

THE SECOND COMING OF CHRIST

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God has made his secret sacred

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Chapter One

Towards the Meaning of the Hour

Mankind suffer acute spiritual worry in this age, this is due to what the technical revolution produces of dense material domination which throws its dark shades onto the spirits blocking up the sources of light off them and keeping them apart from the abode of eternity. This revolution made people sink into mental mazes which are contrasting sometimes and interlacing many times. The technical scientific revolution was a dream that tickled the dreams of some thinkers. They looked at it as a rescuer from poverty, diseases and ignorance since the end of the nineteenth century.

They gave free rein to their thoughts so that they described it away excessively unreal, and waged a violent war against the old beliefs and laws saying that they serve no longer for this age as they grew old and became worn out. Just as they decided the beliefs and laws to be aged and worn out, they also passed a decision of death against God.

They announced the birth of a new god, it was the god of man's science or great thought who would subject the nature to them more than the old god did.

People believed the herald of devil, especially the West and the Far East, and turned their faces away from the Creator of the earth and heavens, then they abandoned, yet they made fun of all what He sent of laws, legislations, and ideals and substituted them for others inspired by the servants of this rebellious devil. But this god, whose birth had titillated the imagination of the ones infatuated by him, brought forth a fire that gestures to mankind from time to time with utter destruction and certain universal wreck.

They have perceived after recognizing its welfare that his food causes choking, hateful heat, and that the hoped happiness of which they have dreamt is just like a mirage in a desert, the ones who favor the lower earthly life think: it is water that grants life, happiness and bliss, but when they come near (after death) they find it: nothing but a delusion and mere pain and wretchedness. Enough for a lesson is that if they mind.

The Creator of the earth and heavens designed the universe on bases of a strict discipline and at best creation, and legislated the laws which agreed with the nature for which He had naturally disposed people.

He established the universe upon a strict discipline, rules extremely majestic and magnificent, then He gave man a chance to think of himself when he was a semen, and of the stages of his creating in his mother's womb, then to see the heaven how it was raised on high, the stars how they were firmly tied up, the mountains how they were set down, the seas how they were filled, all manner of beasts which He dispersed over the earth and how they were created, and all kinds of beneficial plants

how they were brought forth in earth by Him. We wonder who has performed all that? Who is the Great Creator who has been providing the existence: continually now and then, and at 'every moment'??

Then He, the almighty, has made His legislations in agreement with the nature for which He naturally disposed people.

These statutes aims at making man happy in this life and the hereafter, for they were established upon strict rules which uplift the spirits and communicate them with their creator, and thereby, they can be released from the slavery of material which makes the spirits descend to live a wretched life when it possesses them.

Through this communication, fear will be driven away from the believer's heart, and the more he grows old and approaches his inevitable fate, the more the hope grows in his heart so that he does not care whether he is lucky in this life or not. Similarly he never minds if he becomes ill or afflicted with calamity as he certainly knows that this life is temporal and the hereafter is the eternal, happy one.

As for those who are delighted in the life of this world and content themselves with it considering it their utmost concern, they get more worried when they enter the evening of their lives (old age), where they become more grieved and distressed when life laughs to them or turns away from them, or when being afflicted with misfortune.

Those who expect their god to make the present life as a fine paradise for them, and to let them make use of nature more than what it grants, those are the deluded ones, yet, the cheated ones not only in the next life, but in this worldly life too.

This god, from which they hope to make the lower life as heavens and lovely palaces for them, will thwart their dreams, and they will be burnt with his fire when he gets angry with them, then he will make what civilization they have built by means of him as a desolate waste.

This technical revolution is frustrating as it takes people away from the real happiness which is not compared with that false passing one, that is because the latter is not happiness in its reality, but indeed, it is just enjoying pleasures and passing by desires, so what a difference is between this and that real one.

The spirit's yearnings are much, and its capability is unlimited whilst man's bodily capability is confined, the difference between the two powers is the cause of pain and wretchedness since joining unlimited power to limited one makes the latter unable to fulfill the wishes of the former.

The spirit is like an unruly horse, whenever it fulfills a desire, it seeks another wearilessly, because the quiddity of its construction is immaterial, and this unbounded power has not been prepared by Almighty in order to be filled with dirt, but to be filled with absolute beauty and perfection, and to drink from inexhaustible spring.

How different these two states are: false pleasures result in boredom and weariness, mixed with distress, grief and pain, and terminated before man leaves this life, while the other is lasting and growing happiness in-separable from him forever.

There is nothing but facts in the life to come, false has no existence there, accordingly, the spirit of him who turns away from Al'lah in the present life, comes before its creator blind on the Day of Resurrection as it has not tried to recognize the right in the lower life being absorbed in gratifying its desires.

The Almighty says:

"He who gives no heed to My warning shall live in woe and come before us blind on the Day of Resurrection. Lord, he will say, why have You brought me blind before You when in my lifetime I was blessed with sight? He will answer: so were you...": you were blind-hearted in the worldly life.

"...Our revelations were declared to you and you forgot them, would you be forgotten this day?": shall we forget you today?? It is necessary to drive to your spirit what curing it needs.

*The Holy Qur'an,
Fortress (20) Taha (Taha = pure), verses (124-126).*

This fact is supported by the Almighty's Saying:

"...It is the hearts existing in the chests, and not the eyes (of the head), that are blind.

*The Holy Qur'an,
Fortress (22) Al-Hajj (The Pilgrimage), verse, (46).*

And the Holy saying:

"He, who has been blind in this life, shall be blind in the life to come and go farther astray."

*The Holy Qur'an,
Fortress (17) Night Journey Sura (Al-Isra'), verse (72).*

Since the Almighty wants us to be happy, so He inflicts the ones disbelieving in Him with the lightest chastisement before the greatest one; so that they may withdraw from what causes them to be wretched, then seek what makes them happy in this life: and in the afterlife and saves them from desiring this lower life which is the cause of each pain and misery.

The Almighty says:

"And indeed, We will make them taste of the lightest chastisement before the greatest chastisement in order that they may repent and return."

*The Holy Qur'an,
fortress (32) As-Sajda (The Prostration) verse (21).*

The word "may" here shows clearly that the free choice is man's absolutely.

Therefore, the utter destruction will afflict mankind if they break the laws that the Almighty has legislated to them and reach a point where repenting and returning to Al'lah becomes impossible.

The Almighty has given us realist examples about the fate of the previous nations when they left out these laws legislated for their happiness and refused to crush the obstacles that had prevented them from following the path leading to Al'lah, the Almighty, such as the people of Noah, Aad, Thamoud, and Pharaoh.

As to this time, whatever mankind make of the efforts in order to escape from pains and misery which have afflicted them, or from this acute anxiety adhering to them like their shades, from this loss and extreme deviating from the right path, and from these interlacing and contrasting mental mazes by which they think that they will reach the hoped happiness, they will never prosper except by one condition: it is to establish Al'lah's legislation on His earth again by word and deed, and to apply it earnestly.

But if they fail (as they are sure to fail), let them then expect quakes, volcanoes, destructive hurricanes and deadly diseases as it has happened nowadays, and after that, let them wait for fire that melts the solid iron and crumbles the hard stone in the third world war.

This punishment is not far off the unjust.

God says:

"Such was the scourge which your Provider has visited upon the sinful nations. His punishment is stern and harrowing."

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (102).*

This is a Godly law. Each people adopt such course, it will deserve ruin.

In His Holy Qur'an, the Almighty gives us a lot of stories about the destruction of nations that forsook the Godly rules following laws put by their whims. He reveals to us the causes that prevented them from returning to the right religion, then the regrettable results they attained.

Before their utter destruction the Almighty was sending a menacer warning them of the consequence of their convictions and deeds which were violating the rubrics of the existence, and showing them that those convictions add them nothing but misery, unhappiness, and farness from the source of the real happiness. Yet, in general their mission found but deaf ears and enfolded hearts, as the materialism had utterly obsessed their peoples' minds and completely overwhelmed them so that they did never prosper. They would not succeed as their ignorance 'of Al'lah' and disbelief made them did hasten "...evil rather than good, yet many were the examples: those who were ruined before them...": What had happened to the ancient nations, what had afflicted them?!

*The Holy Qur'an
Fortress (13) Ar-Ra'd (The Thunder), verse (6).*

Now, before illustrating the meaning of 'the Hour' in which our Master Jesus, the Christ, peace is through him, will come, and differentiating between it and the one of doomsday we want to review the convictions and the acts of those destroyed nations, and the dialogue that happened between those people and their messengers. Then we shall investigate the reasons that prevented them from complying with Al'lah's call, and finally, we mention the lamentable end they reached.

If we succeed in that, for which we hope Al'lah's aid, the subject of the hour's meaning will be unveiled, and every confusion will vanish as a result of the

comparison between the hour in which our Master Jesus will come again to eliminate the pains of mankind saving them, and the hour in which the resurrection will occur.

The first nation which the Almighty mentioned in his Holy Book and which had been destroyed because of its deviation from the path of right is our Master Noah's people (pth).

Those nations given as examples by Al'lah are sufficient concerning giving sermon and lesson to him who has a heart or listens being seriously witnessing that, because, the utterance which said to the apostles whom Al'lah, the Almighty, doesn't mention is the same said to the other ones [1], Who were mentioned in the Holy Qur'an, or to any virtuous man who guides himself to the right.

God says:

"Nothing is said to you that has not been said to other messengers before you. Your provider is Forgiving and of stern retribution."

*The Holy Qur'an,
Fortress (41) Fussilat (explained), verse (43).*

In another Fortress, He (Glory to His Name) says: "Thus whenever a messenger came to those before them they said: sorcerer! or mad man! have they handed down this saying from one generation to the next? No, they are but transgressing people."

*The Holy Qur'an,
Fortress (51) Adh-Dharyyat (Sun Rays), verse (52-53).*

Abo Al-Fath Ahmad Al-Shahrestani referred to this concept in his book (sects and creeds). He said: (Those who argued with Noah, Hud, Sa'leh, Ibrahim, Lut, Sho'aib, Moses, Jesus and Mohammad, communication with God and peace are through them, they all trod in the steps of the first cursed devil in showing his silliness). The purport of their argumentation purposed at clearing themselves of the charge or denying the favor of all the owners of legislation and mission. There is no difference between their saying "...shall mortals be our guides?"

*The Holy Qur'an,
Fortress (64) At-Taghabun (The Apparent Loss), verse (6).*

And his saying: "do I prostrate myself to whom you have created out of mud?"

*The Holy Qur'an,
Fortress (17) Al-Isra' (The Night Journey), verse (61).*

Thus the reason of discord and the essence of disunity is that which was mentioned in God's saying: "nothing prevents people from having faith when guidance is revealed to them but the excuse: would Al'lah have sent a human being as a messenger?"

*The Holy Qur'an,
Fortress (17) Al-Isra' (The Night Journey), verse (94).*

So, he clarified that the cause of unbelief has this meaning. The earliest Satan said when Al'lah asked: "why did you not prostrate yourself, since I have ordered

you? he said: I am better than he (Adam); you have created me out of fire but he out of mud."

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (12).*

So was it with his descendant that came after him. He said on the tongue of Pharaoh: "am I not mightier than this undignified one!"

*The Holy Qur'an,
Fortress (43) Az-Zukhruf (Ornaments of Luxury), verse (52).*

And if we trace the sayings of the later of them, we will also find them corresponding with the former's one. God says: "the ignorant asked: why does Al'lah not speak to us or give us a sign? Thus the same demand was made by those before them: their hearts are all alike..."

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (118).*

The previous verse: "thus, whenever a messenger came to those before them they said: (sorcerer)! Or (mad man)!", is regarded as one of the rules which do not alter nor change throughout the ages. Wherever the word "such" was mentioned in the Holy Qur'an, as it was mentioned in this verse, it indicates that the speech after it is mostly a law or a rule of those rules which the Almighty meant in His saying: "such has been the rule of Al'lah with those who have gone before them. You shall find no change in the rule of God."

*The Holy Qur'an,
Fortress (33) Al-Ahzab (The Combined Clans), verse (62).*

Those are firm rules and laws: any saying or action had issued from the unbelieving ancestors do not differ from that of those who came after them concerning the sense. Therefore, the Almighty Al'lah (Glory to Him) quoted examples limited to some nations whose sayings bespoke their tenet and their conduct so as to be realist lessons of the damnation that will afflict any nation may adopt their way and show the same protests against their messengers. Now we want to study, in some details, some of the nations who came under the application of those rules. Of those nations, we mention:

Folk of our Master Noah

(Communication with God and peace are through him).

Folk of our Master Hud

(Communication with God and peace are through him).

Folk of our Master Saleh

(Communication with God and peace are through him).

Folk of our Master Lot

(Communication with God and peace are through him).

Folk of our Master Shoaib

(Communication with God and peace are through him).

Folk of our Master Noah

Communication with God and peace are through him

God has sent forth our Master Noah (cpth), to his people.

He said: "I have come to warn you plainly. Obey none but Al'lah. I fear for you to suffer the torment of a woeful day. The unbelieving elders of his people replied: we regard you as a mortal like ourselves. Nor can we find any among your followers but men of hasty judgment, the simplest of our tribe. We see no superiority in you to us: indeed, we think that you are lying."

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (25-27).*

The call of our Master Noah (cpth) was like the call of the other noble messengers of God. It aimed at leading people to obey Al'lah, our Creator, and to ascertain that there is no God except Him. Such statement will remain till the Day of Resurrection. It is the most valuable thing brought by all the messengers (communication with God and peace are through them) for it clears the purpose which we have been created for.

Yet the purpose of our obeying to God is not in order that He boasts of this obedience before His angels as some claim. "Glory to Him and be He raised above such description".

The aim is but to get the purification for our spirits to be clean of the defects attached to them.

In fact, purifying the spirits is not accomplished except by attaining the link with God through the communication we perform with Him, and by our worshipping to God which means the complete obedience and the absolute surrender to His commands which lead to our benefits. There, the compliant spirits acquire a confidence of God's satisfaction with them, and by this confidence they draw near to Him feeling no diffidence and finding no screen that shields them from Him or His holy sight.

By the spirit's entering into God's Presence, it becomes colored with the stain of perfection. God says through his messenger's tongue: "it is the stain of Al'lah. And who gives better stain than Al'lah's when we worship Him?."

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (138).*

By that nearness to God, that link, and that communication with Him, the spirit becomes pure of its dirt and sins and they be replaced by the moral qualities. Those merits which man acquires from God straighten man's intention and deed, because when spirits become virtuous, the deeds will be good; and consequently the whole society will be righteous so that everybody in it will live happy and blissful.

For this purpose, the Almighty wants us to observe His statute. He wants but to clean our hearts, and bless us in this life and in the life to come.

Our Master Noah (cpth) had informed the revelation of his Provider, but he faced a denial from the unbelievers of his people similar to what happened with the other messengers.

They said: "we regard you as a mortal like ourselves. Nor can we find any among your followers but men of hasty judgment, the simplest of our tribe. We see no superiority in you to us: indeed we think that you are lying."

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (27).*

Such denial to the messenger is that which prevents people from believing in God.

God says: "nothing prevents people from having faith when guidance is revealed to them but the excuse: would Al'lah have sent a human being as a messenger?."

*The Holy Qur'an,
Fortress (17) Al-Isra' (The Night Journey), verse (94).*

This denial arises from unseeing the perfection of the noble messenger. Therefore our Master Noah said: "think, my people! If I could know my Provider and He bestowed on me a compassion out of His though it be hidden from you, can we compel you to accept it against your will?."

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (28).*

So was it with Quraysh. They offered the same excuse against our Master Mohammad (cpth). God says: "they said: why was this Qur'an not revealed to some mighty man from the two towns?."

*The Holy Qur'an,
Fortress (43) Az-Zukhruf (Ornaments of Luxury), verse (31).*

As previously mentioned, this objection came from their blindness of seeing the sublimity of the messenger Mohammad (cpth). They evaluate the greatness of men according to the money or the power they have. In another word, most people look at the deceptive appearance of things without looking for their realities. They do not look inward them to see their greatness and achieve God's Light through them. In the Holy Qur'an, our Master Noah (cpth) talked about the shunning of his people they met him with, although he kept inviting them day and night, secretly and openly. Despite that, his call found no listening ears at them. They thrust their fingers in their ears, persisting in their unbelief and turning up from hearing the truth with insolent pride.

Their messenger explained to them how the Almighty Al'lah has created them in gradual stages and how He made the seven heavens one above the other, placing in them the moon for a light and the sun for a illumination. He (cpth) urged his folk to think of what God created on earth of animals and how He brought forth in it delectable plants in pair. Yet they did not care about what he was calling them for, and set looking at him looks full of wonderment or even looks of hidden mockery and denial.

They saw him no more than a mortal like themselves. They looked at his shape without seeing the sublimity of his reality. Their hearts were covered by the love of the passing, worldly life. They did not think of death, therefore they preferred the fleeting life to the eternal one saying: "there is nothing except our present life. We will die and perish but we will not be resurrected again."

*The Holy Qur'an,
Fortress (23) Al-Muminun (The Believers), verse (37).*

Thus they denied the resurrection and turned away from God. Moreover, they saw that none has followed our Master Noah (cph) except the simplest people who had no social ranks, in their blind view, and that their messenger (cph) is only a single man. They could not deny his prestige and high conduct nor his logical indication, so they disdained and refused to believe. Indeed nothing prevented them from being guided but the excuse: "would Al'lah have sent a human being as a messenger?"

*The Holy Qur'an,
Fortress (17) Al-Isra' (The Night Journey), verse (94).*

So if man does not contemplate the creation of the heavens and the earth and does not adopt the way of self-thinking until he gets at believing in God and his spirit becomes purified from wickedness by getting the link with God, he will not recognize the messenger and will not believe in him or in his call at all. The perfection will remain concealed from him, so he will see only the picture and the form of the messenger before his eyes of the head, not the reality of him (cph). God says: "and you find them looking towards you but they do not see": that is: they do not see your reality.

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (198).*

And He says: "they said: what is this messenger who eats the food and walks in the markets? Why has no angel been sent down with him to warn us? Why has he no treasure been given him, nor garden to eat from? and the wrongdoers said: the man you follow is surely bewitched": that is, he imagines unreal things.

*The Holy Qur'an,
Fortress (25) Al-Furqan (The Criterion), verse (7-8).*

Their measure is worldly. They thought that the money and the belongings are good for man and they do not indicate to man's degree and God's satisfaction with him.

Thus, no wonder at that our Master Noah (cph) dwelt amongst his people for one thousand years save fifty, calling them to God but none had believed with him except a few.

They would not have believed even if he had stayed amongst them till the Day of Resurrection unless they had followed the rules which God decreed for people to be guided.

There, God would have made their visions clear by the piety (His Light), so that they would have been illuminated by His Light and insured the happiness for themselves and for the whole human being.

The Messenger (cpth) said: "should I seek a judge other than Al'lah when it is He who has brought down the Qur'an for you with all details? Those to whom we have given the book know that it is the truth revealed by your Provider. Therefore you will never be sightless.

Perfected is the word of your Lord in truth and justice. None can change His words. He is Omnihearer and Omniscient."

*The Holy Qur'an,
Fortress (6) Al-An'am (Livestock), verse (114-115).*

Those are firm rules and laws. No spirit can have faith until it adopts the way of self-thinking of God's creation with an intention of seeking the truth to ascertain the existence of God, to see by the Light of the Creator who provides and steers everything. If people did not believe and did not render the good deeds, the book (i.e. the stain of God which colors the spirits with rightness and perfection) would not be revealed to them, and the Qur'an or any other Book revealed to the messengers would not be plain verses in their chests. It will still be unseen for them because their bad actions stand as a cover that prevents them from understanding its meanings. Their language will not help them nor their coexistence in the age of the messenger (cpth), for this Qur'an has been kept in the heart of him (cpth) and its lofty meanings cannot be touched except by the purified ones [2] who have got their hearts cleaned from the dirt of this mean life and its deadly guilts.

Our messenger Noah (cpth) lived amongst his folk for that long period, but despite that none of them had believed with him except a few. Therefore, he (cpth) cautioned his people of a stern torment that would afflict them in case that they kept far from God. Yet those who disbelieved from among his people replied him saying: "Noah, you have argued, and argued too much with us. Bring down the scourge with which you threaten us, if you say the truth": that is, if you are truthful, let the affliction befall us because we do not want to change our ways of life.

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (32).*

Our Master Noah (cpth) felt sorrow for them, yet they felt annoyance of him. He lonely by himself shed abundant tears over them, yet they laughed among them at him. He warned them of utter destruction, yet they derided him. He clarified to them the silliness of their creed, yet they plotted against him.

At that time he invoked his Provider saying: "help me, Lord, I am overcome!" that is, oh my Provider! Support me with other cogent proofs by which my people may change their minds and become guided.

*The Holy Qur'an,
Fortress (54) Al-Qamar (The Moon), verse (10).*

The Almighty told him that there is no hope of them as the cups of their spirits became overfull with immorality, so they will not ask for guidance nor will they believe. No fruits can be obtained from them because they are people of uncultivated spirits.

God inspired to our Master Noah to build an ark according to His bidding since his people deserved the damnation and there became no hope for their belief nor good in their spirits. God says: "because of their sins that caused them to be drowned and cast into the fire. They found none to help them beside Al'lah".

*The Holy Qur'an,
Fortress (71) Nuh (Noah), verse (25).*

Before concluding the speech about the folk of our Master Noah (cpth), we like to elucidate an important point:

There are some who said that our Master Noah (cpth) called down perdition upon his people because of their irony at him. So they considered his call as a wrong doing.

In fact, our Master Noah had not called God for his people saying: "Lord, do not leave a dweller of the unbelievers in the land", until his Provider revealed to him that none of them would believe with his company save those who had believed before.

*The Holy Qur'an,
Fortress (71) Nuh (Noah), verse (26).*

When God acquainted him with that his people would never believe, out of his tenderness upon them, he asked God to bring their end.

The example of our Master Noah (cpth) is like that of a man who has a dear relative suffering a great pain of an incurable disease. Definitely, this man wishes him the death in order to be relieved from his pain: i.e. (an act of mercy).

Similarly, when the Almighty God informed our Master Noah (cpth) that his people would not believe, he wished death to them in order to lessen their torment.

Their life would not add to them except more deviation more disbelief, and more obstinacy, whereas the death stopped their evil deeds which would cause them a greater burning in the other abode.

God says: "and it was revealed to Noah": when his people asked for destruction. "...that: none of your people will believe with you save those who have already believed...": there is no hope for their belief. "...do not grieve at their miss deeds": do not be sad and do not feel sorrow for their straying from the right guidance. "build the ark under our eyes...": we see you and inspire to you. "...according to our inspiration...": to our indication. "do not plead with Me for the wrongdoers...": do not intercede for driving away the affliction from them or beg My pardon for them.

Our Master Noah, (cpth), kept calling his people for one thousand years save fifty, but when they rejected to believe or obey, they had justly deserved the doom. Yet in spite of their opposition to him (cpth), he was still hoping for guiding and saving them. "...they shall all be drowned" God replied: it becomes an inevitable decree.

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (36-37).*

Folk of our Master Hud

Communication with God and peace are through him

'Aad People who are Known as the Mighty Giants

God has sent forth to Aad their compatriot Hud (cpth), "he said: worship Al'lah, my people; you have no God except Him. I demand of you no recompense, my people, for none can reward me, except Him who has created me. Do you not mind?"

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (50-51).*

He (cpth) said to them: "...worship Al'lah...": observe His orders and obey His words, not the words of a servant like yourselves. "...you have no god except Him...": there is no Provider and no Director except Him. Who let the rain fall? Who steers the sun and the moon? Who creates the night and the day? Who creates the seasons? Who causes the earth to rotate? "...indeed, you are saying untruth": you invent false saying about Al'lah that He ordered you to follow these false gods or to worship idols. "I demand of you no recompense, my people, for none can reward me except Him who has created me": i.e. who has brought me into view. "...do you not mind?": do you not think a little? The sane man thinks of any word he hears; if it is right, he accepts it; if it is not, he neglects it. Is it not fit for man to mind by himself? Should he not ascertain to himself God's existence and attain the truth through contemplating His universal Graces? Who feeds him? Who supplies him with water? Who restores him when he is sick?

Our Master Hud (cpth) said to his people the same saying of our Master Noah and of all the messengers (cpth) before and after him. He (cpth) said to them: "...worship Al'lah, you have no God except Him...".

This noble messenger revealed to them that: the steering of this universe is belonging to Al'lah, Glory to Him, and that there is no being but it belongs to Him and moves by His leave. Only He is the only living providing with life, the Director, for He is alone the Creator who is the source of the life and the movement of each atom of this entity. He is that who supplies and not be supplied because He is One and Self-supporting.

If Al'lah afflicts you with misfortune, none can remove it but He; and if He wants to bestow on you a favor, none can withhold His bounty. This occurs in a deal proportion to what you deserve.

Oh people! These gods which you worship, you, yourselves, have shaped them by your own hands.

Do you worship what you hew out? Woe to you! Do you not mind? Can you not see that they are unable to save you or even to save themselves from evil? What has come over you that you cannot judge?

Oh people! Why do you shun from the Creator of the heavens and earth, and obey that which can neither harm nor help you?

This is but a forgery which you and your fathers have invented though Al'lah has not supported it with power.

Yet their only answer was: "we care nothing whether you preach or not. This is but the legacy of the ancients. Surely we shall never be punished."

*The Holy Qur'an,
Fortress (26) Ash-Shu'ara' (The Poets), verse (136-138).*

He (cpth) said: Oh people! Do not let the lowly life tempt you. Do not be seduced by your riches and your might which you brag with.

How can you say "...who is mightier than we?..": Do you not see that He who has created you is mightier than you? What is this false pride for, then? What is this ingratitude for though you witness that?

*The Holy Qur'an,
Fortress (41) Fussilat (Explained), verse (15).*

The materialist comfort and the abundant luxury which they gained by means of the word commerce veiled them from God. Their Land which stretched from the west of Euphrates River to the coasts of the Mediterranean, was a center for the meeting of the world trade [3].

In such wealthy extent, they had built their capital: "Irama, the many columned city, whose like has never been created in the lands."

*The Holy Qur'an,
Fortress (89) Al-Fajr (The Coming Appearance), verse (7-8).*

The Almighty described to us their structural works which indicated their great luxury. He says: "do you build a wonder of perfect splendor and skill...": that is, you build wondrous castles, coffeehouses and amusement centers in excellent natural places, and admirable parks and buffets of highest degree of beauty, then you use them for pastime and luxury!! "...to trifle?": to waste time in them!! Does this act qualify you for getting the Paradise? "You raise factories...": workshops and storehouses and what they contain of silk and toys. You decorate the shops and the stores. "...hoping that you may last forever": you think that you will live forever and have forgotten the death. All of that is but an ornament for the worldly passing life which harms the middle class and the poor of people. It makes them incline to the present life which leads to baseness, misery and stinginess, and makes them turn from performing the good deed and the charity. "And when you exercise your power, you act like cruel tyrants": against one another. If you clash for something you be about to kill each other in a cruel way due to your merciless hearts. "See by God's Light, and follow me": reflect on what these buildings, these palaces, and this luxury draw on you. They result in envy and depravity in people's hearts, annoyance in their living and competition in their life. "see by the Light of Him who has provided you...": turn your spirits towards Him and think of what He has obliged you with. "...with what you know": of blessings. "He has provided you with flocks..." sheep..." Children, and gardens..." orchards. "...and springs": boons and great donation.

*The Holy Qur'an,
Fortress (26) Ash-Shu'ara' (The Poets), verse (128-134).*

Thus, when God sends a messenger, he creates him in a middle area of the world, not in one about to be isolated from the world as Hadramut Land which none passes through save some merchants coming from India or from the Far East.

God says: "nor does your Provider destroy the cities until He has created a messenger in their capital (middle important country)..."

*The Holy Qur'an,
Fortress (28) Al-Qasas (Stories), verse (59).*

As for Thamoud people, the historians are nearly agreed in opinion on that their hometown was in the area of Wadi Al-Qura along the road of Pilgrimage from Sham cities to Honoured Mecca.

'Thamoud' has been mentioned within the cities of Jordan which were overcome by the Assyrian King 'Sarjon' in (715) B.C.

The context of description serves that it was next to Mecca to the north of it.

The Greek also mentioned it in their books. They defined its location in 'Al-Hejr Land' and called it 'Thamudeni' while they called Al-Hejr Land 'Agra'.

If Thamoud people were living in this area, undoubtedly Aad people were living in the present Land of Syria.

Aad people, then Thamoud people, who came after them, took advantage of the excellent geographic site they had as it was a junction of the world trade which was coming from the East going to the West.

At that time and until not long time ago, this area was an intersection of three world roads:

- The first: is the trading road coming from Yemen and Al-Hijaz and going to Sham and Africa cities across Sina'.

- The second: is the road coming from Arabian Gulf and going to Sham and Africa cities across the desert.

- The third: is the road which comes from Fares (Persia) and Al-Rafedain (Euphrates and Tigris) cities going to Sham and the West of the Mediterranean.

By virtue of this strategic spot, those folks could make use of the traffic. They were offering the means which help in carrying the merchandise, the security services against the thieves and other services such as foods, drinks, and fodders for animals, inns for merchants to get rest therein, storehouses for preserving the goods. Probably they became world merchants later on.

According to those verses, we can also conclude that Aad people then Thamoud people had an advanced civilization concerning the structural side and the cultural one, too. The Almighty described them to be a discerning people, He says: "Aad and Thamoud we also destroyed. This is vouched for by their ruins. Satan had made their foul deeds seem fair to them and debarred them from the right path, keen-sighted though they were": they were masters in worldly science.

The Holy Qur'an,

Fortress (29) Al-Ankabut (The Spider), verse (38).

It is not strange that those people were enlightened by the kinds of scientific and literary cultures. The wonderful construction and the factories which had been raised surely needed competent engineers, and this would have not been accomplished except by a developed science in mathematics and consequently in all kinds of education. They could obtain that science by means of their special geographic site. And it was said: 'wherever the trade meets, the minds be fertilized'.

This messenger called his folk to worship God and to obey Him, and then He would send from heaven abundant rain upon them and would add strength to their's. such saying of our Master Hud (cpth) is the saying of the one who knows the Godly rules because when God sends a messenger to one nation and they do not follow him, He afflicts them with spiritual and physical distress and makes them taste of the lightest chastisement before the greatest one in order that they may return to God.

God says: "we sent forth to other nations before you..." messengers as we sent you, but they opposed their messengers. Therefore God smote them by hardship, poverty and diseases. "...and afflicted them with adversities and calamities..." what are these distresses for? "...so that they may repent and return": in order to make them turn to God and get their spirits purified. (These calamities befall you in order that you pray to God and attain a clear spirit. So, the affliction is sent because of what your spirit contains. Repent and resort to God. If you resort and draw near to Him, your spirit will be pure of this microbe which caused this neediness, illness and misfortunes, and then God will bless you and will end your suffering).

*The Holy Qur'an,
Fortress (6) Al-An'am (Livestock), verse (42).*

God says: "whenever We sent a prophet to a city We afflicted its people with adversities and misfortunes...": when the messengers come to people, and such people do not believe them, the Almighty God puts stress on them out of His mercy and tenderness.

There is no nation in the world to whom God sent an indication calling them to believe in that there is no God except Al'lah, then they did not believe, but He afflicted them with calamities. The Almighty does not destroy a nation until He sends God's envoys to them, and then if they did not repent, He treated them with distresses: a spiritual torment and a physical one.

"...so that they may repent...": this torture and this stresses mean that there is an ability to repent. The purpose of all that is but to make people invoke God in order that their spirits become cured of what was settled in them.

This is God's saying, while the saying of many mistaken explainers is that: God has created people for Paradise and people for Hell. Such saying contradicts with the Godly Justice.

The Almighty tells us that when people resist their messenger, He lays stresses on them so that they may return to Him. By such returning, the wickedness comes out of their spirits and they become pure.

God's call is sent to the whole mankind in general "then...": when they insisted on their shunning and did not repent. "...we changed adversities to good fortune...": when the germ became deep-rooted inside their spirits and there became no hope for their cure, He gave them all their desires and made them enjoy the worldly life so that they might give thanks.

(He could oblige those with donation at first, but only a few people are those who thanks. Therefore He begins with affliction).

After that, if they did not return, they would be ruined. "...until they completely forgot...": those people did not appreciate God's graces.

Although they became rich and of abundant luxury yet they did not return nor pray to God any more. They forgot everything.

"...and said: our fathers also were touched by sorrow and joys...": our fathers also were subject to bad and good circumstances. They did not ascribe the affliction to their deeds and actions. They said: it is the rule of the time. "...and on a sudden, we called them to account whilst they were heedless": in their inattention, the destruction was brought down upon them suddenly without advance notice.

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (94-95).*

If God has settled His judgment in Al-Azal world as some claim, what are the messengers and the disasters for? Thus, their saying is completely wrong.

There is a way for returning and an ability for repentance. The Almighty has sent messengers and leaders, and He has granted you thought and made the whole universe open before your eyes so that you may remember. If you used your thinking and became guided; He would bestow good things upon you and would not exert pressure on you.

Indeed, that is what happened to Aad people. God treated them by the lightest chastisement. He held back the rain from them which caused damage to their orchards and their livestock, so their economy and infrastructure fell down.

Our Master Hud (cpth) explained the reasons for them. He said: "my people, seek forgiveness of your Provider...": believe in the Provider. If you think of anything, you will be guided. Who has brought you up when you were a semen inside the belly of your mother? Everything indicates to the Provider. If you do not seek forgiveness to be cured of these lowly yearnings, they will keep clung to your heart.

Adultery, stealing and killing are crimes that occur in the spirit. If you sought forgiveness, repented and rendered a good deed, you would draw nearer to God, and there your spirit would be cured.

At that time, you would accompany God's messenger (cpth) and by his company you would witness the virtue and the vice and would praise God who protected you from committing the wrongdoings and showed you their realities.

"...and turn to Him in repentance...": turn from your present actions. "He will send from heaven abundant rain upon you...": they were suffering distress and hardship.

"He will add strength to yours. Do not turn away from Him for you are wrongdoers": you have deprived yourselves of blessings. You have no true permanent advantages at all. You have come to this life to be one of the owners of perfection and favor. You have been created to be charitable.

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (52).*

For this reason, we find every folk see an evil omen in their messenger, because when they do not respond to him, God let them taste many sorts of torture.

The Almighty God drove to Aad people the lightest torture before the greatest one, yet they did not surrender nor return. Moreover, they said to him (cpth): your such saying in not enough to be a proof against us that makes us forsake our gods and worship one god. You say nothing other than imaginations that conflict with our actuality.

Why do we not be proud of our life, factories and palaces which are a symbol of advance and progress and which distinguish us from other backward nations? Shall we turn from that to devotions and to follow ways leading to believe in the hidden?

This which you see corruption, we regard it goodness and progress [4]. We can only suppose that our gods have afflicted you with evil for your denial to their divine nature, and therefore they hid the truth from you and made you say such saying. We advise you to leave this superstition and to turn to worship that which your fathers used to worship. But our Master Hud (cpth) answered them: "Al'lah is my witness, and so are you that I am done with what you serve beside Him": he (cpth) overwhelmed them in argument and even challenged them all.

"scheme against me and give me no respite. I have put my trust in Al'lah, my Provider and yours. There is not a living creature out of His control. Straight is the path of my Provider": hatch whatever you want, he is brave and sure of himself because he follows the right path with no mistake and has surrendered to God.

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (32).*

The Almighty God crippled their powers, and made cowardice and terror flow into the depth of their hearts. So, they bowed their heads humble before his majestic greatness. The Almighty clothed him the garment of divine Grandeur because he is His messenger.

When he warned them of the consequence of their deeds, they said: "we care nothing whether you preach or not": this is our path and our creed. We do not care. "this is but the legacy of the ancients": this is the way followed by our forefathers. Why do you want to change our creed which we have inherited form them?

"Surely we shall never be tortured": your call is baseless.

*The Holy Qur'an,
Fortress (26) Ash-Shu'ara' (The Poets), verse (136-138).*

Thus, Aad people did not accept the call of their messenger and they persisted on their love to the earthly life.

Furthermore, they asked our Master Hud (cpth) to bring down upon them what he threatened them with if he was truthful.

God says: "tell of Aad's compatriot who warned his people and there have been other apostles before and since his time, saying: serve none but Al'lah, I fear for you the torment of a momentous day. They replied: have you come to turn us away from our own gods? Bring down that with which you threaten us if what you say be true! he said: only Al'lah knows when it will come. I declare to you what I have been sent for. But I can see that you are ignored men. And when they saw it a cloud heading for their valleys, they said: here is a passing cloud that will bring us rain. by no means! It is that which you have sought to hasten: a hurricane bringing a woeful scourge. It will destroy everything at the bidding of its Provider. And when morning came there was nothing to be seen except their ruined dwellings. Thus we reward the wrong doers. We had given them great power....": they were the masters of the world.

"...and we may give the same to you and granted them ears and eyes and hearts": they had progress in the worldly science.

"...yet nothing did their ears, their eyes, their hearts avail them since they denied the signs of Al'lah. The scourge at which they scoffed was fair for Them."

The Holy Qur'an,

Fortress (46) Al-Ahqaf (Annihilation), verse (21-26).

Folk of our Master Saleh

Communication with God and peace are through him

Thamoud People

Al'lah, the Almighty, sent to Thamoud people their brother Saleh. He says: "and to Thamoud We sent their compatriot Saleh. He said: worship Al'lah, my people; you have no god but He. It was He who made you from the earth and gave you dwellings upon it. Seek forgiveness of Him and turn to Him in repentance. Verily my Provider is Near at hand and Responsive"

The Holy Qur'an,

Fortress (11) Hud (Hud), verse (61).

Indeed, the messengers' mission in every time and place is the same, which is inviting people to Al'lah, acquainting them with His Perfection and showing the wisdom beyond His Orders and His forbiddings, (the prohibited acts), because if man scientifically knows his Provider, he will witness everything, but he who leads himself astray from his Provider will find no defender and live in darkneses as the deception blinds him of witnessing the reality, so that he will see nothing but the appearances of things.

Thus, the unbeliever looks at the truth with a reversed perspective.

Therefore, when their messengers address them within rightness they deny their mission disdaining their behaviors, because according to their incorrect thought they consider their messengers addressing them in contrast to their perception and rendering of purity, Honour and sacrifices what contradict the dirtiness they please.

So, no wonder for the blind-hearted one to feel darkness in the summery midday, and to dispute about the truth after it came to light.

Thus, Thamoud people denounced their messenger's call for returning to Al'lah and showed their astonishment at his invitation.

About them Al'lah says: "they said: oh, Saleh! Great were the hopes we placed in you before this...": we were considering you wise. "...would you now forbid us to serve the gods our fathers worshipped?...": would you bring us a new religion?! All those who preceded us followed such way! Have you alone brought us a new thing?! Will you dissent from all those who forewent us?! "...truly, we strongly doubt the faith to which you call us": the aberrance of this is so obvious.

The Holy Qur'an,

Fortress (11) Hud (Hud), verse (62).

Similarly, people of Midian showed such denial after words when:

"They said: oh, Sho'aib! Do your prayers teach you that we should renounce the gods of our fathers...": we kept following this all during our life, are you alone the judicious amongst ourselves now! All people adopt this and they were worshipping idols. "...and that we ought not to conduct our monies in the manner we please?...": aren't we free in dealing with our monies?! Do you interrupt us in spending them freely?! "...Truly, we considered you forbearing and wise": As they were greatly

praising him before, so they said to him: does your mind guide you to this now?! Is this logical speech?!

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (87).*

Such a matter may happen nowadays, for if you clarify to people the disadvantages of their civilization and illustrate for them how it has become a cause of unhappiness and pain which arise from the very source considered happiness by people, so that they substitute it for the religion of God, the Creator and the Provider.

If you clarify that, they shall denounce, deride and charge you with the same charge they had accused whom were other than you, as God's saying: "when it is said to them: do not corrupt people in the land...": If you advise him not to corrupt people by your deed through buildings, ornament, luxury and amusement centers, he will answer you: these are Al'lah's Graces, would you retrograde with us to the old ages?! They had no civilization in the past: "...they reply: we do nothing but good;": through these amusements we do nothing more than entertaining ourselves. "but it is they who are the corruptive, though they may not perceive it": he thinks that he does well. "And when it is said to them: Believe as others believe...": if it is said to him consider in those who were before you, and in their deeds. "...they reply: Are we to believe as fools believe?...": those were ignorant, they had no civilization, have we been created only to work?! we must have good times. "...verily, it is they who are the fools, if they but knew": what will afflict them.

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (11-134).*

Similarly to Aad people, Thamoud people had an advanced civilization the characteristic of which was building, therefore, the Almighty called them "...owners of stones ..." [5].

*The Holy Qur'an,
Fortress (15) Al-Hijr (Stone Building), verse (28).*

Also, the good wealth obtained by Thamoud people through trading and the excellent (strategic) commercial station they had on the way of the world-wide trade, helped them in erecting their civilization. They exploited those monies in constructing the earth [6] when they made gardens irrigated by fountains, amidst which they built towering palaces [7]. As well as, they were cutting out houses from the mountains in which they were comfortably passing the summer. The Almighty says through our master saleh's tongue (pth): "are you to be left safe in this land!": thinking that you shall remain here forever! Do you think that there is no steering God for this universe, who controls you! Do you feel safe from death?! "Amidst gardens of fountains": shall you stay here?! Think about those who preceded you, they died and became under the earth. "... cornfields and palm-trees laden with edible fruit...": their fruits are consistent and suspended in the air. "edible fruit": can be easily digested. Is it only to be eaten?!

"Hewing your dwellings in the mountains...": you cut out blocks from them for building huge, well arranged and neat palaces.

"Leading a luxurious life?": comfortable and pleasant life! (How much the Almighty illustrates and warns of making buildings tower up high because of its significant danger on people!).

"Have fear of Al'lah and follow me. Do not do the bidding of transgressors": those whose spirits became extravagant

"Who corrupt in the earth and reform nothing": inciting and spreading corruption amongst people through their deeds.

*The Holy Qur'an,
Fortress (26) Ash-Shu'ara' (The Poets), verse (146-152).*

We can say that Thamoud people were substitute for Aad people with their civilization after one pattern, yet they did not surpass them in power nor science.

If we return to the above mentioned verses scrutinizing them anew, we see that Saleh (pth) cautioned them of this civilization revealing its corruptive effect and the unhappiness it would bring upon them as it had caused Aad misery then destruction before.

Intuitively, the luxurious of those people would condemn our master Saleh's mission accusing him of different charges, because, most of people do not believe but in monetary luxury as a way leading to achieve happiness, or at least, it is one of the main means leading to it.

As for the messengers whose hearts see the reality of things, they perceive the monetary welfare contrary to the luxurious people who regard matters through a reversed perspective, whereas the messengers view them by Light of Al'lah's so that they see what can never be seen by those people, for they perceive the reality of deceptive appearances. While shapes are false

Out of the contrast between those two concepts and perspectives, the disagreement arises between the messengers and their adherents from a side, and the affluent people and their followers from the other side.

It is obvious that the luxury which followed by class differentiation, division, and hostility between the poor and the rich people in the society causes the opulent class to deny the messengers' mission and consequently to be ruined.

Now we want to clarify how corruption is to be generated, and the consequence wretchedness which people think it is happiness.

Man keeps being satisfied with his living standard when he finds his society lives at the same standard of his nearly, and this satisfaction lasts as long as he sees no one has preceded him by far in this field. For example, he keeps considering his house lovely (in his sight) so long as he sees no towering palaces that have been established beside it. And he remains glad with his wear and furniture unless he notices that his neighbor has innovated of the wear and furniture what surpass his own in elegance and fine quality. Similarly, he stays pleased with his food, drink, places of amusements, and with his customs and tradition, whether they are good or

bad, as long as the world around him has not been modified, for he will look, by then, at what he has previously approved and been content with a look of scorn and contempt, then, grieve and distress will start chasing him everywhere, and he will be bored and discontent with his life.

Now we wonder: who is the responsible of causing the spirit of this man to be distressed and wretched?? Who has dispossessed him of that satisfaction and happiness he was comparatively enjoying?

Have not the luxurious been the ones who have corrupted the life of the great majority of the society' individuals?? This little group existing in each society corrupts the life of the greater part of people in order that it enjoys pleasure of this life.

Not all of people can build palaces and have furniture suitable for it.

Suppose they could attain that, though it is something impossible, will the rich stop at one level? Or they will try hard to create modern fashions in life-style so as to remain distinguished among other people?

Yes, racing will keep existing, not only for achieving luxury, but also for boasting and being proud before the others: God says: "know that the life of this world is but a sport and a pass-time, a show and an empty vaunt among you, a quest for greater riches and more children. It is like the plants that flourish after rain: the husband man rejoices to see them grow. But then they wither and turn yellow. Soon becoming worthless stubble. In the life to come a woeful punishment awaits you, or the forgiveness of Al'lah and His pleasure. The life of this world is but a vain provision."

*The Holy Qur'an,
Fortress (57) Al-Hadid (Iron), verse (20).*

This racing toward welfare or for boasting is endless since the spirit's gladness and content do not last for along time with something it has been accustomed to, yet it wearies of it and seeks another so that whenever it fulfills a desire, there shall arise new wishes, and by that, life will terminate before its desires are gratified in full: "your hearts have been taken up with worldly gain until you have been to the grave yard."

*The Holy Qur'an,
Fortress (102) At-Takathur (Rivalry in World Increase) verse (1-2).*

That is because the spirit has unlimited capabilities, it can swallow the pleasures of the existence without being sated or without irrigating its endless powers. These great capabilities have been prepared by the Almighty in order to be irrigated from His inexhaustible spring, from His Compassion, Omniscience, Majesty and Beauty.

God says in a Holy saying: "Neither My earth nor My heaven could bear My revelations, but the heart of My believing obedient could."

Therefore, if man complies with his spirit and seeks to gratify its lowly desires, he will descend fulfilling nothing but a little of false passing pleasures followed by wretchedness, boredom, weariness and distress, thinking his happiness is folded in

them while, in fact, they never relieve him of his misery, yet they cause him to grow more distressed and grieved.

By such racing toward luxury, life becomes more complicated instead of growing simpler, sadness takes the place of happiness, and the cause beyond all of that is the wealthy who corrupt the life of the poor by what they invent of decoration and adornment, the matter which causes consciences and principles to be deprived, and makes people concern but in collecting money by which they can achieve their wishes and lusts giving no heed to the way by which it has been got, so as to be like those wealthy or to show superiority over the poor causing their hearts and lives to be corrupted.

Thus, the civilization has caused distress and wretchedness to people, and resulted in pain and grudge in their spirits, besides, it has been able to stir up discord among them, specially between the rich and the deprived ones as the wealthy grow richer, more masterful and exploiter whereas the deprived ones become poorer, more enslaved and humbled, so no wonder, by then, to find the poor gather against the rich so as to make them drink from the same cup they had drunk. But these poor who have taken the place of their masters will adopt, after some time, the same mentality of their masters' since the aim they have fought for is the same of that they have ascended its climax, moreover, the much demands of civilization cause man to be stingy toward himself and his relatives, and to give but a little of good deeds the matter which is considered as one of the most important reasons of breaking off relations and losing cordiality among the society' individuals.

Whatever the case may be, the moral and spiritual crisis in each civilization will not be solved except by doing away with its motives, this means to return to God's law, and to obey His orders as it is the only statute that delivers us from wretchedness in the two abodes, as it saved the Honourable companions of the messenger and those who had followed them. Therefore, the Great and the Almighty has warned us on the tongue of His messengers of being engrossed in the present life to the extent that it absorbs all our capabilities, in order for us not to lose the everlasting life, and He has ordered us to walk at the edges of it, not to dive into its depth since sinking into it, as we have seen and suffered in this age, causes corruption in land, and when a thing spoils it will damage more than it avails, or we can say, it will serve or profit no longer.

God says: "...walk about its regions and eat of His provision. To Him all shall return at the Resurrection."

*The Holy Qur'an,
Fortress (67) Al-Mulk (Universe Possession), verse (15).*

The corruption caused by civilization is not confined to the states of living and morals only, but it also causes us to lose the way leading to our eternal happiness and to miss the aim for which Al'lah has created us.

For these reasons, our Master Saleh (pth) warned his folk of the consequence of their deeds revealing to them the evil folded in it and the vainness of their beliefs,

and he cautioned them of the corruption they had caused in land after reforming it, but they answered him as shown in the verse: "they said: surely you are bewitched": you imagine fancies then you speak. The bliss caused by such things is veiled off you.

"you are but a mortal like ourselves, show us a sign if what you say be true."

The Holy Qur'an,

Fortress (26) Ash-Shu'ara' (The Poets), verse (153-154).

They asked him to bring a sign which proved him to be a messenger of Al'lah, God says: "your sign, he said, is this she-camel. She shall have her share of water as you have yours, each drinking on an appointed day. Do not molest her or the scourge of a fateful day shall fall upon you. Yet they disobeyed Al'lah."

The Holy Qur'an,

Fortress (26) Ash-Shu'ara' (The Poets), verse (155-157).

Then God sent forth to them a huge she-camel that shared them the water so that the drinking was hers on a day, while on the next day it was theirs.

But they could not endure such portioning, so they separated the she-camel from her young causing her to be lost (so they possessed water completely).

The Almighty had smitten them by sorts of torture before He sent this sign, so that they might repent and return to right, then they reform their warped conduct, but they presaged evil from Saleh (pth) and his followers, so he replied that the evil they had presaged could come only from Al'lah as a result of their depraved deeds arisen from being infatuated by and deceived in the present life.

Yes, their messenger admonished them many times and revealed to them their wrong course, and the way leading to their happiness in this life and in the afterlife, but they gave no heed to his advice as they had not thought of Al'lah's signs, being absorbed in the lowly life which caused them to be blind-hearted.

Would they like him who tried to prevent them from gratifying their low whims, which they thought them to be grease, whilst in fact, they were deadly poison, even if they led them to wretchedness, sadness and depravation?

But when he kept exhorting them for a long time, while they regarded him as a hindrance between them and their desires, the rich of his people wanted to get rid of him, but God observed them so that before they put their scheme into effect, or before their hands reached him, God had smitten them with the scourge together with their followers whence they did not know, for He does not enable a creature to touch His messenger (pth) with harm, God forbids!

The Almighty says: "To Thamoud We sent their brother Saleh, he said: obey none but Al'lah; But they were divided into two warring factions": some of them believed with him, and others did not, those who did not believe said: bring down Al'lah's scourge, he replied them: "my people, Why do you wish to hasten evil rather than good...": they said: let Al'lah act with us as He wants, they asked for scourge to afflict them quickly.

"If only you seek forgiveness of Al'lah...": is not it more deserving to seek recovery to your spirits instead of demanding such request?

"...You may yet receive His Mercy": God forgives you and cures your spirits. "they said: we presage evil from you and from your followers...": we have become pessimistic.

"He replied: the evil you presage can come only from Al'lah, you are being put to the proof": your deeds are known by Al'lah, and what warnings afflict you are sent by Al'lah as a mercy from Him upon you, I have no power or might concerning this.

"In the town there were nine tribes who corrupted in the land and reformed nothing. They said: let us swear by God to kill him in the night...": they were unable to bear him. "...together with all his household.

We will say to his next of kin: we were not even present when they were killed. It is the truth we are telling. Thus they plotted...": they laid out a scheme. "...but We too plotted without their knowledge": they did not know that Al'lah's hand controls their plotting, that is, there is no god but Al'lah, no actor except He and nor a steering except His.

"And behold the consequence of their plots! We destroyed them utterly, together with all their people. Because they sinned, their dwellings are desolate ruins. Surely in this, there is a sign for prudent men. But We delivered the true believers who were seeking piety (seeing by God's light)."

*The Holy Qur'an,
Fortress (27) An-Naml (The Ants), verse (45-53).*

All these examples show the Compassion of Al'lah, the Almighty, upon His obedient. He directs man to think of his fate and what end he will eventually come to, will he end up in bliss or in hell, and what must he do in order to avoid falling in the pit and to aspire to heavens.

Folk of our Master Lot

Communication with God and peace are through him

When our Master Lot (cpth) had believed in our Master Ibrahim (cpth), he set calling his people to worship God and forgo the wrongdoings. The folk of our Master Lot (cpth) were singlehandedly committing a bad action that had not been done by any other nation before them. That sin was the copulation with males instead of females.

Such misdeed results in dangerous social effects in society. The practice of that manner creates a generation free from merits and morals, and it is, in fact, a crowning for the behaviorism of a perverted society.

The practitioner of that unnatural lust causes the men who are done with to lose the quality of shame and manliness and turns them into semi-men as we can regard them no men nor women; as it causes the men who do it to lose the attribute of chivalry and conscience.

Therefore, uprooting the doer and the done with out of the land is better than their staying if they were persistent because they corrupt on land and not make good.

The folk of Lot (cpth) were the first people in the world who opened the door for sexual deviation and invented it, therefore their deterrent punishment was so stern and they will bear its burden and the burdens of those who practiced it till the doomsday.

God says: "And Lot who said to his people: will you persist in this indecent act which no other nation has committed before you? You lust after men instead of women. Truly, you are a degenerate people": That is, you throw this pure fluid in a dirty place wasting it though you see the lowliness and the decadence of your spirits.

*The Holy Qur'an,
Fortress (7) Al-A 'raf' (The Heights), verse (80-81).*

Our Master Lot (cpth) had warned them of their abnormal conduct and told them that it was unprecedented by any nation before. But the only answer of his people was: "...banish them (he and his family) from your city, they are men who claim to be chaste.": they are people pretending to be good. This lust is existing in every man.

*The Holy Qur'an,
Fortress (7) Al-A 'raf' (The Heights), verse (82).*

The impudence of folk of our Master Lot (cpth) grew to the extent that they were speaking about their wrong openly, and their blindness led them even to demand his guests (cpth). He felt distressed by them and he offered them the legal marriage with his daughters which is more pure for them in order that they do not humiliate him by wronging his guests. Yet they refused that offering and said: "you know we have no need of your daughters...": we do not like women. "...you know full well what we are seeking.": of dirtiness and baseness.

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (79).*

So, when they rejected the marriage with his daughters and insisted on what they had come for, his guests relieved his worry and told him that his folk would not get their purpose and that they were angels coming to destroy them in the morning.

They asked him to depart with his disciples (of his family) in the dead of night and to let none of them turn by his spirit to his relatives for they were errant disbelievers. If their spirits turned to them with an inclination of pity or sympathy they would be polluted.

As for his wife, they told him that God had judged for her the same fate of his people, so she would be afflicted by that which will afflict them. That is because her spirit became dust-covered by the spirits of her kinsfolk due to her love and her inclination to her family instead of turning to her husband and obeying him.

For that reason, the Almighty 'Glory to Him' has admonished the believers not to let their hearts be attached to those who are shunning from Al'lah and His envoy.

God says: "you find no believers in Al'lah and the Last Day on friendly terms with those who oppose Al'lah and His envoy even though they be their fathers, their sons, their brothers or their kindred. Those are whom Al'lah has inscribed the faith on their very hearts and strengthened with a soul of His own. He will admit them to Gardens underneath which rivers flow, they will abide therein forever. Al'lah is well pleased with them and they with Him. They are the confederates of Al'lah and Al'lah's confederates shall surely triumph".

*The Holy Qur'an,
Fortress (58) Al-mujadela (The Pleading Woman), verse (22).*

The performance of this forbidden action has become common in the recent communities, as it has become lawful in some west countries and too widespread in some cities of the Near East.

If Al'lah had destroyed Lot's folk by reason of this wrongdoing which destroys women and offspring and which has no motive inside the spirits of its practitioners except the sexual deviation, what shall happen to these present communities who became marked by womanishness and mannishness among men and women? Do we expect anything other than horrible ruin that will make the children white-haired?

God says: "and when our messengers came to Lot, he grew anxious and uncomfortable about them...": he felt distressed and displeased for their coming because he knows that his folk are vile. "...he thought this is indeed a crucial day...": there is no escape from it. "his people came running towards him, long addicted to evil practices...": the despicableness which is their quality. "...my people, he said: here are my daughters. They are more lawful to you...": I will let you marry them. "...see by God's Light...": do you not feel ashamed of yourselves? "...and do not humiliate me by wronging my guests. Is there not one sane man amongst you?": is there not a minded man amongst you who condemn this act? "they replied: you know we have no need of your daughters...": we do not like women. "...you know full well what we are seeking": of dirtiness and baseness. "he said: would that I had strength enough to overcome you...": to prevent you. "...or

could resort to a strong support...": could lean on a back or find refuge in some mighty man so as to repel you. "They said: Lot, we are the messengers of your Provider...": when the angel is sent in a form of human being, none can know his reality. Our Master Ibrahim (cpth) and his wife, and our Master Lot (cpth) did not recognize them. "...they shall not touch you. Depart with your disciples in the dead of night and let none of you turn to them...": incline to them with affection. "...as for wife...": she loved her kinsfolk, therefore she became unbeliever. Thus man acquires the state of that whom he loves. "...she shall suffer the fate of the others...": she will be destroyed with them because she is unbeliever like them. So, man should attach his heart only to the people of purity. "...in the morning, their hour will come. Is not the morning near?...": when they came in the morning. "and when our Judgment came to pass, We laid its upside down...": they had been stricken by an earthquake which made the land's upside down. "... and let loose upon it a shower of stones equal to their registered deeds...": The good deeds and bad ones of every man are being written. "...successive": one after another.

"And were estimated at your Provider...": every man had got the affliction he deserved. Each stone had borne the name of whom it would hit in a deal proportional to his state. Thus, the affliction is specialized and the mercy is specialized. "...such punishment is not far off from the unjust": the unjust of this time, and every man will get his desert. When they fled from the earthquakes, the sky pelted them with stones.

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (77-83).*

Thus, man should not attach his heart to the opposers. This is the wife of Lot (cpth), who is an envoy of God, her spirit was covered with dust due to her liking to her kinsfolk, and therefore she received her desert of the woe with them. Her love and attachment to them made her spirit dusty and impure, so her spiritual smell became like theirs.

The Almighty Al'lah says to man: (come near to me, my obedient to witness the outcomes of wrongs). The true believer clings his heart only to the righteous people not to the unbelieving ones. The believer hates for God's sake and loves for God's sake. So, have a liking for the people of perfection for man will be resurrected with those whom he likes, and really, they are the ones who feel no anguish nor worry.

God says about them: "...They have nothing to fear or to regret".

*The Holy Qur'an,
Fortress (10) Yunus (Jonah), verse (62).*

And He says: "you who believe, see by God's Light and be with the truthful".

*The Holy Qur'an,
Fortress (9) At-Tawba (Repentance), verse (80).*

Folk of our Master Sho'aib

Communication with God and peace are through him

People of Midian

Out of God's sympathy toward us is to give examples for lesson and exhortation so that a disobedient may repent, and a wrongdoer may cease committing crimes, then corruption may vanish from the land and people may live, by that, enjoying real happiness with no disturbance. Here, He sets another example for us about the reasons of destroying the nations: It is people of Midian.

God sent forth to Midian people their brother in humanity Sho'aib: "...he said: obey Al'laha, my people, for you have no god but He. A veritable sign has come to you from your lord. Give just weight and measure and do not defraud others of their possession. Do not corrupt in the land after it has been purged of evil, that is best for you if you are true believers."

The Holy Qur'an,

Fortress (7) Al-A'raf' (The Heights), verse (85).

The folk of our Master Sho'aib (pth) were people of Midian, which means in Arabic, people of this life, owners of luxury and excessive enrichment.

They set up a wonderful worldly civilization and were commonly known as 'Owners of Thicket', for they built an earthly heaven which had been established on corrupting, deceiving, cheating and ill-gotten earnings. They were people of sublime civilization and high urbanization. They attained the sorts of pleasures of the present life and competed in enjoying them. They also had gardens and orchards of plentiful fruits which their Provider had obliged them, but they deviated and led people astray from His right path, and they sacrificed the humane principles for the sake of the lowly life were they interested but in collecting money and withholding it from the others.

The salesman wished to spoil the buyer, and the purchaser liked to rob the seller until they lost their humanity because of their selfishness, and each one of them turned into a wolf that wished to prey upon the others. Such way of life stirs up discord between man and his brothers in humanity, and it creates hostility, alienation, and hatred among them making their life unbearable spiritual hell. Besides, when man returns to his Provider after leaving this life, he shall have no good deed in his hands by which he can face his Provider and elevate in His heavens.

He was not charitable to His creatures, yet, he oppressed them as much as he could with no deterrent, so, he becomes with no good deeds that enable him to approach his Provider and get His Paradises, the matter which causes him to lose the present life and the life to come, then to fall in the valleys of repentance, regret, and shyness.

For the above-mentioned reasons, and fearing for his people and out of his love for them, our Master Sho'aib (pth) set to admonish them feeling clemency and pity

for them, so that he might save them from the valleys of wretchedness and uplift them to the abode of happiness and bliss. Then, the mission of all the envoys is the same and each follower of them from people of rightness will say the same saying: "...obey Al'lah, my people, for you have no god but Him".

People of Midian were afflicted with barrenness, but Al'lah preserved the possessions of our Master Sho'aib (pth), by then, he reminded them of the previous nations who had been destroyed because of loving the present life and competition in it. He warned them of corrupting in the land after it had been reformed, by setting up the buildings and palaces which cause the hearts of obedient to be corrupted. Behold the results of people of corruption who had led the others to do low deeds! And consider their fate.

Our Master Sho'aib (pth) exhorted them of disobeying Al'lah and playing with weight and measure, or cheating others of what is rightly theirs, as this devilish way creates grudge and hatred between the seller and the purchaser, and this deceiving and wangling is not limited to selling and buying only, but it covers all the dealings of living. It also corrupts the consciences and makes people always lie, by that, corruption will spread over the land and wretchedness will afflict people who will lose the everlasting eternal life for the sake of the impermanent lowly life. Therefore, their messenger admonished them saying: "...do not corrupt in the land after it has been purged of evil, that is best for you, if you are true believers".

Those who buy the objects of people in a very low price then they sell them their needs high-priced are like the saw that cuts off the wood in back and forth availing it nothing but cutting up and rending. Besides, the deeds of those people result in hate, dissension and separation among people instead of cordiality, uniting and cooperating.

In fact, buying the possessions of people in a cheat price, then selling them their necessities in a high price is the selfsame manner of him who eats and never feeds, or in other words, it is the manner of the unjust "who, when others measure for them, exact in full, but when they measure or weigh for others, defraud them".

*The Holy Qur'an,
Fortress (83) Al-Muttaffifin (Defrauding), verse (2-3).*

When our Master Sho'aib exhorted them of such method, and after he had revealed to them the results coming out of this dealing, they set out to warn people of him and of his followers, and to get in their way of believing seeking to turn them away from listening to the truth.

The Almighty says on the tongue of Sho'aib (pth): "Do not squat in every way threatening the believers and debarring them from the path of Al'lah, nor seek to make that path crooked remember how He multiplied you when you were few in number. Consider the fate of the evil doers"

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (86).*

Thus, instead of paying attention to the exhortation of their envoy, they started debarring the believers from the path of Al'lah and threatening them, for they sought to make that path crooked. They acted hostilely toward him and asked him, driven by their stubbornness, to bring down upon them a part of the heaven if he was true, then Al'lah smote them with scourge: "...the scourge of the Day of Darkness"

*The Holy Qur'an,
Fortress (26) Ash-Shu'ara' (The Poets), verse (189).*

As to their answer, it did not differ from what had been said to other noble messengers. Also our Master Sho'aib (pth) said nothing but what had the messengers said before, and what would they say after him of the guidance that ensured people's spiritual recovery and happiness, but each messenger shows special interest for treating the bad phenomenon noticeable upon his folk. Therefore, their messenger addressed them: "Sho'aib had said to them: will you not see by God's Light? I am indeed your true messenger. Fear God, then, follow me. I demand of you no recompense, none can reward me except the Provider of the worlds. Give just measure and defraud none. Weigh with even scales and do not cheat people of what is rightly theirs...": do not depreciate the goods of people and despise it in order that you buy it in a very low price. "Nor corrupt the land with evil": All these deeds cause corruption to be spread among people.

"Fear Him who created you and those who have gone before you".

*The Holy Qur'an,
Fortress (26) Ash-Shu'ara' (The Poets), verse (177-184).*

Their answer was but that "they said: you are surely bewitched": you are imagining.

"You are but a mortal like ourselves, indeed we believe that you are saying untruth": this is our belief about you. "Bring down upon us a part of heaven if what you say be true": let the scourge afflict us. This saying is a sign of disbelieving. "He said: My Provider has full knowledge of all your action": it is only He who can bring down the scourge. "They disbelieved him, and thus, the scourge of the Day of Darkness smote them...": a cloud covered them and caused them to be destroyed.

"...it was the punishment of a fateful day. Surely in that, there was a sign, yet most of them do not believe".

*The Holy Qur'an,
Fortress (26) Ash-Shu'ara' (The Poets), verse (185-190).*

Thus, that civilization and high urbanization perished completely as if it were not existed, and the pastoral nomadic stamp of life prevailed again, while the gardens and springs turned into forests and natural woodlands which became as pasture lands at which those who had escaped could graze their cattles and livestock.

"We have recounted to you the histories of these nations, some have survived...": by their vestiges which are still apparently standing up.

"While others were annihilated": no remains of them can be found as they perished completely without exception. "we did not wrong them": far be it from

Allah to oppress any. He has created you and given you full ability to recognize Him, so, how can they say, then, that He had predestined some people to end in fire, and others to end in heaven?! This saying is belied by the Almighty when He says: "We did not wrong them but they wronged themselves": they themselves drew further from Allah, then they went astray, but God sent forth the messengers to guide them.

He did not foreordained you to be wretched, but He predetermined that if you follow this way (the wrong way) you will be wretched, while if you follow that one (the right way) you will be happy, So, He did not preordained your fate. They did wrong to themselves when they did not think. Each one thinks thoroughly of Allah's signs and gets them into mind he will surpass. The diligent one advances and elevates.

"Their gods, whom they invoked other than Allah availed them nothing": they worshipped gods that could not help them when affliction. So is the matter with everyone who obeys any other than Allah. "When your Provider's judgment came to pass": these gods could not repel the scourge. Similarly, when man meets death, no one can ward it off from him whatever he had of the soldiers and forces. "They only hastened their ruin (they added to their loss)": they caused them final and eternal loss.

"...such...": this is a Godly law. Each nation follows this way (the way of disbelieving and polytheism), it will be destroyed deservedly.

God has given you complete capability, if you yourself think of this universe; you will achieve your true belief alone without any help.

"Such is the scourge which your Provider visits upon the sinful nations": His punishment is within justice, for He smites none with His scourge but the wronged.

"His punishment is stern and sore": but none thinks of this. People consider this scourge improbable to afflict them. "Surely in this there is a sign": which is plain and indicative. "For him that dreads the torment of the life to come": He, who thinks and reasons out, then he knows for certain that there shall be death and an angel who will take his soul out, and after that, there shall be heaven or hell, this is the only person who learns from this telling. Think, then, you man and consider, whatever you do, you will surely die. This is a sign for him who thinks and ascertains his end, while he, who does not think of death will not understand anything of Allah's words.

Wishes avail man nothing. "On that day all people shall be assembled": all the creation, from Adam (p) to the day of Resurrection. "That shall be a day of witnessing": the realities of all the creation shall be revealed on that day. Each man shall dress the garment of his spirit, and his deeds shall be manifested to all. They shall be ashamed and disgraced as they did not achieve the aim for which they had been created. Therefore, you should repent to Allah and establish your communication with Him from now, for the good deeds efface the bad ones. You

should not cease communicating with Al'lah so as to take off the dirty garment and dress the pure one, and to fulfill the aim for which you have been created.

Do not be taken up, then, with what is not yours instead of that which is yours, and with what it has been created for you instead of that which you have been created for.

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (100-103).*

In this research, we have mentioned a brief survey about the life of most of the perishing nations which were cited by Al'lah in His Holy Book, and we have referred to the most significant deeds done by them and the sayings through which they opposed their messengers. Then we have talked about the civilized standard reached by some of these nations like Aad people, and about these deviating civilizations of various fashions which divert the spirits from glorifying Al'lah causing them to turn away from Him, then to live a hard life where the material will not serve instead of soul. We have also recognized, through reviewing the lives of these nations, the regrettable ends they came to when they had wronged themselves by gratifying their whims and forgetting the purpose which they had been created for.

So, fearing lest the scourge that smote the folk of Noah, Hud, Saleh, lot, and Sho'aib (peace is through them) may afflict us, and in order not to miss the aim for which we have been created, it is necessary to have a pause through which we clarify the purpose of Al'lah beyond creating the creation.

God's Purpose Beyond Creating The Creation

Through the stages of his life, each man was certainly recalled by many questions.

Since his early childhood and when his perception and recognition arise, he would ask about what he sees. For instance, when the child views the sky he may ask:

Why do these stars shine?

Where does the sun go to at night?

Where do the clouds come from?

And many other questions

Inspirations and Inquiries:

The more this child's realization grows. The more his questions through which he seeks to be aware of this universe increase, and so on... till his inquiries exceed the limits of this material universe, then, he shifts to another field when he asks about the Creator of this universe... where is He? What may His aim beyond creating it be? As inquisitiveness is one of the principal man's natures.

So, what is the reality of those questions? What is their source?

Perhaps they seem as if they arise out of the spirit of this child, whereas the reality is different, for all of these questions are addressed from Al'lah to this child by angels through a hidden sound emitted in the depth of his spirit, so as to incite and drive this man to investigate the aim for which he was created.

So, what is the purpose for which man had been created? Is this question really unanswerable? Had he been found for only enjoying eatables, drinks, matrimony, or for other lusts?! Surely... this is not the end for which you were created, because all the creatures and animals that are inferior to you achieve that. Moreover, they surpass you in getting and enjoying such yearnings. Then, if the aim is thought to be for enjoying eating and drinking, we say: for example, the cow may gormandize much pounds of its food pleasantly and lustily. So, whatever man tries to eat... can he exceed it?! Had the purpose been for matrimony, we would have said: birds exceed man by far, when any cock have a lot of hens that may reach tens in number.

In addition, birds have plume and feathers of unequaled beauty, such as the peacock which has been given of marvelous creation what makes it dispense with the sciences of mankind and their factories of textile and the man-made clothes with their complexities and urbanization of civilization. Had the aim been that, Al'lah would have also created the mankind likely to the charming and wonderful birds which make no effort or fatigue for the burdens of the tiring and complex life.

Besides, He would have sufficed man similarly to those lofty and beautiful birds, which attract minds and hearts, when they go hungry in the early morning and come back fully satisfied at night without making effort or wearisome work. what may the aim for which we came to this lower life be then? It was said: Al'lah had created us for worshipping Him. The witness is His saying "I had never created the Jinn and Mankind except for worshipping Me".

*The Holy Qur'an,
Fortress (51) Adh-Dharyat (Sun Rays), verse (56).*

Why have we been created?!

That is right, yet this answer in itself is considered as a question by some people, for they may wonder: why did Al'lah create and order us to worship Him then?

Is it because He is God who should have whom serves Him?! Does the Almighty need our adoration although He is the Self-existent who provides every one without being provided by anyone?! Or has He created and commanded us to worship Him only for making us taste sorts of difficulties out of the orders and the forbidden acts?! Surely, the purpose was neither this nor that, when it is far above all that, as God's Perfection and Supreme Attributes disagree with such targets, and He doesn't need us nor does He need our worship. He continues saying: "I demand no livelihood of them, nor do I ask that they should feed me."

*The Holy Qur'an,
Fortress (51) Adh-Dhariyat (Sun Rays), verse (57).*

In the Noble Holy saying, Al'lah says: "Oh, my obedient! Had the first, the latest, the Jinn, and Mankind of you stood up in one level asking Me for alms, and I gave everyone his demand, that would have not decreased of what I have except in the same degree that the sea may lack when a sewing enters it". *"Treasure of workers (kanz Al-ummal) Book"*.

The purpose of creating us:

Thus, God's aim which is beyond bringing the creatures into being is that: man may get acquainted with his Maker, and render good and charitable deeds out of his believing in God and His envoy, when he obtains an insight thereby he recognizes good from evil and offers good acts, so that he lives happily in this life, and after his death he will meet his Provider with a white face by virtue of the beneficent deeds he offered to His obedient, and consequently, he will dwell in the eternal delight in His Paradises.

Here in an explanation of what I have introduced before:

All'ah was being, and nothing was with Him. There was no jinn, no humankind, no animal or birds no earth, no sky, no sun, no moon, no stars and no any other creature. Whatever you say first He is first and first, and His existence has no beginning. Nothing was before Him.

"He is the First and the Last, the Explicit and the Implicit and He is the Omniscient of everything".

*The Holy Qur'an,
Fortress (57) Al-hadid (Iron), verse (3).*

The purpose of our creation

Being the origin of generosity, charity, compassion, favor, tenderness, beauty, grandeur, and majesty and more other attributes of God indicating perfection, God wanted to create creatures so that they taste His Compassion and to overwhelm them with floods of His Benevolence and Charity.

You can say that God wanted to create creatures to overwhelm them with His Supreme Spirit so as to enjoy witnessing His Beauty absorbed in witnessing His Perfection.

As in the Holy saying about God: "I was a hidden treasure, then I liked to be known, so I created the creation and acquainted them with Me; they knew Me through Me". Detailing the meaning of this Holy saying, we say:

"The treasure": is that Grand Godly Beauty and the Excellent Perfection.

"Hidden": not known to anyone.

"I liked to be known": refers to the generosity and kindness of the Almighty God because it is universally acknowledged for the generous to show his generosity and his kindness and to flood his benevolence and charity.

"I created the creatures": to enjoy seeing that Godly Beauty and to sink into witnessing that endless Perfection. It indicates that God has created the creatures in that world called; 'Al-Azal', the prematerial world.

"Acquainted them with Me": I showed them My Grandeur and My Benevolence on them by creating them.

"They knew Me through Me": by seeing themselves they reached knowing Me. Then, they enjoyed seeing that glorious treasure as they saw a part of My Beauty and Perfection.

The cause of coming to this world is that if the creatures remained at one degree of witnessing Godly Beauty and Majesty, they would later feel bored of their state whatever high it is. To have complete kindness and enjoyment, they must be elevated in that witnessing from a degree to a higher one with full and endless newness. To clarify this we say:

If a man sits in a very beautiful orchard and stays there for a long time, he will undoubtedly be bored of it and he will no more see its enjoyment and beauty. To have this pleasure continued, he should move to a new orchard more beautiful than the previous one.

Boredom:

Certainly, the boredom creeps into spirits for they, in nature, feel weary of the same state. They even feel bored with the repetition and the constancy of the joyful sounds and tones and of the tasty foods and all other desires which do not change.

The creature cannot soar in watching the Godly Beauty from a state to a higher one unless he has done good deeds which make him sure that his Creator is satisfied with him. Such deeds will be as an elevator through which he gets nearer to God. Therefore, the Almighty granted us the freedom of choice in order to attain much. He has brought us into this world to get a discernment that enables us to distinguish between virtue and vice, insignificant matters and significant ones, the low deeds and the lofty humanist ones, the permanent things and the vain passing ones, and thereby we rush to perform the good actions. For this purpose, the Almighty sent envoys and prophets leading to the right path. After that, we will surrender to His commands which are of vital interest to us.

By seeing the Almighty God and by means of His Light, the benefit of our acts will last forever and ever in this life and in the life to come. We will help His obedient ones whom He loves as He loves us, because He is that who brought them into being, formed them and provided them.

He will be well-pleased with us for our good deeds for them, and when we will return to Him after death, we will be white-faced by reason of our agreeable works, so we will approach Him and will enjoy His everlasting Paradises, rising from one to another, higher than the previous one endlessly.

We will rely on our confidence of the high deeds we have rendered, and those deeds will be repeated before us in the other abode to be as an elevator for our ascending in the Gardens.

Thus, Almighty Al'lah has created man to do the favours and the charity on which the boons and the Heavens in the other abode depend.

That is the aim of our existence. If we believed in Him, the Almighty, and knew Him, we will be illuminated by His Light, for He is the Light of the heavens and the earth; and then we will see the good and perform it, as we will see the evil and avoid it.

He is the Granter and the Creator of every kindness, blessing and charity. This worldly life is of no residence and all what is on it are evanescent. Only the Face of your Lord will abide forever with His manifestation and donation.

Since people on this earth nowadays have neglected that precious knowledge and have lost the great deeds which would result from their knowing to the Almighty God and they used their thought only for this mean worldly life, therefore the woe is expected at any moment. They are like the previous ruined nations in this respect, yet their woe will be more calamitous and more doleful than theirs.

Chapter Two

The Hour and the Definiteness of Its Occurrence

Hour question is regarded as one of the obscure and confusing questions at Moslems, and even at Christians and Jews. The Moslem scholars and the Christian ones mistook the Hour of the returning of the Messiah Master (cpth) for the Hour of resurrection. So their sayings give the meaning of that the Hour when the Messiah Master will come, is the same Hour when people will be resurrected.

As the conception of the Hour was kept in darkness and baffling for them, they also did not perceive the aim of the coming of the Messiah Master (cpth) again.

The Jews who did not recognize the Messiah Master when he came at the first time are waiting for the coming of the (real) Messiah Master (as they pretend), for they hope that he will reinstate to them their fading might, and fallen glory after he will be king of the whole world.

Also, the Christians are hoping that the Messiah Master will enter them into the kingdom of the Heavenly Father after he had borne their sins and had sacrificed himself for the First Fault. They think that he will come spiritually not by soul and body.

As for the Moslems, their wish of his returning is that he will kill the Antichrist and the Jews and will break the cross. They think that the events associated with his coming will not touch them badly in spite of their present states. Those are their wishes, but the truth is not like that at all. The truth is to get acquainted with the owner of right and truth (from God).

If you (yourself and by yourself discovered God's existence) and believed in God real believing, you would find all the questions completely clear and visible in the Holy Qur'an, His speech.

For this reason, you will find no reference for this book except the Holy Qur'an which contains the heavenly pages, the Torah, the Psalter, the Gospel and the noble prophetic Sun'na which is a practical explanation of Qur'an's meanings. The Almighty Al'lah (Glory to Him) has neglected nothing in the Qur'an and He revealed everything in it. God says: "all the beasts that roam the earth and all the birds that wing their flight are communities like your own. We have left out nothing in the Book. Then they Shall all be gathered before their Provider."

The Holy Qur'an,

Fortress (6) Al-An'am (Livestock), verse (38).

And He says: "the day will surely come when We shall call from every nation a witness against them like themselves (Like themselves: in appearance but his reality is great and sublime), and We shall call you as a witness against those (the messengers): for to you We have revealed the Book which manifests everything, a guide, a compassion and good news to those who submit to Al'lah".

*The Holy Qur'an,
Fortress (16) An-Nahl (The Bees), verse (89).*

We stand before a new concept, you can say before the truth of our fact. This concept is quite new and entirely strange in comparison with the reported speech that people used to hear. This certain and actual truth is based on noting other than the Qur'an who includes the Sun'na, the tradition, the jurisprudence and all what benefits man and blesses him here and in the hereafter.

In fact, the customary believing which is not founded on self-certainty accomplished by searching and reasoning is the cause that makes the Qur'an dark for the people. This faith which is based on no certitude is that which creates a hidden veil between us and the sublime and lofty meanings of the Qur'an and prevents us from realizing the weighty speech revealed by the Almighty God on His noble messenger (cph).

This truth may sometimes agrees with or correspond to what the ancients said, but it conflicts with them most of the time. Therefore, we do not want to discuss their sayings or their opposite views. We will not refute one saying and affirm another then conclude a moderate view from the whole opinions in order to bring out a book done by nothing other than gathering and assorting. We will not do that to say to people that we have composed a book whereas the fact is that we have put together the sayings of the ancients in a book.

Now, let's return to the Hour case seeking to clarify its meaning from the inexhaustible headspring and that source which has no deviation or contradiction. It is the Book whose verses were firmly connected then they were detailed by Wise and All-knowing One.

In earlier chapter, we have mentioned the most significant deeds and creeds of most ruined nations, as we have revealed the reasons that led to their destruction.

In this chapter, we want to review the actions and the creeds of the present humanity, and then we shall compare these actions and creeds with those ones. After this comparison, we will know whether we shall be safe from the forthcoming ruin or shall get to the same end of theirs in case that we do not change the wrong conduct and submit to God's legislation revealed in His Holy Book.

The tenets of destroyed folks do not differ from those of the nations in this time concerning the core or the content.

Nothing has changed in them other than the form and the transient things. The human spirits do not change by the change of time or place. That which changes is only what the spirit perceives or contains of truth or false, of facts or illusions. According to this perception or this content, the spirit asks the thought to search for the reasons in order to rationalize for it what it believes in and inclines to.

Since the spirit is veiled from its Provider, it contains nothing save the worldly desires and its own ones, and as it sees nothing except pictures and forms of things by the eye of the head, therefore, the change of its tenets is only the changing and the turning which occur to the shape of the constitution. That is what we meant by

the word 'transient things'. The extinct nations had worshiped the planets and they had made symbols for them in order to draw a benefit or avert an evil. Such belief had resulted from their attachment to the appearances without seeing their realities. If we consider those creeds disdainful and silly, the creeds of the present nations are not of less silliness or less disdain. However the nations change and the formalities turn, the quiddity will stay the same.

People of this age have exchanged the various gods for many new ones. Some of them have made the nature god, and others have taken the superior mind as a god.

For example, in the view of the communism, the nature is the creator and the former, and it disclosed the secret of its creation to none except its messengers. (D. M. A. L. 'D= Darwin, M= Marx, A= Angles, L= Lenin').

D. theory of evolutionism 'Natural select' or 'the better remains' has paved the way for others to create their theory which is called ;'Dialectics'. This theory which clarifies the basis of creating and providing depends on three bases:

- First: the turn of quantitative changes into qualitative ones:

This thought was suggested to D. and his fellows before him by the nature. In short, it denotes that the dissimilarity among the natural phenomenon is quantitative one, that is, they are only an action of assembling and synthesizing for the bodies but their quality does not change.

This mechanical explanation of evolution made them fall in many mistakes, so that their theory was met by deadly criticism.

- Second: the unit of struggling oppositions:

According to the communism claim, this rule exists in the mutual relations between the content of the thing and its form, and between the intrinsic nature and the extrinsic appearance. The mutual relations mean that all things and phenomena are of interior contradiction, and everything is a unit of oppositions. These oppositions are negative and positive, of past and of future, and they contain old things approaching death and others going to rise and evolve. The struggle among these contrary currents included in the things is the source of evolution and the motive power of it. They see that the stage of dissolving the oppositions is very important for the evolution. So, when the old thing uses up itself and becomes an obstacle before the new one, the opposition between them should be broken up by the vanishing of the old and the triumph of the new.

- Third: the rule of banishing the banisher:

This rule means to banish the old quality and placing the new one. For example: the bourgeoisie took the place of the feudalism after it dropped it, and the socialism will supplant the capitalism. Accordingly, the communism will displace the socialism, and as a result of this struggle, there must be a day when the communism will be eradicated from the earth. [8]

Thus the messengers of nature admitted that their god is blind and thoughtless and the aims of its creation are accomplished unconsciously.

But there is no problem even if this god was blind and thoughtless since it creates conscious creatures and arranges everything in a rational way of perfect accuracy, excellence and integration!

So, this perfection of arrangement and this secret of all creation had been done by accident!!

Then! Have you ever seen a foolishness more than this creed's one or a blindness greater than its?

Is not it the gross error? Does the accident reoccur? If it does, it will be a rule controlled by a will.

Who let the sun rise at the same moment of everyday in every year, Preceding or coming? Is this an accident?

No wonder! "...for any of whom God giveth no light, he will have no light."

*The Holy Qur'an,
Fortress (24) An-Nur (Light), verse (40).*

That who does not believe in that there is no God except Al'lah, he is dark-hearted and his light is only this passing life's. Another god prevailing in this age which is the mind-god or the science-god.

This god is one of the human race themselves, but he excels the ordinary person by his superior intelligence and his power of discovering and invention.

The human beings hope that these topping gods may fulfill all what they aspired to from the old god who has passed away in the conviction of the philosopher. Natchaih.

This god, i.e. the superior man, is a fruit of the nature: the god of Marx and his likes; but he seeks to rebel against his godmother in order to make it subservient to his volition and to act freely with it. His godmother is not only blind and thoughtless, yet it is also giddy and unfair. She gives him only a little despite her abundant wealth. So, by his striving for controlling her, he wants to make the Gardens of bliss on the earth. This god or this son; ungrateful to his mother, has not contented himself with commanding her, yet he seeks to plunder the secret of life from her. He hates to remain at her mercy or under her guardianship so that she puts him to death whenever she likes and deprives him of enjoying the life. In his view, his mother acts aimlessly with the fate of her creatures.

The great technical progress achieved by man is that which made people accept the trifle idea of this new god and believe in his might so that its production has become the chief concern of them in the present time. But beside this product, he created for them troubles a hundred fold more than their enjoyment with his produce, other than the weapons of entire destruction he made which almost can extinguish him and most of the humankind.

As for the statute of this god, it has appeared as a normal result of his production. He taught people stinginess, greed, cunning, deception, debauchery, roughness,

oppression and treason. In other words, these gods could corrupt the spirit of man and consequently, they subverted his living.

To attain what this god created of ornament and embellishment, man had to sink unrestrained in the worldly life and to employ all his abilities and faculties in order to fulfill the requirements of the living of his community; as he had to be miserly, swindler, dissolute, liar and robber. The statute of this god did not stop at this end, but he could also shackle the people and divest them of their freedoms.

Thus the person has become negligible element of no value as if has turned into a part of his solid machine.

I would that I knew how humanity can relish a living depending on wrong, dissipation, struggle and slavery!!

How can happiness be achieved in society living a life loaded with spite and hypocrisy? The happiness hoped for under the wing of science-god is merely an illusion pictured in the vision of those who are infatuated by it. How can it be found in a society that has lost the humanist principles and his humane attributes?

Man of this age has been stripped of all humanist merits. He has substituted them for beastly ones of rapacious kind or cheating one. He has adopted the depravity instead of the morality and has commuted his supreme laws for the law the jungle. God says: "We have gathered for Hell many jinn and many men. They have hearts, yet they do not understand; eyes, yet they do not see; and ears, yet they do not hear. They are like beasts-indeed, they are more misled. Such are in valley of oblivion".

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (179).*

Those are examples of the most important creeds invented in the atom age.

So, do we think that the ancient nations had got in their disbelief in their Creator and Provider at the degree reached by the people of this day? Had they denied the existence of the Creator as people of this time did? The first devil had not denied the Creator's existence nor the Godly Might or the Providence despite his extreme disbelief, yet he had denied the Godly Justice.

"He (the Devil) said: oh, my Provider! Since you have led me astray, I will seduce them (mankind) on earth."

*The Holy Qur'an,
Fortress (15) Al-Hijr (Stone Buildings), verse (39).*

And the Devil said: "I swear by Your Glory that I will misguide them all."

*The Holy Qur'an,
Fortress (38) Sad (the Letter, S=True), verse (82).*

He thought that God preferred our Master Adam to him unjustly according to his hypothesis claim. Similarly, the idolaters did not deny God's existence, but they thought that those idols were but a means that draw them nearer to God. But to judge God with death 'those mad men' or to deny His Existence is that which had not issued from the forefathers. It is a normal matter to see the people becoming of such

degree of unbelief, denial and ungratefulness, and probably Satan will be a student at the head unbelievers among them to be taught how he can mislead people.

The infidelity has its own rules and the belief has its own rules, too. Each of them increases or decreases in conformity with the following to this way or that one. Any way of them adopted by man draws him far from the other one.

Since the most of people in this time have chosen the way of the worldly life and they became satisfied and pleased with it, so we find no strange at such saying uttered by their mouths or such deeds performed by them in European communities in particular and in all human societies in general. As regard the path of the other abode, it is in an opposite direction for that of the lowly life. The more man frees himself from the love to this world, the more he approaches God and the more His way be passable before him.

If his heart contains anything of this life, he will remain attached to it in a deal proportional to the degree of his heart inclination to it. But the moment he releases himself from its shackle, he will dispose of the greatest obstacle standing in his way to God, and there the truth will appear clearly to him without any veil.

In fact, loving this lowly life is the reason beyond non- discerning the truth, for the spirit remembers nothing but what it has comprehended, and understands nothing except what it has contained, so if it heads for the present life, it will be filled with desires as far as it has sunk into it (the worldly life). These lusts will cover the spirit and become like a barrier that prevents it from listening to the truth, therefore, when some of the truth is recited before the spirit, it will leave no effect on it nor will it find an interest by it as the spirit has included nothing of the truth, and consequently, it will apprehend nothing of it.

God says: "when you recite the Qur'an, We place between you and those who deny the life to come a hidden barrier. We cast a veil upon their hearts so that they do not understand it, and make them hard of hearing. And when you mention your one and only Provider in the Qur'an, they turn their backs in flight. We well know what they like to hear, they listen to you while they converse in private, the wrong doers say: the man you follow is surely bewitched."

*The Holy Qur'an,
Fortress (17) Al-Isra' (The Night Journey), verse (45-47).*

So they converse secretly with the devil for this lowly life, where the devil whispers to them and makes their foul deeds seem fair to them as they are far from Al'lah like him, and the love of this passing life has possessed their hearts. God says: "they said: that to which you call us can not reach our hearts for they are well protected. Our ears are stopped and a thick veil stands between us. Do as you please and so will we": here, God describes their states and mentions their saying: our hearts are veiled and relieved of what you order us, we do not want to hear your revelation, keep to your world and let's keep to ours?

*The Holy Qur'an,
Fortress (41) Fussilat (explained), verse (5).*

The impermanent life was their utmost aspiration. When on the other hand the Qur'an becomes, for the believer, as a reminiscent and a guide, it reminds him of the facts he has witnessed by his spirit's eye, and the more he comprehends of the facts, the more he finds ampler and deeper facts in the Qur'an which seems to be as a translator of his spirit's contents, or of the facts he has witnessed and got by his thinking of the cosmic signs (Al'lah's make) before.

Whatever man ascends of the ladders of sacredness in perfection and science, and whatever he perceives of the intellectual and mental facts, he will find the Qur'an not only preceding in showing them, but also explaining and detailing them greatly. By such understanding of the Qur'an, he glorifies the messenger, who states forth the facts of the Qur'an in great detail, because of what his noble spirit (cpth) contains of the Godly and worldly science and perfection inapproachable by any in the worlds. How can't this be and he (cpth) got to the highest top in perfection, compassion, and divine science. Though the Qur'an is a reminiscent to all mankind but none can touch its sublime meanings except the scientists of God's Attributes, who fear their Provider as they discovered His Presence after their previous oblivion.

Therefore, Almighty God orders His envoys only to remind people of Al'lah's pledge and compact, of resurrection and accounting, and of thinking about that which is ascribed to their Creator, Provider, and the universe-steering God. But this reminding was not to be recited by the messengers haphazardly without revelation from God's Presence to them.

As to those, who have got scientifically knowledge about the scripture and understood its lofty meanings, they receive this Godly revelation through their spiritual link with the envoy (cpth).

This point is very important, that is, to know that the messenger does not know what is in the spirits of mankind, yet, Al'lah alone is the Omniscient of what is secret or more bidden, so He, (Glory to Him), reveals to the messenger what saying he should pronounce when people meet with him since this saying will be surely the most suitable one for them in that moment.

Therefore, the Almighty inspired to His noble messenger not to be quick to recite the Qur'an before its revelation is completed. This admonition was not confined only to the noble messenger (cpth), but the Almighty mentioned in His Holy Book that all the messengers do not speak till He has spoken [9]; They are impeccable as they say nothing but after God's saying and bidding. They are unerring honoured obedients.

Since the Almighty, alone, is aware of the secrets of His obedients' spirits so that He allows none to know of what is hidden in the spirits of the others as one of His Attributes is 'dark-Keeper about hidden secrets', therefore, it is He who inspires to the envoy messenger to speak by such word or by that, that is because though the messengers' speech is true, but they do not know which saying is more deserving to be pronounced than the others since they do not know comprehensively what is hidden in the spirits of those who are meeting with them, and as a result of the Godly revelation, their speech produces an effect upon the spirits so that people

think as if the messenger knows what is in their spirit because they find him talking about what they are interested in one by one in his special field.

As to the believers, they find the messenger reminding them by his talking of what they have witnessed of the Godly Favor, or of the kingdom of the earth and heavens, and then they grow more believing and submitting. But regarding the unbelievers and hypocrites, they consider all the messenger's speech as a warning to them, whereas the believers deem it as good omens.

When the believer reads in the Qur'an, he sees good omens in it, whilst when the unbeliever does; he finds it preventing him from fulfilling his earthly wishes and deeds.

And when some of the stories of prophets is mentioned before the believer; he recognizes their perfection and finds them always and ever the pioneers in each noble quality, whilst the unbeliever or hypocrite interprets their sayings and actions as a defect.

For example, when the Almighty says: "David, We have made you a successor in the land. Rule with justice among people and do not yield to inclination..." The unbeliever will construe this inclination as a sexual one, whereas the believer will consider it as Godly passion, passionate love with God's Presence and His beauty and majesty, and this is the true interpretation.

*The Holy Qur'an,
Fortress (38) Sad (the Letter, S=True), verse (26).*

Also, when God willed to put an end to one of the bad pre-Islamic habits, like the habit of adopting a child for example, and He chose the messenger to fulfill this function where He ordered him to marry Zeinab, who had been the divorced of his adopted son, Zaid, and when the chaste noble messenger was embarrassed of breaking such deep-rooted habit, and feared lest people's tongues would start talking with evil because of breaching such habit, your Provider wanted to reveal what had the noble messenger (cpth) hidden of the embarrassment, and by then, the sick-hearted ones set out to accuse the chaste messenger of loving Zeinab and to fabricate devilish tales about the event, for which no sanction had been revealed by Al'lah. The same matter concerning the masters prophets: Joseph, Solomon, and Job (Peace is Through Them).

And there is another point, which is not less than this point in evil. It is to consider human being's deeds as a predetermined fate by Al'lah, and to deny the will and choice to be theirs ascribing it to Al'lah, and by such saying, they incite people to commit sins. And when they enter into the subject of God's self, they describe Him as a god encompassed by his material throne and Being far from us extremely, and on the doomsday, He will be sitting on his throne, while the angels are carrying Him with His throne. As for His hand, His eye, and His face, there are strange conceptions about them pictured by the shunning ones, and are completely different from what He means by them.

Concerning His Attributes, they interpret them contrary to what He (Glory to Him) possesses of the qualities of absolute perfection involved in each name of His, therefore, when those in whose hearts there is a sickness read in the Qur'an, they find nothing in it but tales and examples with no bond joining them nor an agreement existing among them. That is because the spirit of he, who turns away from Al'lah has acquired nothing from Him, neither science nor purity, and neither perfection nor facts, except that which he has attained in Al-Azal world. Most of this little scientifically knowledge has been effaced by committing sins, therefore, when he reads in the Qur'an, he doubts, or he may even denies. God says: "why then do not they have faith, or prostrate themselves when the Qur'an is read to them? Yet, the unbelievers deny it, but Al'lah knows best what their spirits' contain."

The Holy Qur'an,

Fortress (84) Al-Inshiqaq (The Sundering), verse (20-23).

The cause of non-magnifying Al'lah's Book and denying its lofty sublime meaning is the falsehood that their spirits have contained.

This denial or suspicion is that which showed by the scholars of the Israelites before, that was because their spirits had been covered with falsehood as a result of disbelieving so that their hearts became as hard as rock or even harder, and the high meaning of Torah were hidden from them, and when they found nothing in their scripture, they left it and set out to write to people a religion from their own saying that it was from Al'lah whereas it was not. Exactly like what some Moslems have done of giving up the Qur'an and heading for the superstitions for which no sanction has been revealed by Al'lah.

Most people think that if they learn by heart some of the Holy Qur'an and a lot of the prophetic saying and of the doctrinal writings (opinions of jurists), they shall become true believers.

That is well, yet it is not enough to call any of them as a scientist or a true believer because, the real scientist is he who witnesses and tastes what he memorizes.

Then, when the Godly Compassion or Justice is mentioned, he should have been tasted a share of it. In another word, He must seek to touch and ascertain the reality and the meaning of the speech he utters witnessing its Facts, and not only to believe in the mere utterance, for the word 'just' in itself symbolizes a meaning, yet it is not the very meaning.

For instance, when we view one of the oceans in a map, it would not materialize the real ocean, because, if you have not seen the sea, your imagining it will be surely imperfect, or that is to say, it will be restricted by the limits of the map you have seen or drawn.

Thus, if you have not realized the Godly Omnipotence, your uttering the word 'the Omnipotent' is considered valueless, when this word will soon slip away if you see a sword directed to you.

If only you have sensed the Omnipotence or realized that Al'lah is the Subduer over His obedient knowing scientifically that He arranges matters within a straight path, you shall never be afraid of this sword aimed at you if you have been straight.

Indeed, the faith based on polytheism is the cause of denial and doubt.

Al'lah says: "The greater parts of them believe in God yet they worship other gods besides Him."

*The Holy Qur'an,
Fortress (12) Yusuf (Joseph), verse (106).*

Such polytheistic faith is ascribed to stop observing the Godly Laws put by the Provider of the world so as to be a path leading to Him and to believe in Him correctly and soundly.

The best way is that followed by the messengers (cpth) and with which we have been ordered by Al'lah's saying: "those were the men whom Al'lah guided. Follow then their guidance. Say (you Mohammad): I demand of you no recompense for this. It is but a reminding to all the worlds."

*The Holy Qur'an,
Fortress (6) Al-An'am (Livestock), verse (90).*

He also says: "there is a good example in God's messenger for those who look to Al'lah and the last day and always remember Al'lah."

*The Holy Qur'an,
Fortress (33) Al-Ahzab (The Combined Clans), verse (21).*

If we refer to the messenger's conduct before and during his bearing the mission, then we consider carefully the meaning of the stories God mentioned about His noble envoys, if we contemplate how the first verses revealed in Mecca and if we consider by deed thinking of God's universal signs (made by Grand God Himself such as stars, moon, sun), then we adopt the path adopted by our father Ibrahim (cpth) to be true believers: we would gain ripe fruits and a faith of deep roots, established upon solid basis.

But instead of that, some of our scholars set filling the brains of students with premature information of no use, and even of more damage than benefit by far.

Those sciences crammed in the students' brains can not withstand before the godless theories; despite the latter's silliness and stupidity. If such knowledge taught by the imitating scholars was taken truly from God, the super philosophic theory, brought by the scientists of this wild age would be unable to stand up before the students; moreover, they would make it a laughingstock before those who believe in it. The Almighty Al'lah has revealed weighty words to His messenger that refute the falseness wherever it be.

The Qur'an's meanings are veiled from people due to the sins contained in their nature, and because of the scholars' claim which says that the forefathers had interpreted the Qur'an an interpretation that made any interpretive judgment forbidden later on at all. They see that only the forefathers are those who understood the religion, so any new understanding of those who come after them will not excel

theirs or even approaches its rank. Thus they made auras of glory around their books.

By that designing claim, they deprived people from the interpretive judgment and prevented them from using the grant of thinking except within the limits prescribed falsely by the forefathers. God says: "when it is said to them: follow what Al'lah has revealed, they reply: we will follow what we found our fathers practice, even though their fathers realized nothing and refusing guidance."

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (170).*

Thus, they set debarring people from the path of Al'lah and no one tried to stop their falsity and show them the proofs so as to confute them and defeat their falsity.

Although these interpolated impudence made the Moslems leave their religion, the strangest thing is that the imitator scholars put aura of veneration around the ancient books and unsound proofs that made them a substitute for the Holy Qur'an at them, and even their workable Qur'an.

They froze the thought and closed the door of interpretative judgment. Moreover, a group of them turned their back to the Book of God and charged the envoys by God and the prophets with stories filled with depravity and meanness 'far be it from them'.

How can we believe some of what is mentioned in their books, especially their description to the noble messengers who are the top who are the top of God creatures with disgraceful qualities?

How can we accept their shameful saying cited in their explanation to the verse: "on that day the dwellers of Paradise shall think of nothing but their bliss"?

*The Holy Qur'an,
Fortress (36) Ya Sin 'Ya-sin', (Safe & Pure), verse (55).*

We disdain to repeat their wicked and ribald interpolated saying. How can we believe that Al'lah is at such far distance from us that they describe though He says that He is closer to us than the vein of the neck? How can we believe that (Taha) is the name of a man called (A' K) in Nabatiyah language (you can refer to Al-Tabari explanation). How can we accept their interpretation of the two Surats (An-Nas) and (Al-Falaq) were they mentioned that Labid, the Jew, had bewitched the messenger (cpth)?

Has the devil any authority over God's first faithful obedient? The devil himself admitted his inability of that when he said to the Provider of all worlds: "Lord, since you have led me astray, I will made them like the life on earth: I will seduce them all, except your first faithful obedient from among them."

*The Holy Qur'an,
Fortress (15) Al-Hijr (Stone Buildings), verse (39-40).*

The first faithful are the prophets and the messengers. Has the devil any effect on our Master Mohammad (cpth) who is the master of the first faithful ones?

Moreover, they accused him (cpth) of that "he used to visit a woman called 'Om Haram Bent Melhan' who was the wife of 'Obada Ibn As-Samet', and to eat there; so when he (cpth) visited her one day and ate, she set lousing his head until he (cpth) slept!!".

Is 'Om Haram' his wife so that he (cpth) slept in her house? Does the messenger (cpth) not have wives and every one of them has her special room where he (cpth) sleeps? Does he need to visit a strange woman?

Absolutely not, and this story is but an abominable lie and a vicious scheme with respect to the noblest of creatures.

Does the messenger (cpth) have time to go to sleep at this woman?

He (cpth) was always engaged in mission for being charged with the affairs of people and cities which are great and many. Besides, he (cpth) had never shaken hands with a woman at all. How could they say that 'Om Haram' was lousing his head?

I wonder: from what was she lousing his head?!

Is this thought appropriate for God's envoy (cpth)?

The messenger (cpth) who is the guide, and guided by Al'lah is far above such sayings and above all the sayings that put him in the wrong. Such sayings make the hearts turn away from him (cpth) and make people think bad thoughts about him, and consequently they break off people's communication with God through him and their entering into His Presence by his company.

And in their studies about the washing and the major ritual impurity, they mention outrageous sayings respecting the pure wives of the messenger (cpth), especially about our mother A'isha 'God is pleased with her' they pretended that she "far be it from her" said: "when the prophet (cpth) and I be impure, we were washing up from one basin, and when I be menstruating, he was asking me to wrap myself in loincloth in order to copulate with me...".

Is not this a saying of a rebellious devil? The ill wishers against Islam and against the prophet (cpth) exploited these nonsenses and employed them to be invectives respecting the blameless prophet (cpth).

The more cunning thing is that they put justifications and aims for those stories in order to deceive the common people though they have no relation to the messenger's attributes at all nor to his pure family. We will not believe all the sayings of the forefathers. We will accept only the right ones which do not describe God with injustice nor do they contradict the supreme Godly Attributes, and those which reveal the perfection of God's noble envoys and of His Speech which is firmly connected with each other. That is a scrap of the creeds of people of this age. As for their deeds, they are not of less ill than their creeds. The factories built by the ancient nations are in-significant and beyond comparison before the atomic pile and the factories of all-out destruction weapons. The wangling of measures and weights is only a childish trick in comparison with the juggling with people's foods and the absorption of their wealth.

The tyranny of the old nations is negligible before the genocide and the hellish machineries of these days. As for the clothes, they became gauzy until they show what behind, and the bareness or the semi-bareness has become the fashion nowadays.

Men's becoming as women and women's becoming as men have become popular today; and resultantly, adultery has completely spread in all communities while some governments have officially validated the perversion.

In a few words, the beliefs and the deeds of humanity in this age have exceeded the normal limits, and the corruption and the dissipation have reached its top at most nations, while the others are speedily following the steps of those who antedated them in corruption.

The Almighty God 'Glory to Him' chose bounds, decreed rules and legislated laws for mankind. If they overstepped those rules, exceeded those bounds and neglected the legislation, the spirits would be corrupted.

Since the corrupted corrupter who is intentionally excessive has no good inside himself, then the fire will be his abode, an evil refuge and end, indeed!

After this clarification, I do not think that the reader may think that the humanity will escape from the destruction.

The fact is that people have become at the edge of chasm or on the verge of a steep slope, and now they are immersed in their blindness and trifling attracted by their abundant desires.

The Almighty has cautioned us time after time in His Holy Book, but the signs and the warnings are of no avail for the people who do not believe.

God says: "We have made the Qur'an easy to remember but will any take heed? To Pharaoh's people came the warnings. But they disbelieved all our signs and We smote them with the scourge of the Mighty one, the All-powerful. Are your unbelievers better than these Muslims among you? Are you given immunity in the Scriptures? Do they say: if we united together (all Arab nations) we are victorious? They All gathered together shall be defeated routed and put to flight. The Hour is their appointed time. More calamitous and more doleful, shall that Hour be."

*The Holy Qur'an,
Fortress (54) Al-Qamar (The Moon), verse (40-46).*

The Almighty has revealed the nature of the curse that afflicted each nation of those previous nations.

For example, He drowned the folk of our Master Noah (cpth), and did the same with Pharaoh's people. Thamoud's people were destroyed by the deafening shout and Aad's ones by a howling violent wind. As for the nations of this time, they will be ruined by a scorching fire which leaves nothing and spares no one.

The one who thoroughly studies the problems of this time will return frustrated. He will feel that the evil powers have fixed their roots, and the humankind cannot be corrected except by uprooting the causers of evil and corruption.

There is no evil and no error greater than these disastrous worldly spoilers which permeated the hearts and made them wretched. People thought that these spoilers will grant them the happy life and the abundant water, but the fact is that they led them to the ways of affliction and epidemic, misery and wars, anger of nature, and madness and perdition of cattle.

So, mankind will not enjoy the happiness unless they do away with such corrupters and establish God's statute on His Land.

That frustration man touches is imputed to many factors such as: the arms race and the heated struggle among the great powers for controlling the lands, the horrible scientific progress, and the insufficiency of the laws which fit this great technical rising and the lack of their flexibility.

These reasons and others do not make man expect a future prevailed by peace. Besides, the effort exerted for rescuing the peace is still inconsiderable, and the results brought forth by the peace conferences for disarmament or the limitation of arm's spread or the lessening of its quantity are insignificant. Thus, the great powers could not yet adopt a resolution that deters the occurrence of the disaster.

The conferences of disarmament and the efforts exerted for saving the peace are blocked by many obstacles, such as:

First: the absence of confidence among the conflicting parties who own the nuclear and the hydrogenous arms, and the doubt and wariness which each party feels towards his opponent.

Secondly: the preference of the national interest and sovereignty to the advantage of humankind.

The international conduct has not yet exceeded the native level. It is still limited to the compass of national benefit. Therefore, any menace that threatens the native sovereignty or damages the economic, the political or the security sides makes the state brandishes to use that deadly weapons against those who threaten its benefit, though the danger of these weapons will not be limited to the opponent power only, yet it will transcend it to spread almost over all the humanity.

Thirdly: the existence of two clashing systems in the world which are the west system and the east one.

A huge human mass possessing the most ruinous arms are standing behind each system through which they seek to overrule the whole world.

Since the heads of each system detest the other system, therefore the reaction will be crucial when the one of them notice that the other system begins to preponderate it.

Fourthly: the wild armament race quantitatively and qualitatively under the pretence that 'if you want the peace, make preparations for war'. This means that if one party was stronger than the other, the later will tarry the evocation of the calamity.

According to such theory, the racing will keep being in order that none of the two disputing parties dare attacking his enemy. This theory indicates nothing other than

the permanent alarm and the continuous tension among the members of the human community. But, do alarm and tension have no end? If disarmament or ruining the arms is impossible, is not the war the only way for getting at an end?

Thus, we can see that the evil factors driving to war are greater than those driving to peace. Also, the originators of corruption are still spreading dangerously and increasing in depth and in currency.

All that make us conclude that the woe is about to happen at any moment, and the disaster is surely coming and it is not far from the opposers.

Yet the affliction is not a decreed fate, it will not occur if we change our conduct, and the Almighty Al'lah will find a means that saves us 'in nations and individually' from this danger crouching on our chests.

God says: "if only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah! When they believed, We drew off from them the torment of shame in the life of this world and gave them comfort for a while."

*The Holy Qur'an,
Fortress (10) Yunus (Jonah), verse (98).*

So, the door of repentance and returning to God is always open and it be closed only when death or when the destruction occurs.

God says: "repentance is not accepted for those who do evil and when death comes to them, they say: now, we repent! Nor is it accepted for those who die unbelievers. For these We have prepared a woeful scourge."

*The Holy Qur'an,
Fortress (4) An-Nisa' (Women), verse (18).*

The Provider of the worlds has named this disaster as 'the Hour', and wherever the world 'Hour' is mentioned in the Qur'an, it bears many meanings: the hour in which man dies, the hour in which resurrection shall occur, or the hour we are in respect of. If we put aside the hour of death, and that of the Doom, and we settle for the hour in which the Messiah Master 'Jesus Christ' (pth) will return, we shall find that the statement 'the World War' or 'the Coming Nuclear War' is a naming for the purging war: "yet the Hour is their appointed time. More calamitous and more bitter shall that Hour be."

*The Holy Qur'an,
Fortress (54) Al-Qamar (The Moon), verse (46).*

It is the hour that accompanies the coming of the Messiah Master 'Jesus Christ' (pth), rescuer of mankind, messenger of peace, tranquility and safety after the wearisome worry and wretchedness. Blessed is the born of his time (the one who shall survive), for the Almighty promised him by His saying: "when Al'lah said: Jesus, I am about to let you sleep and upgrade you. I shall take you from relieve you of the unbelievers and exalt your followers above them till the Day of Resurrection. Then to Me you shall all return and I shall judge your disputes."

The Holy Qur'an,

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

That is, when he will come once again, now and very soon, as the indications preceding his coming have occurred and been completed by Al'lah's leave, and ease has become imminent for the believers.

True was the saying of God's messenger (cpth) when he said: "the Hour will never overtake people until two great groups combat in a great battle though they profess the same claim". And his saying (cpth): "the Hour will never come to pass until the worst people prevail".

It is the hour of destroying the vicious world and crushing disbelief with its people.

For the next nuclear war is distinguished, like other wars, by quickness and surprise, but this war differs from those preceded it concerning the aim, as in the previous wars, the aim beyond fastness and surprising was to achieve victory, but in this war, that is, the nuclear and hydrogen-war, the aim is to avoid the danger of total ruin and to wipe up the opponent completely before he has the opportunity to retort his enemy. Therefore, the starter will bomb as much as possible of the atomic and hydrogen-bombs besides other sorts of arms of total destruction through the first minutes of this war so as to annihilate the enemy finally and wipe him out from the existence, but the modern means of warning and the full alertness will not allow the starter to surprise, yet the opponent will be able to retort and exterminate him too. So, no triumph will be achieved in the following war, yet, there shall be universal and final perishing.

Hence, it becomes clear that the next war will be fast, so that it will not exceed one hour, and it will overtake people suddenly in their heedlessness.

God says: "they ask you...": after your such revelation "...about the Hour...": they ask you: when is the occurrence of the Hour, instead of thinking of your saying and following it. Since they paid no attention to his saying, they asked him this question: "when it is to come": when is its occurrence? "say: none knows about it except my Provider. He alone will reveal it at the appointed time": none knows its appointed time, I am no other than an informant, I know nothing about its time, but there are indications that precede it.

"A frightful hour it shall be": it is great in its terror. The scourge will smite them from above and from below, fire and quakes that leave nothing and spare no one. Do you have knowledge about its horror?

Have you prepared yourself for facing it? Or you ask about its time no more. Had he thought, he would have recognized the majesty of Al'lah and have not asked such question, yet he would have feared it.

"Both in the heavens and on earth": there shall be terror and calamities that come from the heavens and earth. The scourge shall strike them from the earth and from the heavens.

"It will come without warning": suddenly, when inadvertence. But the affliction will not be only in the present life, yet, it will be also after this life.

"They will put questions to you as though you have no knowledge of it": as if you know nothing about it, nor you are aware of it: you want to save them from the scourge while they want to put you to the test.

Those were the unbelievers of Jews who wanted to test the messenger as the Hour had been mentioned in their scripture 'Torah'. "Say: None knows about it save Al'lah": no one has knowledge about the time of its occurrence except Al'lah. "Yet most men are unaware of this": they know nothing about its terror.

People have no knowledge about it, and none think of it. God knows best that its appointed time has become very near as all its indications have been realized. How wretched he will be, he who does not think about it and prepare himself for it.

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (187).*

In a prophetic tradition, he (cph) informed us about the nuclear and hydrogen-bomb when he said: "the Hour will never overtake people until the mountains are removed from their places, and you witness the great matters which you have never seen before".

Since this disaster concerns the humankind as a whole, so it is incumbent upon us to give a clear conception about it, and later on, we shall mention, by Al'lah's leave, the events that shall follow it and on which the fate of mankind hinges.

In fact, loving this lowly life is that which stands between people and recognizing Al'lah, for this destructive blind material civilization has possessed people's minds and hearts, therefore, returning to Al'lah has become a matter conditional upon removing it, and since mankind do not give up this worldly civilization voluntarily, therefore, God is He who will uproot it and at the hands of its creators: "those who have gone before them also plotted. But Al'lah smote their edifice at its foundations and its roof fell down upon their heads. His scourge overtook them whence they did not know": They laid plans, tricks, and arrangements to fight the truth, but Al'lah destroyed their edifice from its basis so that what they had made tumbled down upon them and their bombs struck them. They plotted to turn people away from the truth, but Al'lah brought down the scourge upon them and they injured themselves with the same knife they had sharpened to hurt the others. Their evil returned to them: "then He will disgrace them on the Day of Resurrection..."

*The Holy Qur'an,
Fortress (16) An-nahl (The Bees), verse (26-27).*

Mankind have ever and will never pass through a disaster as stern as this catastrophe. None shall survive save the believer or he who has the capability for believing.

Concerning the underground resorts, they will avail people nothing against the decree of Al'lah if He wills to destroy them, and the logic of this war affirms that, for the atomic radiation, pollution, decomposition of the dead bodies, and the earthquakes will not allow those who have not been terminated by the first blow to

stay alive after getting out of the harbors, and we do not know what shall attack them coming out of the interior of the ground too.

Man cannot keep living in the underground resort for a long time. Suppose it was provided with everything necessary, yet life shall become impossible out of it, for everything shall be still and motionless, and nothing will be heard save the groaning of the wind, a horrible quietness, no family, no home or a son as everything shall return into ashes. We wonder about and try to conceive the state of that man who will get out of his harbor after sometime!

A part from the terrible atomic dust with its poisonous effects. Surely his spiritual situation will get to the extent of craziness or breakdown, and those ones hopping for reestablishing the civilization once again after war, will know that such a return is most improbable and that it is no more than wishes.

Indeed, destruction will be proportional to the degree of disbelief and perversity, accordingly, the regions of both West and East camps shall become desolate waste, and the corpses of its people shall be wood for this fire then ash scattered by the wind. You shall find no one of them still alive, or hear so much as a whisper from them.

As for the Middle East region in particular, which is the cradle of prophets, it will suffer less snare of destruction than the others, but this does not mean that some aspects of civilization may remain there, this is impossible, for it will greatly experience, like other regions, of the famines and earthquakes, and it will be the scene of classic wars, and but a few of its people shall escape after the war shall drive out all their spiritual diseases and cause them to be pure as a result of resorting to Al'lah led by what great suffering from pain, fear, and hunger they shall meet with.

Therefore, the harbors we should prepare are but to have recourse to Al'lah from now for this resorting will be of no use when the Hour becomes near at the door; where none but Al'lah can dispel its fright. So, we should repent, ready ourselves and take our precautions before coming to a day when prayers will avail nothing. Consider the fate of the preceding nations!

"We have destroyed many a sinful nation": like you. "And replaced them by other men": think of the previous people! Where are they now? What did their states produce to them? Like them you will be destroyed, if you do not repent and return to the right path: this is a general threatening to each perverted one.

If man recognizes the truth only by his thinking he will profit nothing. It is necessary to mind it and by that, he witnesses the realities by his heart's eye. "And when they felt our might": when the scourge smote them together. "They fled": from their countries, they raced to rid themselves of the scourge, but where would they find a fight when the quakes have been occurred?

When death, you will be asked about praying, fasting, and pilgrimage. Everything has a form and a reality, the reality avails nothing without a form, and the form avails nothing without a reality, it is necessary to gather them.

He, who confines himself but to forms, will avail himself nothing. "Do not run away": like them, when you will be destroyed. We said to them before on the tongues of their messengers: do not run away tomorrow, when affliction. "And return to your comforts": do not abide evilness in human kind-spirits. Think: are your deeds good and logical? "And your dwellings": which you live in, and what lowness and evilness your spirits abide in too. Look at these cities! Who has ruled them? Who has dwelled in them? Where are those who have lived before you? Shall you remain forever? "So that you may": know, if you think, and realize that after this life you will. "be questioned": you may know what for you have been created and correct your conduct, then you ascertain that you will be questioned about everything and about all your actions, otherwise, this questioning will not come into your mind. "They said: woe to us": when the scourge had been brought down upon them. "We have done wrong": but what will this saying avail when affliction and destruction?! "And they kept following that way": of opposing the truth and denying My envoys. "Until We mowed them down and left them gone out": if man keeps being attached to the lowly life, he will not think of death, the matter which causes him to persist in denying the truth. "It was not in sport that We created the heavens and the earth and all that lies between them": was it to find a pastime? Think, you man, of the heaves, the earth, and the mountains, have they been created for nothing? All of them have been created for your happiness. Have We created the world for sport? Will you not think what for this universe has been created by Al'lah? He has created you to be humane.

*The Holy Qur'an,
Fortress (21) Al-Anbiya' (The Prophets), verse (11-16).*

Nobody shall escape from this horrible event except the believer and he who is capable of true faith, as in this hour, every evildoer will surely die, while the truth will be revealed for those who are capable of being true believers through the tongue of our Master Jesus Christ (pth) or his followers. Then, if he believes truly and gets rightly guided confessing the Good Godly Guidance, he will spend a pleasant life here, and in the hereafter, he will be of those who are worthy to achieve God's Gifts in Paradise. But if he does not; he will be among the destroyed ones.

Indeed, the affliction will never punish the good doer for the guilt of the evildoer, as well as, the proverb which says: 'mercy is specified whereas the affliction is general' is surely wrong, because, the whole Noble Qur'an which contains the irrefutable proof disagrees with this claim, yet it reveals that the mercy is appropriated and so is it with the affliction.

Concerning the previous nations which had been ruined, the Almighty showed us that He delivered the believers from among them when He says: "and when Our judgment came to pass, We delivered Hud Through Our Mercy, together with those who shared his faith. We delivered them from a woeful scourge."

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (58).*

"And when Our judgment came to pass, We delivered Saleh through Our Mercy from the ignominy of that day together with those who shared his faith. Mighty is your Provider and All-Peerless".

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (66).*

Similarly with Lot's folk, Midian people through other verses.

Those are unchangeable rules and laws which apply to the single individual as well as the group.

The Almighty promised that He will certainly rescue the true believers when the disaster befalls their people. He says: "similarly, it is truly that We should save the believers."

*The Holy Qur'an,
Fortress (10) Yunus (Jonah), verse (103).*

As for the noble verse: "guard yourselves against temptation, the chastisement of which will not befall the wrong doers among you only. Know that Al'lah's punishment is stern."

*The Holy Qur'an,
Fortress (8) Al-Anfal (Spoils of War), verse (25).*

It indicates those who can fight against the temptation [10] yet they lag behind that. Therefore, they shall inevitably be inflicted with what befalls those who were the means of arousing it, because when they do not interdict the temptation it means that they accept it. But when the temptation spreads and increases dangerously exceeding the range within which it can be resisted by the believers, the believer here is responsible for only himself and for whom he can guide or those over whom he has authority.

The Almighty revealed to us the horror of this hour and demonstrated that the safety in its time will not be attained except through the piety which is the true faith based on the witnessing through 'Godly Light', as it is impossible for the traditional faith to encourage its owner before such calamities. Al'lah says: "oh, oblivious men! See by the Light of your Provider, for the catastrophe of the hour will be terrible indeed. On the day you view it, every suckling mother shall forsake her infant, every loaded spirit shall cast its burden, and you shall see mankind reeling like drunkards although they are not drunk but because of Al'lah's severe torment."

*The Holy Qur'an,
Fortress (15) Al-Hijr (Stone Buildings), verse (1-2).*

This verse does not indicate doomsday as it is thought to be, because, the spirit's burdens of desires, such as women, money, prestige, building, cars, wear and the like [11] would have been unloaded wholly and minutely when death. On doomsday there will be no burden nor suckling infants or nursing mother. No evil intention will remain inside man's spirit on that day as he wishes there is a long duration separating between him and it.

The spirit's burdens and everything that may engross [12] it before the occurrence of the hour keep existing inside, till the spirit views its severe terror... here, it will promptly cast them, when even each suckling mother will forget her infant. How may the sympathy of the mother towards its son be? At this moment, she will forsake him!!

Such awful events shall happen shortly in this world when the horrible earthquakes take place, since no care shall settle inside the spirit except to be protected from the intensity of the calamity. Man here forgets everything but this surrounding danger.

"...and you shall see mankind reeling like drunkards...": the horror makes them abandon everything. "...although they are not drunk...": they have never drink wine, yet the torture has already made them drunk and absorbed off everything. "...but because of Al'lah's severe torment": indeed, if Al'lah, the Almighty describes this day and its torture with sternness, we wonder: how would it be then?! The hour of destruction had been mentioned in the Gospel too, we shall refer to that in its proper time.

That is not odd, for our Master Messiah Jesus Christ (pth) is an indication for the hour, the concerned of it, and the man who is ordered to raise the word of truth on the earth since the occurrence of the hour till doomsday supported by Al'lah, the Almighty. But, similarly to the Moslems; the Christians perceived that the hour of the Messiah's coming is that of doomsday, or may the Christ appear in spirit soaring upon peoples to bring peace to the world but not physically, not by body. So, we say: what shall be the use of the messenger's coming on doomsday? Or by spirit unseen? Have the examination's period not been ended on the doomsday?! Shall people not be waiting for being all delivered their book of their 'written deeds' in worldly life? With their right or left hands (the wrong deeds). What shall the advice and the sermon avail at that time?! Has not the veil become uncovered! And the sight got so keenly seeing?

Chapter Three

Indications of the Hour

"Your Provider will not destroy a nation without just cause and due warning."

*The Holy Qur'an,
Fortress (6) Al-An'am (Livestock), verse (131).*

Indeed, God (Glory to Him) does not smite people with scourge without a previous warning, yet, out of His compassion toward His obedient is to send forth a messenger to them exhorting them of disbelieving and going astray, and warning them, in case they do not repent, of ending at fire prepared for the unbelievers.

God says "Your Provider does never destroy the nations until He sends apostles to their capital cities proclaiming to them Our revelations We destroy them only because they sin."

*The Holy Qur'an,
Fortress (28) Al-Qasas (Stories), verse (59).*

If they stop the injustice they do to themselves, and hold back their spirits from following their whims they shall find Al'lah forgiving and Merciful, He changes their sins into good deeds, and spares them the scourge of disgrace:

"if only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah! When they believed, We drew off from them the torment of shame in the life of this world and gave them comfort for a while".

*The Holy Qur'an,
Fortress (10) Yunus (Jonah), verse (98).*

But if they disobey the commandment of their Provider and insist on disbelieving, Al'lah shall make them taste of the lightest chastisement before the greatest chastisement so that they may repent and return, or He shall afflict them with distress and calamities, and bewilder them with dissension to make them taste the tyranny of one another, or He may stamp them with ignominy and humbleness, or let them taste a little of hunger, fear, anxiety or other kinds of torment in order that they may, by those disasters and remedies, awaken from their inadvertence.

Yet, if they do not submit to Al'lah's Command, and do not take a warning from those calamities occurring all over the world now of hurricanes, equatorial storms, quakes, volcanoes, lack of rain in some regions and deluges in others, floods like 'Tsunami' and many other ones throughout the land, destructive wars, and incurable diseases attack man and cattle like Mad Cow disease, Bird Flu, Sheep Plague, and perishing of camels and she-camels... etc. Al'lah will smite them, after that, with the scourge of a woeful day: "such was the scourge which your Provider has visited upon the sinful nations. His punishment is stern and sore".

The Holy Qur'an,

Fortress (11) Hud (Hud), verse (102).

Therefore, the Almighty has informed us, on the tongue of His messenger, of the indications or the signs that precede this Hour so that we may correct our conduct and return to the path of goodness, then we revert to our religion and believe in Al'lah and His messenger, thereupon, He will bestow on us His mighty help and change our fears to safety, our hardship to ease, and our weakness to might, and by then, we can help our brothers of mankind to follow the straight path so as to enjoy the life of ease, happiness, cordiality and peace under the wing of the merciful messenger, and we shall all live in and enjoy a real paradise in this life as brothers, sons of our father Adam and our mother Hawwa' (peace is through them), then Al'lah will give us victory over the unbelievers not for robbing their wealth or humbling them unjustly, as some states do nowadays, but to liberate them from the shackles of material and desires, or more comprehensively, to report to them the divine message so as to enjoy the taste of freedom, justice, and happiness, and by that, we get our recompense from God, the Almighty.

God says: "And how should you not fight for the cause of Al'lah, and for the helpless old men, women, and children who say: deliver us Provider, from this town of wrongdoers, send forth to us a guardian from Your Presence, send to us one that will help us."

*The Holy Qur'an,
Fortress (4) An-Nisa' (Women), verse (75).*

But if we do not do that, and keep insisting on doing wrong to ourselves and to the others, Al'lah will never aid us, and far be it from Him to endow us with honour, for if He (Praise be to His Almighty) does and makes us masters of the world, we shall present to people a distorted impression about Islam.

Although I have previously set forth this subject in detail, but I shall add here some glances about the way of causing corruption, that is because loving this lower life, and being attached to its temptations is the main cause beyond turning away from Al'lah (Praise be to Him).

If the spirit turns toward the present life and becomes content with it in preference to the life to come, it will mind only its low desires, and how many they are, which will take its entire attention and divert it from anything else. In order to achieve those increasing wishes, man will try hard and make every effort to satisfy the many complex demands of life required from him by his society, though he is in no need of them.

Indeed, happiness is something proportional, for the spirit becomes satisfied with a few pleasures when it finds the human society as a whole, or even only the environment it dwells in, lives in a simple specific standard of living. But when man lives in an environment of different classes or living standards, he will undoubtedly feel pain, jealousy and grudge, or in other words, his society will corrupt his life though Al'lah does not like corruption.

By then, he will try hard and use different means to fulfill the wishes imposed upon him by his depraved society paying no attention and showing no deterring conscience to the crooked methods he may follow to quench his burning thirst, so long as this way or that one may help him to actualize his wishes.

So, the function of the noble messenger is to correct the retrogressive social state which leads people to the pit, and to the eternal wretchedness, where he comes to them with guidance and light-giving Book, preaches them, and argues every opposer, then if they listen to him and apply his saying, they shall find Al'lah Forgiving and Merciful, He changes their sins into good deeds and makes them live at ease where distress, worry, pain, injustice and wretchedness shall turn away from them as a matter of course.

But if they reject and disdain, God will afflict them with kinds of torment so that they may repent and return and when they maintain no use in treatment and pay no attention to the noble messenger's admonition, God warns them on the tongue of His messenger, if they insist on disbelieving and mock at what they have been warned of, the scourge will certainly, then, afflict them where God will deliver those who have believed from among them through His Mercy and give them comfort for a while. God says: "And when Our judgment came to pass, We delivered Hud together with those who had believed with him through Our Mercy. We delivered them from a woeful scourge."

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (58).*

He (Glory to Him) says concerning Lot people:

"We saved all the faithful in the town. We found in it but one household of true believers."

*The Holy Qur'an,
Fortress (51) Adh-Dhariyat (Sun Rays), verse (35-36).*

And concerning Shoaib people He says:

"And when Our judgment was executed, We delivered Shoaib through Our Mercy, together with those who shared his faith. A dreadful cry rang above the evil-doers and left them prostrate in their dwellings."

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (94).*

Since temptations have become succeeding one another as dark as the night, therefore, God will destroy those who have disbelieved and insisted on disbelieving from among us, while He will deliver those who have believed through His Mercy and will exalt them above the unbelievers till the Day of Resurrection.

Those are rules can not be changed or defeated as Al'lah has power over all things. When a nation disbelieves and disobeys Al'lah's order, it will be certainly destroyed where neither peace conferences, nor meeting held for disarmament, and not even ideas of peaceful coexistence or balance of powers, or anything else in the world can divert the expected scourge from people if its time has come unless by

only one condition, which is to give up this luxury, and to change this course of disbelieving and going astray into that of believing, then to return to Al'lah's religion and follow its precepts by word and deed, besides to receive the Book and put it to practice earnestly.

When this condition is almost impossible to be achieved as most of mankind has turned wholly to the lower life and become completely far from Al'lah, therefore, the Hour shall undoubtedly overtake them.

This is what the Almighty has indicated when He has joined deserving of the punishment together with emerging of the ground creeper, and since the latter has been brought out from the earth, so, the affliction has come to be certain as, in this age, mankind has surpassed all the previous nations in committing sins and evil deeds, and it has attained a high degree of tyranny unprecedented by any of the nations before, therefore, God, the Great and the Almighty, will not let us corrupt in land, no... no He will surely afflict the sinful ones in this age with what He has afflicted the wrong-doers before, yet, the scourge shall be more calamitous and more bitter than all the previous ones.

The noble messenger, Mohammad (cpth) warned us of this affliction, and stated the signs that indicate its occurrence. Besides, the Messiah Master (pth) will appear to people imminently by Al'lah's leave and will affirm what our Master Mohammad (cpth) said:

If mankind does not listen to the herald of Al'lah, the scourge will strike them before long where neither their strongholds, nor their other preparations (precautionary measures) will avail them if God wills to destroy them, and none shall survive save the believers, or those who have capability for believing.

The signs or indications that precede the occurrence of the Hour are many, so we shall mention from them those which have been reported in the Holy Qur'an and have actually been realized.

Out of these major signs is:

Jerusalem becoming out of the Moslems' Control

Before detailing this condition, we ask: under whose control Jerusalem will be when it will be conquered by the Moslems?

The tradition denotes that Jerusalem had been captured in the age of Omar Ibn Al-Khattab when it had been under the Christian Romans. Then it was captured again by Salah Al-Dein Al-Ay'Youbi when it was controlled by the Christian Crusaders. But does the Qur'an refer to those two conquests or to another one?

If we turn to the Holy Qur'an, we will find it made mention to that conquest in Al-Isra' Surat. God says:

"In the Book We decreed on the Israelites twice you shall commit evil in the land. You shall become of high (worldly) position. When the term of the first word came to be fulfilled We sent against you servants to Us of mighty power who ravaged your land. This had been an actual word. Then We granted you victory over them and multiplied your riches and your descendants, so that once again you become numerous people. If you do good, it shall be to your own advantage, but if you do evil, you shall pass through it (the second word). And when the term of the second word comes to be fulfilled, they will afflict you and will enter the Temple as the former entered it before. Utter destruction they will do with that they will lay their hands on."

*The Holy Qur'an,
Fortress (17) Al-Isra' (The Night Journey), verse (4-7).*

These verses show that when Jerusalem will be conquered, it will be governed by the Jewish Israelites not by the Christian Romans or the Christian crusaders.

That is the significance of those noble verse: "In the Book We decreed on the Israelites...": Allah judged in the scripture that if the Israelites persisted in their disdain and in their depreciation of their messenger and kept on their nonobservance of God's Graces and consequently on their unbelief in God, they will corrupt twice in the land. This corruption was mentioned in the Old Testament.

In the second chapter of Armia verse, it was stated:

(You heavens! Be stunned for this corruption, and shudder and shake in body as my people have done two evils). This is a confirmation of the noble verse: "...Twice you shall commit evil in the land..."

Since the Old Testament forms the history of the Israelites regardless of the trueness of its stories, so this saying is undoubtedly derived from the scripture which is God's speech.

The exact meaning of the statement 'have done two evils' does not indicate that the two evils have happened in the past, because they made falsifications in the scripture, and the translation is bad. Besides, there are many verses in the Holy Qur'an which came in the past tense though they express the future, such as when God says:

"The Judgment of Al'lah has surely come to pass: do not seek to hurry it on Glory to Him! Exalted be He above their idols."

*The Holy Qur'an,
Fortress (16) An-Nahl (The Bees), verse (1).*

The first corruption is referred to in their books especially the book of Asha'ya and Armia where you see them describe their unthinkable corruption and spoilage. [13] This depravation and spoilage had happened before the Provider of worlds accomplished His threat. The Almighty has revealed that the punishment of the first corrupting would be to send servants to Him of mighty power. Now let us read what is mentioned in the seventh chapter of Asha'ya verse:

(You kill, steal, fornicate and perjure, then you come to stand before the Lord in this House which has been called with my name, saying: 'save us' so as to commit all those shameful acts!! Has this House which has been called with my name become a shelter for thieves?).

as a result of that depravity, the answer of the Lord was as mentioned in the same chapter: (Since you have done all these actions though I have warned you before [14] and you do not care, therefore I will do with this house as I did with (Shilow), and I will dismiss you far from my face as I did with all your brothers).

Indeed, the destruction of the house was an actual matter at the hand of Kaldanian Nebo khath Nassar king.

Then after their repentance, God uplifted their rank during the time of our Master Dawood (David) (pth) who killed 'Jalut', and they became the best people. But later on, they turned again to corruption and to deprave the life of other nations, changing the demeanor they adopted in the age of our Masters Dawood (David) and Soleiman (Solomon) (communication with Al'lah and peace are through them).

Since that time till the year 1967, this people remained deprived of Jerusalem and living out of it under the control and the aegis of other states.

In the previous verse, the Almighty revealed that He judged in the Book that they would corrupt in the land twice and would become of high worldly position; we have referred to a part of their own corruption but we mentioned nothing about their corrupting to the others.

As we know, each corruption is followed by corrupting and each corruptor tries to corrupt the others in order to find an excuse for his actions before God and people 'as he claims'. For example they say to the others: "...Follow us and we will bear the burden of your sins..."

*The Holy Qur'an,
Fortress (29) Al-'Ankabut (The Spider), verse (12).*

That is because nothing is good or ill but by comparison. If there were a group of believers and another of unbelievers, the conduct of the latter appears bad compared with that of the first one. For this superiority, envy and rage arise in the spirits of the unbelievers, and there they seek for corrupting the believers so as to wipe out that superiority and to keep their falseness hidden from people.

So, when the spirits of the Israelites became wicked, they set spreading disorders in the land in order to hide their immorality from people and not to be confuted on doomsday 'according to their claim'.

They used different ways as pretexts to justify their corrupting. There are many stories in their books which uncover the circuitous ways they followed for corrupting, such as using the women, the money, the lechery and spreading the luxury.

Many people of this nation were always spreading corrupting and they are still doing that whenever they have the chance and find the circumstances opportune.

They were interested of accumulating the money which is the material of desires. But corruption is not limited to seducement by desires, yet it is also followed by corrupting the creeds which nations embrace. Those attempts may be noticed in some books of explanation and in the interpolated sayings. Those people together with other interpolators could interpolate many things [15] into the Islamic religion.

Thus, by their efforts and the others', and due to these misstatement and the naivety of those who accept them, they could divide the Islamic nation many disputing sects, groups and parties.

That is an abstract of their corruption and their corrupting, and of their upper hand then their destruction in the first time. As for the second time of their corruption in the Land, it is clearly apparent for every person.

The depravity of Europe is but done by the craftiness of the corruptors of this nation. In no more than one fourth of a century, they could impose their authority upon all Palestine and some land next to it under the wing of western and eastern people who supported them.

They got at their topmost victory in 1967 when they completed their domination and occupation of Jerusalem.

God says: "...And when the term of the second word comes to be fulfilled, they will afflict you and will enter the temple as the former entered it before. Utter destruction they will do with that they will lay their hands on."

*The Holy Qur'an,
Fortress (17) Al-Isra' (The Night Journey), verse (7).*

The benighted disbelievers from among them shall be all killed by the believers, while all the others who will keep alive shall certainly believe at the hands of our Master Jesus (pth) as the Almighty mentioned and promised in the Holy Qur'an when He says: "There is some of the people of the Book but will believe in him before his death; and on the Day of Resurrection he will be a witness for them.": This will surely occur in a short time.

*The Holy Qur'an,
Fortress (4) An-Nisa' (Women), verse (159).*

As for the verse which indicates their assemblage in Palestine, it is: "Then We said to the Israelites: dwell in this land. When the word of the latter time comes to be fulfilled, we shall assemble you all together"

The Holy Qur'an,
Fortress (17) Al-Isra' (The Night Journey), verse (104).

The statement "the latter time" does not mean the doomsday, yet it means the last time of their corruption and disbelief which will be after their gathering. This has really happened; and now, they are all gathered in Palestine.

Before closing this condition or this important sign of the Hour's signs which is Jerusalem becoming out of the Moslems' control to be under the Jews in 1967, we want to touch on this following point:

The Almighty has mentioned in His Holy Book that the Israelites have been afflicted by ignominy and misery, and they have incurred the wrath of Al'lah and to be homeless in the faraway lands. Since the matter is so, why then they have become of such might?

In fact, the Israelites are still humble and miserable within two cases as mentioned in the following verse:

"Ignominy attend them wherever they are found except by an assistance of God or of men. They have incurred the wrath of Al'lah and have been utterly humbled: because they neglected God's signs and harmed the prophets unjustly; and because they were rebels and transgressors."

The Holy Qur'an,
Fortress (3) Al 'Imran (The Family of 'Imran), verse (112).

The first assistance is God's one: that is to be under the control of Islamic nations.

The second assistance is men's one: that is, the Almighty will not support the Israelites as long as they keep in such state except through unbelieving people, and those ones will employ them to fulfill their own advantages and to achieve their purposes depending on the principle: 'divide and rule!'

Everyone can obviously notice that the birth of Israel State and its existence are dependant on the help of America and Europe.

Out of God's Mercy upon us, He makes us controlled by those people and others so that we may retract our sins and return to our faith and humanity and turn to God with repentance after we have got at such degree of immorality and error.

The fact is that only us are the people concerned and charged with spreading the justice all over the world, because we are the middle nation who were selected by God since He sent the noble apostle, our Master Mohammad (cph), among us. This noble apostle came to be a witness for us and to make us witness for people. But revealing the witness of justice for people will not be accomplished unless we performed the communication with God and attained the heart purification and the chastity, and this communication will not be performed unless we hold fast to the faith of God, the Almighty and He becomes the Guardian of us, not the east or the west states.

God says: "Strive full striving to be nearer to God. He has chosen you and laid on you no burdens in the observance of your faith, the faith of Abraham your father. In this as in former scripture, He has given you the name of Moslems, so that the

apostle may be a witness for you, and that you yourselves may be a witness for people. Therefore, perform the communication and attain the purification and hold fast to Al'lah, for He is your Guardian. A gracious guardian and a gracious helper!"

The Holy Qur'an,

Fortress (22) AL-Hajj (The Pilgrimage), verse (78).

If we do not turn from our error, God (Glory to His Name) will keep empowering a scourge of torment over us and that who makes us taste the savor of disgrace and shame. God says: "Thus We let some of the wrong doers have power over others because of what they are wont to earn."

The Holy Qur'an,

Fortress (6) Al-An'am (Livestock), verse (129).

To be glorious in our such case is absolutely impossible. The affliction will not be drawn off from us unless we truly repent to God and abide by our religion, otherwise God will fulfill His judgment.

There is an effective general rule: Al'lah empowers the unbelievers over the disobedient believer so that he may repent and turn back to his humanity. Then, if he returns and follows the straight path, achieves the communication and the purification, and enjoins justice and forbids evil, the Almighty will give him, in turn, a free hand against the unbeliever to stop his evil so that he may believe.

If he does, God will withdraw the ignominy from him. So, God's actions result in sheer goodness for everybody.

"Thou endue with honor whom thou please. And thou bring low whom thou please. In thy hand is nothing but goodness."

The Holy Qur'an,

Fortress (3) Al 'Imran (The Family of 'Imran), verse (26).

As regards the Israelites, they became deprived of the witness of truth for people since the first coming of the Messiah Master (cpth). Had Al'lah not given a word before He would have destroyed them when they intended to kill the Messiah Master (cpth).

The Holy Qur'an indicates that after mentioning a group of the prophets of Israelites. God talks about the prophets saying: "Those men are on whom We bestowed the Book, wisdom and prophet hood. If these (the Jews) were ungrateful for this (grace), We would entrust it to others (the Arabs) thankful to it."

The Holy Qur'an,

Fortress (6) Al-An'am (Livestock), verse (89).

But the achievement of this word is hinging on the returning of the Messiah Master in the second time when those who will not respond to him will surely be destroyed utter destruction.

In summary, we say: Al'lah gave sons of Israel two words if they would not repent and become straight, then they believe and appreciate His messenger. The first one was when they came out of Egypt and settled in Palestine led by our Noble Master Moses (pth), where they became instructing guided for the whole

mankind. But, in the process of time they became corrupted and caused corruption to the others. They deviated from the path of right, so, the Almighty gave upper hand to 'Bukht Nassar' over them. Then, they repented and returned to the right under the standard leadership of Our Masters Dawood (David) and Suleiman (Solomon) (Communication with Al'lah and peace are through them). About the second word, Al'lah says:

"...When the date of the second word would come to be fulfilled we shall assemble you all together"

*The Holy Qur'an,
Fortress (17) Al-Isra' (The Night Journey), verse (104).*

After this displacement to the nations of the world which we notice nowadays, when they gathered from all sides of the earth in Palestine, and Jerusalem became in their hands.

In the second encounter, the believers shall enter this mosque with our Master the Messiah as victors.

Here, you are the interpretation of verses of Al-Isra' Fortress: "We decreed": we judged and revealed. "for the Israelites in the scripture": if you do not enter into My Presence through the entrance of Moses (pth) and do not observe My Command. "twice you shall commit evil in the Land": if you abandon realizing the statement: there is no God but Al'lah and incline to whom other than Al'lah. That is: if you don't believe truly in God, you shall certainly incline to this lower life, and urge people to love it too, such will be your fate. And you shall corrupt twice.

"you shall become of high position": since their hearts were full of wickedness. If you shun away from Al'lah without appreciating Him, you will fall in loving for this lower life and become arrogant (of high position) in it. "when the term of the first word came to be fulfilled": this will happen to you. The first corruption: "We sent against you servants to Us of mighty power": you had really corrupted. That took place when 'Bukht Nassar' was given a sway over them. "Who ravaged your land": that is: they came to discipline you and then you were afflicted with what afflicted you. "this had been and actual word": that is: this had occurred and ended. This address was for the Jews in the period of Al'lah's messenger Mohammad (cpth) when Al'lah reminded them of what had bested them. Then you repented, returned, and resorted to Al'lah making a pledge with Him, so that our Master Dawood (David) (pth) was sent to them.

"then We granted you victory over them": in Dawood's (pth) period, when he was granted victory over the enemy and Al'lah raised their position through giving them fortune and progeny. "and multiplied your riches and your descendants, so that once again you became a numerous people": through your repentance and true faith you acquired your own high rank where you became in the period of our Master Dawood (David) and Suleiman (ptt) the best nation that appeared for people, because, you were instructing goodness and interdicting abominable acts, believing aright in God. Now, We have sent you forth Mohammad (cpth) with the Holy

Qur'an. Then the Almighty addressed them saying: "If you do good, it shall be to your own advantage": now, oh sons of Israel! You are afflicted with what had afflicted you before.

Yet if you become charitable and believe truly in his prophecy, by returning in repentance and entering into My Presence through the entrance of Mohammad (cpth), I shall divert the affliction from you. You shall be delivered from it.

"But if you do evil, you shall pass through it (the second word)": if you remain in this statement of corruption. the second word will be applied to you. "And when the term of the second word comes to be fulfilled": the second and final incident. "they will afflict you": you shall be resented as you had been in the period of Bukht Nassar when we shall send to you these believers under the leadership of our Master the Messiah (pth). "and will enter the temple as the former entered it before. Utter destruction they will do with that they will lay their hands on": they shall leave none of you and utterly disperse you.

Thus, when man becomes corrupted, Al'lah the Almighty sends him a disaster by which he returns to Him. Then, He gives this man ease in this lower life again but, if he breaks faith, the destruction will inevitably beset him. "Al'lah (your Provider) may yet be merciful to you": if you repent, I shall lift the disasters off you. There will be a lot of people who shall believe truly in Al'lah with the company of our Master Jesus (pth) when he will appear now.

"if you again transgress": if you return again to the oppositions. "you shall again be scourged": We shall again discipline you, this is a general rule for each man.

"We have mad Hell a prison-house for the unbelievers": enclosing them. "indeed, this Qur'an guides men to that which is most upright": for mankind. It's the most guiding, straight and ideal way.

For merely happiness, and to live happily here and in the hereafter, the Almighty created you!

"it promises the believers": in this life and in the afterlife. "who do good works": good deeds for the humanity, which remain always productive, giving its profits every time by the Provider's will, for being unmixed with any defect.

Since his aim beyond his deed is to meet Al'lah. Therefore, Al'lah would perpetuate the fruit of this work for the women and the progenies unto Doomsday. The true believer renders good and charitable deeds, and finds happiness in doing them. All the communication with Al'lah is a means to perform good acts... to be charitable.

"a rich reward": such gift is endless and limitless. "and threatens those who deny the life to come": but, you shall leave everything. You are still indulged in pleasures of this world!! Do you believe in the existence of the hereafter? Don't you believe or even think of it?

This is not the deed of the true believe. "with a grievous torture": he who truly believes in it becomes straight, he never deviates at all.

Rising of the Sun from its West and Separating of the Moon

Indeed, the sun and the moon are two signs of Al'lah's moving toward a certain aim and for a definite period of time. They do never change until the end of circuiting, and any alteration may occur to their orders will be followed by a change of the cosmic discipline as a whole. So, if we accept that the sun may rise from the west, this will mean that the earth has started to circulate in reverse to its first direction, and consequently, the night will come before the day, the matter which is impossible to be as Al'lah has disaffirmed this in an open verse: "The sun is not allowed to overtake the moon, nor does the night outpace the day. Each in its own orbit runs."

*The Holy Qur'an,
Fortress (36) Ya Sin 'Ya-sin (Safe & Pure), verse (40).*

Therefore, this indication does not refer here to this flaming planet rises in the morning and sets in the evening, yet, rising of the sun here has a figurative meaning. Besides, the Almighty has told us about His messenger (cpth) that he is a shining lamp, and the lamp is the sun, He says:

"O, prophet! We have sent you forth as a witness, a bearer of good news and a warner, one who shall call men to Al'lah by His leave and guide them like a shining lamp."

*The Holy Qur'an,
Fortress (33) Al-Anzab (The Combined Clans), verse (45-46).*

So he (cpth) has been the sun of the prophets, a mercy for all the worlds, and God's Light by which a part of Al'lah's Attributes can be witnessed, so the word 'lamp' here has a figurative meaning so as to reveal the reality of God's messenger (cpth) who reveals that which is incomprehensible and has disclosed that which has preceded. Also, our Master Joseph (pth) witnessed his father, mother, and his brothers as a sun, a moon, and planets in his dream.

As for the sun which is our subject, it is that Dhul-Qarnain (pth) found it setting upon people who were so ignorant, having no civilization, their knowledge is limited. They know that the sun is existed only to give them heat.

However: Is it possible then, that this sun lying in the sky may set in a plot of the earth though its hugeness?! And how could he find a people by it though it is in the sky?! What shall happen if the sun approaches the earth and departs from its orbit known scientifically? Will not the earth vaporize and perish?

Then, the purposed meaning beyond 'rising of the sun from its west' nowadays is emerging of the civilization and its brilliant sciences from the west, or, from the side it has set in before, not from the east by way of the prophets' sun (cpth), the shining lamp.

The civilization of this age has risen over the world from the West and spread through out it like the sunrays so that it has left the trace of its rays and placed its stamp on everyone. That civilization prevailing all over the world in depth and

breadth, has overwhelmed people's hearts and minds and kept their hearts apart from the source of real light, then left them living anxiously in depth of darkness, and as a result of what it has sent of the heat and light (electricity) as an example with its rays, it could dazzle the unbelievers and make them darkling: they do not see. This heart blindness has led people to ladle from it mere worldly lading basing on no belief.

So, rising of the sun from its west, and separating of the moon are but figurative expressions indicate the major signs of the Hour, besides, the beginning of the noble verse in Al-Qamar (The Moon) Fortress: "The Hour is drawing near and the moon has separated" proves this meaning and shows clearly that separating of the moon is a matter denotes the forth coming occurrence of the Hour, and it is not a miracle given to our Master Mohammad (pht) as it is said. This meaning is also confirmed by the following:

- The Almighty God has not supported His messenger with wonders or supernormal actions, but He has supported him with the Qur'an that hurls the falsehood of the unbelievers by its verses until it is overthrown.

- The miracle has a definition: for it should be apparent and visible to all people, also containing a challenge to all of them as the miracle of our Master Moses' staff (pth), which was given by the Almighty: "He said: your appointment is on the day of the feast, and let all the people assemble before noon."

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (59).*

Wonders do not save man from disbelieving unless he contemplates and thinks of the creation, the Great God's making, and the Almighty has revealed in a clear verse that the cause beyond stoop sending the miracles is that the ancient denied them, He says: "Nothing hinders us from giving signs except that the ancient disbelieved them..."

*The Holy Qur'an,
Fortress (17) Al-Isra' (The Night Journey), verse (59).*

That is because the certain destruction follows denying of the signs, while Al'lah invites people to the abode of peace and does not like such end to them. Will He then, send forth to them what shall destroy them though He is Omniscient of their states and disbelieving?

For if they do not believe after being shown the miracle, they will be surely ruined, and this is a quick look about the results of wonders:

The fire was cool to our Master Ibrahim (pht) and kept him safe, but this sign only added to his people's disbelief and stubbornness where none of them believed, and later on, they became Lot people who were pelted with stones proportional to their deeds.

Emerging of a she-camel out of a rock: is a sign that was given to our Master Saleh (pht) according to his people's request and from a rock they themselves determined, but this did not cause them to glorify him a little, yet, they did nothing but said:

"You are but a mortal like us..."

*The Holy Qur'an,
Fortress (26) Ash-Shu'ara' (The Poets), verse (154).*

Then they bereaved it of its young causing it to be harmed and stop drinking and disobeyed the command of their Provider and said: "...Bring down, Saleh, the scourge with which you threaten us if you truly are an apostle." And at last, they were destroyed.

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (77).*

Pharaoh people said to our Master Moses (pth) after they had been shown many miracles and clear signs by him: "...Whatever miracles you may work to confound us, we will not believe in you."

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (132).*

And they grew more unbeliever and more stubborn. Also our Master Jesus (pth) raised the dead to life, gave sight to the blind man, healed the leper, and created a living bird from clay by Al'lah's leave, but as to his people: "When he did miracles before them they said: this is a plain magic."

*The Holy Qur'an,
Fortress (61) As-Saff (Battle Array), verse (6).*

Then they plotted a conspiracy to kill him (pth) and by that, they were afflicted with real destruction as they were deprived of "...the scripture, wisdom, and prophethood..." as a result of disbelieving.

*The Holy Qur'an,
Fortress (6) Al-An'am (Livestock), verse (89).*

while Al'lah gave him (our Master Jesus) and his mother a shelter on a peaceful hill-side watered by a fresh spring. It is said that this hill-side is that of Damascus. So, Al'lah drew off this great grace 'Jesus (pth)' from them because they disbelieved.

The noble verse denotes that watching the wonders avails man nothing so long as he does not seek the truth truthfully when God says: "If We opened for the unbelievers a gate in heaven and they ascended through it higher and higher, still they would say: our eyes were dazzled; truly, we must have been bewitched."

*The Holy Qur'an,
Fortress (15) Al-Hijr (Stone Buildings), verse (14-15).*

If man does not seek the truth of his own free will, he will regress and return to oppose the apostle considering the miracles as magic. Believing then, is a basis without which man will not be true in following the way of perfection.

Indeed, miracles were not of profit to all the previous nations, therefore, the noble verse was revealed indicating that no more signs would be given: "Nothing hinders us from giving signs except that the ancient disbelieved them."

*The Holy Qur'an,
Fortress (17) Al-Isra' (The Night Journey), verse (59).*

Yet, man should think deeply of what he hears of the guidance and elucidation, then believe as our Master Abraham (pth) believed, and as the companions of God's messenger (pth) also did, then Al'lah raised their rank.

Or, he should contemplate and think of these creatures after fearing the inescapable end. God says:

"Surely in this, there is an admonition to him who has a heart (by which he minds), or who listens to the truth so he witnesses (the realities)."

*The Holy Qur'an,
Fortress (50) Qaf (the Letter, Q= very near to God), verse (37).*

The Holy Qur'an is the Everlasting Miracle of the Messenger (cpth):

Regarding the inimitability of the Holy Qur'an, it is not confined to a certain respect like the fine expression, or the wonderful timbre, or its endless meanings though its briefed wording, but it is also manifested in including all of mankind sciences: the past of them, the present, and the future within it. God says: "We have revealed to you a Book that comprises you mentioning (your states)..."

*The Holy Qur'an,
Fortress (21) Al-Anbiya' (The Prophets), verse (10).*

Messenger of God (cpth) said: "Al'lah's Book comprises the histories of all that have gone before you, the tidings of all that shall come after you, and the judgment of all your present affairs. It is a decisive saying no jester one. He who leaves it of the oppressors Al'lah will destroy him, and he who seeks guidance in another book, Al'lah will misguide him. It is the firm rope that connects you with God's Presence, the wise admonition, and the straight path. It is that by which desires never deviate one word of it from its origin and with which scientists (of Al'lah's Attributes) do not become fed up. It does not wear out because of the much retorting and its wonders do never come to an end. No sooner had the jinn listened to it than they said: "We have heard a wondrous recital (Qur'an) giving guidance to the right path so we have believed in it".

He who talks, acts, and judges in accordance with it will be true, recompensed, and just, and he who calls people to it, will be guided to a straight path".

The Almighty has sent none of the noble messengers (cpth) but he has spoken in the tongue of his people, that is, he talks with them in their main interest and shows them of the signs what surpass that which they are prosperous in.

God says: "Each apostle We have sent has spoken in the language of his own people..."

*The Holy Qur'an,
Fortress (14) Ibrahim (Abraham), verse (4).*

Our Master Moses (pth) was sent at the time when magic prospered, so he was given miracles that overcame and frustrated their jugglery, quackery and imaginary actions. And as to our Master Jesus (pth), he was sent at the time when medicine prospered and was also given of the miracles what surpassed their medical sciences

like raising the dead to life by God's leave, and making the likeness of a bird from clay and breathing into it then it became a living bird by Al'lah's leave, besides giving sight to the blind man and healing the leper by His leave.

Similarly concerning our Master Solomon (cpth) who was sent at the time when people were competing in their possessions and properties, and how Al'lah bestowed upon him of the possession that shall belong to none after him.

And so was it with our Master Mohammad (cpth) whose time was that when the eloquents competed and the poets vied, while possession and authority lost the position that they had had before, for a line of poetry was, in Arabs eyes, more valuable to them than the palaces of Caesar and Kisra at that time, so God's messenger (cpth) brought them the Holy Qur'an, an open eternal sign apparent to all people and by which Al'lah challenged them: "If you doubt what We have revealed to Our true obedient (Mohammad), bring then one Fortress comparable to its', from your own not from Al'lah's, and call upon your witnesses to assist you if what you say be true. But if you fail...": it is a plain challenge from Al'lah to them.

"...As you are sure to fail...": this is a challenge to all people through out the ages and up to the end of circuiting. "guard yourselves, then, against fire whose fuel is men and stones prepared for the unbelievers."

*The Holy Qur'an,
Fortress (2) al-Baqara (The Cow), verse (23-24).*

The Holy Qur'an is the only great wonder that Al'lah has supported His noble messenger (cpth) with, and He, the Great and the Almighty, has mentioned that revealing that no miracle were given save this Holy Qur'an when He says: "They said: why has no sign been given to him by his Provider? Say: signs are in the hands of Al'lah, I am truly a plain warner. Is it not enough for them that We have revealed to you the Book to be recited to them, surely in this there is a mercy and an admonition to true believers."

*The Holy Qur'an,
Fortress (29) Al-'Ankabut (The Spider), verse (50-51).*

Was it not enough for them that it had been revealed to a man from among them who could not read or write, and by which, or by one verse of it, he challenged the masters of eloquence and the eminent poets to bring one similar throughout the ages, but they failed and will fail till the Day of Resurrection even if mankind and jinn-kind support one another.

Is it not then, truly considered as a miracle, yet, the greatest ever lasting miracle to him who seeks the truth?

Is not actualizing of the signs of Hour which God has indicated in His Holy Book since fourteen centuries and some, is not this actualization in this time considered as a wonder? Do not the signs of the Hour mentioned in the Holy Qur'an indicate a fact that this Book is one which falsehood can not reach from before or behind? How could God's messenger (cpth) describe this time such accurate description and express it in deterrent comprehensive words? Is not this a miracle?

Indeed, the word (or the term) 'rising of the sun from its west' and 'separating of the moon' besides other verse related to the Hour are verily of the greatest Godly compassions and miracles that the Almighty has conferred upon His noble messenger in order for us to correct our conduct and return to Him, the Almighty. He says: "All their deeds are in Our Books: every action, small or great, is noted down."

*The Holy Qur'an,
Fortress (54) Al-Qamar (The Moon), verse (52-53).*

Since Al'lah alone has knowledge of what is hidden so, He reveals His secrets to none except to the messengers whom He elects. He, the Great and the Almighty, has revealed that which is hidden to His noble messenger during the night spiritual journey, and he (cpth) has not grudged the secret of the unseen that Al'lah revealed to him. God says: "Your compatriot is not mad. He saw it on the clear horizon. He does not grudge the secrets of the unseen."

*The Holy Qur'an,
Fortress (81) At-Takwir (Extinguished!), verse (22-24).*

Yet, he (cpth) has mentioned the greatest events that shall take place in the future, and these signs of the Hour we are talking about now are but of the fruits of these secret revelations that God disclosed to him and mentioned in His Holy Book. Then, separating of the moon is not a miracle, as we have previously clarified, and the tales reported about this verse are not true at all, which tell that the moon cracked into two splits, one of them lay before the mountain, and the other behind it, then the prophet (cpth) said, as they claim: 'O, God of all, will you witness!'

This tale conflicts with what we have previously mentioned of the verses of the Holy Qur'an, and with the cosmic discipline made by the Almighty, whereas the verses of 'separating of the moon' and that of the 'ground creeper', besides the Hadith of 'rising of the sun from its west' are indeed, signs that indicate the imminent occurrence of the Hour.

Had the verse of separating of the moon been realized at the time of the messenger (cpth), the Hour would have occurred in the meantime, but this has never been, yet, the present life has lasted up to our such time, and now we are witnessing the actualization of this sign and the oncoming certain occurrence of the Hour.

We have talked before about the sun's rising from its west, revealing that it is an allegory of the civilization which comes from the west.

In practice, this civilization kept veiled from the Islamic East until nearly the first years of the twentieth century, but after the world war I, it began to appear with no screen. The Islamic countries in general and the Arabic ones in particular began to draw far from the source of Islamic light, the sun of prophecy, the shining lamp (cpth), and set deriving their light from this absolute worldly sun which came out from the West. Therefore, they became as a moon for the West that reflects the glare of its sun.

The Almighty has chosen this Islamic Arabic nation as a middle nation in order to be witnesses for people by the Godly Light they get through the noble messenger (cpth).

Yet they have forsaken this light and preferred the hectic light of the material civilization to it, thus there became just about no hope in them to establish the justice on land.

Since this nation proposed to be a mediator between God's messenger (cpth) and God's creatures, and charged to bring the whole world out of darkness into the Godly Light, have turned their direction towards the West, therefore the Hour has definitely become about to happen.

In this case, there must come a rescuer for all mankind so as to turn them from the sun of falsity to the sun of truth, and the one who is destined for this rescue is the Messiah Master, the messenger of peace.

Oh people! Seek the light of your Provider, for the catastrophe of the Hour shall be terrible and of stern torment, indeed. The dissociation of moon mentioned in the noble verse is but one of the events written in the scriptures. The Almighty demonstrates to the people of every era the verses related to them in the proper time so that they may know that Al'lah is really existent and that which the messenger (cpth) brought is the truth revealed to him from his Provider. God says: "We will show them Our Signs in all the regions of the earth and in their own spirits, until they clearly see that this is the truth. Does it not suffice that your Provider is watching over all things?"

*The Holy Qur'an,
Fortress (41) Fussilat (explained), verse (53).*

They may also know that Al'lah watches everything and in His Hand the escape and the help of the pious ones.

In the noble verse, Al-Qamar (The Moon) Fortress, verse (1) : "The Hour is drawing near, and the moon has dissociated", as previously mentioned, the word 'moon' is not meant to be that lit planet, yet it indicated a figurative meaning. It refers to the country which takes from the west civilization, the sun of people, that is from the inventions and the excellent creations. This sun has authority over all Islamic countries and the countries which are not Islamic.

For not long time ago, these states were enjoying the products of the civilization of the West sun and the fruits of its sheer worldly sciences, the worlds of material, such as cars, planes, trains, large factories, networks of communication, astronautics, means of amusement, and internet. They have transmitted all the West's manners even that which relates to clothes, house-utensils and, singing.

People have become living within those worldly pictures, veiled from the eternal realities. They have turned completely towards this sun. mankind in all over the worlds have shun from the Creator of heavens and earth and from everlasting Paradises He has prepared for them and followed this temporal civilization which will result in total loss.

The East in full has become as a moon that gets its light from the sun of the West, and the Islamic World which is an inseparable part of the East also takes its light from this civilizational sun like the other countries. But when the heart soul and nourishment of people have disappeared, they began to feel the danger they live.

Therefore they began to separate, such as Iran, People and Tribes of Pakistan and Afghanistan, the African Horn, Iraq and others. This disunion became existing even inside the same country, thus the dissociation in the full sense of this word has happened in the high and small levels.

As for the dissociation of China, it has turned toward the worst. Would that they did not dissociate. Although they liberated their country from the colonialism, yet they killed their spirits and became like that who seeks refuge with fire from the swelter. Their separation from the West made them fall down to the depth of communism which has no soul at all nor heart life, and which even denies God and the other abode. Thus they have sunk in aberrance and it has become true that 'the countries of China is the countries of wrong' as the ancient good people called them and their countries with. A great number of rich men and of others all over the world, especially in the advanced countries have expressed their dissociation from this civilization and its failure in their spirits by the many registered cases of suicide. Here is a brief extract of their confessions:

J.W (Jimmy walker) who is accused of everything but not of his sound view or of his deep thought, talked in the last years of his life about the various delights and amusement centers of New York saying: (All that which I thought charm and infatuation before, today I see it no more than a vapid adorned thing).

Dramong says: (The highest land-pleasures are nothing other than a masked pain). And sir. Arnold says: (How odd! Like the wind, the passing human life is: wailing, lamentation, sorrow, irritation and drudgery).

God says: "He that gives no heed to My words shall live a miserable life..."

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha (Pure), verse (124).*

So, the absolute worldly enjoyments are nothing other than misery, pain, eternal loss and grief covered by a false bright covering.

All what we see today of disasters, floods, earthquakes, famines, wars, destroying hurricanes, fires in forests and cities, ice-liquefaction in the North and South poles, lessening in the territorial waters, great lowering in the rivers levels, an increase of earth temperature and environment pollution are but a result of that which the Almighty mentioned in the noble verse: "Had the truth followed their appetites, the heavens, the earth and all who dwell in them, would have surely been corrupted..."

*The Holy Qur'an,
Fortress (23) Al-Muminun (The Believers), verse (71).*

The Almighty Al'lah has granted man the freedom of choice, yet people determined to choose that which God does not wish for them. For the destruction it

will lead them to. But when they insisted, He fulfilled their hopes and desires so that everyone has got his whim.

Therefore the discipline of universe has changed causing earthquakes, floods and rainless, and the affliction aforementioned has befallen them and it will be followed by the utter ruin in case that they do not recover their senses and resort to their Provider so as to mend the great corruption they have caused. This corruption resulted in unusual diseases that attacked man and other ones attacked the cattle which are the source of our food. It also created pains and spiritual diseases spread all over the world until they led the many of people to suicide.

All of that has come as a result of people's immersion in the worldly life and their following to the sun of this western civilization which blinded their eyes from seeing facts and deafened their ears from hearing the truth out of the wrong doings they committed. God says:

"Evil has become rife on land and sea as a result of man's misdeeds. He wants to let them taste the fruit of some of their own works so that they may return."

*The Holy Qur'an,
Fortress (30) Ar-Rum (The Romans), verse (41).*

How merciful and clement with this man our Provider is. This life can not be a Paradise because it is passing and going to vanish. As for believers, they are living in Paradise due to what they obtain from the sun of the noble messenger (cpth) who supplies them with the Lights of God. So the true happy and eternal life is accomplished only with God.

That which people feel today of distress, grief and pain Al'lah will certainly exchange by happiness when God's beloved, the Messiah Master who is the messenger of peace, returns and his sun rises.

All the prophets are suns of realities whose rise was always in the Near East, the place of apostles' and prophets' descent.

The separation from the plain material sun of the West has occurred only in this era, but it is a first stage and a preparatory refusal to the originator of civilization who produced it after discovering its falseness and vanities. It is also a preparation for the complete refusal to such civilization after the third World War and its great horrible events and distress.

At that time, there will be a full non acceptance, while there will be an acceptance filled with thirst for the age of the Saver, the messenger of God: Messiah (pth). By his coming (pth), the mist will be drawn off from the eyes, the deafness removed from the ears, and the hearts opened to receive the lights of truth.

In a few words:

Al-Qamar Fortress talks from its beginning about the denial and the entire shunning from the Almighty God, and it treats the previous nations who were afflicted by the curse, starting with the folk of our Master Noah, passing by those of

our Master Hud, those of our Master Saleh, those of our Master Lot until the folk of our Master Moses.

Then after the destruction of the deniers through out the ages, at the end of the Fortress the Almighty points out to the denial of people of this time and the woeful end they will get at. In this respect, they are like the unbelievers before them who denied the call of the messengers; moreover, they have had all the defects of old nations such as disbelief, obduracy, high buildings, deviation of morals, swindle, and shunning. God says: "Do they say: we are a victorious army?" in the coming war.

"...their army shall be routed and put to flight..." because there will be no victory in this nuclear hydrogenous war at all.

"No! the Hour is their appointed time...": the hour of the universal woe.

"...More calamitous, and more doleful, shall the Hour be": that is, their destruction by this Hour shall be more calamitous than the other hours which afflicted the earlier nation. The word "...more doleful" means that it will be of more bitterness than any other hour for it will smite the whole earth.

The Penetration through the Confines of Heavens and Earth

God says:

"Mankind and Jinn, if you have power to penetrate the confines of heavens and earth, then penetrate! But this you shall not do except with an authority. Which of you Provider's blessing would you deny? Flames of fire shall be lashed at you, and molten brass. There shall be none to help you."

*The Holy Qur'an,
Fortress (55) Ar-Rahman (The Mercy Giving), verse (33-35).*

The wisdom of this noble verses have been manifested now. The Almighty reveals that the penetration of mankind and jinn through the confines of heavens upward for armament in secret, and of earth down ward for prospection can not be accomplished except with an authority, that is with a power, knowledge and science.

So, that whose purpose is to find a way upward to the heavens or down-ward under the ground, he will not get it unless he makes his preparations, because there is no penetration except by the power of thought. This thing has really happened. Man could pass through the confines of heavens and earth after he released himself from the authority of earth, that is to say form its gravity.

Yet man should not be conceited by what he has attained, because this science is but a produce of the thought and mind which the Almighty has obliged us with so as to be lofty by them, not to be like the jinn who pass through the confines of heavens and earth for evil purposes and eavesdropping. That is what the jinn said: "We made our way to high heaven and found it filled with mighty wardens and fiery comets we took from it...": the heaven.

"...Seats for eavesdropping."

*The Holy Qur'an,
Fortress (72) Al-Jinn (The Jinn), verse (8-9).*

So, this penetration is not a human elevation. It is as the devilish one, and the jinn are of low class and level in comparison with mankind.

The elevation is achieved by believing in God, feeling with pleasure to be near to Him, and getting the sublimity by Him. By that we attain the rank of the real humanity and obtain the Paradises from God's Honor in this life and in the life to come. This thought is of great abilities. It is designed in order to help us knowing our Creator and achieving our humanity and the purpose we have been created for 'as previously mentioned'.

Yet when people use this thought for purposes other than the ones hoped for, it also does excellently in the field it was directed to but in a way leading to their ruination.

If people underestimated the Godly Potency so that they deceived themselves and turned them away from the source of their goodness (Glory to Him), thinking that they can control the existence as they want and desire, the Almighty will realize His warning which He mentioned in the verse: "Flames of fire shall be lashed at you and

molten brass": in this nuclear space civilization which mankind made, there will be no victory. There will be only a tremendous loss for both of the fighting sides.

In the verse "...shall be lashed", there is a respiting and a caution, but it is not a long respite.

Also, the verb 'shall be lashed' in this verse has come in the passive voice tense. This means that when they do that, flames of fire and molten brass shall be lashed at them by some means. This means may be the atomic bombs which are carried by the space crafts and satellites.

At that time, you 'mankind and jinn' will not get any help from this civilization, on the contrary, it will be completely destroyed and there will be no victor in this nuclear war. God says: "Are you confident that He who is in heaven will not cause the earth to cave in beneath you, so that it will shake to pieces and overwhelm you? Are you confident that He who is in heaven will not send against you a tempest? There, you shall know the trueness of Our warning."

*The Holy Qur'an,
Fortress (67) Al-Mulk (Universe Possession), verse (16-17).*

This affliction will happen on the day of the great Hour. At that time, the unbelievers will know what come-back they shall have, and how God, the Almighty admonishes, warns then achieves His warning. And whose is a truer word than Allah's?

Spreading of Ya'jooj and Ma'jooj

The Almighty says:

"It is ordained that no nation We have destroyed would never return to Us again. But when Ya'jooj and Ma'jooj who sneak slyly from every convexity are let loose; when the true promise nears its fulfillment, the unbelievers shall stare in amazement crying: woe to us! Of this we have been heedless. We have done wrong. You and all that you worship other than Al'lah shall be the fuel of Hell therein you shall all go down."

*The Holy Qur'an,
Fortress (21) Al-Anbiya' (The Prophets), verse (95-98).*

Thus, Al'lah's Compassion and Tenderness entails that He destroys whom does not resort to Him of the nations. Al'lah has forbidden to leave any opposing nation in the coming age of our Master Jesus (pth) for it will never return to Him, so that He ruins it. In this existence, God, the Almighty has unchangeable and firm rules and laws. From among these rules which related to destroying the countries:

1- Al'lah does never ruin the country to be doomed if its people are inattentive (not informed with His mission).

2- Al'lah had forbidden upon Himself to destroy a country except when its dwellers' returning to Him becomes utterly hopeless.

3- After the confession of the ruined countries' people that they were unjust.

As for the people of this age, the impossibility of their returning again to Al'lah is associated with sending out Ya'jooj and Ma'jooj [16] to the people for spreading their ideology.

Al'lah veils the corrupting means off those who have the capability of believing truly and doing good. But when their good drains away, He sends forth to them who releases their spirits' hidden intentions so that they would not be deceived by themselves nor would they think that they are still on the right path.

Indeed, Ya'jooj and Ma'jooj the corruptive and the corrupted people, with whom the fire of affluence and ornament of this lower life flamed and inflamed were authorized now to spread their invalid creeds for spirits that became ready to accept such ideologies. The Almighty described to us the way thereby they would spread their principles when he said: "...who sneak slyly from every convexity".

From among the meanings that the word "convexity" serves "kyphosis" which is the projection of the back associated with curvature of the chest and the abdomen, indicating weakness and impotence.

The convexity also means that which mounts up of the thing like the hump of waves and sands that caused by pressuring their atoms on each other, and the thick and high part of the land which is due to its cracking and being compressed. As for the word "...sneak slyly", it means to go ahead secretly, in general the sneaking and every word that derived from 'sneak' serves: heading for man's will slyly and under hand.

Out of such above mentioned meaning we conclude that Ya'jooj and Ma'jooj seek after spreading their propaganda amongst people, and to make it well heard and acceptable to the poor people they came them from the feeble point in the disturbed societies, where the rich people lay stress and hold sway over the poor ones.

They reveal to them that their misery and unhappiness are ascribed to the prosperous class so that getting rid of it means uprooting the social oppression, and consequently annihilating the misery, poverty and wretchedness.

That actually took place in the middle of the last century, when the atheistical communistic ideas set to sneak into these societies and propagate such poisonous thoughts.

Were it not for the convexity, or that is to say, the incorrect and unsound statement in those societies, their godless thoughts would not be wide spread. The convexity also means: the thing which differs to high and low indicating the superiority of the wealthy counties over the poor ones, thereby the disunion took place amongst the nations too.

Consequently, Ya'jooj and Ma'jooj which are (China) and (Russia) were given chance to profit by this differentiation to publicize their subversive godless thoughts. Besides that, the China's communistic traders disseminated their cheap goods among the nations of the world because of the excessive rise in prices which accompanied by the serious penury. Then, they could interpose in the economy and the worldwide trade, and acquired a great fame in that.

Actually, all the old and previous geographic maps were referring to them and named the regions of Russians and Chinese: Ya'jooj and Ma'jooj.

As for describing those people with the word (Ya'jooj & Ma'jooj), it is for they inflame the disturbance between the prosperous and needy classes, and set ablaze the revolts within the one nation or amongst the nations. That mostly occurred in the middle of the last century.

The Almighty clarified to us that if Ya'jooj and Ma'jooj opened up to the world and set to spread their propaganda amid the nations, then when this invitation became effective, powerful and general... the true word (menace) would be near and the hour that precedes it and in which the lord of this age, our Master Jesus (pth) shall come to get rid of every injustice and oppression, would become about to happen. On doomsday, the owners of the inhuman theories which widely spread all over the world will gaze in amazement out of the stern terror and dismay they shall say: "...Woe to us! Of this we have been heedless. We have done wrong."

The Holy Qur'an,
Fortress (21) Al-Anbiya' (The Prophets), verse (97).

And shall be together with their gods who originated such destructive theories, as the Most true says: "...The fuel of Hell therein you shall all go down."

The Holy Qur'an,
Fortress (21) Al-Anbiya' (The Prophets), verse (98).

Emerging of the Ground Creeper

God says:

"The dead-hearted can not hear you, nor can you make the deaf hear your call when they turn their backs and pay no heed. It is not for you to guide the blind-hearted out of their error. None shall hear you except those who believe in Our revelations and surrender themselves to Us. When they follow devil's call, We shall bring out from the earth a creeper (motor-car) that shall talk to them. Truly men have no certain faith then in Our revelations."

*The Holy Qur'an,
Fortress (27) An-Naml (The Ants), verse (80-82).*

God, Praise be to Him, has stipulated in the above-mentioned noble verse that the occurrence of the total destruction will be but after emerging of the ground creeper, and since that creeper has appeared, therefore, the scourge has become final matter waiting for executing, but concerning the time of its occurrence, it is something unknown by any as it shall overtake us suddenly, and only Al'lah has knowledge of what is hidden, so He alone will reveal it at the appointed time, but we should take into consideration that its indications have been completed the matter which surely warns of its imminent occurrence at any moment.

As to the verses preceding this noble verse, they clarify the quality of those who will be punished of people whose sights have been blinded, whose ears have been deafened, and whose hearts have been put to death by the love of this lower life.

Those were not to be guided by anyone in the worlds as they have shunned the truth and turned their faces toward falsehood, nor was Al'lah to guide them because they have surrendered themselves to their low desires which have become to them as gods steering them. But those who believe in Al'lah's signs, and submit to Him; not to their desires, are the ones who listen to the truth.

Since all people, in this time, have given free rein to their desires and turned wholly to this worldly life pouncing upon it, therefore, repenting to Al'lah has become almost as if something impossible, and as a result, most of them have deserved destroying, and these destructive hurricanes, consecutive quakes, deadly bird and camels and cow diseases, floods, rainlessness, and locusts are but afflictions preceding the utter destruction coming to us impendently, and these successive awful disasters are unprecedented ones since thousands of years and hundreds of generations.

Indeed, perishing has become as a mercy for him whose quality is such, because if he remains alive, he will cause more damage to himself and to the others, therefore, and out of God's mercy toward them, He overtakes them suddenly and strictly lest they commit more sins, and consequently, deserve more tormenting in the hell.

God has not mentioned, in the previous noble verse, that He will create a creeper to them, yet, He the Almighty said: "when they follow devil, We shall bring out from the earth a creeper that shall talk to them..."

Besides He, Praise be to Him, has not referred that the purpose beyond bringing it out is to be a miracle shown to people, yet, He stopped sending signs at the time of our Master Mohammad (cpth) in an open verse since they had been of no avail as we have previously mentioned. God says: "Nothing hinders us from giving signs except that the ancient disbelieved them. To Thamoud We gave the she-camel as a visible sign, yet they oppressed themselves by it. We give signs only by way of warning."

*The Holy Qur'an,
Fortress (17) Al-Isra (The Night Journey), verse (59).*

In this noble verse, God has not accidentally mentioned the she-camel, in particular, as a miracle from among those many miracles given by Him, the Almighty, to His noble messengers sent forth before our Master Mohammad (cpth), but indeed, naming this sign and no other than has its justification and certain indication which is not to let people think that the creeper that Al'lah will bring out from the earth is of animal kind, or to let them guess that the purpose beyond bringing it out is to show them a miracle, yet, Al'lah has another aim which is not related to the miracle. Besides, bringing out a creeper from the earth is not considered as a miracle, and moreover, it is something illogical that Al'lah may, once again, give a miracle similar to a previous one which people have disbelieved.

The word (creeper) which is (Daab'ba) in Arabic means: everything that may creep on land. And it refers mostly to that which is mounted, and the word (Dab'ba'ba) which is a combat machine 'a tank' is derived from (daab'ba) in Arabic, and was named by such naming as it creeps on land. Accordingly, the word 'Daab'ba' does not mean only the animal, but it also comprises all what creeps on land of the solids too.

The Almighty has informed us about the she-camel of our Master Saleh (pth) that "it is Al'lah's own she-camel. Let her drink", and that she-camel was a living creature composed of flesh, blood and soul, whereas, He has not stated that the creeper He shall bring out from the earth shall be a living being, and concerning the word "shall talk to them" it is not considered as a proof since also machines can talk to people like recorders, televisions, radio, and etc...

Has he (cpth) not talked about the car describing it to us: "there shall be temptations after me that shall rest at their doors like the camels when they kneel down. They shall give nothing to anyone but they take as much as it from his faith".

A camel is used for transporting and traveling and it kneels down staying at the place where its owner rests. So is the car which offers the same services and also rests before its owner's home.

He (cpth) has described it more accurately saying: "fire shall be sent out to people of East and crush them to the West. It stays with them wherever they pass their night or rest by day, it carries them like the broken camel". That is: the car is

manufactured by the western who have transmitted their education and civilized devices by means of it to all the world, then the eastern have turned their faces toward them quaffing from their stagnant spring.

The word 'fire' here refers to the fire of the explosive motor of benzene caused by the pistons, and the reality is greater than that, and in the Hadith: "it 'the fire' rests with them wherever they pass their night or stay by day": wherever the owner of the car may sleep or rest by night or by day, the car remains with him before his home or before the hotel.

This is its description from inside, for he (cpth) described it also from outside to his noble companions saying that he who follows it, can not over take it whilst it can overtake him. This is one of the prophets' prophecies which do never mistake. He (cpth) said: "the latest men of this nation shall come to the mosques mounting the cushions 'riding the cars'. Their women are dressed but undressed with their hair look like the humps of lean camels. Keep yourselves away from them as they are far from Al'lah".

He (cpth) has also talked to people about the planes saying: "there shall come to you fire which is extinguished now. It afflicts people with sore scourge, consumes the funds and spirits, and goes around all the world within eight days. It flies like the cloud or like the wind and has a boom between the heaven and the earth like the pealing thunder. It is hot by night more than by day, and is closer to the heads of creatures than the beautiful revelation by God seen by true faithful hearts".

"It afflicts people with sore scourge, consumes the funds and spirits": it is well known what the military air forces have of the comprehensive destructive power.

"It is hot by night more than by day": as the darkness of night hides it and protects it from being hit by the anti-aircraft gun, therefore, the sudden bombing of cities and garrisons succeeds at night. It also refers to what systems of conditioning and modifying of temperature are installed inside it.

"It flies like the clouds or like the wind, it is hot by night more than by day, and has a sound between the heaven and earth like the pealing thunder. It is closer to the heads of creatures than the providence and revelation seem by faithful hearts".

He (cpth) indicates people's weak faith in these days, for they think that this plane is of power or might, or it has an action forgetting that there is no power or might except with God, owner of the great revelation.

There is nothing known, up to now, that has been brought out from the earth then turned creeping on it save the cars, tanks, trains, and the like.

The component material of these devices was taken out of the ground, that is, from the iron mines, then this creeper talked to people through radios or wireless sets which were placed on it.

It was said that this creeper shall face the east then send a cry that shall penetrate it, and shall confront the west then send a cry that shall also transpierce it, and so is it concerning the north and the south.

It refers to the high speed of car; as soon as one hears the sound of the car's horn being far away suddenly and at once it passes by his side.

Such car's great speed can't be comparisoned with horses-speed known by man in the past before the invention of cars. The car's speed as we know is faster than the horse's by far.

This saying of the car-speed is true and the sound of these devices passes through the diameters of the earth, too, besides, this creeper has carried the antichrist's donkey, which is the radio, as said. This set, whether it is mobile or immobile, transmits to people the sayings of charlatans, and these broadcastings can change the truth into falsehood or the falsehood into truth due to its power to make people hear their news which are mostly false and deceptive saying except some of them, and in the Hadith: "verily, the ear of the Antichrist's donkey shades seventy thousands of people".

And his saying (cpth): "the length of the tail of the Antichrist's donkey varies between 40 to 70 cubit, and the one hair in it sings": i.e. the indicator which serves moving from one station to another. And his noble saying: "the one hair in it sings" means: whenever you move the pointer a range of one hair, it transmits the broadcasting of another station. He (cpth) also said about the radio 'the antichrist's donkey' that: "No home it shall enter but corrupts it": that is: it corrupts the spirits of its listeners because of what immortal sexual low songs it broadcasts. "and no store it shall enter but ruins it": that is: it corrupts the heart of the store's owner who turns inclining to amusement and impudence, and seeks to achieve his purposes and desires by getting winnings exceeding the humane extent.

Anyway, these matters have become mere historical ones and unimportant when compared with the more advanced devices that have followed like the television, satellite, video, computer and internet.

The Hour shall not overtake people until "man talks to the tassel of his lash and to his shoestring, and his thigh informs him of what his house hold has done after him": tassel of the lash is the wireless set like that which is used by officers of the traffic police. When using the wire telephone, you hold the receiver while the wire remains dangling. This set agrees with the shoe 'the sole' concerning the outward appearance and the color too, so he (cpth) expressed the wire telephone with the word 'shoe string' as this set and the sole 'the over turned shoe' are quite alike. "And his thigh informs him of what his household has done after him": he (cpth) indicates the mobile telephone and its leather-case which is fixed to the belt or to the pocket of trousers up the thigh. It also refers to the spying set that some people may put in their homes or in their work places and which is attached, in some way, to the wireless telephone.

In fact, when this creeper appeared in the beginning of the last century, people were deaf off hearing the truth because of this technical revolution that had produced of the enticements what caused them to believe in the gods of science and

technology instead of Al'lah's signs so that they turned their faces toward the sun of West.

Though this research is a historical one, still lasting till now, but it serves as a witness that certifies the indications of the Hour in which our Master Jesus Christ, the Messiah, shall come during or immediately after the purging World War.

"...I shall purge you of the unbelievers...": this verse is a promise from Al'lah, the Almighty, to our Master Jesus (pth) that He will purge him from the unbelievers insisting on disbelieving, and shall exalt him above the worlds together with his followers when he shall come once again and till the Day of Resurrection. "...and exalt you followers above them till the Day of Resurrection."

*The Holy Qur'an,
Fortress (3) Al 'Imran (The Fhmily of 'Imran), verse (55).*

That is: after his expected appearing, now and very soon, as the indications of his appearance (pth) have been completed.

The Ornament of the Earth

The Almighty says: "the example of this lower life is like that of the rain We dropped from the sky, with which the crops of the earth sustaining mankind and cattle were mingled, then, when the earth became completely adorned and luxuriantly bedecked, and its people thought that they could subject it, down would come our scourge upon it by night or in broad day laying it waste as if it did not blossom but yesterday. Thus We make plain Our revelations for thoughtful people."

The Holy Qur'an,

Fortress (10) Yunus (Jonah), verse (24).

Verily, the earth took its utter ornamentation, when the villages and cities got adorned by the colorful electric lights, and the earth became embellished with the towering bedecked buildings and the comfortable furniture.

In addition to the streets on the edges of which the shops and exhibitions were established. Then, women came out of their houses in the most beautiful adornment and the highest seduction, utterly neglecting the religious proprieties, shyness, and modesty and imitating men in their wear.

As well as, men set to imitate women too in lengthening hair, prolonging the side burns, and wearing colored wears, the Honourable messenger Mohammad (cpth) had illustrated that from among the signs previous to the hour of the utter destruction that: the women come out dressing just like bare, inclining to fornication and exciting it, making their hair like the humps of skinny camels over their heads (the style of the hair cut which is named 'high dike'). So, keep away from them for really they are cursed. He also said about some of its signs: "women shall imitate men and men shall imitate women".

He also said: "to see the unshod and bare 'uncivil' shepherds elongating their buildings".

The ornamentation was not restricted to the amusing centers of markets, yet it exceeded that to the temples too, when they were actually made like antiquarian museums visited by the both, believers and unbelievers instead of being intended for worshipping Al'lah and arranging the matters related to Moslems' advantage. Such is also one of the marks indicating the nearness of the hour's occurrence.

Indeed, the sun of material civilization reached the top, and the science advanced in wide strides, especially the technical one, since the rise of the last century till now. So, this lower life appeared in its most beautiful and brilliant seem. How would its owners, who aims at controlling over the nature after they thought they could control the earth, believe them?! Al'lah says: "...and its people thought that they could subject it...".

If mankind reached such extent, after that God says: "...down would come scourge upon it by night or in broad day..." that is: the general affliction shall befall the eastern countries at night and the western ones in the other half of the globe during the day.

In A'zzukhruf Fortress, the Almighty told us in details how He would exploit what the earth contains for people, when the oblivious mankind became one nation the destination of whom is confined by this world and its adornment, not a united nation heading for the hereafter and its bliss, to whom the lower life would forcibly yield by the Almighty's willing as mentioned in the next verses: "when all mankind become one nation 'of unbelievers', We will give those who deny the compassion of the compassionate dwellings of silver roofs and lifts on which they scale, many doors for their rooms and magnificent beds on which they recline, and ornament, yet verily all of that is merely worldly pleasure whereas your Provider has favored those who see by His Light with the pleasures of the hereafter."

The Holy Qur'an,

Fortress (43) Az-Zukhruf (Ornaments of Luxury), verse (33-35).

Al'lah means by the statement "...dwellings of silver roofs..." what we find now of the decorations of the wonderful synthesized ceilings with their charming silvery colors. "...lifts..." are the elevators in the buildings. "...on which they scale": ascend. "Many doors for their rooms..." in Arabic language: houses are rooms, where as homes are flats.

In the classic Arabic homes, the room has one door, while in the modern buildings, it has many doors. For example: one for the balcony, another for the reception room, and one for the kitchen... etc. "...and magnificent beds...": that is the luxurious and stately beds of the modern and recent furniture. "...and ornament..." wonderful decorations of high cost for a passing life, which made the mankind completely forget the lofty and everlasting life in the Paradises.

Indeed, Al'lah sent many warnings and sorts of tortures to the world, such as wars and the like, as referred before. But they forgot that and utterly turned with all their abilities to the lower life.

Our Master Mohammad (cpth) said: "The hour 'of the utter ruin' got so near, while people increase but clinging to this lower life and drawing far from Al'lah".

When they forgot what they had been reminded of, the Almighty opened to them the treasures of the earth, then He would inevitably and on a sudden destroy them, for the truth became ambiguous to them 'due to their disbelief'.

So, "the example of this lower life is like that of the rain We dropped from the sky, with which the crops of the earth sustaining mankind and cattle were mingled..." such is the state of this world now, and this is an example about the hour of destruction that shall soon occur."...then, when the earth became completely adorned": airplanes, cars, buildings, palaces, phones... everything got at best and the temporary life seemed to be in its complete adornment. "...and luxuriantly bedecked..." with the electric lights."...and its people thought that they could subject it..." they supposed they could control over the nature by their work, so they utterly shun away from the possessor of the Kingdom. "...down would come our scourge upon it..." to be destroyed. "...by night or in broad day...": at night in the East and during the day in the West. "...laying it waste as if it did not blossom but

yesterday..." as if it had never been existed. "...thus We make plain Our Revelations for thoughtful people": he that never think carefully shall not profited by this, and has no goodness inside himself. "Al'lah invites you to the Home (Abode) of Peace": the abode of safety and rest. "...He guides whom pleases to be guided": everyone who seeks to be guided to Him. "...to a straight path": the invitation is general.

*The Holy Qur'an,
Fortress (10) Yunus (Jonah), verse (24-25).*

"Say: Tell me! Should His scourge fall upon you by night or by day, what punishment would the guilty hasten?": can you drive the affliction that shall beset you away from yourself in its hour? What have you prepared before it? Do you expect a good result there?! Shall you believe similarly to pharaoh?! What shall man avail of his returning at the moment of the doom?! The Almighty had sent you to this world under the aim that you render good deeds. But, when affliction, no work shall be left for you to be done. The Almighty granted you high capacity yet you wasted that. Consider thoroughness in this universe and in the great miracles it contains. What are this accuracy and arrangement for? All of these cautionings and warnings are for your advantage, so that you must deeply think.

*The Holy Qur'an,
Fortress (10) Yunus (Jonah), verse (50).*

Emergence of Smoke

God says:

"Wait for the day when the sky will pour down blinding smoke, enveloping all men: this is a painful scourge. Our Provider! Lift up this scourge from us and we will believe. How will they remember, when a trust worthy messenger had come to them and they denied him, saying: a madman, taught by others! We will relieve the affliction for a short time but you will return (to unbelief). But on the day when We will inflict the sternest punishment, We will bring out all what hidden in spirits."

*The Holy Qur'an,
Fortress (44) Ad-Dukhan (Smoke), verse (10-16).*

These noble verses show us that the smoke which envelopes the people causes a painful torment. So, undoubtedly, it is not the smoke of bombs, poison gases, the great fires of forests, and the fires caused by the explosions that occur in a limited and certain area due to the numerous wars. It does not refer to the gases emanating from factories and cars all over the world. These are minor conditions of the Hour.

The high heads in the world have held many meetings in order to find a solution for these problems and they made many agreements, but some of them have signed while others have not.

Whenever they met together to solve this problem, they closed the session disagreeing. This minor problem has negative effects on the health of man and animal and on plants. It also affects badly on the atmosphere and temperatures (such as environment pollution and retention of heat) to the extent that the ice in the two poles began to melt dangerously.

Due to such sudden climatic changes resulting from this smoke, people were infected with many allergic diseases, especially pectoral diseases, diseases of respiratory system and skin diseases. The emergence of smoke which comes from the bombs and the explosives in the places subjected to continuous wars and disturbances, makes some peoples appeal to their Provider to draw off the affliction from them. But the verse of Qur'an does not mean these. It means: the smoke of the nuclear bombs and the atomic vapor of poisoning gases as the fires caused by nuclear explosions occurring in the East and West of the world at the same time, the smoke of fire of the oil of Saudi Arabia and Gulf area and all the mines of oil of other areas containing oil.

It is the third World War when the affliction comes down with atomic bombs upon the East first then upon the West. Peoples of the middle east who pray invoking: "our Provider! Lift up this scourge away of us and we will believe. How will they remember though a trust worthy messenger had come to them and they denied him, saying: a madman, taught by others!.. We will relieve the affliction for a short time but you will return 'to unbelief. But on the day when We will inflict the sternest punishment, We will bring out all what hidden in spirits."

So, after the smoke's emergence, the scourge will be driven away for a short time since people of this area (Middle East) feared the atomic smoke; have invoked God and promised to believe in Him if He lifted up the torment.

But their such pretence will not last long because they will return to their same action. When this happens, those people and others will be destroyed on the day when God will strike the heavy strike of the Hour. God says: "but on the day when We will inflict the sternest punishment, We will bring out all what hidden in spirits"

*The Holy Qur'an,
Fortress (44) Ad-Dukhan (Smoke), verse (16).*

And those conditions have all occurred except the atomic strike which will shortly happen between East and West, resulting in this terrible smoke of atomic bombs.

The Minor Indications of the Hour

Other than these conditions, there are ones mentioned in the prophetic tradition such as when the messenger (CPTH) says: "the Hour will not happen unless God's Book becomes shameful...": that is, people reproach the believer if he applies it. They do that especially when the matter is related to the social relations in all their forms.

"...and the Islam religion becomes strange, rancor appears among people, the divine science disappears...": the science here is meant to be the knowledge about the supreme attributes of Al'lah.

"...the disloyal person becomes trusty while the loyal one becomes charged with disloyalty, the liar is believed while the honest is accused of lying, the rooms are built above each other until they become high, injustice, envy and miserliness spread, the fancy is followed, the judgment becomes depending on supposition, the divine science decreases whilst the nescience floods, the son causes discomfort, winter becomes like midsummer, the preachers tell the lies and claim that my property 'intercession' will be for the evil doers from among my nation, and the truthfulness drops off".

"People will get at a time when none will follow the divine scholar, none will feel shame before the forbearing man, and none will respect the old or have mercy upon the young. They will kill each other for the sake of the worldly life. Their hearts will be like the hearts of the foreigners though their tongues speak Arabic. They will not render a good action or restrain one another from wrong-doing. At that time, the good man will absent himself from people. [17] Those ones are the worst creatures of God whom Al'lah will not look at to sublime them on doomsday".

From among the signs which indicate the near coming of the Hour is: "when fifty persons pray to God but no prayer of any of them will be accepted [18]": that is because their prayer is formal not heartfelt. As if it is a coercive devotional duty, and therefore they do not feel its pleasure.

And in the last age: "the Qur'an will be just a form and the Islam is just a name".

"The counsel will be taken from the women. the boys will deliver the sermons at the tribunes, and the addressing will be directed towards the women. At that time, the mosques will be garnished as the churches and the synagogues are garnished. Tribunes will be long and the lines of prayers will increase but with hearts full of hate to each other, conflicting sayings and plentiful desires. The believer will be lower than the bondmaid in their views though his heart wasted away inside his body as the salt dissolves in water for the enormity he sees and his inability of changing it. Men will be satisfied with men, and women with women, and there will be jealousy for boys just as that for the virgin girls."

Did not the messenger (cpth) tell the truth about all of this? Was not his utterance decisive and not a jest?

"what indicates the approaching of the Hour is to see people neglect performing the communication with God, betray the trust, make the enormities lawful, live on usury and bribe, build the structures, prefer the worldly life to the religion, and recite the Qur'an in tones; also, to see the true divine scholars of the Qur'an become few and the reciters many, the songstresses become spread everywhere and the music is permitted, wines are drunk, the bounds are exceeded, the wife shares her husband in trade, women imitate men and men imitate women (that is, in many works and clothes), the swearing becomes not by God (people swear by their material beliefs and desires), the almsgiving is considered a loss and the trust a gain, man becomes compliant to his wife and undutiful to his mother, and consider his friend as a close companion and his father as a strange person; to see you omit God's right in your possessions, the measures are given deficient, and the last offspring of this nation curse their forefathers": and that is what we notice today openly.

Also, among its signs is the increasing wars which happen in this era, and the increase of sedition, killing and bloodshed.

The messenger (cph) referred to that when he said: "by Him who possesses my spirit, the worldly life will not end until people pass through times when the killer will not know why he kills nor will the killed know why he was killed.": that is, they will be pushed into fighting, or you can say it is an indication of the mercenaries in armies.

From among the conditions of the Hour is that: "the foul acts spread secretly and openly, and the bad manners and bad neighborhood appear": Today all people suffer from the bad manners and the bad neighborhood.

The prophet (cph) said: "in the last age, if the living can not be obtained except by disobeying God, the celibacy is allowed. At that time, man's loss will be at the hands of his parents if they were still alive, his wife and children, or his relatives and neighbors. They reproach him for the lack of living and charge him more than his ability until he immerses himself in actions that lead to his destruction."

"In the last time, there will be benighted worshipers and debauched reciters".

"The Hour will not happen unless the preachers begin to tell the lies and claim that my property will be for the evil doers from among my nation. He who believes their claim and accepts it shall not smell the smell of heaven": that is what some preachers declare to people. They claim that the messenger (cph) will intercede for the disobedient from among them on doomsday as mentioned in the false saying: "my intercession will be for the wrong doers of my nation". Thus they let people hope such untrue hopes.

He (cph) said: "the Hour will be imminent when the trade becomes wide spread activity until the wife helps her husband in it, the ties of blood are broken off, the writing rages, the false testimony rises whereas the true one is hid".

The prophet (cph) said: "the Hour will not occur until two great powers fight one another though they are under one pretense causing a horrible blood path (the Third World War between the East and the West which causes the smoke), the knowledge

disappears (the knowledge of that there is no God except Al'lah and of God's supreme attributes), the earthquakes increase (the previous generations were befallen by less than one per thousand part of these earthquakes which we see and hear about today in all countries). The times are cut short (by means of cars and plane), the seditions appear and the fuss increases (the murders), the money becomes affluent in your hands (the underground treasures such as petroleum, the precious minerals and others), people build high buildings, man says when passing by one's tomb: 'would that I was there instead of him' (that is because of the terrible events and the prevalent distress which will result from the quakes of the Hour), and the sun rises from its west (by people's turning towards the sun of the west civilization). That time "...faith shall not avail the spirit which had no faith before or did not put its faith to good uses...": that will be when the affliction occurs.

*The Holy Qur'an,
Fortress (6) Al-An'am (Livestock), verse (158).*

"The Hour will happen while the cloth is stretched between two men but they have no time to sell it to one another or to fold it, or while a man is coming back holding the milk of his milker but he has no time to drink it".

All of that indicates that the Hour will occur on a sudden when people have mistaken the path of Paradise for that of hell. The messenger (cpth) says: "From among my nation there will be people who will legalize the vulva (an indication of the spread of adultery with no restraint), the silk, the drunkenness and the music (the legalization of songs and music).

He (cpth) says: "... when the mosques become only passing ways, and the sudden death takes place": that is when man passes by the mosque only passing without entering it to pray there. "The nations become about to rush upon you all as the eaters rush upon their bowl".

The recommendation of the messenger (cpth) for that who wants to protect his faith is mentioned in his noble saying: "what shall you do when you become among a scum of people whose pledges and trusts have jumbled and they have disagreed like this?" He (cpth) tangles his fingers'. The addressee asked: what do you instruct me to do? He (cpth) said: stay at your home and hold your tongue. Follow what you know and leave what you contradict. Devote your attention to the matters related to your own spirit and do not care for the others' ones".

There is a reference to the Hour in the Gospel, too. Mentioning the conditions of the Hour by the Messiah Master is a natural thing since he is the person who is concerned of this matter and the one who is charged to raise God's words on the land by God's sustenance in this period of time and till the Day of Resurrection. Yet the Christians and the Moslems have thought wrongly that the Hour of his coming is the same Hour of doomsday.

The question here is: what is the use of the messenger's coming on doomsday? Will not the time of test be finished on that day? Will not the people be waiting to be given their written deeds by their right hands or left ones? What is the use of

recommendation at that time? Will the preachment avail anybody at that time? Will not the veil become uncovered and the sight keen on that day?

The Messiah Master was asked by his disciples about the sign which would indicate his coming and the passing of time when he was sitting at the olive mountain.

The statement 'passing of time' does not refer to the doomsday, yet it refer to the period of time which extends between his era when he went with his mother to a hill of firm mountain and headspring till his coming once again to eradicate the evils from the land.

So, he (cpth) told them about the signs which will antedate the Hour, then he described the Hour and its frightening events saying: "when you see the nation of abominable acts that the prophet Daniel had talked about have settled in the Holy place, the reader must understand. At that time, let those who embrace the Judaism flee to the mountains. The one who is on the housetop will not step down to his house to take anything, and the one who works in the field will not go back to change his clothes. On those days, woe to the pregnant females and the suckling mothers (the spirit which are immersed in worldly burdens and desires)."

His saying "the one who is on the housetop will not step down to his house to take anything, and the one..." expresses the surprise and the stupor which will afflict people when the Hour occurs.

This saying which is mentioned in the Gospel is in full agreement with the meaning of the verse: "they ask you about the Hour and when it is to come. Say: none knows except my Provider. He alone will reveal it at its appointed time. A fateful Hour it shall be, both in the heavens and on earth. It will come upon you on a sudden"

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (187).*

As for his saying: "on those days, woe to the pregnant females and suckling mothers", it also agrees with the meaning of the verse: "oblivious men, take refuge in your Provider. The catastrophe of the hour shall be terrible indeed. On the day when you see it, every suckling mother shall forget her infant, every spirit that has burden shall cast its burden. You shall see oblivious mankind reeling like drunkards although not drunk, but the torment of Al'lah is stern"

*The Holy Qur'an,
Fortress (22) Al-Hajj (The Pilgrimage), verse (1-2).*

In the chapter number 21, the prophet Jesus says: "that is because at that time there will be a great distress that had never occurred before since the beginning of this life till now, and it will never reoccur".

The noble verse which affirms this saying is: "No! The Hour is their appointed time. More calamitous and more doleful (than all happening before), shall that Hour be"

The Holy Qur'an,

Fortress (22) Al-Qamar (The Moon), verse (46).

The saying aforementioned on the tongue of the Messiah Master does not refer to the day of resurrection, yet it refers to the hour and the curse which is discussed in this book and which will happen before his appearance (cpth) to cleanse the land from corruption and corrupters.

That is what the Messiah Master himself clarified when he said: "as what had happened in the days before the flood, when people were eating and drinking, getting married and marrying until the day when Noah got in the Ark, then the flood came and drowned everybody without their notice, so will it be when man's son will come, (he means himself as he is a son of our Master Adam (cpth). At that time, if there are two men in the field, one of them will be destroyed while the other will be left alive, and if there are two females milling by the millstone, one will be taken away while the other will survive".

So, if the speech refers to the Day of Resurrection we know that God will take everybody on that day, He will not take one and leave another. We conclude two conclusions out of the saying of the Messiah Master (cpth) which are:

- First: the Messiah Master likened the Hour to the flood. When the flood afflicted the folk of our Master Noah (cpth) who were the whole mankind living on earth, it overwhelmed them all, and none had escaped except those who were in the Ark. Accordingly, none will escape from this expected woe except the believers. So let us be ones of them by following the way of belief in order to escape and move to the age of happiness and peace. Blessed is the infant of that time.

- Second: these words refute the common saying which denotes: "compassion is specialized, whilst affliction is generalized".

In another word, Al'lah does not destroy the good man for the misdeeds of the evil one (this conclusion has been mentioned before) as it is known and accepted by all levels even the religious ones.

The Holy Qur'an reveals that everything befalls man is out of his own deeds. So any other saying is nothing except bad thoughts about the Almighty Al'lah that the Holy Qur'an has confuted utter confutation. God says: "...your Provider is never unjust to His servants"

*The Holy Qur'an,
Fortress (41) Fussilat (expained), verse (46).*

Chapter Four

The Return of our Master the Messiah

Peace is through him

Before the occurrence of the destroying Hour or any other affliction, Al'lah, the Almighty sends warnings and cautions to people, so that they may be awakened from their oblivion, then they correct their manners before the torture befalls them when they will say: oh! our Provider! Would you turn us again to do good deed, different from that we had done?! Those cautions are not limited to be sent only through the tongue of the messengers yet the extremely strict and steered universal regularity also gives you warning that this present life is restless.

In fact, man and animals pass through stages which graduate from weakness to potency, then he loses power again and turns grey after being forceful. The plant also arises out of the earth fresh, then it gets thick and stands up on its stems, after that it turns straw scattered by the wind.

Verily, in that there are warning signs showing man that he should not trust or lean on this lower life. Yet they urge him through the sermons they give to strive earnestly seeking after the aim he had been created for because the matter is really serious it's not jesting at all.

The marks indicating the nearness of the Hour's occurrence, and which had been mentioned through the tongue of our Noble Master Mohammad (cpth) and appeared now, are but obvious signs for the owners of reasonable thoughts, who look for the essences of matters and leave their forms, showing them that Al'lah will utterly destroy this civilization they built and became pleased with.

As Al'lah never take the countries when their dwellers are inadvertent, yet, if He destroys them due to their being unjust after warning, reminding and cautioning them through sorts of disasters, His punishment here will be so stern and painful.

We should not be deceived by the sayings which claim that the states which possess the all-out ruination weapons can never use them, because, that would surely draw their doom. May man seek after destroying himself by his own hands?!

Such are their merely claims, whereas the saying and laws of the Provider of the worlds must not be measured according to such affections or whims, as He has a supreme purpose beyond creating us. But, if we deviate from that purpose, which is the good life in its best sense, the destruction shall certainly befall us for putting an end to our evil deeds which cause our pain and regret to increase on doomsday.

Had the pleasant life been found under this civilization, we would have not seen discontent, boredom, pain, suicide, wars, stern calamities or terrible diseases resulted from this method with which mankind contented themselves.

Indeed, Al'lah is the Most Omniscient of His creatures and of what causes their spirits to achieve happiness. Can not He who created the heavens and the earth, and

overwhelmed us with His hidden and apparent graces, put rules that ensure our happiness in the two abodes (here and in the hereafter)?!

Of course, it is easier for Him because He knows better about His creatures and the things that bring happiness or sadness to their spirits. Yet, the aberration of the oblivious people from the laws He revealed, which guarantee their bliss and pleasant life caused them disasters, pain and misery.

Thus, the error should not be ascribed to God's religion, nay it issued out of those who turned away from His rules revealed to us. That is why Al'lah, the Almighty, sends a messenger from among themselves informing them about His revelations and statutes and instructing them to obey Al'lah and His messenger through applying those laws. As well as, He warns and admonishes them from being destroyed if they deviate from and exchange these rules for laws put according to the inspiration of their whims.

God says: "your Provider never destroy the nations until He sends a messenger to their capital cities proclaiming to them Our revelations. Nor do we destroy the countries unless their people were oppressors"

*The Holy Qur'an,
Fortress (28) Al-Qasas (Stories), verse (59).*

And the Messiah [19] Master is the messenger of this time whom the Almighty put off for this Hour.

Before telling the story of our Master Jesus (cph), we have to introduce the following words, we say: God has created Man composed of three elements: a body, a spirit and a soul.

The body:

It is this material bulk which consists of flesh, bones, vessels, nerves and blood. The body is subject to many symptoms such as strength and weakness, good-health and sickness, thinness and fatness, youthfulness and senility.

The spirit:

It is the immaterial conscious self of man. It is a Godly light and its centre is the chest. Its rays spread to all parts of the body through the nerves. This spirit, confined in the body, knows the things surrounding it by the senses. It sees by the eye, hears by the ear, smells by the nose, feels and touches by the skin and tastes flavours of things by the tongue, which is also used to express ideas and thoughts.

In details we say that if one stands at the sea shore, undoubtedly, his watching of the sea will make him revere and glorify the scene. This submission and glorification is that of the 'spirit'.

If we see someone dear to us with his hand bleeding because it is badly wounded, we feel sorry for this scene and sympathize with him. This pain and grief are those of the 'spirit'. If we hear that one of our dear relatives has returned safely from his

long journey, we feel pleased and happy. This pleasure and happiness are those of the 'spirit'.

Thus, the spirit is the essential element of man. It glorifies and submits, grieves and annoys, delights and rejoices, feels contented and angry and tastes, enjoys and suffers. It is the centre of existence. The 'spirit' is always addressed in the Qur'an, it is charged to follow the straight path, it feels pain when treated to be cured. It enjoys staying in paradise; and does not like to be removed therefrom. It is called a 'spirit' which is derived in Arabic from the word 'magnificent value'.

The soul:

As for the soul, it is the support of the Godly Light which flows into the blood. Its centre is this physical heart, and it is the moving power of all the systems and cells of the body. Through it the body nourishes and moves, so the life of the body depends on it. It is the executive power of the ends, requirements, demands, and desirable things of the spirit. It is under the command of the spirit that moves in the nerves through its rays. The spirit directs and controls all the voluntary and involuntary organs. The soul of the human being, animal and all living creatures is the same, but in the prophets and messengers, it is a sacred soul; that is far from impurities and low purposes because their spirits were not contaminated by the worldly stains of life and its bad dirt. Their souls remained virtuous, pure and sacred, so they only utter the good, right, virtue and perfection, and wherever they settle, goodness, bliss, blessing, happiness and delightful eternal beatitude of Al'lah spread on all those who direct themselves towards them, and those who are around them.

The prophet Mohammed, (cph), was asked about the soul. He explained the soul and its rays flowing through the body by the blood. The Holy saying reads: "Satan flows through a Son of Adam as the blood circulates in the body". And that is what the Noble Qur'an marvelous verse denotes:

"they ask thee concerning the soul...": they ask you "Mohammed" about the soul. They really asked him about it to frustrate and defeat him, but God the Almighty answered them: "...say...": oh Mohammed. "...the soul is of the command of my Provider...". The word "the command of my Provider" indicates providence and shows that Godly support spreading in the existence. The move and living of a human being as well as all living creatures including man, animal and plants are all by the support of God the Almighty. A motion does not move except by His Provision and Command.

If God had withdrawn His Support; that is to say, the soul from the creatures, they would have become motionless, lifeless, and nothing. So, there is no God but Al'lah. The soul in the creatures is like the electric current which moves all machines operated by it. If that power is disconnected, the machines stop and become motionless. Similarly, the soul in the body is poured into the heart of the human being and flows by its rays into the blood which carries nourishment and oxygen to

all parts of the body and brings back the wastes and poisons to be rejected out of the body through urination and exhaling.

"...Is of the command of my Provider..." in the Qur'anic verse means that supply to the heart and blood so as to complete the circle of life. If that supply is stopped, the living creatures will be lifeless and motionless. What affirms that which we have said is God's saying:

"...The Messiah, Jesus the son of Mary, was no more than Al'lah's messenger and his Word which He conveyed to Mary and a soul from Him"

*The Holy Qur'an,
Fortress (4) An-Nisa' (Women), verse (171).*

This soul is but that Godly support which the Almighty God had supplied our Master Jesus (cpth) with by means of our Master Gabriel.

After Mohammed (cpth) explained what he did, he said to them: "...It is only too little omniscience that is got to you", (human beings).

The statement "It is only too little omniscience that is got to you" does not mean the prophet of God, but the 'addressee' in this verse are the askers because it comes in plural. If it means the prophet, it will come in singular. He is the speaker; it comes: say to them Mohammed: it is only too little omniscience that is got to you, opposers.

The System of Man's Exodus to this World

Spirits have been created in Al-Azal world before creating bodies. We referred to this subject when we studied 'God's purpose beyond creating the creatures'.

God says: "We exposed the trust to the heavens, earth and mountains and they refused to bear it for they feared to fail. Man bore it. Man was unjust to himself and ignorant of its results!"

*The Holy Qur'an,
Fortress (33) Al-Ahzab (The Combined Clans), verse (72).*

When God wanted to bring out mankind into this world, the world of shapes and bodies, he put a law and a rule for that. He specialized parents for every man, that is a father and a mother. The father carries all the spirits of his children and his offspring in his back, then the child's spirit moves from the father into the mother's womb, included in that semen which can not be seen by the naked eye due to its minuteness and its tiny mass. It settles in the womb to be fed, to grow and to be formed day after day until he becomes an even human being. So, all people had been in the back of their father Adam (cpth) and from him they had been procreated. God says: "We first created man descendants from an essence of clay, then We made him a Semen in a firm residence. We made the Semen a clot, and the clot a lump of flesh. This we fashioned into bones, then clothed the bones with flesh, thus bringing forth another creation. Blessed be Al'lah, the best of Creators"

*The Holy Qur'an,
Fortress (23) Al-Muminun (The Believers), verse (12-14).*

The creation of our Master Adam (cpth) was an exception to that system according to which mankind have multiplied and have come to this life. The Almighty God had created Adam's body from soil then He sent his spirit to its body carried by the angel and not by a father.

So was it with the creation of our Master Jesus, the son of Mary (cpth), God had sent the spirit of our Master Jesus to his mother's womb with the angel. He did not use a father to carry this noble spirit into her. God says:

"For God, the example of Jesus is as that of Adam, He created him from soil; then He said to him (Be) and he was being"

*The Holy Qur'an,
Fortress (3) Al 'Imran (The Family of 'Imran), verse (59).*

God detailed the story that shows how the mother of our Master Jesus (cpth) became pregnant with him, and by this story, He revealed to us that undoubtedly He would reward the true man for his truthfulness whether he was a male or a female. God says: "God chose Adam, Noah, the Abrahams and the Imrans above all the worlds. They were the offspring of one another, Al'laha hears all and knows all".

The statement "They were the offspring of one another" means that all human beings are alike in their origin. They reproduce and propagate from one another and nobody is distinguished from another concerning this side. As for the statement "Al'laha hears all and knows all", it clarifies the reason of distinction and difference. Since people are alike in their origin, and there is no difference nor distinction among each other concerning the lineage and the noble descent, so this differentiation among each other is found according to the truthfulness and the high intention. The Almighty God hears what every man asks for and knows his state and his spirit's truthfulness. So, anyone was true with his Provider in seeking the truth and perfection, certainly God would reward him for his sincerity. Then, the Almighty mentioned an example about the owners of truthfulness. He says: "when Imran's wife said: oh, my Provider! I vow that which is in my womb to be consecrated to You".

That is, I intended to make this son whom I'm pregnant with, 'to be consecrated to you': to be free of anything except serving you. She meant that she wanted her son to be charitable and good-doer to God's obedient ones hoping that God might accept her prayer and make her son a guide that leads people to Al'laha and acquaints them with Him.

Then she completed her prayer saying: "accept it from me. You are the Hearer of all, the Omniscient".

That is You hear my saying and know my state and my true demand.

When she bore, she gave birth to lady Mary (peace be on her). God says: "and when she bore her, she said: oh my Provider! I have given birth to a female – Al'laha well knows of what she was delivered – and the male is not like the female": that is, she wanted her newborn to be a male in order to be able to achieve this high task of guiding and leading to Al'laha.

She continued the speech as it is mentioned in the noble verse: "I have called her Mary. I invoke you to protect her and her offspring from the cursed devil".

God fulfilled the prayer of the truthful mother and made this daughter grow a goodly growth. God says: "her Provider graciously accepted her. He made her grow a goodly growth and entrusted her to the care of Zacharias": that is, He made him (cpth) responsible of rearing her. So, the Almighty entrusts the one who is sincere to Him to a man sincere to Him, too.

When this girl-child grew up and began to understand and observe, her heart became filled with love to God and to entering to His Presence due to her continuous thinking of God's boons, the making of His universal graces, and His favor of food and drink upon everybody.

She was, in that thinking, as our father Ibrahim (cpth) when he thought of the universal signs of God and got at knowing God, and as our Master Mohammed (cpth) did later on. By her entering into His Presence, God overwhelmed her heart with science and knowledge as He did with the hearts of His near believing obedients.

Whenever our Master Zacharias (cpth) entered her Mihrab where she be alone obeying God and repelling the devil, he found a provision at her: that is, a science, a knowledge and a revelation about God's Perfection. He admired that and asked her: where have you got this science and this high knowledge from, Mary? She said: it is from God.

The Almighty revealed that in His noble saying: "whenever Zacharias entered her shrine, he found a provision at her. Mary, he said, where have you got this from? it is from God, she answered. Allah gives that who wants for nothing (but by true determination for truth)".

By her saying "...Allah gives that who wants...", she meant that He gives every true man. I was true with my Provider in seeking the truth, so I contemplated His favor and believed, and He obliged me with what He did. "...for nothing": that is, the matter needs no more than truthfulness.

When Zacharias (cpth) saw that and heard from her what he heard, he invoked God to grant him a pious son so as to take his place and become a guide after him as he (cpth) was childless. So he prayed to his Provider saying what mentioned in the noble verse when God says: "Thereupon, Zacharias prayed to his Provider, saying: oh my Provider! Grant me an upright offspring out of Your favor. You hear the prayer"

The Holy Qur'an,

Fortress (3) Al 'Imran (The Family of 'Imran), verse (33-38).

Thus, the context of the verse shows us that the provision which our Master Zacharias (pth) used to find at this girl in the shrine was not nut nor pomegranate or any other fruit. Such thing is not the demand of prophets nor does it make the prophet yearn for the son and pray to God to get one. This wicked saying suggests doubt to her honour (far be it from her).

Undoubtedly, the provision was that science and knowledge which he (cpth) used to find at her and hear from her, and that is what made him appreciate and esteem of her because only the possessors of favor appreciate it.

Our lady Mary (peace be upon her) kept sticking to the direction towards her Provider without ceasing. This continuous link with her Provider made her spirit purify until this purity reached her the rank at which she deserved to be chosen by her Provider above all women in the world. For this reason, she became the highest woman in position and the greatest one in rank among them at God. This spiritual clarity increased until it reached the degree where the gentle light of spirit overcomes the thick veil of the body so that man can witness the noble angels, address them and they address him. The noble verses referred to that spiritual purity and that selection aforementioned, as they indicated to that spiritual sublimation which qualified this noble lady to receive the address of the noble angels and to hear it.

In His Holy Book, the Almighty says: "The angels said: oh Mary! Al'lah has selected you. He has made you pure and chosen you above all the women of the world. Mary, keep directing yourself towards your Provider; prostrate and bow with the bowing men"

The Holy Qur'an,

Fortress (3) Al 'Imran (The Family of 'Imran), verse (42-43).

The bowing in its reality is that spiritual submission to God. It is that submission which emerges in the spirit of the believer who witnessed the Perfection and the Tenderness of his Provider and appreciated Him as He worthes after he knew His Compassion and Charity with His creatures. Accordingly, the bowing men are the noble prophets and messengers.

Due to the high and lofty rank of this true woman, the Almighty ordered her to keep on her direction toward Him, and to prostrate and bow with the bowing men who keep glorifying the prestige of their Provider. Those men are none other than the prophets such as our Masters Zacharias and Jesus (cptt).

Then, your Provider wanted to grace her as He graced her mother before by her, so He made her a mother of one of His noble envoys who is our Master Jesus Christ (cpth). The coming of that messenger to this world had been done by a miracle of God, and his babyhood showed another one. Then many obvious miracles were performed at his hands later on. The Almighty revealed these signs to give a lesson out of them for that who considers, so that they may draw the attention of the ungrateful man and stimulate his inactive thought, and there he returns to the right path and knows his Creator.

Now, let us start with the miracle by which this noble envoy had come to this life. It is the miracle of his mother's pregnancy with him by no means of a father, we say:

At the beginning of our speech about the story of this noble messenger, we have introduced that the Almighty God put a system and a rule for the exodus of this mankind to this life. As for our Master Jesus (cpth), his coming to this world and his

birth was an exception to this rule. He (cpth) had not been carried by a father but, as previously mentioned, the angel had come carrying that noble spirit to the Lady Mary (peace be upon her).

At that time, she was in her place of worship, separated from her family, devoted to her direction towards her Provider and fully entering into His Presence. Suddenly, she saw Gabriel (peace be upon him) before her. The Almighty God sent him to her in the semblance of an even human being. God says indicating the story of this pregnancy: "Recount in the Book Mary: how she retired away from her people to a blessed place and put a veil between her and them. We sent to her Our Soul in the semblance of an even man."

*The Holy Qur'an,
Fortress (19) Maryam (Mary), verse (16-17).*

Our Lady Mary became confused of seeing this person before her when she was alone and thought him a man. Therefore she said: "...I seek refuge in the compassionate from you": that is, I have resorted to and have sought protection and might in the compassionate from you, who are you? The significance of the verse indicates that he informed her that he was an angel of God's angels. But she answered him: "(even) if you were a pious one": that is even if you were an angel, what do you want? Have you the right to disobey God's orders which forbid you to be alone with a strange woman? Otherwise, what is your purpose?

He answered her as mentioned in the noble verse: "...I am but the messenger of your Provider and have come to give you a holy pure son": that is: I have been sent by Allah, the Almighty. I do not have desires because I am not charged with bearing the trust. I am an angel. I have committed myself to God since Al-Azal world, so I have no worldly desires at all. I am an angel sent to give you a virtuous and pure boy that shall be of high name and position.

She found that strange to get a son when she was unmarried and untouched by any man. So she said to him: "...How shall I have a child when no man touched me and never I be a harlot? He said: in your such case. Your Provider said: it is easy for Me. We should make him a sign to mankind and a compassion out of Ours. It is a decided matter".

The angel passed the spirit of our Master Jesus into our Lady Mary (peace be upon her) through her mouth while she was talking to him. There, the pure spirit of our Master Jesus flew to her as the light flows, or as the wireless power flows carried by the ether to the phone; and he (cpth) became carried in her womb.

God indicated to that in His Noble Saying: "Thereupon she conceived him and retired with him to a far-off place. The throes of childbirth approached her to the trunk of the Palm-tree".

That is the pain of childbirth made her resort and stick to the trunk of the Palm-tree.

There, beside the pain of childbirth, she suffered a spiritual pain greater than that physical one. It was arising from her fear that people might accuse her of adultery

and the chatters would increase since they knew nothing about that miracle of her pregnancy. They might blame her hardly and disbelieve her if she wanted to tell them the fact of this matter.

Thus, she passed through great grief and sadness, because it is hard for the honest to be accused of a false accusation. He prefers to die that to be an object to what tarnishes his reputation or his honour. Therefore "she said: oh, would that I had died and passed into oblivion!"

Our Lady Mary gave birth to our Master Jesus (cpth) in a trice. God wanted to alleviate her suffering and sadness, so He let her newborn speak at the moment of his birth. The noble verse referred to that when God says: "He called her from below: do not be sad, your Provider has created a notable son below you": that is, the fame and the high rank of this son will spread all over the world.

Then, this newborn continued his speech saying: "Shake the trunk of the palm-tree and it will drop fresh fruits over you. So, eat and drink, and rejoice, and should you meet any mortal say: I have vowed a fast to the compassionate and will not speak with any man today."

*The Holy Qur'an,
Fortress (19) Maryam (Mary), verse (18-26).*

The word 'fast' here means a cessation of talking.

Our Lady Mary appeared with her baby. God says indicating that: "She came to her people carrying him. They said: Mary! You have done an abominable thing! Sister of Aaron, your father was never an evil-doer, nor your mother a harlot".

The statement "sister of Aaron" means his sister in piety and goodness, that is she is like him in purity.

"She pointed to him. They said: how can we speak with a babe in the cradle?"

But our Master Jesus (cpth) spoke though he was in the cradle. The Almighty God wanted to make his talking as a miracle that reveals the innocence of his mother from any charge which the accusers may accuse her of on one hand, in addition to the miracle of her conception with him by no means of a father on the other hand. By that, they may believe in God's Might, appreciate this birth and believe in his message when God charges him with the mission.

The noble verses referred to the utterance of our Master Jesus (cpth) in the cradle when God says: "He said: I am the strict-obedient of Al'lah. He has granted me the Book and ordained me a prophet. He blessed me wherever I go and advised me to perform the communication and achieve the purification as long as I shall live. He made me charitable to my mother and did not make me arrogant or distressed. Peace is upon me on the day when I was born, on the day when I shall die, and on the day when I shall be raised to vivid life. That is Jesus, the son of Mary, That is the right saying of which they are unenlightened. Al'lah had never begotten a son. Glory to Him! When He judges a thing, He just say to it 'Be' and it would be. Al'lah is my Provider and your Provider: therefore obey Him. This is a straight path."

The Holy Qur'an,

Fortress (19) Maryam (Mary), verse (27-36).

After telling us the story of the pregnancy of our Lady Mary with our Master Jesus (cpth) and after revealing the miracle of his talking (cpth) when he was still in the cradle and which proves the innocence of the Lady Mary on one side, as it demonstrates the message of our Master Jesus (cpth) and his capacity as an obedient of Al'lah and one of His noble envoys, the Almighty concluded that by His Noble Saying: "That is Jesus, the son of Mary, That is the right saying of which they are unenlightened. Al'lah had never begotten a son. Glory to Him! When He judges a thing, He just say to it 'Be' and it would be."

*The Holy Qur'an,
Fortress (19) Maryam (Mary), verse (34-35).*

The word "Glory to Him" mentioned in this verse serves that He is far above having a son. That is because one of the son's specialties is to have his father's property and to be similar to him, while the Almighty is far above being similar by any one in His Identity or in any of His Supreme Attributes. In some details, we say:

The Almighty Al'lah is first without beginning. There is no beginning of His existence. Whatever you say first, He is first and first. He has no beginning, whilst our Master Jesus, the son of Mary has a beginning which is the moment of his coming to the world of existence. So, he is, in this respect, like other creatures which have a beginning and an end, and the beginning of being is a quality relating to creatures and conflicting with Godhood. The Almighty Al'lah is Self-Supporting in His Identity and in every attribute of His. The Self-Supporting one is that who provides and never be provided, and He is in no need of anyone.

For example, the Almighty Al'lah is Self-Supporting in His life, that is none provides Him with life. His life is not dependant on anyone or on anything. He is the living and the source and origin of life, and the life of every creature is taken from Him, alone. As for our Master Jesus (cpth), he is, in this respect, as the other creatures. His life, (cpth), is provided from Al'lah. If God's Sustenance with life ceases from our Master Jesus, he will immediately die.

Also, God is but Self-made, that is, he needs no agent nor anything else to keep existing, while our Master Jesus is subsidiary to the cosmic rules which the Almighty created for the living creatures. He need food, drink, light, and air, and the continuity of his life is depending on many conditions, as it is at the other creatures.

Moreover, the son is begotten to help his father, whereas the Almighty needs no help from any of His creatures, on the contrary He supplies them with everything. Is it acceptable, then, that the Mighty Creator seeks the help of the weak creature who has no power nor might?

Over and above, God surrounds all the existing creatures. He is greater than everything and bigger than everything. As for our Master Jesus (cpth), he was carried on the earth and surrounded by the air, the space and the heavens, and all of that is contrary to the qualities of Godhood. The noble verses clarified the invalidity of the claim of those who ascribed Godhead to this noble messenger when God says:

"Unbelievers are those who said: Al'lah is the Messiah, the son of Mary. For the Messiah himself said: children of Israel, obey Al'lah, my Provider and your Provider. He that obeys other gods besides Al'lah shall be forbidden Paradise and the fire shall be his resort. None shall help the wrong doers. Unbelievers are those who said: Al'lah is one of three. There is no god except one God. If they do not desist from so saying, those of them that disbelieve shall be sternly punished. Will they not turn to Al'lah in repentance and seek forgiveness of Him? Al'lah is Forgiving and Merciful. The Messiah, the son of Mary, was no more than a messenger other envoys passed away before him. His mother was a true woman. They both were eating food. See how We make plain to them the proofs, then see to where they direct themselves. Say: will you worship instead of Al'lah that which can neither harm nor help you? Al'lah hears all and knows all."

*The Holy Qur'an,
Fortress (5) Al-Ma'ida (The Table), verse (72-76).*

Thus, the dependence of life on food and drink contradicts the Godhead and proves the need. If God's envoy, Jesus (cpth) remains without food for a few days, he will weaken and lose his powers, whereas it is far from God to weaken other wise, the universe will collapse.

As we saw, God is Self-Supporting, that is His life depends on nothing and He does not need anything: He is Self-Sufficient and everything is in need of Him.

The Almighty God had sent our Master Jesus (cpth) to the Israelites when the people of his time were of great skill and knowledge in medicine, and therefore He supported him with clear miracles suitable for his age and can not be achieved by people whatever their skillfulness in medicine and therapy was. Thereby, He substantiated his mission in order that people may glorify their messenger and follow him, and then their spirit accompany that pure and virtuous spirit and rise with it to their Creator where they witness the Godly Perfection and see the realities by that Godly Light. There they will discriminate between vice and virtue and between the truth and the untruth and turn from the worldly life and its vanities to come near to Al'lah, the Almighty by doing the good actions seeking the hereafter.

Among the miracle which the Almighty supported this noble messenger with is that he cured the blind man and the leper and raised the dead to life by God's Leave.

The Almighty referred to the miracles He brought into view at the hands of this messenger when He says: "He will send him forth as a messenger to the Israelites to say: I bring you a sign from your Provider. I will make for you the likeness of a bird from clay. I shall breathe into it and by Al'lah's leave, it shall become a living bird. By Al'lah's leave I shall give sight to the blind man, heal the leper, and raise the dead to life. I shall tell you what to eat and what to store up in your houses. Surely that will be a sign for you, if you are true believers."

*The Holy Qur'an,
Fortress (3) Al 'Imran (The Family of 'Imran), verse (49).*

And God says: "Al'laha will say: Jesus, son of Mary, remember the favor I have bestowed on you and on your mother: how I supported you with the Holy Soul, so that you spoke to people in the cradle then in the middle age; how I taught you the Book, the Wisdom, the Torah and the Gospel; how by My leave you fashioned from clay the likeness of a bird and breathed into it so that, by My leave, it became a living bird; how by My leave, you healed the blind man and the leper, and by My leave restored the dead to life; how I protected you from the Israelites when you brought them veritable signs and the unbelievers among them said: this is nothing but plain magic."

*The Holy Qur'an,
Fortress (5) Al-Ma'ida (The Table), verse (110).*

The Almighty God had supported his messenger with this distinct miracle because whatever the medicine develops, all the physicians in every time and place are unable to raise the dead to life. Yet man gets no use whatever he sees of signs or witnesses of miracles unless he himself thinks of the marvels of this universe and recognizes his Creator through them.

He will never turn from his error or appreciate what he sees of the miracles which God reveals at the hands of His messengers as long as he keeps on his unbelief, that is to say as long as he has no appreciation nor exaltation for God's cosmic miracles.

This is the Messiah Master, our Master Jesus Christ, the son of Mary (cph) who fashioned from clay the likeness of a bird by God's Leave, then breathed into it so that it became a living bird, healed the blind man and the leper and restored the dead to life by God's Leave. But in spite of all that, you find those who disbelieved, 'i.e. who did not appreciate God's signs and His Graces nor did they pay attention to them' accuse him of magic as they did with the other messengers, (cptt), and say: 'This is nothing but plain magic'. Moreover, they fabricated great defamation against Mary although they heard the speech of our Master Jesus (cph) in the cradle.

Side by side with those shunning unbelievers, you find others that did not believe really in God nor did they recognize their Creator by contemplation and inference. All what they did is but to imitate their forefathers' blind imitation. So, when those ones saw what they saw of miracles at the hands of our Master Jesus (cph), they exaggerated in their religion and became unbelievers in God, too.

A group of them said that Al'laha is the Messiah, the son of Mary. Another group said that the Messiah is the son of Al'laha. And there are other ones who said that Al'laha is one of three claiming that our Master Jesus and his mother are two gods besides Al'laha as 'mentioned in previous verses'.

But the Almighty God condemned their lies and their unbelief when He acquainted us with the attitude of our Master Jesus (cph) on doomsday before His Hands and referred to the lies they fabricated on the tongue of His noble envoy. God says: "Then Al'laha will say: Jesus, son of Mary, did you ever say to mankind 'worship me and my mother as gods besides Al'laha?'. 'Glory to you' he will answer: how could I say that to which I have no right? If I had ever said so, You would have

surely known it. You know what is in myself, but I can not know what is in Yours. You alone know what is hidden. I spoke to them of nothing except what You bade me that 'worship Al'lah, my Provider and yours'. I watched over them whilst living in their midst and ever since You made me sleep, You Yourself were the Watcher over them. You are the Witness of all things."

*The Holy Qur'an,
Fortress (5) Al-Ma'ida (The Table), verse (116-117).*

The Israelites showed great opposition against our Master Jesus (cpth) as they did before with the other noble messengers who were sent to them. They were infatuated with the worldly life and its delights due to their shunning from their Provider. Therefore, whenever a messenger brought them what their spirits did not desire, they did not accept it. God says indicating to their such attitude towards His envoys: "...is it acceptable from you to disdain whenever a messenger brought you what your spirits do not desire, charging some with imposture and opposing others?"

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (87).*

Then the Israelites planned a weighty plot against our Master Jesus. God says referring to that: "When Jesus observed that they had no faith, he said: who will be my helpers in the cause of Al'lah? The disciples replied: We are the helpers of Al'lah. We have believed in God. Bear witness that we have surrendered to Him. Our Provider! We have believed in what You have sent and have followed the messenger. Count us among the witnesses".

The unbelief drived those opposers who had disbelieved in their Provider to plan plots in order to kill His messenger (cpth) as they used to plot. God says: "They plotted, and Al'lah plotted. Al'lah is the supreme plotter (for goodness)":

*The Holy Qur'an,
Fortress (3) Al 'Imran (The Family of 'Imran), verse (52-54).*

Our Master Jesus (cpth) felt distressed because of those unbelievers. That is because the spirit of the believer is like the pure mirror. The states of opposers reflect on it, which makes him feel distressed of them and suffer a great gloom when meeting them.

Therefore, the Almighty God promised His envoy (cpth) to purify him from the unbelievers and bid him rejoice in that. God says: "Al'lah said: Jesus, I am about to take you back and lift you up to Me. I shall purify you from the unbelievers and exalt your followers above those who disbelieve till the Day of Resurrection. Then, to Me you shall all return and I shall judge your disputes."

*The Holy Qur'an,
Fortress (3) Al 'Imran (The Family of 'Imran), verse (55).*

The first proof of the returning of the Messiah Master (cpth)

In the noble verse "I am about to take you back", the statement "take you back" does not indicate only the death, because 'taking back the spirits' happens also when sleeping. God says: "It is He that takes you back by night knowing what you have done by day, and then rouses you up to fulfill your allotted span..."

*The Holy Qur'an,
Fortress (6) Al-An'am (Livestock), verse (60).*

When you say: 'I have taken back something', it means that you gave others the right to act freely with it for a certain time, then you get it in full.

Accordingly, and to show what is intended by 'taking back the spirit', we say: The Almighty God has granted the human spirit the freedom of choice in the world; and according to your choice God fulfils your aim and desire. So man chooses and demands, then God supplies him with sustenance, power, might and movement; and taking back the choice is that which is meant by taking back the spirits.

Spirits are taken back when sleeping as they are taken back when death occurs. In the state of sleeping, spirit is taken back when God gets its choice for a short while. There, man surrenders to the sleep and does not wake up unless God gives back the choice to his spirit and resumes His former favor upon it.

Regarding the state of death, the spirit is taken back when God gets its choice for ever. God says: referring to taking back the spirit when death and when sleeping, and showing the difference between the two cases: "It is Allah who takes back the spirit when dead and those who have not died, during their sleep. He takes back those on whom He passed the decree of death, but He sends the rest for an appointed term."

*The Holy Qur'an,
Fortress (39) Az-Zumar (The Groups), verse (42).*

Taking back the spirit when death also differs from that when sleeping in being accompanied by taking back the soul and getting it out of the body. Since the soul is that Godly Light by which the body lives and its systems work regularly, so, when it is taken back from the body, the body becomes motionless and all its systems stop doing their functions. Consequently, it becomes lifeless and begins to perish and to cease to exist. But the soul is taken back by the angel. The angel who is charged of breathing the soul into man's body when he becomes an embryo, that is when the created semen moves to his mother's womb, is also charged of taking back the soul from the body when death. God says: "Say 'Mohammed': the angel of death who has been given charge of you, will take you back..."

*The Holy Qur'an,
Fortress (32) As-Sajda (The Prostration), verse (11).*

And He says: "...When death comes to one of you, Our angels will take him back. They do not neglect."

The Holy Qur'an,

Fortress (6) Al-An'am (Livestock), verse (61).

According to what we have mentioned, if the word 'taking back' comes joined with the word 'angel', it refers then to taking back the soul, that is to say the death and the end of life. Having revealed the meaning of 'taking back' and the difference between taking back the spirit when death and that when sleeping, we say:

Since the statement "I am about to take you back" by which the Almighty God addressed our Master Jesus (cpth) was not joined with mentioning the angel, so it does not mean taking back the soul, that is the death. Absolutely, it refers to taking back the spirit, that is to get back the choice which occurs during the sleep.

Thus, the Almighty God had taken back our Master Jesus' spirit leaving him asleep and hid his body out of sight. The same case had happened with the sleepers of the cave whom God let sleep for the hundreds of years with no extinction had touched their bodies, then He roused them from sleep in order to give a moral lesson for those of the age He roused them in. God says: "We made them sleep in the cave for many years, and then We awakened them to know which group could best tell the length of their stay?"

*The Holy Qur'an,
Fortress (18) Al-Kahf (The Cave), verse (11-12).*

Our Master Jesus (cpth) knew that nothing brings the obedient nearer to his Creator except his high deed and nothing raises him up to that noble Godly Presence except doing the favor and calling people to the way of right and belief.

But since our Master Jesus was met with unbelief and opposition by his people and only a few of them responded to his indication, therefore when God told him that He would take him back, he felt sorrow because his sublime intention was not fulfilled and his aim was not achieved in that generation.

The Almighty wanted to console him from that and to portend him of the welfare He will show at his hands. Therefore He says: "... and I shall lift you up to Me", that is: do not be sad. I will certainly bring you back to people again to call them to believe and they will do. I shall lift you up to Me by the humanist deeds you will render out of your truthfulness and high intention, by guiding My creatures to Me that you will do in the future and by your strife for making them follow the way of belief.

So, the statement "... and I shall lift you up to Me" does not mean that he (cpth) was lifted to the sky as it strikes to the minds of some people. The verse shows clearly that God said: "... and I shall lift you up to Me" and He did not say: 'and I shall lift you up to the sky'.

The Almighty God is the Great Creator who has no end. He is far above being surrounded by time or place since He is the Maker of time and place. Besides, the sky and the earth are of one position and rank at God. Each of them is a creature, so raising man up to the sky does not uplift his rank. The thing which elevates man to his Creator and makes him approach His Noble Presence is but his high deed, his strife in the cause of God, and his calling to people to follow the right path and

guiding them to it. So, the raising meant in the noble verse is the raising of the rank and prestige not that of the body. For example, we say 'the prince has lifted a guide to him' it means he made him closer to him in rank and position, not in body or place. God says: "... and the good deed exalts him..."

*The Holy Qur'an,
Fortress (35) Fatir (Originator), verse (10).*

And He says: "And tell in the Book of Idris: he was a saintly prophet whom We exalted to high rank."

*The Holy Qur'an,
Fortress (19) Maryam (Mary), verse (56-57).*

And says: "...Al'lah will raise to high ranks those that have faith and knowledge among you..."

*The Holy Qur'an,
Fortress (58) Al-Mujadela (The Pleading Woman), verse (11).*

I say: that which also negates the raising of our Master Jesus (cpth) to the sky is God's saying: "We made the son of Mary and his mother a miracle and gave them a shelter on a hill-side of firm mountain and spring."

*The Holy Qur'an,
Fortress (23) Al-Muminun (The Believers), verse (50).*

It was reported that the prophet (cpth) asked those who were around him about this verse: "...and gave them a shelter on a hill-side of firm mountain and spring" saying: "Do you know where is it? They replied: Al'lah and His messenger know best. He said: it is in Al-Sham, on a land called al-Guta of a city called Damascus. It is the best city of Muslims".

Also, Al-Baidawi in his explanation of the Holy Qur'an and the historian Ibn-Jubair in his book (A news Reminder of Travel Agreements) mentioned that this sheltering was to a hill of Damascus. And in some traditions, it was cited that the appearance of our Master Jesus (cpth) in the last age will be in Damascus. Having revealed what is meant by the words 'taking back' and 'lifting up' mentioned in the noble verse, we say:

After the Almighty God gave our Master Jesus (cpth) promise of bringing him again to call to the straight path, He wanted to set his heart at ease by telling him that the people of his coming time will be guided by him so that the whole world will believe in God and the country of disbelief will disappear and be replaced by the country of monotheism and belief. At that time all people will adopt the right path and you will not be grieved by anyone nor will you feel such distress you suffer this day out of your meeting with people of unbelief and error. You will find purity and pleasure and feel with absolute disengagement from those unbelievers. That is what the noble verse referred to when God says: "...I shall purify you from the unbelievers".

Then God clarified that this nation, the nation of faith, will remain till the doomsday; and during that, the believers will keep having the prestige and the

authority and all people will follow their guidance. God says: "...and exalt your followers above those who disbelieve till the Day of Resurrection. Then to Me you shall return and I shall judge your disputes."

*The Holy Qur'an,
Fortress (3) Al'Imran (The Family of 'Imran), verse (55).*

What is the Cause of Taking Back our Master Jesus (pth) by Sleep?

Now, after revealing the purpose beyond the taking back, raising up, and purification mentioned in the previous noble verse, we should cite the summary of the story which was the cause of taking our Master Jesus (cpth) back by sleep and hiding him out of sights. So, we say: when the Jews plotted to kill our Master Jesus (cpth), one hypocrite from among themselves, who pretended faith and following him (cpth), shared them in that scheme and led them to the cave which was the center of our Master Jesus' war direction.

On the day that they wanted to execute the scheme, that man was keeping to the place where our Master Jesus had shown up before. Yet Al'lah, the Almighty, veiled and hid His messenger out of sights through ordering him and his mother to come to a cave that He defined to him. They slept there and Al'lah retained them sleeping such as the sleepers of the cave. So, this long period of sleep was a miracle as the Almighty says: "We made the son of Mary and his mother a miracle and gave them a shelter on a hill-side of a firm mountain and spring."

*The Holy Qur'an,
Fortress (23) Al-Muminun (The Belivers), verse (50).*

Till they appear in our present time. Al'lah gave the resemblance to that unfaithful who was exaggerating in taking care of his wear and religious seem, lengthening his beard and turban to conceal his hypocrisy. So, the Roman policemen guessed that he was the leader, that is: from among the disciples they took him as our Master Jesus (cpth). But since our Master Jesus (cpth) was never existing inside the cave for God's command to leave with his mother to another cave in a hill-side to which God steered them had preceded that, and since the order that entailed arresting our Master Jesus and issued to the Roman policemen was so severe, because the Jews informed the Roman ruler of our Master Jesus' popularity and that he set to threaten the stability of their supreme authority, for all Palestine's people followed him out of his extraordinary deeds and magical miracles as they claimed there, the Roman ruler feared the danger that a revolt or a fight might break out by the people affected by and followed this man whose fame became widely spread for his marvels and unusual works.

So, the ruler commanded to kill him the moment that he would be arrested because, if they did not do that at once the people and the masses would stage a stern and crushing revolution, while if they were put before an accomplished fact that he had been murdered and his matter ended, the sedition would be nipped in the bud. Then, when people found him killed they would abate.

Such was the outlook of the Roman ruler who was inflamed against our Master Jesus (cpth) by the Jews, so that he issued an order to kill and crucify him immediately when he would be apprehended without being left alive or jailed, for which people might carry out a severe revolt going away with the ruler and his soldiers.

Therefore, he ordered the soldiers whom he sent to kill him directly. Those policemen were but executive soldiers and had never known our Master Jesus (cpth) personally, so, when they entered the cave and viewed the eleven disciples with this untrue hypocrite who had a wonderful religious look, and when they found none other than he, they thought him to be our Master Jesus (cpth).

As the order of killing him (cpth) which issued from the ruler was so strict, they apprehended that unfaithful. He resisted them but they degraded, spit on, and tortured him, then they took him to be killed and crucified.

He extremely refused asserting that he was not our Master Jesus (cpth) and denied that strongly, yet they did not hear his utterance nay they killed and crucified him supposing him to be our Master Jesus (cpth). Thus, that traitorous died and received his punishment. God says: "They plotted, and Al'lah plotted. Al'lah is the supreme plotter for only goodness."

*The Holy Qur'an,
Fortress (3) Al 'Imran (The Family of 'Imran), verse (54).*

But after those plotters have done their crime, they entrained doubts. So, they said to each other inquiring: 'If we killed Jesus, where is our friend? And if we killed our friend, where is Jesus, then?'. The Almighty referred to that in His Holy saying: "And they declared: We have put to death the Messiah Jesus the son of Mary, the envoy of Al'lah. They did not kill him, nor did they crucify him, but another man was made to resemble him for them. Those that disagreed about him were in doubt concerning his death, for what they knew about it was sheer conjecture; they were not sure that they had slain him. Al'lah lifted him up, He is peerless and wise."

*The Holy Qur'an,
Fortress (4) An-Nisa' (Women), verse (157-158).*

The Second Proof of the Returning of the Messiah Master (pth)

God says: "Those who disbelieve from among the people of the scripture and the polytheists will not desist until the proof comes to them."

What is the proof? The Almighty elucidated that this proof is a messenger from Al'lah. He says: "...a messenger from Al'lah reading sanctified chapters": the sanctified chapters are the Godly Orders and the wise legislation sent by God and which lead to the way of happiness and good.

According to the following verse which explains those chapters, they are the Fortresses of the Holy Qur'an which includes all the three previous heavenly Books and the four Holy Scriptures. God says: "...which include supreme Books". That is, these sanctified chapters which will be read by an envoy from Al'lah have contained books of high value. These valuable Books are but the Godly Books which the Almighty descended upon the messengers before our Master Mohammed (cpth). So, those sanctified chapters are but the Fortresses of the Holy Qur'an which contains the last Godly Books.

Thus, these verses show that the Holy Qur'an will be the Book which our Master Jesus Christ, the son of Mary, (cpth) will read for all people on the day of his returning. God says: "Nor did the people of the scripture disagree among themselves until the proof came to them"

*The Holy Qur'an,
Fortress (98) Al-Bayyina (The Clear Proof), verse (1-4).*

That is the people of the scripture who are the sons of Israel did not divide into Jews and Christians except after our Master Jesus (cpth) came to them.

Thus, this verse is a plain evidence of that the 'proof' is our Master Jesus (cpth), because when our Master Mohammed became charged with mission, the Israelites were divided into Jews and Christians for six hundred years before. His noble mission was not the reason beyond their disunity and discord.

So, undoubtedly, the word "proof" refers to our Master Jesus (cpth) because the people of scriptures divided into Christians and Jews in his age and after his first coming.

The Christians were called (the Helpers) before. Those helpers wanted to aid our Master Jesus. They said: "...we are the helpers of Al'lah. We have believed in God. Bear witness that we have surrendered to Him"

*The Holy Qur'an,
Fortress (3) Al 'Imran (The Family of 'Imran), verse (52).*

When our Master Jesus wanted to fight the unbelievers from among the Jews and called for his helpers, his helpers were only the disciples who overcame the Jews later on and became victors almost all over the world, and then the great state of Rome has believed at their hands.

God says: "Believers, be Al'lah's helpers. When Jesus the son of Mary said to the disciples: who will come with me to the help of Al'lah? they replied: we are Al'lah's

helpers. Some of the Israelites believed while others did not. We aided the believers...": they were the disciples who were followed by the Roman state with its eighteen nations. "...against their enemies and they triumphed over them."

*The Holy Qur'an,
Fortress (61) As-Saff (Battle Array), verse (14).*

So "Nor did the people of the scripture...": the Jews. "...divide...": into Jews and Christians. "...until the proof came to them": that is the noble messenger Jesus (cpth), the clear proof.

He is a proof for his miracles and for his words mentioned in the Gospel, for his birth by no means of a father, and for his utterance and speech in the cradle. So, when he will return in the last age (now), the two parties of Jews and Christians will desist from their unbelief as the noble verse revealed: "Those who disbelieve from among the people of scripture and the polytheists will not desist until the proof comes to them."

If the word "proof" is meant to be our Master Mohammed (cpth), and the polytheists are the people of Mecca or the idolaters as the explainers of the Holy Qur'an claim, the Jewish people of the scripture would have desisted from unbelief at that time; but this had not occurred. The messenger (cpth) expelled them from the illuminated Medina because of their insistence on their disbelief.

The noble Fortress gives no scope for any unsound or disconnected explanation and shows that the proof is certainly our Master Jesus (cpth) since the Jews had separated into two groups: Jews and Christians, after the first time of his mission.

The second verse has affirmed that when God says: "Nor did the people of the scripture disagree among themselves..." i.e. nor did the Jews divide into two parties. "...until the proof came to them": that is our Master Jesus (cpth). So, the people of the scripture in the first verse are the Jews, and the polytheists are the Christians. "Though they were enjoined but to worship Al'lah and Adopt His religion faithfully, inclined with love, perform the communication and achieved purification. That is the supreme religion."

*The Holy Qur'an,
Fortress (98) Al-Bayyina (The Clear Proof), verse (1-5).*

So, those who disbelieve from among the people of the scripture, that is 'from among the Jews', and the polytheists 'from among the Christians' will not turn from their unbelief and polytheism, (as they will not abstain from their disagreement concerning the Jews' denial of the Messiah (cpth) and the Christians' difference in his nature) until the proof comes to them.

The Almighty revealed that this proof is an envoy from Al'lah reading sanctified chapters.

The Messiah (cpth) is that who will resolve that discord which arose between the Jews and the Christians when he comes to them, because every messenger is charged to settle the differences among his people. Therefore, our Master Mohammed (cpth) used but the best ways in order to make up the disagreement

between the Jews and the Christians. For example, when he fought unbelieving people like the idolaters in the Arabic Island then the fire worshipers he used to impose one of two conditions: either to be Moslems or to be fought until they become Moslems. Since no tribute was accepted from the idolaters in the Arabic Island or the fire worshipers, therefore, we do not find temples of idols in the Arabic Island nor of fire in Iran. If it had been accepted from them their temples would have remained as the temples of the Christians and the Jews had remained and the tributary was accepted from them until the coming of our Master Jesus (cpth) who will settle their conflict and they will embrace Islam. So, for the Jews and the Christians, they had to choose one of three conditions: to embrace Islam, to pay the tribute, or to be fought.

To embrace Islam is the full purpose, if they refused that, they had to pay the tribute, otherwise they would be fought until they profess Islam or pay the tribute.

Paying the tribute in its reality is only a sign used to make them embrace Islam, if they do, it will be drawn off from them, and they will be honoured once again and enjoy the same rights of the Moslems.

Absolutely, this is a clear evidence of that the one who resolves the disagreement existing between the Jews and the Christians is their messenger, our Master Jesus (cpth).

The designation of polytheists is not limited to Mecca's unbelievers nor to other idolaters, nay it also includes those who thought that the messiah is Al'lah's son or he is the third party of the trinity, because the convictions of them both are alike. Al'lah says: "Unbelievers are those that say: Al'lah is the Messiah, the son of Mary. For the Messiah himself said: sons of Israel, obey Al'lah, my Provider and your Provider. He that worships other gods besides Al'lah shall be forbidden Paradise And his resort shall be to the fire of hell. None shall help the unjust. Unbelievers are those that say: Al'lah is one of three. There is but one God. If they do not desist from so saying, those of them that disbelieve shall be sternly punished."

*The Holy Qur'an,
Fortress (5) Al-Ma'ida (The Table), verse (72-73).*

And He Also says: "The Jews said Ezra is the son of Al'lah, while the Christians said the Messiah is the son of Al'lah. Such are their assertions, by which they imitate the infidels of old. Has Al'lah fought them! Where do they turn to?!"

*The Holy Qur'an,
Fortress (9) At-Tawba (Repentance), verse (30).*

As regards history, we say: the Jews denied the mission of the Messiah (cpth) claiming that he was not the anticipated messiah who would be a king over them, and saying that he was the false messiah. That utterance caused them to be cursed by Al'lah. They launched a severe public attack on him accusing him of charlatanry. Then, they hurt him by interpolating and falsehood, and telling of lies about his mother who is the most pure woman in the world.

Such is their custom, as whenever a messenger brought them what contradicted their spirits' whims, they gave the lie to him. As a result of that resistance and interpolating they could turn people away from him, but none had really shun away except the guilty people, and none believed with him but a little group that could spread the Christianity amid the nations of the Empire, especially in Rome itself, through its lofty faith, in spite of being under the Roman occupation. But that religion was falsified afterwards and in process of many hundreds of years the weakness sneaked to it because of stop thinking and believing truly, by means of the pagan Greek convictions incorporated to it, for they abandoned thought following merely blind imitation.

As for the kind of disagreement that broke out amongst them, it was mentioned in the noble verse: "Though they were enjoined but to worship Al'lah and adopt his religion faithfully..."

God revealed that controversy in Al-Ma'ida Fortress when He says: "Then Al'lah will say: Jesus, son of Mary, did you ever say to mankind worship me and my mother as gods besides Al'lah? 'Glory to You' he will answer: how could I say that to which I have no right? If I had ever said so, You would have surely known it. You know what is in myself, but I can not know what is in Yours. You alone know what is hidden. I spoke to them of nothing except what You bade me that worship Al'lah, my Provider and your Provider."

*The Holy Qur'an,
Fortress (5) Al-Ma'ida (The Table), verse (116-117).*

And that is the meaning of His saying: "Though they were enjoined but to worship Al'lah and adopt His religion faithfully."

*The Holy Qur'an,
Fortress (98) Al-Bayyina (The Clear Proof), verse (5).*

"...I watched over them whilst living in their midst and ever since you made me sleep, You Yourself were the Watcher over them. You are the Witness of all things."

*The Holy Qur'an,
Fortress (5) Al-Ma'ida (The Table), verse (117).*

You may ask, why did Al'lah take back our Master Jesus (cpth) in such way aforementioned and promise to bring him back in the last age though this had never happened with any other messenger?

I say, if man believe in his Creator true believing and entered His Presence wholly, his spirit would be filled with perfection and become inclined to do the good actions and the charity, then according to what he renders of good deeds, the Almighty God will honour him with one of the ranks on doomsday.

As for our Master Jesus, he was met by the Israelites with that great opposition when he brought them the clear miracle, as previously mentioned, and he could not achieve his hopes and his high intention of acquainting people with their Creator and leading them to Him, the Almighty, in order to bring them out of the darkness into the light. So, since he could not achieve his such function and only a few of them

believed at his hands, therefore God, Glory to Him, promised him to bring him back in the last age and to exalt him by his lofty deed, and to make the believers who will follow him above those who disbelieve till the Day of Resurrection so as to please his spirit and to show his deed and his sublime hidden intention.

That is what the noble verse aforementioned indicates when God says: "When Al'lah said: Jesus, I am about to take you back and lift you up to Me. I shall purify you from the unbelievers and exalt your followers above those who disbelieve till the Day of Resurrection. Then to Me you shall all return and I shall judge your disputes."

*The Holy Qur'an,
Fortress (3) Al 'Imran (The Family of 'Imran), verse (55).*

The Third Proof of the Returning of the Messiah Master (pth)

Notability of the Messiah Master (pth)

God says: "The angels said to Mary: Al'lah bids you rejoice in a Word from Him. His name is Messiah, Jesus the son of Mary. He shall be notable in this world and in the next, and shall be favoured by Al'lah. He shall talk to people in his cradle and when he is middle-aged, and shall be of the righteous (those who deserve Al'lah's donation)."

*The Holy Qur'an,
Fortress (3) Al 'Imran (The Family of 'Imran), verse (45-46).*

The first verse shows that the Messiah Master (pth) shall be notable in this life and in the life to come. When the notability of the hereafter life shall be certainly achieved, but that of this world has not been realized yet, for when he was sent forth for the first time, only eleven person believed with him, therefore, the notability of the lower life is that which will be his when he shall come back again where all that shall survive, nearly, shall believe in him so that he shall become the world wide king of all people "He shall come ascending a cloud of glory", and shall be a guide whom men shall betake to, and to his mother (pth) all women shall resort, too.

In the second verse, the Holy Qur'an talks about his miracles (cpth) of talking to people in his cradle, which is truly considered a miracle, and of talking to people when he is middle-aged, which is not regarded a miracle unless he disappears for a period of time which is many times more than the average of man's age, or it may exceed two thousands of years, then he comes back to talk to people while he is still middle-aged. His incoming after about twenty centuries with his age is the same of that when Al'lah has put him to sleep, is considered the greatest miracle. Having talked about his coming back (cpth), we shall also explain the aim for which he shall return in order to complete the research.

Indeed, the Holy Qur'an has come with the highest and most perfect level of demonstration, organization and legislation, and within the limits that the Almighty has accepted to mankind where man should not turn wholly to the lower life and let it absorb all his bodily, spiritual, and intellectual abilities, for the foundation of the religious society and the atmosphere which man should live in and which agrees with his beliefs is that whose civilized standard should not come to the level of complicating and consuming all man's powers for only his lower life, since reaching such level produces dissension, injustice, pain, and wretchedness, exactly as we see nowadays, and such standard of living is considered corruption and causes corrupting, contenting oneself with the present life, and turning away from the aim which man has been created for. Therefore, when Messiah Master (cpth) shall come again, he will not bring with him a Gospel that comprehends the civilization of this century, nor will he correct the Holy Qur'an as it is a book which falsehood can not reach, yet, he shall come to clear the rust that causes people to shun the Holy Qur'an of those many shallow and misleading interpretations reported from Israeli

interpolated sayings or from other false sources, which are clearly conflicting with the Qur'an, Al'lah's speech, and which has divided people into parties and sects, each is pleased with its own beliefs.

This mission is the same first one of him (cpth) when he wanted to remove the rust that accumulated over the Torah before, as a result of the false interpretations and the intended misstating made by the scholars of the Israelites, but when his second coming, whatever this noble messenger shall face of the challenges by some of the imitating scholars or the Pharisees of the three religions or by those who follow them knowing nothing, Al'lah will surely grant him victory together with those who shall believe with him, and will cause the unbelievers to regret their hostility to him until the day they shall meet Him, and there upon, Al'lah shall judge between them, He is the best of judges.

occurrence of the Hour, for when he shall come he will forecast the occurrence of a great quake covering all of the earth after the war has come to an end. This quake, which the Messiah Master (pth) shall inform us about will swallow up the remaining aftereffects of the destroying war of the unclear and atomic radiations.

- The Messiah Master (pth) has been mentioned in Mary Fortress directly after mentioning our Messiah John (pth), and this arranging of the course of verses is of purposed indication, for it was mentioned in the misstated books of the Jews: "that our Master John was killed, and his head was cut off". Also the Christians mentioned "that our Master Jesus was killed crucified". Therefore, the noble verses have been revealed refuting those sayings and frustrating those false pretenses. God, the Almighty has said concerning our Master John (pth): "peace be on him on the day he was born, the day of his death, and on the day he is raised to life."

*The Holy Qur'an,
Fortress (19) Maryam (Mary), verse (15).*

In the noble Hadith: 'peace is Al'lah's safety on land' so, in the noble verse: peace or safety is upon our Master John on the day of his death, which means that none dared to molest him, yet he stayed alive after his father, our Master Zachariahs (pth) and took the place of him in guiding people.

Thus, God the Almighty has set forth in the above-mentioned verse that his death (pth) was natural, and He has not said that he was killed or slaughtered, and any saying other but this is a false malevolent interpolated one.

Then God, the Great and the Almighty, has mentioned the Messiah Master (pth) but in another wording, for He, Himself, defended our Master John (pth) and his noble life history when He, the Almighty, has set forth that he (pth) had lived, died, and shall be raised to life peacefully, while, when mentioning our Master Jesus (pth), the Almighty has made the wording of speech be from his noble mouth in the verse: "peace be upon me on the day I was born, on the day of my death, and on the day I shall be raised to life."

*The Holy Qur'an,
Fortress (19) Maryam (Mary), verse (33).*

That is but because he shall come back again and say these words by himself. So the unbelievers can not touch him with harm as he is God's messenger (pth), and he has not died yet, but he and his mother (pth) are sleeping in a cave like the people (sleepers) of the cave, whereas our Master John (pth) had died, and he shall not comeback, therefore, the Almighty defended him by the word: "peace be on him". Besides, this Fortress bears many indications when mentioning these two noble messengers in particular, and presents a nice comparison between their life histories, for the Almighty says when mentioning our Master John (pth): "He was dutiful to his parents, and he was not...": one day. "...oppressive...": toward the creatures. "...nor was he disobedient": All his deeds are within God's order.

*The Holy Qur'an,
Fortress (19) Maryam (mary), verse (14).*

But when mentioning our Master Jesus, the verse has been revealed as: "He has exhorted me to honour my mother, and has not made me tyrannical...": toward the creation. "...or wretched": i.e. deprived of goodness and high deeds, so our Master Jesus (pth) shall come again, and there shall appear much goodness and grandeur acts at the hands of him.

*The Holy Qur'an,
Fortress (19) Maryam (Mary), verse (32).*

• The Messiah Master and his mother, the saint, (peace is through both of them) have been mentioned in the two Fortresses of the Prophets, and the believers, and directly after their mentioning, there have been reported these two noble verses: "We made the son of Mary and his mother a sign and gave them a shelter on a peaceful hill-side watered by fresh spring. O, messengers! Eat of that which is good and do good works. I have knowledge of all your action. Your nation is but one nation, and I am your only Provider, therefore, seek the light of Me."

*The Holy Qur'an,
Fortress (23) Al-Muminun (The Belivers), verse (50-52).*

"And that who kept her chastity, We breathed into her Our spirit, and made her and her son a sign to all mankind. Your nation is one nation, and I am your only Provider, therefore, obey Me"

*The Holy Qur'an,
Fortress (21) Al-Anbiya' (The Prophets), verse (91-92).*

That is: all mankind shall be one nation when their appearance (peace is through both of them), and all the believers shall betake to them, where all men in the world shall be guided by their leader, our Master Jesus (pth), and all women shall be guided by our Lady Mary (pth), and the whole will enter into God's Presence by means of him (pth).

In the two above-mentioned verses, we notice that the Almighty has mentioned our Lady Mary (pth) as a sign and a miracle to all mankind: "We made the son of Mary and his mother a sign...", "...We made her and her son a sign to all mankind". When shall our Lady Mary be a miracle, though she was begotten off two parents and has lived as all people live showing no miracle? Thus, she will not be a miracle (pth) unless she comes once again with her great son (pth).

• God says in the Al-Ma'ida Fortress (Table): "unbelievers are those who declare: Al'l'ah is the Messiah, the son of Mary, say: who can prevent Al'l'ah if He wills to destroy the Messiah, the son of Mary, together with his mother and all the people of earth?..."

*The Holy Qur'an,
Fortress (5) Al-Ma'ida (The Table), verse (17).*

This is a decisive proof confirming that he (pth) and his mother have not died yet. Had they been dead, the address would have been reported in different wording for the word: 'wills to destroy' has come in the present tense, and had he (pth) been

dead, it would have come in the past tense, viz, 'if He destroyed', and this is something as clear as the sun of the midday.

- God, the Great and the Almighty, has addressed His messenger, master, of the worlds, our great Master Mohammad (cpth) in an open verse saying: "you, as well as they, are doomed to die."

*The Holy Qur'an,
Fortress (39) Az-Zumar (The Groups), verse (30).*

But as to our Master, the Messiah (pth), there is no verse in the Holy Qur'an indicates his death, and had he been dead (pth), the Almighty would have clearly stated such matter as he has stated concerning our Master Mohammad (cpth), yet, He would have repeated it in many verses as there are people who deify the Messiah Master, whereas, the verses have been revealed clarifying that he is asleep, and that he and his mother are existing in a peaceful hill-side watered by fresh spring, besides other verses refuting the pretenses of being a god like His saying, the Almighty: "the Messiah, the son of Mary is no more than a messenger: other messengers passed away before him. His mother is a saintly woman. They both were eating earthly food..." Is he possible to be a god, he who needs food? May the god be needy and powerless? How can he, then, feed the others? "...see how We make plain to them Our revelations": is this proof not enough against them? "...then see how they ignore the truth": how they shun the truth. He who does not eat for some days becomes powerless, will he then support the creation?

*The Holy Qur'an,
Fortress (5) Al-Ma'ida (The Table), verse (75).*

Had the Messiah Master (pth) been dead, God would have added this fact to that previous verse to be an evidence against those who worship the Messiah Master, but He, the Almighty, has not said that, yet He, Glory to Him, has proved the mortality of the Messiah Master and his mother (ptt) through their need of food and drink, and He has not touched on the subject of his death here.

Since the descent of our Master Adam (pth) from the lofty paradise to the abode of deeds and toil is an object of dispute among people of heavenly Books where they put our father Adam (pth) in the wrong and accused him of disobedience and ingratitude, besides, our brothers, the Christians, believed that the cause beyond the coming of our Master Jesus (pth) is to expiate their sins and to sacrifice his blood for the original sin of our Master Adam (pth) 'and far be it from him', therefore, it is our duty to reveal the truth and the real causes in the case of our Master Adam's descent.

Chapter Five

The First Teacher

Our Master Adam (cpth), the Father and the Teacher of all Mankind

"Then, your Provider said to the Angels: I will make a successor of Mine on Earth..."

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (30).*

In the Holy Qur'an, the Almighty God has mentioned a group of the stories of prophets which reveal the purity of those faithful spirits and their impeccability of any sin due to their continuous entering into their Provider.

The people of belief have perceived those stories and have seen what they indicate of the sublimity of those men, the great deeds they rendered, and the noble manners and high qualities they were distinguished by. But indeed, none known people of belief except people of belief, none appreciates the favor except its owners, and none realizes the great lessons and examples in the Holy Qur'an except who are close to Al'lah and have had the garment of perfection. God says: "In their stories, there is a lesson to men of true faith..."

*The Holy Qur'an,
Fortress (12) Yusuf (Joseph), verse (111).*

And He says: "Those examples We give to oblivious people, but none will get them into mind except scientists of Al'lah's attributes"

*The Holy Qur'an,
Fortress (29) Al-'ankabut (The spider), verse (43).*

Now, this is what the Almighty has revealed about our Master Adam (cpth) when He says: "Then, your Provider said to the angels: I will make a successor of Mine on earth. They said: will You place on it those who corrupt and shed blood and we glorify with Your Praise and purify for You. He said: I (scientifically) know what you do not know."

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (30).*

The Angels:

One kind of creatures that refused to enter that field which man entered when God offered to give the spirits the freedom of choice in the world of Al-Azal. They accepted to have no freedom of choice and gave the possession of their will to God, and therefore they were called angel. In Arabic, this word (angels) means 'the ones who surrendered themselves to God'. Since they have not bodies as that of man, therefore they are devoid of these material desires which man incline to and they

have not those physical requirements. They do not eat or drink, nor get married or reproduce nor do they like any of such things.

When your Provider said to the angels "...I will make a successor of Mine on Earth...", they wished to have the honour of that rank, because the successor of God is that high creature who is qualified to be God's viceroy in informing His orders to His creation, acquainting them with Him and entering them through his company to His Presence.

Due to what Adam (cpth) derived from his Creator of clemency, mercy, science, wisdom, justice, love to the creation and sublimity of manners, he became worthy of having that degree, that is to be God's successor on His land, establishing the justice and the truth among people and spreading the good and the uprightness on Earth.

The noble verse indicated that when God says addressing our Master David (cpth): "David, We have made you a successor in the Land. Rule with justice among people..."

*The Holy Qur'an,
Fortress (38) Sad (The Letter, S = True), verse (26).*

In addition to the position of ruling that the successor holds, he also holds the position of indication and guidance. In Al-An'am Sura, God says: "Those men whom We bestowed upon: the Book, wisdom, and prophet hood..."

*The Holy Qur'an,
Fortress (6) Al-An'am (Livestock), verse (89).*

Out of what he (cpth) got of the knowledge about his Provider and His Supreme Attributes and due to what was impressed on his heart of love and infatuation for his Creator, he became deserving to be a mediator between All'ah and the creatures, informing them His orders, acquainting them of His perfection and Supreme Attributes, and showing them the way leading to knowing Him.

If they bound themselves up with him and drew near to God with his company, he would enter those spirits into God's Presence and would be a shining lamp for them by which they would be able to see a side of those Godly Names and witness the Godly Perfection and become infatuated with it. Thereupon, he would enable them get a brand of the Godly light by which they see the good and that it is really good, and see the evil and that it is really evil.

In this way, the successor will be for the creatures as the sympathetic father for his children or the rational brother for his brothers and parents. He is the most pitiful and affectionate upon them, the most tenderhearted and merciful with them, and the most helper for them. For this reason, he will be the most beloved creature to God, the most honoured, the most high-ranked and the nearest one at Him.

That is the degree of succession which God the Almighty made man fit for and which the noble angels wished to have.

The creation of jinn-kind was done before the creation of mankind. To that the noble verse referred when God says: "We created man from dry clay purified and

sharpened by God's heating of His holy light and before him the jinn from Pure flame."

*The Holy Qur'an,
Fortress (15) Al-Hijr (Stone Buildings), verse (26-27).*

But since the devil and his offspring had corrupted on the land because of their shunning from Al'lah, therefore the angels addressed their Provider soliloquizing saying: "...Will You place on it those who will corrupt and shed blood...": that is, will this creature do as the jinn have already done and act as the devil and his offspring acted before? "...and we glorify with Your Praise...": we make the spirit of Your creatures glorify Your Favor by what we inspire to them of the acquaintance with Your charity and Your great care that You are praised for.

So, the angel inspires to you that you, obedient of Al'lah, turn to God, think and seek for your happiness. You, spirit, obey God's words, contemplate the universe and find the sign indicating to Al'lah.

"... and purify for You...": so, we make their spirits pure by their entering into Your Presence. So they mean: and we purify their spirits for You. Thus, we made them glorify what you are praised for and purify their hearts to be fit for entering Your Presence.

So, if You make us successors we will do the benefit for Your creatures and will be a means that leads their spirits to You and let them enter to You.

There, the Almighty addressed them saying: "...He said: I know what you do not know": that is, I know what you do not know of the capability and the desert of this man. Adam is superior and more elevated than you.

Similarly, the perfect believer is more elevated than the noble angels, and man has the competence to be higher than everything, while the unbeliever is the lowest of everything.

The animal has come and performed its function, so it be punished in the worldly life in case it deviates from it. The fire will not be its resort on doomsday, it receives its punishment only in this life.

As for the unbeliever, tomorrow he will throw himself into the Fire; so, the dog is better than those who disbelieved from among people.

The Almighty God created our Master Adam (cpth) and brought him into this existence, and he (cpth) magnified the favor of his Creator upon him and appreciated His charity to him. By such appreciation and magnificence his spirit turned towards the Almighty God entering His Presence.

Since the human spirit is like the clean mirror, wherever you direct it, the effects of that it turn towards are printed on it, therefore the spirit of our Master Adam (cpth) acquired impressions of the Godly Attributes so that he got knowledge about them all. To that the noble verse refers when God says:

"He taught Adam all the Names...": the Compassioner, the Omniscient, the Omnipotent, the Patient... and other Supreme Attributes of God.

The Holy Qur'an,

Fortress (2) Al-Baqara (The Cow), verse (31).

Those Attributes are the Names which the Almighty God had taught our Master Adam (cpth). They are but the names of the Godly Presence which make the one who will be a successor of God on the Land qualified for such rank and deserving such position. The one who becomes knowing of God's Name, the Compassionate is worthy of being God's successor for His creatures because the Godly Mercy has been printed on his spirit, because of his love to God and perfect inclination to Him.

The Almighty indicated this side when He says addressing His messenger our Master Mohammed (cpth): "By a bit of God's compassion, you treated them so gently. Had you been cruel or hard-hearted, they would have surely deserted you. Therefore pardon them and implore Al'lah to forgive them. Take counsel with them in the conduct of affairs and when you are resolved, put your trust in Al'lah. Al'lah loves those that trust Him."

The Holy Qur'an,

Fortress (3) Al 'Imran (The Family of 'Imran), verse (159).

And He says: "There has now come to you a messenger of your own, one who grieves at your sinfulness and is solicitous over you, and to true believers, he is clement and merciful."

The Holy Qur'an,

Fortress (9) At-Tawba (Rebentance), verse (128).

Out of the compassion which was impressed in the spirit of the messenger (cpth) he acquired by his nearness to his Creator, he became lenient with the creatures, kind in treating them, eager for guiding and indicating them and clement and gracious with them. That is the qualities which the rank of succession requires and which were accomplished in the spirits of our Master Mohammed (cpth) and of our Master Adam (cpth) before. They were even accomplished in the spirits of every messenger, prophet and leader in a deal proportional to his entering into his Creator-Presence and his nearness to Him.

So, the one who has not entered into Al'lah's and got those Godly Attributes impressed on his spirit so that he has not derived from his Creator compassion, clemency, justice, patience, wisdom and other perfect attributes he is not fit for ascending such position. God referred to the fulfillment of this quality in the spirits of the noble companions of His messenger when He says: "Mohammed, Al'lah's messenger, and those who keep company with him are austere to the unbelievers but merciful to one another..."

The Holy Qur'an,

Fortress (48) Al-fateh (Explained Opening), verse (29).

Turning again to the speech about our Master Adam (cpth), we say: Our Master Adam (cpth) got a knowledge about God's Attributes such as the Compassionate, the Just, the Clement, the Patient, the Forgiving and others by what was imprinted on his pure spirit of them; therefore he was merciful, just, patient and so and so, until he (cpth) deserved to be worthy of that degree.

As for what some people think of that the Almighty taught our Master Adam (cpth) the names of pots, utensils animals, plants and other beings; it is absolutely far from that sublime meaning indicated by the noble verse, as well as the context of the verses refutes that utter refutation, because the rank which he will ascend to be a successor of God on His land and a leader and a guide for His obedients does not need that God teaches him the names of pots and utensils, yet it requires from him to have his heart colored with kindness and mercy and other perfect qualities. Then, God ordered Adam to show the angels the Godly Attributes whose stain had colored his spirit and it had become impressed by some impression of them.

Our Master Adam (cpth) showed those Names to the angels. That is what the noble verse indicated when God says: "...Then, he displayed them to the angels".

Then, our Master Adam (cpth) asked them about the meaning folded under God's Supreme Attributes like, the Omnipotent, the Patient, the Omniscient, the Commissioner. God ordered the angels to reveal the knowledge they have about each one of those Attributes. God says: "...Then, He said: tell Me about the Attributes 'Names' of these...": that is, tell Me the significances and the meaning of the Names shown to you by means of Adam.

For example about the meaning folded under the Names the Sovereign, the Allpowerful, the Subduer and other Names, one after another...

"... if you are truthful": in being competent for succession.

But "They said: Glory to You...": what greatest Perfection and Grandeur of Yours are!

"...We have no science except what you taught us...": that is, we have no more science than that You taught us. We replied according to what we scientifically knew by means of entering into Your Presence and according to our truthfulness with you.

"...You are the Omniscient...": of each one of us and of the degree of his knowledge about Your Names.

"...the Wise": all Your actions are within wisdom. You are the Wise in Your act and Your selection. We have not said that as an objection, we but wished to have that rank hoping to draw nearer to You. You know best who is more fit and more competent for such degree.

There, God ordered our Master Adam (cpth) to acquaint the angels with those Godly Names he displayed to them "He said: Adam, tell them about their Attributes (Names)..." that is, speak about My Supreme Names which they have explained and talked about, or you can say, tell them about the Attributes you showed them.

"...when he told them about their Attributes": that is, when Adam (cpth) spoke to them in details about the Godly Attributes displayed to them, revealing his science of them his advance over the angels in that science and demonstration: when he spoke about the Perfection of God which is folded beyond them according to his great entrance into his Provider's, a speech thereby he surpassed all angels so that his excellence over them appeared, there their Provider addressed them as mentioned in

the noble verse: "...He said: didn't I say to you that I scientifically know the unseen of the heavens and the earth?...": Adam is higher than you. "...And I scientifically know what you reveal...": what admitting of truth you now reveal. "...as well as what you were hiding": of asking the succession for your selves.

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (31-33).*

The Hidden

It is everything unknown to the creature. So, anything happens or will happen as well as anything God created or will create in the heavens or on the earth of which the creature has no knowledge of nor acquaintance with but a hidden thing. The Almighty God knows the hidden in the heavens and on the earth because He is the Creator and the Originator. All what they contain move by Him and live by His sustenance, and their continuity, their existence and their occurrence are depending on God's unceasing Supply and Manifestation.

So, He is Omniscient of every spirit and of what it hides. Therefore He knew what degree of science the angels had in their spirits and the function suitable for their science, as He knew the qualification of this great man (cpth) and his capacities.

As for the creature, he has no knowledge except that which God informs him of. He may know nothing of what has hidden in his spirit or what degree of science and knowledge he has, just as what happened with the angels when they asked secretly the succession for themselves. They thought that they have the competence for that standing knowing nothing about the precedence of our Master Adam (cpth) and his excellence in that field.

Therefore, God showed them the truth and revealed to them the degree of their science.

We can understand from the statement "...as well as what you were hiding" mentioned in God's saying: "...I scientifically know what you reveal as well as what you were hiding" that when the angels said: "...will You place on it those who will corrupt and shed blood and we glorify with Your Praise and purify for You?... ", their saying was but a spiritual one, that is they said that in their secret and hid it in themselves, but God knew it and answered it in His addressing to them. Therefore He let them see the science of our Master Adam (cpth) until their spirits admitted His Wisdom and submitted to His selection and His Omniscience surrendering and yielding to Him.

As the statement "...I scientifically know what you reveal..." shows us God's knowing to what the angels revealed of admitting of truth for Adam and surrendering to God and confessing His wisdom in His Choice; similarly, the statement "...as well as what you were hiding" that is of asking the succession for yourselves, shows us His knowing to what they hid and soliloquized in their spirits.

The Almighty God mentioned these two words in order to acquaint us with that His Omniscience of the secret which the creature hides in himself does not differ from that of the openness he utters by his tongue. The openness and the secret are equal to God: "You have no need to speak aloud; for He has knowledge of all that is secret and even what behind it."

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (7).*

And He says: "Whether you speak in secret or aloud He is knowing of those centered in the chests: shall He Who has created all things not know them all? He is the Most Kind, the All-knowing."

*The Holy Qur'an,
Fortress (67) Al-Mulk (Universe Possession), verse (13-14).*

Having revealed the meaning of the word "...Names = Attributes..." mentioned in the previous verses, we have to answer the following question:

Why did we interpret God's saying: "He said: Adam, tell them about their Attributes...": to be tell them about My Attributes which you showed them, although the word in the noble verse was "...their Attributes..." and not My Attributes? we say, we have seen that this story drives but at showing the sublimity of our Master Adam (cpth) and his advancing over the noble angels in the knowledge of God's Attributes which made him worthy of ascending the rank of succession, and we have also clarified that that purpose implies that the intended meaning of the word "...Names..." mentioned in this story in but the Godly Attributes, and the course of the story definitely refutes any other meaning.

Therefore the repetition of the word "...Names..." in this story certainly means that they are but the Godly Names which are the main subject and the topic of this story, and consequently, the word "...their Names..." does not mean the angels' names, yet it means the Godly Names displayed to them. To know the angels' names is not a reason that gives our Master Adam (cpth) more sublimity at God or makes him loftier in rank than angels.

You may say: why do not we interpret the statement "...when he told them about their attributes..." to be the knowledge they have about the Names of their Provider"?

We say, if we explained the meaning of the verse in such way, our Master Adam (cpth) then would not have mounted that standing surpassing all the angels, because he but had told them what they had known and perceived before. Consequently, he would not have deserved the succession or become of a rank higher than the angels' since he did not add more explanation to theirs about the Names shown to them, and he was but as one of them in that demonstration.

Thus he but spoke to them about the Godly Names shown to them and demonstrated eloquently a demonstration thereby he advanced over them all.

Now we have to reveal the difference between the word "...their Names..." as it was mentioned in the noble verses and the word 'My Names' which is the subject of

our discussed question, we say, if the address in the noble verse had come 'tell them about My Names' instead of "...tell them about their Names..." the meaning would have been completely different, because the statement 'tell them about My Names' means tell them comprehensive knowledge about each Name of Mine.

As no creature can have comprehensive knowledge of the Name 'the Compassionate' or know the degree of God's compassion to acquaint people with is, and so is it for the Name 'the Omniscient' and all other Godly Names, therefore the verse has not said 'tell them about My Names' and it has said "...tell them about their Names..." that is, their Names which you have displayed to them and they have explained in order to uncover the degree of your science about them and what perfection they contain according to your nearness to God.

In fact, none knows the Attributes of Al'lah except Al'lah the Almighty; and none can have comprehensive knowledge about them because they have no limit nor end.

The fact is that man but witnesses of the Godly Names a deal proportional to his closeness to Al'lah, the Almighty and he acquaints the others with a certain degree of knowledge about God's Mercy, Clemency, Omniscience and other Attributes. And Al'lah is Wide and Omniscience.

Whatever degree of science about God's Attributes you get at, they are wider and wider; and whatever rank in that field you reach, your Provider 'Glory to Him' is higher and more sublime. And above those that have knowledge, there is one more knowing.

When Adam's precedence and his excellence over the noble angels in knowledge of God's Attributes appeared to them God ordered them to enter to Him by Adam's companionship, so that they should take him a shining lamp for their spirits and a leader in their entering to His Presence.

So He ordered them to prostrate themselves to our Master Adam (cpth). God says: "Then We said to the angels: prostrate yourselves to Adam..." that is, ask him 'by means of him' to get science and knowledge. Bound yourselves up with him to enter into My Presence in order to view views higher and loftier than yours.

"...They prostrated themselves...": all of them. "...except the Lucifer...": out of his benightedness as he knew nothing about Al'lah.

The Lucifer in Arabic means the one who mistakes the right for the wrong, and that is what had happened with the Lucifer. He did not see the reality of the Order because he knew nothing about Al'lah except that He is the Creator. "...who rejected...": to prostrate and said: I am better and greater than Adam. "...and disdained...": Adam. "...He was one of the disbelievers": he did not think of God's verses. Had he thought and magnified, he would have submitted to Adam and acquired a great share of perfection and happiness.

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (34).*

You may ask: what is this prostration which the Almighty ordered His angels to do? We say, prostration is to ask the need with spiritual submission and appreciation. So, to prostrate to God means to ask Him the help and sustenance.

The Almighty God referred to such meaning in many verses of the Holy Qur'an as when He says: "Do you not see how all that in heavens and earth, the sun and the moon and the stars, the mountains and the trees, the beasts, and countless oblivious people and many deserved the scourge-all prostrate themselves to Al'lah..."

*The Holy Qur'an,
Fortress (22) Al-Hajj (The Pilgrimage), verse, (18).*

And He says: "All who dwell in the heavens and earth prostrate themselves to Al'lah, willingly and unwillingly; they have their shadows morning and evening."

*The Holy Qur'an
Fortress (13) Ar-Ra'd (The Thunder), verse (15).*

In another verse He says: "The star and the trees prostrate themselves."

*The Holy Qur'an,
Fortress (55) Ar-Rahman (The Mercy Giving), verse (6).*

The prostration of the sun and the moon and the stars, the mountains and the trees, the beasts, and those who dwell in the heavens and on the earth to God is but their submission to Him for their need to Him. They ask Him to keep providing them with life because if this divine providence ceases from them a twinkle of an eye, they will disappear from existence with no trace left behind. So, all what in the universe prostrate themselves to God and keep deriving provision from Him and directing themselves toward Him.

There is another prostration which is the prostration to those whom you magnify their rank and their science so as to get more from it. By such appreciation and asking for the more, you bind yourself with theirs, so if they were believers, you will enter the spirit of the messenger (cph) through them and get the witnessing to God's Perfection, and that is the intercession.

The Reality of Intercession:

In its nature, the human spirit is predisposed on appreciating the Perfection, but this appreciation and glorification need an eye for the spirit by which it can see and witness. The eye of head enables us to see the things which appear by means of physical lights such as the light of sun, moon, electricity and other means of lighting. As regard the eye of heart, that is the heart of spirit, it sees only by God's Light which comes to His envoy. This light is permanent, everlasting and increasing, whilst these physical lights are but faint and insignificant in comparison with it, and they are only a simple beam of the light of the Great Creator (Glory to His Names).

If the spirit entered into Al'lah's in its communication with Him and became colored with perfection and acquired it, it would gain this ability and would get that eye, which enables it to see and witness the perfection, opened.

Then, if this believer looks around him, he will see the people of perfection and notice their agreement with him in following this lofty way; so he loves them.

The more precedent in perfection then he, the more appreciation and magnificence and the more love and passion he will feel towards him.

Since the messenger (cpth) is the superior above all believers in this field and as he (cpth) is the Master of people of perfection and the highest of them in rank and the nearest one to God, therefore you find this believer love God's messenger (cpth), appreciate and revere him due to the perfection he was colored with and attained from his Provider. There is no creature of higher position nor of loftier rank or greater prestige than God's messenger at him. When he heard a mentioning about him (cpth), his love becomes stirred up in his heart and his spirit flows like the flash of lightning to the messenger (cpth), and there it becomes accompanying with him and attendant with his noble spirit. However, the states of lovers are greater than to be resembled or compared to anything.

This believer proceeds gradually in his love to the messenger (cpth), his link with him and his communication with God through him keep rising and ascending, and he keeps advancing in the way of appreciation, glorification and reverence until he reaches a state when the two spirits couple with one another by a binding of appreciation, love and reverence to the messenger (cpth), and that is the intercession truly.

As the spirit of the messenger (cpth) is always attendant at God's Presence, therefore this coupled man becomes qualified for entering into God's with the company of the messenger (cpth). At that moment, by the light of the messenger (cpth), or you can say, of that whom God sent to be a shining lamp and a mercy for all worlds, he will see the light of God by which he witnesses a side of Al'lah's Attributes, so he passionately loves what he saw and falls prostrating at God's Presence fully distracted in watching the Godly Attributes.

He witnesses the Name, the Compassionate overwhelming all creatures with His endless Compassion, and sees the Name, the Clement surrounding them with His Clemency.

He views of the Godly Names, such as the Wise, the Omniscient, the Most high, the Grand and others, what makes him completely sunken absorbed in them and fully surrender to this merciful and the kind Provider.

Thus, his link with the messenger (cpth) and his communication with God through him (cpth) is that which led him to such great Godly Favor, high witnessing and eternal bliss. By my life, that is the real intercession. It is a love intercession and a spiritual company with that noble and venerable spirit.

In Arabic, this word (intercession) means (coupling) which is derived from the word (couple), and (the couple) means the two things which bind to each other and keep being together.

To this spiritual link with the messenger (cpth) and to this real intercession and such binding, the noble verse refers when God says: "Al'lah and His angels keep

communications with the prophet. You who believe communicate yourselves with Al'lah through him and fully surrender."

*The Holy Qur'an,
Fortress (33) Al-Ahzab (The Combined Clans), verse (56).*

Communicate yourselves with Al'lah through him: that is, connect you spirits with his noble spirit (cpth) in order to ascend you to the Godly Presence, because the communication with Al'lah is a link between the creature and his Provider and it does not be accomplished except by the mediator (cpth). God says: "When you are in themselves and establish the communication with God for them..."

*The Holy Qur'an,
Fortress (4) An-Nisa' (Women), verse (102).*

The communication is not only this prayer which people pray by moving the body. The right communication is accomplished when the messenger be in your spirit and you enter with his company into Al'lah's Presence. This is the communication in its reality.

The Almighty did not say: 'When you are among them', so the true communication is performed by the intercession with the messenger, and then by his companionship, the link with God is got. To perform the communication, the messenger must be in your spirit because entering God's is done by the company and intercession of that (cpth) whom God sent to return you to Him the Almighty.

By such intercession between you and him, he (cpth) teaches you how to pray. So after he says to you: 'In the Name of God, the Compassionate, the Compassioner' he says: "Praise be to God...": oh my brother. "...the Provider of all worlds".

This is the communication. Then when he recites to you God's Orders you bow obeying and submitting to the Great God and prostrate asking for God's Help to obey God.

Without that spiritual link and company with God's messenger (cpth), and without the communication with God through him, this believer would not have got this loftiness and ascending nor would he have attained such seeing and witnessing or surrendered to God fully.

After that spiritual journey in communication, the believer returns having a brand of God's Light illuminates in his spirit. It was lit in his heart by his love to his Creator after he saw what he did of Al'lah's Perfection and what he witnessed of His Sympathy, Tenderness, Clemency, and Mercy with all His creatures. And in fact the love is not attained except after the witnessing and the viewing.

But, do you know what is the benefit of this Godly Light illuminated in the believer's heart?

By this Light, he will see the realities hidden behind the pictures. So he will not be inveigled by the forms of things nor be deceived by the pictures of men. He will get the eye of discerning opened and become seeing by God's Light, and thereby he will be a man who distinguishes virtue from vice and truth from falsehood. He will see the good and that it is really good so he likes it and inclines to it, as he will see

the evil and that it is really evil so he loathes it, disdains it and renounces it. That is the sublime degree which every man should mount, and that is the piety 'seeing by Al'lah's Light' which can be got by the intercession and which God the Almighty urged the believers and prompted them to obtain it. God says: "You who believe; see by Al'lah's Light and believe in His messenger, He will grant you two portions of His Compassion and make a light for you by which you can go, and He will forgive you. Al'lah is Forgiving and Merciful"

*The Holy Qur'an,
Fortress (57) Al-Hadid (Iron), verse (28).*

And He says: "You who believe; if you see by Al'lah's Light He will give you discrimination and veils your sins from you and forgive you. Al'lah is of great bounty."

*The Holy Qur'an,
Fortress (8) Al-Anfal (Spoils of War), verse (29).*

Thus, the piety is but to see by God's Light, and it is a result of your intercession with God's messenger and entering with him into God's Presence. By that your spirit becomes illuminated by God's Light which protects you from falling in the gulf of error and from doing the ruinous and evil action. And the man whom Al'lah has not granted a Light shall find no light.

The intercession, then, is a state of the spiritual states.

The messenger (cpth) who has approached His Provider the greatest and loftiest approaching: this messenger upon whom the greatest manifestation and the most shining light and support descend from Al'lah: if he directs his spirit towards his companions who come near to him and believe in his mission and in what he brought to them from Al'lah, there, that Godly Light will flow through the messenger (cpth) into his companions and those who believe in him.

In this way, the great messenger will be a mediator between God and His creatures and a means that lightens the intensity of that manifestation in order that the spirit can receive and bear it, and that is the reality of intercession. God says: "Those who pray, they seek the means to approach their Provider, the nearest one. They crave for His Mercy and fear His Punishment..."

*The Holy Qur'an,
Fortress (17) Al-Isra' (The Night Journey), verse (57).*

So, the intercession is not for the disobedient nor for the people of enormities.

If Al'lah, the Almighty, manifests Himself directly to the hearts of people without the medication of the messenger (cpth) their spirits will crack and will be unable to bear that Godly manifestation. They will be shocked and will lose their minds by that light as what happened with those who went with our Master Moses (cpth) to meet God and they were shocked because they did not appreciate him.

But your Provider is wise, and therefore He chose the messengers (cpth) who were the most loving to Him from among people and the most able to bear His Light so as to be mediators between Him and His obedient.

Out of God's Mercy and Tenderness upon His creatures, He ordered the messenger (cpth) to direct his noble spirit towards the believers in order to be a means that makes that Godly Light flow into their hearts and a mediator between them and their Provider, and there they get the purification and the forgiveness by means of this Light and regain the spiritual health. God says: "...and communicate their spirits with God by your spirit: for your communication will give them comfort. Al'lah knows all and hears all."

*The Holy Qur'an,
Fortress (9) At-Tawba (Rebentance), verse (103).*

The prostration of our Master Joseph's father, mother, and brothers is but their magnification and appreciation to his science after they had realized his precedence and his excellence over them in knowing Al'lah and believing in Him, and by such admiration and reverence to him, their spirits bound up to his entering with him into God's Presence, to that indicates the noble verse when God say: "He raised his parents to the throne while they submitted to him. He said: o, father, this is the interpretation of my old vision, my Provider has fulfilled it..."

*The Holy Qur'an,
Fortress (12) Yusuf (Joseph), verse (100).*

This meaning is also confirmed by what has been reported about the submission of the magicians to our Master Moses (pth) in the noble verse when God says: "We inspired to Moses: now throw down your staff and thereupon it swallowed up their false device. Thus, the truth prevailed and their doings proved vain. They were defeated and put to shame, and the enchanters prostrated themselves to Moses."

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (117-120).*

When those magicians were shown by our Master Moses (pth) what frustrated their magic, in spite of their many numbers and mighty tricks, they magnified and appreciated our Master Moses's science, and their spirits drew near to his submitting to his science, there, and by such spiritual approach to him, the realities were revealed to them clear and plain through this chaste pure spirit, and no sooner had they submitted than "they said: we have believed in the Provider of the worlds. The Provider of Moses and Aaron."

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (121-122).*

And when Pharaoh threatened them of punishing tormenting and crucifying, they addressed him by what their spirits had witnessed of the truth paying no attention to him: "they said: obey you we can not rather will we obey the signs which we have witnessed and Him who has created us. Therefore do your worst, you can punish us only in this present life. We have put our faith in our Provider so that He may forgive us our sins and the witchcraft you have forced us to practice. Better is the reward of Al'lah and more lasting. He that comes before his Provider laden with sin shall be consigned to Hell where he shall neither live nor die. But he that comes

before Him with true faith and good deeds shall be exalted to the highest rank. He shall abide forever in the heavens under which the rivers flow. Such shall be the recompense of those who purify themselves."

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (72-76).*

We wonder: how could the magicians reveal such revelation though they had been brought from the different cities directly to Pharaoh and neither they had met our Master Moses previously, nor had they heard a guidance from him before?! But indeed, magnifying and appreciating his science made their spirits bind up to his entering into God's Presence by means of him, there, they witnessed of the realities and said what they had said of the words indicated certain faith.

They are, in this respect, like the queen of Sheba (Saba') who magnified the possession of our Master Solomon (pth) when "She was bidden to enter the edifice, when she saw it, she thought it was a pool of water and bared her legs. But Solomon said: it is an edifice paved with glass".

There, she despised her possession and admired that of our Master Solomon (pth) and his great prestige, and no sooner had she looked at him such a look of admiration than her spirit entered into God's Presence through this pure chaste spirit where her tongue translated her spiritual state for: "...she said: Provider, I have done wrong to myself. Now I submit with Solomon to God, the Provider of the worlds."

*The Holy Qur'an,
Fortress (27) An-Naml (The Ants), verse (44).*

This important point we are in respect, which is, appreciation of the spirit and its admiration to another spirit surpasses it in some respect, affects man's behavior and decides his course and his direction in this life. That is because the appreciating and admiring spirit is indeed, strictly attached to the spirit it admires, and always accompanies it heartily.

That is one of the firm rules of the spirit deposited by its creator, and you shall find no replacement for God's rules, and you shall find no change in God's laws. But this appreciating and revering of the others differs from one spirit to another according to what one likes and his spirit inclines to, for some spirits magnify others for their science and knowledge, their possession and authority, their perfection and noble morals, or for other regards. That is because each man has preferable inclinations and favorite interests in which he minds more than anything else, therefore, he appreciates none but he who advances him in these trends and excels over him in these respects.

Indeed, the brothers of our Master Joseph (pth) and his parents too, appreciated his perfection as their spirits were found of virtue and perfection, and preferred them to anything else in this life.

And as to Pharaoh's magicians; who were experts in the science of magic, they revered the science of our Master Moses (cpth) after they had been shown by him what frustrated their magic as a whole, for no sooner had he thrown down his staff

which swallowed up their false device than they prostrated themselves to Moses (cpth).

Balkees, the queen of Sheba, prostrated herself to our Master Solomon (cpth) admiring him but because she had a great possession, for the moment that she eyed his possession, she admired and revered him as he surpassed her in this respect, then her spirit bound up to his submitting to Al'lah, the Almighty. This admiration and spiritual submission causes reflecting of what is folded in the preceding spirits to be imprinted on the pages of the appreciating ones.

The precedence of our Master Joseph (cpth) in loving Al'lah and knowing about His Attributes reflected on the spirits of his father, mother, and brothers so that he became a leader for them in such field. And it was reflected on the spirits of the magicians what faith and knowledge were folded in the spirit of our Master Moses (cpth), then they said what they had said of the words we have previously mentioned. So was the matte concerning the queen of Sheba with our Master Solomon (cpth).

Thus, if you admire a person, you will surely enter through the same entrances he enters, and drink from the same springs he drinks from so that his spiritual state will be impressed on your spirit and by then, if he is a disbeliever or an infidel, his spirit's contents will clearly manifest in yours, but if he is one of the owners of perfection and faith, you will sense this perfection and enter with him through the entrances of true believing.

That is why messenger Mohammad (cpth) said invoking God: "O, God of all! May you not let a disbeliever be an obligor to me, lest my heart will love him".

He (cpth) supplicated such as he had known the rules of the spirits, so he feared lest that goodness might reach him at the hands of a disbeliever where his heart (cpth) would incline to him, then be affected by this disbeliever's spiritual state.

Look at God's messenger (cpth), Master of the creation, how he fears and invokes such invocation so as to preserve his spirit's pureness.

What may our states be, then, if our spirits appreciate and magnify people of infidelity, bawdiness and disbelief?! And in contrast, how will our states be if our hearts incline to God's messenger (cpth) admiring and revering him?

These facts are also proved by this saying reported by him (cpth): "Man adopts (follows) his close friend's faith. The one of you should then be careful when choosing his intimate friend".

Yet magnifying God's messenger (cpth) and appreciating the guides after him from people of perfection is not available to you unless you are one of people of perfection, for only the possessors of favor appreciate it, so, if you want to accompany God's messenger (cpth) spiritually; you should think of these universal signs until you certainly believe that there is no God but Al'lah.

If you really believe, your faith shall prevent you from disobeying Al'lah and let you straighten for His Orders, and there, you will be confident that Al'lah is pleased with you, then your spirit approaches Him, the Almighty, and derives perfection

from Al'lah through communicating with Him what causes you to appreciate and magnify him who surpasses you in perfection and enter by means of him into the spirit of Master of perfect ones (cpth).

Appreciating God's messenger (cpth) and coupling with him enables your spirit to enter into God's Presence through him and to rise in the abodes of the Godly love.

"O, serene spirit (content with this lower life)! Return to your Provider's guidance, pleased and pleasing Him. Enter yourself in My true obedients' spirits and enter My Paradise."

*The Holy Qur'an,
Fortress (89) Al-Fajr (The Coming Appearance), verse (27-30).*

Thus, the noble angels prostrated themselves to our Master Adam (cpth), when they were ordered by Al'lah, the Almighty, to do that, but because of what perfection had been folded in their spirit, so that no sooner had they realized Adam's precedence and his excellence over them in perfection and scientifically knowledge than they all prostrated themselves to him.

As for the devil, he knew nothing of the Godly perfection and acquired nothing of the scientifically knowledge about Al'lah's Attributes.

The devil did not enter into God's once, nor did his spirit color with some of the stain of perfection. This foolish ignorant one did not magnify his Provider when He the Almighty, ordered him to prostrate himself to our Master Adam (cpth): "...except the devil who rejected and disdained. He was one of the disbelievers."

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (34).*

The Holy Qur'an refers to the devil's refusal and his arrogance in another verses, like His saying, the Almighty: "Then We said to the angels: prostrate yourselves to Adam. they prostrated themselves except the devil who said: do I prostrate myself to whom You have created out of mud?"

*The Holy Qur'an,
Fortress (17) Al-Isra' (The Night Journey), verse (61).*

"We said to the angels: prostrate yourselves to Adam. Then they prostrated themselves except the devil who was one of the jinn-kind, he disobeyed his Provider's Command..."

*The Holy Qur'an,
Fortress (18) Al-Kahf (The Cave), verse (50).*

You see, through these noble verses, that the devil's refusal and his disdain off prostrating himself resulted from his disbelief in his Creator, therefore, he was blind to the truth, and the perfection of our Master Adam (cpth) was obscured to him.

As you see that the devil was not a chief of the angels, as a group of oblivious people pretend, yet, he was of the jinn-kind, nor had he knowledge of His Creator's majesty, therefore he disobeyed his Provider's Command.

Indeed, disbelieving and lacking perception makes the spirit's sight secluded from witnessing the realities, confined to perceive the forms, and attached to fancies, like

the devil who alleged that fire is better than mud and he did not know that knowing Al'lah is that which raises the rank of its owner and makes him exalt above all the creatures. The Almighty has indicated the inability of unbelievers to witness the realities and to recognize God's messengers through His saying in the noble verse: "... You find them looking at you, but they do not see you (your reality)."

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (198).*

This has been also indicated to through what people of Midian had addressed their messenger, our Master Shoaib (cph): "They said: you are surely bewitched. You are but a mortal like ourselves. Indeed we believe that you are lying."

*The Holy Qur'an,
Fortress (26) Ash-Shu'ara' (The Poets), verse (185-186).*

So is the saying of Aad and Thamoud people, and this is also the saying of each unbeliever and the state of each one far from Al'lah. From herein, it is clear to us that recognizing God's envoys (cptt) and magnifying them, as well as the true guides, can be achieved but after reaching true believing in God, that believing which is based on minding.

If man magnifies Al'lah, the Almighty, and appreciates His favor and charity, he will approach Him and derive perfection from Him, by then, he will admire owners of perfection. So He, the Great and the Almighty, is the First and the Last, He guides the heart of he who believes in Him and lets him be on the right way.

Then, Al'lah the Almighty, ordered our Master Adam (cph) and his wife to dwell in Paradise, to that indicated the noble verse when God says: "Then We said: oh, Adam! Dwell in Paradise you and your wife and eat from it happily and freely whatever you want. Never come near this tree in order not to be of the unjust."

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (35).*

The spirits of our Master Adam and his wife (PH) surrounded their two noble bodies so that their enjoyment of this lower life was spiritual, and the fruit was not to enter into their bellies as such matter requires digestion and doing effort. It is not meant by the word 'Paradise' what may come to someone's mind of the concept that our Master Adam (cph) dwelled at first, at a high place in the heavens, then Al'lah caused him to descend to the earth we are living on now, for the course of the verses disproves such a matter and this conception does not agree with the reality at all.

The Almighty God mentioned in the beginning of this tale that He had informed the angels about His will to make a successor of His on earth when He said: "... I am creating man from mud."

*The Holy Qur'an,
Fortress (38) Sad (The Letter, S = True), verse (71).*

And the mud exists on earth, not in the heavens. Besides, the verses reported in the Holy Qur'an by Al'lah through which He reveals man's origin and the beginning of his creation also deny such belief, yet they show that man was found on the earth

we are living on now since he had been firstly created. God says: "For God, the example of Jesus is as that of Adam, He created him form soil, then, He said to him 'Be' and he was being."

*The Holy Qur'an,
Fortress (3) Al 'Imran (The Family of 'Imran), verse (59).*

"Al'lah has brought you forth from the earth like a plant and to the earth He will restore you, then He will bring you out of it a fresh."

*The Holy Qur'an,
Fortress (71) Nuh (Noah), verse (17-18).*

"...It was He who made you from the earth and gave you dwellings upon it..."

*The Holy Qur'an,
Fortress (11) Hud (Hud), verse (61).*

"From earth We have created you, and into it We shall return you, and out of it We shall bring you once again."

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (55).*

So, the Almighty created our Master Adam and his wife from the earth and let them dwell in a Paradise on it. Paradise is that hidden spiritual bliss which man finds inside himself and enjoys it without being revealed to any of other people. Then, our Master Adam (cpth) and his wife had an entrance into God's Presence, a direction to Him, and a witnessing to that Godly perfection incomparable with any pleasure or bliss, and that is what we can understand from the word 'Paradise', for the believing human spirit finds no pleasure, bliss, or tranquility like its pleasure, bliss, and tranquility when looking at its Creator's Beauty, and witnessing His Loftiest Perfection.

Our Master Adam (cpth) and his wife sank in that spiritual bliss and dwelled in it, and they were then in a state different from the material state we are living in now.

Man has spirit, soul and body. His spirit in the world of this life is surrounded by and restrained in its body. It sees by means of the eyes, hears by the ears and tastes through the tongue. Since our bodily state is controlling over our spiritual one, man can never live unless the body takes its share of eating, drink, and wear, when the body should inevitably make effort to get what it needs, as well as, it needs comfort and sleep.

When Al'lah, the Almighty, created and brought our Master Adam (cpth) and his wife into being, they were in a state different from that we have now. For, his spirit was surrounding its body as the flame of a candle surrounds the wick from all direction. Such being the case, he did not need an ear to hear, or an eye to see, nor did he need a tongue to taste with, because, all of his spirit was tongues, hearing and viewing. Besides that, his body was not in need for anything in that time, as there was no hunger nor thirst, neither hotness nor coldness, not toil nor fatigue because the spirit was put on the body surrounding it, with its state overruling it.

Its entering into Al'lah's Presence was perpetual, constant and unceasing.

By my life! That is the state of the dwellers of the Paradise there in the hereafter. Referring to that state of our Master Adam in the beginning of the life, Al'lah says: "Then We said: oh, Adam, this is an enemy to you and to your wife so, do not let him get you out of Paradise lest you would be tired. It is your own that you neither feel hungry nor naked therein. And you neither feel thirsty nor does sun's heat injure you."

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (117-119).*

As for our Master Adam's eating when he was in this spiritual state, that is to say, in Paradise, it was a tasting eating which is also the eating of man in the afterlife in Paradise. The rays of the spirit that's surrounding the body flow to the fruits tasting them constantly and continuously such like the sunrays when they flow to the depths of water in no need for the sun's body to approach it. This continuous tasting and eating may last for months and take a long time, with which man shall never feel satiated nor satisfied. The more the spirit's nearness to its Creator is, the more its tasting and enjoying the things it eats will be, because, its tasting and enjoyment will be proportional to its soundness and happiness.

This is the state of the dwellers of Paradise, which is the same from that of our Master Adam (cpth) and his wife when Al'lah put them up the earth they were in the Paradise of bliss through witnessing the great Godly Beauty. Besides that, their spirits were eating from the earth happily and freely, that is, they were tasting constantly and widely finding no heaviness nor discomfort.

The Almighty interdicted our Master Adam (cpth) and his wife from approaching the tree, that is: he instructed them not to put the fruit's material in their mouths, because, the entering of material into the mouth, then to the belly needs chewing and digesting, and consequently, man will turn from a state to another one, when the rule belongs to the body and the spirit will retreat to inside. It will become encircled after being surrounding which requires making effort, labor, and seeking after the body's needs and its material necessities that which the noble verse means by God's saying: "...Never come near this tree in order not to be of the unjust": to yourselves, when you shall be tired out of labor.

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (35).*

It means: do not get its fruit near to your mouths, taste and eat from it spiritually. But, if you put the fruit in you mouths, you shall oppress yourselves, for exposing them to tire, toil, and making effort to achieve the body's requirements.

Yes, the spirits of our Master Adam (cpth) and his wife were put on their noble bodies, so that their enjoyment of this world was spiritually taste. The fruits were no to enter into their bellies, for that entering needs digesting and hard work. The Almighty warned them against the devil and his enmity, to which the noble verse refers when God says: "Then We said: oh, Adam, this is an enemy to you and to your wife so, do not let him get you out of Paradise lest you would be tired."

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (117).*

As mentioned before, our Master Adam (cpth) and his wife dwelt in that bliss of entering into Al'lah's and enjoying the witnessing of that Great Godly Beauty, and clung to it seeking no alternation for that state, can the enjoyment of viewing God's Face be equal to any other bliss?! Or, shall the believer be satisfied with anything other than it?!

Here, and from this point, the devil pleased to find an entrance through which he could enter to divert that noble prophet from his Creator and cause him to descend from that state which he had. God says: "The devil whispered to him saying: oh Adam! Shall I guide you to the tree of eternity and to an immortal property!" That is: may I guide you to the tree form which if you eat, you shall perpetuate in this bliss, and possess this state? You shall have your spirit unceased from that entering into Al'lah's and the everlasting direction to Him.

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (120).*

Then, he swore by the Almighty God that he was of the advisers for them both. But since none appreciates the great except the great, our Master Adam (cpth) was overcome by his loving for God which caused him to forget His Advice. Al'lah says: "We have covenanted Adam before but he forgot and We found no intention of his."

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (115).*

That is: he just forgot Our Advice and We found no intention nor resolution of his to infringe us by disobeying.

Similarly with his wife, when they both ate from the tree, that is: they ate from its fruits putting them in their mouths out of their love to Al'lah, so that their spirits shifted from a state to another one. The spirit followed the entering material and became surrounded by the body after it was surrounding it. Consequently they became in this state as we are now (in our worldly state) feeling with pain of hunger and suffering from thirst. God says: "...When they tasted the tree (fruit), their shameful deeds (that displeased them) appeared to them. They started to stick the leaves of Paradise over themselves. Their Provider called out to them, saying: did I not forbid you to approach that tree, and did I not warn you that Satan was a sworn enemy to you? They replied: oh our Provider, we have wronged ourselves, pardon us and have mercy on us, or we shall surely be among the lost."

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (22-23).*

The noble verse related to the verses we are taking up of Al-Baqara Fortress referred to this bodily state which our Master Adam (cpth) and his wife became in as out of his drawing far from God, the devil became envier and mean, incited by his jealousy to turn them away. God says: "Then, the devil lapsed them away from it and got them out of what they were in...".

When he said: oh Adam! Your Provider had never interdicted you from the tree, but if you eat, you shall remain perpetually in the enjoyment.

Since our Master Adam had no thought, he forgot God's Command and ate so that his spirit got to inside and his approaching towards Al'lah became obstructed. It is intended by the statement "then, the devil lapsed them away from it...". That he made them descend and shift from that spiritual and tasting state to the bodily one, by which he drove them out from their previous state of tasting, eating, and moral bliss (immaterial bliss), so, they became in need for bodily needs and material demands for which they had never care before. Al'lah says: "...We said: go hence, and may you be enemies to each other. The earth will be for you a dwelling-place and will provide your sustenance for a while."

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (36).*

As for the word "...we said: go hence..." from the spiritual state that is get down to this lower life where there will be seeking after livelihood and making efforts to ensure the needs and demands that this life entails.

That was the new state in which our Master Adam (cpth) and his wife became and so is it with his sons after him, as known to us, it is completely different from the first state they had before. Relating the statement: "...and may you be enemies to each other..." it means the unbeliever shall antagonize the believer and serves that the wisdom hidden beyond all this story is: showing the enmity of the devil and his offspring, who had turned away from God, for this mankind.

Then, those who follow God's saying of mankind shall see afterwards what the devil had done of deceiving our Master Adam (cpth) and giving false swear to him aiming to turn him away from Al'lah, so that they will not be deceived or tempted by him. While the unbelievers from among the Lucifer's offspring who are some of the jinn-kind will be with him as enemies against Adam's sons so as to turn them from the right and unsettle their faith.

So, that statement "...and may you be enemies to each other..." means that the devil will be an enemy to mankind, and it aims at acquainting us with that God, the Almighty has made the exodus of mankind to this world life in such from and way in order to put between the hands of this man; prepared for getting the perfection a practical lesson about the devil's enmity and deception, and by that this man becomes acquainted with him and cautious of his temptation. All of that shows us the Compassion and the Clemency of God, the Almighty, for Al'lah is Clement and Merciful.

The statement "...the earth will be for you a dwelling-place and will provide your sustenance for a while": that is, your lifetime, denotes that this man has a limited age and a certain moment of death. If his life time has passed and his death has come, he will certainly leave this worldly life. On the contrary, man's life in the life to come is unlimited and it lasts forever. That is because man's life in this world depends on the healthiness of the body and its keeping able to work. If his main systems stopped

working, the spirit would come out following the soul. They would leave this body together, but the spirit will keep connected with it and observing it.

As for the other abode, the spirit will have the control since it will surround the body, so the body will have no efficiency nor function on that day and will not be subject to senility nor weakness or debility. It will be only a rest on which the spirit will rest on that day when it becomes the owner of life.

Since the spirit is a luminous essence that does not be affected by what the component material of the body does such as weakness and dissolution, therefore the life in the other abode will be eternal with no limit nor end.

Also, the statement "...the earth will be for you a dwelling-place and will provide your sustenance for a while", serves that the existence of mankind on earth has a certain term. So when this term finished, this life will finish with it, and then people will get to the other abode where each man will see the consequences of his deeds and his effort.

How did our Master Adam (cpth) forget the advice of Al'lah, the Almighty, and how could the devil deceive him? Can the devil enter into the spirits of prophets? And do they disobey Al'lah?

How can we accord between what our Master Adam (cpth) had done (of eating from the tree) and what the Holy Qur'an had decided of the impeccability of prophets and the impossibility of falling under one of the infringements?

I say: these are serious points considered as an object of slipping for a lot of people, so that if man does not understand them fully, and he does not realize the perfection of God's messengers, their spiritual sublimity, and their impeccability of falling under infringements, he will certainly slip and fall in the hell of turning away from Al'lah, and as long as his spirit is veiled off witnessing that perfection by which the spirits of God's messengers (cptt) had been colored, none shall be able to deliver him from such farness (from Al'lah).

For the human spirit is naturally disposed, as we know, for loving perfection, it can appreciate none, then attach to none with the link of cordiality so long as it finds in him a defect or deviation from the truth. That is one of the spirit's firm rules.

Since entering into the fields of spiritual (certain) believing and seeing by God's Light depends on liking God's messengers and accompanying them heartily, then entering into God's Presence through this company, so how can the spirit that finds one defect in God's messengers like them and accompany them? Or how can it enter into God's by means of them? It will undoubtedly remain far from Al'lah, veiled off Him, and deprived completely of approaching Him.

Therefore, and to clarify these important points we have reported we say:

In order to understand the first point, which is forgetting Al'lah's Advice by our Master Adam (cpth), we should return to that first state in which our Master Adam

was in the Paradise of approaching God before moving to this lower life, vis, before descending from the high spiritual state to the bodily one which we are in now, we say: Man has a thought and a mind in this world, whereas in Paradise, he is free from the thought and has only a mind.

The thought

That jewel with which Al'lah the Almighty has adorned man in this world and made it in the brain, is now the means for getting knowledge and attaining realities. For the eye sees, the ear hears, and the tongue tastes, then these sensations move to the spirit which sends up the rays of these perceptions to the brain, when it is true in seeking truth, and there, the thought performs the processes of comparing, contrasting, disuniting and assembling then the spirit attains its demand.

It (the thought) decides the existing of the organizer through observing the cosmic discipline, deduces the existing of the actor through viewing the actions, and reaches knowing the Provider through His provision, there, the spirit minds these facts decided by the thought, witnesses them in itself and becomes certain of them so that these facts are engraved on the page of the spirit and never leave it. It minds the fact of the Godly existence, then it witnesses the Attributes of Al'lah, the Almighty, which is the utmost aim beyond man's existing.

Thus, thinking is what the brain performs of the processes of contrasting, comparing, disuniting and assembling so as to reach discerning the realities and deciding their existing.

The minding

As to minding, it is witnessing of these facts and viewing them with the spirit's eye, and when thinking is true, it will surely lead its owner to minding.

These facts remain kept in memory and stored in the spirit so that when man needs one of the previous matters, the thought reflects its rays on what the spirit has minded, then these facts stored in the spirit shine to it, and by that man recognizes and remembers them.

Speaking of thought and mind, we should mention a brief statement through which we reveal the activity of this thought and its ability to apprehend the facts, we say:

In order to reach minding a matter, it is necessary for the spirit to care for it, for the thought acts superficially in the matter which the spirit is not interested wholly in, nor is it fully true and insistent in seeking it, and by that, it (the thought) can not reach discerning a reality, nor can it give a decision, consequently, the spirit remains far from minding or witnessing it. Therefore, and in order to let the spirit come to a stage of minding in the case of knowing the Creator and the Provider, then believe certainly that there is no God but Al'lah and know that all the steering is but in Al'lah's hand, it is necessary to acquaint it with the fact that this lower life which it is pleased and content with, indeed, ends quickly and terminates imminently, and that

whatever man collects from it and lives in it, he will surely die and leave it. This is an actual fact will certainly be achieved.

So, if man sets examples for himself from those who have lived before him of his parents, relatives and his forefathers, and acquaints his spirit with those who have dwelled in their dwellings, then he informs it about death and its awe, the grave and its loneliness, and repeats such lesson to it daily, there, it will fear and stop indulging in loving this world and turning to it, then it will seriously seek to know the Provider Who looks after it, where the spirit's efforts gather with that of the thought which acts dashingly and searches earnestly, and it keeps comparing and contrasting, disuniting and assembling, asking itself by itself and answering until it reaches deciding the existing of the Great Creator who has created everything, then he continues researching till he comes to believe that He, the Almighty, is the Supporter Provider who provides the creatures and supplies them with their needs without forgetting them a twinkling of an eye. He minds these facts by his spirit a minding based on witnessing and is beyond all doubts.

Finally, this true thought moves from knowing the Provider to knowing the steering God who directs all the universe, where it decides that the steering of the whole universe is in the hand of Al'lah, and that there is no god but Al'lah, then the spirit minds these facts and becomes truly a believing one. Believing them, is indeed, one of the fruits of minding, and one of its results, and he who minds nothing, has no belief or faith.

Thus, minding has the first position in reaching true believing, it is achieved only after profound thinking, And thinking is not accomplished, nor do its wheels rotate until man be true in seeking knowledge (or seeking knowing Al'lah), this trueness which is attained but by fearing death and its consequents.

That is why he (cpth) leant, as we have mentioned before, at mosque between the prayer of Sunna and that which is imposed at dawn, lying on his right side and turning his face toward the Ka'ba, imitating man's position in tomb, thinking, and tutoring this man how to be true then to reach believing. He (cpth) said: "Mention that which ends the pleasures (death) frequently". And he admonishes man through his noble saying: "Live as much as you like, for you shall certainly die, love whoever you like, for you shall truly leave him, and do whatever you like, for you shall verily be recompensed for it".

So that this man may be guided and follow the way of believing, and enough for a lesson and a reminder is death.

This is a brief statement which must be mentioned insistently to whoever wants to learn a lesson (or to be exhorted) and to reach true believing, then to understand the Qur'an, his Great Provider's speech.

Coming back to the research we have started, when talking about our Master Adam (cpth), his eating from the tree and forgetting Al'lah's advice, we say:

We have clarified, in our previous research; that man has a thought and a mind in this world, while in Paradise, he is free from thought and has only a mind. That is

because acting of the thought depends on functioning of the brain and running of blood in it, or you can say that the thought aids the spirit and helps it to reach perceiving the facts and minding them so long as this spirit is confined in the body in this world, and as long as the body is the owner of controlling and authority. But if the spirit gets out of the body and puts on it so that it surrounds it and becomes the owner of ruling, there, all the bodily systems including the thought will stop functioning since these apparatuses and this thought become of no function, then the spirit minds the fact, such being the case, by itself needing no sense or thought.

In this lower life, man remembers the incidents that happened with him and the deeds he did by means of thought. The thought sends its rays to the spirit in order to lighten these facts to it, and then it remembers them. But in the life to come, the thought will stop working so this man will not remember by thought, yet he will get what he sees into mind. So, when the deeds man performed in this life be shown to him, the spirit will mind them, that is to say it will mind what had been imprinted on it. That was the state of our Master Adam (cpth) before. His spirit was surrounding his body and minding what it sees. Then when the devil came and said: "...Oh Adam! Shall I guide you to the tree of eternity seeing the face of God and to an immortal sublime property?"

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (120).*

That is, may I guide you to the tree from which if you eat your spirit will abide in that lofty state of entering into Allah's beauty and you shall possess that beautiful and exalted state perpetually?.

Then when he swore by God to our Master Adam (cpth) that he was one of the advisers, he (cpth) forgot that God has forbidden him to eat from the tree, as he forget that the Almighty has cautioned him from the devil.

Our Master Adam (cpth) forgot all of that and that is a normal thing since he had no thought to remember thereby on that day. God says: "We have covenanted to Adam before but he forgot and We found no intention of his." That is, God did not find him intended to disobey.

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (115).*

So, the forgetting that happened to our Master Adam (cpth) and his wife was a matter imposed by the spiritual state that they were in, and in such case it is not a breach, because any man was in that spiritual state which our Master Adam (cpth) was in before his turning to the physical one we have now, will do as what he (cpth) did. The status inevitably decrees such matter and it can not be regarded as an infringement of God's Order or a breach of His Advice.

The Almighty God let our Master Adam (cpth) pass through that and made him and his wife two pivots of this story but to acquaint their offspring after them when they will be in the physical state with the devil's enmity and tricks and to give them a practical lesson and put between their hands an actual example about this case so

he warns the sons from the devil and his enmity. The noble verse referred to this side when God says: "Children of Adam! Let Satan not deceive you, as he got your parents out of Paradise..."

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (27).*

You may ask: if the matter was as what you have explained, what is then the interpretation of the noble verse which mentioned this occurrence in God's saying: "...And Adam disobeyed his Provider, then; he has gone astray?"

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (121).*

We say: as we have revealed that the spiritual state which our Master Adam (cpth) was in before, has its specialties which do not apply on the physical state we are in now, and that the forgetting is an outcome of that spiritual state due to the absence of thought, therefore the eating of our Master Adam (cpth) from the tree can never be regarded as an infringement at any face in the meaning that we may understand now in our worldly state and which strikes the minds of those who did not know the rank of God's messenger (cpth).

To understand this verse, we have to understand the noble verses before and after it and which are mentioned in the course of this story when God says:

"We have covenanted Adam before but he forgot and We found no intention of his. When We said to the angels 'prostrate yourselves to Adam', they prostrated themselves except the Lucifer who rejected. Then, We said: oh Adam! This is an enemy to you and to your wife so, do not let him get you out of Paradise lest you would be tired. It is your own that you neither feel hungry nor naked therein. And you neither feel thirsty nor does sun's heat injure you. The devil whispered to him saying: oh Adam! Shall I guide you to the tree of Eternity and to an immortal property. They both ate from it, so their shameful deeds (that displeased them) appeared to them and they started to stick the leaves of Paradise over themselves. And Adam disobeyed his Provider, then; he has gone astray. Then, his Provider chose him, forgave him and gave him guidance."

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (115-122).*

These noble verses clarified to us that our Master Adam (cpth) has but forgotten the Advice of God and he was not intended to disobey. He (cpth) ate from the tree desiring but to perpetuate in Paradise which is (as previously mentioned) the bliss of entering into God's Beauty and enjoying the witnessing of His Beauty.

So, the motive that drove him to eat from the tree is nothing other than his love to All'ah and his wishing to abide in the bliss of entering into His Presence.

As for the statement "...And Adam disobeyed his Provider, then; he has gone astray", its meaning becomes plainly understood if we join it to the statement "they both ate from it, so their shameful deeds (that displeased them) appeared to them, and they started to stick the leaves of Paradise over themselves...": that is, as soon

as our Master Adam (cpth) and his wife ate from the tree, their physical states appeared to them, and there due to the appearance of such state, our Master Adam (cpth) remembered Al'lah's Advice. This remembrance occurred because this bodily state is associated by the existence of thought that causes the remembrance.

At that time, he (cpth) knew that the state which he turned to was but out of his infringement to the Advice and his forgetting the Order.

The Aim of Our Master Adam's Tale (pth)

It is:

- To tutor loving God.
- Not to listen to the devil.

The statement "...And Adam disobeyed his Provider" means: no sooner had that bodily state appeared to our Master Adam (cpth) than he realized of his spirit that he had forgotten and acted contrary to what Al'lah, the Almighty, had advised him. So the statement "...And Adam disobeyed his Provider" is not a substantiation of Adam's disobedience, nor is it a confirmation of infringement, yet, it describes the state of our Master Adam and reveals his senses and spiritual perception of falling under disobedience due to forgetting the Godly Advice.

As to the word "then he has gone astray", it is derived from 'straying', which is, converting or turning away from a high state including happiness and goodness to a lower one causing discomforts and wretchedness. God says: "But the generations who succeeded them neglected communicating with Al'lah and succumbed to temptations, these shall assuredly go astray": that is: they shall find degradation from that position had been to their forefathers before due to neglecting communicating with Al'lah and following desires and they shall face troubles and wretchedness.

*The Holy Qur'an,
Fortress (19) Maryam (Mary), verse (59).*

He (pth) often introduced his sermons by his noble saying: "He who obeys Al'lah and His messenger is on the right way, but he who disobeys Al'lah and His messenger goes astray until he returns to God's order".

Accordingly we say: when our Master Adam (cpth) saw that bodily state in which he had ended up, and remembered that he had infringed his Provider's Advice, his spirit became ashamed of such infringement, and was veiled off that state of entering into God's Presence because of this shyness occupied his spirit. So, we understand from the statement: "...Adam disobeyed his Provider, then he has gone astray" that: Adam (cpth) realized of his spirit that he had broken his provider's Advice, and by that, his spirit was veiled off entering into God's ashamed, and he turned away from that high state he had been in. At that moment, his Provider called him revealing to him that his eating form the tree issued from him, indeed, relying on high intention, which is, desiring the perpetuity of this state of entering into God's Beauty and wishing for the continuity of being with Al'lah.

Such high intention and elevated purpose is not considered as disobedience, nor does it entail shame or diffidence specially when associating with that first spiritual state which necessitates forgetting. The Almighty willed, by such acquainting He had acquainted our Master Adam (cpth) with, to let him come back to Him and to drive away from him that shyness occupied his spirit, that is what we understand from that word: "then his Provider chose him..." Viz: He made him return to Him with his heart engaged wholly with Him, the Almighty.

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (122).*

That is also what the noble verse reporting in the Cow Fortress indicated when the Almighty says: "Then, Adam received words from His Provider..." that is: words revealing to him his noble intention and elevated purpose so as to dispel shyness from his spirit and by that, he knew that Al'lah, the Almighty had not blamed him for his forgetting, nor had He considered his action externally, yet He looked at the reality and the intention folded in it, for verily, deeds are valued according to the intentions.

Rather! Our Master Adam (cpth) submitted to God, then, the Almighty inspired to his spirit that: O, Adam! Your intention is noble and high. We never blame you for what had come out of you.

Similarly, whoever falls under infringement, unintentionally, he can easily return to God, but the intending and insisting one has no way to return.

Adam, there, realized that he had not disobeyed his Provider, nor had he determined to infringe Him, and that Al'lah is Omniscient of the intentions, and by that his spirit turned tranquil and sure of God's satisfaction with it once again. So he came back to his Provider entering into His Presence and directing himself wholly to Him, then, his Provider accepted his repentance, i.e. He raised that veil of shyness off his spirit and restored him to that first state of witnessing the Godly Perfection and Beauty, that is what the noble verse indicates when God says: "...And He made him repent (He accepted his repentance)..." That is Al'lah's care surrounding our Master Adam (cpth) and keeping him, manifesting itself clearly through this tale, and that is the Almighty's treating with all His obedient. He sends to them what makes their straying spirits return to Him to enjoy what He has prepared to them of the everlasting bliss, and that is what we understand from the statement "...He is the Repenter, the Compassioner": viz: He acts with so and so in such treatment or that so as to return to Him.

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (37).*

So, observe God's sympathy and compassion, and think about His great grace upon His obedient. He decided to make our Master Adam (cpth) His successor on earth before He got him out to this world, and before He brought his offspring out from his back, where he was in a spiritual state, then He made his getting out of that spiritual state to this bodily one be in a way by which He showed the Honour of this

messenger and his great love to his Creator, besides, the Almighty gave, by the tale of this first man, lasting examples and lessons to his sons when He made him stand before his offspring as the first tutor, and He fulfilled His will in such way so as to acquaint people with the spirit's rules upon which entering into God's Presence is based and to let them know the way through which the spirit can return to the field of sacredness so that if their spirits become shy and draw off diffident, they shall be able to return if they revive their confidence and dispels shame off them. The Almighty also wanted to acquaint us, as we have previously mentioned, with the enmity of the devil so as to beware of his cunning and tricks.

Now, can an opposer, after all of that, object and disparage this noble messenger or impute to Al'lah what he imputes of cruelty toward man? Truly, He the Almighty, always tries to return His obedient to the right way: "...Yet, the unbelievers wrangle about Al'lah though He tries a lot with them."

The Holy Qur'an

Fortress (13) Ar-Ra'd (The Thunder), verse (13).

This is but some of what we have understood from this story, and how many examples and lessons and its likes have included!

"Those examples We give to oblivious people, but none will get them into mind except scientists of Al'lah's Attributes."

The Holy Qur'an,

Fortress (29) Al-'ankabut (The spider), verse (43).

Having answered the questions we have previously reported detailing and demonstrating that our Master Adam (cpth) did not disobey his Provider, and that his first spiritual state necessitates forgetting the matter which proves to us that what our Master Adam (cpth) and his wife did (of eating from the tree) based indeed, on high intention as the devil had sworn by God to them that they would possess or stay forever in that state of nice witnessing and magnific entering into God's if they ate from the tree, and since this prophet (cpth) did not recognize lying, therefore he believed the devil's saying and forgot Al'lah's Advice to him.

"...Provider, may you not be angry with us if we forget or lapse into error..."

The Holy Qur'an,

Fortress (2) Al-Baqara (The Cow), verse (286).

He (cpth) said: "It was raised off my people the punishment for lapsing into error, forgetting, and for what they were impelled to do".

"God chose Adam, Noah, the Abrahams and the Imrans above all the worlds": these families were selected by the Almighty above all the worlds in order to guide people to Al'lah. what did this choosing base on? the Almighty set forth in the Imrans Fortress saying: "they are the offspring of one another": they are all of one origin, they are Adam's sons but "Al'lah is All-hearing, Omniscient": He did not choose them haphazardly, yet He is the All-hearing of their sayings, and the Omniscient of their intentions and states. He selected them as their states are

elevated and their guidance is high. If your intention is high and so is your saying, Al'lah will bestow upon you His favor.

*The Holy Qur'an,
Fortress (3) Al 'Imran (The Family of 'Imran), verse (33-34).*

So, anyone talks about the prophets wronging or mistrusting them, he indeed, denies the statement "Al'lah is All-hearing, Omniscient", or in other words, he thinks that Al'lah, the Almighty, chose Adam haphazardly, or knowing nothing about him, and this is of course, untrue. The Almighty God chose them for their perfect lofty spirits as the guide should be a perfect man. He then, who talks about the prophets offending them has no faith. Had he really believed that Al'lah hears all and knows all, he would have not talked with evil concerning Al'lah's messengers, for Al'lah hears every creature and scientifically knows his state: He chose them because of their pure spirits and high intentions.

Coming back to the Hadith of God's messenger (cpth) in this respect, who never speaks out of his own fancy, we shall find his lofty saying tells: "I am the Master of Adam's sons on the Day of Resurrection, no proud, and the banner of praising Al'lah is in my hand, no proud. On that Day, no prophet - Adam and all who are below him - but joins me, and I am the first intercessor, no proud". And we shall understand that Adam (cpth) has the second position concerning loftiness, exaltedness and elevation of rank. He is above all the messengers and prophets, and below the Master of creatures, our Master Mohammad (cpth).

So, he is, like all the devout prophet Masters below him, impeccable of erring or committing great or minor sins, and of disobeying or infringing Al'lah, for He, the Almighty, says about all the prophets: "...But they are purified strictly true obedient. They do not speak before Him, and by His order they act."

*The Holy Qur'an,
Fortress (21) Al-Anbiya' (The Prophets), verse (26-27).*

He is the prophet messenger firstly created, where the Almighty addresses him in His noble saying about the angels: "Tell them about their Attributes>"

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (33).*

He is then a prophet and a messenger sent forth by Al'lah to the charged jinn and to the whole noble angels, besides mankind beginning with his noble offspring. So, the purpose beyond this story is to warn man against the devil's cunning, and that is merely out of the Almighty's Sympathy, Compassion and Clemency.

We have to understand two points arising from the discussion of those above mentioned questions, then, if we perceive them duly all the matters that are misunderstood by a lot of people will be driven away from our minds.

The first one is:

What is the meaning of the noble verse which came in this story through the Almighty's saying: "so, he (the devil) let them down with conceit..."

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (22).*

Could the devil cause our Master Adam (cpth) and his wife to be conceited?! Or may this verse have a delicate meaning that suits the position and perfection of this noble messenger! Replying this, we say: the word "so, he let them down" is taken from (let down), you say: someone let down the branch meaning that he made it near to him.

Thus, when the devil swore to our Master Adam (cpth) that his eating from the tree would make him achieve perpetual residence with Al'lah, possessing that state, he made him (cpth) approach the tree and eat from it with his wife.

As for the word "with conceit", it does not intend our Master Adam, nay it means the devil himself as the conceit had engaged the devil's spirit not our Master Adam's (cpth). In details we say: the conceit is a spiritual state prevails over man's spirit making him suppose a thing to be exited, whereas it is not in fact. Such as when man be conceited with the moonlight at night, so when he wakes up and views it rising, he may suppose that the morning (dawn) is near to come while indeed, he is still in the midnight.

Man may also be conceited by himself when he thinks that he is powerful and scientist, while actually, he has no science except what Al'lah teaches him, and no power except by Al'lah.

Thus, the devil was conceited with himself, he thought that through this swear by Al'lah which he gave claiming that the eating from the tree would eternize our Master Adam's residence with Al'lah, he would be able to make our Master Adam (cpth) fall under disobeying his Provider so that he would cause him to be shy and far from Al'lah. But the matters came contrary to his aim and supposition, for our Master Adam's elevated intention was a steady basic on which he depended to return and resort to Al'lah while the devil came out of this trial dispraised and expelled.

Through this, it became clear to us that the devil could not deceive our Master Adam (cpth) or make him draw far from Al'lah, and that the meaning of the word "with conceit" describes the devil state when he imagined a thing, but the matters came in contrast with his supposition and he turned failing and disappointed.

Concerning the second point

You might say: how could the devil throw his whispers to our Master Adam (cpth) though he (our Master Adam) is always entering into Al'lah's unceasingly?! Can we regard this accident as a proof that Satan can enter into the prophets?!

To reply this question and illustrate this point we say:

This matter seems to us so clear and obvious if we return to the first state of man when his spirit was surrounding his body, then we compare this first spiritual state with this bodily one we have now.

When our Master Adam (cpth) was in the Paradise of entering into Al'lah's, his spirit was wearing his body and surrounding it, so, there was no screen that might

veil his spirit from the devil's one, nay it was apparent and uncovered. But since our Master Adam was always entering into Al'lah's witnessing Him constantly, the devil could do no more than throw his whispers to him, and talk to him with what he did from a far distance without approaching him. For example, if I was walking in a street and heard a word whispered by a man from a distance, or a word that a man intended to make me hear and to make it affect my spirit, surely, that would not be regarded as an entering of his into myself, nor would his speech and whisper be considered as a domination of his spirit over my spirit. It is mere saying: the waves of which issued out of a spirit and hit the sheet of the other spirit though there is a considerable distance between the two spirits.

Similarly, the wireless radio stations may broadcast their waves from an area in the furthest east and they will be reflected by the other receiving sets existing in the furthest west, though there is a large distance between the two stations.

Indeed, this example perfectly clarifies to us this point we talk about, and reveals that the devil did not draw near our Master Adam (cpth) nor did he enter into his spirit, he could not approach him, because, he (cpth) had a continuous tendency to Al'lah. So the fact is that he whispered to him only whispering from a far-distance.

In this meaning, the verse was mentioned plainly in God's saying: "the devil whispered to him..."

*The Holy Qur'an,
Fortress (20) Ta Ha 'Ta-ha' (Pure), verse (120).*

God did not say: 'he whispered into his chest or in his spirit' as when He says: "who whispers in the chests of oblivious mankind" that is: those who are disconnected from Al'lah, the Almighty.

*The Holy Qur'an,
Fortress (114) An-Nas (Oblivious Mankind, Oblivious Jinn kind), verse (5).*

It is clear that the preposition (to) indicates separation while (in) indicates circumstance and inclusiveness. Thus, this whispering delivered from a distance can never be taken as an entering into or drawing near to our Master Adam (cpth) by the devil, and this story can never be regarded as a proof of the possibility of the devil's entering into the prophets.

Finally, we have to illustrate how the devil can never approach the prophets in this bodily state. They are like all mankind concerning the surrounding and the controlling of their bodies over their spirits. They are born just like them, and their bodies are exposed to the same conditions that might affect the others, like health and disease, youth and old age, weakness, senility and death.

As for their spirit (cptt), they have a constant tendency to Al'lah and have become devoted to that Lofty Presence due to the Tenderness and the Mercy of Al'lah towards His creatures that they have known, and the Perfection and unlimited Beauty of His that they have witnessed. Such being the case, they are always overwhelmed with that Godly Revelation and covered with that light without any cessation. Since the spirit in this bodily state is surrounded by the body, the devil's

whisper can never reach it from afar-distance. He has to penetrate to it through the body passing the chest. But, as the prophets' bodies are always over-whelmed by that Godly Light coming on their spirit, due to their extremely great truth-fullness with Al'lah and their great love to Him. Therefore, the devil can never approach them nor can he penetrate that Godly Light, so by this revelation they (cpth) have become in an inaccessible fort and forbidding shelter from the devil.

Thus, through this speech we have revealed that Satan has no way nor entrance to the prophets at all. Besides that, he has no way to each believer as long as his spirit is entering into Al'lah's tending to Him or being joined with His Honourable loyal prophets.

Al'lah guides man in general to this means by which he gets rid of the devil. "when Satan inspires evil to you, seek refuge in God; He hears all and knows all. When those who see by God's Light be touched with an evil of Satan, they remember (Al'lah) and then they become enlightened."

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (200-201).*

And He says: "no power has he (Satan) over believers who put their trust in their Provider. He has power only over those who befriend him and those who obey other gods besides Him (Al'lah)"

*The Holy Qur'an,
Fortress (16) An-Nahl (The Bees), verse (99-100).*

Now, having answered delicate questions that we have mentioned, we should treat a new point can be summarized in this next question. We say:

Was the coming out of our Master Adam (cpth) to this lower life and the coming of mankind to it after him better? Or may his staying in the Paradise and creating mankind therein directly without letting them out to the lower life be better? Which of the two states may bring about man happiness and goodness more than the other?

To reply this question, we say:

This point can be cleared to us if we return to the speech about the Paradise and its reality, taking into consideration that people's grades therein shall be proportional to their deeds. For more details we give the next example, we say: suppose that a man traveled by a train, and the way which its windows over-looked contained the most beautiful sceneries, wonders and marvels created by Al'lah: gardens and trees, rivers and seas, charming scenes and nice different cities that the viewers have never seen or imagined the like before.

As long as this train keeps running without stopping, you see this traveling man craning his neck towards those sights desiring no turning due to their renewal and dissimilarity, and you see him does not stop looking caring not to lose any sight of them. But, if this train stops and its stopping lasts long, you will find this traveler turn away from the window whatever beautiful and pleasant the sight it stands before is.

That is because the spirit which God the Almighty has created and made of endless capacity, feels tired if it be kept in one state, and curiosity is one of the matters which man is disposed on. So, if he remains in one state he will be bored because the beautiful thing which does not change becomes wearisome and even loathsome; and the repetition of the same delightful and melodious thing makes it undesirable and boring. According to what we have mentioned, we say:

Since man's ascending and moving in the bliss of his entering into God's Presence depend (as previously mentioned) on the good deeds man renders in this worldly life, therefore if man had been created directly in Paradise without coming to this world, he would have no deed to approach his Creator thereby nor would he have been able to ascend from a state to a higher one and from one Paradise to another wider and loftier than it. He would have stayed at one degree and never exceeded it.

So, the Almighty God has created the human spirit and granted it the greatest and the most abundant donation. He has given it the ability to advance gradually in witnessing the Godly Perfection and to enjoy it increasingly with no limit or stop.

The messenger (cpth) clarified that in a Holy saying when he says: "not My earth, nor My heaven could know Me, but the heart of My believing obedient could".

Then, He, the Almighty, brought this spirit to this world and gave it wide scope of action in order to be qualified for that endless witnessing and that rising. He created the yearning to be a motive on action that gives it a value.

For example, if man does not yearn for money, then charity will have no weight nor effect on his spirit. The same case applies to chastity of one's gaze at women God forbade to look at.

By that, the Almighty God has made this man fit to attain the greatest share of Godly favor and eternal bliss that no other creature can ever attain. Such being the case, is not man's exodus to this world a favor and a grace of God? Is not it better than keeping him in one Paradise?

Instead of one high Paradise of obtainable fruits, God has given him endless high Paradises of increasing and ascending lofty pleasures where the spirit sinks eagerly due to their variety and their superiority above each other in sublimity and dignity. The viewer tastes them delighted, with heart filled with love to the great Merciful God who keeps over-whelming him with bliss loftier than the one before it.

Thus, there will be no boredom nor tiredness, on the contrary, there will be pleasures mixed with cheerfulness in addition to increasing highness and nearness to the Benefactor Compassioner, that is from one Paradise to endless ones; and the ladders on which this believer will lean are deeds mixed with humanist intentions.

In the noble verse, God says revealing that bringing man into this world is better than that state which our Master Adam (cpth) was in before: "Sons of Adam! We have descended upon you clothing that covers your shameful deeds and feathers, and that garment of piety is better. That is of God's revelations perchance they will remember."

The Holy Qur'an,

Fortress (7) Al-A'raf (The Heights), verse (26).

And the garment of piety which Adam (cpth) had had is better than his first state.

Similarly, getting the child out of his comfortable home to the school where restrictions and pressures is better for him than staying at home where unrestraint and freedom. That is because his elevation is accomplished by schooling him. If he does not go to school, he will stay far from any elevation or rising.

So the worldly life is a school leading to highness in this life and in the life to come, and our Master Adam (cpth) was enjoying only one Paradise, but after his worldly life he became in sundry Paradises rising increasingly towards better and more perfect ones with desirable and lovely continuity, that is to say, he has gained endless Paradises instead of the one Paradise.

Chapter Six

Way of Belief

This universe with what it contains of sun and moon, planets and stars, rains and ices, clouds and winds, earth and heavens, animals and plants, even the earth in its running and circulation, the four seasons in their changers and succession, Night and Day in their differences and alternation:

That is to say, this multitudinous world filled with creatures with all its beings, even your body with the systems and organs it is composed of, and what happens inside it of commutation, dissolution and composition, the performance of its glands to its needs of secretions, and the preparation of what it requires of different substances: all of that of what you know or you do not; are done but according to a firm rule and a strict discipline.

So, if the Great Creator has put for this universe 'with all its creatures' a law and a system to be followed and not to be broken; if this Great Creator has employed this universe and subjugated it for this man; is it possible or believable that this man who is the noblest of the creatures has no law or statute to follow?

Has the Great Creator arranged all the universe, then He left mankind live in this life with no guidance nor order?

Has the Great Creator put all this universe in order then He neglected this man and let him astray in the darkness, unable to distinguish between that which benefits him and that which hurts him, not knowing how to proceed through the unknown of this life ?!

No doubt, the right thought, the sound logic, and the sane understanding decree and confess the existence of this law planned for this man.

But, where is that law and order?!

Let us consider that which all noble messengers brought from God. Let us listen to the first verses the Almighty Al'lah inspired to the Messenger (cpth) so as to inform people of. God says: "recite in the Name of your Provider who created. Created man from clots! Recite! You Provider is the Most Bountiful One, who taught by the printing, taught man what he does not know."

*The Holy Qur'an,
Fortress (96) Al-'Alaq (The Clot), verse (1-5).*

Let us think deeply of these words which the messenger (cpth) informed all the Arabs and all the nations of. Let us meditate on that indication which the messenger (cpth) led his noble companions to, and study the Qur'anic verses descended from Al'lah which he (cpth), was reciting to them in Mec'ca in the first days of his mission. Let us look as a man thirsty for knowing the truth, not as a man clinging to what the forefathers followed with no perception nor thinking. Let us leave these ignorance which have been fabricated by some people of whims and misguidance.

Let us return to the rightness for only the rightness should be followed. Let us be guided by the noble apostles and adopt the straight path they all adopted.

There, you will find the wanted rule and the law which the Qur'an decided and the messenger (cpth) himself applied and called all his noble companions to apply so that they got that high rank and became known all over the world and they gained what they gained of happiness and boons.

I say, that rule and law is to cogitate your origin and to think of your beginning, man; for that who recognizes himself, he will recognize his Provider, and when he recognizes his Provider, He will guide him to the way of happiness and protect him from misery and loss. So, that whom God guides is the one who has adopted the straight path, but he that goes astray from God will find no Lord other than Him.

Oh man! Think of your origin, for your thinking of your origin and beginning is the first article of this law and order which Al'lah has legislated for you.

Think! Why do you not think since your Provider has granted you such precious jewel which helps you in thinking and leads you to know your Creator and Provider?

Think! Why do you not think since He has made the great signs and amazing discipline of this universe wide fields and large scopes where your thought can be absorbed and roam therein?

Think! Why do you not think since the universe is an open book before you? You can read in it even if there is no teacher to teach you or a man may tend you because Almighty Al'lah is the best Teacher and Guide for you in case that you were truthful.

Think of you origin when you were a semen in your father's back. Consider this semen:

How was it formed? What are its compositions?

Consider this semen: where was it put and settled?

Think of yourself when you were in the deep darkness of the womb, that safe store. Think of those stages you have passed through: from semen to a clot, from a clot to a lump of flesh, from a lump of flesh to bones have been arranged in good order and consistency. The muscles have been fixed on the bones from which there have been made holes for the brain, the eyes, the ears and the mouth, cavity for the heart and the lungs, holders for the intestines, and centers for the veins and the sinews.

Think! For I do not want to develop this in great details. I shall let you witness and see how a semen made of an extract of different fruits has turned into an even human being and a noble creature.

Think and appreciate the greatness of that Hand which has created and formed you: how it made these organs for you and placed the brain, the heart and the main systems and their compositions of bones and different pieces in safe place and fortified fort.

Think of that Hand which was driving the nourishment for you when you were coming to this world alone and single having no power nor might. You were unable to provide yourself nor could anyone provide you except that Hand which watched

over your creation. It is that which was providing you, driving the food to you and supplying each of your organs with its need of subsistence.

Think of that Hand which could turn you from semen into perfect man within few months so that Its creation was not retarded nor will It be preceded in performing the creation and forming man within his appointed term.

Then, when time of birth and coming to this world approached, It turned you upside down in your mother's belly making your head down and your legs up, and paved the way for your birth. God says: "man has been killed. What makes him disbelieve? From what thing has He created him? From semen He has created and estimated him, then He paved the way for him, then He let him die and entombed him, then if he will, He brings him to life. Is not it? He (the Man) has not yet applied what He (Al'lah) has ordained him."

*The Holy Qur'an,
Fortress (80) 'Abasa (He Frowned!), verse (17-23).*

Having come to this new world and this new land, think how He endowed you with your mother's sympathy and kindness and put in her heart love and tenderness for you, how He prepared your food in her breasts and made it pleasant drink, luscious, nourishing and containing all the subsistence your body needs and requires.

Think of those meals of aliments which that Hand merciful with you was making for you, how It was increasing their nutritive proportions a moment after moment and a meal after meal in a way agreeable to your growth and your advancing in years. Then when your body required more nourishment and your stomach became able to digest the foods, He raised your milk teeth, a tooth after another according to what growth and necessity require.

And when you became seven years old, to build a body ready to undertake serious cases and great deeds and a thought that will manage heavy affairs, He replaced your such milk teeth by regular ones able to set up for this body the food it needs.

Think of that Hand which is still providing you until now, how It sends the hot sunrays into the sea in order to vaporize their water, then It moves the winds to drive the clouds and arouse them from their lurking places the gather them and pile them up in masses which pour down the torrents of rain. Then, when the dead earth is revived and irrigated after thirst, It drives away the clouds and reveals the clear sky and the shining sun.

There the plants begin to grow and the land grants lavish blessings. God says: "Have you considered that you cultivate? Is it you that give it growth or We? If We pleased We could turn it into chaff. Would you then keep amusing yourselves or you would say: we have incurred a loss. Indeed, we have deprived ourselves? Have you considered the water which you drink? Was it you that poured it from the cloud or We? If We pleased We could turn it saline, will you then give thanks?"

The Holy Qur'an,

Fortress (65) Al-waqi'a (The Inevitable Event), verse (63-70).

Consider the foods and their sorts, the flowers and their forms and smells, and the fruits and their colors and tastes. Consider the four season and their alternation. Consider the sleep: how God the Almighty has made it a cessation of feeling, and the day: how He made it a means of subsistence.

Think of the air which helps you in breathing and inhaling and what is needed for burning.

Think of the sun which supplies you with heat and light. Think of the seas and rivers, plains and mountains, animals and plants, clothes and covering, wool, cotton and flax.

Think of this Hand which fulfills all your requirements and keeps rearing you, showering you with its blessing, overwhelming you with its favor and keeps supplying you with provision a moment after moment without any cessation.

Think in this way and of this Providence, for with such thinking our Master Ibrahim started his first step advancing in the way of belief. With such thinking, our Master Adam (cph) and our Master Mohammad (cph) and all the noble messengers who came between their ages had started their way.

Think! If you did you would be guided and would know that there is a Great Provider who looks after you and never neglects you a twinkle of an eye. This Provider kept providing you since you were an embryo until you became an infant, then a young child, then an even human being. So His Sustenance to you is permanent and His Charity keeps flowing over you successively.

If that became settled inside your spirit so that it got into mind and ascertained it, a new field and a different way of thinking would be opened before you.

You will see that your body will not remain strong nor fortitudinous, and you will not live forever.

This is your relative, he has left this life and passed away. So is it with your neighbor, he has parted with his wife and children and met death after he had enjoyed the worldly life for only a few years.

Also your friend could not be pleased with his store nor with his house which he has built. The death killed all his hopes in this life so he has died at his appointed time without any delay. This is a man has died after sickness, another after a trouble, and one suddenly without any expectation. You remember this one and that one, the kings and princes, the supreme commanders, the rich and the poor, even the noble messengers and find that the death has left none of them.

There, you will be sure that the death is your inevitable end despite all efforts as it was the end of those before you, and there is no escape nor get away from it. At that time, you will find no hopes in this life and will know that it is no more than a temporal world.

Thinking of death produces in your spirit fear and awe, and it generates a truthfulness in knowing the Provider that makes you rush seeking Him truly, asking

yourself: who is this Provider who has created me from a semen though I was nothing to be mentioned before, then He made me a child then a perfect man?

You contemplate the universe once again but with looking deeper than the previous ones. There you will find that this Provider is the steering who steers the sun and the moon and directs all the universe with what it contains in order to provide you and to fulfill all your demands and necessities. There is no hand and no act of any one beside Him. He is Al'lah, alone except whom there is no God. Here, you will move from believing in the Provider to another new step which is to believe in that this Provider is the Steering God.

You will see the heavenly bodies swimming within their orbits, and witness the sun sending its rays and heat, the clouds having moved agitated from their hidden sites, the winds running violently towards their directions, the waters of the large seas scrambling and their waves chopping, the rivers flowing out of their sources running to their mouths with their falling cataracts, even the terrestrial globe, you will see it swimming within its space and its orbit and circulating around itself with all the creatures it carries on its surface: you will see all of that moving but by God's Command and Power.

You will think deeply and more deeply until you view that no creature can walk one step, raise a hand or move one movement except by God's Leave, Will, and Power.

Then you will advance in thinking rising and ascending until you get at a degree where you witness that the whole universe is but one unit of connected parts and joined atoms and all of it works in harmony and uniformity and that Godly Will is watching over it and supporting it. Thus that Provider is the steering God of all this universe and there is no Director nor God other than He.

You will know that your Provider is Al'lah, and there you will say that there is no God but Al'lah by your tongue having witnessed it by your spirit in all the universe and ascertained it in your depth.

You will utter it by your tongue after getting it into your mind. Not depending on hearing or imitating.

Your belief in it will be as that of the good ancestors and the noble companions, not as that of the aged men which is based on legends and illusion. Thus, you will attain a true believing in this statement and will actually say: 'there is no God except Al'lah'. That is some of what we understand of God's saying: "know that there is no God but Al'lah..."

*The Holy Qur'an,
Fortress (47) Muhammad (Muhammad), verse (19).*

And in the noble saying, the messenger (cpth) says: "He who says: there is no God but Al'lah, faithfully and loyalty, he enters Paradise. It was said: what is its loyalty? He said: to keep him away from what is forbidden by Al'lah".

Surely, it will prevent him from committing the forbidden deeds of God because he has become seeing that Al'lah, the Almighty is with him, watching and observing wherever he turns and whatever he does.

Having got you at this stage, the stage of believing in that there is no God but Al'lah after leading you to the stage of believing in the Provider, I will advance quickly since you have become able to accompany me with no retardation.

I want now to reveal to you the effects of the belief of that 'there is no God but Al'lah' and to lead you to the love of the messenger of God (cpth), I say:

When you get at believing in that there is no God but Al'lah and become one of those who see that God's Hand controls the movement of all universe, when your spirit becomes immersed in this viewing and you become witnessing that no winds blow, no clouds cover the sky or stick together, no rains flow, no lightning flashes or shimmers, no thunder resounds, no sea runs high and low with restless waves, no water of river flows in constant flax, no volcano breaks out angrily, no flood streams in force and intension, no earthquake shakes the land making forgetful and heedless hearts tremble scared, no earth circulates in order to cause Night and Day and four seasons, no stars swim shining within systematic orbits: that is to say, if you become of those who witness that the universe with all its creatures is but one unit directed by a Hand of Wise and Peerless One and a Will of Cognizant and Omniscient One, according to your efforts, and your Daily-contemplations, and without Him even your hand does not move, your eye does not blink, your ear does not hear a sound or a noise, your heart does not beat pulsing between systole and diastole, your stomach does not secrete its gastric juice over the foods inside it, your liver does not store substances or secrete others according to a firm standards, your lungs do not expand and contract between inspiration and expiration, your blood does not flow in arteries and veins, the red corpuscles do not carry what they carry to and fro, the white corpuscles do not fight and struggle with microbes, the germs do not attack the body severely: I say, if you become sure of that by minding and spiritual witnessing, not by hearing from specialists or reading in volumes and books so that you become seeing that everything is controlled by God's Hand and that all people, notables or commoners, near or far, strong or weak, and even all the creatures, can not render you a benefit nor protect you from an evil, nor hurt you or cause any change in your state except by Al'lah's Leave, there; you will enter the fort of straightness and will never exceed God's bounds.

As the spirit can not still motionless with no deed, and since it has forsaken the misdeeds and turned wholly towards Al'lah, therefore, you will find it spare no effort in doing the favor and charity and become engaged in helping everyone in need wishing to approach Al'lah by means of its work.

At this stage, the stage of straightness upon God's Order and approaching Him by doing the favor, the spirit will be confident of its charity and of God's Satisfaction with it, and due to such confidence it will draw nearer to its Creator and turn wholly

towards Him so that its link will be established and its communication with God will become right.

It will see that it lives the state of nearness not farness feeling with love and purity not with coolness or disinclination, and enjoying the happy life, the repose and the bliss. At that time, and by virtue of this link, this direction and those pleasant communication with God, the spirit will gain two fruits that it would have never gained without its link with its Creator and its entrance into His.

The first fruit is that by its turning towards its Creator, the sins will fall out from it, that is to say the mean desires attached to the spirit and the defects rooted in it.

So, by such communication with God, these lowly yearnings will be eroded dropping so that the spirit will be pure of its diseases. It will come out of its communication having acquired purification and cleanness and become clear of lusts that were disturbing it and dirt that have befouled it. There will be no stinginess, no cowardice, no attachment to this worldly life, no miserliness, no rudeness no grossness, no hard heartedness, no liking to damage no cringe, no subservience, no inclination to oppression or aggression, no wish for a worldly glory or authority.

Thus, there will be no bad quality that degrades man's esteem or standing among people or at God. All of that will be wiped out by the link with Al'lah and the entrance into His Presence.

The messenger (cpth) talked explaining the effect of communication with God on man's spirit in a noble saying where he (cpth) says: "Suppose a river flowing beside the doorway of one of you and he washes up therein five times a day. what do you say? Will that leave any dirt of his? They said: no dirt will remain. He said: that is the example of the five prayers. Al'lah effaces the misdeeds by them".

That is the first fruit of the fruits resulting from entering into God's and performing the right communication.

As for the second fruit, here is it, and how delighted you will be if you get it.

When your spirit attains the link with your Creator you will feel the life flowing in its depth as man feels the reviving warmth of sun in the days of bitter cold. You will feel the life spreading in your spirit as man feels the breezes of fresh and gentle air while sitting in the shadow of a tree in the days of midsummer. You will feel the life entering your spirit as the very thirsty one feels the swallow of cool water flowing into his vessels, quenching his thirst and refreshing his body and soul. You will feel and feel, and there is no feeling at the believer more beautiful than that he feels in the times of his closeness to his Creator and Provider.

Moreover, while you are absorbed in this state of lofty and sublime feeling, high impressions of perfection will be imprinted on the surfaces of your spirit, and that is the second fruit the spirit gains by that true communication and that nearness to Al'lah's.

This perfection which the spirit has colored within the times of its entrance into God's will be translated in the spirit of this believer who adopts that way in the form of mercy, tenderness, generosity, bounty, chivalry, helping the needy, saying the

truth, openness of speech, kindness, gentleness, politeness, patience, deliberateness, modesty, bravery, to stand up strictly to the false, justice, equity, self-esteem, sense of honour... and others.

Whatever attributes and indications of perfection you may mention, you will find the spirit has acquired and colored with a share of them when it be near to Al'lah, God says: "it is the stain of Al'lah. And who gives a better stain than Al'lah and we are worshipping Him?"

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (138).*

When spirit gets at such stage and mounts such rank out of its perfection and high manners, you will find it love all people of perfection and high merits. It will love every perfect man because of the perfection it has had, for none appreciates the favor except its owners, and only people of perfection know the perfection.

So, if it sees people of generosity and bounty it appreciates their advancing over it in generosity and bounty, and if it meets people of compassion and affection, it esteems their superiority over it in compassion and affection, and so is it with all other supreme qualities and morals. It will appreciate everyone has surpassed and excelled it. Therefore, when it finds perfect believer, it will love him, and if it meets a truthful leader it will adore him and accompany him. Since the messenger of God (cpth), is the Master of people of perfection and he has preceded all the worlds in this domain, and as he (cpth) attained the greatest share of perfection from that Godly Presence due to his high nearness to his Creator until no angel nor human being could approach his such rank, therefore you will find this believer revere God's messenger (cpth) whole-heartedly.

In his view, there is no creature greater than the messenger and no man has a rank loftier than his (cpth). When he hears something about him (cpth), his heart longs for him; and if his name or his merits or deeds are mentioned, his spirit travels overstepping the large distances and leaving behind all ages and generations in no time to where it becomes accompanying that venerable spirit and sticking to that firm tie with no break nor split.

By this spiritual flowing and that moral connection and company with that spirit, that is, with the pure and virtuous spirit of the messenger (cpth), and when you become one of those who have such degree, your spirit will ascend kindly and unaware with the company of the messenger's spirit which keeps entering to Al'lah, to be together with it at God's Presence.

At this moment, the light of the messenger (cpth) whom Almighty Al'lah has called 'the shining lamp' will illuminate for you a side of God's Perfection and you will witness what you are qualified for of the Godly compassion, tenderness, sympathy, kindness, clemency, charity, justice, might, science, wisdom, abundant favor, provision, boons upon every being having a soul and a life, comprehensive steering, and other Godly Attributes which none has witnessed a side of them but he became infatuated with them and adored them.

By such passion and love to that Godly Perfection which arises from seeing that Supreme Attributes, the spirit attains a high link with its Creator. So, this link is got by the love produced by the witnessing to the Godly Attributes and Perfection.

There, by this link the spirit will acquire a light from Al'lah, the Almighty that makes it see the good and that it is really good so it likes it and inclines to it, as it sees the evil and that it is really evil so it disdains it and loathes it.

By my life, that is the piety 'seeing by God's Light' which the Almighty Al'lah urged His believing worshipers to and charged them with.

"You, who (certainly) believe! See by God's Light, and be with the truthful."

*The Holy Qur'an,
Fortress (9) At-Tawba (Rebentance), verse (119).*

God says: "you who believe; see by Al'lah's Light and believe in His messenger. He will grant you two portions of His Compassion and make a light for you by which you can go, and forgive you: Al'lah is forgiving and merciful."

*The Holy Qur'an,
Fortress (57) Al-Hadid (Iron), verse (28).*

In another Fortress He says: "you who believe; if you get illuminated by God's Light He will give you discernment and cleanse you of your sins and forgive you. Al'lah is of great bounty."

*The Holy Qur'an,
Fortress (8) Al-Anfal (Spoils of War), verse (29).*

And He says: "you who believe; see by Al'lah's Light and speak apposite speech. He will make your works right and forgive you your sins. That who obeys Al'lah and His messenger shall win a great victory."

*The Holy Qur'an,
Fortress (33) Al-Ahzab (The Combined Clans), verse (70-71).*

Undoubtedly, that is the piety in its reality.

In Arabic the word (piety) means (avoidance), so (piety) means to avoid the evils by God's Light. It is to avoid the danger after witnessing the causes of corruption in this life by that Godly Light which you would have never got if your spirit had not connected with the spirit of the messenger (cpth).

Thus, believing in the messenger (cpth) comes after believing in God, and loving the messenger (cpth) is always joined with the right faith and associated with the true communication with God. And the noble saying denotes: "he that has no love has no faith. He that has no love has no faith, he that has no love has no faith".

Indeed, the favor of the messenger is limitless so that none can express it.

Chapter Seven

Excerptions from the Sciences of the Humane Scholar Mohammad Amin Sheikho

(God has made his secret sacred)

Such is the habit of this Venerable Humane Scholar (God has made his secret sacred) concerning all what he had bestowed upon us of the endless knowledge which turn the heads and make the fronts bow glorifying and revering the meanings of the Holy Qur'an. He filled the heavens with what Al'lah the Almighty had revealed to him of the Qur'anic scientific knowledge, for it is he who acquitted the noble prophets from all what conflicts with their perfection, impeccability and their spirit's purity in his book (Impeccability of Prophets). As he explained their high deeds by which they deserved receiving the message of their Provider, then they became guides guided by Al'lah's Light.

He also disproved each saying or tale that contradicts the impeccability of our Master Mohammad (cpth) in two books he had singled out about the chosen beloved-prophet Mohammad (cpth) - (the Reality of our Master Mohammad 'CPTH' Appears in the Twentieth Century) and (Visiting the Prophet's Position 'CPTH' and the Effect of his Love in Elevating the Believed Spirit).

As he showed the position of the prophet's pure companions which they had had justly, and their desert of holding caliphate by Al'lah, the Almighty after Master of the creatures, like our Master Abu-Bakr, who triumphed over the apostate Arabs Persians, and Romans, and our Master Omar Ibn Al-Khattab who completed the conquests, supported the orphans, and attached the ties of blood, besides the rest of the four caliphs and the honourable companions. He clarified that their belief in Al'lah the Almighty and their love to His noble messenger (cpth) is the source of their knowledge and the reason beyond their sublimity and authority over the worlds.

He showed the wisdom folded in the verses of the Holy Qur'an, and hidden in every command we have been ordered by the Great and the Almighty, for he disclosed the meaning of the letters reporting in the beginning of the Fortresses, which all the Moslem scholars failed to know.

Besides his wondrous revelation of the exordium (Al-Fatiha) and the secret beyond reading it when communicating with Al'lah, which had bewildered all the scholars and the holy men.

All of that is mentioned in his book (Secrets of the Seven Praising Verses) and his book (Al-Amin Interpretation of the Great Qur'an).

He derived the times of the five prayers (communicating with Al'lah) from the Holy Qur'an, and showed the wisdom behind it 'prayer' and the secret of turning toward the Ka'ba. As he derived the proportion of Zakat (Almsgiving) which is 2.5%

from the Qur'anic verses. He explained the meaning of piety (seeing by God's Light) and how to attain it in Ramadan, as he explicated the meaning of the Night of Qadr and showed the reason of revealing the Qur'an on that blessed Night.

He also revealed the secrets of the rites of pilgrimage and the wisdom beyond each ritual that the pilgrim (Hajji) performs. As he showed the way of true believing and clarified that believing in God is not attained only by saying or admitting, but it is a witnessing in its reality, manifesting the meaning of the statement: 'I witness that there is no God but Al'lah, and I witness that Mohammad is the messenger of Al'lah'.

All of that is stated in his book: (High Schools of Seeing by God's Light -The Jewels of Rules in Explaining the Pillars of Islam).

He solved the problem of fate which puzzled the minds of scientists and philosophers of Al Muatazelah, necessitarianism, Greek and Roman, as well as the scholars and philosophers of Christianity, Judaism, and Islam. Besides his high understanding to the Almighty's Saying: "...He pardons whoever wills, and torments who ever pleases..."

*The Holy Qur'an,
Fortress (3) Al 'Imran (The Family of 'Imran), verse (129)*

"...He misguides whoever pleases and gives guidance to whoever wills..."

*The Holy Qur'an,
Fortress (16) An-Nahl (The Bees), verse (93).*

Showing that the will is the obedient's who truly follows the way of believing requesting guidance and avoiding the way of perversity, seeking to reach the reality, the truth and the right religion. As he explained the freedom of choice which every man has in this life.

He explained in detail the meaning of the six days mentioned in the Holy Qur'an: "Your Provider is Al'lah who created the heavens and the earth in six days then He over controlled their destiny "

*The Holy Qur'an,
Fortress (7) Al-A'raf (The Heights), verse (54).*

As he expounded the meaning of 'the Ten Nights' and 'the Seven Heavens' which Moslem, Christian, and Jew scholars could not know. That is in his book: (The Great Scientific Discovery - The astonishing Reality of the Six Days and the Seven Heavens).

He elucidated by the sound logical the great praise which God's messenger (cpth) had deserved in A'basa Fortress (He frowned), when the noble messenger, owner of great morals frowned as Abdullah Ibn Om Mactoom had come to him, while all the interpreters put God's messenger (cpth) in the wrong position when interpreting the beginning of this noble Fortress.

He clarified the meanings of all the Fortresses reporting in Am'ma Part of the Qur'an and explained the word (Am'ma) in inimitable detail in his book (Interpretation of Am'ma Part of the Qur'an).

He also showed the reality and the compassion folded in the case of polygamy reporting in the beginning of Al-Nesa' Fortress (Women) when he solved this problematic case and refuted each saying that causes Islam to look as a lustful religion by allowing man to marry four women without returning to the noble verse reading it as a whole and scrutinizing its course.

For Moslem is not permitted to marry more than one woman, but as for marrying the second, third, and fourth one, it is not allowed except within the conditions reported in the beginning of the noble verse and have been neglected and put out of use. The noble verse stipulates that the woman should be widow and has orphans, so the purpose beyond polygamy is a humane and lofty one, it is to keep the widows and bring up the orphans then to build a sound society, and it is not a spiritual lustful one as many people interpret and put the verse into effect without returning to the beginning of it, and by that, they have drawn bad reputation on Islam and Moslems for religion has turned to be a lustful, not a humane one in their eyes, because of polygamy.

He also revealed the laws of divorce deriving them from the Holy Qur'an, and the way of fulfilling these stipulations and rules in case of recalcitrance (on the part of the wife) and rising of discord between the two mates. All of that is stated in his book: (Islam! What for veil is? What for divorce is? And what for more than one wife is??).

He elucidated the Almighty's aim beyond creating the creatures, and the reason of creating man and his coming to this world where he indicated Al-Azal World, the first creating, offering the trust and undertaking of man to bear it.

He also answered the puzzling question, which is, why are prophets born as prophets? And what base the Almighty depends on so that He decides them to be prophets and noble messengers before they are born??

He explained the Godly justice and demonstrated it in lofty logic, as he showed the reason of poverty, sickness, afflictions, and all what may befall man in this world of good or evil, besides, he stated the elements which man is composed of in a noticeable explanation, where he spoke about the difference between the soul and the spirit, and between the thought and the mind revealing the quiddity of each.

That was when the famous British scholar Sir John G Bennet professed Islam at the hands of him as he (Sir John) went to him to ask him his questions which were difficult for him and for all other scientists and scholars.

The meeting was in Damascus city where Sir John G Bennet asked him important questions and inquired about all what crossed his mind concerning Islam and its pillars, and about fasting, pilgrimage, Zakat (almsgiving) and the wisdom beyond each until the scholar asked him saying: Have you, Sir, known the source of the water you drink?

Sir John G Bennet replied that the rain water are the main source of drinking water. Then the scholar replied him saying that the rain water are for plants and animals, and he revealed to him with the cogent evidence the sources of spring water

in the whole world deriving his demonstration from the Holy Qur'an, and that running of the big and small rivers on the surface of the earth is not ascribed at all to the rain water, a reply which is something unknown by any of the eastern and western scientists.

Rather! It is a great scientific miracle, which tells that the water of these springs has greater and more opulent sources than the rain water, for the scholar demonstrated with more than thirty scientific evidences derived from the noble verses that the ice of the north and south poles is the source of water of all the springs, and when Sir Bennet heard such research from him and discussed with him about it, he immediately confessed Islam and said: 'I wonder how this question has never crossed my mind before!'

And when he returned to his country, he said his famous words before a crowd of scientists and educated professors: 'Indeed, all what we have obtained of the sciences, do not equal the sea of sciences of that Great Scholar in the Orient'.

He showed the wisdom behind circumcision for males, and the reason for which the Almighty has created this glans while the male embryo is in his mother's womb, then the wisdom behind cutting it after birth. This discovery of the scholar is unprecedented by any of the doctors of this time nor by those of all the previous ages. All of that is mentioned in his book: (The Sources of Spring Water in the World - And - A Researches on Discoveries of Circumcision Mystery).

He saved the cattle when he showed the use of mentioning Al'lah's Name over them when being slaughtered, by pronouncing the statement: 'In the Name of God, Al'lah is Greater', and clarified that when these cattle hear such great statement when performing the slaughter, their whole blood runs and their bodies shake so that all the blood is released from the carcass and nothing of it remains inside their meat, and by that, the Almighty grants us pure fresh meat, free from any germ. And on the contrary, the germs will remain inside the carcass over which the name of Al'lah was not mentioned so that the one who eats from it will be objected to suffer from diseases. Besides, neglecting mentioning Al'lah's Name over cattle will also expose them to be afflicted with deadly and incurable diseases.

The scholar had derived all of that from the Qur'anic verses, and when his speech was subjected to a medical study, a laboratory medical team composed of masters of Medicine and laboratory in the Middle East have executed analysis for cattle slaughtered with mentioning Al'lah's Name over them, and others without this was done, then the results have come out precisely like what the scholar had said, i.e. colonies of germs and viruses remain inside the carcass over which Al'lah's Name was not mentioned.

This scientific tidings was transmitted by broadcastings, magazines, newspapers, satellites and news agencies warning people of neglecting mentioning Al'lah's Name over cattle, but... alas! Though that many people kept ignoring mentioning Al'lah's Name over them and as a result, the world was smitten by Mad Cow Disease, Bird Flu, and Sheep Plague the matter which the scholar had warned of according to the

Almighty's saying: "...and there are cattle over which they do not pronounce the Name of All'ah, thus inventing a lie about Him. They will be punished for these lies."

*The Holy Qur'an,
Fortress (6) Al-An'am (Livestock), verse (138).*

All of that is mentioned in his book: (God is Greater, Be Kind to Animal).

He revived the sacred prophetic Sunna after the books of the ancient had effaced it, when he drove away the incurable diseases by animating the Sunna of cupping. He clarified its safe and correct conditions saying that it must be performed exclusively on the upper part of the back, in the early morning, without having breakfast, in the spring season, and when the crescent decreases, viz, after the seventeenth day of the lunar month, for the moon has a pull of gravitation effect on the earth.

A big medical team composed of about (350) professors and doctors in the Middle East has studied this operation according to its correct conditions shown by the scholar during three consecutive years, then the outcomes were amazing in the medical circles and there has been an increasing interest in it from year to year until it has spread all over the world because of its great benefits.

Reports of thanks and gratitude followed incessantly by all the world countries thanking him who had recreated this useful technique and all the people, Moslem or not Moslem, have practiced it after they had verified its benefits. All of that is mentioned in his book: (The Marvelous Medicine that Cured Heart Disease, Cancer, Paralysis, and Migraine – Cupping, A prophetic Medical Science in its New Perspective).

Most of the news agencies and the world satellites have broadcasted it, magazines and journals have talked about it, conferences and sessions have been held to discuss it, besides many international medical and hygienic centers... have adopted it seeking its many benefits, for it is a medical vade-mecum containing all cure in one wielded slit from a scalpel.

He also unveiled the reality of charlatans, jugglers, and magicians who work together with devils to cause harm to people through magic, and he explained all the tricks and the imaginary actions which the magicians do to people who know nothing about the reality of magic, such as telling of the false unseen matters as a whole, revealing that it is a close cooperation between the enchanters and the devilish companions. This matte has circulated among most of people in this world to the extent that you can hardly find a home free from these tricks and cunning of the magicians, or from distress and grief resulted from believing the herald of devil, specially those magicians who appear to people through satellites and talk to them about their affairs and diseases then the viewer or the one who phones them believes them unknowing that the magician colludes with his devilish companion to bring him his news.

As he offered the solution and showed the way leading to be released and cured from these spiritual diseases without resorting to any of people, specially those who allege treating people through spells or through reading verses of the Holy Qur'an though they, in fact, know nothing. All of that is clarified in his book: (Unveiling the Secrets of the Magicians' Sciences).

He described man's state when death in both cases: when he is a believer or unbeliever, and elucidated his state after death, during the interval between death and the Day of Resurrection.

As he explained the verses relating to account on the Day of Resurrection, and clarified that man's deeds are imprinted on the pages of his spirit in this world so that on the doomsday they shall obviously appear to him.

He revealed the reality of paradise, which is, looking at the Presence (the Enlightening Face) of the Generous Provider, Owner of Honouring, beauty and majesty, demonstrating that all what man obtains of pleasures, honouring and bliss is below that lofty Paradise. He proved his saying by logical evidences derived from the Holy Qur'an.

He also clarified that fire, on the Day of Resurrection is as a hospital where owners of spiritual diseases are treated because of what they bring with them from their lower life of the mean deeds which degrade them before Al'lah, the Almighty, so that their shame and disgrace causes them to request fire (the treating) in order to escape from what they suffer of the spiritual pains and spiritual burning that destroy them greatly. God's messenger (cpth) says: "shame will adhere to man on doomsday until he says: oh, my Provider, Your sending me to Fire is easier than what I am suffering, though he knows the great torture in it".

All of that is mentioned in his book: (Interpretation of the Great Qur'an) and his book: (Al-Amin Interpretation of the Great Qur'an).

He revealed the reality of intercession, which most of the scholars failed to reach, where they thought it an intercession of unjust mediating through which the noble messenger (cpth) gets whoever he likes out of fire, the matter which incites people to commit sins hoping to be interceded on the doomsday, so he clarified through the verses of the Holy Qur'an that intercession is got only by the believer and it begins from this world and lasts for him to the afterlife, and that intercession is binding of a spirit to another, derived from the world (couple), which indicates a thing binds to another and couples with it adhering to it. Intercession then, is binding of the believing spirits to the messenger's (cpth) and coupling with him so as to ascend them to the Godly Presence, as the spirits of the honourable companions bound up to and coupled with his pure chaste spirit (cpth) entering into God's through him, so they accompanied him in this world, in the interval between death and doomsday, and shall keep accompanying him in the hereafter.

He, who does not couple with God's messenger (cpth) in this world, will have no intercession in the life to come, yet, it will be no more than hopes of which they indulge their spirits so as to allow themselves committing forbidden things, for the

Holy Qur'an as a whole warns man of the consequences of his deeds, and informs him that he will be recompensed for the whit of his action, either with goodness in Paradise, or with getting treatment in Fire.

Besides, it (the Holy Qur'an) indicates that God's messenger (cpth) has nothing to do for a creature except admonishing, yet, he can drive nothing to his noble spirit: "Say: I have not the power to acquire benefits or to avert evil for myself..."

*The Holy Qur'an,
Fortress (10) Yunus (Jonah), verse (49).*

"Say: I have no control over any good or evil that befalls you."

*The Holy Qur'an,
Fortress (72) Al-Jinn (The Jinn), verse (21).*

"It is the day when a spirit has nothing to do for another and Al'lah then will reign supreme."

*The Holy Qur'an,
Fortress (82) Al-Infitar (Bursting Apart), verse (19).*

"Can you save those who have rightly earned punishment and are doomed to the fire?"

*The Holy Qur'an,
Fortress (39) Az-Zumar (The Groups), verse (19).*

He set forth this important research in detail in most of his books, specially his book: (Reality of Intercession - A Calm Dialogue between Dr. Mostafa Mahmood & Dr. Yousef Al-Qaradhawi).

He also showed the reality of our father Adam's descent from Paradise, the reason beyond his eating from the tree, and the state in which he and our mother ha'wa' (pth) were before eating from the tree, and that his great love to his Provider had led him to forget the Godly Advice and eat from the tree. All the going on was by an arrangement of Al'lah, the Almighty, so as to let our father Adam (cpth) out of Paradise, and to give him instead of it, together with his offspring, Paradises besides to show him with his sons the enmity of devil in order for man to know that he has an enemy who lurks to him, then to beware of him and follow the guidance of his Provider by Whom the noble prophets were guided and thereby, he will be preserved from committing sins and form controlling of the devil over him.

He is, as well, the first one who has revealed the reality of believing and the straightway leading to it which the Holy Qura'n has stated, and all the noble messengers and prophets followed.

He manifested the reason behind mentioning the tale of the Israelites (Sons of Israel) frequently in the Holy Qur'an and their arguing with their noble messenger, our Master Moses (pth), clarifying that if man does not follow the way of faith legislated to him by the Almighty, he will profit nothing from watching miracles and super-natural actions, nor will he be one of the believers whatever you bring him of the signs and cogent evidences, but indeed seeking the truth honestly and employing

the thought in searching for it is that which guides the spirit and leads it to the sources of real knowledge.

All of that is mentioned in his book: (Al-Amin Interpretation of the Great Qur'an).

As he clarified all the indications of the Hour, and the evidences of returning of the Messiah Master (cpth) from the Holy Qur'an in this book between our hands.

All of that is a drop of an ocean of what this Great Humane Scholar had revealed, for the researches and the fields of thinking cannot be written down in lines in order to be read, but indeed, it is only to attract attention to what he had offered and revealed to mankind of the knowledge of the Holy Qur'an.

Many venerable scholars have talked about him and praised his knowledge, his deep deriving from the Holy Qur'an and his great understanding to it.

They found trueness and faithfulness in his mission, and that it gathers the whole under the banner of the Holy Qur'an and the sacred Sunna of God's noble messenger (cpth) so that all the hateful sectarian disputes destroying the religion of our Master Mohammad (cpth) will be driven away by this guidance. These sectarianisms have become mere following of the forefathers instead of following the Holy Qur'an, where the one nation has been divided into many ones and turned away from the right way parted into sects and parties, each party is pleased with its own false beliefs. The interpolator ones deceived them by what they had filled their books with mistakes, infringements, and interpretations contradicting Allah's Attributes and the noble prophets' perfection, then Moslem lost his way and sank into the sea of disagreement of sects and parties, and he abstained from religion and inclined to this lower life because of them.

Dr. Mostafa Mahmood said that: 'the Holy Qur'an was deserted before the knowledges of this Great Scholar, for his scientific knowledge is received from Allah and his revelation is logical. I have never found , during all my life, one word like his at another one'.

Dr. Mostafa has appropriated a special book about him under the title of: (Contemplations in the Sciences of the Great Eminent Scholar Mohammad Amin Sheikho 'God has made his secret sacred').

"Praise Be to God "Provider of the Worlds"

Issued to the Great Humane Eminent Scholar Mohammad Amin Sheikho

(God has made his secret sacred)

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4. High Schools of Seeing by God's Light (the Jewels of Rules in Explaining the Pillars of Islam)
5. The Sources of Spring Water in the World - And - A Researches on Discoveries of the Circumcision Mystery
6. Interpretation of the Great Qur'an (Lights of Descending & Realities of Meaning) Volume -1-
7. Interpretation of the Great Qur'an (Lights of Descending & Realities of Meaning) Volume -2-
8. Am'ma Encyclopedia (The Compassionate's Gifts in Interpreting the Qur'an) Volume -1-
9. From the Heros' Careers for Children and Babies (The Courageous Boy and the Female Jinni)
10. From the Heros' Careers for Children and Babies (The Dog that Became a Horse) -2-
11. From the Heros' Careers for Children and Babies (The Brave Boy and his Practical Reply to His Uncle) -3-
12. From the Heros' Careers for Children and Babies (Ring of Wrestling) -4-
13. From the Heros' Careers for Children and Babies (Disciplining of the Greengrocer) -5-
14. From the Heros' Careers for Children and Babies (God Bless you, Cub 'of a Lion' of the Quarter) -6-
15. From the Heros' Careers for Children and Babies (Adventure of the Little Horseman) -7-
16. Al-Amin Interpretation of the Great Qur'an (The Previous Nations) volume - 1-
17. The English Translation of (The Sources of Spring Water in the World & A Research on Discoveries of the Circumcision Mystery) Book
18. Pages from the Eternal Glory (Life of the Great Humane Scholar Mohammad Amin Sheikho) Volume -1-
19. Reality of Intercession - A calm Dialogue between Dr. Mostafa Mahmood & Dr. Yousef Al-Qaradhawi
20. The Reality of our Master Mohammad (cpth) Appears in the Twentieth Century

21. The Persian Translation of (the Reality of our Master Mohammad 'CPTH' Appears in the Twentieth Century) Book
22. God is Greater - Be kind to Animal: A Medical Scientific Study about the Use of Mentioning Al'lah's Name over the Carcass at Slaughtering
23. O, Moslem, What for Veil is? What for Divorce is? And what for More than one Wife is??
24. The West has Disenthralled Man from Slavery, so, why Islam has not??
25. The Great Scientific Discovery - the Astonishing Reality of the Six Days and the Seven Heavens.
26. The Amazing Miracle of the Fundamental Verses of the Book in the Twenty - First Century.
27. Faith (The First of High School of seeing by God's Light).
28. Communication with Al'lah (The Second of High Schools of Seeing by God's Light).
29. Zakat (Almsgiving) (The Third of High Schools of Seeing by God's Light).
30. Fasting (The Forth of High Schools of Seeing by God's Light).
31. Pilgrimage (The Fifth of High Schools of Seeing by God's Light).
32. A Calm Dialogue about the Great Humane Eminent Scholar Mohammad Amin Sheikho.
33. Am'ma Encyclopedia (8) – Interpretation of Alms (Al-Ma'un) Srua.
34. Am'ma Encyclopedia (9) – Interpretation of Quraysh Sura.
35. Am'ma Encyclopedia (10) – Interpretation of the Elephant (Al-Fil) Sura.
36. Am'ma Encyclopedia (11) – Interpretation of the Prodder (Al-Humaza) Sura.
37. The Marvellous Medicine that Cured Heart Disease, Paralysis, Hemophilia, Migraine, sterility and Cancer.
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45. The Second Coming of Christ.
46. Secrets of the Seven Double Praiseworthy Verses.

Shortly will be Issued

1. The Reality of Great Taymour - Lank Appears in the Twenty - First Century - (part 2).
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6. Am'ma Encyclopedia (14) - Interpretation of the Disaster (Al-Qari'a) Sura.
7. Am'ma Encyclopedia (15) - Interpretation of the Wind (Al-'Adi'yat) Sura.
8. Am'ma Encyclopedia (16) - Interpretation of the Earthquake (Al-Zal'zala) Sura.
9. Am'ma Encyclopedia (17) - Interpretation of the Proof (Al-Ba'yina) Sura.

Endnotes

[1] God says in the Holy Qur'an: "We have sent forth other envoys before you, of some you have already heard, of others We have told you nothing. Yet none of these could work a miracle except by Al'lah's leave. And when Al'lah's will is done, justice will prevail and those who have denied his signs will come to grief."

*The Holy Qur'an,
Fortress (40) Ghafir (For Giver), verse, (78)*

[2] God said in the Holy Qur'an: "This is a glorious Qur'an, inscribed in a hidden book which none can touch except the purified".

*The Holy Qur'an,
Fortress (56) Al-Waqi'a (The Inevitable Event), verses: (77–79)*

This book is hidden, that is its meanings are veiled in the heart of the greatest messenger (cpth) and man cannot touch them heartedly unless he is one of the owners of spiritual purification who attained the intercession and the love of hearty company with God's messenger (cpth).

[3] In some books of interpretation, it was reported that Aad people were living in Hadramut Land. The Holy Qur'an as well as the history does not affirm such saying. No country had been known in Hadramut Land that became powerful to the extent that made its people say to their messenger: "...who is mightier than we?"

*The Holy Qur'an,
(Fussilat: 15)*

or made their God's envoy say to them: "...and adds strength to your strength..."

*The Holy Qur'an,
(Hud: 52).*

All historical documents which have been discovered up till now did not indicate to a rise of a strong powerful nation in that Land. This Land was under the authority of the Yemeni rulers.

The kings of Yemen were calling themselves 'Kings of Hadramut', too. Besides, the Holy Qur'an (although it does not designate the Lands where the ruined nations dwelt as it was revealed for admonition not for historiography) always associates Thamoud people with Aad ones.

Positively, this connection refers to their proximity in place and in time.

The Almighty God says on the tongue of our Master Saleh (cpth) "remember that He has made you the heirs of Aad"

*The Holy Qur'an,
(Al-A'raf: 74).*

This noble verse clarified that Thamoud people had known Aad people; otherwise this God's envoy would have not reminded his people with them.

Also, the statement "He had made you the heirs of Aad" may serve that Thamoud people took the land where Aad people had dwelt.

[4] God says: "when it is said to them: do not commit evil in the land. They replied: we do nothing but good. But it is they who are the evil-doers though they do not perceive it."

*The Holy Qur'an,
Fortress (2) Al-Baqara (The Cow), verse (11-12).*

[5] In the course of our speaking about Aad people, we saw that Thamoud people were living in 'wadi Al-Qura' or 'Al-Hejr Land' that is, 'the Land of Stone'. That land had not been called so due to the availability of stone in their home land, yet the name went back to their much use of it for objects of building. In Al-Fajr surt, the Almighty has mentioned the main feature of three civilizations done by Aad people, Thamoud people, and Pharaoh people. That feature was the structural aspect. God says: "have you not heard how Al'lah dealt with Aad? The people of Irama the many columned most important city, whose like has never been created in the land? And with Thamoud, who brought the rocks through the valley? And with Pharaoh, the owner of the stakes? They had all exceeded the humane bounds in the in the lands and made it teem with corruption. Therefore your Provider let loose on them a scourge of punishment; for your Provider observes all."

Al-Fajr. V: 6 -14.

Those noble verses reveal that the corruption at that times was a result of what they had built of huge deluxe constructions.

Aad people had erected their city until it became the most beautiful land in the world at that time.

So was it with Thamoud who brought the rocks from the mountains to their city in order to set up the palaces. The rocks were being carried on planks or by ships prepared for that and being driven by the water flowing in the ravines. Also, Pharaoh people had used Al-Neel Valley to transmit the rocks from the south in order to build the pyramids. The Almighty God has likened these pyramids to the mountains and has described them both by the word 'stakes'.

Those people also constructed temples, castles and others. These works and what followed them of ornament and debauchery caused immorality and envy in people's hearts, so, the society was divided into opulent class and class of abject poverty that suffered privation and misery. Thus, dissension had prevailed and humanity had vanished, and there, your Provider let loose on them a scourge of torment.

[6] God says: "and to the Thamoud We sent their brother Sa'leh. He said: obey Al'lah, my people; you have no God but Him. It is He who made you from the earth and gave you dwellings upon it. Seek forgiveness of Him then turn to Him in repentance. My Provider is near and He fulfills the prayers."

*The Holy Qur'an,
Hud. 61.*

[7] God says on the tongue of our master Sa'leh: "remember that He has made you the heirs of Aad, and enriched you in the land. You build mansions on its plains

and hew out houses from its mountains! Remember Al'lah's favours and do not cause corruption in the earth."

*The Holy Qur'an,
Al-A'raf. V.74.*

[8] The Eminent Scholar Mohammed Amin Sheikho 'God made his secret sacred' portended the vanishing of communism from Russia since the fifties of the last century though the Soviet Union was still possessing its highest glory and strength.

[9] It was reported in the books of interpretation concerning the verse (27) of the Prophets Fortress: "they do not speak till He has spoken": that the angles are those who do not speak before Him, while in fact, the prophets are meant by this verse, though the angels also do not speak till He has spoken. The context of the verses confirms our true opinion. Besides, the Fortress in which this noble verse mentioned is that of the prophets, and the verses in it center on their deeds.

Now, let's scrutinize the verses that precede this verse then those that follow it. "We inspired all the envoys whom We sent before you, saying: there is no god but Me, therefore worship (obey) Me. They said: the Merciful has begotten child. Glory to Him! They are but His honoured obedient. They do not speak till He has spoken, and they act by His command. He knows what is before them and behind them, they engage with none save those whom He accepts, and fear for reverence of Him".

*The Holy Qur'an,
The prophets Fortress (Al-Anbiya '): 25-26.*

Through reading these noble verses, we notice that they include no reference to the angels, yet, the Fortress in full, talks about the prophets have the interpreters mentioned the devil as an example to confirm their claim, we reply that this example is incorrect for two respects: the first one is that the devil did not allege the godhood, yet he confessed the Providence when he said: "Provider, said satan, since you have led me astray, I will seduce mankind on earth..."

*The Holy Qur'an,
Al-Hijr Fortress: 39.*

He also admitted the Godly Glory when he said: " I swear by Your Glory, 'said the devil', that I will lead all of them astray"

*The Holy Qur'an,
Sad Fortress: 82.*

But that which the devil denied was Godly Justice, when he pretended that Al'lah had preferred Adam to him though he (Satan) had been better than he (Adam). Besides, he ascribed being stray to Al'lah, and that is also the belief of each unbeliever who has adopted the devil as a patron (guardian) to him.

The second one is that devil is not one of the angels, for the angels have no offspring as they do not reproduce, where as mankind and jinn-kind are those who have off springs. The devil is from jinns as the Almighty mentioned in Al-Kahf Fortress (The Cave): "then We said to the angels: prostrate yourselves to Adam. Then they prostrated them selves except the devil who was one of the jinn-kind, he

disobeyed his Provider's command". Moreover, Al'lah has created the jinns and their father, the devil, from fire whilst He created the angels from light.

[10] The temptation is everything that may awaken the forbidden lusts inside the spirits.

[11] To perceive the meaning of the spirit's burdens; we give the following example: suppose that a man who possessed an extremely wonderful towering palace on the sea shore in which he dwelt with his ten sons, as well as, he got many cars, a ship, trading launches... and suddenly, he was about to drown. So, at this moment, may he think of his palace, car, sons, or ship?! Or he surely forgets everything in order only to escape?

But if his spirit was at ease, he would have been enraged for the slightest damage of the smallest thing he had. Yet now, the terror of being drowned and suffocated has made him abandon all that, like a drunkard.

[12] The spirit's burdens: are the lusts with which the spirit is loaded, such as yearning for women, money, prestige and the like.

[13] As an example of that depravation, we mention what is contained in the fifth chapter of Asha'ya verse:

(How could I forgive when you sons turned from Me and swore by that which is not God, and when I satisfied them they went astray and rushed to the harlot's house?! They became roaming fed horses. Each of them neighs on the wife of his relative. Will I not be missed for this? The Lord says: do such people not deserve to be punished? The family of Israel and Yahoutha have become faithless to me. Here I am bringing against you 'Israelites' an army from faraway; they are a strong nation, and ancient nation and an ignorant nation. They do not use their tongue nor do they understand what they talk. Their quiver is like an open tomb. All of them are high handed. God described them to be "of mighty power". They will eat your crops, your bread and your sheep. They will vanquish your fortified cities with the sword. Your sins and your wrong doings have ceased the goodness from you).

[14] The statement (though I warned you before) is another proof of that Al'lah judged for the Israelites before 'i.e. in the scripture' that He will destroy the House if they reach to such degree of dissipation.

[15] Those which are called 'israe' such as those stories which defame the biography of the noblest creature (cpth). For example they claim that the noble prophet (cpth) had mortgaged his sword at a Jewish man, a Jewish woman had poisoned him (cpth), and that the Jew 'whose is D. Al Kalbi who looked like Gabriel 'as they pretend' had deceived the messenger when he suggested to him to meet the Jewish tribe of Qurayza. They do not know that when we say 'peace be upon him', it means that it is impossible for him to be poisoned, bewitched, cheated or to be in need.

Peace means safety of God, the Almighty. The messenger (cpth) says: "Peace is the safety of God in the Land"

So, how can any creature cause damage or degrade him (cpth) since God protects His apostle? God says: "...Al'lah protects you from all people...".

*The Holy Qur'an,
Al-Ma'ida: (67).*

[16] Ya'jooj: is derived from 'Ajjaja' which means in Arabic that who inflames fire, revolt, temptation... etc.

Ma'jooj: is derived from 'Ta'jjaja' which means that who got flamed by such things.

[17] The absence of the believer is due to his avoidance of making relations in society almost undressed, for fear of being harmed by the smell of fornication. Therefore he keeps himself far from a society stripped of virtue and good and fully resolved on vice.

[18] The prayer in its reality is a link between the servant and his Provider. Yet the link of the spirits of those who pray is limited to the worldly life. They stand to perform the communication while their hearts are inattentive and distracted, their thoughts are directed towards their families and their businesses, and their spirits are veiled from their Provider due to their bad actions.

[19] Most of the noble messengers have more than one name, and each name of theirs expresses a signification.

For example, our Master Mohammad has been called with many names such as: Ahmad. In Arabic this word means the one who praises God more than all the creation.

Also, our Master Noah was called so because this name in Arabic means the one who feels with great sadness and sheds abundant tears upon his people. Similarly, our Master Jesus was called with 'Messiah' because this word in Arabic means the one who eradicates something, and our Master Jesus will eradicate the unbelief off the land by God's will so that there will remain only a few group of unbelievers who shall have no power nor country till the day of resurrection. (Later on we are going to explain in details).

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