

Islamic Education for Youths

Level One

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Authored by

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(God has sanctified his soul)

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Introduction

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

All praises and thanks are to God, the Provider, Merciful, and the Master of the day of judgement, May peace, blessing and salutation be upon the seal of Prophets and Messengers - Mohammad (**cpth**). [*Cpth: Communication with Al'lah and peace are through him.*] The leader of all Prophets, our lover and guidance who communicates and links himself to The Almighty God, he taught human beings to love communicating with their Provider-the Almighty God. As he reconnects the believers after being cut off from their Creator and Provider extracting the rules to link and communicate with God from the Holy Qur'an, may peace and blessing be upon him, his companions, his family and those who follow him in good deeds.

The honourable teachers:

The interpretation of the holy Qur'an and understanding its sublime meanings, give you the best skills to bring up the students in good and perfect ways. God Has descended the holy Qur'an for us to follow it perfectly, He Has created human being “**with the ability to think**” granting him the thought. The holy Qur'an calls and asks human to think so as to know his duties and the importance of the holy Book of God-(Qur'an).

In these procedures, youth “**students**” and others will really know the wisdom which is folded in prayer (the link and communication with God), what it is, and how to perform it correctly. Also, they will also be acquainted with the details of interpretation of Fortress Al-Fatiha and other short Fortresses of Am'ma part, which many people used to recite in prayer, this will lead them to better understanding of what they recite in prayers.

Also, there are three noble Hadiths from the holy Prophet that teach people the fundamentals of good character, high morals, why God has created human and sent him to this world, how to get strong belief, and how to handle others in good and kind ways, without oppressing any creature on earth with no tangible reason whether it is bird, plant or any other living thing, remembering that God has created everything in this Universe for the favour and service of you oh man.

Again, there are stories of facts narrated by the great **Scholar M. A. Sheikho** (God has sanctified his secret) which will ease the understanding of this book to the students owing to the fact that they teach them how to use their great thought properly through which God Has favoured man above all other creatures. They have to think well, spend their time in beneficial activities as ordered by God instead of earthly passive desires. They have to be hard-working in everything such as worship, education and be kind and good to others. God Has created man in this world to do good deeds which will carry him to Paradise. He should help all people through his good deeds, This good should be to everybody no matter his colour or race and wrong no body because God is not pleased with the oppressors. The Almighty Says: (**Who has created death and life that He may test you which of you is best in deed** (good deeds) **and He is the Almighty, the oft-Forgiving**) Fortress 67, Al- Muluk, verse 2.

So, why has God made Prayers (link and communication with God) compulsory to man? You will get the clear answer from this book together with the aim and wisdom behind it which are for man to fully accept and face God in his heart.

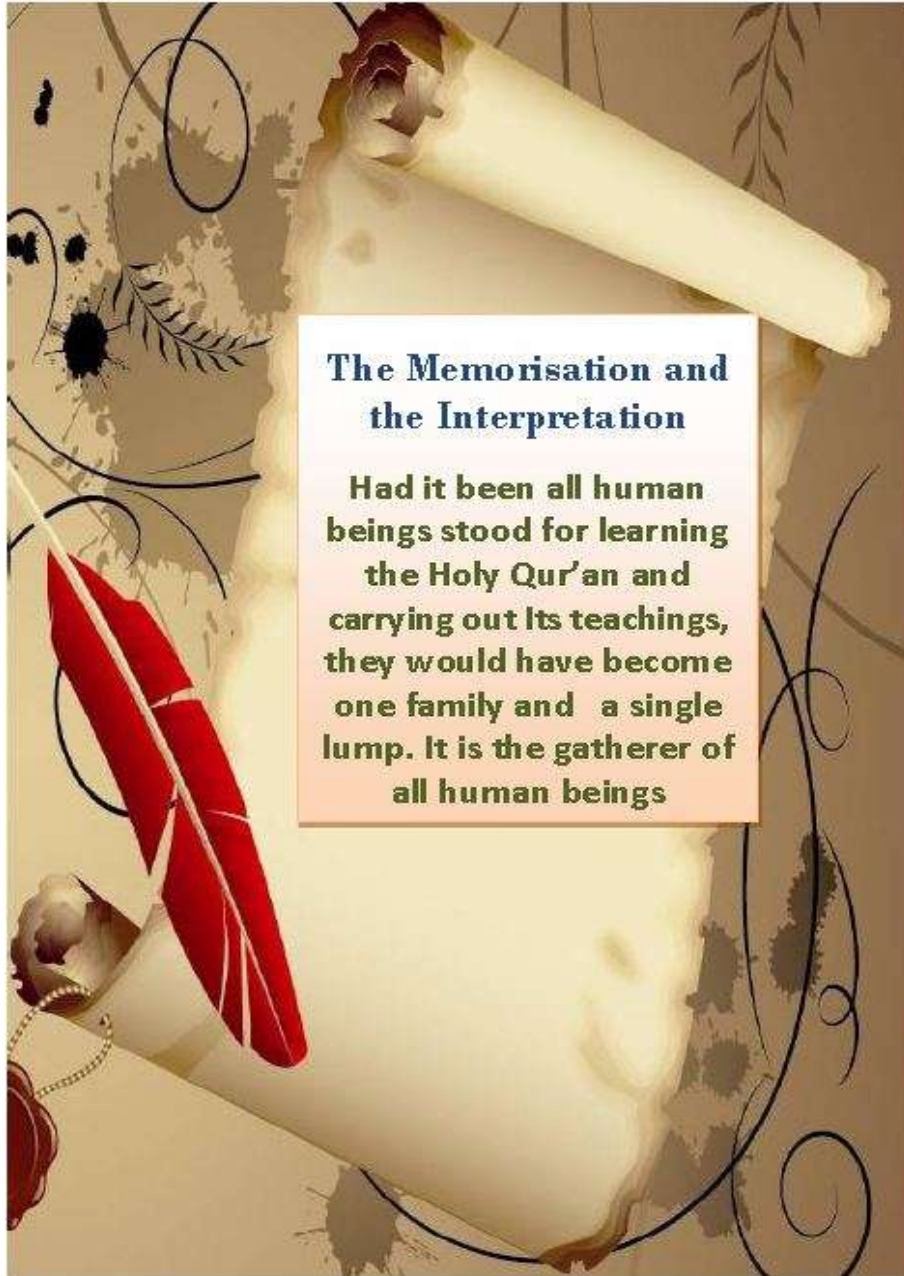
What does a worshiper gain by accepting and getting near to God? By this nearness to God his heart will be full of perfection, kindness and righteousness and he will love good and helping others. All that will lead him finally to eternal happiness and Paradise. God Says: **(Those whose souls are taken by the Angels while they are in a pious state (i.e. pure from the evil, worshiping nonbut God alone) saying to them peace be upon you enter Paradise because of (the good) you use to do (in the world))** Fortress 16, An-Nahl, verse 32.

Without perfect prayers (the link and the communication with God) human spirit will never require good deeds and will be prohibited from successes in this world. The greatest deeds are guiding and helping others and the teachers have the great opportunity to achieve them through guiding and helping students to become successful tomorrow.

Introduced by:

Prof. A. K. John Alias Al-Dayrani

PART ONE



The Memorisation and the Interpretation

**Had it been all human
beings stood for learning
the Holy Qur'an and
carrying out its teachings,
they would have become
one family and a single
lump. It is the gatherer of
all human beings**

Lesson One

The definition of prayer

(Communication with God)

God has made the prayer as an obligation to all His worshipers so that they earn His favour and honor by standing before Him and facing Him. Through that they will be sympathetic, very kind to other creatures and have perfection.

What is Salat (Prayer)?

Prayer means: Communication with God that is to say, the link between the Spirit and its Provider and its close connection with the light of the Creator. This is prayer in reality. If it does not result in this link and connection; it will merely be movements and sayings with no sense, meaning and reality.

But how can we get this link with our Provider? How can we perform this communication with God in its essence and reality? Indeed, Allah has explained it in Fortress – Al-Fatiha supported by the prophet saying: **“No communication with God is performed by that who doesn’t read the opening chapter of the Holy Book – Al-Fatiha”**.

So, what is the greatest secret related to Al-Fatiha which makes the communication with God depending on it? Al-Fatiha shows you the perfection of God (glory to Him) and by seeing the perfection, love will be generated and the link will be achieved. That is the desired fruit in reciting it in each bow when performing the communication with God. The more the believer recites Al-Fatiha, the more he witnesses and knows the Godly perfection he maintains and the higher rank he gradually raises to loving God through this communication. The noble saying of the Prophet denotes: **“Communication with God is the elevator of the believer”**. It is a ladder through which he ascends in loving and knowing state by state. It is a ladder through which a believer gradually advances in seeing a way of virtue; time after time because this link makes the Spirit illuminated by the divine light of God. And it becomes able to distinguish the right path from the evil one. God says: **(Communication with Me prohibits man from doing fornication or evil, but remembering Allah is the greatest)** Fortress 29, Ankabut (spider), verse 45.

The Almighty God has ordered us to seek refuge in Him from the cursed Satan when we want to recite the Qur’an. He says: **(So, when you want to recite Qur’an, seek refuge in God from Satan the cursed)**. Fortress 16, Annahl (the Bees), verse 98.

What is the meaning of “seeking refuge” ?

What do we mean by saying “in God” ?

Who is Satan?

What is the meaning of “the cursed” ?

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

“In God” ;Means “in the Obeyed” . The obeyed here is that whose control and command affect every creature without exception, whether he likes or not, for His control and command contain but good and mercy. Each creature moves according to his assigned function and performs the works he has been created for. For examples:

The Camel is directed and exploited for serving man it serves as a mean of transport and food. The Bee is steered for collecting sweet substances from flowers and all the like to make honey. The terrestrial globe is controlled and rotated by the Almighty commands. The moon is directed and rotated round the earth in a continual movement and circulation. The entire universe is subjected to God’s Will and it cannot get out of the control of this Obeyed. That is what we understand from the word **“In God”** .

“Satan” : In Arabic is called “Shaitan” derived from the two verbs: ‘Shatana’ and ‘Shata’. The verb Shatana means avoided the right. The word Shata means burned, So Satan who is far from the Right exposed himself to burning and being perishable. He is stricken by burning and damnation because of his farness from the God.

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

The whole statement (**I seek refuge in God from the cursed Satan**)means ‘I seek protection and might in the Obeyed whose command controls everything from Satan who became always tortured and deprived of every good out of his farness from the right.

If you spiritually resort to Allah (God), when reciting the Holy Qur’an and enter into the presence of the Obeyed who made all creatures submissive and yielding to His command, there you will be in fortified fort and inaccessible place where no devil can enter.

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

Questions

- 1-What is the definition of Prayer?
- 2-What great thing does this Fatiha show you during its recitation in prayer?
- 3-Does the reward of Fatiha or its benefit end at one stage or does it increase progressively whenever a believer recites it in every Ruka of his prayers?
- 4-Allah commands us to seek always refuge in Him from the cursed Satan whenever we want to recite the Holy Qur'an. He (The Almighty) says: **(When you recite Qur'an, you must seek refuge in God from the cursed Satan).**
- 5-What is the meaning of the word- **"I seek refuge in God"** ? and Why Does Qur'an describe Satan with **"The cursed"**

Lesson Two

The interpretation of Fortress -The Opening

(Part One)

Fortress[1] of the Opening (Al-Fatiha Surah)

1. **“In the Name of God, the All-Compassionate, the All-Merciful.**
2. **All praise is to God, the Provider of worlds.**
3. **The All-Compassionate, the All-Merciful.**
4. **The Only Possessor of Judgment Day.**
5. **It is You we worship, and It is You we ask for help.**
6. **Guide us to the straight path:**
7. **The path of those whom You have blessed not of those who have incurred Your Wrath, nor of those who have gone astray. ”**

The Prophet (cpth) says in the noble Hadith: **“No communication with God (that is, no prayer) is performed by those who do not read the Opening Fortress of the holy Book ‘Al-Fatiha’.”** [*Narrated by Al-Bukhari, Muslim, and Ahmad in his Musnad.*]

Another Hadith states: **“Whoever performs a prayer without reciting the Opening Fortress of the Book: indeed their prayer is imperfect! Imperfect! Imperfect!”**[2]

Verse no. 1

1. **“In the Name of God, the All-Compassionate, the All-Merciful,”**

After saying **“I proudly seek refuge in God from the cursed Satan,”** you can say **“In the Name of God, the All-Compassionate, the All-Merciful.”**

What is the meaning of **“In the Name of God”** ?

What is the meaning of **“the All-Compassionate”** ?

What is the meaning of **“the All-Merciful”** ?

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

Accordingly, our saying **“In the Name of God”** means ‘I recite only the Words of Al’lah to myself and to all others, revealing God’s Command and delivering the words of the Obeyed One.’

What, however, are the Attributes of this ‘Obeyed One’? He is **“the All-Compassionate, the All-Merciful.”**

This **“Compassionate”** quality encompasses every being, and its good spreads over every single being throughout all of creation.

“The All-Compassionate” is the One Who obliges all of creation with the cure; that is, the spiritual cure.

The Almighty Al’lah treats the ailing, the poor, the anxious and the grieving in accordance with His Name, ‘Compassionate’. Therefore sickness, poverty, anxiety, and grief, and even affliction and torment are all part of Al’lah’s Compassion for humankind. Through them spiritual redemption and the gradual advance from one state to another can be achieved.

For the most part, affliction creates the drive and strength of will that result in a return to God’s Advice, and the motive that draws the wayward spirit back to Al’lah.

Once it has returned, a spirit is cured by being close to God, and there it becomes cleansed of the dirt it has gathered.

In general, when hardships descend upon someone who deserves them, they are in truth a kind of goodness and compassion from Al’lah, and always bring hidden benefits for the afflicted.

Through the Name ‘the All-Compassionate’, sickness becomes the health of those who were sick, poverty becomes wealth, failure success, and difficulty ease. Through the Name ‘**the Compassionate**’, all creation evolves in experiencing Godly Favour, time after time. Through the Name ‘**the All-Compassionate**’, you –humanity– have come out of nonbeing into being. Because of this Name you live, and through it you will also be raised to life after death.

Through the Name ‘**the All-Compassionate**’, the believer ascends gradually in Godly Knowledge from a particular rank of perfection to a higher one, day by day. Through the Name ‘**the All-Compassionate**’, people’s torment in the Fire will increase until its severity makes them forget the pain of their spiritual diseases. These diseases arise because of their submission to the selfish whims of this worldly life and their breaches of the Commands of the Provider of worlds. They will therefore be immersed in the burning agony of Hellfire, where they will wish to forget the dreadful torment of their spirits and the horrible destruction of their disease.

Through the Name ‘**the All-Compassionate**’, the Almighty will reveal Himself to the believers in Paradise, so that they may ascend through the different degrees of divine proximity, climb the ladder of perfection from one level to the next, and so on. The goodness contained in this Name never stops; nor does the All-Compassionate’s Good will end.

Thus, the All-Compassionate is the One Who manifests Himself to His followers (Ibad) [3]with compassion, and this is not restricted to obedient believers. His Compassion spreads over every person according to their moral state in this life and in the hereafter.

That is why the believers are in Paradise, enjoying what their Provider has prepared for them: the eternal bliss which is in congruence with their healthy spirits. Meanwhile, the unbelievers are treated by the fires of Hell, suffering from constant burning agony, which is an appropriate outcome of the moral diseases they carried during their lives. That is one of the ways in which Al’lah is Merciful. He (glory to Him) shows compassion towards His creation because He Himself is Merciful.[4]

“The All-Merciful” is the One Who manifests Himself to His obedient followers in grace and welfare. This Name, however, is limited to the believing obedient follower. They live good lives in this world, enjoying the Favour of their Merciful Provider, as well as enjoying the eternal bliss He has prepared for them in Paradise.

Verse no. 2

2. **“All praise is to God, the Provider of worlds.”**

To understand this noble verse, we will explain it word by word, in order to grasp its full meaning.

We say that the word **“praise”** expresses an appreciation for the benefactor generated in the spirit, and the feelings of gratitude towards the giver which arise therein.

The gratitude which we feel towards the one who has brought goodness to us is a kind of praise. When we feel gratitude for or acceptance of God’s Role in our lives, the appreciation which we show to the one who has granted us grace, from whom favour has come, is also a kind of praise.

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

However, nothing can be praised unless it includes every kind of goodness in all its different aspects, is free of defects, and lacks nothing.

Similarly, a person cannot be praised unless their benevolence is all-inclusive and their favour prevalent. That is some of what we understand the word ‘praise’ to mean.

So, who is the one who should be praised?

Who is the one who deserves to be praised, such that everybody or even every being and every spirit should praise him for each deed or action?

The Envoy (**cpth**) tells us on behalf of Al’lah that praise should be only to God. Therefore the Almighty says: **“to God”** that is, ‘to the Obeyed’.

As previously mentioned in the phrase **“I proudly seek refuge in God from the cursed Satan,”** ‘the Obeyed’ is the One Who forced existence to submit to His Will.

He alone steers the course of the whole of creation, and He alone is the Director of its affairs, guiding them for their own benefit according to His Will.

What we mean when we say **“All praise is to God...”** is that anything which God brings to His obedient followers is full of goodness and charity, and any action performed by Him, the Almighty, for His creation is loaded with Godly Favour and Kindness. This is not limited to humanity; this Favour and Kindness spread over each of His creatures. God is praised for every event occurring in this universe.

Thus if the veil was removed, all creatures, without exception, would praise God Almighty for what had been brought to them. The sick would praise God for the diseases with which He had inflicted them.

So it is for the troubled and the aggrieved; if the veil was removed, they would praise God for the trouble and the grief with which He had afflicted them. The criminal, as he is

being driven to the Fire, will praise God for the pain and the torture he is about to experience. Praise, then, is due to God in all cases, in this life and in the hereafter.

This means that everything which God decrees for His obedient followers is nothing but goodness and mercy, and all that He treats them with is absolute grace and beneficence.

If you achieve a connection with God, you will have a detailed awareness of this, and will believe wholeheartedly that all praise should be to God. Thus, **“All praise is to God,”** means ‘to the Obeyed’. He, the Almighty, is obeyed because He is the Provider of worlds.

“The Provider of worlds”: ‘The Provider’ means ‘the Sustainer’ who provides an entity with existence, growth, power and life.

“The Provider” means the One Who holds the secret of continuous sustenance, whose nourishment does not cease for an instant - or even less than an instant - in His creation.

The word **“worlds”** is the plural of ‘world’. The stars in the sky, beasts, birds, fish in the seas, bees, germs, humankind, jinn, blood cells, and everything else: each one is a world in itself.

Plants also contain many worlds, and each world contains worlds, and so on...

The Almighty God provides all these worlds moment by moment and day by day. He is (glory to Him) the Provider of all the worlds. Praise is to God, the Obeyed, as He is the Sustainer and the Director. Everything praises Him because He moves everything in a way that is suitable for it and that entails good for it.

Why does Al’lah treat everything in His creation with kindness and bring them nothing but that which contains good?

The Envoy (**cpth**) demonstrates that Al’lah treats His creation so because He is the All-Compassionate, the All-Merciful. For this reason, the Almighty says: **“The All-Compassionate, the All-Merciful.”**

Questions

- 1- Explain the meaning of – **(In the Name....)**?
- 2- Why does Allah send the disasters to the unbeliever as illnesses and indigence? Is that a mercy from God to him?
- 3- What is the meaning of **“The Provider of the worlds ”** ?

Lesson Three

The interpretation of Fortress –The

Opening (part two)

1. **“In the Name of God, the All-Compassionate, the All-Merciful.**
2. **All praise is to God, the Provider of worlds.**
3. **The All-Compassionate, the All-Merciful.**
4. **The Only Possessor of Judgment Day.**
5. **It is You we worship, and It is You we ask for help.**
6. **Guide us to the straight path:**
7. **The path of those You have blessed not of those who have incurred Your Wrath, nor of those who are astray.”**

Verse no. 3

3. **“The All-Compassionate, the All-Merciful.”**

He shows compassion towards His creation when He brings distress upon those who oppose His Rule. This distress is like treatment with which He cures them of their defects and the spiritual diseases they bear. He is also Compassionate, when He brings grace, charity and favour to those who are charitable and faithful because that is what they deserve and because of the healthy lives they lead. He is (glory to Him) Compassionate with these two groups because He Himself is Merciful.

Verse no. 4

4. **“The Only Possessor of Judgment Day.”**

The **“Possessor”** is the Master of possession and the Embodiment of power and rule.

“Judgment” connotes the meaning of justice; besides this, it refers to what people deserve and its delivery to them of absolute justice.

“Judgment Day” begins in Al-Azal world and lasts forever. It is one day that has no end, and its master is the Provider of each and every world.

Contained within these three verses is a demonstration from God to the spirit. If the spirit recognizes the aforementioned Attributes of the Creator, it will then submit and surrender to Him; it will resign itself to Him, saying: **“oh, Owner of Might and Power! Oh, Compassionate! Oh, Merciful! Oh, Possessor of Judgment Day! I worship none but You, You Alone we worship and You Alone we ask for help.”**

Verse no. 5

5. **“It is You we worship, and It is You we ask for help.**

“Worship” means ‘obey’, because worship can only be accomplished through obedience, such as the obedience of a servant to their master, or that of the worshiper to their Creator.

In this noble verse, there is a covenant made with their Provider by the obedient follower (or Abd), in which they promise to obey Him and each of His Commands.

Worship is not restricted to performing prayers, fasting, going on pilgrimage or paying alms; rather “worship” is a comprehensive word that manifests itself in trade, dealing with people, and all other actions.

We can therefore see that when you say “**it is You we worship...**”, here, your covenant with your Provider is that you will be a worshiper who obeys Him Alone; that is, a worshiper who obeys no-one except Him, as you will have known His Clemency and His Compassion and will have witnessed His Majesty and Grandeur.

You say “**it is You we worship...**” because your spirit has felt that it has no refuge except in Al’lah, and no guide to true goodness except Him.

You say: “oh, Provider! You are the Praised in all cases. You are the Provider of worlds, the All-Compassionate, the All-Merciful You are the Possessor of myself and the Controller of everything. I find no master whom I obey and no guide who leads me to that which secures my happiness except you. You are the Provider to Whom I am obedient. I do not disobey Your Orders in any of my movements. You are my worshiped Lord. I follow nothing except Your Guidance in all of my acts.”

You say that because your spirit has been immersed in God’s Majesty and Greatness and has witnessed His Favour and Mercy. For this reason, it stands submissively in His Presence.

Then, you ask your Lord – Who is Merciful to you – to help you to follow the right path. You ask this because you are beset by false desires and whims, as well as obstacles and hindrances that surround you on every side, aiming to prevent you from doing what is right.

Thus your spirit may yearn to fulfil wicked and forbidden desires, and insist on them. This makes these evil germs reach the core of your soul. In this case, if Al’lah prevents you from carrying out these desires, and does not supply you with power and might, the germs of these desires will overwhelm you and will creep into every atom of your spirit. Thereupon your spirit will be surrounded on all sides by that desire, so that you will not be able to escape its influence; nor will you be able to find a way or a means to return to your Provider. Then your spirit will remain engaged in its lusts and they will completely dominate it. This is why your Provider – through His Compassion – gives you a means by which to attain your desire and supplies you with power. This allows you to do what you were insisting upon doing and so attain your purpose.

The noble saying denotes: “**Deeds are carried out according to intentions, so each person will get what they have intended.**”[5]

The Almighty says: “**Those who cut themselves off from the Envoy after what has been revealed to them in the way of guidance and who follow any path other than that of the faithful, we shall give them what they have chosen. We will cast them into Hell: a dismal end.**” *The Holy Qur’an, Fortress 4, An-Nisa’ (Women), verse 115*

In another verse, He says: **“Those who desire this fleeting life shall, before long, receive in it whatever We will for whomever We want; in the end We have prepared Hell for them in which to burn, despised and helpless.**

“As for those who desire the hereafter and strive for it as much as they can, being true believers, their endeavours shall be rewarded.

“Of the Bounties of your Provider, We bestow freely on all these, as well as those; of the Bounties of your Provider, none are deprived” *The Holy Qur'an, Fortress 17, Al-Isra' (The Night Journey), verse 18-20*

If you have an intention to do something, and you are determined and insistent on doing it, you shall receive the necessary energy, power and might from Al'lah, and you will fall to action. Through this, the germ of desire is able to retreat and gather somewhere within the spirit, freeing its field from what had been entirely occupying it beforehand. Subsequently, God inflicts diseases on the disobedient soul and brings calamities down upon it. God says: **“And was it so: when a disaster struck you, though you had done equal wrong twice, you said: ‘how is this?’ Say (unto them, Oh Mohammad): ‘it is from your selves. Surely Al'lah is Omnipotent’.**” *The Holy Qur'an, Fortress 3, Al-Imran (The Family of Imran), verse 165*

If through this disaster the spirit turns to its Provider, Godly Light will flow into this spirit, by which it will be able to see the truth behind its desire, and thus discover the wickedness and great evil contained therein. Consequently it will loathe this desire. It will disdain it and never be inclined towards it again.

God says: **“And indeed, We will make them taste of the lightest chastisement before the greatest chastisement in order that they may return (repent).”** *The Holy Qur'an, Fortress 32, As-Sajda (The Prostration), verse 21*

However, if the spirit is afflicted with calamity and it does not come close to its Provider, the germ of desire will remain buried within it, gathering somewhere inside, and so it will remain until it dies. If it had been accustomed to approaching Al'lah during its lifetime, and if it had achieved a link with its Provider during its time in this worldly life, then the torment of the tomb or the blazing heat of the Fire that follows will help it to draw closer to God in order to be cured.

If it had not achieved a link with its Provider during its lifetime, or had not attained a true understanding of His Supreme Attributes, allowing it to taste His Love and become cured of what has been attached to it: in this case, the Fire will be like a screen that stands between it and the pain of the wicked desire that would mean its destruction. The intense pain of the Fire will make it forget the pain of the disease of wicked desire.

According to the Mercy of God, He then does not take it out of the Fire, but rather leaves it burning therein forever. This is the state of the spirit that has been contaminated with the germ of the malignant desires of this worldly life. The calamities, the torment of the tomb and the blazing Fire are nothing but different means of treatment which draw the spirit closer to Al'lah: or in other words, to Paradise.

It is then – through that proximity – that the truth will be witnessed and the cure will be obtained that will cleanse the germ of forbidden desire that had attached itself to the spirit when it was far from Al'lah.

However, if the believer can truly turn to their Provider, they will be able to see the evil and the harm that is contained in any forbidden desire through the Light of their Provider. This Godly Light will protect them from falling into sin, and their spirit will be clean of the negative effects of desire, so that they will never be inclined to forbidden practices or perform them at all. Therefore, our Provider has commanded us to keep connecting our spirits with Him and to direct them truly to Him, in order to perform true communication through which we see none except Him. Al'lah is with all of us, as long as we keep ourselves in communication with Him.

That is the legitimacy of prayer: (**...communication with God (prayer) restrains outrageous and unacceptable behaviour**) *The Holy Qur'an, Fortress 29, Al-'Ankabut (The Spider), verse 45*

Through the aforementioned practices, we are protected by communication with God. Those whose prayers do not follow the same method remain blind, seeing neither good nor evil; moreover they will mistake what is evil for what is good.

God says: **“As for Thamoud, We offered them Our Guidance, but they preferred blindness to guidance. So then the lightning-like punishment of humiliation overtook them because of what they have been earning (for themselves).”** *The Holy Qur'an, Fortress 41, Fussilat (Explained), verse*

Therefore, to prevent our spirits from becoming inclined to wicked desires, we ask the Almighty to support us with His Help in order that we may see the truth. That is why we recite the verse **“...and it is You we ask for help.”**

But what is this help for which we appeal to the Almighty?

It is His Guidance to us by His Light, in order to distinguish between our good desires and our bad ones. Therefore, we say: **“Guide us to the straight path.”**

Verse no. 6

6. **“Guide us to the straight path.”**

When we say: **“A certain person has shown them the path”**, it means this person led them to it, showing it to them and acquainting them with it.

In this verse, you attain piety; that is, after you have returned to your Creator, seeking refuge in His Loftiness, and after you have entered into His Presence, then you ask Him to grant you His Light in order to help you see the path of righteousness and to make the way of right guidance clear to you.

In fact, all things have both an outward appearance and a true form. By the sun's light, the eye can see the way things look, but it cannot see what they really are. The object's reflection is printed on the retina of the eye, and it is there that the spirit sees it and feels it.

In this case, the spirit is only seeing the reflection and outward appearance of what it is looking at, and cannot perceive the essence or the reality of the object being viewed.

To witness reality requires a magnificent light, greater than the light of the sun, as it needs a penetrating and keen sight that can reach the true essence of things. That great

light which manifests the plain and clear truth to you is the Light of Al'lah, the Almighty, and that keen sight is the spirit itself, as a whole, free from any veil to obstruct its view.

In this noble verse, you enter spiritually into God's Presence, asking for His Guidance, calling on Him to bestow His Light upon you.

If you have been truthful in turning to God and requesting His Help, you will be illuminated by His Light. This Godly Light will uncover the reality of things to you, so you will be able to distinguish between good and bad. It will come as clarification from Al'lah, allowing you to see the right path, clear and luminous before you.

God says: **“You who have faith! Be under God's Light and believe in His Envoy. He will grant you two portions of His Mercy and He will bestow upon you a light through which to walk...”** *The Holy Qur'an, Fortress 57, Al-Hadid (Iron), verse 28*

This Godly Light shows the spirit the right path and allows it to distinguish between virtue and vice. The faithful ask their Provider for guidance in all their affairs as well as asking Him to inspire them to choose what is right and true in each of their actions. The Sacred Saying denotes: **“My obedient followers! All of you have gone astray except those whom I have guided, so ask Me for guidance and I will guide you.”**

If you become illuminated by God's Light and experience a vision while reading the verse in question, you will see that the entire universe is filled with justice and is established upon righteousness. You will witness that all creation is directed to a straight path.

The oppressive ruler is only empowered over bad and unfair people, just as the criminal is only helped against a sinful aggressor. Similarly, God only directs the giver of favour and charity towards the obedient follower who has done good and displayed charity. Therefore, you ask God to make you walk upon a straight path which brings you grace and welfare, saying: **“The path of those on whom You have bestowed Your Grace”**.

Verse no. 7

7. **“The path of those on whom You have bestowed Your Grace, of those who have incurred (Your) Wrath, and of those who have gone astray.”**

“The path of those on whom You have bestowed Your Grace” :that is, “My God! Please help me to work only on what will improve the welfare of your obedient followers (Ibad), and move in service to them. Make me one of those who treats your creation with goodness and charity so as to become worthy of Your Bounty and Benefaction. Those who want to be near to you will not become so except by helping your creation, so please, my God! Make me one of your charitable and obedient followers who devote themselves wholeheartedly to helping your creation, so as to gain Your Satisfaction and to be rewarded for their good deeds with Your Paradise and Favor.”

“Of those who have never incurred (Your) Wrath” : these people are the ones who have attributed Providence to You and the mission to Your Envoy. They admitted that there is no god except Al'lah and Moses speaks with Al'lah; that there is no God except Al'lah and Jesus is of God's Soul; that there is no god except Al'lah and Mohammad is the Envoy of Al'lah; then they never deviated from obeying You and never turned away from Your Statutes.

Also, we can describe those who have never incurred Your Wrath as those who gained Your Satisfaction in the world of Al-Azal, and who then behaved in a way that pleased You when they came to this world. They are Your Prophets and Envoys.

However, as for those who have incurred Your Wrath:

They are the ones who also attributed Providence to You and the mission of Your Envoy, and admitted the same thing as the other group. However, they then deviated from obeying You and turned away from Your Statutes. As a result, they succumbed to their whims, and their desires became like yokes round their necks. Please, my God! Keep me far from those who have incurred Your Wrath, and who have heard Your Words through Your Envoys but have still disobeyed You and broken Your Commands.

This means that their interactions with Your obedient followers are fraught with cunning and filled with damage and vice.

They incurred Your Anger and Your discontent because they deprived themselves of the favor and welfare that You have provided them with, and they have forgone the everlasting bliss You have prepared for them.

“And of those who have gone astray” :this includes those who have achieved true faith, such as the companions of the Prophet Mohammad (**cpth**), who kept their pledge and attained their covenant with Al’lah.

Oh, my God! Help me to become a faithful companion of those who have been guided to You by Your Envoys, as they have followed their instructions and have obeyed You through them.

As for the others, who have gone astray, they are the ones who have denied You, and have gone astray and left You and Your Envoys. They have not witnessed or recognized Your Supreme Attributes, and this is what caused their deviance from the path of righteousness and guidance. They thought that to perform an act of good would entail loss and damage, while aggression and cunning would lead to benefits for them.

Please God! Protect me from going astray. Whosoever goes away from You shall be completely overcome by their vile whims, and consequently, will only be capable of performing bad deeds.

Oh my God! Please protect me from being far from You. You are the Clement and Merciful Provider, and You are the Source of every virtue and every goodness.

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

Questions

- 1- Explain in detail what you have understood from the lesson about the Name of Allah **“The Compassionate”**.
- 2- What is the meaning of Allah’s Name **“The Merciful”**?
- 3- What is the meaning of the word **“Praise”** and why is the Almighty Allah praised?
- 4- What does a worshiper want from the verse **:{ You alone we worship and You alone we seek for help}**?
- 5- It is very clear from the interpretation of the verse **:{ Guide us to the straight path}** that, Guidance is by the Light. -What is this Light?- and what should man do in order to have the Light so as to be among the guided ones?
- 6- Who are: **“those who incurred wrath”**? and **“those who have gone astray”**?

Lesson Four

Miracles are achieved through true belief and prayer

(A real story)

Al'lah's Envoy (cpth) said, **"Truly, deeds are measured according to their intentions, and each man will be rewarded according to what he intended."**

So, be sure that you act only out of the best of intentions and you will gain all that is good and pure, and achieve happiness on this earth and in the Hereafter.

An old woman went to work as a washerwoman in the house of the Turkish Pasha in Damascus, for an agreed amount; it was customary for women to do this menial work in the houses of rulers and rich people. One day, while this old woman was attending to her tasks at the Pasha's house, his wife sat beside the washerwoman aiming to amuse herself in idle chat. The woman was crying copious amounts of tears while washing the linen. The Pasha's wife asked her why she was crying so piteously, and the washerwoman wiped her eyes and told the Pasha's wife about her sadness and suffering, saying, 'My husband died a long time ago leaving behind our only son, so I surrounded him with the great love of a mother for her son; I treated him with the utmost compassion and kindness, and I worried about him every single day. As time went by I always hoped that he would help me during my life and be a support in my old age. Yet when he was an adolescent, in the prime of his youth, and I saw promising signs of the man he would become and his kindness and sympathy towards me, death took him away from me forever. And in the worst possible way! He was murdered, leaving me all alone, helpless and suffering from grief, and growing old. That's why I had to find work to provide food for myself in this life as there is no-one to help me except Al'lah.'

Letting out a long painful sigh, this poor childless woman wiped away her tears of sorrow. Yes, she wept and so too did the wife of the Pasha, the ruler of the state of Sham. [*The state of Sham was Greater Syria and comprised: Syria, Lebanon, Jordan and Palestine*]. The Pasha's wife dried her tears and asked her, 'Who were the killers?'

She replied, 'Nobody knows, even though many detective units were sent out to investigate his murder, but in vain. So my son's blood was spilled with impunity and I wasn't given any financial compensation as they didn't find the guilty killer. And I've been left to work for a subsistence just to keep body and soul together despite my feebleness and old age.'

After hearing of this sad situation the Pasha's wife went directly to her husband to tell him this old woman's story. Out of her kindness and strong emotions for a fellow human being, she was moved to tears yet again as she related the story to her husband. He, in turn, became extremely upset on hearing of the plight of the poor washerwoman and promptly sent for the high commander of the army, ordering him to appear before him at once, and to bring some gendarmes along too!

When the commander presented himself, the Pasha addressed him angrily, 'Where are your men, the peace officers? What is this neglect and carelessness that I'm hearing about? Six months have passed since a serious crime was committed in a certain small

village and the criminal has not been found! This is gross dereliction of duty on the part of the peace officers!’

Then, in a very stern voice he ordered him to go off to enquire about the matter he had been advised of, and he stressed that no effort should be spared to bring the murderer to justice.

The commander took his leave of the Pasha, and then went out thinking to himself, ‘How can I resolve this? All traces of the crime were wiped out six months ago; and many squads of peace officers have investigated the matter but... all in vain... they...!’

At that very moment the commander’s train of thought was interrupted as he remembered our experienced officer M. Amin to whom they always used to turn in times of trouble and strife. Whenever this trusty officer was in charge, all complicated matters were quickly resolved, evil crimes were solved and villains were eliminated, as he believed that nothing was impossible with Al’lah’s Aid. Instantly, the commander called him to report to his office. It was Friday, the weekend, and his customary day of rest from his demanding duties, but he came promptly as requested. The commander told him what had happened and explained that the Pasha had officially intervened to have this crime further investigated.

Officer M. Amin said, ‘Oh your Excellency! Today is my day off; could we please delay discussing this subject till tomorrow?’

That is because our officer had intended to attend Friday prayers in the mosque but the commander refused and ordered him to go immediately and take along as many policemen as he needed to solve the crime.

The commander confirmed in writing that this was an official mission by which everybody would be at M. Amin’s command and cooperate with him even if they outranked him.

Our officer replied, ‘Yes, Sir,’ saluted his commanding officer and went out towards the headquarters in an unhappy frame of mind for his heart had been set on attending Friday prayers.

He decided on seven of the policemen and a guide, and headed off with them for Kafar-Sosah village, near to the city of Damascus, where the unsolved crime had been committed.

On the way he asked the guide to inform him as soon as they reached the outer boundaries of the village orchards. Along the way he bowed his head mulling over the best way to resolve this crime, and with only the best of intentions in his heart he asked for Al’lah’s Help.

When they reached the orchards’ boundaries, the guide told Officer Sheikho that they had arrived at their destination, then our officer ordered the policemen to disperse in all directions and along the roads that led to the town. They were to advise everyone they might come across on the way to cooperate with the policemen from Damascus when they arrived, and that all the inhabitants of the village were to gather in the village square: but all men aged between 16 and 70 years were to gather in the coffee shop.

The policemen set about their task and performed it perfectly by gathering all the inhabitants in the square by the time Officer M. Amin reached it. He told the crowd that he had come to solve the crime of the murdered youth, the son of the elderly woman, and he mentioned his name

After then telling everyone to gather in the coffee house from where the chairs and tables had been removed, he called the sheikh (imam) of the village, the mayor, and the two village elders, as well as ordering the owners of four shops facing the coffee house to open their shops and then return to the coffee house.

He told the sheikh (imam), the mayor, and the two elders to sit, each one, behind the counter of a different shop and face outwards. Then, he set his plan in motion: his hand shot out and grabbed a chair which he put down suddenly in front of the sheikh who was seated, as ordered, behind the counter of one of the shops. Officer Sheikho sat there facing him, his back to the people of the village, and began to stare straight into the eyes of the sheikh, while the latter looked at him fearfully waiting for him to speak. But our officer did not utter a single word, which made the sheikh blink and avert his eyes. Our officer remained in that position for about five minutes then he grabbed the chair again and slammed it down before the mayor who was sitting in the next shop; now M. Amin was looking quite smug, as though he had got the answer he was looking for. Again he sat, and this time stared at the mayor who expected our officer to fire a question at him. He began to stare at him while the mayor's eyes were fixed fearfully on those of the officer, anxiously waiting for a question that did not come. The wise officer did just as he had done with the sheikh! Five more minutes passed! Then he rapidly dragged his chair across to where one of the elders was sitting in the next shop and repeated the same performance he had given with the first two men, and so another five minutes passed. Finally, he carried his chair over to the second village elder. All the while the inhabitants of the village were looking on in amazement, and could only imagine the conversations taking place between them. Officer M. Amin acted in the very same manner with the second elder and a further five minutes passed. Then he leapt to his feet and, turning to the people, he bellowed suddenly, 'Get out... I've found you!' At this moment a young lad said, 'Is it me sir?'

'Yes, get out you villain,' retorted Officer Sheikho!

The people turned their backs on the youngster, and as soon as he was outside, the policemen led him to one of the four shops and threw him on the ground as ordered by our bold officer, tying a rope around his ankles and raising his feet. Our officer, **M. A. Sheikho**, raised his whip and prepared to give the youngster fifty lashes on the soles of his feet. At this moment, the lad was sure that he was about to die, then, our officer said to him, 'Admit the truth, or else you'll die by the whip.'

The youngster then cried out, begging him, 'Oh, Sir! I swear by Al'lah that I didn't kill him... the mayor's son did it!'

Our officer called out to the mayor's son, but they replied that he was usually asleep at that time because he spent all night drinking wine. With no further delay our officer sent policemen to summon him from his father's house.

As they had been told, they found him asleep in his bed, so they woke him roughly, and led him, bound, to the village square where our officer and the local people were all gathered. When the mayor's son saw, to his dismay, what was happening and recognized the witness to his crime, and was also informed that a second witness would soon come to testify against him, he realised that there was no chance to deny it; he confessed the truth.

The witness said that they were sitting in one of the orchards with a third youngster from Daraia village, talking and drinking wine, when the washerwoman's son came into view riding his mule. Then, the mayor's son started shouting obscenities at him, and since he was drunk and not in his right mind, he didn't settle for that, but stabbed the boy in the back, killing him instantly. Then, as though nothing untoward had happened, he went back to sitting with his friends and continued to enjoy himself...

Officer Sheikho immediately had him bound and dragged away along with his drinking companion as a witness; a squad of policemen was sent to fetch the other witness from Daraia and told to follow them as fast as possible. When he arrived at the commander's office, he handed the criminal over to him along with a witness to the murder, and he informed him that the other witness would come soon. Needless to say, the commander was delighted as the mission had been completed and the crime solved, all within the space of just two and a half hours. Almost unbelievable, given that the crime had remained unsolved for so long!

Overwhelmed at this great success he immediately dashed off to advise the Pasha about the apprehension of the murderer and the details of the case.

But his elation was soon quashed by the unexpected reaction of the Pasha! Instead of being delighted that the crime had been solved the Pasha addressed the commander angrily, 'Are you telling me that a crime that had remained unsolved for months despite the best efforts of the police force has now been resolved within two and a half hours! You must have accepted a bribe from the mayor to provide a cover for his son until I forced your hand. Have you neglected the rights of the people for the sake of money? You're despicable and not worthy of being in the police force! Get out!'

The commander, who was in fact the head of both the army and the security forces, was shocked and confused at the Pasha's furious reaction. What he had thought to be good news was turned against him as he became the accused! So, he said, 'Oh, Sir! I doubt if you will believe what I have to say on this matter, but please, I've just one request: would you agree to hear the details of how the crime was solved directly from the officer responsible?'

Nonchalantly the Pasha said, 'Summon him!'

The commander took his leave and went off in search of our officer M. Amin to tell him about what had occurred with the Pasha. He then asked him to go directly to the Pasha and relate the details of how the crime was solved.

With no hesitation our officer replied, 'Yes, of course!'

Thus, they returned to the Pasha, and when Officer Sheikho began to relate the methods he had used to track down the perpetrator of the crime the Pasha seemed quite indifferent and not in the least bit interested in what he was saying. But when he described to him

how he had gathered the people of the village in the public square and that he had summoned the sheikh, the mayor, and the village elders, and how he had behaved towards them, the Pasha began to pay attention to what he was saying. The more our officer spoke, the more the Pasha focused his attention on his words until the account was complete. At that point the Pasha turned to him with great interest and asked, 'Where did you get this great strategy from?' He added, 'I have studied criminology and methods of uncovering criminals, in Germany, yet I have never heard about such a creative plan in this field!'

Our officer answered him, 'From here,' and pointed at his head.

The Pasha said, 'Actually, such a strategy could be developed only through rational thought and through no other means.' The Pasha's appreciation for this officer grew more and more and they became very close. Then, our officer took his leave, and his commander was able to claim victory through the deeds of Officer Sheikho and raise his head again. The end result was that both men were favoured by the Pasha.

Our officer's original plan on that day had been to attend Friday prayers at the mosque, and he was still able to do so as the crime had been solved in a very timely fashion.

Such are the Arrangements of Al'lah, the Almighty, who always gives chances and eases the way for everyone that seeks to draw nearer to Him through communicating, and making sacrifices for the sake of people's comfort and happiness.

Questions

- 1- Why did the Pasha feel sorrow when he had heard about the story of the killed young man?
- 2- Why did the commander ask the officer M. A. Sheikho to investigate the mysterious crime?
- 3- Why did the officer M. Amin ask the commander to delay discussing the subject of crime till tomorrow?
- 4- What did the officer M. Amin tell the people of village who gathered in the main square of it?
- 5- Why did not the Pasha feel pleased for discovering the killer early? and what was his reaction?
- 6- What was his reaction after he had heard from the intelligent officer M. Amin the way of discovering the killer?
- 7- What Has God granted human being but not the other creatures?

Lesson Five

Fortress of Oblivious

Humankind, Oblivious Jinn-kind

(Al-Nas Surah)

In the Name of God, the Compassionate, the Merciful

1. **“Say: I proudly seek refuge in the Provider of oblivious humankind”.**
2. **“The King of oblivious humankind”.**
3. **“The Steering God of oblivious humankind”.**
4. **“From the evil of the sneaking whisperer, who withdraws(when a person resorts to God):”**
5. **“He who whispers evil in the chests of oblivious humankind:”**
6. **“Through jinns and oblivious humankind.”**

In this noble Fortress, the Almighty God guides you, oh listener, to the way which will save you from the evil of Satan and his whispers. If you follow His Guidance you will then see the truth of everything; so you will be able to distinguish between what is bad and what is good, so that this enemy will have no way to overcome you. It is you who will overcome this enemy.

Therefore, God says: **“Say: I proudly seek refuge in the Provider of oblivious humankind, the King of oblivious humankind, the Steering God of oblivious humankind, from the evil of the sneaking whisperer, who withdraws (when resorting to God),”**

Verse no.1

8. **“Say: I proudly seek refuge in the Provider of oblivious humankind,”**

The word **“say”** is addressed to the Envoy (cpth). It means: **“say to My obedient followers that they should proudly seek refuge in Me.”** It is also addressed to humanity, If anyone reads this verse **“Say: I proudly seek refuge”**, **they will feel as if they have heard it recited by Al’lah to His noble Envoy, and then the reader’s spirit will enter into God’s Presence along with that of the Envoy.** Thus it can understand what it says and can comprehend the Godly Purpose of such words.

Therefore, the statement **“Say: I proudly seek refuge”** denotes: you, believer! Say to yourself: **“I proudly seek might and protection.”** Let your state always be the state of one who is proud of their Provider, who clings to their Possessor, and resorts to their God and Director.

The Almighty has revealed three of His Attributes to you, to provide a reason for your spirit to come nearer to Him, and to provide a motive for you to see the necessity of this nearness. Thus, you find yourself with no choice except to seek His Might and to keep resorting to Him as He is: **“the Provider of oblivious humankind.”**

“The Provider”, mentioned previously in ‘the Opening’ Fortress, is the Grower who supplies all of us with life. His Sustenance is not restricted to merely one element of yourself, but instead it is extended to all of your spirit, your body, your soul and each of your organs.

To be more specific we can say that this Sustenance is extended to: the eye, and the systems and layers it contains that allow it to see things; the ear, and the membranes and stapes inside of it that allow it to hear sound; the heart, and the ligaments, tendons inside of it; and the digestive system, the glands juices it contains. In fact, you can say that each atom of your body and each of your cells – however small and minute they might be, and even including those which are so small as to be inconceivable – all depend on this continuous Sustenance for their formation and ongoing existence. Fortunately, this Sustenance from the Almighty is comprehensive and permanent, and so it never ceases for even a single moment.

Verse no. 2

9. **“The King of oblivious humankind,”**

The Almighty is also the King of oblivious humankind. **“The King”** is the One Who comes to control people through His Support and Provision for them. people have a genuine need for His Favor and Support, and therefore they surrender to Him and continue to connect with Him and enter into His Presence, both through their spirits and their bodies.

Verse no. 3

10. **“The Steering God of oblivious humankind,”**

The Almighty is the Steering God of oblivious humankind. As mentioned before in ‘The Opening’ Fortress, **“God”** is He Who is obeyed and who regardless of anything else, conducts the steering of His followers. Al’lah is the Steering God of oblivious humankind, who – in accordance with their choice – directs them to what is most appropriate for them, and accrues the greatest benefits to them. It is He, the Almighty, Who directs all of your works and your affairs; it is also He that steers each of your organs.

It is at His Direction that the hand works and moves, the eye looks and sees, the ear listens and hears, the nose smells, the mouth chews, the tongue moves and talks, the heart expands and contracts, the chest moves up and down, and so forth.

In short, every sense and every part of your body are directed by the Command of God and are subject to His Direction. While you possess the will and the choice, the might, the power, and the steering in deeds are from Him, the Almighty.

Thus, the Provider of oblivious humankind, the King of oblivious humankind and the Steering God of oblivious humankind orders you to seek refuge in Him at every moment.

The word **“oblivious”** can be translated as **“An-Nas”** in Arabic. It is a name that refers to all the children of Adam.

Humanity is so-named because they are coming into this world and entered into the world of shapes and bodies caused them to forget the knowledge of Al’lah that they had

possessed in Al-Azal, the world of spirits. Meanwhile, the physical body in which humans now exist became a veil, preventing the spirit from possessing consciousness of itself, and becoming aware that it is a weak and powerless creature in consequent need of its Creator and His continuous Care for it. However, if it returns to enter the Presence of its Provider, it will remember its original state and will recover its former knowledge. God says, through His Envoy's tongue: **"...but none will remember except those who come back (to God)."** *The Holy Qur'an, Fortress 40, Ghafir (The Forgiver 'God'), verse 13*

In another verse He says: **"...and none will remember except those who have minds."** *The Holy Qur'an, Fortress 3, Al 'Imran (The Family of 'Imran), verse 7*

Thus, if you truthfully feel proud of God, the Owner of the aforementioned Qualities, and wholly resort to Him, then you will be safe from the evil of the sneaking whisperer. That is why God says: **"From the evil of the sneaking whisperer, who withdraws** (when a person resorts to God)".

Verse no. 4

11. **"From the evil of the sneaking whisperer, who withdraws** (when a person resorts to God):"

"Evil" means 'harm' and 'damage'.

"Whisperer" is derived from the verb 'to whisper' which means 'to speak secretly with evil suggestions'.

"Sneaking" is derived from the verb 'to sneak' which means 'to go stealthily'.

Therefore **"the sneaking whisperer"** is the devil. This verse indicates two qualities of his:

- Firstly, the verse tells us that he is a **"whisperer"**, because he whispers evil suggestions to the spirit when it is far from God.

- Secondly, the verse says that he **"withdraws"**, which means that Satan withdraws because he becomes defeated and is expelled. When the spirit returns to God, seeking His Might and Help, Satan shrinks, draws back, and flees.

If the spirit maintains its nearness to its Provider and establishes a permanent link with Him, the devil will have no control over it at all. Then he will not be able to approach it nor dare whisper to it.

This spirit remains in a heavily fortified and inaccessible place for as long as it remains in God's Presence and maintains permanent communication with Him. However, if it leaves this Holy Presence, the whisperer will hasten to it, and will tempt it with that which would ultimately sadden and deject it, and with that which entails evil and harm.

Verse no. 5

12. **"He who whispers evil in the chests of oblivious humankind:"**

As for the way of whispering evil thoughts to people, the Almighty has illustrated it to us when He says: **"He who whispers evil in the chests of oblivious humankind."** The Almighty mentions 'the chest' because it is the spirit's location and its center.

Thus the devil whispers to the spirit, and makes it envisage the temptation that he offers.

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

Verse no. 6

13. **“Through jinns and oblivious humankind.”**

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

- A hidden interior way: when you do not see him with your eyes or feel him with your senses, but you feel him inside of you nonetheless, and perceive him with the aid of your spirit, at a time when he himself comes to you and tempts you with that which leads to disobedience of God. This method of whispering is what is referred to by the word **“jinns”**.

- An obvious and clear way: this is when he comes to you wearing the spirits of people who are far from God, and talks to you on their tongues about that which would cause damage to you. He makes the things which would lead you to break with the Orders of God seem fair to you through the words of these people. However, this would only result in your misery and distress. That is what is meant by the words **“oblivious humankind”** in this last verse.

Thus, if you enter into God’s Presence, seeking refuge in Him, you will save yourself from the evil of the whisperer and live happily as a master who cannot be defeated. This is because you will then live under the Protection of your Merciful and Noble Creator, in the state of bliss that He has created for you.

Questions

- 1- What is the meaning of the word 'Mankind'?
- 2- Briefly explain the magnificent Names of Allah which are mentioned in the noble Fortress: (**The Provider of Humankind, The king and the Steering God**)?
- 3- Why has the holy Qur'an called Satan- "**The sneaking whisperer**" ? And what is the significance of this name?
- 4- Out of the Almighty Allah's Compassion, He Clarifies to the humankind the ways and the tricks of Satan. And how he comes to humankind through two ways. What are these two ways?

Lesson Six

Fortress of All That's Coming to Appearance

(Al-Falaq Surah)

In the Name of God, the Compassionate, the Merciful

14. **“Say: I proudly seek refuge in the Provider of all that's coming to appearance (Al-Falaq),”**
15. **“From the evil of what He creates,”**
16. **“From the evil of the dusky (devil), when he enters the hole (chest),”**
17. **“From the evil of the spitters on knots (sorcerers and sorceresses),”**
18. **“And from the evil of the envier, when he envies.”**

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

This Fortress has adopted the same method in its demonstration that is followed by the An-Nas Fortress that came before.

It reminds us of the Might of our Provider, so as to make our spirits submit to Him and turn truthfully towards Him. At the same time, it reveals the benefits we gain from resorting to our Provider and the benefits we get from feeling proud of Him.

The An-Nas (Oblivious Humankind, Oblivious Jinn-kind) Fortress served as a preparatory lesson, informing humanity of our Provider first of all, and revealing that seeking might in the Almighty protects us from the evil that results from the devil's insinuations and whispers. This Fortress, Al-Falaq, moves humanity to a higher level. It shows us that the Provider in whom we seek refuge is the Provider of the entire universe, and is the One Who sustains all of the life that exists there in. The verse goes on to explain the evil that we can avoid if we are wise enough to turn to our Provider. Therefore, God says: **“Say: I proudly seek refuge in the Provider of all that's coming to appearance (Al-Falaq).**

Verse no. 1

19. **“Say: I proudly seek refuge in the Provider of all that's coming to appearance (Al-Falaq),”**

This noble verse calls on us to turn to Al'lah so as to benefit from His Might.

“Say: I proudly seek refuge” : that is, tell your spirit to be proud of, and to seek strength and protection alongside the Provider of all that's coming to appearance (Al-Falaq).

The word Al-Falaq in Arabic is derived from the verb 'Falaqa', which means to uncover a thing which had been hidden, and to dispel the darkness that had surrounded it.

A narrower meaning of the word Al-Falaq is 'daybreak'. However, in this instance, it has a more comprehensive meaning which encompasses everything that the Almighty has brought into existence, and everything that He will bring into existence which previously existed in Al-Azal world on the day that all spirits were created.

Therefore, the things that this word refers to include the earth and the heavens, the sun and the moon, heat and cold, day and night, humanity, plants, and animals. It refers to everything that God has created or will create in this universe, and which He will bring into the world of shapes and bodies.

Thus, Al'lah (glory to Him) is the Provider of all that's coming to appearance; that is, He is the Provider Who supplies life to everything that exists in the universe.

However, when we take refuge in the Provider of Al-Falaq, from what are we seeking refuge?!

The Almighty clarified this for us when He said: **“From the evil of what He creates.”**

Verse no. 2

20. **“From the evil of what He creates.”**

“The evil” is the wicked desire that arises in a being's spirit when it is far from God. However, in this verse, it refers to the harm that is generated by this desire, and the damage that results from it when it comes out of the world of spirits and into the world of action.

“Creates”: this action is performed by God, because it is through the Almighty God **that** creation is accomplished. It is God Who brings what is in the spirit into existence, and supplies it with movement.

A creature desires and makes choices in its spirit. Creation is then accomplished by the Almighty.

Thus, the total meaning of His Saying: **“From the evil of what He creates”** is: I seek refuge in God from the harm and damage that is issued from the creature that Al'lah creates, according to the desire and choice of this creature.

Verse no. 3

21. **“From the evil of the deep-dark (devil), when he enters the hole (chest).”**

“The deep-dark” here refers to the devil, because as a result of his turning away from God and his distance from Him, he became a black spirit.

“Enters the hole”: the word ‘hole’ here refers to a person's chest, because when **people** turn away from God, the devil comes to them, entering them through the chest. He then begins to deceive the spirit, making it imagine that bad actions are good. His intention is to bring out the wicked desires which have arisen within the spirit, because of its distance from its Provider. This deception and temptation means that the spirit will develop bad intentions, and will become determined on insisting that their desires be realized. If the spirit maintains its distance from God and insists on obtaining that which it desires, then it will come to do the things with which the devil tempted it, and as a result of such bad deeds it will suffer from severe pain and brutal torture.

That torture and pain are caused by the deep-dark devil.

Therefore, if the spirit seeks the Protection of Al'lah, then it will be safe from the torment and misery resulting from the bad deeds, which the devil uses his temptation and cunning to encourage.

This verse is firmly connected with the previous verse. It shows us how the evil which befalls us at the hands of other creatures arises. It results from the malicious deeds we perform at the devil's prompting, through which we cause harm to the rest of creation. The truth of this is demonstrated by the noble saying of the Prophet (ﷺ) in which he teaches us to say: **“Oh Al'lah of all! I take refuge in You from the evil of myself and from the evil of each creature whose forelock is in Your Grasp. (Indeed, my Provider judges according to a straight path). [Sahih Muslim.]”** The last sentence, inside the brackets, is the Prophet's message to us.

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

It shows us that the damage which we cause to others leads to damage being caused to us by others.

This invocation also makes clear the fact that nothing afflicts us except by God's Leave and within His Justice.

Thus, if we perform deeds that merit punishment, He will direct our harm back upon us through the hands of His creation; that is, by means of any creature which walks upon the earth.

This is the real meaning of the statement **“...of each creature whose forelock is in Your Grasp.”** mentioned in the noble saying.

Therefore, undoubtedly, there is no evil that befalls us which is not preceded by an evil deed that we perform, through which we make others suffer.

The Almighty says: **“And was it so: when a disaster struck you, though you had done equal wrong twice, you said: ‘how is this?’ Say (unto them, Oh Mohammad): ‘it is from yourselves. Al'lah is Omnipotent’.”** *The Holy Qur'an, Fortress 3, Al 'Imran (The Family of 'Imran), verse 16*

Verse no. 4

22. **“From the evil of the spitters on knots.”**

“Spitters” is derived from the verb ‘to spit’ which means to project something out of one's mouth. Also, ‘spitting’ means ‘throwing’ and ‘casting’.

For example, when we say that the snake spat out its venom, it means that it threw it out and cast it into the body of its victim, so the snake is a ‘spitter’ in this case.

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

As for the word **“knots”**, it is the plural of ‘knot’ which refers to that which holds things and binds them. Hence it means everything that can be concluded and firmly connected.

In this verse, the intended meaning of **“knots”** is social relationships. One example of this is marriage, which binds and firmly fixes the relations between a husband and wife. It can also refer to the relations that connect friends to one another.

Therefore, **“the spitters on knots”** refers to the vicious spirits who use magic as a mean to help them achieve their malicious purposes.

The witches are spitters, because they throw the malice and cunning that exist in their spirits. With such acts, they sow dissension between people.

Magicians' throwing, as understood in this verse from the phrase "**on knots**", takes two forms:

- In one case, the purpose of their throwing is positive, meaning that they aim to bring two people close together. Consequently their efforts work to make a knot and establish an illicit relationship.

In the other case, their purpose is negative, and by sowing the division, they stir up discord and aversion between two people, just as the devil did between our master Joseph and his brothers. God says on the tongue of His Envoy Joseph (pth): "**...after Satan had sown enmity between me and my brothers...**" *The Holy Qur'an, Fortress 12, Yusuf (Joseph), verse 100*

In this case, their effort works to destroy the knot and unsettle the established relationship. God says: "**...They**(people who are far from God, followers of Satan who wish to learn and practise magic)**learn from both of them**(the devils of humankind and the devils of jinn-kind)**that which makes them create discord between husband and wife...**" *The Holy Qur'an, Fortress 2, Al-Baqara (The Cow), verse 102*

However, how does damage flow from the magician to the person who is bewitched?

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

Outwardly: with their spit, the magician drives the devil towards the person to be bewitched, using it to make the latter imagine whatever the magician wants.

Inwardly: the devil uses the magician's spirit, by which he reaches the bewitched. Thence the devil can make the bewitched imagine whatever he wants, spurring them to cause harm and inflict damage.

To go into more detail, we say:

When a magician directs themselves towards the bewitched, the ray of their spirit flows towards them. In this moment, the devil seizes the opportunity and penetrates that ray, so he can enter into the bewitched through it. There, he makes them imagine whatever he likes, such as making knots or abrogating them, or dissolving existing relations.

However, the absolute fact is that neither would the magician be given power to drive the devil nor could the devil utilize the magician's spirit unless the bewitched was already an oppressive person who deserved to be afflicted with this harm by both the devil and the magician.

God says: "**...But they** (magicians) **can harm none with it except by God's Leave...**" *The Holy Qur'an, Fortress 2, Al-Baqara (The Cow), verse 102*

Thus, there are two things that are responsible for revisiting a person's deeds upon them and allow these two malignant partners to overpower and bewitch them: firstly, the wicked desire which grows in the spirit of humanity when we are far from God; secondly, the harm which is caused by that desire and which people then inflict on others. By contrast, if a person is near to God, they would neither commit any evil nor be subject to any damage or harm caused by the devil and the magicians.

Resorting to the Provider of all that's coming to appearance (Al-Falaq) protects us from the evil of those who spit on knots.

Verse no. 5

23. “And from the evil of the envier, when he envies.”

An “**envier**” is a person who shuns Al’lah. When they see grace bestowed upon others, they like it, desire it, and wish that it was bestowed on them instead.

“**When he envies**” : that is, when a person intends to envy, and that desire and wish for a grace that has been bestowed on others emanates from them. The harm caused by their envy is what is called in spoken language ‘causing damage by the eye’.

You might ask: “**how does the envier cause damage to befall the one who is envied?**”

I say, when seeing this grace and feeling a great desire for it, the envier’s spirit flows towards the one they envy, so that it touches and comes into contact with it, and its ray overlaps with their ray. Here, the way becomes open for the devil to use the envier’s spirit as a path through which he can pass into the spirit of the envied person, in order to smite them with illness or damage. At that time, the envier’s spirit will be, for the devil, similar to wire for electric energy.

Thus, the devil would not be able to find a way leading to the spirit of the one who is envied without the existence of the envier, any more than he would be able to enter their spirit or hurt and cause damage to them if they had in fact been near to God and resorting to Him.

Entering into God’s Presence surrounds the spirit with His Light on all sides. In this way, the spirit is in an inaccessible place, so that the Godly Light stands as a rampart between it and the devil. In this case, if the devil wanted to break through it, he would burn and perish to do so.

Just as resorting to God keeps you safe from the evil of the envier, so it keeps your spirit removed from theirs, and detached from their inclination.

Consequently, as long as you resort to God, your family, your children, and even your belongings, as well as all your other loved ones will be safe from any damage caused by the eye. That damage is the evil of the envier.

Finally, we conclude our speech, saying:

Drawing nearer to the Provider of Al-Falaq, and permanently resorting to Him, will protect humanity from all kinds of evil, and will drive away everything hateful that may cause illness or damage.

Questions

- 1- What are the important things that, Fortress Al- Falaq wants a believer to notice after reciting the previous one-Fortress An- nas?
- 2- What is the meaning of the Almighty's saying: (**The Provider of that's coming to appearance**)?
- 3- **{The Evil}** Is the wicked desire that arises in a being's spirit when it is far from God. So, what is the way of wiping off this evil from the spirit?
- 4- Briefly explain the noble saying of the Holy Prophet: [**Oh Allah of all! I take refuge in You from the evil of myself and from the evil of each creature whose forelock is in Your Grasp. Indeed my Provider judges according to a straight path**]?
- 5- Who is the 'Envier'? How does his envying affect badly the Envied? Briefly explain...

Lesson Seven

Fortress of Sincerity

(*Al-Ikhlās Surah*)

In the Name of God, the Compassionate, the Merciful

1- **“Say: He is Al’lah, the Unique One.”**

2- **“Al’lah is the eternally Omni Provider (Who provides all but is never provided with anything. He supplies all; He is not supplied by any; He does not need anything or anyone).”**

3- **“He begot none nor was He begotten.”**

4- **“And there is none comparable to Him.”**

After our Provider has ordered us to resort to Him in the two previous Fortresses, and after we have come to know that continuous resorting to Him is a way to save us from anything unpleasant and to protect us from any evil that may afflict us, the Almighty wanted to move us to a higher degree of knowledge with this Fortress. To do so, He spoke verses that acquaint us with His supreme Self and His Attributes. This is a sort of acquaintance that makes us stick to Him in a spiritual sense. Therefore He says:

Verse no. 1

24. **“Say: He is Al’lah, the Unique One.”**

“Say” means– as mentioned before in the two exorcisms – you, human! Say to yourself and let yourself know that the One to Whom you have been ordered to resort, and the One in Whom you are to keep seeking strength, is Al’lah.

The word **“Al’lah”** is the Name of the supreme Self whose pronunciation guides you to the Named One (loftiness to His Majesty). It reveals to you that, if you know Him, you will love Him passionately and your spirit will take flight, in adoration and love for His Honoring and His Favor that it witnesses.

The Provider of oblivious humankind and oblivious jinn-kind and of all that is divisible is Al’lah, and those spirits that enter into His Presence will be infatuated with Him, and when looking at Him, the mind will become fascinated through witnessing His Perfection. He (glory to Him) is the Omniscient, the Wise, the Most kind, the Cognizant, the Clement, and the Merciful. He (glory to Him) is the Owner of endless perfection which you can perceive by His Supreme Attributes.

The Almighty God, as reported in the noble saying, has ninety-nine Names: **“God has ninety-nine Names, and he who attains a true knowledge about every Name of them and witnesses a side of the meanings indicated by each will enter Paradise.”** [*Sahih Al-Bukhari and Sahih Muslim.*]

The word **“Al’lah”** is inclusive of them all. When you mention the word **“Al’lah”**, you mention the Greatest Name of God, which includes all the Names and indicates the attributes of perfection.

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

“**The Unique One**”: is meant to be the one for Whom there is no other; and in this verse it explains the word “**Al’lah**.” It denotes that the Owner of perfection – Who is the Almighty God – is the Unique One in terms of His Knowledge and Wisdom, His Might and Potency, and His Clemency and Mercy. He is the Unique One concerning Himself, and is singular in each of His Attributes.

Verse no. 2

25. Al’lah is the eternally Omni Provider Who provides all but is never provided with anything. He supplies all; He is not supplied by any; He does not need anything or anyone.”

“**The eternally Omni Provider**” is the supreme Everlasting Who is not supplied by anyone; nor does He need anyone.

For their existence, creatures need a creator who creates and provides them to live, they need someone to blow life into them and keep them constantly alive. Also, in order to obtain their power, they need Him Who is mighty to supply them with power and send it into them.

If this sustenance ceases for a single moment, their power will vanish, their life will stop, and their being will be wiped out. They will lose each endowment and each characteristic or property they have.

On the contrary, Al’lah (glory to Him) is not supplied by anyone; nor does He need anyone to supply Him. He is the Omni Provider concerning Himself and each of His Attributes. He is of Self-Existence and is the Omni Provider concerning His Own Existence; that is, He has not been supplied with His Being by any other, nor does the continuance of His Being depend on any other. He is a Self-Power and is the Omni Provider concerning His Power; that is, He needs no supplier to supply Him with power. On the contrary, all power is obtained from Him. He is the Source of every power and is the Sustainer with power. He is also of Self-Life, and is the Omni Provider concerning His Life. His Life has not been obtained from others. He is the origin of life, which He sends into all the universes and into each of their atoms – i.e. the atoms of this universe and the other universes.

Thus, the Almighty is a Self-Attributes; that is, He has not got these Attributes from others. He is, as previously mentioned, the Omni Provider concerning His Life and His Attributes.

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

Verse no. 3

26. “He begot none nor was He begotten.”

“**Begot**” means had a son. Since the son is equal to his father and similar to him concerning his properties, therefore Al’lah (glory to Him) begot nobody; that is, He had no need for a son who would have a self or qualities equal to those of Al’lah. How would

He have a son, when the Omni Provider – as aforementioned –is of Self-Existence and Self-Attributes, while the son is certainly begotten from another? Accordingly, He did not need to have a son with attributes similar to His. He needs none.

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

Verse no. 4

27. **“And there is none comparable to Him.”**

Since the **“comparable”** is the ‘peer’ and the ‘match’, it is impossible to find a peer or comparable to Al’lah, the Omni Provider. This is because He has neither father nor son, and none can have His Qualities. He is Peerless in Himself and is One in all of His Attributes that have been revealed in this Fortress.

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

Questions

1- Correlate the interpretation of Fortress Al-Ikhlās with the previous two Fortresses: Al-Falaq and An-Nas?

2- What is the meaning of the Almighty Name “**ALLAH**”?

3- All creatures in their existence need a Creator who creates and gives them provision. And in their life, they need the One who pours life into them and keeps them constantly alive. State and explain the evidence from this Fortress which shows that, Allah is the Supreme Everlasting who is not supplied by any one; nor does He need anyone?

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Lesson Eight

The Magician and the Needle

A Real Story:

After the very important lessons you had in the interpretation of the last noble Fortress (chapters) of the Holy Qur'an, We explain to you in this factual story, some deceive ways of Magicians, Which Allah(God) has revealed their circulating strength and ways in the two Fortresses (Chapters) - An-nas (Mankind) and Al-falaq (the cleaving). And how Magician deceives people by cooperating with Satan who is the greatest enemy to man. This story, tells us the real interpretation of the two important Fortresses (Chapters) mentioned above, and that, Satan shall never have rule over the pure believer.

The story Begins:

Someone heard of the knowledge and the perfection of the great humane Eminent Scholar – **M. A. Sheikho**—may his soul be sanctify by Allah, whose marvellous good conducts are greatly spreading in Damascus, and asked for a permission from his students to meet him. When he heard that, he then permitted his students to bring him in to one of their studies circle in his house, for him to benefit from his great knowledge. They met him in one of his farms in the Oasis in Damascus.

During their meeting and after the great Eminent Scholar's speech about the great Mercy and the Gracious of Allah to all creatures, the man said: 'Oh, great humane Eminent Scholar, people are talking much about one great man, who claims to be one of the pure believers of Allah with some metaphysical respect. Oh my master, if he commanded someone to take anything no matter the size, be it as small as a needle and hide it in a chosen place by him and never inform any one about it, the magician will go there and bring it within a few minutes. Even if it were buried in ground he would be able to discover the place of the hidden thing. How wonderful is the man's secret my master! Indeed his experience is great and people have transmitted news about his noble action all over. What is your idea about his work? Is a person as such not very intelligent and those nearer to Allah?!'

The Great Humane Eminent Scholar kindly smiled and said: No, my brother, he is not intelligent or a Scholar and he is not one of the believers and not among those nearer to Allah in good deeds. But he is one of the Satan's brothers, whatever he is doing is only through the work of Satan. He is their porter in transmitting their aims and bad information to deceive weak people.

The questioner responded with unstable mind: How great is his deceive?! And how deep is his dirt dupe?! Then he claimed that, such an act can only be done by those nearer to Allah honoured by His blessing.

The great Humane Eminent Scholar said:

My brother, had it been that was true, The **Holy Prophet Mohammad**(PBUH) would have been the first one to do that followed by his companions. But, have you ever heard that the **Holy prophet** did such act?!... Is there any report proving that his Companions stood in that domain? My honest brother, indeed Islam is a religion of facts, reality, intelligence and straight far away from such stupid miracles. The Companions never

stood for Islamic movement in countries, by making people eager to drop it down except with good conducts, kindness and wisdom. That makes people hold the Holy Book of Allah firmly 'inhaling good fragrance smell from it', after being informed about the justice of Allah, His Wisdom, Forbearing, Mercy and His Grandeur. That made the hearts of the creatures fall in prostration to the Al-Mighty God and praise His Good Names. People got into Islam in groups due to their faithfulness and humanitarian behaviours. As for the Miracles, it started since the appearance of the Holy Prophet ISSA (JESUS) PBUH, and ended after his disappearance. That was because people refused and was stubborn to him despite all the greatest miracles he made which no one has ever done. But the Jews remained stubbornly in disbelief. Insisting on what they found in the books of their Ancestors even if it were against the Word of Allah. My brother, if a man doesn't work his brain by realizing proofs and evidence of the presence of Allah by himself, how will he move on to truth?

A human being must think of this being or universe like the rotation of the earth that causes days and nights. How great is the one rotating it?! Think of the water from the sky, the Sun, the Moon, the Rivers, the Lakes, the Clouds, the Wind, and the rain with its down-pouring system, Isn't there anything controlling it?! Where does this water on the earth come from? And from which part of the sky?! Who is descending it? What are these vitality thing that change to flowers? Each flower having it specific vital, what is this great Hand controlling it?! And when fruit is ready, who stops its nourishment? If the growth would not have been on process. When an apple is ripe which Hand arranges all its sweet contents?

How did Allah create man from his mother's womb? If man doesn't think it is useless. All miraculous influence no matter how long it stays will come to an end. Yet, human spirit returns back to wide earthly desires such as: wealth, prostitution, and oppression. Think of the people of Prophet Sualeh (PBUH) did the Camel's Miracle benefit them? They injured it and returned to Allah's anger and the same thing happened to many generations like them. **The Al-mighty Allah says:**

Meaning: (And nothing stops Us from sending the Ayat (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong...)

Had it been you come with the Magician I would have disproved him and showed out his lie and silliness. Then an appointment was made between the magician and the great humane scholar- M. A. Sheikho in the presence of some others, the Magician was free to come with some Magicians like him. On the day, after the great Eminent Scholar welcomed his guest, the Magician entered the house looking at him full of stress, confusion and fears and keeps his looks up without lowering them down even for a second. That was very surprising because Magicians are very immoral in their looks.

When they all settled on seats, the Scholar M. A. Sheikho asked: You agreed on what?
The man replied:

My master, a great intelligent Scholar is with us can we see his miracles... !

M. A. Sheikho: let him do what he wants?

The Magician was still looking very wonderfully with some fear, as if he were afraid of something. It was so surprising how his appearance changed from bulkiness and superiority to lowness and relaxation. He sat silently for a long time, his face became twisted and his eyes blackened still stretching kidnapping aggressive looks unsuccessfully towards Mr. M. A. Sheikho who was in his normal appearance with a smiling and shining face that can disperse darkness, covered with beauty and dignity as if it were crowned with Allah's light in a lovely situation of worshipping Allah with full confidence.

Then he (the Magician) said: 'I will never do my work today because my mind is unsteady. And I can only act on what is done by a female. People became very surprised of his request and understood that he always work without conditions. Now he cannot do so in the presence of the Scholar Mr. M. A. Sheikho.

After that, Mr. M. A. Sheikho stood up, went to his wife in her room and said: ummu Fathee, I want you to get a needle, and bury it in our farm under the mulberry tree, cover it with small quantity of earth and put a small white stone on it for notification later. She agreed and went to do what her husband remained waiting for her till she returned. The Scholar also advised her to recite of the last two Fortresses of the Holy Qur'an, that is: Al-Falaq and An-nas, during her journey to and fro. On her way back to the house, she saw her husband waiting for her. She said to him, I have done it as you said. The Scholar replied: well done, thank you. He returned to the guest room and said to the Magician: Well, your condition has been fulfilled. The Magician went to the farm and kept on moving round and round searching for the hidden object in a confused state. Finally he discovered nothing while those who followed him to the farm became very surprised, for such act had never happened to him in the past. He returned and said she never put anything in the farm. Mr. M. Amin said: Follow me to show you where she put it. They all followed him to the farm till they arrived where the needle was buried. He bent down, took off the stone, then opened the soil a bit with his finger and took out the needle. He turned immediately to the Magician and said: 'what do you see'? The magician said: let her repeat it again. Meanwhile, Mr. M. A. sheikho sat with us.

He smiled and said, ok, you are free. Let's move back to the room. He called his wife and asked her to repeat the same act for the second time in a different place as agreed with her. She did so and the man was defeated again. He tried his best but no way, and the third defeat was more terrible than the first two. In the end, he realized that had it been he truly know the unseen, he would have discovered the place of the hidden needle. For that reason, his tricks, deals and claimed of high position became clearly disproved in front of people. He surrendered and others were sure what he was. In fact he was neither a learned nor a pure believer except a deceived magician. A magic cannot go successful in the presence of a pure believer, who is more faithful, praising and glorifying his Creator – Allah like Mr. M. A. Sheikho. He is light while the Magician is fire and they do not meet. Whenever the Angels are present, Satan escape, the Almighty Allah Says: **(Is He who sends Salat (His blessings) on you and His Angels too (asking Allah to bless and forgive you), that He may bring you out from darkness (of the disbelief and polytheism) into light (of belief and Islamic Monotheis))** Thus Satan has no power over the pure believers.

So, my dearest students, this story teaches us that, If we take note of the contents of these Fortresses: Fortresses 1, Al-Fatihah (The Opening), Fortresses 112. Al-Ikhlās (The Purity), Fortresses 113. Al-Falaq (The cleaving), Fortresses 114. An-Nas (Mankind), and know them very well in our prayers, our prayers will be very correct, therefore we will appreciate and glorify our great prophet Mohammad (PBUH), then neither human demons (Satan) nor the Jinn Satan will rule over us, because of our belief and submission to the will of Allah.

Questions

1. What makes the man (Magician) request for a permission from **M. A. Sheikho's** students to participate in their lectures?
2. It is mentioned in this story that, the Magician looks were so strange and surprised coupled with fear, as if he were afraid of something...! How did his appearance change from greatness and superiority to lowness and laxity?! After his long silence, his Face becomes darkened with enmity looks toward Mr. M. A. Sheikho with no success. Why was the Magician in that state of fear, tress and pains in the house of M A Sheikho...?
3. What advice did M. A. Sheikho give to his holy wife - Umu Fathee, when going to hide the needle?
4. Briefly explain the behaviour of the Holy Prophet's Companion to the people in the countries where they went to open Islam there? Why did people enter into Islam in groups?
5. What did Mr. M. A. Sheikho, advice a man to do in order to become a pure believer?

Lesson Nine

Fortress of Palm Fiber

(*Al-Masad Surah*)

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

- 1- **“Failing were the hands of Abu Lahab, and so was he” .**
- 2- **“His wealth has not availed him, nor his gains.”**
- 3- **“He shall suffer a flaming fire (Hell).”**
- 4- **“And so shall his wife, carrier of fire wood.”**
- 5- **“In her neck, there was a rope of palm fiber.”**

The evils that we can be safe from, if we seek refuge in our Provider and resort to our Creator have been clarified to us in ‘An-Nas’ and ‘Al-Falaq’ Fortresses; we have been acquainted with His Attributes in ‘Al-Ikhlās’ Fortress, so that – with such knowledge – we can attain an incentive which urges us to enter into His Presence, and a motive that drives us to resort to Him, now, in this noble Fortress, the Almighty God wanted to show us the necessity of resorting to Him and entering into His Presence. For this reason, He told us the results of shunning Him and described the state of being far from God. He says:

Verse no. 1

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

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

“Abu Lahab” is a man descended from Quraish. He was an uncle of the greatest Envoy (PBUH).

In pre-Islamic times, Abu Lahab was rich and wealthy. He used to lend people money and to get interest and usury on this. When God sent His messenger out with guidance and the right religion, Abu Lahab felt concerned about his worldly desires. This man stood against the Messenger (PBUH) and set to opposing him, thinking that he could repel what was right, or that he would be able to extinguish the Light of God. However, **“Failing were the hands of Abu Lahab...”**, that is, he fell short, and was unable to resist what was right, and his efforts came to nothing.

“...and so was he” : That is, he was faced with full and perpetual defeat. He could not refute what was right through his opposition, but on the contrary, his attempts entailed shame and defeat for him in the worldly life. Indeed, his deeds also brought defeat upon him in the other abode. In this way, he became one of the people of fire who will abide therein forever.

So, the whole meaning of the statement **“Failing were the hands of Abu Lahab...”** in short is that Abu Lahab failed to drive what was right away or refute it, and his opposition was useless and resulted nothing for him.

“...and so was he”, that is, he has fully and eternally made himself perish. He lost his life here and the honour he would have got had if he became a Muslim, and he also lost his life in the Hereafter and the bliss he would have enjoyed therein.

Verse no. 2

29. **“His wealth has not availed him, nor his gains.”**

that is, when Abu Lahab amassed whatever money he was able to amass, and once he had opposed what he wanted to oppose, his reason was to protect his life and to continue enjoying the pursuit of his desires. However, when God’s Judgment came and he was found to deserve perdition, his wealth did not save him or help him at all. The deeds which he did in his life and which were to be gains out of it, could not protect him from God’s Judgment. So it was that torment afflicted him and misery befell him forever and ever.

Verse no. 3

30. **“He shall suffer a flaming fire.”**

“Suffer” : experience pain or difficulty.

“Fire” refers to a substance shining and burning. The meaning intended here by the word **“Fire”** is the evil that was mixed with the spirit of Abu Lahab, and the burning lusts and wickedness that grew therein.

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

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

In such a case, his evil deeds will then become his fire and his torment. The vicious spirit of the opposer turns into their own immaterial fire which inflames and burns them.

Because of God’s Compassion, in order to treat his disease and his misery– which caused his spirit to experience such fire and painful torture – He gives orders to throw him into the Fire. The pain of this Fire would act as treatment for the spiritual fire that he is feeling, and its burning would serve to reduce the spiritual burning he is suffering.

We seek refuge in God from the state of people of Fire, as they suffer two kinds of fire. God says: **“This is Jahannam (the fire of loss and evil deeds) which the criminals deny. They move between it and a temporal Fire in rotation.”** *The Holy Qur’an, Fortress 55, Ar-Rahman (The Mercy Giving), verse 43-44*

Verse no. 4

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

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

God says: **“And so shall his wife,...”** that is, her spirit shall also be in hell at the hour of her death, and like her husband’s state, the malicious deeds that she perpetrated during her life will turn into a fire burning inside her.

Then the Almighty revealed what caused that to happen to her, saying “...**carrier of Fire wood**”; ‘Firewood’ is what comes from trees to be fuel for the fire, but ‘wood’ here is meant to refer to the deeds which this woman was carrying out. This specifically refers to her efforts to turn people away from God, and her instigation of efforts to inflame sedition against the Envoy (PBUH).

It was these deeds, this instigation and this sedition which were the wood she was carrying. This was what would ultimately draw those pains down upon her and put her in the same position as her husband, suffering what he suffered. Therefore, her spirit will completely become a flaming fire, causing her bitter torment and leading her to undergo everlasting Fire on Doomsday.

Verse no. 5

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

The words **“her neck”** refer to the speech which passes through her neck, issuing from her spirit and chest and running down by her tongue.

The phrase **“cable of palm fiber”** aims to describe this connected and continuous speech as well as the spiritual state that existed inside her, specifically her intention and her determination to cause harm, her full resolution to oppose the Envoy (PBUH).

Therefore, what we understand of the verse: **“In her neck, there was a cable of palm fiber”** is that evil words were emanating from her spirit, running along her tongue and continuing like the continuity of a rope, and that these words were arising from a full intention and a firm determination inside her. They were like a well-knit rope which can hardly be cut.

If you, human, do not get close to your Provider or truly seek refuge in Him, you will certainly and undoubtedly do what Abu Lahab and his wife did, you will fall into what they fell into.

God says: **“Whoever does good, does it for himself...”** The Holy Qur’an, Fortress 41, Fussilat (Explained), verse 46

He also says: **“And whoever strives hard, strives for the good of his own spirit only. Surely Allah is Self-Sufficient, in absolute independence of all the worlds.”** *The Holy Qur’an, Fortress 29, Al-’Ankabut (The Spider), verse*

Questions

- 1- Why did Abu Lahab stand against the Holy Prophet (PBUH)?
- 2- How would be a man's state if he stood against the Holy Prophet?
- 3- Allah Says: **(His wealth has not availed him nor his gains)** What does his gain signify?
- 4- Abu Lahab was the Holy Prophet's uncle as we know. Why did he not benefit from this relation? What is the meaning of the Mighty Saying: **(He shall suffer a flaming Fire)**?
- 5- Abu Lahab lost in two lives: the worldly life and the hereafter with his wife. What is the meaning of the Almighty Allah's Saying: **(In her neck was a cable of Palm Fibre)**?

Lesson Ten

Fortress of Divine Victory

(An-Nasr Surah)

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

- 1- **“When Allah’s Victory and Explained Opening come,**
- 2- **And you see people entering God’s Religion in groups,**
- 3- **Let (yourself) sink into praising your Provider and seek His Forgiveness. He is ever Oft-Returning (in Grace and Mercy).”**

In this noble Fortress, God gives comfort to His Envoy and shows His Favor for him. The Fortress also acquaints us with God’s Sympathy and Tenderness towards His creatures.

When the Envoy (PBUH) felt sad about his uncle Abu Lahab, who opposed him and lost the favor which he would have gained if he had believed, the Almighty God gave him comfort. He showed him the great grace with which He obliged him when He supported him (PBUH) in His Victory, made people be guided, and indicated the right way through reason and by means of him. Therefore, the verse says:

Verse no. 1

33. **“When Allah’s Victory and Explained Opening.”**

“Allah’s Victory” here refers to God’s Support for His Envoy when He revealed righteousness on his tongue and inspired him with His Revelation, enabling him to refute his opponents’ claims and disprove the pretexts of his opposers and enemies.

“Opening” in Arabic is ‘Fat’h’ which is derived from the verb ‘fataha’ ‘to open.’ In this context, it means to reveal something after it was imperceivable and to disclose it and acquaint with it after it was hidden and obscure.

Thus when applied to a judge who adjudicates between two opponents, the word ‘fataha’ means that the judge has uncovered and revealed the truth and pronounced a verdict that is just. In the context of Almighty Al’lah, the verb ‘fataha’ is used meaning to show a person the truth of a certain matter, make him aware of it and acquaint him with it.

The words **“Explained Opening”** here is meant to be the guidance and knowledge acquaintance which God demonstrated to people, and the belief and science to which their hearts opened when the Envoy – the faithful Envoy of God (PBUH) –brought them the revelation and teaching.

As for the word **“When”** mentioned in this verse, it is a conditional particle. The term ‘conditional’ here means that the occurrence of something depends on the occurrence of something else. For example, you could say: **“If somebody comes, entertain them.”** In this sentence, the person must come before you can entertain them, and so their arrival is an essential condition that must be in place for you to entertain them.

“When” originally is used in this way to express something that will undoubtedly happen in the future. In the above example, the use of the word ‘if’ indicates a lack of certainty. Maybe someone will come and maybe they will not. On the contrary, the word ‘when’

indicates certainty. We use the word ‘when’ instead of the word ‘if’ when we are sure that something will happen. For example, you could say: “When John comes, entertain **him.**” In this example, there is no doubt that John will come. We can see this in the Holy Qur’an, when God says: **“But in the end, when such a person comes before us, he shall say (the disbeliever speaking to his companion): ‘would that we were as far apart as the east is from the west. An evil companion indeed!’.”** *The Holy Qur’an, Fortress 43, Az-Zukhruf (Ornaments of Luxury), verse 38*

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

“When” may express past time if the context and the connection of speech signify this, as when God says: **“Yet (it happened that) when they saw some merchandise or merriment they rushed to it, leaving you standing all alone...”** *The Holy Qur’an, Fortress 62, Al-Jumu'a (The Congregation of Friday), verse 1*

In this verse, the ‘seeing’ happened and occurred before the verse descended upon the Envoy (PBUH). The noble verse descended and showed the story of that incident.

Yet **“When”** may also be abstracted from either past or future time in a circumstantial expression. For example, God says: **“And the fall of night, when it grows still and overspreads (its darkness).”** *The Holy Qur’an, Fortress 92, Al-Layl (The Night), verse*

The purpose here is to make humanity remember the greatness of the miracle of the night when it begins and veils half of the globe.

This applies to God’s Saying: **“When Allah’s Victory and Explained Opening come.”** It is not meant that “Victory” will be extended to the Envoy (PBUH) in the future, because the Envoy achieved God’s Victory at the first moment he received his mission, when inspiration descended upon him.

Also, the purpose here is not to describe the situation or tell us that the Godly Victory and Support have been extended to the Envoy (PBUH) beforehand, such that the time of this occurrence has already passed. In fact, God’s Victory and Support have been attendant on His Prophet since He charged him with his mission, throughout each period of his lifetime, and right up until Allah took him to be close to His Presence.

Thus, the meaning we understand from God’s saying: **“When Allah’s Victory and Explained Opening come”** is that the occurrence of Victory and its endless duration and renewal are established; that is to say, the verse demonstrates that this Victory is inseparable from the Envoy (PBUH) throughout his life. Besides, we know that God has mentioned this only to show His Favor for His Envoy (PBUH), and to remind him of the great grace with which He has obliged him.

What we understand of the verse **“When Allah’s Victory and Explained Opening come”** is: **“Now that you have received Godly support and have revealed your revelation to people – as it was inspired by your Provider – and as you have refuted the allegation of each opposer, so that people yielded to you and their hearts opened to guidance and belief...”**

Then, showing His perfect Favor for His noble Envoy, the Almighty God continues His Statement:

Verse no. 2

34. **“And you see people entering God’s Religion in groups,”**

“Religion” means legislation and statute.

“God’s Religion” is meant to be the way of righteousness, which God revealed to His obedient followers on the tongue of His Envoy and which results in happiness and welfare for humanity.

The word **“group”** means band and sect.

This verse means: **“Remember My Boon to you when making people follow what is right at your hands.** Once you know that, sink freely into your Provider’s Grace and Favor.” God says:

Verse no. 3

35. **“Let (yourself) sink into praising your Provider and ask His Forgiveness.”**

That is, let yourself sink into God’s Favor and indulge freely in tasting His Benefaction and the charity that He sends to you.

“Praise” is the feeling of gratitude which arises in the spirit, directed towards one’s benefactor, resulting from some good thing that was presented to you or a favor that was done.

The support with which God sustained His Envoy, and the explained opening He uncovered to him amounted to a great grace and a big favor with which the Almighty obliged His Envoy. Therefore, He addressed him by saying: **“Let (yourself) sink into praising your Provider...”**: that is, let your spirit swim in the favor He has obliged you with, and indulge in tasting the charity He has sent to you.

“...and ask His Forgiveness” : when we say that God has forgiven a wrongdoer, it means that He has made their spirit good and has cured it of the dirt that was attached to it, that so it has become pure and virtuous. Thus, the meaning of the phrase **“ask His Forgiveness”** in this verse is: “Ask your Provider to forgive the believers by making their spirits clean of the desires that are attached to them, and ask Him to cure them of their ailments and the diseases that exist in their hearts.”

However, how does God’s Envoy ask Forgiveness for others?

I say: forgiveness is not sought by words from the mouth, but is a spiritual state. If the Envoy (PBUH) – who has achieved the greatest and loftiest nearness to his Provider, upon whom the highest Revelation and the greatest Light and Sustenance continuously descend from Allah – turns himself towards those of his companions who drew near to him and believed in his mission and in what he brought them from Allah, then the Godly light will flow through the Envoy (PBUH) into his companions and into those who believe in him.

In this case, the Envoy will become a medium between God and His creatures and a means that lightens the power of that Revelation, that the spirits will be able to receive it and to bear it. This is because if the Almighty God was to reveal Himself directly to people’s spirits without the Envoy (PBUH) being positioned between them, their spirits would crack as they would be unable to endure such Revelation. They would lose consciousness and their minds would be drawn away due to the power of that Light.

However, since your Provider is wise, He selected those who love Him the most out of all people to be His Prophets, and those who can most endure His Light as to be mediums between Him and His obedient followers.

Out of God's Mercy and Tenderness towards His creatures, He has ordered the Envoy (PBUH) to direct himself towards the believers in order to act as a means by which that Godly Light can flow into their hearts, and to be a medium between them and their Provider. Through this Light they can obtain purity and forgiveness and attain a spiritual cure.

How great, then, is the Favor of God for His obedient follower! How great is His Tenderness for His creation! We have so much need for the Envoy to seek Forgiveness for us, and so much need for his sympathy.

God says: **"...And communicate with them, for your such communication is a source of comfort for them..."** *The Holy Qur'an, Fortress 9, At-Tawba (Repentance), verse 103*

"He is ever Oft-Returning (in Grace and Mercy)" : in Arabic, 'return' here is 'Taba' meaning 'repent.' When we say that a person returned (repented) to his Provider, it means that he refrained from disobeying God and returned to follow His Commands; but when we say that Al'lah has returned to the obedient follower, it means that He has returned His Grace to them. That statement **"Oft-Returning (in Grace and Mercy)"** is a translation of the Arabic word 'Tawwaba' which is one of Al'lah's Supreme Attributes. The term 'Tawwaba' occurs in the intensive form to indicate the ever-readiness of God for forgiveness.

The word **"ever"** means that this attribute is one of God's Self Attributes which His Supreme Self has; that is, there is no beginning or limit to such an attribute. It is not confined to a particular group of people, but embraces all of creation.

Following on from this, what we understand of the verse: **"He is ever Oft-Returning (in Grace and Mercy)"** is that, God, the Almighty, never leaves His obedient follower at all. However much the obedient follower draws far away from God, however much they disbelieve or behave arrogantly, and however much they disobey or make mistakes, their Provider never leaves them. He sends different kinds of hardships to them sometimes, and at other times sends them benevolence and charity. The latter is to act as a reminder of their Provider's Favor and to provide a motive that urges them to return and resort to the Protection of their Lord and Creator.

They can then enjoy His Boons and become worthy of tasting His great Benefaction and His perfect Charity.

Questions

- 1- What do the word (**When**) and the word (**Opening**) which were mentioned at the beginning of the noble Fortress mean?
- 2- Why do we all in need of the Holy Prophet's seeking forgiveness from Allah for us?
- 3- Explain the Almighty's Saying: (**He is ever Oft-Returning** (in Grace and Mercy)).?

Lesson Eleven

Fortress of the Disbelievers

(Al-Kafirun Surah)

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

- 1- **“Say: ‘Oh, disbelievers’ !**
- 2- **“I do not worship what you worship” ,**
- 3- **“And you will not be worshipers of what I worship” .**
- 4- **“I shall not be a worshiper of what you have (decided to) worship” ,**
- 5- **“Nor will you be worshipers of what I worship” .**
- 6- **“You have your religion, and I have my religion’ .”**

In Divine ‘Victory’ Fortress, the Almighty God has revealed to the believer the forgiveness that the Envoy (PBUH) seeks for them and the perfect Care and Sympathy of God for them.

Then, in this Fortress, He cites to us the state of the believer who is close to Him. This state results from their nearness to God. He also refers to the state of the unbeliever, which results from their disbelief and shunning of God.

The believer never commits evil or takes part in wrongdoing as long as they keep near to God, while the unbeliever continues to sin and never abstains from evil, as long as they persist in their disbelief and shunning of God.

Therefore, the Almighty says:

Verse no. 1

36. “Say: ‘Oh, disbelievers!’”

The word **“disbelievers”** indicates a category of people. It is not limited to the unbelievers of a particular time, but includes every person with this quality; that is, every person who is ungrateful for or heedless of God’s Favor and Graces. This is because ‘disbelief’ is ingratitude to the Creator as well as ungratefulness and neglect for favor. Such being the case, disbelief is the opposite of ‘thankfulness’, which is to notice charity and witness the grace of the giver.

Therefore the verse **“Say: ‘Oh, disbelievers’,”** means: you who is a believer, speak, addressing yourself to those opposers to make a declaration to them, beginning: “You who are not thankful for the benefits we receive from God, whose spirits have become blind because they were not illuminated by their Provider’s Light and have not seen the favor and charity He sends to them!”

Verse no. 2

37. “I do not worship what you worship’,”

That is, “I do not obey the idols, devils, spirits or anything other than the Almighty God that you obey, because my nearness to my Provider allows me to receive a vision and to act on the basis of His Light and His Guidance.

“I do not do the evil which you do; nor do I follow my whims, since I have seen the total loss and harm that is folded therein.”

Worship is expressed here by the verb ‘worship’, which comes in the present tense to show that the words refer to the present state of the one who speaks, and to specify this with the time of their speaking.

Then, in the following verses, the word comes in the participle form expressed by the words ‘worshippers’ and ‘worshiper’ in order to show the continuation, because the participle form expresses the unchangeable of the quality and it is unlimited to a certain time.

Verse no. 3

38. “And you will not be worshipers of what I worship.”

That is, “due to your shunning of your Creator, your spirits have lost the light which would illuminate your way, and they have become deprived of the insight which would show them the way that would lead to their happiness.

“Therefore, you will not desist from evil no matter what I advise you and no matter what I explain to you, as long as you persist in such shunning of the Creator.”

Verse no. 4

39. “I shall not be a worshiper of what you have (decided to) worship,”

That is, “as long as I continue existing in my current state of nearness to God, being illuminated by the Godly Light which shows me the path of truth, it is impossible for me to conduct myself as you do, or to carry out the same actions as you.”

Verse no. 5

40. “Nor will you be worshipers of what I worship.”

That is, “as long as you persist in your current state – whereby you have a lack of gratitude for God’s Graces, a lack of thankfulness for His Favour, and distance from Him in spiritual terms – you will never follow my way; nor will your spirits be satisfied with doing good actions. Therefore, you will continue to commit harm and evil.”

Verse no. 6

41. “You have your religion, and I have my religion.”

“You have your religion, and I have my religion.” The word **“religion”** in Arabic is ‘Din’ which is derived from the verb ‘dana’ meaning ‘to submit’ and ‘yeild.’

The word ‘Din’ also means Divine Law or Doctrine. It is called so because one submits to its orders after ascertaining the happy consequences of following them.

‘Din’ has other meanings, all of which are related to the general meaning indicated above. Thus it can mean ‘account’ and ‘reward’ because when the judgement or reward is fair one would submit and yield to it. In this verse, the **“religion”** is meant as retribution

for one's deeds. God makes you submit to it because He gives you your due in full as a repayment for what you have rendered.

Accordingly, the meaning of this verse is that those being addressed will reap the results of their deeds: namely, punishment for the acts they have committed. Meanwhile, the speaker will receive the results of their deeds, which is the reward for the charity they have rendered.

This Fortress denotes that, if a person draws nearer to their Provider, they will never do evil and will continue to be protected from falling into such evil for as long as they preserve their closeness to their Provider. If they do not enter into their Provider's Presence and do not appreciate His Boons, this will drive them to commit wrong doing and hurt others. Because of this, they will never know the right path or carry out good actions for as long as they continue in their disbelief and shunning of God.

Thus, belief and closeness to God are the sources of every virtue and charity. Disbelief and distance from the Almighty, on the other hand, are the reasons behind every evil, and the origin of every injury and misery.

Questions

- 1- Why has Allah described those who are not close to Him as “Disbelievers” ?
- 2- Explain the word: (**The Worship**).
- 3- Why can't a disbeliever follow the ways of the Holy messenger of Al'lah?
- 4- Explain the meaning of the verse: (**You have your religion and I have my religion**).

Lesson Twelve

Fortress of Abundance

(*Al-Kawthar Surah*)

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

1. **“We have truly given you the abundance.”**
2. **“Therefore turn in prayer to your Provider and push (the devil) away.”**
3. **“Surely it is your hater who is cut off.”**

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

Verse no. 1

42. **“We have truly given you the abundance.”**

The tense of this statement indicates that the donation of Al'lah has already been accomplished – it has happened in the past, and humanity has been given permission to obtain this donation.

In this verse, the word **“abundance”** means something plentiful and encompasses everything, and it also means the accumulation of many things.

The word **“abundance”** refers to the great Godly Grace and the Divine Donation, which creates increasing and endless pleasure for those who receive it.

However, what is this Divine Donation which creates this increasing and endless pleasure, with which our Provider has obliged us?

I say that this Donation includes the worldly life and the untold material delights that it contains, as well as the immaterial pleasures and spiritual bliss which the believer feels at the time that they enter into the Presence of their Provider.

The noble saying states: **“I have an hour with my Provider, during which neither an angel near to God nor a missionary Prophet can bear my lights.”**

The word **“abundance”** includes Paradise and the continuous, everlasting and permanent bliss which God has prepared within it, as well as the Godly Gift that gives great and constantly increasing pleasure.

It also involves that with which the Almighty God obliges His obedient followers in Paradise, namely the Sight of His noble Face and the witnessing of His great beauty.

It is not possible to place a limit on the Godly Favor referred to in this mentioned verse, and if you wanted to calculate the Boons and Graces of God, you would find that they are of a greater number than can ever be counted. Through the tongue of His Envoy, God says: **“And if you added up God’s Favors, you would not be able to count them...”**

The Holy Qur’an, Fortress 14, Ibrahim (Abraham), verse 34

He (glory to Him) also says: **“Therein will be for them everything that they desire and in Our Presence there is yet more.”** *The Holy Qur’an, Fortress 50, Qaf (The Letter, Q = very near to God), verse 35*

The message to the believer that can be understood from the verse **“We have truly given you abundance”** is: **“Oh, My obedient follower!** In Al-Azal world, before bringing you out into this worldly life and sending you to your current existence, I gave you abundant blessings.”

How can you attain this blessing now?

The Almighty has illustrated this for us through the tongue of His Envoy:

Verse no. 2

43. “Therefore turn in prayer to your Provider and push (the devil) away.”

As previously mentioned, ‘prayer’ that is to say, communication with God is the link with God, and ‘the Provider’ is the One Who brings us up and supplies us with life.

“Therefore turn in prayer to your Provider” means: “Oh, My obedient follower! Attaining the boon I have obliged you with depends on your link with Me.” God’s Envoy tells us, “If you communicate yourself with Him, you will obtain this grace and draw it upon yourself.”

The term “your Provider” was linked with the preposition “to” so as to reveal that communication should be restricted only to the Provider and is specific to Him.

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

This shows that your link should be limited to your Provider, by means of His Envoy. You should not have any link or relationship with anyone other than Him.

“...and push (the devil) away” : that is, push away your enemy, the devil, in a way that makes him draw away from you, hopeless and in defeat. This will mean that he is no longer able to approach you or dares to molest you.

Thus, through communication with God, you obtain the Favor which He has prepared for you; through it you also repulse your enemy, so that the devil will draw away from you.

Verse no. 3

44. “Surely it is your hater who is cut off.”

Here, **“your hater”** indicates the devil, because he alone is your spiteful enemy.

“Cut off” also refers to the devil. He is cut off because he is separated from goodness. Due to his shunning of his Provider, he has separated himself from the Godly Favor which the Almighty God has prepared for His creatures.

Similarly, everyone who is far from Al’lah becomes cut off like the devil, and is deprived of goodness.

Any communicant who draws their spirit nearer to their Provider will attain Al’lah’s Boon and gain His Charity and Donation.

The main topic of this verse is the prayer, meaning the communication that is performed with the Provider. If you perform communication with Al'lah, you will win, but if you turn away from Him, you will lose, and will become deprived – just as in the case of the devil.

Questions

- 1- What is the meaning of His holy Saying- (**We have given you the Abundance**).?
- 2- What is the meaning of the word- "**Asshaania**" (Hater)" ? from His Holy saying: (**Mutilated to himself your hater is**).
- 3- Briefly explain the correlation between the three verses of Fortress – Al-Kawthar?

Lesson Thirteen

Fortress of Almsgiving

(Al-Ma'un Surah)

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

- 1- **“Have you considered the one who denies religion”**
- 2- **“That is the one who turns away an orphan,”**
- 3- **“And does not urge (others) to feed the poor.”**
- 4- **“So woe to those who are in link up with God,”**
- 5- **“Those who are unmindful of their (such) link up”**
- 6- **“Those who dissemble,”**
- 7- **“And cause almsgiving (help) to be stopped.”**

In the previous Fortress, the Almighty God showed us that communication with Him is the only way to lead humanity to gain what is good and the grace our Provider has prepared for us since Al-Azal, the pre-material world. In this Fortress, He (glory to Him) wants to reveal that paying no heed to one's communication with God is the only factor which will lead to one's misery and falling into destruction and affliction. Therefore, the Almighty says:

Verse no. 1

45. **“Have you considered the one who denies religion”**

The interrogative here does not serve its common purpose, to ask about something; instead, its purpose is to establish this statement and show that it is true.

This verse denotes: “You, person! Look at the state of the one who denies what is right; see the vicious deeds for which they are responsible.”

The Almighty then explains this statement:

Verse no. 2

46. **“That is the one who turns away an orphan,”**

In the meaning intended in this verse, if somebody **“turns away an orphan”**, this does not only mean that they push them away with their hand in a physical sense. The meaning also includes chiding them with their tongue or shunning them in spirit instead of taking them under their wing.

Due to the denial of those who contradict what is right, their link with God has ceased. This break in communication will make them merciless, pitiless and hard of heart.

This is what we understand by this verse.

Verse no. 3

47. **“And does not urge (others) to feed the poor.”**

Just as denying what is right makes a person unmerciful and deprives them of the noble, humane feelings, it also makes them mean in spirit, so that they are characterized by stinginess and miserliness. Such a person will never help the poor or have a motive for charity. That is why the Almighty says: **“And does not urge (others) to feed the poor.”**

Having described these states and the characteristics of those who deny what is right, the Almighty wanted to inform us of the consequences of such actions and the end that these people face. He says:

Verse no. 4

48. **“So woe to those who are in link up with God,”**

“Woe” means being afflicted with evil and destruction.

The words **“those who are in linkup with God”** has comes unrestricted to a specific group so as to show that it includes all creatures, because all of them move through the continuous Sustenance of God. That is what the phrase **“those who are in linkup with God”** expresses and denotes.

These creatures always have unceasing linkup with their Provider whether or not they feel this, and they can have no subsistence or life for either their bodies or their spirits except through the continuity of their link with the Almighty.

God says: **“Have you not (yet) seen how all who are in the heavens and all who are on the earth prostrate themselves to God, and so do the sun, the moon, the stars, the mountains, the trees, and the beasts, and so do countless oblivious people and many others that have been deservedly condemned to punishment?...”** *The Holy Qur’an, Fortress 22, Al-Hajj (The Pilgrimage), verse 18*

From this, it becomes clear to us that there is no difference between one creature and another, or between a disbeliever and a believer concerning this link. It is the perception of such a link, and negligence in this regard which creates the difference and the distinction between different entities.

The believer is distinguished from the unbeliever by their feeling for their link with their Provider, whereas the unbeliever is inattentive and oblivious of the same link in spite of its existence and its continuity.

An example illustrating the disbeliever’s obliviousness of their Provider is the relationship between a person and the air: they may inhale it and continue to derive benefits from it, but they are distracted and absorbed in life’s affairs, and so pay it no attention.

If a person pays attention to their linkup with God and feels it, they will triumph and will become one of the people of goodness, but if they forget it, they will demean themselves and become lost.

This is why the next verse reveals and explains the state of those people who are unmindful of the link in question. God says:

Verse no. 5

49. **“Those who are unmindful of their (such) linkup:”**

However, what do we gain by paying attention to our linkup with God, and consequently feeling it in this way?

I say, the spirit is like a pure mirror: wherever it turns, you will see whatever it faces displayed upon its surface. Therefore, when the spirit stares at God with its power of sight, it will see His Perfection and will then adore Him and become fond of Him, because it is predisposed to a love of perfection.

Through its passion for God and its continuous staring at Him, this Godly Perfection will be imprinted on the spirit so that it becomes colored with it. It gets a share of it in conformity with its nearness to Him. The greater its love is, the greater its share will become.

Through this, the spirit can become virtuous, so that it possesses sublimity and noble, humane manners.

God says: **“...The noblest of you before God is the one among you who is most illuminated by His light.”** *The Holy Qur'an, Fortress 49, Al-Hujurat (The Private Apartments), verse 13*

However, if the spirit was to draw far from Him, it would be bereft of these lofty manners, and would therefore behave wrongly and act badly. In this case it would pretend to be good while possessing no morsel of goodness; even if it was to render a good action, it would do so as a kind of dishonesty. The Almighty God has described this spiritual state in the following verse, saying:

Verse no. 6-7

50. **“Those who dissemble,”**

51. **“And cause almsgiving (help) to be stopped.”**

A person who is heedless of their linkup with God is not only a dissembler in their actions, but can also be seen acting badly towards people who help them and do favours for them. For example, if someone advanced some money to them or helped them in some way, they would requite that charity with offense. Therefore the charitable person will become cautious of others, as they will be afraid that people will deal with them in the same way as this wrongdoer had.

Summing up what has been said in this noble Fortress, we say that the denier of religion, that is, of what is right, – or, you could say, the person who is distracted from their communication with God and does not draw nearer to their Provider spiritually – is a person who is deprived of humane sensations, stingy and weak in spirit, and moreover, a dissembler who stands in the way of goodness.

Questions

- 1- Which are the bad characteristics that are acquired by the person who denies the religion?
- 2- The Almighty Allah says: (**Woe to those who are in link up with Allah**) what does the word "link" shows?
- 3- What is the nature which on, Allah has originated human being?
- 4- What does man earn from his link to Allah?
- 5- Why does a wrongdoer dissemble people?

Lesson Fourteen

Fortress of all of creation

(Quraish Surah)

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

- 1- **“Consider the harmony among Quraish (all of creation)!”**
- 2- **“Their harmony with the travel of summer and winter,”**
- 3- **“Let them, then, worship the Provider of this Home,”**
- 4- **“Who provides them with food to ward off hunger, safety to ward off fear.**

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

Verse no. 1

52. **“Consider the harmony among Quraish (all of creation)!”**

“Quraish” in Arabic is derived from the verb ‘qarasha’ which means ‘to congregate’. That is why the tribe which lived in Mecca was called **“Quraish”**, as its members congregated around the Holy Mosque located there.

Therefore, the word **“Quraish”** includes everything which your eye sees in terms of its correlation and coherence, and everything which your senses perceive in terms of the harmony among its parts and among its atoms.

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

All the harmony and coalition that you see in this universe are folded under this noble word, **“Quraish”**.

It suggests many things to us: the stars in their coherence; the sun, the moon and the earth in their attraction; the trees, in terms of the correlation of their leaves and their fruits and the water that flows through their veins; humanity, concerning the uniformity and coordination of its constituents, and how their systems perform their functions in concert; and those foods which we eat, concerning how they complement our bodies, and their transmutation and assimilation to fleshy and nervous tissues and cells according to the members to which they are driven.

This verse also indicates the animals, regarding their gathering and their coexistence with one other in every species of their different species; and indicates people and all of their social relations, such as the mother with her children, the wife with her husband and the craftspeople in their need for one another.

This noble verse suggests to us all these things which we have mentioned. It is telling us: “Oh My servants! Contemplate the perceptible correlation in this world and think deeply about the harmony among the beings in this universe.”

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

Verse no. 2

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

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

This verse indicates the conformity and harmony between a being and the changes of seasons.

In fact, plants, animals, humanity and even all of creation are in harmony and conformity with the four seasons and their changes.

For example, we say:

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

These trees have tenuous leaves and soft tissues. For this reason, their veins shrink and the movement through them stops in winter, causing their leaves to fall down. If this were not so, the water in the tissues of their leaves would become frozen, when the cold became bitter, causing the tubes of their veins to burst and die.

Is it not true that, their sleep and the fall of their leaves in winter all indicate a harmony with this season, and a certain harmony with the frost, the cold and the freezing which occur at this time of year?

Now, let us look at the trees whose leaves do not fall in winter, and whose sap circulation continues, such as olive, lemon and other citrus trees. We see that they remain alive, and the flowing of water within them does not cease.

Because the maturity of the fruits of these trees requires the continuity of their life and of the sap flowing through them, therefore you find that their leaves are either covered with a waxy surface, or made up of fibrous veins. Thereby they are more durable and more resistant.

Does not this structure of theirs bespeak their accord with the travel of winter and summer?

Do not these changes in these two types of trees prove the existence of a hidden potency that deprives the former of life in winter, while supporting the other with unceasingly life?

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

I say, what we have mentioned about the harmony of the trees with the seasons applies just as much to humanity. There is also a harmony between the human race and the seasons, and all their heat and cold and vegetables and fruits.

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

This is only one example and one sign out of many; God says: **“Those examples We quote for oblivious people, but none gets them into their mind except those who study Al’lah’s Attributes.”** *The Holy Qur’an, Fortress 29, Al-’Ankabut (The Spider), verse 43*

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

Thus, the verse “Their harmony with the travel of winter and summer” is telling us: “Oh My servants! If you consider the harmony between the creatures and the changes of the seasons, you will know that there is a Mighty Provider and a wise Controller of this universe Who moves and stops, gives and deprives and directs all that is within the universe, for no purpose but, their own benefit and advantage.”

After the Almighty God had demonstrated to His servants all that refers to His Existence and His great Wisdom, He wanted to call them to worship Him; that is, to obey Him and to follow His Guidance and Revelation. Therefore He says:

Verse no. 3

54. “Let the m, then, worship the Provider of this Home,”

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

Indeed, this entire universe is nothing more than a house for humanity, in which the Almighty has prepared for all of our requirements, and disposed of all of our needs.

Therefore the verse: **“Let the m, then, worship the Provider of this Home,”** means:

“If My obedient people think of this great universe, and if they recognize Me through it, so that they believe in Me and in My magnificent Management and Wisdom, they should then surrender to My Order in full obedience, because I am the Provider Who supplies this universe with life.”

Having given verses that develop our thinking and perception, God wants to remind us of an aspect of His Grace for us. He says:

Verse no. 4

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

The statement **“Who has fed them after hunger”** suggests to us two of God’s Graces for us, namely: hunger and feeding.

One example of God’s Favor for us is that He makes us feel hunger. He has created components and systems for us, and made juices working by rules to help our organs

digest food and get rid of excrement. Then the feeling of hunger is recreated, and the yearning for food is regenerated, so that we can enjoy the bliss and boons that God has prepared for us.

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

As for the statement “**and has relieved their worry**”, it acquaints us with the discipline He has put into place for this existence, and acquaints us with the firm rules upon which the production of the necessary food and aliments depend.

The earth, which keeps on turning; the seasons which renew every year since the beginning of this life; the rains which fall and which are dependent on so many rules of weather; the bacteria, which help in the growth of aliments: all of these make us place our trust in God’s Management, and they release our worry and fear of lack of food. This makes us feel sure that the Creator of this universe has put a firm and unchangeable rule into place by which our nourishment is produced, and consequently we become free of any feeling of worry.

Questions

- 1- What does the verse(**Their harmony with the travel of summer and winter**)indicate?
- 2- In the interpretation of this Fortress, some examples of trees were mentioned showing their harmony with their bearing season. State one more example of such trees. And explain its congruity with the bearing season?
- 3- What does Allah reflect our thought through His Holy saying to: (**Who has fed them after hunger and has relieved their worry**)?

Lesson Fifteen

Fortress of the Elephant

(*Al-Fil Surah*)

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

1. **“Have you not seen how your Provider dealt with the army of the elephant?”**
2. **“Did He not make their plot go astray?”**
3. **“He sent against them birds, in flocks,”**
4. **“pelting them with stones in accordance with their registered deeds,”**
5. **“Thus He made them like a chaff which is surely to be eaten.”**

This comes after the ‘Quraish’ Fortress has clarified to us the discipline of this wonderful universe and its coordination, harmony, and regulation, and has acquainted us with our Great Creator and how Clement and Merciful He is with humanity.

This Fortress came to warn us against disobeying Him, the Almighty.

It reveals to us that His Punishment is stern and harrowing, and that nothing in this universe disables Him.

Therefore, if humanity does not appreciate the Charity of the Charitable Provider and does not follow the way He ordered us to follow and acquainted us with, let us then wait for some affliction, and let us remember what happened to the owners of the Elephant. God says:

Verse no. 1

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

The address here does not come in the interrogative tense, but comes by way of reminding us and establishing the facts so as to settle the event in our minds. Thus, the speech becomes more effective for the spirit, and the admonition and warning will impress us all the more.

Therefore the verse: “Have you not seen how your Provider dealt with the owners of the Elephant?” means: have you, human, not heard what your Creator and Provider sent forth against those oppressors? Have you not seen what your Provider did with those who deviated from the right path, and turned away from the way of humanity? They came to destroy al-Ka’ba in order to turn people towards another Ka’ba which they had built in Yemen, wishing for the monetary profit that they would gain from the pilgrimage.

Then the Almighty explained what had happened to those aggressors,

So that this would be a lesson to anyone whose tendency to the worldly life may cause them to deviate from what is right. He says:

Verse no. 2

57. **“Did He not make their plot go astray?”**

“Plot” here refers to the desire to cause evil for others, doing what will vex them.

The efforts of these aggressors came to nothing and their plot ended in their own failure and destruction. This will also be the end result for any person who opposes what is right and is in breach of the Order of God.

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

Verse no. 3

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

The word **“in flocks”** indicates weakness, because it is only the weak birds which fly in flocks together, whereas the predatory and rapacious birds do not fly together in this way.

Thus the phrase **“birds in flocks”** suggests the weaker creatures which are unable to oppose their enemies or carry out great actions.

That was what your Provider sent forth to use as the means to cause the destruction of these oppressive aggressors.

Here, the Almighty showed His Justice towards His creatures, and demonstrated that the deed of every oppressor is listed against them. When the time comes, each person will get what they have rendered and will receive what has been written down and listed. God says:

Verse no. 4

59. “Which pelted them with stones in accordance with their registered deeds,”

The stones hit them because of what they had done and what had been registered against them.

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

He says:

Verse no. 5

60. “Thus He made them like an eaten chaff”

“Chaff” is the straw and dry leaves which have no body and no resistance, which the wind blows away and the cattle eat.

When these people met with their destruction, they became like the chaff which the cattle want to eat: it cannot save itself from them and will undoubtedly enter their jaws, and will undoubtedly find itself chewed up by their molar teeth.

That was the end of these people, and it will be the same for each and every oppressor to wrong themselves and break the Commands of their Provider.

Questions

- 1- What does this Fortress want to notify a human being of?
- 2- What is the meaning of His Holy Saying (**Did He not make their plot go astray**)?
- 3- Despite the power and the great number of the owners of Elephant, How did Allah destroy them and by what?
- 4- What is the meaning of the verse: (**In accordance with their registered deeds**)?

PART TWO

*Teaching how to perform prayer
(communication with God), and the
wisdom of prayer.*

A believer must work hard in this world so as to get Paradise through his good deeds.

Communication with Al'lah, Fasting, and all sorts of worship are means for doing goodness. And charity acts.

Lesson Sixteen

Giving a Death Sentence to a Country

(A real story)

A head of a division trusts his higher commander- who directs him- very much due to what he realizes of his cleverness and wisdom, courage and resourcefulness, sound genial military planning, and the magnificent results of his prosperous guidelines.

When he enters the war with his division, he keeps in contact with his higher commander especially in the thick fight when the war status escalates and comes to a head, and when there becomes no room for moving or manoeuvring, and he senses a real danger pervading the division, he does nothing but holds the field telephone and communicates with his wise merciful commander informing him about the painful military fact and asking for his wise discerning opinion to accomplish it at once.

Through this communication, his commander guides him to a plan, which he directly puts into effect, then the result is success and plain victory, the situation converts from a destroying defeat to a landslide victory, all of that is achieved by virtue of this contacting with his high commander, exactly as the Arabic leader communicated with his high commander “Al-Hajjaj Ibn Yusuf Al-Thaqafi” when he failed to conquer “Bukhara” the well- fortified city, then he sent him the map of conquest and he conquered it immediately.

If man attains the real communication with God (which Al’lah Wants from all of His obedient for their own benefit) and he witnessed through it a side of Al’lah’s Attributes a side of mercy, sympathy, kindness, justice, charity, beauty, thereupon he tastes the real love of Him, the Almighty, since the spirits are naturally disposed for loving perfection, and through this communication Al’lah supplies him with the water of real life which fascinates him, and by that his prayer keeps him away from indecency and shameful deeds.

God says: “If only they had remained [straightened] on the right way, We should certainly have supplied them with water in abundance, that We might fascinate them by it. But if any turns away from the remembrance of his provider, He will undergo a severe penalty” .

Light is poured forth in his heart-through this communication-by which he distinguishes good from evil and truth from untruth.

So long as he communicates with God heading for Him truly and performing the prayer in which he witnesses none but Him, this Godly light lasts illuminating his path of right and enabling him to discriminate between good and evil as the Almighty says: “O you who believe! Be under Al’lah’s light and believe in His messenger and He will bestow on you a double portion of His mercy and provide you with a Light by which you shall walk [right in your path” .

Fortress [57] Al-Hadid [Iron], verse: [28].

The true believer seeks his Provider’s guidance in all his affairs and asks to be shown the right way in every matter.

The Holy Hadith tells: “My obedient keeps approaching me by supererogation’s until I love him. If I love him I shall be his hearing by which he hears, and his sight by which he sees” .

When man follows Al’lah’s saying [the Holy Qur’an] in every matter of his, he shall walk safe and tranquil in this life, and when Al’lah’s Light be his lamp and illumination he shall lead a life within happiness and peace.

He [cpth] attained most of his war plans during his prayer, and so concerning his noble companions after him. Al’lah showed them to him and by applying them the splendid victory was got with the least number of victims from the two combating parts. because he [cpth] is the messenger of mercy to all the worlds.

And here... we have an event that took place with our merciful scholar in one of Al-Sham villages, and which proves to us the trueness of this speech for “the scholars are the prophets’ successors” .

The volcanoes of the Greatest Syrian Revolution pervaded everywhere in Syria like a violent overwhelming flood, for there remained no city nor a village but it joined in supporting the revolution. Fighting was going everywhere and what added fuel to the fire was that the French government was informed by way of its spies that there was a Syrian country which formed a surcharge for France in Syria, and that it was a grave center and a big shelter for the rebels. It supplied them with provisions and aided them in fulfilling their revolutionary plans for destroying the French interests in Syria, besides most of its men entered the rebels lines, so they were with them in heart and soul.

The news escalated and the French government grew more angry until the situation came to a head, then the French high commissioner decided-after the reported news inflamed the fire of grudge and anger in him-and in his accustomed cruelty towards the hard circumstances he faced, he decided to show his wild teeth in order to relieve his mind of this country which his spies pretended that it was a source of riot and revolutionary movements which troubled the security of France, rather the security of its oppression and exploitation in Syria shouting in a voice coming out of the depth of darkness:

Crush this country, destroy it.

Equip a division of the army with heavy-armament and bomb it severely, do not have mercy upon it for there is no mercy in the war, torture its people, let even the innocents die, let the children be burned, let the women and old men be killed, all of them are enemies to us. it is not important who is the one to be killed, but the most important is to suppress this cursed commotion.

The sad tidings reached the people of the country and its revolutionist heads by way of some loyal patriots who seemed -outwardly-to be sponsor to France amongst its lines. It fell on their hearings like a violent thunder and their hearts quivered terrified as if they saw its execution before their eyes, how the houses would be burned, the innocent ones vagabonded, the children killed, the women and old men slaughtered...yes...similar to what had happened to

Al-Mleha village near Damascus before....for it had been wholly destroyed.

Some of them flared up roaring against this tidings, volcano's of anger burst in their hearts, and quakes of revolutionary pain shackled them, while the others stood perplexed as they quite knew that they would be unable to counteract this heavy-armed attack and if they did, their counterattack would be inconsiderable before the French forces, rather it would cause them to flare up and to be more violent in torturing the innocent people of the country and striking their agrarian interests sharply...for what could a small country do before one of the greatest states?

But what shall we do?? And what is the solution??

If the matter is connected only with us, we shall face and never mind, and let martyrdom be our fate, but it is a matter of women and aged ones, innocent children and sons. we do not want the hardhearted ones to write the fate of our innocents with their hands. O God...please Your Mercy...O Al'lah...Your Mercy. The whole kept silent withholding the tears of pain and sadness as if the carnage occurred before their eyes.

Confused quietness and sad silence prevailed in the country, they raised their hands supplicating God, invoking Him from the depth of their hearts and begging Him to drive away this carnage from them:

O God..Your Mercy...there are worshipping old men, infants, and playing children among us.

This silence was filled with beseeching and hidden heart invoking was interrupted by a groaning voice of someone saying: "You know officer Mr. M. Amin, that revolting Syrian officer did not You see and hear of his faithfulness and his sacrifices for his nation and homeland...and his secret cooperation with the rebels against wrong France?? Everybody knows how he delivered all the arms of 'Anjar' citadel to us but Al'lah saved him and preserved him from France scheming by a miracle and how he stopped the procession of many expeditions to many countries by his clever plans, so why don't we resort to him so that he may save us from this impasse and lift this savage carnage from us?"

Others replied: "What can he do in such a situation? And what shall he have of the capabilities when he is alone opposite to France whatever he plans and manages? Taking into consideration, that he can not reveal himself before them and counter them face to face, so we think that the matter is of no avail.

The first one replied: But may Al'lah relieve us at his hands, so why don't we try? Al'lah is the entrusted for all the matters and if we could not make use of his wonderful abilities, the situation would not get worse.

All of them agreed and they sent one of them quickly to inform the Syrian revolting officer, Mr. M. Amin.

The envoy reached the house of Mr. M. Amin in the evening, he knocked at the door and our officer received him with his words which enliven the thirsty hearts and extinguish the fire of desperation. He heard from him the tale and the great suffering of the heads of the country and its rebels from this impending grievous danger.

Mr. M. Amin contemplated the fact of the matter, then he perceived its bitter reality and felt the nightmare of this cruel tidings and what end the country and its people would

come to if this military invasion happened-God forbid- on the plea of shelling the sites of the terrorist rebels in the country, they shall destroy it completely and shed the blood of many innocents.

What is to be done against this final decision taken by the merciless French government? He pondered on the matter a little and experienced the bitterness of such tidings for it will be something fruitless to face them, and if such a matter happened, there shall be more victims and destruction in many times than the case we followed another way.

He resorted to Al'lah truly...the tidings was very grievous as he quite knew what should France do hiding behind this decision.

He turned to God asking for help: Oh God! How to escape?? It was only some moments of silence filled with supplication and great entreaty to Al'lah-when the plan occurred to his mind and flashed in his imagination including escape by God's will.

He looked a look full of hope and confidence in God with optimism and cheerfulness overwhelmed his face, he was sure that Al'lah would drive back those cruel aggressors and would not enable them to damage this country, he said: Listen to me you man... Go to your fellows at once and told them that officer M. Amin gives you his best regards and asks you to search for a skilful painter in the country- if you do not have we have an excellent one-and let him draw the best and most perfect picture of Holy Jerusalem in large size, then let the whole cooperate to fix it nicely at the entryway of the country and on the wall of the first house seen by the coming ones to this country, then the problem will be solved by God's will.

The man replied: Is that all sir? And the problem will be solved? But how?

Mr. M. Amin said: As I have told you carry out the plan quickly and do not slacken.

Ask the drawer to perform the work in the most wonderful skill he has and as soon as possible. Al'lah is the entrusted for all the matters.

The man came back soon carrying the message to the heads and leaders.

They understood the aim of Mr. M. Amin, so they quickened in fulfilling the advice. It was but a while when the wonderful big painting was leant on the wall of the first house in the country covering it wholly and receiving the coming ones. It was a picture that represented Holy-Jerusalem and could be seen from far distances due to its huge size.

Now it is time for the military expedition to start moving for shelling the country.

The expedition proceeded with its officers, implements and heavy-armament headed by one of the French leaders who unveiled his brutal reality and was fully determined to bomb the whole country on the pretext of attacking the terrorist rebels in their sites and shelters.

And once he approached the country and from afar he saw the picture. He was watching with field-glasses ready to give his orders to the tanks and heavy-artillery to shell the country when he called his adjutants and asked them to turn their field-glasses towards the entry way of the country, then he asked them: Do you see what I see??

They said: Yes...people of this village are certainly of the Christian sect.

So this country is Christian most of its people are our brethren in religion and it is impossible for them to do what we had heard about them why shall we destroy them then??

It is no more false or incorrect tidings and we should punish him who reported it.

The eruption of their anger was distinguished and the commander cooled down, he ought to withdraw and not shell the country absolutely.

At once, he phoned the higher commander of the French army in the government house and informed him of the matter, then the latter said nothing but:

So it is a Christian country, surely the news which had been reported to us by our spies were wrong retreat then and do not enter it yet let It safe.

The leader of expedition: Yes sir.....this is also my opinion we shall withdraw immediately.

He quickly gave his orders to the division to withdraw and they drew back with their terrible heavy- armaments to a garrison for repelling the attacks of rebels.

By that, the country was saved from a grave danger that was about to afflict and destroy it.

Safety, peace, and tranquillity returned to people and they escaped from that terrible nightmare.

They were saved from fires and crimes that would ruin a lot of them and turn the life of those who might escape into a hard bitter life.

Yes...God responded to them and saved them from these pains and dangers, the blood which would be shed, the crops which would be burnt and scattered by the wind, the houses which would fall down on their inhabitants' heads and become as tombs for them.

A great carnage was removed by what Al'lah the Almighty had inspired of the imposing plan to his true obedient, that commando revolting man who was ever ready to suppress the untruth and support the truth, his nation and his beloved homeland.

Our wise man used his such extreme wisdom in backing up the truth and its people against the wrong and the corruption of people's hearts hiding his such behaviour from the sights of France and trusting in Al'lah in his operations and support of the rebels against France.

Rather!... France suspected his duplicity but with no proof or evidence and many times they tried to get rid of him, but Al'lah willed to fulfil his good aim in supporting the truth, and His merciful providence intervened in each hard impasse to save him from the certain death and preserve him from the cunning France by a miracle, for Al'lah is the steering God and far be it from Him to humiliate a true obedient faithful to Him.

So, by his sharp [piercing] discernment enlightened by Al'lah's light, he could guide people of this country to a plan that ensured their safety and by that he spared falls of blood, pains, fires and destruction.

Verily, it is the outcome of real communication [with God]...the fruit of Godly love and high belief (in Him).

Question

- 1- What did the people of the country feel when they had heard the news of the military expedition for shelling their country?
- 2- Why did they decide to go to Eminent scholar M. A. Sheikho?
- 3- What did the scholar feel when he heard the news of the country?
- 4- What did he advise the people of the country to do to protect their country?
- 5- Explain in detail the sublime results of the man's communication with God **“performing true prayer”**?

Lesson Seventeen

Through Belief in God, Prayer

(Communication with God) is perfected

The holy Prophet explained that, Prayer is the base of the pillars of Islam. Thus he Said: **“Islam is based on five pillars: There is no god except the Almighty God and Prophet Mohammad (PBUH) is His Messenger, performing the prayer(communication with God), giving Al-Zakat “Almsgiving”, Fast the month of Ramadan and go for pilgrimage if you have the physical, material and mental abilities”**. It is agreed.

Joint me oh! My lovely friends for learning prayers (communication with Al’lah)..., that blessing time we stand before our Provider (glory to Him) is the main pillar of religion. Through which you get blessing and provision of all things. Let’s learn how to perform it rightly so as to earn its fruits and wisdom. God says: **(Perform communication, give charity and obey the messenger (PBUH) so that you may receive mercy (from God))** *Fortress 24, An-Nur (Light), verse 56*. He says again: **(Perform communication, give charity and whatever of good (deed that God loves) you send forth for yourselves before you, you shall find it with God. Certainly, God is All-Seer of what you do)** *Fortress 2, Al-Bakra, verse 110*. He says: **(When you have finished the Salat (congregational communication), verily, remember God standing, sitting down and lying down on your sides, but when you are free from danger, perform communication verily communication is enjoined on the believers at fixed hours)** *Fortress 4, An-Nisaa, verse 103*.



Oh my lovely students, Qur’an has shown us the great position of communication and made it the base of all goods, provision and honour gained by a human being in this world from God (glory to Him). God has said it clearing that, He will never help, save and provide any person except those who have a communication with Him through performing their prayer. He shows us an example on the Jews as He said to them: **(...God said: I am with you if you perform communication and give charity)**. *Fortress 5, Al-Ma’ida, verse 12*.



So, the Almighty God helps and guides the believers through their connection with Him to good deeds which lead them to the Paradise. While those disbelievers who are not communicating with Allah are immersed in bad deeds due to their farness from God and so, can never be saved or guided. He commands us to pray to him five times a day in order to wholly turn to Him with our mind. He is our Provider who created us in the womb of our mothers and brought us to this world to do good deeds for the enjoyment of His favour, provision and honour.

My lovely one, who has given you the two eyes that help you seeing different things? Who have given you the mouth for nourishment?, the tongue for talking and tasting all tastes – sweet, bitter, sour etc?, the teeth that form the good shape of the mouth and for chewing foods? Who is the provider of all these?



Furthermore, who have created you in this organised way?, a head having beautiful face, eyes, ears for hearing, nose for smelling good smells and the hair to protect your head from danger giving it a beautiful shape.? What of your hands with flexible fingers used for writing, gripping things, eating your foods, playing games and all the like? Look at your legs that carry you from place to place and with many benefits. Who did create it?

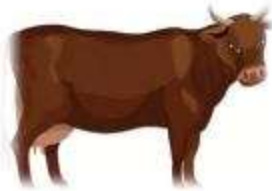


Then around you, you have night for relaxation after over labour during the day and the day for many activities such as: Farming, studying, visiting others. This change of the hours of the days and nights are all for your favour. Also look at the beautiful moon in the sky how it appears in a crescent shape “new moon” increasing gradually up to a full circular shape “full moon” and start reducing back to the original crescent shape. And the

Sun that gives you light and brightness that you see different objects around you and its heat gives more benefits to human's health. Who has created all these?



The cloud formed by the water vapour from rivers, lakes, oceans, seas etc, carried by the wind, covers and beautifies the sky. It accumulates to form rain that falls down on earth and benefits all creatures, especially farmers who feed the whole world by the grace of the Almighty God. Isn't God the Creator and Doer of all these?



He created: Eggs from the chickens, Milk from cattle, Honey from Bees, fruits of all kinds and other food as a favour for you to enjoy. And animals from which you derive many services such as: a means of transport, food etc. He made some of the animals lawful and others unlawful to you. God commands us to deeply think of all these and the universe in general so as to have increasing in loving and thanking Him.

Prophet Ibrahim (PBUH), used to think of all these during his childhood till he became a Prophet as mentioned in the holy Qur'an. The holy Prophet Mohammad (ﷺ) used to do so also before the revelation started descending to him. And he became the leader of the Prophets and Messengers, very kind and wiser in prayer (communication with God).

The Imam M. A. Sheikho, also followed the ways of the prophet as concern thought about the being around him, as you see in his background stories of his life where he used to solve all his problems through thinking which gave him the best successful result.

So, human is above all creatures by their brain that helps them in thinking and organizing. God the Creator loves us more than our parents and He is the most merciful and most gracious to His creatures, He commands us for prayers (communication with Him) so as to gain much from His favours.

In fact if we look at the Fortresses of the Am'ma part, which you memorize in this course some of them and study their interpretation very well, we will find them turning our hearts and minds to the universe and then to Almighty God. The main reason is for us to have strong faith so as to glorify our provider and communicate with Him.

The faith is the base of the prayer which makes it real and right. Without faith or seeking it continuously through thinking about these signs of the universe, we shall never gain anything from our prayers. Prayer does not only depend on actions "movements" but on:

- The essence of it which includes having the link between the heart and the Almighty Al'lah.
- The mastery of its actions and movement.

From this we say the fruit of the ordained prayers is achieved. In this sense, you are able to attain the aim of ordaining prayer.

At this point you can request for the solution of your problems patiently in communication with God, as a result safety ways will be opened to you. God says: **(You alone we worship and You alone we ask for help)** Thus God commands you to pray in order to become more respectful and nearer to Him (glory be to Him). So look at these signs and wonders in this Universe around you thinking about them, and then about their Great Creator Who has created them and you, so as your heart will submit to Him. At this point you can get the link with your Creator through your prayer.

Questions

- 1- Why would God not help those who do not pray nor think?
- 2- What do we benefit from thinking of signs in the universe around us?
- 3- Are only movements in prayer enough for a Muslim to get its reward, or how can human being has the reward of the prayer? Please explain.
- 4- Please, look at your fingers...how they are jointed in different heights... look at the phalanges and the nails, then think of their Great Creator, state the results and the wisdom behind this creation?

Lesson Eighteen

The Ablution

My dearest students; the prayers imposed on us by **Allah (God)**, has its systematic laws and orders. **He** (glory to Him) who valued days and nights in that strict arrangement has also valued five times prayers in the day and night. The five prayers (link to God) in its time, its spiritual recitation and movements are totally for God. How can this prayer be performed rightly?

Start with ablution:

Firstly: The intention

The word intention means the preparation of the heart, by freeing it from distraction and directing it toward God by remembering Him, and His messenger “**the prophet**” (cpth). Then start to perform the ablution.

Secondary: Ablution

My students, ablution must be done as explained by Allah and His prophet (cpth). Allah says: **(Oh You who believe! When you intend to perform prayer** (communication with God), **wash your faces and wash your hands up to the elbows, rub your heads (by passing wet hands over), and wash your feet up to the ankles. If you are in the state of Janaba** (after sexual discharge), **purify your selves wholly. But if you are ill or on a journey, or any one of you answer the call of nature, or you have sexual intercourse with your wife, and you find no water, then perform Tayammamun** (dry ablution) **with earth. Rub your face and hands with. God does not want to place you in difficulty, but wants to purify you and complete his favour to you that you may be thankful)** Fortress 5, Al-Ma'idah, verse 6. That is how it is supposed to be done and as in detail explained by the prophet (cpth).

Firstly: Wash your two hands with clean water up to the wrist three times.



Secondly: Rinse out the mouth with water three times, Breath water in and out of the nose and clean it with your finger three times, and wash the face three times.



Thirdly: Wash the arms up to the elbows three times.



Fourthly: Wipe the head from fore head to the back with water one time.



Fifthly: Wipe the neck and the ears one time



Sixthly: Wash the two feet up to the ankle three times. Remember to wash between them too



Why do we make ablution?

Students, do you know why we make ablution with clean water before prayers? I will answer you in briefly, the reason of washing the face, hands, feet, etc..is to make you active and ready for worship. God pours life in water as we cannot live without water; we have to activate our spirit with it through the ablution. These parts of the body that we wash before praying have the ends of the sense nerves. Which nobody knows their number except Allah. This water stimulates them activating the body therefore the spirit becomes awake and fresh for proper communication with our Provider the Almighty Al'lah.

The aim of the ablution is activation:

Prayer needs perfect concentration because the one who prays recites the words of God. So he has to be awake to understand what he recites, but if he is lazy and sluggish he can never understand anything because sluggishness will negatively affect the spirit. So God commands ablution so as to activate the body and mind for better understanding of His words. The lazy and the sluggish one benefit nothing in prayer (communication), While the active one is more powerful because of the ablution. From this point we understand why God commands a believer to perform ablution before all prayers.



It's very important to ease yourself before ablution if you feel as to do so because it's not good for a person to be at stresses, during prayers. He has to be pure by body, dress and the place of prayer this cleanliness should be done all the time not only during prayer.

The nullifications of ablution

Ablution is compulsory before all prayers for the activation of the body so as the spirit. If you want to guide your ablution for more than one prayer, you have to ease yourself very well before the prayer as earlier said by entering the toilet if need be. The following are some compulsory nullifications of ablution and you have to make new ablution before prayer if there is one case or more:

1. If someone eases himself **“going to toilet”** or break wind.
2. Vomiting and blood flow.
3. Sleeping or slumbering because at this state a man becomes sluggish so he has to reactivate himself.

Questions

1. What is the meaning of the word '**ablution**'?
2. State the wisdom of God's commands for ablution before prayer?
3. State the various nullifications of ablution?

Lesson Nineteen

The times of prayer and the holy "Ka'aba" :

My dearest students, after understanding the ablution and its wisdom, let me complete our lesson of prayer. A believer must know the starting and the ending times of all compulsory prayers.

The "Soubhi" (dawn prayer) starts from the call of the prayer till when the Sun is about to rise. After that, dawn prayer is not acceptable except for a person who slept up to that time he must pray immediately, he prays two Rakat, and he promises his God and himself not to repeat this continuously sleeping omitting the dawn prayer. And during the first hours of the day, man should perform either two or more than two "Rakat" (bows) called the forenoon prayer. This is the practice of the prophet (cph)



The "Dhuhr" (noon prayer)'s time starts from the call at midday till the call of the afternoon (Asr) prayer. While the afternoon prayer ranges from the call till the call of the sunset (maghrib) prayer. The sunset prayer ranges from its call till the call of the "Isha-i" prayer and the "Isha-i" ranges from its call till the dawn prayer.

It's more preferable to pray immediately after hearing the call of the prayer.

My dearest students, the sunset prayer(maghrib), the evening prayer (Isha-i) and the dawn prayer (Soubhi) are performed loudly. That is, the recitation of Al fatiha (the opening) and some verses or a short Fortress of the holy Quran are done loudly in the first two rakats (bows). And the rest of prayers should be performed silently in your heart. The reason is that at this time of the day, places are calmed and the human spirit concentrates in the recitation of the noble verses and linked to Allah (God). While during the day, prayers such as: the noon and the afternoon prayers are performed silently due to the noisy environment caused by many activities. That makes the spirit maintain calmness and concentrate in the communication with God and escape from the noisy environment. Thus the environments have greater effects on human's Spirit and equilibrium must be maintained for perfect concentration.

The loud and silent prayers:

N*	PRAYERS	STATE
1	Dawn prayer (Soubh-i)	Loudly
2	Noon prayer (Dhour)	Silently
3	Afternoon prayer (Asr)	Silently
4	Sunset prayer (Maghrib)	Loudly
5	The evening (Isha-i) prayer	Loudly

Practical example:

After the beautiful call of the dawn prayer for instance, we start preparing for it by glorifying, praising, remembering God, praying and remembering the prophet (cpth) or linking to him silently in your heart and thinking of those who have died. Then perform ablution and stand before the Almighty God facing the holy “Ka’aba” .

Facing the holy “Ka’aba” :

Prayer is nullified if it is done without facing the direction of the “Ka’aba” no matter where ever you are, you must specify that direction, in other words, the direction of “Qiblah” (Acceptance). It is called “Qiblah” because; God accepts the prayers of His slaves in that direction. What is present in that “Ka’aba” ? It’s the holy place of the honourable Spirit of the Prophet (cpth). When a person faces it with his full heart, he spiritually meets the holy prophet (cpth) there, then the link with God is achieved.

So, by looking at the universe from time to time thinking and meditating about its wonders and by keeping performing your prayer, you will be constant in continuous communication with God, obeying His commands, doing good and kindness.

If so, Man sure one day will meet the holy prophet (cpth) there –at “Ka’aba” so as to turn to God with the light of the prophet (cpth). My dearest students you will see in the next lesson about Atahiya (Salutation) that, you always greet the Prophet (cpth) in your prayers. When you say at the end: **[peace be upon you oh! Holy prophet (cpth)]**. And God commands the believers to pray on the prophet by His holy saying: **(Allah links the Prophet to Him (by His Grace, Mercy, Light, and Blessing on him). And His Angels links with Him through the Godly Light! You who believe, link to him (in peace and obedience))** Surat 33, Al- Ahzab, Verse 56. From here, we understood that, the believer who Allah and His angels want to ease his ways is the one who link himself to the prophet (cpth) by obeying him through the Message he brought. **“Pray”** for the prophet (cpth) means, to link himself with the holy prophet (cpth) by obeying all what he brought. Allah says: **{{Say (O! Mohammad (cpth) to mankind): (If you really love Allah then follow me (i.e. accept Islam and follow me),Allah will love you and forgive your sins. Allah is oft-Forgiving Most Merciful”)** Fortress 3, Al-Imran, verse 31.



And as you know, God commands both the prophet and the rest of believers to turn and face the Holy Mosque in Makka in their prayer. His first command to His prophet (cpth) was as He says: **(And from wheresoever you start forth (for Prayer), turn your face in the direction of Masjid-Al-Haram (at Makkah)...) Fortress 2, Al-Baqara, verse 150.** Then to the rest as He also says: **(And wherever you are turn your faces towards it (when you pray)...), Fortress 2, Al-Baqara, verse 150.** So the reason of turning to Ka'aba in prayer is due to the presence of the Prophet Soul and Spirit there. When a believer is facing it in all his prayers he will be spiritually increase in his position before Allah, the lights of Allah will be opened to him and he will witness the sublime name of Allah in his duties.



A believer does not worship the stones or rocks of the Ka'aba or worshipping the prophet but his facing toward that direction links him with the noble prophet spiritually who is the senior brother to all believers and the main receiver of the Godly light. The Prophet's (cpth) duty is to link the believers' Spirits to God forever. If you want God and His angels, follow the prophet (cpth) as Allah says: **(Allah links the Prophet to Him (by His Grace, Mercy, Light, and Blessing on him). And His Angels link with Him through the Godly Light! You who believe, link to him (in peace and obedience)).** Fortress 33, Al-Ahzab, verse 56. You would realise this by performing five times compulsory prayers at its specific time.

Questions

- 1- What is called the first prayer of the day?
- 2- If the time of dawn prayer elapses while some one is at sleep, what would he do if he gets up after the sun rise?
- 3- Why is the Sun-set, the evening (Isha'i) and the dawn (Alsubhi) prayers performed loudly?
- 4- God says: **(And from wheresoever you start forth (for prayer), turn your face in the direction of Al-Masjid-Al-Haram (at the Makka). And where so ever you are, turn your faces towards it (when you pray)..)** Fortress .. Al-Bakara verse 150. State the wisdom behind this command to the prophet and the believers?

Lesson Twenty

Teaching prayer (Part one)

1- After facing Qa'aba (Qibla direction) the first thing a believer has to do in his prayer is to glorify God loudly by saying '**God is Greater**' in Arabic language, raising up his hands with the palms opened to the ears level. This signifies that he has thrown this world behind him and turns himself to God. Note that all the recitation in prayer should be in Arabic Language only; it is only after Salam (the greetings of the end of prayer) that you can ask Allah whatever you want in any Language of your choice. See the photo.



2- Invocation of starting:

He grips the left hand with the right and puts on his chest showing the sign of unity with the prophet (ﷺ) and invoke: **(Glory to You oh! God and praise to You, by Your blessing high Name, there is no god except You)**. Or you say **(I turn my face to He who created the heaven and earth straight and Submissive and I am not one of the Polytheist)**



3-**The recitation of Al-Fatiha:**

Al-Fatiha is then recited after seeking refuge of God from the cursed Satan i.e. **“I seek refuge of God form the cursed Satan”** . Recite as:

- 1- **“In the Name of God the compassionate, the Merciful”** .
- 2- **“Praise is to God, the Provider of the worlds”** .
- 3- **“The compassionate, the Merciful”** .
- 4- **“The Possessor of judgment-day”** .

5- **“You alone we worship and You alone we ask for help”** .

6- **“Guide us to the straight path”** .

7- **“The path of those whom You have favoured, not of those who have incurred Your wrath, and not of those who have gone astray”** .

Al-Fatiha carries: Praise and commendations to God, the request for help and guidance from Him (glory to Him). The holy Prophet recited it to the believers who love God and His messenger (**cpth**). And at the end of the last verse they say **“Amiin”** , meaning that, the worshiper is linked permanently to the holy prophet (cpth) with his whole heart and love. Knowing that all good, favours and provisions he has, are owing to the prayers. Then he adds a verse or verses from the holy Qur’an. After that he glorifies his Provider **‘God is greater’** and bows.

4-Al-Rukou-u (Bow to the knee):

After the above recitation, he glorifies his Provider loudly **“God is Greater”** bowing to the knee and say **“Glory to my Great Provider”** three times (3x). See photo below.



5- Rise up from the bow:

When rising up from the bow, he says: **‘God hears who praises Him’**, shows his feeling that God has heard and has accepted his recitation and glorification then he says: **“our Provider praise is to You”** standing upright.



6- Prostration (Assujoud):

Then he says: **“God is Greater”** bowing down gently for prostration. This shows his submission, love and the request of nearness to God. When he prostrates he says: **“Glory to my Highest Provider” 3x**. Prostration depends on: the fore head, two hands opened, and straighten two knees and the feet.



7- Rising from the first prostration:

Then he rises from the prostration saying: “**God is Greater**” and says while sitting on his legs: “**Oh! God forgive and be merciful to me**”



8- The second prostration:

Then he says: “**God is Greater**” and prostrate the second time saying, “**Glory to the Highest Provider**” 3x. see the photo...



9- That marks the end of the first bow (Rakat) then he rises upright saying “**God is Greater**” for the next Rakat and repeat the same procedure as it is done in the first one. Different verses of the holy Qur’an can be recited after Al-Fatiha. Then Atahiyatu (Salutation) See the photo...



10- Atahiyatu (Salutation):

This is recited after each two Rakat (bows) while sitting on the legs. It is: **“Blessing salutation and good prayers to God, peace, blessing and compassion of God to you oh Prophet, peace is upon us and on the pure believers of God. I testify that there is no god except the Almighty God and that, Mohammad (cpth) is His messenger. Oh! God put your blessing and favours upon Mohammad (cpth) and who refers to him as you did to Ibrahim (cpth) and who refers to him, oh! God bless Mohammad (cpth) and who refers to him as you bless Ibrahim (cpth) and who refers to him in the worlds, indeed you are harmless and praise worthy”** .



Then after the believer finishes reciting atahiyatu he calls his God seeking: Oh, my Provider give good in this life and in the hereafter and protect us from the fire. Or he can ask God what he wants to ask, Then this pure believer who is linked to his Provider and facing the direction of Kaaba in prayer, wants to end up. So he must greet the prophet Muhammad, the prophets and the messengers of God i.e. **“Peace and mercy of God be to you”** turning his head to the right looking at the tip of his shoulder and he repeat the same greeting with head turned to the left. See the photo.....



All these actions in prayer should be done gently with total submission to God as God says: **(Successful indeed are the believers. Those who offer their Salat (prayers) with all solemnity and full submissiveness)** *Fortress 23, Al-Mu'minoun, verse 1-2. See the photo*



Questions

- 1- When a believer wants to start his prayer, he says: “**God is Greater**” raising his hands to the ear level beside his head throwing a bit behind and start the prayer. What does this action, which is done at the state of ritual glorification, signify?
- 2- What does the gripping of the left hand with the right hand during prayer signify?
- 3- Why does a believer say “**A'miin**” after the recitation of **Al-Fatiha**?
- 4- Whom does a believer greet at the end of his prayer?

Lesson Twenty one

Teaching Prayer (part two)

Dearest students, we have shown you the end way of performing Prayer, with a case study of the Dawn (Fajr) prayer. And now, I want to explain to you the five times prayers and the number of Rakats (Bows) then the Sunna and the Fard (compulsory) part of it.

The table of Fard and Sunna Prayers

No	Prayer	Sunna before	Fard	Sunna after
1	Dawn (Subhi)	Two bows	Two bows	_____
2	Noon (Dhuhr)	Four bows	Four bows	Four bows
3	Afternoon(Asr)	_____	Four bows	_____
4	Sunset(Maghrib)	_____	Three bows	Two bows
5	Ishaa'i(Evening)	_____	Four bows	Two + 3 bows of witr.

The Congregational prayer:

And now, if someone wants to pray with another, how would he pray? Well, let's take a case study of the afternoon prayer (Dhuhr). Normally, after the second call (Iqama) for starting the prayer, the human's spirit is reactivated and prepared to stand before its Creator and Provider for worship.

1- Then the person stands a little bit behind on the right hand side of the leading person (the Imam). If there are more than two, the Imam (the leader) stands ahead while the rest form a line behind him. They have to repeat all the actions of the Imam when he says for instance **"God is greater"**, raising his hands up they repeat and so on till the end of the prayer. Normally, the Noon and the Afternoon prayers are performed very silently i.e. the recitation of Al-Fatiha and other verses of the Qur'an in the first two bows and only Al-Fatiha is recited in the next two. The Imam and those with him all recite silently while during the sunset, evening and the dawn prayers, only the Imam recites loudly in the first two bows and others only listen with perfect attention to his recitation as understood from the clear evidence of the Holy Qur'an. God Says: **(So, when the Qur'an is recited, listen to it and be silent that you may receive mercy** (i.e. during the compulsory congregational prayers when the Imam is leading the prayer)) *Fortress ... , Al-A'araf, verse 204.*



2- When he glorifies God loudly at the knee bowing state, others do so with their silent voices. He rises up saying **“God heard who praised Him”** , they say **“our lord, praise be to You”** , he glorifies for the first and second prostrations, then the second Rukat ‘bows’ which ends with the recitation of ‘Atahiya’ up to the testimony. Then the third and the fourth bows with only Al- Fatiha recited silently. After the recitation of ‘Atahiya’ plus Salati Ibrahimia and other invocations, he then finally greets our prophet Mohammad and the other Prophets as seen above with head turned to the right and to the left. Note that whenever the Imam is reciting loudly others do not recite except in the silent parts of the prayer, where all have to recite.

Assalatul witr (the odd prayer):

This prayer is very essential and should be performed after the Sunna of the Isha-i (evening) prayer. It can either be performed immediately after it or later before sleep or after sleep before the dawn prayer. It contains three Rakats (Bows) like the sunset prayer. You recite Al-Fatiha and Al-Nnaas Fortresses for the first Bow, for the second you recite Al-Fatiha and Al-Faleq Fortresses and Al-Fatiha and Al-Ikhlaas Fortresses for the last Bow. When you get up right from the knee bow of the last Rakat, you invoke your Great Provider concerning your needs and ask Him for the blessing, peace, saviour.....and ask Him for the link with the Prophet (**cpth**). If you wish you invoke in the Language you understand very well so as to know what you are doing, then you prostrate.



Please, know that prayer means standing before God your Provider for communication with Him. So, we have to be calm, concentrated and linked to Him with our whole heart. And avoid being distracted by people’s activities around us and cover our nakedness. Male nakedness starts from the navel to the knee and no part of it should be exposed. No

chewing of anything, no talking and no off thinking and off action(s),but perfect attention should be maintained else, our prayers will be nullified.

The prostration of inattentive person (Sujoudus Sahwe)

In case someone is inattentive in his prayer due to certain things and he forgets to do any of the following roles:



- The recitation of Al-Fatiha,
- The recitation of some verse(s) of the Qur'an,
- Sitting for the recitation of 'Atahiyatu'.
- Prostration.
- One bow.
- And so on.... see the photo.

He has to do this prostration twice, to amend or correct it and to be assured of it and freeing himself from worry. But if he doubts in the decrease of the numbers of bows done, he completes the remaining and does the prostration in order to clear doubt. The prostration is generally done after the last recitation of 'Atahiya' before Salam. See photo bellow...



Questions

- 1- Why does a man perform the: Sunset, evening and the dawn prayers loudly?
- 2- Why is it prohibited for someone to either talk or laugh or eat and be attentive to the surrounded activities while in prayer? And why is it compulsory for him to cover his nakedness especially from the navel to the knee “for male” ?
- 3- If someone is inattentive in his prayer, how will he do the inattentive prostration?

Lesson Twenty two

The female prayer:

The female prayer is different from the male, concerning the dressing and the place. So, during prayer, they (females) have to cover their whole body except their faces and hands. These parts of the body are only exposed during their prayers and when at home. If they want to leave, to go out door, they have to cover the whole body without exception. Their prayers should be done in their homes and White colour dress is preferable for them in prayer if possible. This is because it shows signs of love, purity and reminds them of the pilgrims and death that will one day take any of them and will be dressed and buried in the similar dress. This will lead to the increase of her faith, the fear of God, perfect concentration in prayer and she would wholly turn her mind to God. They are not permitted to pray in the mosque mixed with male because of distractions and temptations and their prayers in home have more reward than in the mosque. With the clear evidence from the prophet(**cpth**) saying (hadith), when one lady called Umu Hamid Ansaria, the wife of Abi Hamid Saadi, after she professed or embraced Islam and became full of spiritual love of the prophet (**cpth**) and prayers with him for the sake of God, she told him that: **“Oh! The Messenger of God I love performing prayers with you”** i.e. she likes praying with the Prophet in his mosque. He then replied her: **“I know that you really like praying with me but your prayer in your house is far more better than your prayer in the mosque”** reported by Imam Ahmad. Then, a mosque was built for her in her home in which she was offering her prayers in it till death.



In reality, a woman is naked when she goes out door; Satan will receive her and beautifies her to men’s look for temptation thus misleading her and we should not accept it. They have to be very strict in guiding themselves from this temptation outdoor by covering themselves wholly, for it is said that: **“Temptation is sleeping God’s curse to he who awakes it”** . see – *Al-Jami-u swaghir, no /5975/*. And God says: **(And stay or stabilize in your houses and do not display yourselves like that of the time of ignorance and perform As-salat (Prayer), give Charity, and obey Allah and His Messenger. Allah wishes only to remove Ar-rijs (evil deed and sins) from you, O members of the family (of the prophet)(cpth) and to purify you)** *Fortress 33, Al-Ahzab, verse 253-254*

The words ‘stay’ means, to be stable and constant in one place, there is a link between the two words **{Stay in your houses}** and **{Perform Prayer}**, in the same verse showing a clear evidence of the female prayers in their houses. If she does so by obeying God and His Messenger (**cpth**), she will be like the pure wives of the Messenger (**cpth**) in purity

and God will save her from all danger, Satan and evil. He will also purifies her forever and gametes her with happiness forever.

God says again: **(And remember (the Graces of your Lord), that which is recited in your houses of the verses of Allah and wisdom (glorify his Praises, in the legal ways) verily Allah is Ever most Courteous, Well-Acquainted with all things) Fortress ..., Al-ahzab, verse 34.**

These noble verses are addressing the wives of the prophet (**cpth**) and since they are the ideals of all women throughout life till the last day, it is also addressing all women in the world who truly believe in God. God wants them to shade themselves in their houses, obeying Him and His Prophet (**cpth**), performing prayers, giving charity and remembering what (Qur'an) is recited to them in their houses not in the Mosques.

Dearest students, all Muslims both male and female have to live by the roles of the Book of God (Qur'an) and the tradition of the Prophet (**cpth**). Females have their domain while the males have their domain in Islam. God and His prophet (**cpth**) do not want the Mosques to be like the museum where the honoured mothers of the world are mixed with the males. That will turn away the hearts or minds from the right prayers, thus damaging the hearts.

It is not permissible for a female to pray with any part of her body exposed other than the face and the hands as earlier mentioned so it is obligatory for her as God has ordered, to distance herself from men by performing her prayer in her house. And the prophet never limited the covering of themselves only in prayers but throughout life. Concerning her dressing in prayer as earlier said white colour is preferable which covers her from head to feet except the face and hands; this directs her spirit to God because what affects eyes also affects the spirit. Females are naturally different from males so, the beauty of her hairs and the general body gives her temptation that diverts her from concentrating in prayer and her prayer should be done very silently in her heart. If she wants to go outdoors, she should cover her whole body from head to feet as the wives and the daughters of the prophet (**cpth**) used to dress. No one should know who she is. She has to know that she is responsible. God says: **(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely, but one eye to see the way if she can't). That they can't be known, so as not to be disturbed their hearts. And Allah is ever Oft-Forgiving, Most Merciful) Fortress 33, Al-Ahzab verse 59. See the photo below...**



When a girl or a woman does so, she gets the real prayer (link with Al'lah) then she tastes the high sweet and pleasure of this communication with Al'lah. At this point she keeps performing her prayer, full legal addressing and the whole legislations of God. Finally she gains the pleasure of Al'lah and His paradise.



Questions

1. Why are females not tolerated to pray in the mosque?
2. What did Umu Hamidal Ansaria do after having her answer from the prophet (cpth)“**indeed I know that you love prayer with me.... and your prayer in your house is better than your prayer in my mosque**”?
3. We know that it is preferable for females to dress in white during prayer if possible, covering all her body except face and hands. What is the wisdom behind that? Why is white dress preferable?
4. How do females dress when going out of their home? Explain with evidence from Qur'an.

Lesson Twenty three

Prayer is the cause of good deeds:

A real story

Free your hand oh! Lively lion!

The holy prophet (cpth) said:

(There is no good for he who abandons prayer).

My dearest students, can a person live without food and drink? Really, you will say no, nobody can do so and if he does he will die. It is the same as a person who cannot 'live' without prayers. A body need food and drink for energy while prayer serves as food and drink to the heart in order to keep it alive. One's spirit is highly in need of nourishment more than the body for good deeds. A body can live for a day without food while the spirit cannot. For that reason, God ordained five times meals (prayers) to energise the spirit and to keep it alive with the light of God. The body meals can be: bread, meats, cassava, rice, coco yam.. etc. While the spirit gets its meal through prayers legalised in Islamic religion, when the communication with God is achieved, man gets all the good qualities from the Almighty Al'lah. God says: **(It is the High quality of God and which one can be better than Allah's? And we are His worshipers)** Sourat 2, Al bakaraverse 138. It is through this worship (prayer) the spirit becomes alive with God's lights and baptised with love, kindness, bravery, good behaviour and with all good qualities suitable to its state as regard to its love, link with Allah and all its work will only be good.

In fact, God shall never be pleased with the wrongdoer and he shall never enter the Paradise because he doesn't do good deeds as he prohibits himself "his heart" from the real life got through prayer from Al'lah's light, so he kills himself "his heart" without prayer. This is identical with the Prophet's (cpth) saying – **"There is no good for he who abandons prayer"** meaning, he who does not pray kills his heart due to the lack of heart nourishment (prayer); this lack prevents him from good deeds which lead him to Paradise. Prayer is the meal of the heart or mind or spirit without it the spirit has no energy and no good deeds will be done except that of cursed Satan. God says: **(And it will be cried out to them: "this is the Paradise which you have inherited for what you used to do(of good deeds)")** Fortress 7, A'raf verse 43

He says again: **(Those whose lives are taken by the Angels while they are in a pious state** (pure from all evils and worshiping Allah alone), **saying** (to them): **Salamun alaikum (peace be upon you) enter your Paradise because of that (good) deed which you used to do** (in the world)).

The formalistic prayer mentioned in the book is what many Muslims perform today without concentration and feeling but, it differs from some believers who really taste the pleasure of their prayer, having good feeling and nourish their spirit very well with perfect prayer. So, God has ordained prayers to human being so as to honour other creatures and become very kind and sympathetic to all of them and love his Creator and Provider much more. As a result, he would not be able to harm any creature without a good reason, even an ant, dog, cat, bird...etc. and he would not waste food or water so he

becomes well organised in life. This is how a true believer in God the Al-Mighty should be.

Another story that confirmed what was mentioned above is that of the scholar M. A. Sheikho who is as clear as the morning or the day light. God ordered all women to cover their whole bodies, recite Qur'an in their houses as mentioned earlier. In this real story you will 'see' the honest feeling against the violation of this command, by the women now in our days, in the heart of the scholar M. A. Sheikho since his childhood. His story with the green grocer shows that, he wants all women to remain in a clean and pure atmosphere with happiness and guiding their chastity. But now in our days, people have put away chastity, purity, and buried moral and honour replacing them with the desires of the cheap and passive earthly life that always result in severe punishment in this world and in the hereafter. Really they forget the paradise promised to them by God. They decorate the earth, beautify women and exchange good for bad. That is the state of people nowadays. 'People are like their period and their period is like them'.

They have become unmindful because they do not think that, these desires that God put in human spirit are not to destroy them and make them lose their respect in transgression that will result in great pains. But for them to be close to God through leaving the bad desires, keeping away forbidden things and please Allah by their good deeds so as to be granted with paradise 'tomorrow'. God has promised His creatures with the Gardens of Paradise beside which is pure running water and they will abide in it forever. He says: **(and for such as had feared the supreme Might of their Lord (Provider) and inhibited their spirit from lower whim. Their abode will be the Garden.)** *Fortress .An-Nazi-at, verses 40 to 41.*

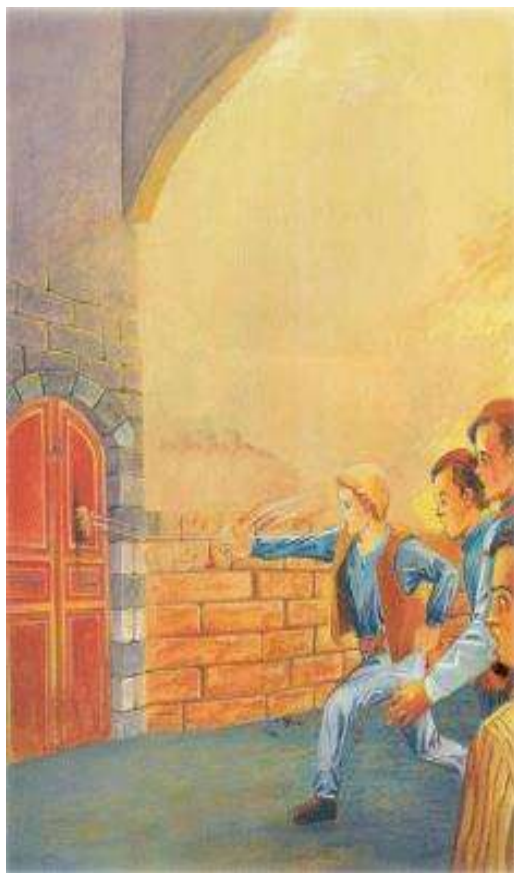
In the past centuries things were not as we find nowadays, with downfalls and deterioration in values. People used to hold religious rules very firmly practising them both indoors and outdoors. Till their sincerity with Al'lah's religion overwhelmed the Christians and Jews so they all practised outdoors the rules of Islam. Veiling was generally applied by all women and girls from all religions, so there was no transgression of Allah's commands and no immorality.

The story begins:

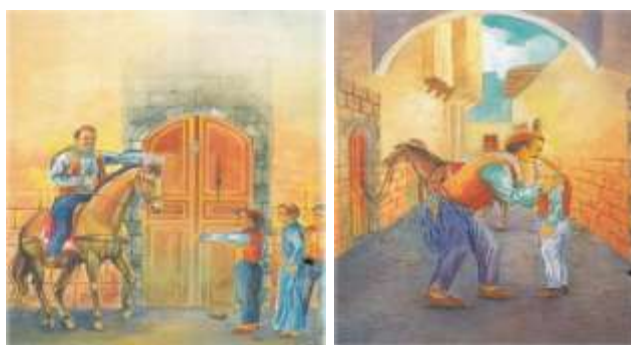
When scholar M. A. Sheikho was nine years old, he went out one day playing with his friends of almost equal age. Later on, he decided to turn back home and was accompanied by some of his friends. On their way, they were happily discussing with each other, till they arrived at the subsidiary road to his house opposite 'the flower public shower-room' in a region called 'Sarouja market' in Damascus.



Then they continued their journey till they arrived again by a certain house, where M. A. Sheikho, sensed of an unveiled girl searching for her junior brother out door. When he saw her at that state, his heart bubbled with pain due to his piety, honour and generosity to the female. This unveiling was not existing in the past, showing the real Islamic symbol and the religious rules were strictly practised in and out doors, He immediately picked a stone to shoot her, she realized and ran into the house shutting the door very fast. M. Amin's stone cracked the door. That inserted a great fear in the heart of the girl and a big lesson to her and others who use to violate the Islamic religious rules. After that he and some of his friends completed their journey to their various homes.



When the girl's father returned home on his horse, he saw his door cracked. He asked of what had happened and the children explained to him that M. A. Sheikho passed by and saw one of his daughters unveiled and wanted to shoot her and the stone got the door.



The man due to his braveness, immediately prepared his horse and got off his horse with full speed to M. A. Sheikho's house. When he arrived there, he knocked at the door and he waited by it, M. A. Sheikho gently opened it and stood by it. When the father saw him he embraced him and kissed his forehead saying: "your hands have been freed oh! The Lion of our quarter, why didn't you shoot and split her head" !



That was a blessing act, he then moved to a coffee house where young men of the quarter used to sit discussing their affairs. Went in and climbed on a high point and said loudly: **“praise to God, oh! Men of Quarter, we haven’t descended with good, so our children, if we are away, protect our women dignity”** then he narrated the event of M. A. Sheikho.

Questions

- 1- Explain the Hadith (saying) of the holy prophet: “There is no good for he who abandons prayer” .
- 2- Why has Allah ordained five time prayers during Day and Night? What does a believer gain from his prayers?
- 3- Explain the meaning of this verse: **(It is the High quality of God and which one can be better than Allah’s? And we are His worships)?**
- 4- What will cause believers to enter Paradise on the day of judgement?
- 5- What did the father of the girl say to M. A. Sheikho when he had opened the door to him?

Part three¶

THE NOBLE HADITH¶

Prayers make you a complete Human-being in doing good, spending from your right income, from your wealth and power provided by Allah (glory to Him) by that, also with the prayers, you will become complete man of high qualities. If that is perfectly done and according to your perfection, you will really

Lesson Twenty four

The Prohibition of harming or killing Animals:

Umar bin Rashid said that, he heard the holy prophet saying that: **“He who killed a bird vainly, it will shout very loudly to Allah on the day of judgement reporting that: ‘oh! My Provider someone indeed killed me vainly, for no legal utility’”** . Reported by Annisaa and ibnu Haban

- **vainly**: Means without a beneficial purpose. God says: **(Do you think that We created you vainly (without a purpose) and that you will not be brought back to us?)** *Fortress Al-Muminoun, verse 115*

- **Shout** to God: Raise his voice very powerfully. i.e. requesting for her right from God with a strong voice to the hearing of the killing.

- **For no legal utility**: He was not need meat before killing.

The detailed explanation:

The holy Prophet is warning man in this noble hadith (saying) not to be a harmer or aggressor on creatures because such an act is qualified as an act of a disbeliever in God the Almighty, For instance if a bird enters your house, don't kill it if you are having some meat in the house. And we have to be very sympathetic with all creatures regardless of the size and the value. The holy Prophet said again: **“If someone sympathizes even a bird during slaughtering, God will sympathize him on the day of judgement”** “see *Almujamul kabir lituabarani No /7840/*.

He means by his saying that, we should not kill animals for no legal purpose. And all animals killed in that way will stand for judgement before God with the killer and request its right from God. The voice of the bird or any other creatures will be more thunderous to his hearing and will be conscious of such embarrassment owing to his bad work. They were all created for our benefit both directly and indirectly. They are free and shall never be judged of anything because they never have a covenant with their **Creator-God** but human beings are not like them.



If we look at the universe in general, we will realize that, all creatures are existing in an accurate order of their service made by God, Take an example animals like: horses, mules and donkeys which are serving as a means of transport and for man's riding. God says:**(And (He created) horses, mules and donkeys to be ridden and as adornment)** *Fortress 16, An-Nahl, verse 8*. The cows help in ploughing to facilitate agriculture, its

milk and flesh are used as food and its skin has many other benefits to human being. Bees collect nectars from flowers, fruits and all the like to produce sweet healthy honey for man. These creatures help human being directly. Meanwhile there are some other animals that serve human being indirectly, like birds that purify the sky from harmful flies like mosquitoes, tsetse fly and others. Ants, termite ventilate the soil for good planting and they grant human being many other benefits, so it is Haram (forbidden) to kill any ant. And some bacteria help to fertilize the soil for agriculture, and so, man has no right to suffer or kill any living thing even if it is an ant without legal right. If he does so he will face the severe punishment in this world and in the hereafter. How will the intruders be on that day? God never created any living thing for nothing they have their right given by God as well as human. Who has promised God to be faithful to him... by being kind, sympathetic, merciful etc..to all creatures Anyone who is aggressive to living things by killing and destroying them even if they are plants, is not considered a human being but an animal or less than an animal.



So, the meaning of the word “**Human**” is extracted or derived from the word “**Sociability**” meaning therefore that man is sociable over all living things. And anyone who intruded against any living thing even if it is dog or cat or ...etc. will lose this quality and will be equal to an animal or less because he hasn’t fulfilled the promise and went against his service created by God. That is what makes him drop from his high position given by God. The holy Prophet ‘**hadith**’ is warning us not to lose our position and fear the day of judgement when every one of us will stand before God and will be rewarded according to his deeds in this world. God says: **(And don’t kill any Spirit (living thing), whose God has forbidden except for a just cause)** *Fortress 17, Al-Isra, verse 33.* The thought of this bad act is whispered to man’s mind by the cursed Satan who wants to betray him through this bad act whose severe punishment will not only end in this but also it will continue into the hereafter. The punishment in this world is a lesson to him to repent and never repeat it again. If not, the next and the most painful punishment will be in the hereafter as you will see in the next lesson.

Dearest students, note very well that, animals like snakes, scorpions, hyena...etc, have their shelters in forest, bushes and so on. You are free to attack or kill it if only you find it in your own territory like your house or any of your personal places. That is the meaning of the God saying: (**...Except for a just cause**)if that is done, it is just and rewarded. And Almighty Al'lah's Name must be pronounced loudly "**Al'lah is Greater**" before killing. The animal will have no right at this stage to report you to God 'to morrow' because it did wrong leaving its own territory to yours.

But if someone goes to the animal's territory or its shelter in the forest or in the desert ...etc. he has no right to kill it and if that is done then the man is wrong or aggressive. God says: (**...and God does not like the Zalimun (Wrong-doers)**) *Fortress 3, Al-Imran, verse 57*. Finally, if any one aggressively "**without the legal right**" kill an animal be it an insect or one smaller, then he shall be punished two times, first in this world for repentant and secondly in the hereafter if he didn't repent.

Questions

- 1- The noble hadith says: **“anyone who killed a bird for no purpose, it will cry loudly to God on the day of judgement....”**.What is the meaning of the statement- ‘will cry loudly to God on the day of judgement’?
- 2- What is the meaning of the word ‘human’?
- 3- Why is it prohibited to kill animals like snakes, scorpions... in their territory in the forest?
- 4- State some animals other than those mentioned in this lesson and their beneficial functions to man?

Lesson Twenty five

Kindness to animals

A real story:

Don't wrong any 'Spirit' even if it were an ant!

We have seen in the last lesson the dangers of killing animals or hurting them with no legal constitutional right, and we have seen God's and His Prophet's warning against that. In this lesson, we shall see the great facts of M. A. Sheikho, and the real example of another man who didn't listen to him and being proud of himself, thinking that, all animals were created for no purpose except to serve him and need no sympathy no kind no rights. Meanwhile the persistence punishment is waiting for him according to his deeds.

One day, one of the Turkish great authorities (Al-Bashawaat), invited Scholar M. A. Sheikho, for a ceremony in his Palace in an area called 'Al-Zabdani' far away from Damascus town. He was a Turkish born nationality occupying a high position in the government. He knew more about M. A. Sheikho, his braveness and perfection in good deeds and other services. He (M. A. Sheikho) became serving in the Turkish government as one of the Security officers. He was neck-named 'Aslan' i.e. Lion owing to his braveness, hard work and faithfulness and was not afraid to be censured by any censurer in his job, for that reason, everyone became amazed of his work. He loved working in the security service because that was his field of specialisation through which he can do the right and good deeds.

The Turkish military General 'Commander' loved him too as one of the nearest person to him and later appointed him a military officer despite the fact that, he was a born nationality Arab. He continued serving in this post of honour till God promoted him to a better post due to his perfection, goodness and hard work.

After he received the invitation he left Damascus one morning riding to the Bashaa's who was already retired from the service.

His journey to that area - 'Az-Zabdani' covered half day i.e. from the morning till the afternoon period and was warmly welcomed and honoured by him when arrived there. After a delicious reception, they started their discussion till midnight when Bashaa commanded his servant to choose the best place and well prepared for him to sleep. When they were about to sleep, Bashaa held his hand leading him to his chosen place of sleep. He kindly stopped for a while and said 'I want to inspect my horse', Bashaa replied, 'Please leave it to my servant, he will take care of it'. He said, 'there is no problem, I have to do it myself in order to satisfy my mind and be able to sleep' Bashaa was so surprised of him insisting to go himself and stabilise his horse before sleeping. Then he held his hand pulling him to the sleeping room, our scholar turned to him and said: 'If you don't allow me to do what I want, permit me to go to Damascus now'!

It was already above midnight and Bashaa said to him: you mean to go now?! Or because of the danger to your horse!, he said: yes...I swear by God if you don't leave me I will go now to Damascus. The man became more surprised and let him do what he wanted. He took a torch from the servant and descended where the horse was and found the area very

uncomfortable with the aligned rocks of different sizes and some of them had sharpened ends that hinder the horses to sleep with ease on the ground, and had to stand throughout the night which is also strenuous or difficult. Mr M. Amin saw that, and felt very sad with a lot of sorrow and sympathy. Then he immediately demanded for a bag of chaff from the servant to spread on the rocks, for the horse to lay or sleep comfortably. When it was brought to him and he started spreading it, Bashaa held his hand preventing him from doing that for the servant to take over i.e. neglecting the act but he insisted to finish it before anything else. He said to him: 'Are you suffering like this because of a horse?' Leave it if it dies I will give you one that is better than it in everything or I'll show you to take any one of your choice. But due to M. Amin's great sympathy and mercy to creatures, he rejected Bashaa's ideas.

When he prepared the horse place very well in a way that the horse can lie on very comfortably, he turned and requested for animal's feed and a sieve to sieve out un expected materials like small stones and all the like. That act wondered Bashaa a great, honoured and responsible man as such serving an animal, such had never happened with people as such or of minor position. While Bashaa was having numbers of horses and had never behaved like that to them. He sieved out a great quantity of small stones from the food, which would have been worrying the horse during mastication. Bashaa used to feed his animals with it not sieved and they were chewing it with difficulties especially when the small stone contacted with the teeth molars. When he finished setting the horse with food and water, he said: 'I have to sleep now with peace of mind', he felt overwhelming blessing, calmness, happiness and peace in his mind, heart and spirit. Then he kindly gave sublime words of advice to Bashaa, to take an example from him how to care for his own animals as far as their food, drink and place of living, they must be concerned. He assured him never to go against his advice by maltreating his horses or God who is aware and is seeing everything shall send a treatment of calamities and catastrophes to such people in this world and in the hereafter. If he respects the animals' rights and becomes sympathetic to all animals, he will be highly rewarded in this world and in the hereafter. It charged him nothing in respecting their rights and Allah's commands, those animals will request for their right from God against the hurter on the day of judgement if he remains unjust to them.

Al-Bashaa has great advantage in the presence of his servants to only give them an order that the work must be well done, but he was careless and said: 'It is sensible that, God would punish me just because of animal (horse)'? Which is an animal of no value and if any of them died; it would be replaced by another better than it forgetting that God created them for our service both directly and indirectly.

The following day in the morning, Mr Sheikho gave farewell with a sorrowful heart to Bashaa for rejecting his blessing advice that exalted human being in happiness in this world and in the hereafter.

Then after sometime, Bashaa became very sick and the illness lasted for long and Mr M. Amin was informed of that. This illness didn't permit him to sleep on any side of his body. He was very worried, having sleepless nights and days due to general pains all over the body and worst of all, the tooth and the jaw were all paining in a way that, he could not eat. When a little food is forcedly put in his mouth, it takes a long time to be swallowed with difficulties. And he continued in that ill health till death took his life

away. Thus his bad work returned to him, the bad treatment that he gave to his horses concerning their food, water and living place all returned to him to taste the pains in this world before the hereafter. Finally whatever act man does shall get its reward suitable to it no matter how long it stays.

Bashaa finally died and was buried in Az-Zabdani region at the entrance of the town. This region was named after 'Al-jurjaniya' his grave is still there in front of the Palace (Al-jjurjaniya Palace). All these are great advice and a lesson to every normal person who thinks of his life and respects good advice.

Questions

- 1- Why was Bashaa so mindful of the Commissioner M. A. Sheikho and invited him to his Palace? What nickname did the Turkish Authority give him?
- 2- Why did M. A. Sheikho insist to inspect his horse before sleep?
- 3- How were the life conditions of Bashaa's horses?
- 4- How was the end of Bashaa's life? who rejected the advice of the Eminent Scholar M. A. Sheikho?

Lesson Twenty six

The Sweetness of Faith

The holy Prophet (cpth) said: “**Three things shelter man and give him the sweetness of faith: To merely love God and His Prophet (cpth), to love man only for the sake of God and hate to return to disbelief after being saved from it by God as he hates to be thrown in the Hellfire**” *reported by Anas...*

The explanation of some terms:

- **Get the sweetness of faith:** It refers to that happiness and satisfaction which a pure believer finds in his heart.
- **Merely love them:** Meaning, to attach his heart only to God and His Prophet (cpth).
- **Disbelief:** Meaning, refusing God’s Commands and or not caring or paying attention for God’s favours and His benevolence.
- **Saved:** Meaning, save him from evils.

Detailed explanation of the noble hadith

In this noble hadith, the holy Prophet (cpth) has given clear roles for someone to disclose himself and motivate it to reach the stage of sweet heart and happiness. The first thing indicated by the noble hadith is the love of God and His Prophet (cpth). If this love is realized, the rest of the two will automatically be. And the exalted feeling of goodness and mercy will start growing and increasing continuously making you comfortable with happy heart. That is the meaning of the phrase – ‘**get the sweetness of faith**’. And how can this love be got? Love comes after faith or true belief.. and Belief is the base of the love of worship. This Holy love attained through thinking of this wide universe as seen in the interpretation of Am’ma Part, which stated the obligation of looking and thinking of all the provisions given to us by God, both in and around us and its permanence. For instance, if man eats a delicious food, he will enjoy it by feeling its good taste with his tongue due to the presence of the taste organs in it, and that will make him be happy and satisfied. Who has made it so? The thinking will make someone know that God is there. He does not leave him alone, He is the Provider of all good things like happiness, favours, etc. then we will fully turn our hearts to Him alone in Worship. Why is the love of God associated with the love of the Prophet (cpth)? This is because he is the one who guides us to this thinking, shows the right way and brought the Holy Qur’an to us, so we have to attach him with passion owing to the fact that he is the cause of our belief in God (glory to Him).

When a man becomes a true believer loving the Almighty Al’lah and His Prophet (cpth), then how will his duty become? You will realise that he will never be working only for his personal interest but mostly for the interest of others. You will see him helping others only for the sake of God so long as God loves people as He loves him. So, he realizes that he must himself help all mankind seeking to please only God. And that is what this part of hadith “**And love man only for the sake of God**” stands for.

A believer knows that, this world is a school of efforts and good work for an everlasting happy life later in Paradise. So, he should never miss any good, even good word to others

so as to be highly rewarded by God on the day of judgement. Meanwhile bad word will lead to a severe hard judgement coupled with punishment on that day. He, who truly loves God, listens to His words (Qur'an), applies it perfectly and also loves the Holy prophet (**cpth**) for guiding him to those rejoicing favours. You realise that if he is commanded to do anything that is contrary to the word of God he will bitterly refuse with a great fear of God. For example, if he is asked to mix with girls playing, discussing, joking and laughing with them that, this girl is like his sister and all the like, he will never accept to do so, because that act is contrary to the holy Qur'an. As he also fears to lose the witness of his faith and the happiness he finds in his heart and does not want to exchange Paradise for hell fire as the disbelievers in God do. He also avoids bad friends who may guide him to evil that their effect will be severe on him due to the Anger of God. And his dwelling place will be hell fire where he will abide in forever. That is the meaning of the noble saying: **“And hate to return in disbelief after been saved from by God as he hates to be thrown in the hell fire”**.

Generally, that is how a true believer has to adhere to the commands of God and go not against them, after realising His mercy, Compassion and favours onto him. He should have full confidence in these commands i.e. both forbidden and unforbidden, and the footsteps of His holy Prophet (**cpth**) our saviour through his guidance to the truth. If all these are realised, he will have a calm mind, happiness and the sweetness of belief.

Questions

- 1- What is the sweetness of belief indicated by the noble hadith?
- 2- How should a man do to attain the love of God and His Prophet (c^{pt}h)?
- 3- Briefly explain this part of the noble hadith: “**and love man only for the sake of God**”.
- 4- Why does a believer adhere much to the commands of God (the Holy Quran) moving in accordance with it without opposing?

Lesson twenty seven

The Signs of Hypocrisy

Abu Huraira reported that, the holy prophet said: **“The signs of hypocrite are three: He lies when he discusses or speaks, when he promises he breaks his promise and when he is trusted he betrays”**. *Al-Bukhary and Muslim*. In the past lesson, we saw the three stages through which man passes to feel the sweetness of faith or belief in his heart through his life. And that is the belief the hadith refers to **“Three things man shelter in, get the sweetness of belief...”**. So, Belief is the main base that changes someone to be generous, kind, merciful and sympathetic to every one for the sake of God.

And by the above hadith, the holy Prophet (cph) wants to show us three qualities of a hypocrite which is contrary to that of a believer.

The explanation of some of its terms:

- **Signs:** It is the clear phenomenon or something clearly seen or felt.
- **Hypocrite:** Is someone who has no belief in God in his heart.
- **Trust:** Means to put something temporarily in his keeping.

Detailed explanation of the hadith

Who is a hypocrite?

A hypocrite is the one who claims for faithfulness and righteousness... The noble hadith discloses a hypocrite to us using a word **“Sign”** i.e. doing something during his life that shows that truly he is a hypocrite by exposing his inner feeling to please people without God due to the fact that, his heart is empty of belief. See details below...

Firstly: Discussion: You will see his behaviour contrary to his faith. He talks without evidence nor detailed verification to prove what he is saying. Normally it is not easy for someone reporting an event that took place in his absence to assure it without evidence. He who does that shall face severe punishment on the day of judgement from God the Almighty because the false (lie) part of it will put people in a great danger. That is what the phrase **“When he discusses or speaks, he lies”**. All his lies telling are recorded in a book of record to be visible before him on the day of judgement. God says: **(Not a word does he (she) utter but there is a watcher by him ready to record it)** Fortress 50, Qaf, verse 18. That his lie is not only to others but himself is included, for instance when he is saying that, he is a believer, is he not lying to himself while his heart is empty of belief? You will also see him preaching of goodness, high moralities, kindness, good characters and keep to the word of God while he is not practising any of that. And you find him pretending in performing: Prayers, Pilgrimage and charity publicly just to please people to say that he is a believer while he is not. But all the above mentioned has to be the work of heart for the sake of God as a true believer with the sweetness of belief in his heart does and careless about people. Since a hypocrite has lot of earthly desires in his heart, he does his work based on people appreciation. That is why he always voices out whatever he is doing. And God says: **(Saying in their mouths what is not in their hearts and God has full knowledge of what they conceal)**. *Fortress 3, Al-Imran, verse 167*.

Secondly: And whenever he promises to help someone, he will shortly break the promise. Now what will he tell him when he meets him? Of course he will lie because lie is well prepared in his mouth to defend himself of what makes him breaking the promise by inventing unreal story. And that is what the hadith is pointing at **“When he promises he breaks it”** . And when this hypocrite is serving in a public post like: Medical, blacksmith, trading etc, he will over suffer the customers and clients by failing their promises and in not perfecting his work. The holy prophet (cpth) says: **“indeed, the Almighty God loves to see if any of you do his work, do it excellently”** . *Aljami-ul swaghir /1861/*.

Thirdly: This third point (trust) is not less important than the first two points (lie and breaking promise) but it is one of the greatest bad qualities of a hypocrite. The man is not the owner of trust so he must render it back to the owner exactly as it was given. God says: **(Indeed, God commands that you should render back the trust to those whom they are due to...)** Fortress 4, An-Nisaa verse 58. Normally, a hypocrite does neither render trust to the owner, nor does maintain it in its position. Take for instance, if you send him to a person with something, he will agree to you and will betray him later. He prepared lies to defend himself why he breaks or violates the trust. Note that, trust also includes all the provision given to man by God that they will one day return to God after a man dies. All he is having are temporal; his body will obviously turn to soil, he owns nothing. These trusts are given to him so that he uses them properly by doing good to others, and serving them to enter the prepared Paradise ‘tomorrow’. Man came to this world free handed and will leave as he came carrying nothing except his deeds. For that reason, all things he has in this life undoubtedly are mere trusts, such as the eyesight which has been given to him by The Almighty Al’lah is a trust and he has to use it through what pleases Al’lah, likewise hearing, mouth...etc and all the senses and organs of the body must be properly used according to what they were created for, thus pleasing God of their duties. He should not betray any of these trusts using it in a way that angers God. God commends those of His pure believers who keep Amant **“trust”** by saying: **(And those who are faithfully true to their amanat (all the duties which God has ordained, honesty, moral responsibility and trusts) and to their covenants)** *Fortress 23, Al-Muminun, verse 8.*

Questions

- 1- Why is it not permissible for man to narrate what he is not sure of? And what is a person who does so called?
- 2- Is a single word of lie considered something great and dangerous to man? Please, explain that.
- 3- Why are all God provisions to man trusts? And how can its disloyalty be?
- 4- What are the dangerous signs you see in a hypocrite?

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End notes

[1]-‘Fortress’: This word means a ‘Surah’ of the Holy Qur’an. On reading ‘a Fortress’ of the Holy Qur’an, the faithful believer sees and fully takes into their mind the sublime meanings of its holy and divine words and sentences, which are verses illuminated by the Light of God. This Light surrounds their heart just as securely as the walls that surround a fort.

This means that entering into God’s Presence through mindful reading makes the spirit become surrounded by His Light.

God’s Light stands as a rampart between the true faithful spirit and the malicious devil, should he try to break through this Light. In this case, the malignant devil will burn and perish. Paying full attention to the sublime meanings of the words of one Fortress – or Surah in Arabic (which means Fortress in English) – fortifies yourself and those who love you against the evil and harm of your enemy, the devil.]

[2]- Narrated by Muslim, in the book of Prayer, in the chapter on the necessity of reading Al-Fatiha in each bow- in the book The Footing in Prayer (Al-Mawta’ fi As-Salah), in the section on reading after the imam-Abu Dawud, in the book of Prayer, in the section on those who neglect reading Al-Fatiha in their prayer.]

[3]- The Arabic word Abd (plural: Ibad) is translated into English as ‘obedient follower. This word has two meanings. Firstly, it can be used to refer to a true worshiper, who obeys God’s Orders voluntarily and with wholehearted pleasure. Secondly, it can also be used to refer to every creature that exists, or to the entirety of creation, which act within the Will of God and obey His Orders, whether voluntarily or involuntarily. The reader can understand the intended meaning of obedient follower, or Abd, according to the context of the text].

[4]- The Arabic word for ‘Compassionate’ is ‘Rahman’ which means the Owner of mercy and tenderness. God deals with His creation through this Name, sometimes by overwhelming them with blessings, and this is what His Mercy requires, and sometimes by striking them with various sorts of afflictions because of their evil deeds, so that they may return to the right path, and this is what His Tenderness requires. As for the word ‘Merciful’, which is ‘Raheem’ in Arabic, it refers only to the bestowal of graces.]

[5]-This noble saying is agreed on by all narrators to be passed on the tongue of the prince of believers, our master Umar Ibn Al-Khattab.]