty assisted him in spreading the Islam message all over the world providing him with His victory.

Exercise

Memorize Fortress Al-insherah very well with your teacher and try with your friends and family at home to memorize it and to study its great meaning.

Questions

- 1- When the holy Prophet (cpth) was sorrowful of the opposition of his people in Mecca and their refusal of following him and his guidance and he felt great pain in his noble kind heart so much. Herein, what did his Provider remind him of?
- 2- The burden... as we have seen in the lesson is the load... and that, the holy prophet used to carry, disturbed him so much and weighed his back. So what thing did he use to carry, which pained him and made him so sorrowful to that great extent?
- 3- God the Almighty says: **“(So, truly with every hardship there is ease, Truly with every hardship there is ease)”**. Why has the Verse been repeated twice?
- 4- What have you learnt from the holy Fortress?

Lesson Fourteen

Interpretation of Fortress 93 (The Morning Brightness)

(Al-Duha Fortress)

I seek refuge in God from the cursed Satan

In the Name of God, the All-Compassionate, the All-Merciful

1. (Consider) **The morning brightness,**)
2. **“And the fall of night, when it grows still and spreads (its darkness) over everything,**)
3. **“Prove that your Provider has not forsaken you; nor is He aVerse to you. ”**)
- 4 **“And indeed, the Hereafter will be better for you than the present (life), ”**)
5. **“And soon your Provider will grant you (that with) which you will be content. ”**)
6. **“Did He not find you an orphan and give you shelter? ”**)
7. **“Did He not find you without guidance, and guide you? ”**)
8. **“Did He not find you dependent and make you independent? ”**)
9. **“Therefore, do not treat the orphan wrongly with harshness, ”**)
10. **“Or repulse him who asks (for help).”**)
11. **“Rather, talk about the goodness of your Provider.”**)

§§§§§

This Fortress was revealed as a consolation to the noble Envoy of Al’lah and subsequently to the believers who follow his footsteps. Now the believer is the addressee. The overall meaning for the believer is as follows:

In this noble Fortress, the Almighty Al’lah wants to show humanity His continuous Care for them, and to acquaint them with His permanent Protection and Sympathy for them.

Therefore, He began this Fortress by showing His abundant Favor concerning what He has created for you, oh, humanity, and what He has obliged you with. He then clarified to you that it is unreasonable to think that the One Who took care of you in such a way and sent this perfect grace to you might leave you or forsake you.

The meaning has now been explained in detail. God says:

Verse no. 1

1. **“(Consider) The morning brightness,**)

In Arabic, this phrase is ‘Ad-Duha’, which means ‘appearance’ and ‘manifestation.’ In this Verse it refers to everything that appears and becomes manifest when the sun rises.

Accordingly, these words indicate all the beings that are before your eyes which have been created with the most wonderful appearance and the most perfect position. They also refer to the rules which control the uniVerse, and which make it proceed with strict discipline, to its accuracy of formation, to its beauty and arrangement and to this amazing perfect creation.

Thus, everything that appears and is apparent and everything that you can see when the sun rises is included within this Verse.

Verse no. 2

2. (“And the fall of night, when it grows still and spreads (its darkness) over everything,”)

This Verse indicates the night and its advantages, through which the functions of life proceed, are regulated, and ultimately fulfilled.

When the night falls and shields the uniVerse in its darkness, the temperature becomes moderate and calmness and tranquility prevail. These phenomena are conducive for the growth of plant life and the ripening of fruit, as well as helping to allow for rest and recreation of human and animal, and for much in creation.

Accordingly, since this Great Creator has created this entire uniVerse and has employed everything that it contains for your sake oh, human, how then would this Creator – Who has taken care of you in such a way – leave or forsake you? God says:

Verse no. 3

3. (“Prove that your Provider has not forsaken you; nor is He aVerse to you.”)

Suppose that a person has built a fine house and adorned it with the most beautiful decorations, would we then accept that he could turn away from it and depart, or leave it empty having prepared it perfectly?

How then could you believe that your Provider, Who created this entire uniVerse and subjugated everything in it for your service, could leave you alone or forsake you?

These facts prove that your Provider has not left you; nor is He aVerse to you.

Thus the Almighty reminds you of His Kindness for you, as demonstrated by all that He has created for you in this life.

Having done so, He wanted to inform you that the bliss and bounty He has prepared for you in the other abode are even greater and more lasting. He says:

Verse no. 4

4. (“And indeed, the Hereafter will be better for you than the present (life).”)

To give 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.

While a person experiences the pleasures of this life indirectly through their body using their senses, a believer’s spirit experiences pleasures directly (through their communication with God).

In the Hereafter the spirit will be wearing its body, covering it and totally surrounding it. This means that life will be more vivid and lovely by far; the spirit will be all ears, all eyes, all taste, and all smell.

Humanity will experience the transcendent pleasure of witnessing the Beauty and Glory of Al’lah the Almighty – Glorified is His Name.

Thus a person will be absorbed in witnessing and looking towards the Source of Glory, Beauty, Majesty and Bounty, and will ascend from one degree of witnessing to a still higher degree, and from one state of bliss to a more intensive one.

In short, all the pleasures of this life, from the creation of the uniVerse to the end of life on earth, constitute but an infinitesimal part of the bliss that is experienced when the spirit views its Glorious and Bounteous Lord.

In fact, no description can ever be adequate to portray the bliss of the Hereafter, which is so eloquently and concisely expressed in the Verse: **“(And indeed, the Hereafter will be better for you than the present (life).)”**

Verse no. 5

5. “(And soon your Provider will grant you (that with) which you will be content.)”

If you pay attention to God’s Recommendations and Guidance and if you follow the Orders of your Creator, you will attain happiness and all that you enjoy and desire.

After the Almighty has informed us of His unending Donation to 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 us throughout time – He wanted to remind us of one of the stages which every person passes through, during which the Grace of God was obvious and undeniable.

He is referring to this day in order to put a tangible truth and a firm fact into our hands. God says through the tongue of His Envoy:

Verse no. 6

6. “(Did He not find you an orphan and give you shelter?)”

The word “(orphan)” suggests one who is weak, alone, and lonely.

In this Verse, the Almighty wants to remind us of the day we were inside the bellies of our mothers. On that day each one of us was an orphan; that is to say, a creature who was weak and alone. Nobody was taking care of us except our Creator. No eyes were watching over us except the Eyes of our Maker and Former.

Then, when we emerged into this world, our Provider sheltered us with our parents and put tenderness, sympathy and compassion in their hearts. This made them look after us more than they do themselves.

Is this not a portion of our Creator’s Compassion for us?

Do the sympathy and tenderness that exist in their hearts not emanate from the endless sea of God’s Mercy and Affection for us?

Who shelters us in the arms of our mothers?

Who put the kindness for us in the hearts of our parents?

Is that not Al’lah, our Provider?

He (glory to Him) then reminds us of the second stage of our life, saying through the tongue of His Envoy:

Verse no. 7

7. ("Did He not find you without guidance, and guide you?")

The words ("without guidance") refer to a person who does not know the way which will lead them to their goal.

In fact, each of us has come to this world unguided, and knowing nothing.

Who guides us to suckle from our mothers' breasts once the umbilical cord, through which our food had been flowing to us, was cut?

Who taught us that our mouths are the means by which we ingest the aliment necessary for our bodies? Who led us to discriminate between good things and bad ones, and to know which things are useful and which are not useful? Before this we knew nothing.

Who guided us to the way through which we can attain our means of subsistence? Who opened fields of work before us?

Who taught us how to exploit the land so as to profit by its blessings?

Was that not Al'lah, the Owner of these limitless graces?

The third stage during which we were overwhelmed by God's boons is clarified in the next Verse:

Verse no. 8

8. ("Did He not find you dependent and make you independent?")

A dependent person is one who needs others to provide them with what they need, take care of them and subsidize them.

Similarly, every one of us was dependent when we were newly born infants and children. We were in need of somebody to support us, have affection for us and handle certain matters for us.

The Almighty continually supplied us with knowledge and strength, day after day, granting us growth and health until we attained puberty.

Elaborating on this Verse, we say that a baby comes into this world helpless, possessing nothing and unable to do anything.

However, Al'lah the Almighty harnesses and subjects the whole universe for such a helpless creature, providing it with health and strength, and guiding it to what will help it to earn its living.

This is what Al'lah the Almighty wanted to remind us of, having given us strength when we were weak, and wealth when we were poor.

After these successive noble Verses – which give us a series of examples of God's Care for us – should we not obey His Orders?

Should we not know that He does not need us, and that all His Commands are only for our benefit and our happiness?

The Almighty God wanted to guide us to the way through which we can obtain what is good for ourselves, after acquainting us with His favor, Attention and abundant Gifts, so He says:

Verse no. 9

9. ("Therefore, do not treat the orphan wrongly with harshness,")

As previously mentioned, ("the orphan") is one who is weak and alone, who needs help no matter what their age.

If you meet such a person, act in a humanist way towards them and treat them with kindness. Help them and stand by them. Overwhelm them with favor just as the Almighty treated you, for Allah loves those who are charitable.

Verse no. 10

10. ("Or repulse him who asks (for help).")

If such a person expresses their need to you, help them. Do not turn your back on them or allow them to fail.

Verse no. 11

11. ("Rather, talk about the goodness of your Provider.")

That is, keep talking about the Providence of your Provider for you. Oh, human! Talk to yourself and remind yourself of this Godly Care.

Everything that this uniVerse contains, including the sun, moon and stars, heaven and earth, land and sea, animals and plants: all have been subjected and employed only to serve you.

You are the noblest creature of them all, and you are qualified to obtain all blessings. If you take your spirit into the Grace of your Provider and remind it of His Charity towards you, you will be thankful to the Obliger, as our spirits are disposed to love those who are charitable to them. If you are 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...") .[29]

A real story

The Compassionate Man and the Little Girl

A hint of his great humanity and mercifulness

There was a knock at the door... and Ahmed entered.

'Welcome Ahmed! Come in and sit down, my son. With extreme mercy, tenderness and cheerfulness, issuing from his merciful heart and which appeared on his noble countenance to revive and irrigate thirsty hearts, the venerable scholar welcomed his disciple who was still young at this time. It was the first day of Bairam .[30]

'What's wrong Ahmed? You look sad... what happened? Tell me my son! Do you have a problem?'

At this, the good-hearted boy gave a long, tremulous sigh, and with innocent tears streaming from his eyes, he struggled to explain the situation, saying, 'I don't know... what can I say...? It was such a heart-breaking sight and it has upset me deeply. On the way to your house sir, I saw a funeral procession coming out of a house in al-Jisr al-Abiadd (an area of Damascus). People were walking behind the coffin followed by a little girl crying and calling her dead father saying, 'Oh Daddy! Who will give me the gift this festival?' And then the mourners told her to go back home.'

Ahmed continued to describe what he had seen and heard which had painfully affected his heart, while the tears of the compassionate and venerable scholar began to fall from his gentle eyes, glistening like jewels on his pure cheeks, as abundant streams of Godly Mercy flowed from his pure heart to overwhelm all who were present.

A short time had passed when M. Amin said, 'Enough... my son! You have broken my heart... for God's Sake, please.... enough! Come on... hurry up and take me to the house where you saw the funeral leaving.'

Immediately, the scholar with his great merciful heart stood up and, accompanied by Ahmed, walked quickly till they arrived the house.

When the merciful master knocked at the door a little girl, about six years old, came out with her older brother... she was the daughter of the man who had passed away... the very same girl who had wept so desperately for her father.

The merciful master, M. Amin, looked at her with eyes full of compassion and sympathy which overflowed to soothe the child's grief... then he took a bag of money from his pocket, and gave it to her brother, saying, 'My son, take this... give it to your little sister and tell her that her father sent this money as a festival gift for her.'

Practice

Try to find an orphan or a weak- aged person in your quarter or your family and discover what he mainly needs, then try to do your best to give him a hand of help. There is nothing that brings man nearer to his Provider other than his good deeds, if you are successful to find such good deeds, congratulations and good are for you.

- Memorize Fortress Ad-Duha very well with your teacher and practise its instructions very well.

Questions

- 1- Explain some benefits of what God the Almighty has put in the **Night**?
- 2- What does His holy saying: **“Prove that your Provider has not forsaken you; nor is He aVerse to you.”** indicate to?
- 3- What does God the Almighty want to remind man of, by His holy Verse: **“Did He not find you an Orphan and give you shelter”** ?
- 4- What must man discuss with himself? What must he always remember? And what is the aim of that discussion and remembering?
- 5- Was the eminent scholar M. A. Sheikho satisfied of hearing the story of that orphan girl or he accompanied his listening with a practical work? Explain this important point.

Lesson Fifteen

A dialogue story

The story of Prophet Ayyub [31] (pth)

Teacher: This story is about one of the villages in one rural area which was the village of our Prophet Ayyub (pth)[Peace is Through Him.]. My children, God the Almighty informs us of a story which contains a great meaningful and everlasting lesson. It is about the people of this village. They inclined deeply to the love of this world and that caused them to forget the true religion of their Creator. For that, they turned away from their Provider and became neither commanding good nor prohibiting wrong and that was the greatest loss to them in this world and in the hereafter. Yet, the greatest Godly Mercy refused to allow them stay in that darkness and loss, so God the Almighty sent a great, kind, dignified, holy and merciful prophet (pth) to them. Then, He commanded him to guide the people of his village and others from the next clan (“next villages”). i.e. to take them out of the darkness into God’s Light by giving them a helping hand...get them out of the darkness of evils, crimes, dupe, cheating, hypocrisy, envy, disobedience, lying, betraying or misguidance...and of all what is inhumane by the grace of his Provider, to the light of God to get happiness in this world before the hereafter. Then, Prophet Ayyub determined to do that hard work in spite of he knew the difficulties, the suffering and the obstacles that he would face in guiding them and rescuing them totally from the strong love of this passive world even if that kind duty would lead to the disappearance of his body and soul.

Bilal: Indeed Our Prophet Ayyub was in a great state with a strong desire of guiding his people.

Teacher: Exactly, this is his sublime state which like all Prophets’ of God in their struggle to guide people and rescue them from the strong love of this inferior world and what follows it such as: loss’ heartbreak, pain and the torment of fire in the hereafter. Whereas, all the Prophets already knew the dishonour and the worst state of disbelievers on the Day of Judgment which would lead them to seek refuge in Al’lah’s Fire. That is the reason why they (“the noble prophets”) used to struggle hard in order to rescue the disbelievers and get them out of disbelief into true belief and worship sincerely God the Almighty alone. In fact the heart of prophet Ayyub was full of mercy, tenderness and kindness got through his prayers (Communication with God) and his link to his Provider. That made him chosen by God as a Prophet to guide people. He started that long process with his people trusting God and hoping that they respond to his guidance and follow his calling to Al’lah the Highest.

Saami: Did they respond positively and believe in God?

Teacher: In fact only a small group of his village’s people believed and another small one from the neighboring next village did so. But Chiefs, Nobles and Leaders of his village never believed in God, they remained practising the false religion of their fore fathers going astray with fake ideas and most of people followed them.

Baadi-u: What was the reason behind their disbelieving even though Prophet Ayyub (cpth) had manifested the fact to them? And why did they not follow his guidance?

Teacher: My son, this is a very good question...! God the Almighty has explained that to us in His holy Book by the honored tongue of Prophet Ayyub (cpth), when he called his Provider complaining the state of his people to Him. God says: **“Remember our worshiper Ayyub when he called his Provider that, Satan has touched me with distress and anguish”** [Fortress Saad Verse 41.]. The meaning of the word: **“Satan has touched me”** i.e. afflicts me, harms me with what he whispered in the people’ spirits. **“with distress and anguish”** i.e. hardship and tiredness.

So, whenever our Prophet Ayyub met his people he showed them the convincing evidences and proofs which stood up for his call to God, explaining the clear evidence of the Oneness of God, His Blessing, His Mercy, His Compassion, His Justice and all His sublime Names...as he did explain God’s Wisdom in creating this wide uniVerse and creating man, he also showed them their wrong faith and all the evils behind their practising of idols worshiping, till they became satisfied and convinced of his factual speech and clear explanation. But after he had left them, Satan came to them whispering in their spirits, some ill, negative and bad ideas about our master Ayyub’s calling to God; saying for instance that: ‘Please, Ayyub aimed by his calls to become your leader or king, ruling you as he wished. Is it right to submit yourselves to a single man!? And he is telling you now that he doesn’t want your wealth nor your reward while he will request all that in the future. Who knows what he may do to you if he becomes your king? You will see what he will be doing to you and your wealth! There is something very great that is hidden behind his calls, so beware he may get you out of the religion of your great Ancestors. He is alone, so how can he be the only man on the right way while you, your nobles and your great Ancestors are all on the wrong...! No, very impossible, his words are not truthful!’

My children, this is how the folk of Ayyub would change their minds after he had done his best to guide them, they followed Satan instead of seeking refuge in God from him and his evil whispers. Then they would go back to what they were of disbelief. So, prophet Ayyub (pth) suffered hard conditions of extreme sorrow and worry out of his high mercy and he pitied their sorrowful conditions a lot and then called his Provider complaining to Him as in the holy Verse. God says: **“And Ayyub when he called his Provider that I am touched with harm and you are the most Merciful”** [*Fortress An’biyai (The Prophets) Verse 83.*]

Bilal: Dear teacher, now I have understood the real meaning of: **“Satan has touched me with distress...”**) that is to say; he had been touched by Satan through what Satan whispered in the spirits of prophet’s people infecting them with evils, illness and suspicion against the Prophet’s Call. Can you please, explain to us the meaning of this Verse ? I wish I could understand the meaning of the word harm that our Prophet Ayyub (cpth) used to feel.

Teacher: Oh my son it is my pleasure; the word harm is the distress and pain the prophet used to feel within himself about his people. So he called his Provider supplicating and hoping that He should take off the pain and the restlessness or the distress that were worrying his merciful heart due to the disobedience of his people by guiding them to God. For their converting into true religion would release his spirit and cure it from this pain and sorrow, knowing well that God is the most Merciful to him and to them.

Saami: Why are there all these distress and pain in his noble heart so long as they were the ones who refused his guidance!?

Teacher: My child, actually the kind heart of this Prophet (cpth) was full of pity, mercy, and kindness to his people. He is like the pitiful and merciful father whose son is infected with chronic illness and great pain which almost destroy him, how worried and sorrowful will the father be whenever he looks at his sick son!? Obviously it will be so great... and that was the state of Prophet Ayyub (cpth). It was owing to his people's situation. Actually, he was more merciful and pitiful than this father influenced of his sick son. Especially when he knew that his people had great quality to be cured from the love of this terrestrial world and be rescued from the torment of the Hell fire on the Day of Judgment. Was it possible to him in this situation to be calm and put down his eyelid without guiding and rescuing them?

Saami: I am able now to understand His holy saying: **“... I am touched with harm and you are the most Merciful”** So, it was very difficult to Prophet Ayyub (cpth), owing to his great love and pity to his people, to see them in such avoidance, being astray, loss and bad acts. If they remained in that state, they would end in the Hell fire losing the everlasting Paradise that God the Almighty promised them. For that reason, his pain was very severe, his heart was very distressed and he was very sorrowful. Then he complained to God the most Compassionate– most Merciful to show him the way of guiding them.

Teacher: Saami, you are blessed with your understanding! so, all the holy prophets are so kind and more merciful to people than the parents to their children. That mercy was due to their communication with God and their coming close to Him the Almighty. For that reason they are worthy to be chosen by their Provider as the guidance to people. Although our master prophet Ayyub's people strongly opposed him during the long period he spent patiently calling them to God, the holy Qur'an praised him that he was very patient he never gave up in the struggle to guide his people. Indeed, his holy work, his struggle and his requests from God fruited leading to success. Thus at the end, they were guided and saved from the torment of the Hell fire when God the Almighty, the most Hearer and the most respondent answered his calling.

Badi-u: How did God the Almighty answer the call of His Prophet? I mean which way did he use to guide them although he had previously explained to them everything linked to God's religion and they did not believe?

Teacher: Yes, he left nothing unexplained to them, for he elucidated to them what matter they had to know. In addition to that they also witnessed his actions, his glorious merits and he overwhelmed their hearts with his kindness and mercy in adjacent to their hearing his miraculous explanation guiding to God but they became arrogant being attentive to Satan. For that reason another new plan was revealed to him by the Almighty God teaching him how to treat those ignorant losers. That new plan was a migration from his village to the next one!

Bilal: What Sir? A migration! Oh God! Do you mean like our Prophet Mohammad (cpth)?

Teacher: Really... it is a migration.

Bdi-u: Sir, can I say something?

Teacher: You are free my son, I am glad to listen to you.

Badi-u: Thank you sir, in fact I love our merciful Prophet Ayyub (cpth) very much through this blessing story and for what the Holy Qur'an praises him. After hearing the word ((migration)) which reveals to us that his story resembles that of our master Mohammad's (cpth), my heart becomes passionately in love with God the Almighty Who sent him. How Kind and Merciful is God to His Prophet and humankind! I hope to know more before you finish.

Teacher: Indeed I am very happy of that, all of us are on the point of listener.

Badi-u: Our Prophet Ayyub commanded all his people who believed in him to migrate with him to the next village where some people had already believed in him, exactly like the Emigrants from Mecca ((Al-Muhajereen)) and the proponents of Medina ((Al-Ansaar)). That was how Prophet Ayyub had enough population of the believers and started forming forces.

Teacher: Exactly, that was what really happened. Then he migrated by the command of God the Almighty Who says: ((**Race by your leg, this is a cool lavatory and drink**)) Fortress Saad, Verse 42. I.e. go out of your country in which you are facing heartedly hardship, distress and pain because the opposition and disobedience, to a different country nearer to yours in which there is a cool lavatory and drinks. So the people of Mecca and their leaders opposed our Prophet Mohammad (cpth) making their case as impossible to be guided as they were still opposing Prophet Mohammad (cpth). Then, God commanded the prophet to migrate to Medina with the Mecca's believers. There in Medina, the Prophet joined those who had already believed there and others of Medina, then he formed a strong holy force, and this made Quraish people ((the disbelievers)) feel more wrath and decided to eradicate this new state, here the prophet (cpth) was constrained to hit them, overcome and discipline them, destroy their force, and eventually he quenched their ignorance and became able to guide them, treated them mercifully and forgave all their past. This is exactly what happened to the holy Prophet Ayyub (pth). God Says: ((**And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand**)). [Fortress Saad:43.]

The word: ((**his family**)) means those who believed in him among the people of his village, and the word: ((**and along with them the like thereof**)) means: people from the neighboring village who believed like them. ((**as a Mercy from Us**)) meaning a Mercy to our Prophet Ayyub so as to rescue him from such distress he felt, We guided him by the blessing plan of migration that led to the overwhelming good which overwhelmed him and later his people.

Bilal: Does the holy Qur'an mention what you have just said Sir about the dispute that occurred between him and the disbelievers of his people?

Teacher: Yes my son. God has explained to us how those opposers were guided through the conflicts that occurred between them and the prophet (cpth). God says: ((**Take a bundle with your hand then beat with it and don't retreat**)) [Fortress As Saad:44]

“(**Bundle**)” means, ‘all what is mixed and gathered from the same source despite its difference...it also means all what is jointly gripped by hand’. Thus ‘bundle’ here means different groups from the companions of Prophet Ayyub (pth) who migrated with him and those companions to whom they migrated. That is exactly as we mentioned in the biography of the Meccan

Emigrants (Al-Muhajereen) and the Medina proponents (AlAnsaar). They all gathered in the belief in God despite their different places and became brothers in God in the hand of our master Prophet Ayyub and under his blessed leadership. So, God commanded him to beat the opposition of his village with his believers i.e. “(**Then beat with it**)”. Indeed he disciplined them and broke all their bad plans as a mercy to them so that they might believe, abandon their disbelief and repent to God their Provider.

Saami: Did the disbelievers of his village confront as Quraish people did against the noble Prophet Mohammad (cpth)?

Teacher: Of course my son, they aggressively did so at the beginning of his Divine calling and armed to meet him aiming at killing him and his noble companions. For that reason, God commanded him to beat them strongly. God says “(**...then beat with it and don’t retreat..**)”. And the word: “(**don’t retreat**)” shows the power of the enemies that his people set up to block and fight him. And “(**and don’t retreat**)” means don’t give up your call or preaching, be patient when you meet your enemy I am your supporter and your defender against them, they might be guided and follow your call after I discipline them. He instantly did as his Provider commanded. God says: “(**Indeed we found him patient, how excellent worshiper!, he is oft-returning**)”. Indeed our favour was bestowed upon him and We honored him with such honour due to his patience which faced them with and because **he is oft-returning**. Actually that is the meaning of his honourable name – Ayyub i.e. it is derived from “(returning to Al’lah)” ... always return to God with all his matters.

In fact we have seen in the Prophet Ayyub’s story, mercy and patience gathered in his Divine call trying to guide astray people to Al’lah the Almighty... No one can be patient to this extreme level unless his heart is full of mercy, kindness and pity to others. So, God the Almighty wants to put in our hearts an appreciation and love to His noble messengers through this high story. That is because they are the owners of God’s words, truth, favour, virtue, perfection and the keys of goodness. He also wants us to be always patient like them in our Da’awa (when calling people to God) as our master prophet Ayyub (pth) did. Certainly God is seeing, He is Nearer and He shall never neglect the reward of he who does good deeds.

Questions

- 1- Why did God choose our Prophet Ayyub as guidance to people?
- 2- What is the meaning of His holy saying through the tongue of Prophet Ayyub: **“(Satan has touched me with distress and anguish)”**?
- 3- How did God relieve Prophet Ayyub (pth) from the pain and stress he suffered due to the opposition and negligence of his people and their disbelief?
- 4- God commanded Prophet Ayyub saying: **“(Take a bundle with your hand)”**. **What does “a bundle”** mean? How would he take it?
- 5- What did God command Prophet Ayyub (pth) to in responding to his people who declared war against him and his companions?
- 6- Why did God praise Prophet Ayyub (pth) and describe his patience....? What is the meaning of his honourable name **“(Ayyub)”** ?
- 7- What is God’s aim of mentioning the story of Prophet Ayyub (pth) in His holy Book?

Part of the Prophet's holy sayings (Hadith)

§§§§§

The holy Prophet (cpth) said: (Love God for that He bestows upon you His bounties and bestowals and love me because God loves me).

Lesson Sixteen

The way of belief in God the Highest

The noble Prophet (cph) said:

(Oh God! Bless my Nation through its earliness (“the young”))

[Musnada al Imamu Ahmad.]

The explanation of the Terms of the Hadith:

Bless: Add more good continuously.

My nation: Ummah in Arabic, which is derived from **Ammah and Yeummuh** that is to say make oneself refer to another and follow him considering him as a guide. And from the word **Umm** in Arabic, which means (“mother”) whose offspring gathered around her. Consequently we can say: Anyone who follows the holy Prophet is from his Nation i.e. he is led by him (cph). That is He is the leading Prophet who leads all the noble Prophets and Believers.

Its earliness (“the Young”): Earliness means a state of being early, such as at its beginning, for example; we can say: ‘at the early day’ i.e. from the first part of the day or at the beginning of the day.

The detailed explanation of this noble Hadith:

This noble Hadith shows us how the noble Prophet (cph) is asking God to grant more good continuously to whom he follows the way of belief at the beginning of his youthful age (puberty age). Most of his companions were young at the beginning of their maturation age. But the latter ones who hadn’t followed early the way of belief weren’t like the first who were more successful. Actually anyone who is truthful and follows the prophet (cph) from the beginning of his youthful age will absolutely achieve wide goodness and will be like the brave blessed prophet’s companions who conquered the East and West of Earth spreading the Divine light and mercy upon people.

But the important question is; how can man be truthful and follow the Prophet (cph)?

My dear students: Man since his childhood starts with Questions such as: why are the stars shining? Where do Clouds come from? Where does the Sun go in the evening? Who does carry the moon? Where was I before coming to this uniVerse? Who did bring me to this life? What are these days and nights? Some thoughts may come to his mind making him ask about God the Highest i.e. where is God? And so on like these questions about this uniVerse and the Creator.

So, who does teach the child these questions or who does direct them to him? No doubt, there is a hidden voice that is palpitating in the depth of his heart from time to time. You sure have heard this call and such questions in your childhood and you are still experiencing it now. Do you know who asks and stimulates your thought for that since your infancy? It is the voice of one of the holy Angels called the **Angel of inspiration** sent by God the Almighty to this child calling him silently in his spirit asking these questions to be able to find out the solutions of these new problems. God puts in man’s head the brain which is the center of thinking used by the spirit to get the realities and know all what surrounds it, consequently it recognizes the surrounding things and minds

them. Then, it reassures and be satisfied by such knowledge which got through this thought.

By such questions inspired by the angel, the brain starts to function (“think”) and its cells and various parts grow to maturity daily, monthly and yearly till the child reaches the puberty age when the brain becomes completely matured and can get the reality and knows his great Creator the Provider. These questions agree with what God the Almighty explains to us in the fortresses of Am’ma Part of the holy Qur’an and other holy fortresses turning our thought to be looking at and thinking of this uniVerse, so long as man is a thinker-being.

So, Prophet Ibrahim (pth) used to think reasonably since his childhood ... and so on at the beginning of his youthful age, he thought about his body, looked at the stars, moon, sun...then he was guided to God the Almighty. Our noble Prophet Mohammad (cpth) did so; he was always thinking, he thought about the wonders (signs) of this uniVerse, and that was the reason why he used to go to the Cave in the light hill in Mecca for meditation. His companions did so, they thought and believed in God. The (“people of the Cave; the sleepers of the Cave”) were adolescent, they thought and got guided. Finally the Scholar M. A. Sheikho (his soul has been sanctified by God) used to think of everything around him as you have seen in his stories how he used to proceed in everything by thought (see the book: Stories of the Scholar. It contains some works of the Scholar’s, you will see how he used to do all his duties after he had thought deeply about every duty he would do).And he is now showing you the way of belief.

Normally you have realized that, meditation (“looking on the uniVerse and thinking of its wonders i.e. its signs”) is an obligation which is ordered by God the Almighty. God says: (“Say: **Behold all that is in the heavens and the Earth...**”) . [Fortress, Yunus, Verse: 101] The more early man starts thinking and searching the more quickly he gets the reality and his deeds are great, for **‘Getting knowledge at the youthfulness age is firm like a sculpture on a stone’**.

The stages of the way of belief:

My dear student:

The first thing man has to do is to look at himself and think of his body, what he was created from, how he was created stage by stage in the womb of his mother till he became a complete human being. He has to contemplate how he was created from sperm/seed which was developed into cellular tiny thing like a leech which was implanted in the wall of womb, then into an embryo.... and finally into a complete formed human being. He should think deeply of that, of his organs and his bodily systems such as the sense organs: nose, ears, eyes, tongue and skin. Consequently he certainly will heartedly prostrate glorifying the **‘Greatest Hand’** Which created him perfectly and made him precisely.

Secondly if man continues looking and contemplating about how he was created in his mother’s womb, then he, after that, thinks about his childhood when he was still very small receiving his nourishment from his mother’s breast, tasty milk which is pure, full of vitamins and nutrients, suitable to the fetus and its ingredients rates change according to the fetus’ growth day by day according to the body’s requirement. I say, if man truly looks at himself according to what has been mentioned above thinking deeply in each

stage of his formation and growth, undoubtedly his thought will guide him to know that, there is 'A great Hand' Which has created him and still providing him since his first formation gradually till getting out to this uniVerse till his present existence. These looks and thoughts have great positive effects in building the true belief in the Almighty Provider. Anyone who doesn't proceed this belief way and doesn't consider these looks at his first beginning and formation, will not have a true and firm hearted belief in his Provider. God the Almighty says: **"Let humanity reflect on what it is created from! It is created from an ejected fluid, And is issued from the backbone among dust (tiny particles)."**) [*Fortress At'Tuariq, Verse 5 7.*] And in His high holy saying in Fortress Al'Muminun: **"And indeed We created man out of an extract of clay (water and earth),. Theafter We made him (the offspring of Adam) as a semen and lodged it in a safe lodging (womb of the mother),. Then We made the sperm into a cellular tiny thing like a leech, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Al'lah, the Best of creators."**) [*Fortress Al'Muminun, Verse 12 14.*]

Thirdly, after man already knew his Creator the Provider and the greatness of his Provider appeared onto him, there is no doubt that, this will drive him to expand his thought and consequently he looks at his destined ending (his death) as he did of his beginning. He will then ask himself, what about so-and-so person who have passed away? What about such and such person whose life is not prolonged? And where is so-and-so person? What are the remains for those people who left this world of their powerful leadership or their authority and their kingship? What far from this life' enjoyments they are! If death is the end of everybody, and unavoidable destiny, if all man's attempts and efforts throughout his life leads him to this very important destiny, therefore, there will be no hope in this life. And the loser will be he who is diving in this life without knowing what is behind it.

Fourthly, This thinking about the inevitable end, about the destined grave where there is fright and loneliness makes the spirit fears its end, consequently it will truly resort to the thought to search for reality, why man has come to this uniVerse and what this ("Hand") is, that has created him and sent him to this world then It predestined to him death with a separation from this life!. He again searches for this new knowledge looking at his source when he was semen, he says: This semen which I was created and formed from is mere an extraction formed from the different types of food and nourishments like fruits, vegetables...and herbs. These foods extractions are gathered and composed and I was created from them. Where are these foods brought from? Who has created them? What are these different grains? Where are they brought from? Who has thrown them on the Earth surface? What are these soils on earth that they grow from? How were they formed? What are these Rivers? What are these Rains? What is this Sun? What are these Days and Nights? What are these continuous movements? What are these regular movements of the earth? What are these seasonal organized circulations? Yet, what is this 'Hand' that is controlling all these to bring about and guarantee my life, giving me fresh air, pure water, nutriments and continuous living? Aren't all those (the universe) working within rules and regulations? Who is controlling this uniVerse, How Great is He Who controls it! Having the highest power ruling and steering all the heavens or skies and the whole earth even an atom does not sink into oblivion.

Hence, man moves to this fifth important point where the spirit truly perceives the greatness of this High Will, the unlimited Power which organizes this uniVerse including all the things in it, from the highest thing to the lowest, the biggest and the smallest, the exalted and the low one. Consequently, man's spirit perceives and recognizes a part of the Greatness of God and knows that there is no steerer of this uniVerse other than God the Almighty, and there is no ruler other than Him. Then he will realize the reality of the saying- **(There is no god but Al'lah)** knowing that ruling is up to Him alone, all might and powers belong to Him alone, no action is done without His permission..., no wind blows, no accumulation of clouds, no rain falls, no Sun rises, no earth moves, no alternation of day and night, no beast crawls, no plant grows, no plant fruits and no leaf falls except by His knowledge and after His order. After that, man's thought extends to a limit that he sees the hands don't move or do any act, the legs don't move a step, the eyes don't blink, the ears don't hear and the tongues don't talk or pronounce a word except by permission, power and supply of God the Almighty. When he knows all these, his spirit will enter in the shield of righteousness and find that God the Almighty is with him through His caring and providing, thus He is the Provider and Supplier to him at all times. Wherever he goes, he moves, he looks and he face he sees God with him and He sees him. So God the Almighty is the most Seer, the most Watcher, the most Hearer, the most Nearer and He is the Creator of the uniVerse and all its contents. He is more nearer to human being than his spirit. God the Almighty says: **“(And Indeed We have created man, and We know what his Spirit whispers, and We are nearer to him than the jugular vein)”** [Fortress *Qa'af*, Verse 16.]. This is the grade that man attains and the reality that he finds after his continues thinking, he grasps it (the reality) and his true belief in God: **‘There is no god but Al'lah’ becomes based on the knowledge of certainty as God the Almighty commands. God says:” So, know that there is no god but Al'lah...”** [Fortress *Mohammad*, Verse 19.]

This type of belief must be attained by everyone and it is the true belief which constrains his owner from sins and evils. God says: **“(...It is only those who have knowledge among His people that fear Al'lah...)”** [Fortress *Fatir*, Verse 28.]. The Prophet also said: **‘He who says ‘there is no god but Al'lah wholeheartedly will enter the Paradise. It was said: what is its wholeheartedness? He said: That is to constrain him from breaking “committing” God's prohibitions’**. Reported by Al-Tuabarani fil-awsatilkabir. After this man has got into the stage of bearing witness that, God the Almighty is the most Seer Observer and the most Supervisor Nearer. For that reason he is straightened up according to the commands of God and he never disobeys the Almighty his Provider. So his eyes will not see, his tongue will not talk, his hands will not act and his legs will not move except within what God commands. Finally, he, the true believer, will truly become one of those who are (Mohammad's Ummah) the nation of the Prophet (cpth), then the Almighty God offers him blessing good humane deeds because he previously has stood and worked hard seeking the true belief in his Provider since the age of his maturity. Such deeds he does, serving his brothers in humanity, lead him to the happy life and the eternal Paradise.

Questions

- 1- Whom did the kind Prophet (cph) ask his Provider to give more good continuous deeds to? And what is the consequence of that onto him (the ones whom the Prophet asks God to bless)?
- 2- God the Almighty says: **“(And among His Signs is this that He created you from dust, then you are human beings spreading)”** .[*Fortress Al Rom, Verse 20.*] Explain the holy Verse.
- 3- What is the meaning of the statement: ‘There is no god but Al’lah’?.
- 4- God says: **“(Say: “Behold all that is in the heavens and the Earth...”)** [*Fortress Yunus, Verse 101.*] . Explain this Verse within what you have learnt from the above lessons.
- 5- Explain the holy Hadith: **‘He who says- There is no god but Al’lah wholeheartedly will enter Paradise. It was said: And what is its wholeheartedness? He said, to constrain him from breaking “committing” God’s prohibitions’.**
- 6- Briefly state the stages of the way of belief in God the Highest.
- 7- Write a text describing the important results which are got by man after he has attained the true belief in God the Almighty.

Lesson Seventeen

Don't be the fifth, if you are, you will perish

Part One:

The holy Prophet (cph) said: **'Be learned or learner or listener or lover and don't be the fifth, if you are, you will perish'** . [*Al mu'ajem Alawsat for Tabarani.*]

The explanation of the terms of this noble hadith:

- **Be:** Is a command from the holy Prophet (cph) to human beings.
- **Learned:** In Arabic, it is derived from the word science which is knowledge based on recognizing and witnessing. God the Almighty says: **'...Verily, Al'lah is All-Knower of the spirit** (which is inside the) **chest'** [*Ma'ida, Verse 7.*]. That is, God is the Witness of what are in the chests (the Spirits) and aware of them.
- **Learner:** It is he who follows the way of the Prophet (cph), in order to be learned finally.
- **Listener:** The word **'(listen)'** in this noble hadith means listen thoughtfully to the word of God the Almighty.
- **Lover:** The one who loves and feels such a pure passion in his heart towards God, the Prophet and then to true believers.
- **And don't be the fifth:** The fifth means; everything other than the four above commands.
- **If you are, you will perish':** The word **'(Perish)'** indicates to the forfeiture and loss.

The explanation of the Hadith:

The holy prophet (cph) wants to elevate man and direct him to the greatest thing where he can get the favour of God the Almighty and His satisfaction. That is achieved through one of the following:

Firstly to be learned: to have a Divine science which is knowledge based on recognizing and witnessing (as it was mentioned above). Actually this man of an insight-eyed witnesses the reality, that is for his hearted-link with the Prophet (cph) which will also make him know God the Almighty and His good exalted Names **'(Merits)'**. The insight-eyed learned man sees evil by Al'lah's Light and runs away from it, as he sees goodness by Al'lah's Light and seeks them.

For example:

Let us watch a practical experiment done by the teacher and his students/pupils. If the teacher puts something such as: pieces of chalk, cups,... or what so ever he wants in a dispersed way, then covers the eyes of one of his students with a band and asks him to move between these things without hitting any one of them. This experiment should be repeated by the student he wants. Finally you realize that, the student with banded eyes hits and steps on the things while he moves no matter how he struggles to avoid them, in addition to that he doesn't know the direction he has to take. No doubt you will find him walking confused and astray. And after that, the teacher rearranges the things again and

asks the same students who did recently that practice, to move between them again with not banded or covered eyes. Actually, you realize that they move avoiding easily hitting the things and they know the right directions to follow. By this practical example, we understand why the holy Prophet (cph) commands us to be learned or having insight-eyed. So, an 'insight-eyed' man is guided by Al'lah's Light, moves in this world without falling on things that will harm him, that is to say without committing evil deeds which harm him here and in the hereafter. But he does what will bring him good and the last happiness. But if he remains in his blindness and does not open his insight-eyed to the light of God, he will be committing harmful things which make him miserable, sad and distressed. All that bad result is actually caused by his insight-blindness and his straying from the right path. God the Almighty says:)) ...Say:

“Are the blind and the one who sees equal? Will you not then take thought?” .
[Anam Verse 50.]

Dear student remember the lessons you have learned in the interpretation of Am'ma Part especially the interpretation of Fortress Al-Qadr, how man gets knowledge in that blessing night and have the insight-eyed. Also remember the interpretation of Fortress Al-Takathur in His holy saying: **“No, indeed! If you only attain knowledge of certainty”**. Certainty means: a firm matter which is settled in the human spirit. **Knowledge** is the witnessing and the sight, and this is of two types:

- 1- The human's spirit sees only the appearance of things through eyes.
- 2- The human's spirit itself sees the reality of things. That is to say it sees and recognizes what things contain of the goodness or the badness.

But seeing the appearance of things is through the normal eye look while witnessing the reality is the spirit's internal realization (itself) of the goodness and the evils which are hidden in things, such knowledge is exactly the knowledge of certainty. But, how can the spirit know good and bad things? This can only be achieved if the spirit is devoted to the Provider through prayers (communication with Al'lah) in which the spirit is wholly devoted to Its Provider through the great intercessor **“the Prophet”** peace be upon him. By this whole devotion, man will be lightspirited by the light of God the Almighty, that Light unveils to him the concealed realities which are behind appearance and aspects. So, attaining these steps and reaching these high ranks are based on prayer. Having the knowledge of certainty and avoiding evils are achieved through communication with Al'lah. God the Almighty says: **“...Communication with God restrains outrageous and unacceptable behavior. Surely remembering Al'lah is greater...”** [fortress Al Ankabut, Verse 45.] . Now, we want to give an example that differentiates between the knowledge of appearance and the knowledge of reality of something, we say: A fish within its materialistic eye can only see the small piece of flesh attached to a fishhook thrown by a Fisher man. Had it been, having insighteyed and strong penetrating light, it would have seen the hook, behind the small piece of flesh, on which the fish is hung, it would have seen the death hidden behind the food and will fear the piece of flesh, neglecting it and does not want it. So, if human is having the eye of realities i.e. insight-eyed (the eye of the enlightened spirit) with the light of God the Almighty, he sees the realities of things and will never like the low desires of this world. Thus he sees the danger that will lead to the Hell fire.

The second example: Consider that, a teacher, in the class, is holding a pen and asking one of the students ‘what am I holding?’ ‘The student will answer ((it is a pen)). And that is very true even if some persons tell him that it is not a pen he will never accept, why? Because he saw the pen within his own eyes and that is what is called the certainty. But if a student closes his eyes and the teacher asks him what he holds in his hand and the student has never seen it before and does not know it, really, he will give an estimated and doubtful answer. Such answer will not be certain but it is out of his thought, if someone tells him a different thing other than what he expects, he will believe him. Why? Because he has never seen that thing which is in his teacher’s hand with his eyes but his answer is just suspecting.

That is how believing in God and getting the belief is; If anyone says to a true believer something about Al’lah against the Compassion, the Justice, the Mercy and Tender of Al’lah the Almighty, he will never believe him because he has seen and witnessed the truth in his heart.

But if he only believes imitating his parents and the society in which he lives and doesn’t either see himself or witness by the light of Al’lah, and someone talks to him in false way, you will find him confused and may change his belief. All that is owing to the fact that, he has never struggled to see with the light of Al’lah to become a learned. So a blind can’t differentiate between his touching of a fish and a snake, he doesn’t recognize that he is touching now a snake or a fish. Likewise for a man, if he doesn’t attain the insight-eyed to see by the Almighty Al’lah’s Light, he will always go nearer to things thinking that they are good for him but actually they are fully lethally poisonous and they can kill him ending his life. Many Verse s of the holy Qur’an command us to get the light of God so as to differentiate between good and bad, wrong and right. God the Almighty says: **“Oh you who believe be devoted to Al’lah and believe in His Messenger, He gives you two guarantees of His Mercy and He gives you a light by which you shall walk (straightly), and He will forgive you. And Al’lah is Oft-Forgiving, Most Merciful.”** [Hadeed, Verse 28.] . The words-’Be devoted to Al’lah ‘ that is: See with the light of Al’lah. If One’s Spirit proceeds to God the Almighty, his insight-eyed will be opened and he will be healed from his spirit’s illnesses and evil desires which are resulted from the love of this low world. The love of this world is the head of all wrong. ‘Devoutness’ in Arabic is **Al-Takwa** which literally means; Cautiousness and avoidance. That is to say: One should do something that will secure and save him from danger and the effect of something. For instance, if the heat of the Sun is so severe over our heads, we take umbrellas and switch them up, here we secure ourselves from its heat and we do this procedure as ((Takwa)). If we want to get down from the house roof and we use a ladder, here our procedure is ((Takwa)), to save ourselves from the danger we will suffer in case we jump directly onto the ground. Thus, the spirit which is existed in the chest as seen in the past lesson of the interpretation of Am’ma part, is the One that has ((Al-Takwa)) i.e. it sees within Al’lah’s Light that is shining on it. Through this Light it avoids evils and keeps itself away from all what is bad and harmful. The holy Prophet said pointing at his holy chest: **‘Al-Takwa ((Devoutness: piety)) is here...Devoutness is here...Devoutness is here’**. But how this Takwa ((Devoutness)) is attained, actually, God Says: **“and believe in His Messenger”** that indicates that the Messenger of God is the High means, through him Al-Takwa can be achieved

And the statement-⁾ **Gives you two guarantees**⁾: It indicates that the Almighty God will guarantee your happiness in the life of this world and of the hereafter if you believe in Him and be devoted to Him through His Messenger (cpth). But how can this guarantee be done? God the Almighty says: "**He gives you a light by which you shall walk (straightly)**" that is, you will be walking in your life within the guidance of Al'lah by this Godly light. Then you will be seeking the good deeds, doing them and asking God the Highest to always offer you them easily. As you are afraid of getting near to bad deeds, you will be escaping from doing them and getting away from committing them. Consequently, you will be happy in this world and in the hereafter.

Note that, the human's spirit sees within the two eyes of the head by the Sun light, the Moon light or the Electricity light... But if the spirit of man wants itself to see, it needs a light which is stronger than these material lights, this light is Al'lah's Light which is being poured into the heart of the Messenger of Al'lah (cpth). God the Almighty says: "**O Prophet (Mohammad)! Verily, We have sent you as witness, and a bearer of glad tidings, and a Warner. And as one who invites to Al'lah [Islamic Monotheism, i.e. to worship none but Al'lah (Alone)] by His Leave, and as the lightening Sun (which is spreading light onto believers' hearts).**" [Fortress Al Ahzab, Verse 45 46.]

So the messenger of Al'lah (cpth) is the lightening Sun on the Spirits of the believers. The real blindness is the blindness of the Spirits through losing this light. God the Almighty says: "**...indeed, it is not the eyes that are blind but it is the hearts in the chests that are blind**" .[Hajj, Verse 46.] Therefore, the messenger of Al'lah (cpth) commands us to be the insight-eyed learned scholars, as his noble companions were. Now, the following story is an example of the insight-eyed of the companions of him: It is reported that when our master Umar Ebnul Khatab (Al'lah has been content with him) became the leader of the believers, he sent an Islam army to fight the Persians in a place called Nahawondi in India under the great leadership of Saria (Al'lah has been content with him). When he was preaching on the rostrum in a mosque in Medina one Friday, guiding people to God the Almighty, he suddenly said: 'Oh Saria, the mountain. Oh Saria the mountain...' Saria heard his voice, and actually, Saria was with his army walking across the valley. When he heard the voice ordering him to ascend the mountain, he immediately, with his army, climbed the mountain and what a wonder, they saw that their enemy soldiers had already set an ambush to kill easily the Muslim soldiers by throwing upon them boulders and rocks when they passed the valley under the enemy place of the mountain. Consequently Saria escaped that ambush and crushed the enemy army overcoming it. So, by the piety ("Takwa") of our master Umar (Al'lah has been content with him) and Saria (Al'lah has been content with him), the Islamic army was saved from the enemy ambush. Thus, have you seen what a rank and a grade of Al-Takwa the true believers like the companions of the holy Prophet (cpth) had ascended and attained! Therefore, the greatest lover, the messenger of God (cpth) commands us owing to what are in his honored heart of the love and pity upon us, and owing to the good he wants for us, to be the learned scholars in order to gain this world and the hereafter, so, what a strong love the messenger of Al'lah (cpth) feels in his noble heart towards all creatures!.

Questions

- 1- What is the meaning of the word Learned?
- 2- Explain the God's high holy saying: **((...Verily, Al'lah is AllKnower of the spirit (which is inside the) chest))**.
- 3- What is the meaning of the God's high holy saying: **((He gives you two guarantees))**.
- 4- Why did the holy Prophet (cpth) pointed at his holy chest and said: 'Devoutness **((Al-Takwa))** is here...devoutness is here... devoutness is here'?
- 5- Explain the meaning of God's high holy saying: **((...indeed, it is not the eyes that are blind but it is the hearts in the chests that are blind))**.

Lesson Eighteen

Don't be the fifth, if you are, you will perish

Part two

The Envoy ^(The Messenger) of Al'lah (cpth) said: **“(Be learned or learner or listener or lover and don't be the fifth, if you are, you will perish)”** . [Al mu'ajem Alawsat for Tabarani.]

We have understood from the last lesson that, the word **learned** is the one who has insight-eyed by it he sees within the light of God the Almighty. He is not blind-hearted and he has a constant link with the holy Prophet (cpth) the lightening Sun. While the word **learner** means to take the right way and follow the first Teacher Prophet Mohammad (cpth), who said: **‘I was sent as a Teacher’**. So, he is the one who teaches mankind the way of believing in God the Almighty. God the Almighty says: **“Say (O Mohammad to mankind): (If you (really) love Al'lah then follow me, Al'lah will love you)”** [Fortress A'al Imran, Verse 31.]. So, we have to follow the Prophet (cpth) and do as he did, consequently we do good deeds therefore God loves us.

How can learning be? For instance, if someone reads a book of repairing motors' engines, is it right to him to work as an expert in a workshop for repairing broken-down engines? Of course, no it isn't, because his study is still theoretical. But if he starts a regular constant practical repairing work and his hands become colored with engine oils and grease and he resists the heat of the engines, understands their various types, sizes and the reasons for their break-down, there and after a period of time, we can consider him an expert in repairing those engines. So reading alone is not enough, it must be accompanied by the practical practice. As well as the student in his institute, we can't consider him successful if he doesn't study during the year; Going to his institute every day, sitting in class, concentrating in lectures, doing his Exercises, practicing practical experiments in the institute laboratories and be attentive to his teachers' instructions, then, all that makes him succeed in the exams. There, we can say that this student has succeed and promoted to the next class.

Also through belief in God, a human being has to proceed through practice in his belief in God. Recognition by tongue is not enough i.e. to say by your tongue; there is no god but Al'lah and Mohammad is his Messenger, is not enough to be a true believer. Many of those who say they are believers, while their deeds are not good, are not true believers. We do see them harming animals, abusing people, gossiping about each other and doing many bad deeds, in spite of all their not right deeds they say that they are believers! These bad deeds are not the deeds of a believer and not the work of a person who want to be a learner. Indeed, he who wants to study the way of the holy Prophet (cpth), does not turn to any of the bad men and does not follow them but you see him very busy caring for his state in order to be successful and become educated i.e. learned scholar. The end of the true educated one is to get the knowledge of the high Names of the Almighty from the Envoy of Al'lah (cpth).

The words – **‘Or Listener’**: In this noble Hadith the holy Prophet (cpth) asks man to listen to Al'lah's word, not just listening but the listening which associated with thinking of all what you hear. So, a person who listens to the holy Qur'an has not to be satisfied

only with listening without thinking of what he hears of the holy Verse s, of what God the Almighty Wants from His great revelation, and of the high wisdom of Al'lah's orders.

God the Almighty says: **“So, when the Qur'an is recited, listen to It, and be silent that you may receive mercy.”** [Fortress Al Araf, Verse 204.] The listening which is mentioned in the Verse is to pay attention to the recitation with thinking in these words of Al'lah the Almighty. There, man's spirit itself will truly listen to the words of its Provider and understands them, absorbs them and starts moving gradually to the truthful ones **“the true obedient people of Al'lah”** and perceives grasping in itself the high meanings of the holy Qur'an' Verse s. For that reason, the disobedient ones shall regret on the Day of Resurrection because they never listened the listening that is shown by the noble Prophet's saying (the noble hadith) and consequently they never comprehend the words of God the Almighty... God says: **“And they will say: “Had we but listened or comprehended, we would not have been among the dwellers of the blazing Fire!”** [Fortress Al muluk, Verse 10.].

The words - **‘Or Lover’**: The love (in this noble hadith) is toward God, His holy Envoy and the true obedient people of Al'lah.

But, how can someone attain this love?. If someone sees a kind behavior of another he certainly will love him. For instance, why does a person love his parents? Because he sees their great taking care of him and how they give him all what they can, providing him with all his needs. And he feels much of their great love when he is afflicted with any illness, where he sees their continuous kindness, pity and mercy onto him and all that makes his heart loves them more and more. For that reason, God the Almighty commands man when he grows up to thank them for the great care and goodness they have been giving him since he was still a baby till now and to pray for God to grant them compassion and forgiveness. So, we notice that, if man thinks of this uniVerse around him, he witnesses many evidences around him, the nourishment, the benevolence and the bounties that God the Almighty pours continuously upon him, then this man of thought certainly loves his Provider the Almighty and his heart will be connected to Him. The holy Prophet (cph) said: **“ love God for His graces and favors (such as food, water, fresh air and so on) which He the Almighty overwhelming you with and love me (the Prophet) with the love of God”** [Reported by At tirmizi.]. Loving the Prophet (cph) also is attained after thinking, because a man who thinks of the holy Qur'an and Practice its commands and instructions very well, as a result he/she gains happiness, then he/she will see that his good happy life which he/she lives is caused by the holy Prophet (cph) who brought him/her this Great blessing Book. This is a very important matter that the love of the holy Prophet (cph) is a very important condition of the true belief and it is a real practical conduct of practising the holy Qur'an. God the Almighty says: **“Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Al'lah and His Messenger, and striving hard and fighting in His Cause, then wait until Al'lah brings about His Decision (torment). And Al'lah guides not the people who are AlFasiqun(the rebellious, disobedient to Al'lah).”** [Fortress At tauba, Verse 24]. And the holy prophet (cph) said: **“None of you believe if I am not more lovely to him than his son, parents and everybody”** [Sahih Al Bukhari...]. The true believer loves the holy prophet (cph) more

than all creation including his mother and father. That is because of the very nearness of the holy prophet (cpth) to God the Almighty, his great favour, his kindness and pity to us and to all creatures. He (cpth) is the enlightening Sun that pours Al'lah's Light upon your heart enlightening your spirit to attain the piety (Al-Takwa) to become learned as explained in the noble hadith.

Finally, '**and don't be the fifth, if you are, you will perish**' and the fifth as we have learnt through the above lesson, is something not of the four mentioned ways: (**learned or learner or listener or lover**) which is the loss of this world and the hereafter i.e. if a man is not learned, learner, listener or lover, he/she absolutely loses the happiness in this life and the hereafter (he/she is not from those who dwell in Paradise but from those who dwell in the Fire).

We seek refuge in God from that loss and the Hell

Questions

1. Is theoretical study enough for a person to be a learner in the way of true belief?
2. What is the meaning of the prophet's (cpth) holy saying: **'I was sent as a Teacher'**?
3. What does Al'lah's holy saying: **'(And they will say: (Had we but listened or comprehended, we would not have been among the dwellers of the blazing Fire!))'**, which is said by the disobedient ones, indicate to?
4. Why does a true believer love the holy prophet (cpth) more than his/her parents and everybody in the world?
5. What is the meaning of the prophet's (cpth) holy saying: **'and don't be the fifth, if you are, you will perish'**?

Lesson Nineteen

False word

The holy prophet said: **“He who does not leave a false word and the working according to it, God Has no need of him to leave his food and drinks (i.e. his fast is not accepted by Al’lah)”** [*agreed on it.*]

The explanation of the terms of the hadith:

Leave: Avoid totally.

False word: it is a speech that contradicts the truth, it is derived from lie and invention.

To leave his food and drinks: it is the fast (Al-Seyaam) in Ramadan month.

The explanation of the hadith:

The holy Prophet (cpth) prohibits man totally from saying things that are not true. You see the holy Prophet (cpth) is warning and explaining the consequences of all what can reduce man’s value and position before his Provider. Such illness as a false word which is to tell lies which endangers and harms others.

Now, let us know in detail what a false word is: Firstly, it is all speeches that man adopts and speaks without making sure of their reliability and ascertains their truth, like a false witness before the court against someone. That is one of the worst types of falseness, because it is very harmful to the one whom the witness (testifier) give his witness against without knowing the truth of the crime.

A second example of a false word is; when someone tells something about another by either praising or dispraising him in spite of not knowing him, and he who tells lies and invents stories about himself or about others which are not based on truth. Although, the following statement is the worst false word, that is to invent lies against the Envoy of Al’lah (cpth) like anyone who says that the holy prophet (cpth) said so and so of which he never said such words or speech and it has appeared to be against (contradicts) the holy Qur’an. Its punishment is so severe due to its great negative effects on society. People will follow it thinking that the saying was told by the holy Prophet (cpth), but in fact it was not, and it is against the holy Qur’an. So, all what does not agree with the holy Qur’an and practiced by the society will lead to the illness and destruction of the society. Vice versa, we see that the holy prophet (cpth) built up a good and strong society through practicing the rules and the laws of the holy Qur’an. Any word or speech that is against the holy Qur’an is a false word and it will return within its harmful results on whom he has fabricated it, the holy prophet (cpth) absolutely said nothing which are not from the holy Book of God the most High, because the holy Qur’an doesn’t omit any matter, issue or thing. God says: **“..We omit nothing in the Book...”** [*Fortress Al Anam Verse 38.*] And it is the explanation and the solution to everything **“every issue and every matter in this life”** God says: **“And We have sent down to you the Book (the Qur’an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Al’lah as Muslims).”** [*Fortress Al Nahl, Verse 89.*] The holy Prophet used to follow only the Book of God. God says: **“I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Provider, the torment of the Great Day (i.e. the Day of Resurrection).”** [*Fortress Yunus Verse 15.*] So, there is

everything in the Book of God the most High, It contains an exposition and a solution of everything. The Envoy of God (cpth) used to follow only this Godly revelation and invented nothing, but he was the most devoted human totally to follow and Practice what he brought from his Provider and he elucidates that, he feared if he were to disobey his Provider he would face torment of the Great Day. So, after this clear explanation, how can we accept a report that the Prophet said it in spite of its being against the holy Qur'an! Truly this is a false word and the Prophet is innocent of saying such reports. The holy prophet passed a serious warning through many of his sayings about this great matter, that is owing to its danger, he warned those people of the severe hell fire on the day of judgment saying: **“Anyone who narrates falsely sayings of me which actually I never said, he will occupy his seat in the Hell fire”** [agreed on it.]

Thus, false word is all what you are not sure of its truth and you transmit it as if it were true. The sin which is due to it increases as its harm increases onto people. Someone may say only some words about an innocent person and they cause him a great harm, and these words are of a great sin before God.

But for his saying (cpth): **“God has no need of him to leave his food and drinks (i.e. his fast is not accepted by Al’lah)”:** This is what part two of the holy Hadith is explaining about some groups of people who fast knowing nothing about fast except abstaining from taking food and drinks from the Dawn till the Sun-set, it is only one of the acts of worshiping Al’lah and it is compulsory to all Muslims. You see that many of them lie using their tongues falsely while they are fasting! The statement: **“God has no need of him to...”** means that man has not benefited from his fasting?. Many people today fast without praying! They fast and lie at the same time! Fast and cheat! Fast and gaze on women! Or a woman fasts and gazes and meets men! Then a Divine saying (‘Hadith Qudsi’) tells us: **“Indeed, the Look (the Look means: gazing lustfully on foreign women i.e. any woman except the very linked relatives such as mother, grandma, aunt (‘mother’s sister or father’s sister’), sister...this is the explanation of the word ‘look’ (‘for man and it is the same for woman; ‘look’) means; gazing lustfully on men who are not very linked relatives such as father, granddad, uncle, brother and his sons...is one of the poisonous arrows of Iblis (Satan), anyone who avoids it fearing Me (seeking My content) I exchange it with a rank of belief in Me, which he gets its sweetness by his heart”** .)[Al Hakim fi mostadrakaho] So, how can man be fasting and he is affected by a poisonous arrow which kindles his Hell Fire? How can a true fasting one be the one who lies, slanders and acts according to the interpolated sayings? Those disobedient persons never think about the Godly wisdom of fasting to know why God makes fasting compulsory, had they thought they would have understood. God also says in a Divine saying (‘Hadith Qudsi’) **“All the work of the offspring of Adam (every human being) is for him except Fasting, it is mine and I give the reward of [agreed on it].** All the good deeds that man does, their benefit and goodness return onto him, even the fasting, its benefit returns onto him. So God is self Sufficient in no need of all worlds, He absolutely never needs anything from any creature. You have already understood this meaning within the explanation of Fortress Al-Ikhlās, the meaning of the word: **“Al’lah is The Self-Sufficient Master”**

The Self-Sufficient Master: is the Steadfast, Higher Who needs nothing from any one and never depends on others. So, as the creature (humane being) is present in this life, he/she

is in need of the Creator who creates him/her and nurses him/her, in his/her life is in need of the life Giver to keep him/her living and saving his/her life and in his/her strength is in need of the Mighty to give him/her power, but when these Godly provisions are stopped for a moment his/her power disappears, and his/her life ends, his/her present vanishes and he /she loses all talents of him/her and all his/her qualities. Otherwise, God the Al-Mighty does not need any provision from any one, He does not depend on any one but He Himself is **The Self-Sufficient Master**, and He in every good Names of Him is Self-Sufficient Master. He the Almighty is not in need of us and of all acts we perform worshipping Him.

So, what is the meaning of the statement: ("**except Fasting it is mine**")? In fact the word (**mine**) which is mentioned in the holy Hadith, means that, His aim of his commanding you to fast Ramadan month is to link you to His High Excellency, make you taste His Mercy, show you a part of His Majesty and Beauty and to enlighten your heart with His sublime Light that you can act and behave within it in your life, then you will never go astray along your life. There, you acquire this valuable life, never fall into prohibited things and you will never stop doing good deeds till the end of your life. Finally, when you die leaving this life, you have the everlasting happiness and the dwelling in the Heavens of your Merciful Provider. Thus the word (mine) means Fasting communicates your spirit with Me (God). Anyone who does not stop false word, persist in telling lies, and commit sins and wrong will never benefit from his fasting and will never get the content of God the Al-Mighty.

We will see in the next lesson how the eminent scholar M. A. Sheikho – his soul has been sanctified by Al'lah- refused to bear false witness against one Christian when he was a military commander. Despite the fact that he was at a very difficult situation when the command came from the higher military leader, then God the Al-Mighty rescued him, exalted him and raised his rank. On the other hand, we will see the shaming result of the person who bore false witness seeking his lowly desires and seeking the content of people to be pleased with him.

Questions

- 1- State some speeches that are considered a false word?
- 2- Why is telling lies against the holy Prophet considered the worst types of the false word?
- 3- Explain the holy God's saying: **“I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Provider, the torment of the Great Day (i.e. the Day of Resurrection).”**
- 4- Explain the meaning of **“(The Self-Sufficient Master) Al’lah’s Name.**
- 5- What is the meaning of the statement: **“(...except Fasting, it is mine...)”** ?

Lesson Twenty

False witness...refused...refused

Justice Overrides an Order

One day, when he was serving in the Turkish army, the commander of the army ordered him to bear witness against one of the Armenians who was to be brought before the court on the next day. The commander said to him, 'You have to say these words, and only these words, ((I saw him in the shop.)) This is your testimony and, as I said, nothing more!'

Our officer, M. Amin, answered immediately, as he was accustomed to do, 'Yes Sir...' and saluted his commander and took his leave.

He never refused a command from his senior officer, but as he left the office his mind enquired? What was he talking about? I don't know that, and it's against the law to bear false witness and to cause damage to an innocent person unjustly.'

So he turned around, went back to the office and said to the commander, 'sir, I don't know where that shop is, or what it sells.' At this point the reason for our officer's confusion should be explained: at that time the word 'shop' was used when talking about a night club, or house of ill repute, and due to his high level of morality he would have had no experience of such an establishment or understand the significance of what he was being told to say...

The commander replied, 'Never mind... everything is arranged with the judges at the court.'

After leaving the office of the high command he examined the nature of the case carefully and found that it was connected with destroying a man, unknown to him, by perjury. He returned to the commander surprising him with this abrupt statement, 'I refuse.'

The commander was thunderstruck and said, 'You refuse?'

The honest officer replied, 'Yes... I refuse... I refuse!'

The commander was totally taken aback: before him stood an officer who always said, 'Yes sir', but now he was saying, 'I refuse!'

The commander flared up in rage and spat out the words, 'Get out then...'

M. Amin went home expecting dire results following his refusal to carry out the unjust order. He told his mother about the case and said to her, 'Oh Mother... please pack my bags as I'm sure that I'll be severely punished because I refused to obey an order.' He was convinced that he would be deported from the country.

He was the only Arab officer remaining in the government house after the Turks had banished all the Arab officers to remote areas in Turkey.

His mother tried hard to make him change his mind whereby he would agree to committing perjury; amongst other things in support of her argument she said, 'Oh my son... this man is a nonbeliever and polytheist, so why don't you just testify against him?'

They are the ones who schemed against him, not you... isn't it better than you being deported?'

M. Amin answered, 'But Mother, I didn't see him... how can I stand witness against him? And the noble Prophet (cph) said: **“(He who harms free non-Muslims under Muslim rule, indeed he harms me.)”**

Many Turkish officers envied him for his rank and the high esteem in which his leaders held him. Officer Sheikho's adjutant, a Turkish officer, was one of them. When our officer refused to testify as requested the adjutant seized the opportunity and happily testified against the Armenian after the commander had ordered him to do so; thus gaining the gratitude of the Turkish army.

The adjutant was actually awarded for giving false testimony! and promoted to replace M. Amin who was punished for being an honest man and refusing to commit perjury. At the same time our officer was waiting for the decision of his possible banishment... but... God says, **“(For those who fear Al'lah, He (always) prepares 1 a way out.)”** [32]

Only a few days later, that same false witness, the adjutant, was arrested in the very act of committing high treason against his commanders, and since he had been unfaithful to his Provider and his own conscience previously, it should have come as no surprise that he might also betray those who had rewarded him.

Next day, our officer arrived at his place of work looking very sad.

Soon after entering his office, the commander followed and ordered him, 'Aslan![33] Grab this duplicitous man and throw him into prison,' pointing at the Turkish officer who had given false testimony against the Armenian.

But our officer thought the matter was a trick contrived by the two against him and aimed at mocking him before his deportation. But what could he do? He was obliged to carry out an order. He approached the Turkish officer and said to him, 'Let's go...!' And he walked off with him in an amiable way. The commander pounced upon the Turkish adjutant from behind and shouted angrily, 'You don't take a criminal to prison like that!' Then, suddenly, he launched a resounding smack on the back of the adjutant causing him to fall face down on the floor, and shouted, 'This is the way a criminal is taken to prison... roughly... take him... you're not like him... you're an honest officer!'

Thereupon, our officer M. Amin knew for certain that this was a serious matter and not a play to mock him.

He was reinstated to his previous position, having earned the appreciation and respect of his commanders for the high level of humanity he had demonstrated; he had been prepared to sacrifice everything that he held dear for the sake of his fellow man whether he was Muslim or not.

Our honourable officer is like that about whom the Prophet (cph) said: **“(He who causes himself grief to gain Al'lah's Satisfaction, He (Al'lah) will make him independent of people's aid.)”**

Whereas the Turkish officer, unfaithful to his morality and seeking only the satisfaction of his earthly masters, is like that about whom our Prophet (cph) said, **“(He who pleases people by displeasing Al'lah, He will empower people over him.)”**

Questions

- 1- Why did the military leaders of Turkey give the Eminent Scholar M. A. Sheikho the epithet 'Aslan' name which means ((the Lion)) ?
- 2- What is the factor which pushed the Turkish military man, the assistance of the eminent scholar M. A. Sheikho, to bear false witness against the Armenian man?
- 3- State how the good results were in the favour of he who does not bear false witness and state the bad results returned to the bearer of the false witness. (Try to find your answer within the story of our great humane eminent scholar M. A. Sheikho).

Endnotes

[*]- '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.

[1]- The Holy Qur'an, Fortress 9, Repentance (al-Tawba) Verse 79.

[2]- The Holy Qur'an, Fortress 9, Repentance (al Tawba), Verse 79.

This noble Fortress starts with the word 'Lifetime', preceded by the conjunction 'and', which in Arabic is the letter wa (waw). This is in order to reveal the important meaning of this word and to draw humanity's attention to it. Thus humanity takes this word as a point to be considered and contemplated, providing a wide field for thinking. This is because this word includes many obvious signs and aspects that warrant our interest and cogitation.

[3]- Zabur (Psalms) (David, Testament, IhyaUlum Al Din, part 4, page 469), said: "He who seeks Me shall find Me and he who seeks another will not find Me" ;Abou Al Dar'da said: "I witness that I heard God's Envoy say this."

[4]- The Holy Qur'an, Fortress 29, Al 'Ankabut (The Spider), Verse 45.

[5]- The Holy Qur'an, Fortress 29, Al 'Ankabut (The Spider), Verse 6

[6]- When our master Jesus comes back for the second time in the near future, he will recite (reading in public from the Revelation of Al'lah, unveiling its meaning) all the realities of religion and the Qur'an, which had already been learned and illustrated by our master Mohammad (cpth). Nowadays, all the true significances and realities of the Qur'an have been changed. The essence of religion is lost and has been wasted. Jesus will clarify and purify the Qur'an of all of the false and untrue explanations and sayings that have been attributed to Islam. For every age there is an Envoy, a Prophet, or a perfect guide or leader (imam), who recites the Qur'an and provides its true interpretation and realities. In this way, what is false and what is right will be revealed to all believers, as well as any Restrictions upon them. This leader will lead these believers to the way of happiness in this life and the Hereafter; in this age, this leader will be our master Jesus Christ.

[7]- 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, The Believers (al Mu'minun), Verse 50.

[8]- The Holy Qur'an, Fortress 61, Battle Array (al Saff), Verse 14.

[9]-The Holy Qur'an, Fortress 3, The Family of 'Imran (Al 'Imran), Verse 55.

[10]- The Holy Qur'an, Fortress 18, The Cave (al Kahf), Verse 53.

- [11]- The Holy Qur'an, Fortress 29, The Spider (al 'Ankabut), Verse 6.
- [12]- Jesus Christ is one of the noble Prophets and Envoys of Al'lah whom all Muslims believe in. Prophet Mohammad (cpth) prophesied that Jesus would return during our era to bring peace and justice to the world.
- [13]- In Arabic, this is called 'Lailatu al Qadr'.
- [14]- The Holy Qur'an, Fortress 13, The Thunder (al Ra'd), Verse 26.
- [15]- The Holy Qur'an, Fortress 29, The Spider (al 'Ankabut), Verse 64.
- [16]- The Holy Qur'an, Fortress 35, Originator (Fatir), Verse 19 22.
- [17]- The Holy Qur'an, Fortress 7, The Heights(al A'raf), Verse 200 201.
- [18]- cptt: Communication with Al'lah and Peace are Through Them.
- [19]- The Holy Qur'an, Fortress 2, The Cow (al Baqara), Verse 138.
- [20]- The Holy Qur'an, Fortress 17, The Night Journey(al Isra'), Verse 72.
- [21]- The Holy Qur'an, Fortress 29, The Spider (al 'Ankabut), Verse 6.
- [22]- The Holy Qur'an, Fortress 29, The Spider (al 'Ankabut), Verse 69.
- [23] A muezzin is the crier who calls faithful Muslims to prayer five times a day.
- [24] The Holy Qur'an, Fortress 17, The Night Journey (al Isra'), Verse 36.
- [25]- This refers to the printing of instincts on the spirit – see explanation below.
- [26]- This Holy Saying is verified by Sheikh Ali Mulla Al Qari, on the basis of the interpretation of the noble Verse by Ibn Abbas (may God be pleased with him), wherein God says: "I have only created jinn kind and mankind, that they may worship Me." The Holy Qur'an, Fortress 51, Adh Dhariyat (Sun Rays), Verse 56
- In this interpretation, Ibn Abbas explained the statement "...that they may worship Me") as meaning "...that they may know Me.") The Sufi clan and IbnArabi also confirmed this Holy Saying, and put many rules into place in accordance with this understanding of it.
- [27]- The Holy Qur'an, Fortress 43, Az Zukhruf (Ornaments of Luxury), Verse 76
- [28]- The Holy Qur'an, Fortress 3 Al 'Imran (The Family of 'Imran), Verse 146 148.
- [29]- The Holy Qur'an, Fortress 14, Ibrahim (Abraham), Verse 7.]
- [30]- One of two Muslim festivals: Lesser Bairam falls at the end of Ramadan and Greater Bairam falls at the end of the Islamic year.
- [31]- Ay'yub: ("Job") in English language
- [32]-The Holy Qur'an, Fortress 65, Divorce (al-Talaq), Verse 2.
- [33]- Aslan is a Turkish word that means 'the lion'. The Turkish high commanders gave this epithet to officer M. A. Sheikho because of the great qualities of boldness, bravery, and fearlessness that he constantly displayed... From that day on, this title was used whenever they referred to him.

The End

Published by

Amin-sheikho.com

Copyright © Amin-sheikho.com

§§§§§

Our web sites

www.rchss.com

www.amin-sheikho.com

info@amin-sheikho.com