

Man after Death

Written in Arabic by
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Translated by
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[Mohammed-Ali Hassan Al-Hilly](#),
the interpreter of the Quran and the Bible,
in his elderly, with the mark [: the mole] appearing evidently on his right cheek.

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Preface by the translator

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I.e. (In the name of God, Most Gracious, Most Merciful)

Praise is due to God; Glory be to God; Best names are of God; The kingdom, ownership and possession belong to God. The absolute knowledge, power, wisdom are exclusively His own. To Him belong the present World and the world of the Next Life. The genie-kind and man-kind are His servants.

I hope for His mercy and forgiveness; He is my Master and Guide.

Certainly the Quran, the last heavenly scripture, was revealed in Arabic; it is the authentic word of God, which cannot be imitated. It is a concise book, of which are derived different knowledge disciplines. It includes the law, the admonition, the description of the Next Life, Paradise, Hell and the afterlife in the world of souls, the telling about the fore-future and the telling about the past nations.

Its phrases and words are in Arabic; [the Quran cannot be translated](#); because it is the word of God; any translator will translate according to his own understanding and desire; the translation is not the Quran; the Quranic revelations are in Arabic

only. [Only the explanation and meaning may be translated](#), which in fact is not the Quran.

Therefore, I preserved the Quranic revelations as they are in Arabic, and explained them in English; and that is according to the instruction of the late Mohammed-Ali Hassan Al-Hilly, the interpreter of the Quran and the Bible.

So [the Quran is in Arabic and the explanation is in English](#).

The English words are not at all the Quran, but only the meaning and the explanation of the Quran.

[The Quran is the Arabic word of God](#), while [the explanation is the words of the translator](#), according to the interpretation of the Late Mohammed-Ali Hassan Al-Hilly, the interpreter of the Quran and the Bible, and according to the understanding and the linguistic capability of the translator.

The Arabic Quran is a miracle including marvelous jewels that cannot at all be translated; because the believer may have, from listening to the Quran and from reading it:

- a psychological cure,
- a protection from the devil and evil creatures,
- and a wide range of knowledge and wisdom.

By the way, many 'foreign non-Arab people' know the Quran by heart without even knowing its meaning.

The Quran [in comparison to the Bible] is a concise book, which thousands of people know by heart; yet the knowledge and details – that stem, branch and rebranch from it – are tremendous.

I have used the Rectangular brackets [] for words essential for explaining the meaning but are not found in the original text.

I may answer any question about the subject and the book, in case I know the answer; but certainly God is the All-Knowing, and the Guide to the standard way of monotheism and the exclusive devotion to Him alone without associate, equal or son.

The translator

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Forward

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ، كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

I.e. (In the name of God, Most Gracious¹, Most Merciful²
 Nay, but they charge with falsehood that³ whose knowledge they cannot
 compass, and even when the elucidation thereof reaches them⁴ [, also they will
 charge with falsehood.] So did those before them charge with falsehood.)
 Quran 10: 40

The interpretation:

¹ I.e. Merciful to both the believer and the unbeliever, in this life of the World.

² I.e. Merciful only to the believer, in the Next Life.

³ [mysterious revelations of the Quran.]

⁴ By the tongue of the Paraclete or the Awaited Mahdi.

The people of Prophet Mohammed denied [and cried lies] the words of the Quran – and in particular the mysterious Quranic revelations – the exact meaning of which they did not understand; because it was beyond the knowledge of their time.

In the same way, those coming after them in the future will deny [and cry lies] the interpretation of the mysterious Quranic revelations explained to them by the Mahdi (or the Paraclete).

As such had the past nations before them denied [and cried lies to] their apostles.

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I.e. (In the name of God, Most Gracious, Most Merciful)

Praise be to God, Who created man, and taught him the speech [: the expression and intelligence], and prepared for him the plant, subjected the animal to him, and made his life lasting all the time and ages; and salam to the master of the Arab: Mohammed, to whom the Quran was revealed [i.e. sent down from heaven with the angel Gabriel], so that it came to be the best guide and the best explanation.

However, I asked God's surplus and mercy; so He offered to me knowledge and wisdom. Therefore, praise is due to Him; for that He has honored me, and thanks to Him for His surplus.

Mohammed-Ali Hassan

(died in 1991)

What Is Man?

Dear reader, know that man in fact is the ethereal soul, i.e. the spiritual spirit; and man is not the material body which will disintegrate after death and become soil.

Really, **the material body is not more than a mold in which the soul is formed**, so that when its formation is completed and it comes of age [or attains the adulthood], then no need for the body after the separation of the soul from it. While as regards the body: it is not more than flesh and bones; so the body, from which the soul has separated, will be like a laid board: does not think, does not understand and does not feel the pleasure and pain.

Therefore, **the true man is the soul**.

[This also is the meaning of the word نفس, i.e. soul, in the Arab poetry, some of which is mentioned by Mohammed-Ali Hassan Al-Hilly, the interpreter of the Quran and the Bible, in his Arabic book.]

God – be glorified – said in the Quran 35: 22

وما يَسْتَوِي الأَحْيَاءُ ولا الأَمْوَاتُ ، إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ ، وما أَنْتَ بِمُسْمِعٍ مَنْ فِي القُبُورِ

I.e. (Nor are the living equal nor are the dead.

God makes to hear whomsoever He will, but you cannot make those in the graves to hear.)

Here, God – celebrated be His praise – says to His prophet Mohammed – salam to him: These disbelievers do not hear what you say; because of their extreme stubbornness, just as that dead [bodies buried] in graves: do not hear anyone that talks with them. Hence, this Quranic revelation confirms that the dead [body], from which the soul is separated, does not hear anyone that talks with it; because no life in it.

God – be glorified – said in the Quran 27: 80

إِنَّكَ لا تُسْمِعُ الْمَوْتَى ولا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذا وَلَّوْا مُدْبِرِينَ

I.e. (Truly, you [Mohammed] cannot cause the dead to hear, nor can you cause the deaf to hear the call [especially] when they turn back [away from you].)

Therefore, these Quranic revelations declare that dead bodies neither hear nor understand; because they are dead bodies having not any life, and will vanish after some years and become soil. Therefore, one who claims that the soul will return to the body in the grave and the dead will become alive and will be judged, I say to him: These are not more than imaginary untrue words, having no reality.

However, the Judgment, Reward and Punishment in the "Barzakh" world [i.e. the afterlife]; it is special for the soul only, not for the body; because the body does not perceive anything of that; while the soul survives and does not disintegrate.

God – be glorified- said in the Quran 2: 154

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ، بَلْ أحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

I.e. (And say not of those who are slain in God's way: 'They are dead.' No, they are alive [by their souls], though you perceive [them] not.)

The interpretation:

Do not think about those killed in the way of God [i.e. while struggling and fighting for the sake of God], that their life has ended; because you see their bodies cast on the ground, and their blood coming out; in fact they are alive, but you cannot perceive them; because you see the bodies and do not see the souls; and in fact the true man is the soul, not the body.

God – be glorified – said in the Quran 3: 169

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ، بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

I.e. (Think not of those who are slain in the way of God as dead. Not so, but they are living, in the neighborhood of their Lord [in the ethereal paradises], having their provision [of the fruit of these paradises, and drinking from their rivers.]

Therefore, (in the neighborhood of their Lord) means: in the ethereal layers, i.e. in the paradises, provided of its fruits and drinking of its rivers.

If God – be glorified – meant by that their bodies, then He would say: They are living in the graves, finding their provision.

Also, God – be glorified – said in the Quran 36: 26-27

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ . بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

I.e. ([And when Gamaliel died] it was said [to him by the angels]: "Enter Paradise"; [and when he entered it] he said: "Would that my people knew, that my Lord has forgiven me and made me one of the honored.")

Then, while this man was killed; how could it be said to him: "Enter Paradise"? But the addressing was to his soul, not to his body; because the soul survives and does not disintegrate; therefore, when his ethereal soul entered into Paradise, at that time his soul said: ("Would that my people knew.")

God – be glorified – said, talking about the people of Noah, in the Quran 71: 25

بِمَا حَطَبْتُمْ أَهْلَهُمْ أَغْرَقُوا فَأُذِلُّوا نَارًا

I.e. (Because of their sins, they were drowned, and they were made to enter into a fire.)

So, in case their bodies were drowned, then how were they admitted into the Fire? In fact, the meaning is: Their bodies were drowned in the water, and their souls were admitted into the Fire.

Moreover, you should know that [the admission into Paradise in the "Barzakh \[or the afterlife\] world" is special for some souls, and the same is true about the admission into Fire.](#)

The Glorious Lord said in the Quran 22: 58

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ، وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ

I.e. (And those who emigrated [from Mecca to Medina, and joined Prophet Mohammed] for the sake of God [and His good pleasure] and then were slain, or they died, God will provide for them a good provision [with the fruit of Paradise]; for, surely, God is the Best of providers.)

Therefore, (God will provide for them a good provision [with the fruit of Paradise]) means: He will provide their souls; because the soul survives and does not disintegrate [or die.]

The Soul

The 'soul' [or the 'ghost'] is that which we call the 'spirit', but this is wrong; because the Spirit is Gabriel, the Honest and Trustworthy. And every word روح i.e. 'spirit', mentioned in the Quran, means Gabriel, like His saying – be glorified – in the Quran 17: 85

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ، قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

I.e. (They ask you [Mohammed] about [Gabriel:] the Spirit [of revelation]; say: "[Gabriel] the Spirit [of revelation] is [one] of my Lord's Am`r [: or ethereal creatures.] And, of the knowledge, you [people] have only been given so little.")

That was because the idolaters, among the Meccan, asked Prophet Mohammed: "Who brings the revelation to you?"

The prophet answered: "Gabriel brings it to me."

They said: "Who is Gabriel, and why don't we see him; can you describe him [to us]?"

So, this aya was revealed, the meaning of which is: They ask you about Gabriel; say to them: Gabriel is one of my Lord's ethereal creatures whom you don't see, at present, because you are in a material world, but when you will go to the ethereal world after your death; at that time you will see them; because you will be ethereal beings like them. Therefore, God said after that:

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

I.e. (And, of the knowledge, you [people] have only been given so little.")

However, people call it 'spirit', but God calls it '**soul**'; like His saying – be glorified – in the Quran 3: 30

يَوْمَ يَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا ، وَمَا عَمِلَتْ مِنْ سُوءٍ

I.e. (On the day [of death] when every **soul** will find itself confronted [in the afterlife] with all the [good] it has done, and all the [evil] it has done.)

The soul has a constitution like the body constitution; for it **is a true copy of the body**; because it forms inside the body, and takes its shape; so that if the body is long, then the soul will also be long; and if the body is short, the soul will also be short; and as such its organs and special senses [organs] will be like the special senses [organs] of the body. Hence, if the mouth of the body is large, then the 'spiritual mouth' of the soul will also be large; and if the eye of the body is small, the eye of the soul will be small, too.

Afterwards, if the soul separates from the body, by death, it will remain as it is, according to its shape and size: neither will it become bigger nor smaller; so that

the child remains as a child forever, and will never get older; and a young man will remain a young one, and will never become older.

The spirit: it can be called a 'spirit' before it enters the body; because it is an amount of ethereal particles, but after it goes inside the body, those ethereal particles arrange inside the body forming an ethereal structure that hears, sees, speaks and thinks; then it cannot be called 'spirit'; but it should be called 'soul'.

Therefore, we use the word 'spirit' for the ethereal particles at their entrance into the body of the embryo or the fetus, and also while the fetus is inside his mother's womb.

[The synonymous Arabic word روح 'ruoh' is used, in this way, in the Arab poetry. The interpreter Mohammed-Ali Hassan mentioned, in his Arabic book, some Arabic poetry to confirm his interpretation of this word.]

[Man has a free will to choose his way]

God – be glorified – said in the Quran 91: 7-10

وَنَفْسٍ وَمَا سَوَّاهَا . فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا . قَدْ أَفْلَحَ مَن زَكَّاهَا وَقَدْ خَابَ مَن دَسَّاهَا

I.e. (And [I swear by] the soul and [the body] that shaped it!

And [the body] inspired into the [soul, by means of accompanying and friendship] its lewdness and its God-fearing.

He will be successful, who purifies it.

And he will be disappointed [about the Next Life], who corrupts it.)

The meaning: And [I swear] by the body which formed and fashioned the soul! Which is an oath of threatening for the future; it indicates that: **it is the soul that will be taken to account**, according to his work and will be punished according to his deeds. While the body – which formed it – will die, disintegrate after death, and become soil.

Whereas that – which inspired into it its lewdness and its God-fearing – it is the friend whom he accompanied in the life of the World; so that if the friend is God-fearing, he will teach him the God-fearing; but if the friend is evil, he will teach him the wickedness and the infidelity that he acquires.

Therefore, the human body confers to the soul the behavior and conduct; so that if a child accompanies some bad persons, he will become bad like them; and if he

accompanies the righteous, he will become like them; and it is not God that imposes on them to be evil or good, but He lets them choose which of that they like.

God – be glorified – said in the Quran 76: 3

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا

I.e. (We have shown to him the [correct] way; [and have given to him the free choice] whether to be grateful⁵ or ungrateful.)

God – be glorified – said in the Quran 39: 42

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا

I.e. (It is God That receives [in His capture] the souls [of men] at the time of their death, and those [souls] that separate not [from their bodies] during their sleep ...etc.)

Therefore, He – be glorified – called it a ‘soul’; that is at its departure from the body; He also called it a ‘soul’ while it is inside the body; that is His saying – be glorified – in the Quran 12: 53

وَمَا أُبْرِئُ نَفْسِي ، إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ، إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

I.e. (Yet I do not clear myself [of the sexual desire]; for the [human] soul incites to evil, except that whereon my Lord had shown mercy; for surely my Lord is Most Forgiving, Most Merciful [to those who repent.]

Moreover, God – be glorified – said in the Quran 10: 54

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ

I.e. (Every soul that has oppressed [in the life of the World]; if it possessed all that is in the earth, it would [seek to] ransom itself therewith [from the chastisement, but such ransom will not be accepted].)

In addition, God – be glorified – said in the Quran 16: 111

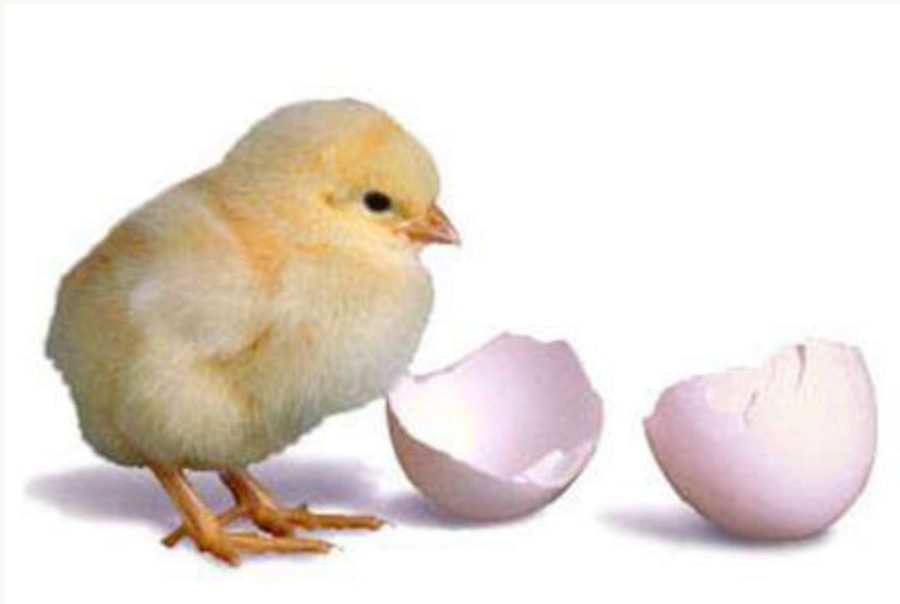
يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِجُودِلٍ عَنِ نَفْسِهَا ، وَتُوَفَّى كُلُّ نَفْسٍ مَا عَمَلَتْ وَهُمْ لَا يُظْلَمُونَ

I.e. (On the day [of man’s death] when every soul will come [to the world of souls] disputing in its own behalf, and every soul will be [fully] recompensed for all [the righteous or evil work] that it did, and they will not be wronged [by any increase or decrease of the requital or reward.]

⁵ i.e. grateful to his Lord for His bounties.

In summary, I say: the soul is the true man, while the body is not more than a mold in which the soul is formed, and there will be no need for the mold [: the body] after the soul gets out of it.

A picture of the chicken and the egg



The soul of man gets out of the body [by death], as does the chicken get out of the egg;

the soul will remain alive in the world of souls: eating, drinking, seeing, hearing, perceiving and feeling the pleasure and pain.

There will be no return of the soul to the body [after its departure from the body by death]; because the purpose from creating the egg is to form the chicken; and

it is not logical that the chicken will return again to its egg, after it has been fully created and has cracked the egg shell.

The Spirit

Every word روح, i.e. 'spirit', mentioned in the Quran, means Gabriel, like His saying – be glorified – in the Quran 19: 17

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

I.e. (And We sent to her⁶ [Gabriel] Our 'spirit', who assumed before her the likeness of a well-made man.)

The interpretation: We sent Gabriel, to her; and he appeared before her in the shape of a man.

Moreover, God – be glorified – said in the Quran 2: 87

وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ

I.e. (And We gave to Jesus, the son of Mary, the evident miracles, and aided him with [Gabriel] the Holy Ghost [or Spirit].)

The 'Holy Spirit' or the 'Holy Ghost' means Gabriel.

And God – be glorified – said in the Quran 40: 15

يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ

I.e. (He casts [Gabriel:] the 'Ghost' [who is one] of His 'am`r' [: 'spiritual creatures'] upon whom of His servants [God] likes [to be an apostle], that the [apostle] may warn [people] of the day of meeting [of the past and the later generations].)

In addition, God – be glorified – said in the Quran 16: 2

يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

I.e. (He [: God] sends down the angels [under the leadership] of [Gabriel] the [Honest] Spirit: [who is one] of [God's] Am'r to whomever of His servants He will,

⁶ Mary, mother of Jesus Christ.

[saying]: "Warn [people] that there is no god but I, so ward off My [punishment.]")

The interpretation: He makes the angels to come down [from heaven] by the leadership of Gabriel, upon the one whom He likes to be an apostle, in order to warn people to abandon the idolatry and the worship of idols.

The Quranic revelations are so many, but we have mentioned some of them as an indication that the word روح i.e. 'spirit' mentioned in the Quran means Gabriel exclusively.

Features of the Soul

You have to know that the soul is composed of ethereal particles that collect or gather to each other inside the body, and there will be an attraction between them, so that they build a structure like the body structure; so the material eye builds an ethereal eye inside it; the material ear builds inside it an ethereal ear; and the material hand builds inside it an ethereal hand; and as such each material organ builds inside it an ethereal organ; so that there will be an ethereal structure inside the material structure, i.e. inside the body, which will be a true copy of it; but only the first one is material, whereas the other one is ethereal.

Afterwards, the ethereal structure continues to grow as long as the body is growing and enlarging, until the growth of the body will stop; that is when he becomes an adult; or by his death before attaining his adulthood so that he dies as a child or lad and the soul will stop growing: because of its separation from the body so that it becomes of the same size as the body from which it has separated. Hence, if the body is a child, then it will be a child, too; and if it is a youth then the soul will be a youth, too; and if the body is thin, then the soul will also be thin; and if the body is fat, the soul will similarly be fat.

In summary, **the soul is a true copy that is identical with the body** in which it is formed.

It is narrated from some Imams [i.e. saints] that "the soul is an image similar to the body".

And in another narration that "when God takes the soul of a righteous man, after death, He makes his soul in a mold [or shape] like his mold [or shape] in this life of the World: so that they eat and drink, and if anyone comes to them, they recognize him by his image in the life of the World."

Another narration is that "the souls of the righteous in Paradise are identical with the shapes [and details] of their bodies; so that if you see anyone of them you recognize him."

Actually, the soul does not become old, does not regress or disintegrate, and no defect can afflict him [or her], and he lives for millions of years.

God – be glorified – said in the Quran 44: 56; describing the people of Paradise:

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ

I.e. (They taste not [the pain of] death therein, save only the first death. And [their Lord will] save them from the doom of Hell [fire.]

God – be glorified – said in the Quran 35: 36, describing the people of Hell:

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ

I.e. (But those who disbelieve, for them [in the Next Life] will be the fire of Hell; it shall not be decreed for them to die, nor shall its torment be lessened for them. Thus do We reward every disbeliever.)

The soul does not become emaciated, e.g. in case the body was fat during his youth, then became ill and lost weight and became emaciated and thin, then his soul will not become thin, but it will remain as it was in his youth. Similarly, if the body becomes old, at his elderly, then his soul will not become old but it will remain as it was during his youth. Likewise, if one of the body organs is lost, like one of his legs or one of his hands is cut off or amputated, then his soul will not lose any of its organs; because it is an ethereal structure, and the ether does not perish and no defect may afflict itⁱ.

E.g. if a man becomes blind when he is young or afterwards, then his soul will not become blind, but will remain seeing, so that if it separates from the body at the time of death, then it will be seeing; so that it will see the objects as it was seeing when it was inside the body during his youth; moreover, its sight will be sharper than when it was inside the body.

God – be glorified – said in the Quran 22: 46

فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

I.e. (For, indeed, it is not the 'sights' out of the [special senses] that become blind, but it is the hearts which are within the chests [of bodies] that become blind [by non-perception and non-discerning.]

Therefore, the soul's sight does not become blind, but will be sharper when it separates from the body.

God – be glorified – said in the Quran 50: 22

لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

I.e. ([It will be said:] "You used to be oblivious to this; but We have now [by death] removed from you your coverⁱⁱ, so today keen is your sight.")

It means: he will be sharp-sighted or keen-sighted, so that, in the life of the World, he could only see material things; while **after his death, he will become able to see both material and ethereal objects**: he will become able to see souls, genies, angels and other ethereal creatures; **he will be able to hear them if they talk to him, and they hear him if he speaks to them.**

God – be glorified – said in the Quran 25: 22

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيُقُولُونَ جِئْنَا بِحِجْرٍ مَحْجُورًا

I.e. (On the day [of their death] when they will see the angels [of death seizing their souls] – no glad news on that day be for the guilty, and [the angels] shall say [to them]: "An arrest [and detainment for you by devils] enclosed [on you till Doomsday.]")

But if one is born, from his mother's womb, with congenital defect of some of his body organs, and he remains as such until he dies, then the soul will have the same defective organs like the body inside which it was formed.

Therefore, **the body is not more than a mould for constructing and forming the soul.**

The example of that is the cement-made things: like pillars, skeletons or flower vases and other things: if we intend to make a statue of cement or a flower vase or anything else, then – at first – we should make a mold of wood with the required design, then we bring the cement and mix it with [pebbles and] water, then we pour it inside the mold, which is made of wood, and we leave it at least for twelve hours in order that the cement particles will compact with the pebbles,

so that it will become a hard construction that will not break up afterwards. Then we remove the mold from the cement-construction and throw it away, and we keep the cement-construction; for it is our aim.

Now, suppose we remove the mold from the construction before elapsing of the required period, then we shall find the cement particles not compacted, and the construction will be crumbled with the least force.

As such is the rule about the soul inside the body: Now let us consider the body as the mold which is made of wood, and the ethereal particles as the cement: So just as that the cement particles do not hold together unless after the required period, similarly the **spirit particles do not hold together inside the body until forty days after the birth of the fetus**, when those ethereal particles – after the fortieth day – become a hearing, seeing, conscious and immortal soul.

But if the fetus dies in his mother's womb, then those ethereal particles of the spirit will vanish and go the ways of winds [i.e. will scatter away]; because they have not held together completely during this short period, just as that the cement particles will not hold together if the required period does not elapse, while it is inside the wood mould. For this reason, we should not call the spirit of the fetus – in his mother's womb – a 'soul'; because it will vanish if the fetus dies; and because it does not hear, see or understand; while the soul is opposite of that.

Therefore, **the aim from this material body is the soul; because it is the true man**, just as that the aim from making the wood mold is the cement construction; so that when the ethereal construction is completed and formed, then **no need to the body afterwards**, but its fait will be the putrefaction after death.

Hussein – salam to him – said in this subject a poetry, that means:

*"Bodies are created for death; therefore, it is better
for man to die by the sword in the way of God."*

The indication of that the soul is the true man is His saying – be glorified – in the Quran 6: 104

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا

I.e. (Now have [remarkable] insights come to you [people] from your Lord; then whoso sees [therewith, the way of the truth, the advantage] will be for himself;

and whoso is blind [to the way of the truth, the punishment and evil consequences], will be against himself.)

Therefore, if the body was the true man, then He – be glorified – would say: 'But he who is blind, it is against his body.' But the case is not so; because the soul is the true man.

Special Senses of the Soul

We said that the soul has special senses and organs just like the body, but they are ethereal; moreover, I say that the special senses of the soul have special names other than the names of the body senses:

e.g. the mouth of the body is called 'mouth', but the mouth of the soul is called فوه in Arabic, [Let us call it the '[spiritual mouth](#)' in English];

and the eye of the body is called the 'eye', but the eye of the soul is called the '[sight](#)';

and the ear of the body is called the 'ear', but the ear of the soul is called the '[hearing](#)';

and the heart of the body is called the 'heart', but the heart of the soul is called فؤاد ; [Let us call it the '[spiritual-heart](#)' in English.]

God – be glorified – said in the Quran 32: 9

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

I.e. (Then He perfected [the creation of Adam from mud], and breathed into him from His 'spirit' [: Gabriel], and made for you[r souls] hearing, sight and '[spiritual] hearts'; yet a small number of you who thank God [for His bounties].)

The interpretation:

- >> (Then He perfected [the creation of Adam from mud]) means: He fashioned his body, and completed its creation.
- >> (and breathed into him from His 'spirit' [: Gabriel]) means: The blowing or breathing was from Gabriel; for he is the Honest Ghost or Spirit.
- >> (and made for you[r souls] [hearing, sight](#) and '[\[spiritual\] hearts](#)'.)

Consider, therefore, how God – be celebrated His praise – did not say: 'And made for you ears, eyes and hearts'; *because He created him with complete organs; as it is indicated from His saying [in the beginning of this aya:]*

ثُمَّ سَوَّاهُ

I.e. (Then He perfected [the creation of Adam from mud])

The exact meaning is: He made for his soul ears, eyes and a heart; just as did He make for his body; similarly when He created your bodies and formed the souls inside them, He made for the [souls] ears, eyes and hearts just as did He make for the bodies.

God – be glorified – said in the Quran 23: 78

وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ، قَلِيلاً مَّا تَشْكُرُونَ

I.e. (And it is [God] Who has formed for you[r souls] the hearing, the sight and [spiritual] hearts: [but] small number of you who thank [God.])

Therefore, His saying – be glorified – *أَنْشَأَ لَكُمْ* i.e. (has formed for you) means: He has formed for your souls; because the second person is the soul; because it is the true man, while the 'hearing' is the ear of the soul, the 'sight' is the eye of the soul, and what we term as the '[spiritual] heart' is the heart of the soul.

God – be glorified – said in the Quran 67: 23

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلاً مَّا تَشْكُرُونَ

I.e. (Say: "It is [God] Who has formed your [souls from the ether], and assigned for you hearing, sight and [spiritual] hearts; [but] only a small number of you show gratitude [to God.]")

His saying – be glorified – *أَنْشَأَكُمْ* i.e. (has formed you) means: He has formed your souls and made for them hearing, sight and [spiritual] hearts. The indication of that is that He – be glorified – said *أَنْشَأَكُمْ* i.e. (has formed you), but He did not say: has created you; because the creation means the creation of the bodies, whereas the formation means compiling the soul from ethereal particles.

The Glorious Lord said also in the Quran 16: 78

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئاً ، وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

I.e. (And God has brought you, [people], out of the wombs of your mothers while you knew nothing; and He assigned to you the hearings and eye-sights and [spiritual] hearts: that you may be grateful [to God.])

The interpretation:

>> (And God has brought you, [people], out of the wombs of your mothers.)
 Their creation should have been perfect or complete: having eyes, ears and hearts; because the baby gets out of his mother's womb without any defect, then why does God – be glorified – say after his delivery:

وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ

I.e. (and He assigned to you the hearings and eye-sights and [spiritual] hearts.)
 Therefore, He means by that the special senses of the soul.

The meaning will be like this:

After your getting out of the wombs of your mothers, He made for your souls: hearing, sight and [spiritual] hearts; that you may thank or show gratitude to your Lord.

The Glorious Lord said also in the Quran 46: 26

وَلَقَدْ مَكَّنَاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً ، فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ

I.e. (And We had established them⁷ [: the tribe of Aad: the people of Prophet Hood, in the earth] in that wherein We have not established you [: Meccans], and We appointed for them hearing, and sight, and [spiritual] hearts; yet their hearing, sight and [spiritual] hearts availed them nothing ...)

Among the Quranic revelations, in which **the body organs** are mentioned:

1. His saying – be glorified – in the Quran 22: 46

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا

I.e. (Have they not journeyed throughout the earth, so they might have hearts with which they understand [what befell the deniers], or ears with which they hear [the tales of the ancient?])

So notice that here God – be glorified – called them the hearts and the ears, whereas there He called them the hearings and the [spiritual] hearts; because there He meant the ethereal special senses of the soul, whereas here He meant the material special senses of the body, and the meaning is: They are like the dead: having hearts which do not understand, and having ears that do not hear.

⁷ i.e. We established them in the land by giving them muscular power, long life span and prosperity.

2. God – be glorified – said in the Quran 7: 179

ولقد ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ هُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلَّ هُمْ أَضَلَّ أَوْلَئِكَ هُمُ الْغَافِلُونَ

I.e. (We have spread out, for Hell, a large number of the genie-kind and of the mankind; they have hearts but understand not with them; they have eyes but see not with them; they have ears but hear not with them; they are like the cattle; indeed, they rather go more astray! Such are the heedless [of Our signs of revelation.]

3. God – be glorified – said in the Quran 71: 7, expressing Noah talking:

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ

I.e. (And whenever I called them [to believe], that You might forgive them [their sins], they thrust their fingers in their ears ...etc.)

So He mentioned, here, the word آذان I.e. 'ears', and did not call them 'hearings' because He meant the material ears into which they thrust their fingers.

4. And He – be glorified – said in the Quran 5: 45

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا

I.e. (And We prescribed for the [Children of Israel] in the [Torah, Book of Deuteronomy, chapter 19, to require] 'life for life, eye for eye, nose for nose, tooth for tooth, and the retaliation for wounds.' ...)

Here, God – be glorified – called them: eyes and ears; and did not call them sight and hearing; because He meant the material organs of the body; because no defect may afflict the ethereal [organs and] special senses so that there would be any retaliation.

5. And God – be glorified – said in the Quran 33: 19

أَشْحَثَّ عَلَيْكُمْ إِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغَسِّقُ عَلَيْهِ مِنَ الْمَوْتِ

I.e. (Being niggardly towards you[r help.] When fear [of the war] comes, you [Mohammed] see them looking at you [with pleading looks], their eyes rolling [from side to side] like one who swoons of death ...etc.)

Here, God – be glorified – said تَدُورُ أَعْيُنُهُمْ I.e. (their eyes rolling [from side to side]), and He did not say: Their sights rolling [from side to side]; because He meant their material eyes of the bodies.

6. God – be glorified – said in the Quran 41: 5

وقالوا فُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ... إلخ

I.e. (And they say [to Our messenger]: 'Our hearts are inside shells, [concealed] from such [monotheism] to which you invite us, and in our ears is deafness, and between us and you is a barrier ...etc.)

7. God – be glorified – said in the Quran 2: 19

يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ

I.e. (They thrust their fingers in their ears because of the [blast of the] thunder-claps, for the fearing of death.)

So, here too, God called them the ears and did not call them the hearings; for He meant, by that, the body organs.

A Remark

A man named "Di'lib" asked Imam Ali – salam to him – "Have you ever seen your Lord?"

The Imam answered him: "The eye cannot see God, by the looking of the [eye-] sight ..."

This indicates that the sight is different from the eye; for the eye cannot see unless by the looking of the sight: the looking is that of the sight and not of the eye.

Explanation

The names of (the soul special senses) and (the body special senses) are common for both [the body and the soul] – in the living man – so that you can say: "John looks by his eyes", as can you say: "John sees by his sight"; also you can say that "John hears by his ears", as can you say that "John hears by his hearing".

Similarly, you can say that John has a good heart, or you can say that John has a good '[spiritual] heart' [فؤاد in Arabic.] That is because the living man has eyes and has sights; has ears and hearings; and has a heart and a 'spiritual heart' [i.e. ethereal heart.]

Therefore, these names are common in the living man, but are of one type in the souls; so that we cannot say that the soul looks by his eye, but we can say that

the soul sees [by his sight]; and we cannot say that the soul hears by his ear, but we can say that the soul hears by his hearing.

[N.B.] These names may be more distinct in Arabic – The translator.]

The Speaking and the Uttering

The 'speaking' is what man says, so that the second person will understand, whether it is with a loud or a low voice, or with mere signals; as one of the Arab poets said:

*"Our eyebrows expressed our mutual feelings:
we were silent, but the love was speaking!"*

God – be glorified – said in the Quran 36: 65

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

I.e. (Today, We set a seal on their mouths [lest they should give excuses]; and their hands speak to Us [about their acts], and their feet bear witness as to what [crimes] they were earning.)

The aim of the 'speech' is to let the second person understand what the speaker wants.

While the 'uttering' is the speaking with sound so that the second person will understand. And if it has no sound, then it is not called an utterance. However, we can say that the man speaks, as can we say that the man utters; but we cannot say the souls utter; because their speech hasn't any audible sound, but we can say that the soul speaks.

God – be glorified – said in the Quran 53: 3-5

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ . إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ . عَلَّمَهُ شَدِيدُ الْقُوَىٰ

I.e. (Nor does [Mohammed] speakⁱⁱⁱ out of [his own] desire.

It is only a revelation [from God], revealed [to him by means of Gabriel.] [Mohammed] is taught by [Gabriel: an angel] mighty in power.)

The meaning:

>> (Nor does [Mohammed] speak out of [his own] desire) means:

Whatever Prophet Mohammed – salam to him – speaks with clear speech, and lets you hear eloquent utterance [and good style], then all that is not from his own, but is from God – be glorified – which He has sent to the Prophet with Gabriel who taught [Mohammed] the Quran; as it is evident from His saying – be glorified

إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَى . عَلَّمَ شَدِيدُ الْقُوَى

I.e. (It is only a revelation [from God], revealed [to him by means of Gabriel.] [Mohammed] is taught by [Gabriel: an angel] mighty in power)

God – be glorified – said also in the Quran 77: 35-36

هَذَا يَوْمٌ لَا يَنْطِقُونَ . وَلَا يُؤَدُّنَ لَهُمْ فَيَعْتَذِرُونَ

I.e. (This is the day when they cannot utter [any audible word,] Nor are they permitted [to talk] so they may apologize.)

They haven't the ability of utterance and articulation because they are ethereal souls; moreover, they are not allowed to do so in order that they may then apologize.

God – be glorified – said in the Quran 27: 85

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ

I.e. (And the word [of punishment] will be sentenced against them, because of their wrong-doing; and they will not utter [any audible word.])

Formation of the Soul inside the Body

We have said – in the preceding pages – that the soul forms inside the material body, and grows as long as the body grows; it gets bigger gradually until it becomes a **hearing, seeing, 'conscious and thinking' soul** that cannot be affected by any defect or disturbance; because the body consists of a viable growing matter and a viable liquid.

[Constituents of the body]

The **viable (or living) matter** is attractive to the ether as long as it is growing; but if it stops growing, it cannot anymore attract the ether to it: that is at the end of the youth of man [i.e. when he attains his adulthood], when the soul reaches its limit and will not grow afterwards; for this reason, the **souls of old men and old women will be young and will not become elderly**. Therefore, there isn't – among souls – any old man or old woman.

While as regard: **the viable liquid**, it is a communicating medium between the ether and the body; i.e. it is a communicating medium between souls and bodies; so that when the body is depleted of the viable liquid, or the viable liquid is oxidized, then the soul will separate from the body, and will not have any contact with it, and death will take place.

Therefore, the material – from which bodies are composed – consists of two things: a viable matter and a viable liquid.

The **viable matter** is that of which the body of the fetus is formed in his mother's womb; for it is a collection of minute cells.

While the **viable liquid**: it is the reason for the contact between the soul and the body.

If the semen was not alive and was not a viable matter, then it would not grow and increase. One of the Arab poets said:

*"Preserve your semen as much as you can;
for it is the liquid of life, poured in the womb."*

[The Example of the car battery]

E.g. the battery of the car consists of three constituents:

First – a black box made of plastic, and has [several] boards of lead.

Second – sulfuric acid diluted with water.

Third – an electric current.

So let us consider the human body as the box, the viable liquid to resemble the sulfuric acid, and the soul to resemble the electric current.

Here, the sulfuric acid is the reason for the communication between the electric current and the battery; so without the acid, the current will not communicate with the battery.

Suppose that we evacuate the battery of the acid, then it will not accept the current; because the acid is the communicating medium between the current and the battery. And as such will the rule be about the viable liquid between the soul and the body; so that the soul will communicate with the body, as long as the viable liquid is present in it; and if the viable liquid is oxidized then the soul will separate from the body and there will be no communication between the soul and the body, and that is the death.

Therefore, death is nothing more than separation of the soul from the body:

- due to the oxidation of the viable fluid inside the body,
- or due to any other catastrophe like murder, burn, drowning or what is like that.

When the body of the fetus is formed inside his mother's womb, it will start to attract to it the ether particles and construct inside it[s body] an ethereal structure, that will be a true copy of it, and will go on attracting the ether to it from the time of its birth till the end of its youth, when it will not be able anymore to attract the ether to it, and the soul reaches its limits and afterwards it will not become older anymore.

While as regards the viable fluid inside the body; its capabilities do not regress at the end of the youth, but it keeps up communicating between the soul and the body till death.

Hence, formation of the soul inside the body is because the body attracts the ether particles; and as such any viable material is attractive to the ether, and it builds – inside it – an ethereal model which exactly simulates the material model or identical with it, whether it is an animal, a human or a plant.

God – be glorified – said in the Quran 23: 12-14

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ . ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ . ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ، فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

I.e. (We created man, from [his] ancestors, from clay.

Then We made his [seed] from a scanty liquid [: the semen, to settle] in a sure [or safe] lodging.

Then We made the scanty liquid [: the semen] a 'structure shaped like the mosquito larva',
 and made 'the larva[-like structure]' a morsel[-like lump],
 then made 'the morsel[-like lump]' bones,
 and clothed the bones with flesh,
then We formed it another creation;
 so blessed be God: the Best To Create.)

So His saying – be glorified –

ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ

i.e. (then We formed it another creation) means other than what He has created initially: that He created it of mud then of semen ...etc.

Hence, **the first creation is material, and the 'other creation' is ethereal**; He means by that the soul. The indication of that, is His saying – be glorified – ثُمَّ أَنْشَأْنَاهُ i.e. (then We formed it), but He did not say: then We created it; because the **'creation' is for material things**, and the **'formation' is for the ethereal, i.e. souls**.

Therefore, the word 'formation' [and its synonym in Arabic: **إِنْشَاء**] means the collection, gathering and attraction.

The Fetus neither Hears nor Sees

We have just said that the 'soul' has organs and special senses just like the body; therefore, in this respect, it differs from the 'spirit': for the spirit has neither special senses nor organs, but it is like the air.

I say that we see the things and recognize their colors by our sights not by our eyes, i.e. **we see by the ethereal eye of the soul, not by the material eye of the body**. The material eye is blind and does not see anything, and the seeing is only by the ethereal eye. The material eye, actually, is not more than a mould for the formation of the ethereal eye.

As such is the hearing; for we don't hear by our material ears, but **the hearing is that of the ethereal ear**.

The speaking, too, is originally from the mouth of the soul; so that if the soul's spiritual mouth moves with speech, it will move the body mouth with it so that the sound issues from it. Therefore, [the material mouth is not more than a loud-speaker](#).

God – be glorified – said in the Quran 20: 108

وَحَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

I.e. (And voices will be hushed before [God] Most Gracious, so that you will not hear anything more than whispering.)

It means that, [in the afterlife, their speaking will be by whispering](#), i.e. with a low voice. That is because they are ethereal souls, having no material bodies so as to make the voice louder. This hushing of voices will be general for disbelievers and believers altogether.

As such is also the material heart; for it does not realize or understand, but in fact [the 'understanding and realization' is that of the spiritual heart, i.e. the soul's heart](#).

In other words, I say: [It is the soul that hears, sees, speaks, 'realizes and understands'](#); while as regard the body: it does not hear, does not see and does not understand; and the body in fact is not more than a mould in which the soul is formed.

[\[The example of the egg and the chicken\]](#)

An example of that is an egg in which a chicken has been formed; the body can be considered as the egg shell, and the soul can be considered like the chicken which has been completely created inside the shell then will get out of it.

[see [A picture of the chicken and the egg](#) .]

[\[Some observations proving the existence of the soul\]](#)

These are some experiments to let you know that this is true:

First – Approach to [a sleeping man](#), and talk to him as you like; he is not going to hear anything of that, then open one of his eyes with your finger and say to him: 'Who am I?'; he will neither see nor answer you with any word, on condition

that he will not awake from sleep, and if you take anything from him, he will not see you.

Second – If you ask a [blind man](#): 'Do you see any dreams during your sleep?' He will answer you: 'I can see during sleep, but I am blind on awaking!' This is because the blind sees during his sleep just as can the seer see during awaking; so the blind sees, during sleep, the things and colors as they are. Such seeing is only with the eye of the soul; because his material eye is blind and cannot see anything.

In addition, if you ask a [dumb man](#), then he will answer you: 'I can speak during sleep, but I am dumb while awaking.'

Third – Approach to an [infant](#), and sit near to him, on condition that his age does not exceed ten days, then shout near his head, you will see that the baby does not move or cry; for he is deaf and cannot hear any bit of your voice. Then make another examination of this baby: that is to pass your hand in front of his eyes and you will see that he does not close his eyes and that his eyelids do not blink; that is because he is blind and cannot see anything. Then, carefully, watch his eyes and look at his pupils, you will see that his gaze does not direct to a certain object but he is like the blind. Then watch him when he sucks his mother's breast; he does not see the nipple in order to engulf it directly, but he will move his head left and right until it will come into his mouth, then he will engulf it.

As regards to his consciousness; the baby does not understand or realize till three months following his birth; that is because the baby, at his birth, has no hearing, sight or spiritual heart, but these will gradually form; that is after the compaction of the ethereal particles from which the soul has been constructed; so that, after a short period of time: when those ethereal particles will adhere to each other, you will see that he hears, sees and becomes conscious; because, during this period, the ethereal special senses have been formed for his soul.

Now do another test to confirm this: Approach the baby with whom you did the first experiment, and sit near him, on condition that he has exceeded forty days of age, then shout near him with a low shout; it is enough to sneeze near his head, then you will see him awake and cry because your voice has annoyed him; as if you have stricken him with a stick; for he has started to hear. Then pass your hand in front on his eyes, and you will see him close his eyes and blink his eyelids; for he has started to see. Then observe his pupils: you will see his gaze

directing towards objects especially to the light. Then watch him when his mother suckles him, you will see him engulf the nipple of her breast directly and does not move his head as was he doing at the beginning.

From these observations, you will know that, during this short period of time, the hearing, sight and spiritual heart have been formed for the baby; after he was not hearing, not seeing, and after being unable to understand.

God – be glorified – said in the Quran 16: 78

وَاللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئاً وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

I.e. (And God has brought you, [people], out of the wombs of your mothers while you knew nothing; and He assigned to you the hearings and eye-sights and [spiritual] hearts: that you may be grateful [to God].)

Therefore, (and He assigned to you the hearing and eye-sights and [spiritual] hearts) means: After you got out of your mothers' wombs, He made for your souls – the hearing, the sight and [spiritual] hearts; that you may thank your Lord, and show gratitude to Him.

So, the 'hearing' is the ear of the soul; the 'sight' is the eye of the soul; and the 'spiritual heart' is the heart of the soul.

God – be glorified – said in the Quran 23: 78

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ، قَلِيلاً مَّا تَشْكُرُونَ

I.e. (And it is [God] Who has formed for you[r souls] the hearing, the sight and [spiritual] hearts: [but] small number of you who thank [God].)

The Glorious Lord said in the Quran 32: 9

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلاً مَّا تَشْكُرُونَ

I.e. (Then He perfected [the creation of Adam from mud], and breathed into him from His 'spirit' [: Gabriel], and made for you[r souls] hearing, sight and '[spiritual] hearts'; yet a small number of you who thank God [for His bounties].)

God – be glorified – said in the Quran 67: 23

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلاً مَّا تَشْكُرُونَ

I.e. (Say: "It is [God] Who has formed you [from the ether], and assigned for you hearing, sight and [spiritual] hearts; [but] only a small number of you show gratitude [to God].")

Therefore; (It is [God] Who has formed you) means: has formed your souls; because He – be glorified – said **أَنْشَأَكُمْ** i.e. (has formed you) and did not say: has created you.

God – be glorified – said in the Quran 18: 5

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ، إِنَّ يَقُولُونَ إِلَّا كَذِبًا

I.e. (A grievous word^{iv} it is [to God] that issues from their [spiritual] mouths; they only say a lie.)

So, He explained – be glorified – that the origination of the speech is from the spiritual mouth [i.e. the mouth of the soul], but not from the mouth. Therefore, the '[spiritual] mouth' is the soul's organ, and the 'mouth' is the body organ.

God – be glorified – said in the Quran 3: 167

يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

I.e. (They^v said with their mouths^{vi} [words of apology] different from that [hypocrisy] in their hearts, but God knows best what they hid [in their hearts; for nothing might be hidden from Him.])

The Matter and the Ether

The '**matter**' is anything we see with our eyes or touch with our hands, like: inanimate things, the plant, the animal, man and other things that the eye can see or the hand can touch; so the soil is matter, and the air is matter. The soil can both be seen by our eyes and touched by our hands, while we don't see the air by our eyes, but we may feel it when it passes by us, and we may differentiate between the hot, cold, dry and wet air.

The matter will not remain as it is, but it is going to destruction and vanishing.

1. God – be glorified – said in the Quran 55: 26-27

كُلُّ مَنْ عَلَيْهَا فَانٍ . وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

I.e. (Whosoever upon the [earth] shall perish.

But the 'aspect' of your Lord, endowed with majesty and honor, shall endure.)

Therefore, (Whosoever upon the [earth] shall perish) means: Every living being upon the earth will disappear and will depart from it, and every living body will tear up and vanish by death.

Without the material creatures it is impossible for the ethereal creatures to be formed, because the materials are the moulds for formation of the ethereals, i.e. for the formation of souls.

2. God – be glorified – said in the Quran 52: 35

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ ، أَمْ هُمْ الْخَالِقُونَ ؟

I.e. (Or were they created without there being anything? Or were they themselves the creators?)

So, the word 'thing' indicates the matter.

3. This is similar to His saying – be glorified – in the Quran 28: 88

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

I.e. (every [material] thing will perish saving only His aspect [or neighborhood.])

It means: Every material object will break up and vanish.

4. And He – be glorified – said in the Quran 16: 96

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

I.e. (What [wealth and property] is with you must vanish: What [wealth and property] is with God [in the ethereal heavens] will endure.)

The interpretation:

>> (What is with you must vanish) means: What wealth, furniture and fruit you have, will not endure [for ever], but will vanish because it is material.

>> (What) wealth, furniture and fruit (is with God will endure) and will not be depleted or corrupted because it is ethereal.

5. God – be glorified – said in the Quran 51: 49

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

I.e. (And of everything have We created two spouses; that you may reflect.)

It means: Of every kind of the material creatures, We have created two spouses: male and female.

>> Therefore, His saying – be glorified –

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ

i.e. (Or were they created without there being anything?) means: Were the souls of these atheists and infidels, formed without material bodies; so that they say the ether is present in the space since eternity, and that our souls were formed from the ether without any former or creator. Yes, they were formed from the ether; but who created the bodies in which their souls were formed? Wasn't God Who created the bodies and formed their souls inside them?

>> (Or were they themselves the creators) of those bodies? Not so, but it is God Who created them and created the heavens and the earth and all those who are therein.

The ether

The **ether** is similar to the air, but it is other than the air; for the air is material, while the ether is another kind. The ether particles are smaller than the air particles; e.g. the sand can permeate in-between the pebbles; for it is much smaller than them; and water can permeate the sand; because water particles are smaller than sand particles. Likewise, the ether permeates the air; because its particles are smaller than the air particles.

The ether fills the space, and when the ether particles enter in a material thing and stay in it forty days, then they will be compacted and will never crumble afterwards. The ethereals do not vanish, neither break up, nor disintegrate, nor will be damaged by any catastrophe.

Therefore, even though we are living in an evanescent material world, we shall certainly go, after a short time, to an immortal ethereal world that will not vanish; that is when we shall die, i.e. when our souls separate from our bodies, and just as that, in this World, we have material furniture and other material things; similarly, in the ether world, we shall have ethereal furniture and other ethereal articles, but the difference between the two is that our houses will break up; because they are material, while those in the ether world: they will remain for ever and will never break up; because they are ethereal.

And just as that, in the life of this World, we have material plants and trees; similarly, in the Next Life, we shall have ethereal plants, trees and fruits.

In summary: **Every material thing will break up and perish; but every ethereal is enduring and will not perish or disappear.**

1. God – be glorified – said in the Quran 16: 96

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

I.e. (What [wealth and property] is with you must vanish: What [wealth and property] is with God [in the ethereal heavens] will endure.)

2. God – be glorified – said in the Quran 87: 16-17

بَلْ تُؤْتُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ وَأَبْقَى

I.e. (But you [people] prefer the life of this World [to the Next.]; while the Next Life is better and more enduring [than this life of the World.]

3. God – be glorified – said in the Quran 42: 36

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ، وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَجِيمٍ يَتَوَكَّلُونَ

I.e. (Whatever [material] thing you [people] have been given, is only a [transient] comfort for the life of the World, but [the ethereal] that God has [in the ethereal heavens], is better and more lasting [than the matter is] for those who believe and put their trust in their Lord [to propagate and preach the Islam religion.]

The Power and Influence

The matter has a power and influence on the soul, while souls haven't any power over the matter; to the extent that souls cannot carry even a bird's feather from one place to another; e.g. if a bird flies while a soul is in its way, the bird – with its strike – will cut the soul, that stands in its way, into two halves; but the soul will not die from the strike of the bird; it will suffer much, then it will return intact as it was.

Similarly, insects like mosquitoes and flies go through the soul; so that they enter from its belly and get out from its back or vice versa. Moreover, when the rain

falls on a soul, the rain drops will fall on its head and get out from its anus. And when a man throws a stone, while a soul is standing, then the stone will hit it and afflict it with much pain.

And so on; the matter influences the soul, and the soul suffers much from the stone which hits it, the bird which strikes it, or the rain which falls down on its head.

Similarly, the wind has influence on souls, so that if the wind blows and there is a soul in its way, then it will carry that soul away from its place to another distant place.

God – be glorified – said in the Quran 22: 31

وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

I.e. (Anyone associates [anything] with God: it is as if he had fallen from the sky, and the birds had pierced him or the wind had blown him down into a far distant place.)

For this reason, [most of souls don't go out from their places by day-time, but they go out by night](#) to avoid any bird which may strike them or any stone which may hit them or any other material thing which may hurt and afflict them with much pain.

Functions of the Body and the Soul

The functions which the body performs are different from the functions which the soul carries out, but the body is not capable to do the functions of the soul.

[A. Functions of the body]

The functions that the human body carries out are the following:

First: Growth while he is young; because the body goes on growing and increasing till the end of its youth, when it will stop growing; that is because the body consists of living cells.

Second: The Blood Circulation; for the blood is in continuous circulation in the veins and arteries till the hour of death.

Third: The Respiratory System; for the lung goes on taking up the oxygen and excreting carbon dioxide till the hour of death.

Fourth: The Alimentary System; for the stomach continuously digests the food till the hour of death.

Fifth: The Sleep; for the sleep is one of the functions of the body, and the soul has no part in it because the soul does not sleep.

So these are the functions specifically carried out by the body, whereas the soul does not participate in them; so that when the soul gets out of the body during sleep, the body will go on performing its functions, just mentioned, needless of the soul.

[B. Functions of the soul]

While as regard the soul, some of its functions are: the hearing, the sight, the speaking, the 'thinking and feeling or perception of pains and pleasures' ...etc.

These functions divide into two groups:

1. Some of them are **common for both the soul and the body**; because the body organs are the communicating utensils for the soul organs and special senses. The speaking, for example; its origin is from the soul, but it has no hearable or audible sound unless it comes out of the body mouth; because the body mouth is a loud-speaker, but the origin of the sound is from the soul. The indication of that is in the case of a sleeping person who speaks in his dream and cries out, but he has no sound; so that anyone, even though sitting beside him, does not hear his voice.

Similarly, carrying loads; for the soul is the one that carries; but without the body organs, it is impossible for the soul to carry anything of the materials, even though it be a bird's feather.

2. While the second group is **specific for the soul**, and that is what has been mentioned in the preceding lines; like the hearing, sight, intelligence and feeling of the pain and pleasure, and other functions; because the body of a sleeping person does not hear or see; but it is the soul that hears and sees. For this reason, the blind sees – during his sleep – what the seer can see during his waking; for the sight and hearing are specific for the soul.

Therefore, [the role of the soul with the body is like the driver with the car](#). Now, let us consider the body to resemble the car, and the soul to resemble the driver; so just as it is possible for the driver to leave the car stopping, while [its engine] is working, then to return to it after a while, so that the car is not in need to the driver during this period of time; because it is stopping in its place, but only that its engine is working.

Similarly, it is possible for the soul to leave the body sleeping, carrying on its functions, then it will return to the body after an hour. Therefore, the body does not need the soul during this hour. And just as that it is the driver that drives the car, and directs it wherever he wishes; likewise, it is the soul that drives the body and directs it wherever the soul wants.

Hence, the soul is a commander, and the body is a commanded object which obeys the soul orders. The body, therefore, is not more than a utensil or tool which the soul uses in whatever he wants and directs it however he wishes.

The Sleep

We said, in the preceding lines, that souls do not sleep; but the sleep is only for material bodies when they are tired, so that if they sleep they will have rest.

God – be glorified – said in the Quran 78: 9

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا

I.e. (And We made your sleep [for] rest.)

The reason for the sleep is related to the spinal cord and the cerebellum.

The sleep is of two kinds: Conjunctional and Separative.

1. The '[Conjunctional Sleep](#)' is when the soul is still in contact with the body at the time of sleep, and is not getting out of it completely. Its sign is that the sleeping person moves his hands or legs during sleep, every

now and then, and if you call him, he will immediately awake from sleep. Such persons have much of the viable fluid in their bodies.

2. The 'Separative Sleep' is when the soul separates completely from the body on sleeping, and the body is without soul, so that the soul goes for tourism wherever he likes, and he leaves the body sleeping; he goes to faraway distances, and sees in his way what he may see, hears what he may hear, eats, drinks and speaks with any soul he may meet if he likes, then he will return to the body, and the man will wake up from his sleep. Such persons usually have small amounts of the viable fluid in their bodies; because the viable fluid is the reason for the conjunction between the soul and the body.

God – be glorified – said in the Quran 39: 42

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ، إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّعَٰقِلِينَ يَتَفَكَّرُونَ

I.e. (It is God That receives [in His capture] the souls [of men] at the time of their death, and those [souls] that separate not [from their bodies] during their sleep: Those [souls] for which He ordains death, He withholds [from returning to their bodies], while the rest He sends [back to their bodies, to live in the life of the World] for an appointed term. Surely, in this are signs for men who reflect.)

The interpretation:

The word موت i.e. 'death', in Arabic language, means the separation, [as the author proved it with the Arab poetry.]

>> (It is God That receives [in His capture] the souls [of men] at the time of their death, and those [souls] that separate not [from their bodies] during their sleep) means: He takes the souls that have not died during their sleep; i.e. He takes the souls that have not separated from their bodies during sleep.

The meaning: All souls will be under His control whether they are dead, or sleeping with a separative sleep, or sleeping with a conjunctive sleep.

>> (Those [souls] for which He ordains death, He withholds [from returning to their bodies]) means: He keeps back with Him, i.e. in the ethereal world, those whom He decides that they should die.

>> (while the rest He sends [back to their bodies]): in order that they will live in the life of the World till an appointed date [of their death.]

The 'rest' means: those to whom He has not decided death yet, i.e. whose appointed term has not come yet.

>> (for an appointed term) means: till the day decided to be the termination of their life.

God – be glorified – said in the Quran 6: 60

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

I.e. (It is He Who takes back you[r souls out of your bodies] by night^{vii}, and knows all that [evil^{viii}] you [people] have already committed by day, then He sends you back again [to your bodies by day] that a term appointed [for you] be accomplished. And afterwards, to Him will your return be [after death]; then He will acquaint you with the [bad deeds and evil conduct] that you did.)

The interpretation:

>> (takes back you[r souls out of your bodies] by night) means: He takes your souls from your bodies by night, i.e. at the time of sleep.

The meaning: Your souls are by His hand [and under His control] during sleep; for they separate from the bodies at the time of sleep.

The reason for the separation of the soul from the body at the time of sleep is because of two factors:

1. Because the sleeping person will have his organs relaxed, so at that time the soul will be released from the body.
2. The soul takes the opportunity of the body being at rest from movements, so that the body is not bothering and loading him; at such instance he wishes to make tourism in the ether world; so that when he [: the soul] gets away, he will start touring, and if he sees something that terrifies him, or he hears a distressing sound, he will quickly return back to the body; because the body protects him from external factors; and because the soul is more sensitive than when he was inside the body; for a weak sound is loud to him, while a loud sound will annoy him.

Here, I mention this event to confirm my words:

One day, I was sleeping at noon-time, and I had a child playing in the house; he came to the door of the room where I was sleeping, and started to knock the door with several successive feeble knocks; but I saw in a dream that as if there was a wedding, and that there were servants knocking on drums and blowing in trumpets, so I awoke from sleep because of that noise, but I didn't find anything

other than that child, who was knocking the door with knocks that were so feeble to the extent that anyone in the next room couldn't hear them. Many of us may have encountered some of such incidents that reflect the high sensitivity of the soul's special senses.

A Story of Fainting

This is another story which I mention, as it was told by Sheikh Tantawi Jawhari in his [Arabic] book "Spirits", page 16; he said:

"Dr. Gibe, mentioned in his book "The Investigation of Affairs", the following:

A young man, 30 years old, who was a skilful painter, said to me: 'Few days ago, I entered into my house, about ten o'clock p.m., and I felt a strange kind of exhaustion, so I lit the lamp⁸ and put it on a table beside my bed. I lit a cigarette and sat on my sofa for rest, but as soon as I laid my head on the chair back, I felt the surroundings started to rotate by themselves, and I felt an extreme vertigo, after which I was, suddenly and unconsciously, transmitted to the middle of the room; so I was astonished from this strange transmission.

You can imagine my astonishment when I looked about and saw my body lying flaccid on the seat, while my left hand was lifted to my head with the cigarette in between its fingers. At first, I thought that I was sleeping, and that what I was seeing was merely a dream; but after a while when I realized that I had never seen such a clear dream before; at that time I thought myself dead, then it came to my mind what I had heard about the existence of spirits, and I said to myself that I had become a spirit, and I remembered all that had been told to me about this subject. Also, I became bitterly sorry for the ending of my life before I could accomplish some of my affairs.

Then I approached to my body, which I thought to be a corpse, but I saw its respiratory movement which made the truth clear to my mind; I looked to its chest and saw the heart inside it beating regularly with feeble beats, so I became sure that what happened to me was some sort of strange fainting, and I said to

⁸ [The translator – It seems that this story is old one before the electricity was in common use.]

myself that those affected by fainting wouldn't remember what might face them during the time of fainting, and I was afraid lest I should lose memory of what I was seeing, that is after I should awake from fainting.

But after excluding the problem of death, I shifted my attention to the surroundings, and forgot about my body which was lying on the seat; I looked at the lamp, and seeing it flaming near my bed, I was afraid that the curtains might burn because of the heat; so I tried to put out the lamp; I caught the knob of the wick, and tried, but uselessly, to roll it in spite of that I was very well feeling the knob fine features between my fingers, but I was completely unable to move it.

Then I looked at myself and saw that as if I was wearing a white garment, and that my hand goes easily through my body. I stood in front of the mirror, but instead of seeing my picture in it, as it should be, I felt that my sight went behind it, so that I saw the wall and the backs of the pictures and the furniture in my neighbor's room in spite of that there was no light in it, but I was getting the light from a light-ray emerging from my chest and lightening what things I was looking at.

It came to my mind to enter into my neighbor's room, which I had never seen before, that neighbor who was in Paris and was, at that time, absent from the house. As soon as I had that desire, I saw myself inside the room; I think I crossed through the wall, just as how had my sight crossed through it. Then I started to walk in the rooms of my neighbor for the first time and to keep in my mind what I was seeing therein; I entered his library and read the titles of some of the books present on the shelves; and wherever I intended to go from one place to another, soon I went wherever I desired and as soon as I intended so.

Since then my thoughts became confused and I don't remember anything else; only I know that I went to extremely remote places, even to Italy as I think, but I don't know what I saw and what I did there; for I lost control on my thoughts which carried me to wherever they went before I direct them. So that the 'fool of the house' was driving the house with her, until I awoke at five o'clock a.m., to find myself lying on the seat. I got a distressing shivering and rigor, after which I slept for few hours to awake the next mid-day.

I, then, designed a trick to enter, together with the house-keeper, into my neighbor's house, and I looked about the pictures, the furniture and the book titles, to find all that exactly as I saw during the fainting time, but I didn't tell anyone with this story lest they should ascribe, to me, madness or delusion!"

Was It Death or Fainting? [: An Hour among Spirits]

This story reminds me of an event which happened to me in my childhood, and which I mention to confirm that:

My father sojourned in Karbala, and our house was near Al- Abbas market, where now it is on the street of Ali-Akbar. We had a [Turkish public] bath in front of our house.

In our house there was a basement, in which there was a high bench about one meter higher than the ground of the basement. Below this bench, there was a ladder joining with the fire-place of the bath.

At that time, I was seven years old; and I wished to sleep on that bench, but my mother forbade me from doing that and said: 'If you sleep on this bench, you will fall on the ladder of the fire-place and you will die.' But I did not abstain from my desire, so I went up, while my mother was unaware, and slept on that bench. It was summer time, and about one hour later I fell on my head from that bench, over the ladder below, and fainted out and lost consciousness; I felt that I got out of my body, and went up to the basement leaving my body cast down on the ladder.

Then I looked at myself, to find that **I was naked**, so I became ashamed of that, and looked this side and that side, searching about a dress to wear and cover my shame with it; I saw one of my dresses cast on the ground near the wall, so I outstretched my hand to it in order to pick it up and wear, but I could not lift it.

Then **I saw a girl**, sitting at my right side, who was one of the spirits, and was carrying with her some dresses⁹; she turned to me and said: 'It seems that you want a dress to wear!'

⁹ One of the habits and doctrines of Muslims is that they offer the dresses of the dead to the needy and poor; and that is on behalf of the dead; so my mother had offered the dresses of her dead children. I think the dresses, which that girl was carrying, were some of the dresses of my dead brethren which my mother had offered to the poor, i.e. the clothes, which that girl gave to me, were the ethereals of them, and not the materials.

I said: 'Yes, but I cannot lift it up in order to wear it.'

She said: 'Today you cannot wear such dresses, so take a dress from me and wear it.'

And she gave me a white dress, a snow-white one that I thought to be like a shroud, which I disgusted; so I returned it back to her, saying: 'I don't want this dress; because it looks like a shroud in its whiteness!'

So she gave me another dress striped and colored, which I accepted from her, and I put it on.

Then she said: 'Do you want water to drink?'

I said: 'No!'

She said: 'Aren't you thirsty?'

I said: 'No!'

But she brought a cup or a glass, a crystal-like one containing water, and said: 'Look at this water! It has a delicious taste like the fruit juice; if you drink of it you will never be thirsty afterwards!'

And she went on encouraging me to drink it until I took the glass from her and drank the water; when I perceived its coldness and its taste, I did not leave behind anything of it in the glass and returned the glass empty to her.

Then she said: 'I am your sister, and this is your uncle Ali, so come to greet him!'

I looked at him to see a young man, whom I had not known before, standing at the side of the basement corner.

He smiled to me, and called me to come near him, but I did not go to him and did not wish to speak to him; because I did not recognize him, and because I did not know that I had an uncle named Ali who had died before my birth. Moreover, I did not recognize the girl and I had seen her neither before nor after that day.

Then my mother came hurrying when she heard the sound of my fall. She lifted my body from the ladder up to the basement. She sat down on the ground, embraced my body and started to kiss it and clean the face from blood, while she was crying and calling it with my name. My aunt came and sat near her. Then my older cousin came, and took a piece of wool, burnt it then when half of it burnt, she put it out, and laid it over the bleeding wound^{ix}, then she wrapped it with a head-band, and sat down near [that body] calling and addressing it. Then my aunt brought water and started to spray it on the body face, but my body was dead-like; showing not any movement.

All this took place while I was standing, looking at them. So I surprised from that and said to myself: 'My mother must have lost her mind, and her thinking has become confused, so that she calls this dead body with my name, and she kisses it and cries at him, so doesn't she see me standing in front of her? And is this dead her son or am I her son?'

Therefore, I approached her and started speaking to her. I said to her: 'I am your son, I am Mohammed-Ali; don't you see me standing in front of you!? I am safe; I haven't any pain in my head or in any of my organs!'

When I saw my mother paying no attention to me, and hearing not my speaking, I became sad because of her condition, and I was about to cry!

Then that girl said: 'Why are you sad?'

I said: 'Don't you see my mother crying and mourning!?''

She said: 'Leave her, and go to play and enjoy yourself; for she will give up crying after a while.'

When I intended to get out of the basement, I noticed that my legs did not assist me in walking, as if they were fastened with fetters or tied with ropes^x; so I said to that girl: 'I cannot walk and get out of the basement, and I don't know what happened to my legs, so that as if they are tied to each other!'

She said: 'Leave walking on feet, [and go gliding and shuffling], and go forwards like birds!'

But I didn't understand her words, and I said: 'Does man walk save on his feet? And how can I go forwards while my legs have been paralyzed and prevented from movement?'

She said: 'See how I go forwards and do just like me!'

So I learnt that from her, and went forwards, and left my mother crying. I went out of the basement aiming at the street to enjoy myself with playing in order to forget about my mother's condition and the corpse she was embracing.

But when I reached to the house door, I lifted my left hand and put my four fingers, except the thumb, in the ring of the door and pulled it as I was used to open it every time, but this time the door did not open, and once again I pulled it with my utmost power, and the door did not open, but only that my four fingers were cut by the ring of the door, and my hand became without fingers saving the thumb; so I was astonished of that event, and my astonishment increased furthermore when I saw my fingers floating in the air, not falling on the ground, and no blood came out of them but they were, in elasticity and softness, like the

wax in Summer time. Therefore, I became perplexed, asking myself how I could open the door when my fingers were cut down! And why I could not open it, whereas I had opened it many times before, and how my fingers were easily cut down, whereas they had been strong before, and why the blood did not come out of them, whereas it had been coming out of them for any mild scratch of any mild injury!

Then I stood near the door thinking about my condition, and the girl came toward me and said: 'Why are you perplexed?'

I said: 'My fingers have been cut down, and I couldn't open the door!'

She said: 'As regards to your fingers, put them in their places on the palm, and they will return as they were! While as regards the door, you cannot open it, so if you like to go out of the house then [get out through the fissures of the door!](#)'

I said to her: 'Do you mock me?'

She said: 'I am not mocking, but I say the truth.'

I said with surprise: 'Is that possible? And can I do it?'

She said: 'Yes.'

So, using my right hand, I took my cut-down fingers from the air and put them in their places on the palm of my hand, and they stuck to it immediately and my hand returned intact again as it was before, and I was delighted with the safety of my hand.

Then I put my head in one of the fissures of the door, to find that I had become like water when you pour it through a funnel from one bottle to another, or like the air. The particles of my ethereal body were attracted to each other, and all of them were following my head, like the iron filings attracted to a magnet, so that I was outside the house in less than half a minute.

I looked right and left, and [saw people \(spirits\) walking naked](#); some of them wore short clothes, so that their legs were uncovered and when they walked in the sun they disappeared from my sight.

Moreover, I saw men, walking in that street, having hoofs like the hoofs of horses; and when they were under the sun-rays they disappeared from my sight, but when they were in the shade they reappeared to the sight; and when halves of their bodies were in the shade while the other halves were under the direct sun-rays; at such instance I only saw the half that walked in the shade and I did not see his upper part, i.e. I saw two legs walking without the trunk and head until he would come to the shade region when a complete person would appear with his body and head, so I was astonished of that scene; I asked about them, and they said: These are the [genies](#) who have hoofs, but have no feet.

Then I lifted my head to [the sky, and saw it cracked and fissured](#) [like the fissuring and cracking of the mud when it becomes dry], in a different way from that which I was used to see it before, and I surprised from that.

Now, while I was standing surprising from what I was seeing, [a faint wind passed by me](#); it lifted me up from my place and threw me on the ground, and went on pushing me violently until I was stricken with the chairs of the café nearby to our house so I suffered much pain from that, and stayed in my place for few minutes sitting under the chair, and my left leg was outstretched, which I had separated from the right one with difficulty; then a man (one of the alive, not of the dead,) came to sit on the chair under which I was sitting, and he trod on my leg with his foot, so that he increased my suffering and pain, and I pulled my leg and shouted at him: 'Are you blind? You have crushed my foot with your leg! Haven't you seen me sitting here?' But he did not answer me with any word, then I repeated the words, but he did not hear me and did not even look at me. I said to myself: What's the matter with people today that they neither hear nor see me!?

However, I stayed in my place until the pain disappeared and the wind became calm, then I left my place. In that state, I was like a piece of paper which the wind carries from one place and throws in another place, or you can say like a bird's feather which the wind threw between the ruins, so I astonished of that.

My surprise increased furthermore when I felt myself light like the air, and I could [fly without any wing](#); therefore, I raised myself up and became about two or three meters high, and entered the 'Al-Abbas market' delightful for my ability to fly. Then I said to myself: 'Can I get higher than this?' And, raising myself up, I got still higher, and I came to fly up to four or five meters high^{xi}.

Then I noticed several [pigeons, standing on the sticks of the market roof](#), and I desired to catch one of them, so I approached them while they were unaware of me, and I caught one of these birds; I was feeling the bird under my hand and in my fist; but, in spite of that, I wasn't able to control the bird and prevent it from movement; and, instead, my fingers were cut down into many pieces with its force and movement, and the bird escaped my clasp, and started walking on the sticks, shouting and showing love to its female, while my finger parts remained floating in the air and did not fall on the ground, so I was surprised from this experience and I was perplexed.

Then I remembered what had happened to me when I intended to open the door [of our house] and the cutting down of my fingers; therefore, I outstretched my right hand and took the finger parts from the air one by one and returned them to their sites on my hand, and they immediately stuck to it, and my hand returned to be intact as it was before.

At that time, one of those birds, near to me, flew, and I raised my hand to catch it, and my left hand fell upon my right upper arm, and it went through it, but it went through the flesh only without the bone, and when I lifted my hand from it, it fused and returned as it was, so I astonished from that, then I hit my upper arm once again to make sure, and again my hand went through it, and a third time with the same result; so that my ethereal body was like the butter in summer when the knife easily goes through it, and it fuses when the knife is lifted from it.

Then, while I was thinking, and by chance, a bird flew towards me, and pierced my belly coming out from my back, and its strike cut me into two halves so that it pushed the lower half about three meters away from me, and I fainted down because of the severity of pain. When I had regained my consciousness, I saw my ethereal body without lower back and legs; so looking right and left, I saw my both legs behind me floating in the air about three meters away, and the air was moving them with faint movement, and my ethereal body was translucent like the egg white, so that I saw the leg bones appearing from inside it, and I astonished from what I was seeing and from my condition. I stayed perplexing how to bring my legs back to my body, and that would my body return intact as it was, after becoming two halves?

Meanwhile, I saw a man coming up to me, flying in the air; he was completely naked; so I was disgusted from him; even I was afraid of him at the beginning, but when he started to talk to me about my problem; he even guided and advised me, I was not afraid of him anymore. He said: 'What have you done to yourself?'

I said: 'It is the bird that has done that to me, as you see.'

He said: 'Leave the birds; because you are a spirit and you cannot catch them!'

I said: 'What is the meaning of 'spirit'?'

He said: 'You are dead!'

But I didn't understand what he was talking about; I thought he meant to say: The bird has killed you by its strike. So I said: 'I didn't die from the bird's strike, but it cut me, as you see, into two halves; then can you bring me back my two legs?'

He said: 'They will not come back to you; but you, yourself, can go to them!'

Then he took me by hand, and together we went to where my both legs were, and he put me upon them and leveled them with my ethereal body, so that they

stuck to it immediately and they were like [a piece of] wax when you stick it to another piece, and I returned back to be intact again, so I was surprised from that, and said to him: 'Have you any piece of cloth to dress me with, or any medicine which you may spray on my wound; in order that my lower part will not separate from my body afterwards!?'

He said: 'No need for that!'

Then I asked him about his condition, and said to him: '[Why are you naked?](#)

Haven't you any dress to wear, or pants to cover your shame with?'

He said: 'They do not give me!'

I said: 'Then go and buy from the market.'

He said: 'Here, there is no buying and selling.'

But I didn't understand the meaning of his words. Then he said: 'If I had given a dress to a poor man in the life of the World, for the sake of God, then the angels would have given it to me to wear and cover my shame with. But I hadn't offered any dress to any poor man in my Worldly life, so I remained naked in the afterlife.'

Then he left me and went away, after advising me to leave the birds and to go to my family, while I looked at his back and his naked body which was brightening like the crystal or like a metal painted with phosphorus so that it was emitting a light.

Therefore, I surprised from his condition and thought with myself: 'Is this man poor and doesn't he own any dress? No; because the poor usually cover their shame even though with a ragged piece of cloth.' Also I thought he might be mad, but a mad man does not guide and advise people, but he hurts them; while this man guided and advised me, and he even dressed my wound, and I didn't find any harm from him.

Then I noticed my eyes: finding them do not blink as were they previously, and I could not make them roll to the left or right side, but instead they were looking forward^{xii}, and my eyelids were not blinking, as I was used to before, but I was able to close my eyes if I wished to do that.

I suffered much from the strike of that bird, and it bothered me a lot. Moreover, the smoke rising up from the restaurants annoyed me also; so I descended down and came to fly at a height of two meters until I entered the Abbas shrine and circled around it half a circle, i.e. I flew in the shade side, while I could not go to the other side on which the sun shone. So I went flying at a height of about three

meters, while people were below me: walking and sitting, bowing down and kneeling in prayer, but none of them saw me. I was avoiding any bird flying towards me by going away from it in order that it wouldn't cut my body once again by its striking.

I would be at comfort when my way was in a dark place or in the shade; I was able to see from a far distance and my vision was keen, while if my way is in the sun, there I will be like the blind and cannot see anything other than a white membrane over my sight. And when I would come to a place with much light, there I could not see anything but only the thing nearby to me. The sun annoyed me a lot. And because the courtyard of Al-Abbas shrine was without roof or ceiling and the sun shone on it, then its rays hurt me and its heat annoyed me.

Therefore, I returned rapidly to the house, where I saw my mother sitting in her place, while my material body was in her lap, and she was crying and saying 'My son has died!', while my aunt was speaking to her and saying: 'Don't cry; he has only fainted, and is not actually dead! Touch his body to see that it is hot; if he had died, then his body would have become cold!'

But my mother replied: ' One hour of time has passed since he fainted, and he has not yet regained consciousness, in spite of that we sprayed water on his face but he did not awake, and we put the hot bandage on his head, but he perceived not; so if he had been alive, he would have got up.'

When I heard the words of my mother and her crying, I was afraid of that scene, and I said to that girl: 'What's the matter with my mother that she cries and weeps and says: Mohammed-Ali has died! My son has died!?''

The girl said: 'Aren't you dead?'

I answered her nervously: 'No, I am alive, I have not died, and I won't accept dying!'

She said: 'Therefore, you will return back to your body!'

I said: 'But where is my body?'

She said: ' Don't you see it in your mother's lap, and she weeps over it?'

At that time, I realized that that was my body, and that I was a spirit, as did that naked man say: the man who treated and dressed me. Therefore, I became afraid of dying and of the end of my life by the hour of appointment, and I said to myself: I shall return to my body and see: will it sit up or will it stay as it is; so that if it sits up, then my aunt's claim is the right one, but if it stays as it is then it is dead and my mother's claim is the right one.

I asked the girl how I might return to my body, and from where I could enter. She said: '[Enter from the nostril!](#)' I said: 'How can I do this while it is a small opening.' She said: 'That is just as how you passed through the door fissure.' Then she said: 'If you have determined to do this, then take off the dress and give it to me.' I said: 'Why?' She said: 'because you have determined to return back to your body!' I said: 'The dress covers my shame, then how do I take it off and stay naked?' She said: '[Your body will cover you](#) when you will return back to it!' I did not agree about the taking off of my dress, but she insisted on that, and persisted in her demand it till I took it off and gave it to her, then I entered into my body from the nostril of the nose; and that occurred as soon as I willed to do so.

So I regained consciousness and opened my eyes, to find my head in my mother's lap, and they had bandaged it with a black head-band. At that time, I felt pain in my head, and I told my mother about my story, and what I had seen in my short tour, but she was pessimist of that, and said: 'Be silent and don't speak to me with such words, and never do that again!' I said: 'But, my mother, why? It was a nice tour!' She said: 'If you repeat such a tour, you will die!'

But when I told her about my uncle Ali who was standing in our basement, she astonished and said: 'You saw your uncle Ali!?' Then she allowed me to tell her my story; and when my father returned back from the market, she told him about the incident; so my father came and asked me about my uncle Ali, and where I had seen him, and asked me to describe him, so I told him all that I had seen.

Following that incident, I was sick for few days, then I restored my health; so I thank God Who cured me, showed me and made clear to me some of His signs.

Some people may not believe this incident, and may not believe in what I saw; but everyone will believe if he, himself, sees what I saw; this will happen when he will die and go to the world of souls.

This incident confirms the saying of God – be glorified – in the Quran 39: 42

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

I.e. (It is God That receives [in His capture] the souls [of men] at the time of their death, and those [souls] that separate not [from their bodies] during their sleep: Those [souls] for which He ordains death, He withholds [from returning to their bodies], while the rest He sends [back to their bodies, to live in the life of the World] for an appointed term. Surely, in this are signs for men who reflect.) "

Question 1

How won't man die, when the soul gets out of his body [during sleep or fainting]?

Answer: We said that there is in the body a viable or vital material that preserves his life, and keeps up the continuous activities inside the body, like the functions of the respiratory system, the blood circulation, the alimentary system and other functions specific for the body. So that man doesn't die by the departure of the soul from the body; but **man dies by the oxidation of the viable fluid** initially, then by **the soul departure**.

Fainting

Fainting is similar to the separative sleep, and no difference between them; because the soul separates also from the body at fainting.

The reason for the fainting is that the person is hit with a violent hit or falls down from a high place or affected by severe heat or other things with which the soul is very much hurt, that causes him to leave the body, and go to where he likes to go. Then, when the fear has gone away, and the soul has calmed down, he returns to the body, and the man regains consciousness.

A Fainting in Hospital

Abdul Majied Rashied, the imam and orator of the mosque of Othman Effendi which is near to Sarai market-place [in Baghdad], once told me:

"One day, I visited one of my friends, who was admitted to the Republic Hospital at Baghdad, because he had head injury caused by car accident; so he stayed in bed for more than a month without good progress. His doctor was certain about his death and that there was no hope about his cure."

The [imam] added: "When I came to him in the hospital, he had lost consciousness, and by chance I found his father, too, in the hospital; he also came to visit him; and we sat down near the patient until he regained consciousness and opened his eyes, and we greeted him and asked him about his condition. He thanked God for staying alive, and that he did not die under the wheels of the car.

After a while, a seller of magazines and newspapers came, and his father said to him: 'I shall buy for you some of these magazines in order that you read and enjoy yourself with them, and forget about your illness suffering.'

The patient said: 'I have read all these magazines carried by the seller' – in spite of that they were recent editions.

His father said: 'When have you read them the while they are recently issued!?'

He said: 'I and that person and that person, and he mentioned some of his dead relatives; we go, every day, to the bookshops and read these magazines in the bookstores and in the markets, and if you don't believe, I shall tell you what news and events are in these magazines: They mentioned in that magazine, on page 3 a news about a car-accident, and on page 5 a news about the war, and on page 8 a news about a robbery.' And so on, he went on explaining what news and incidents were in the magazines.

His father thought that he was delirious because of his illness; but, after buying one of those magazines, to check whether the words of his son were correct or wrong, and after seeing its pages, he realized that what his son said was correct, and that he did not make any mistake as regards to its news and what he told him about its contents, and he was astonished of that. Then the patient died few days later."

I say: No doubt that the soul of that patient was separating from his body, at the time of fainting, and his soul went, with his dead relatives whom he knew, to the bookshops and markets, to read what news and incidents were in the magazines and newspapers. Then his soul would return to his body, so that he would regain consciousness.

The Dream

The dream which man sees in his sleep is of two types:

The First – is the dream due to thoughts, i.e. the **confused dreams**. They are the result of thoughts, wishes, fear ...etc; so that anything which man sees during awaking, and goes on thinking about, he may see it in his dream.

Whereas the Second is called the **Spiritual Dream**; it results from spiritual creatures; because the spirituals [like the souls of human beings, genies and angels] come to man while he is sleeping, and show him what they want; because the easiest way of communication between spiritual creatures and man is the dream; because when man sleeps, and if his sleep is conjunctive, he will be near to the spirituals; but if his sleep is separative, he will be a spiritual being like them, so that he can see the spiritual creatures, talk with them and hear their answers.

Spiritual creatures can control and direct souls through the dream, so that they show them things that the souls cannot do during wakefulness, and habits that they are not familiar with during consciousness. E.g. a man who is coward during wakefulness may see in a dream that he has a sword by his hand, and he fights the enemy, and does not fear anyone; or, during wakefulness, he is brave, but he may see in dream that he is coward, and that he is taken captive, and cannot get rid of his enemies; or one may see in dream that he has become poor, and he begs people, but none gives him anything, while actually he is lofty-minded during wakefulness, to the extent that he does not accept the present from anyone; or he may see in dream that he drinks wine, commits adultery and steals, but – during wakefulness – he is a good man who never inclines to sin. All these dreams, which are contrary to what man is familiar with, during wakefulness, are from the spirituals and their influence on the man soul by means of the dream.

The spiritual dream divides into two types:

1. The **False** Dream, which is from evil souls, genies and devils.
2. The **True** Dream: it is from righteous souls and angels.

A man may see (as it happens to a large number of people) one of his dead relatives, who may tell him things that he does not know, then it will be fulfilled and will be like what [his dead relative] told him.

To confirm that, I tell you this nice tale, quoted from the book "Spirits" by Sheikh Tantawi; he said:

- "Dr. de Cermin said, as is it mentioned in one of science magazines, that he saw, one night in a dream, that his son, whom he loved very much, fell in a flaming fire and was burnt. The vision or dream was very clear to the extent that the doctor was terrified, and woke up from sleep with horror, and went to where his son was peacefully sleeping. Next day, the impression of the dream was still in his mind, so that he started to watch his son, as if to avoid him the evil, then he started to examine his body thoroughly to find him healthy and without any disease. But the child was afflicted, next day, by acute pneumonia to die few days later.

- Similarly, an old woman from Philadelphia in USA, seven years ago [this is according to the book written in Arabic in the early years of the twentieth century], saw [in a dream] that her son fell under the wheels of the tram and died, so that the woman got up from sleep in panic; when she realized that it was only a dream and was not real, she slept again, but she saw once again that the tram killed her son, and the dream was very clear. At morning, she took the train and went to New York where her son was dwelling. But as soon as she left the New York station, and crossed one of the streets, she saw a crowd of people gathering around a dead man who was struck by the train. That man was her son, Mr. William Cooper, who was one of the famous American rich men. Many men testified that what his mother had told was correct; because she had told many persons about her dream before had she traveled from Philadelphia to New York. One of such witnesses was the scientist Camille Flammarion.

- Moreover, the well-known naturalist Edwin Red, saw one night in a dream, that he was walking in one of the streets when he saw one of the crosses, which Christians put on their graves and write the date of their death on them; he saw on that cross his name written like this:
 ' Edwin Red – died on 7/ Nov./ 1910 '
 This scientist, was joking, when he told his dream to a group of his friends; but on 7 Nov. 1910 he died.

- Similarly, an American officer called Captain McJohn decided one day to go, together with his two sons to the Brooklyn Theatre at New York; so he asked the theatre directorate to reserve three seats for him; but the night preceding his going to the theatre, he saw in a dream that a great fire broke out and consumed

the theatre so that three-hundred persons died. The dream was very clear that the man got up from sleep with panic. Next morning, he informed the theatre directorate that he had changed his mind and that he would not go, neither he nor his two sons. At that same night, a great fire broke out to consume the theatre as a whole, including about three-hundred persons: men and women.

This is what was mentioned in the magazine."

About what I saw with my own eyes and heard with my own ears is that:

1. A woman at Karbala in Iraq, had an infant, one year old; she saw [in a dream] that her baby fell down from the top of the house and died, so she got up terrified. At morning and as time passed, she forgot about her night dream, so she took her son with her to the roof of the house to warm herself with the sun heat; for it was winter time. There was no fence for the roof, and that baby started to play and crawl until he became on the edge of the roof, and when his mother turned round to him, she found him in a dangerous place; therefore, she said to herself: If I run after him, he will run away from me and fall down to the ground; so she started to call him to come to her, but the baby did not pay attention to her call, and went on playing, laughing and crawling forwards until he fell down to the ground to die immediately.

2. The other event was in the year 1939, when a bridge was under construction at Hilla in Iraq; one of the workers who worked in building that bridge was named Jawad Al-Hamad. One morning, he was annoyed, and did not go to work with his comrades; so they asked him about the reason for his delay from work, and he answered: 'I saw a dream yesterday night which annoyed me, and I am afraid of working today.'

They said to him: 'What did you see?'

He said: 'I saw that a dog caught my right hand in his mouth, and whatever I tried to free my hand from its mouth, I could not until the dog cut it off; so that I got up terrified, and I am afraid of this dream.'

They said to him: 'These are [merely] confused dreams, so don't bother yourself with that, and come to work with us!'

They went on insisting in their demand until he went to work with them. There was an electrical hammer that strikes the pillars to dip them in the ground; and while the hammer was high, Jawad Al-Hamad put his hand, unconsciously, on the pillar under the hammer; so the hammer came down upon his hand and smashed

its bones, and he dropped down unconscious. They carried him to the hospital, and the doctor ordered to amputate his hand, so they amputated it.

Frequently, we see and hear such stories, but there is no need to mention more than these already mentioned stories.

What Is Death?

Death is not the disappearance of man from existence, as do most people think, but **death is the separation of the soul from the body**; i.e. separation of the ethereal skeleton from the material skeleton.

In other words, I say: **Death is a second birth**; i.e. **it is the birth of the soul out of the body**; so that the soul is the born, and the body is the one giving birth; so when the soul is born out of the body, then the body will disintegrate afterwards and become soil, while the soul is everlasting, does not disintegrate or disappear and it is the true man, while the body is not more than a mould inside which the soul is formed, and there is no need to the body after the departure of the soul from it. It is narrated from Prophet Mohammed – salam to him – that he said: "There is no disappearance of man [by death], but it is [merely] a transporting and transmitting from one home to another."

Therefore, **man doesn't die, but the death is only for material bodies.**

[The word 'death' is also mentioned bearing the same meaning in the poetry of some Arab poets, written in the Arabic edition.]

God – be glorified – said in the Quran 2: 154

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ، بَلْ أحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

i.e. (And say not of those who are slain in God's way: 'They are dead.' No, they are alive [by their souls], though you perceive [them] not.)

God – be glorified – said in the Quran 3: 169

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ، بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

I.e. (Think not of those who are slain in the way of God as dead. Not so, but they are living, in the neighborhood of their Lord [in the ethereal paradises], having their provision [of the fruit of these paradises, and drinking from their rivers.]

Therefore, man does not die, but the death is only for bodies.

In addition, it is mentioned in the [Gospel according to Matthew, chapter 10: 28](#), the Christ said to his disciples:

"And be not afraid of them that kill the body, but are not able to kill the soul"

Question 1

God – be glorified – said in the Quran 67: 2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

I.e. (God Who has created the dead [matter], and [then He created] the living [beings out of the dead matter] to try you, which of you is best in deeds^{xiii}.)

Then what is the meaning of (has created the dead [matter])? Is 'death' then something material, so that God – be glorified – created it, or is it an event?

Answer:

The Arabic word الموت here means the unliving [or the dead or the inanimate]; like His saying – be glorified – in the Quran 36: 33

وآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

I.e. (And [indicative] sign for them is the dead [: desolate] land: We have quickened it [by the rain] and produced therefrom grain of which they eat [bread.]

Therefore, (Who has created the dead [matter] and [then He created] the living [beings out of the dead matter]) means: He created the inanimate things and the life; for this reason, He mentioned the word الموت i.e. the 'death' before the 'life'; because He – be glorified – had created inanimate things before did He create the life. While as regards the creation of life: it is understood; because the origin of life is from the living and growing cells, and it is God – be glorified – Who created these cells and created everything [: the dead (or inanimate) and the alive.]

What Is the Cause of Death?

The cause of man's death divides into two categories:

The First: natural accidents, like drowning, burn, murder, falling of a wall on a man, etc.; so that man dies at such instances, at his appointment of death, i.e. his soul separates from the body; because the body becomes unable to keep the soul; due to a major defect that has afflicted it.

In such instances, the angel of death does not come to take the soul; but it is God – be glorified – Who takes them back; that is His saying – be glorified – in the Quran 39: 42

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا

I.e. (It is God That receives [in His capture] the souls [of men] at the time of their death.)

The Second about those who become ill then die, or die without disease; and to these, the angel of death comes and takes their souls out of their bodies.

The angel of death is like the midwife who gets the baby out of his mother's womb. Similarly, the angel of death gets the soul out of the body; so when the angel of death comes to a dying person, **he starts to oxidize the viable fluid** which is in the human body, so that the soul separates then from the body, and no communication will remain with it; because the viable fluid is the reason for the conjunction of the soul with the body.

God – be glorified – said in the Quran 6: 93

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ ، أخرجوا أنفسكم ، أَلْيَوْمَ بُحْرُونَ عَذَابِ الهُونَ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ ، وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

I.e. (If you [Mohammed] could only see when the wrong-doers suffered the agonies of death and the angels [of death] stretch forth their hands [to those of them who were about to die on their death bed, saying to them]:

"Get your souls out [of your bodies]; today you shall be recompensed with the chastisement of humiliation; for that you said [lies] against God [and words] other than the truth, and that you were arrogantly proud over [believing in] His signs [of revelation.]

The interpretation:

- >> (If you [Mohammed] could only see) means: But if you [Mohammed] could only see the condition of wrongdoers, when death comes to them; there, the angels are stretching their hands, to the dying person, oxidizing their viable fluid that is in their bodies, saying to them: Get your souls out of your bodies
- >> (today you shall be recompensed with the chastisement of humiliation.)

God – be glorified – said in the Quran 32: 11

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ، ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

I.e. (Say [O Mohammed, in reply to their question]: 'The angel of death, put in charge of you, will take you[r souls; when] then you will be returned to your Lord.')

God – be glorified – said in the Quran 6: 61

حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْقِرُونَ

I.e. (Until when [the means of] death come to anyone of you, Our messengers^{xiv} [the recorders] take him through death, and they neglect not to deal accordingly [with anyone.]

It means: They do not mismanage him; if he is good, they will treat him well; but if he is bad, they will treat him with neglect and leave him be. Then when they will leave him; devils, genies and evil souls will come to hurt, imprison and mock him; and whatever he tries to get rid of them, he cannot.

Therefore, (and they neglect not to deal accordingly [with anyone]) means: They do not mismanage him or decrease him of his rights. This is like His saying – be glorified – in the Quran 12: 80

وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ

I.e. (And how, aforetime, you neglected in [your duty towards] Joseph ... etc.) means: how you decreased Joseph of his rights.

God – be glorified – said in the Quran 56: 83-87

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ . وَأَنْتُمْ حِينَتِلْ تَنْظُرُونَ . وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ . فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ .
تَرْجِعُوهَا إِنْ كُنْتُمْ صَادِقِينَ

I.e. (When the [soul or ghost of anyone of you] comes up to the larynx; [why should those present near him not repent?]

And you [: the family of the dying man] the while [sit] looking [at him in the pangs of death.]

And We [: Our angels] are nearer to him than you are, but you see [the angels] not [because they are ethereal and you are material.]
 But, if you are not indebted [to Us, because of your sins],
 why cannot you restore [his soul to his body, by supplicating Us, just like how the prophets Jesus and Elia did before]; if you are truthful [that you are not sinners?])

God – be glorified – said in the Quran 75: 26-28

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ . وَقِيلَ مَنْ رَاقٍ . وَظَنَّ أَنَّهُ الْفِرَاقُ

i.e. (No, [they will not get rid of the chastisement, nor will the intercession of any intercessor avail them.]

[Then God – be glorified – started to explain about the condition of the dying one on his deathbed, and He said:]

But when the [soul of a dying man on his death-bed, on its way out of the body;] reaches to [the level of] the collar bones.

And it is said [by his family]: “Who is an enchanter [that may heal him? Or a doctor that may cure him?]”)

The Angel of Death

The angels of death are two for every man when death comes on him. It is these two that write his good deeds and record against him his sins.

God – be glorified – said in the Quran 6: 61

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ، وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً ، حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ

i.e. (He is the Omnipotent, Superior to His servants' [oppression]; He sends over you [angels as] recorders [of your acts and words], until when [the means of] death come to anyone of you, Our messengers^{xv} [the recorders] take him through death, and they neglect not to deal accordingly [with anyone.]

The interpretation:

- >> (Our messengers [: the recorders] take him through death) means: the recording angels will take him away [through death.] They are those whom He sent as indicated by the phrase: (He sends over you [angels as] recorders [of your acts and words])
- >> (and they neglect not to deal accordingly [with anyone.]) means: They do not mismanage him: if he is righteous, they will treat him well, and if he is bad, they will treat him with neglect and leave him be.

God – be glorified – said in the Quran 7: 37

حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا... الخ

I.e. (Until when Our messengers [: the angels of death] came, to them, to take their souls [out of their bodies]: "Where are [your associates] that you used to invoke besides God?" The [unbelievers] said: "They have deserted us and we have lost them" ...etc.)

The interpretation:

>> (Our messengers [: the angels of death] came, to them) means: whom He sent to man recording against him his sins, and write for him his good deeds, and they are the 'observers', that are 'ready'.

God – be glorified – said in the Quran 32: 11

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ، ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

I.e. (Say [O Mohammed in reply to their question]: "The angel of death, put in charge of you, will take you[r souls]; [when] then you will be returned to your Lord.")

The interpretation:

>> (put in charge of you) means: he is assigned in charge of you: writes down your deeds and records against you your sins.

God – be glorified – said in the Quran 21: 103

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ

I.e. (The greatest terror^{xvi} shall not grieve them; and the angels shall welcome them [with the glad tidings, saying to them:] "This is your day with which you were promised.")

So, the angels who will welcome them on the Judgment Day will be the Recording Angels, who will be the [same] 'Ready Observers'.

God – be glorified – said in the Quran 41: 30-31

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ
تَحْسِبُوا أَوْلِيَاؤَكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَىٰ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ

I.e. (Surely, those – who say, 'Our Lord is God', then they keep up straight and steadfast – the angels descend on them [when they die, giving them the glad news of Paradise and saying to them:] 'Fear not [of devils] and grieve not [for leaving the family and children], but hear the glad tidings of Paradise which you

were promised [by the tongue of your prophets]; We were your guardian [angels] in the life of the World and [now] in the 'Next Life'. Therein shall you have [all] that your souls desire; therein shall you have [all that] for which you pray.)

The interpretation:

>> (we were your guardian [angels] in the life of the World and [now] in the 'Next Life') means: The angels say to them: We were taking care of your affairs in the life of the World and watch you; and in the afterlife also we were with you – i.e. in the ethereal world – when we were taking care of your affairs and lead you to what is good for you and protect you from genies and devils; and today, i.e. which is the Judgment Day, we come to welcome you and give you the glad tidings of admission into Paradise, and take you to it.

Therefore, the angels that are 'Ready Observers' are with man in the Worldly life; writing his deeds; and it is they who take his soul off his body when he dies, and it is they who please him after death and take care of his affairs, if that person is good; and it is they who welcome him on the Day of Judgment and give him the glad tidings of the admission into the Garden, then they take him to it if he is good and righteous.

God – be glorified – said in the Quran 50: 21

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ

I.e. (And every soul [shall] come, with it a driver and a witness.)

The 'driver', here, is the angel who drives him either to Paradise or to the Fire [of Hell.]

The 'witness' is that who witnesses for him [in the Judgment] with what righteous deeds or sins he did in the life of the World.

Therefore, the 'driver' and the 'witness' are the 'Ready Observing' [angels.]

God – be glorified – said also in the Quran 50: 24

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

I.e. ([God will say to the two angels]: "Cast into Hell every stubborn disbeliever.")

The addressing in His saying – be glorified – أَلْقِيَا i.e. (Cast) is related to the 'Ready Observing' angels.

The Hour of Death (or the Death Appointment)

When he dies, and his ethereal When the time of dying or the appointment of death of a man approaches, his dead relatives come to him, i.e. their souls, and sit down near him, talking with him; he sees them, speaks to them and they speak to him.

soul separates from his body, they come to him escorting, until he is put down in his grave.

There, in the world of souls: the Barzakh world [or the Afterlife], they visit each other, talk [to each other], coming in and getting out, standing and sitting till the Day of Judgment.

[A woman from Hilla in her death bed]

To confirm this, I mention, here, this nice tale:

"A woman from Hilla in Iraq, once, became ill, and her illness increased in severity day by day, until her death hour approached.

Her mother in law was with her in the house, and she heard the dying woman speak as if she was greeting and respecting someone; so that her mother in law asked her: 'To whom are you speaking?'

The dying woman [: that was about to die] answered her: 'My father and mother have come to see me, and they are [now] sitting near to me, so cover yourself with your wrap^{xvii}; so that my father won't see you!'

But her mother in law did not take her words seriously, and did not wear her wrap, but instead she said to herself that her father and mother were dead, then how would they come to her!?

The dying woman went on talking as if she spoke to her father and mother, then turned to her mother in law and said to her: 'Wear your wrap; for my father is sitting beside me!'

But her mother in law did not consider her words, then she said to her mother in law: 'Wear your wrap, and go to open the door; for my brother Hussein has arrived!'

But her mother in law did not pay attention to her words; in stead she said to herself: this patient is delirious due to the severity of her illness.

No more than one minute later, the door was knocked; her mother in law went to the door and called: 'Who is there behind the door? Is it you Hussein?'

He answered: 'Yes, it is me: Hussein!'

So she opened the door for him, and he went in. He asked her: 'Who told you that I am behind the door?'

She said: 'Your sister told me that!'

When his sister saw him, she welcomed him and said: 'My father and mother have just been here with me. They talked with me, then my father said to me: Your brother is coming and we shall go.'

She talked with him few other words, then she became silent. Her brother shook her, but she was dead."

We may hear many of those about to die, speak mentioning the names of their dead relatives and members of their families, as if they speak to them, and tell us about them, saying: This is John, and this is my father, and that is my brother, or that is my mother, ...etc.

In addition, we may hear many, of those who are about to die, say inappropriate or unreasonable words, e.g. they may reply an answer without being asked by anyone of us or they mention the name of a dead person and speak to him as if he is present with them. So when we hear that from one of them, we say: he is delirious; but, in fact, he sees the souls of some of his dead relatives and they talk to each other, and because we do not hear the question of the souls, but only we hear, from the dying, the answer to the question; for this reason, we think he is delirious.

Question 3

How did the soul [of her father] know that his son Hussein came to visit his dying sister? Do souls know the fore-future?

Answer: We said that souls have sharp sight, and that their sight goes through the material bodies, and you have just read the details of the conversation. Therefore, this soul saw his son from behind the wall, and told his daughter, the dying woman, about that; because the wall does not impair the sight of the soul.

Question 4

You say that we do not see souls unless during our sleep, or unless we die and become souls like them, then how did this dying woman see her mother and father?

Answer: The dying person can see the souls and speak to them; because the viable liquid in his body is going on oxidation, and the soul, at that time, is about to get out [of the body.]

The Body after Death

We have mentioned, in the preceding lines, that death is the separation of the soul from the body. Here, we shall mention about the fate of each of them after death; at first we shall talk about bodies and their fate after death:

Following the separation of the soul from the body, and after the oxidation of the viable liquid, as has just been mentioned, **the body will be some organic matter without life**, and it will be exposed to degradation, disintegration and fermentation.

It will be without hearing, sight and spiritual heart; so that it will be like a laid down piece of wood: does not feel pain or pleasure, and does not understand or

think. When it will be buried in the grave, it will start fermentation and degradation until it becomes soil after some period of time.

There will be no judgment for the body, neither recompense nor reward. But the judgment, punishment and reward are special for the soul; because the soul is the true man, whereas the body is merely a mold in which the soul is formed.

Those who claim that the soul returns again to the body in the grave, and that the dead person is judged, then the soul gets out again from it; however, these are merely claims which are not correct.

God – be glorified – said in the Quran 37: 58-59 [expressing the talking of Paradise dwellers]:

أَفَمَا نَحْنُ بِمَبِيتِينَ . إِلَّا مَوْتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدَّةٍ بَيْنَ

I.e. ("Is it [the case] that we shall not die [in Paradise]!?"

"Other than our first death [in the life of the World], and [that] we shall not be punished [because we shall never disobey God.]")

Therefore, God – be glorified – said that the death is only once, and is not two deaths.

Moreover, God – be glorified – said in the Quran 44: 56

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ

I.e. (They taste not death therein, save the first death. And [their Lord will] have saved them from the doom of Hell.)

Question 5

If your claim is right, then what is meant by His saying – be glorified – in the Quran 40: 11

قَالُوا رَبَّنَا أَمَنَّاتُنَّ وَأَحْيَيْتَنَا أَتَنْتَنِينَ فَاَعْتَرَفْنَا بِذُنُوبِنَا ، فَهَلْ إِلَىٰ خُرُوجٍ مِنْ سَبِيلٍ ؟

I.e. (The [associaters, following their death, will] say [while being in Hell]: "Our Lord, You made us die twice and live twice. Now we confess our sins. Is there, then, any way for getting out [of Hell]?"")

Answer: Disbelievers will say such words while being in Hell; they will say: Our Lord, You made us die twice [: one is the sleep in the World, and the second is

the true death], and live twice [: the life in the womb of his mother, and the second is the life in the World after his delivery from the womb of his mother.]'

Death is one, but He said اِثْنَيْنِ because the first death is the sleeping in the life of the World, and the second is the true death; the indication of this is His saying – be glorified – in the Quran 6: 60

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ

I.e. (It is He Who takes you[r souls out of your bodies] by night^{xviii}, and knows all that [evil^{xix}] you [people] have already committed by day, then He sends you back again [to your bodies by day.])

It means: He sends you [to get up] from your sleep during day-time.

God – be glorified – said also in the Quran 39: 42

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تُمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى

I.e. (It is God That receives [in His capture] the souls [of men] at the time of their death, and those [souls] that separate not [from their bodies] during their sleep: Those [souls] for which He ordains death, He withholds [from returning to their bodies], while the rest He sends [back to their bodies, to live in the life of the World] for an appointed term. Surely, in this are signs for men who reflect.)

And God – be glorified – said in the Quran 26: 81 expressing the talking of Prophet Abraham

وَالَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِ

I.e. (And Who causes me to die, then gives me life [again.])

It means: He causes me to die at night, which is the sleep, then He causes me to live by day-time, and that is the arousal from sleep.

On the other hand the life is two [lives]: one is the intrauterine life of the fetus in his mother's womb; because He has made him alive after being a little amount of semen. The second life is the life in the World, after the birth from the womb of his mother.

But there will be no life for bodies after their death. The indication of that is His saying – be glorified – اِثْنَيْنِ i.e. the life in the womb of his mother, and the second is the life in the World after his birth from the womb of his mother.

[See also, in this book, the subject of: [The Judgement will be for souls, not for bodies.](#)]

The Soul after Death

We said that [death is like labor](#), so just as that the fetus gets out of his mother's womb, and sees that he has taken off a body which had been enveloping him; similarly, the soul at death sees that he has taken off a body, which had been enveloping him, and got out of it. But the fetus gets out from below, whereas [the soul gets out from above: from the mouth or from the nose](#).

And because the soul was familiar with this body, which was protecting the soul from external influences and was a shelter for the soul, [he starts to follow the body, at the beginning](#), to where they have carried it; but during that time, the soul will be astonished and will contemplate; because he sees that he has become in another world; because:

- >> after man had had a heavy material body, he has become a light ethereal being;
- >> he had not been able to hear save the near sounds, he has now become able to hear the far and the near sounds;
- >> he had been unable to see spiritual creatures, then he has become able to see [both] spiritual and material creatures;
- >> he had been with a weak visual power, but he has now become sharp-sighted;
- >> and he had been only able to walk on the ground, but he has now become able to fly in the space without wings;
- >> his legs had been free in walking, and his legs, by now, have become bound so that he goes upstairs jumping like a sparrow;
- >> and he had been talking with living people who hear him, while his words now cannot be heard except by souls, that are like him, and by angels and genies.)

If he discovers that regarding himself, he will be astonished, then his astonishment will furthermore increase when he will see his family and his relatives mourn on him and say: he has died; therefore, he will come and say to them: 'I haven't died; what's the matter with you that you cry and mourn on me and say that I have died!? Don't you see me standing in front of you!?'

But none of them will hear him and none will see him; for he has become an ethereal creature; because ethereal creatures cannot be seen by material creatures. He will go on repeating these words to them, until he will be certain that they can neither see nor hear him, so he will leave them for doing what they like and speaking what they want.

Then his dead relatives will come and take him to their places where they talk, visit each other, eat, drink and walk for enjoyment in the gardens; this is at night; but when morning comes on and the sun rises, they will return to their places and will not get out till the sun-set time. Some of them may go out during day-time and wander in some places, but they will not have comfort in their tour and will not enjoy, but the sun hurts them by its rays, birds pierce them by their wings, and people talking voices and the noise annoy them, and the wind carries them to a faraway places; so they return back to their places.

This is the condition of one whose punishment is fulfilled, and no punishment remained for him, if he is one of the faithful.

The reason for them **to go out at night, and to return back at day-time** is that the sun hurts them; because they cannot look at it or sit under its direct rays; and life does not suit them save only in the darkness; because their sight is sharp and keen; so that they satisfy with a mere little light like the light of a lamp or the light of the moon, or without any light. Therefore, from this aspect, **they are like the bat which flies at night and disappears during day-time**. For this reason, they inhabit the basements or the places uninhabited by people, to which the sun-rays do not reach, or in caves, ruins or the houses uninhabited by people.

God – be glorified – said in the Quran 76: 13; describing the dwellers of Paradise:

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

I.e. (Reclining in the [Garden] upon couches; they shall neither see therein sun [or heat] nor moon [or piercing coldness].)

So, God – be glorified – avoids them the sun; because it hurts them.

You have to know, dear reader, that when you die and separate from your body, **you will see yourself naked**, and you will become ashamed of your condition, so you will turn right and left seeking for a dress that you may wear and cover your shame with it, but you will not find anything save the material clothes which you wore in the life of the World; and when you come to take and wear them, you cannot carry them from their places; because you have become a

spiritual ethereal creature, then you will leave them and search about other dresses until you will give up all hope and stay naked among souls.

But if you are one of the righteous, and of those who do not ascribe associates to God, then [the 'Ready Observing' angels who were with you in the life of the World will bring you a new ethereal dress](#) to wear and cover your shame with it.

God – be glorified – pointed out to this meaning in His glorious Book: the Quran 7: 26

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

I.e. (Children of Adam, We have sent down on you the garment to cover your shameful parts, and the 'furniture and plumage', and the garment of shielding [at fight] – that is better [than other garments and the plumage].)

[Or you offered a dress to a poor man in your Worldly life, then the angels will bring it to you](#), which you will wear and cover your shame with [: you will wear its ethereal copy.]

God – be glorified – said in the Quran 3: 92

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ، وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

I.e. (You [Muslims] will not attain [the reward of] piety [and become pious] until you spend [for the sake of God] of that [food and dress] which you love. And whatsoever you spend, God is All-Aware thereof [: whether you spend for His sake or for the sake of others.])

God – be glorified – said in the Quran 8: 60

وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

I.e. (Whatever you expend in the cause of God, it will be repaid to you in full^{xx}, and you will not be reduced^{xxi} [anything of it].)

In addition to that, [following your death, you will feel thirsty](#), so you will go searching about water to drink and satisfy your thirst; but if you come to a water-container or a cup of water to lift it up and drink, you will find that you cannot carry it; because you have become an ethereal creature; so you will leave it and go looking about something else and you will come to a river and stretch forth your hands to the water to lift it up to drink from it; but you cannot, so you will leave it and go searching about something else; that you may find water to drink.

God – be glorified – pointed out to this in His Glorious Book 13: 14

كَبَّاسِطٍ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ

I.e. (As one [soul] who stretches out his hands to the water that it may reach his [spiritual] mouth, but it reaches it not.)

On the other hand, **if you are one of the righteous; the angels will bring to you a cup of the Paradise ethereal water** which you will drink and satisfy your thirst, and you will not, afterwards, feel thirsty for ever. Therefore, by that you will appreciate yourself: are you one of the happy [so you will be admitted into Paradise], or the miserable people [so you will be admitted into Hell.]

In addition to that, **you will feel hungry**, so that you will search about food to eat, but you won't find and you will stay hungry; but in case you were [in the World] one of the righteous monotheists, then the angels will bring you some ethereal fruits that you will eat and satisfy. And if you offer, food, bread or fruit, to a poor person, for the sake of God, then the two angels will bring it to you and you will eat.

God – be glorified – said in the Quran 2: 110

وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ

I.e. (And whatever charity you forward [to the Next Life] for your souls, you shall find it with God.)

It means: **If you expend something material, in the cause of God, you will find its ethereal copy in the afterlife**; because every material thing has an ethereal spirit, so that you will eat it and it will return to be a cluster [on its tree in Paradise], as it was.

You should know, also, that **spirits are with us in our houses, basements, shops and mosques**; they crowd in every place: seeing our deeds and hearing our words, but we neither see nor hear their words, nor even do we hear their footsteps on the ground.

God – be glorified – said in the Quran 19: 98

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ نُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا؟

I.e. (And how many a generation before [your people] We destroyed! Can you perceive [any movement of] any of them, or hear from them any foot-fall sound?)

It means: their footsteps when they walk on the ground.

Therefore, if you go out of your hiding place at night, and there is a violent wind or rain, then don't go anywhere, but **wait in your shelter until the wind calms down and the rain stops**; because the wind will lift you up and throws you to a far place so that you will suffer pain; while the rain will fall upon your head, pierce your ethereal body and descends down to the ground, and will influence you just as how do bullets and shells influence the living man.

But **better than all that, is to escape from the earth, and ascend to heaven, to the Paradises, and get rid of the matter and be in the neighborhood of your Lord**; for God – be glorified – said in the Quran 51: 50

فَفَرُّوا إِلَى اللَّهِ ، إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ

I.e. (Therefore, flee to God; for surely I am a plain warner to you from Him.)

It means: Get rid of the matter; that is by your righteous deeds and piety; so that you will go to the ethereal paradises in the neighborhood of your Lord.

God – be glorified – said in the Quran 7: 176, telling about the story of Balaam, the son of Beor:

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ

I.e. (Had We pleased, We would have raised him up [to Paradise] because of that [: his piety and worship]; but he inclined to [stay on] the earth, and followed his [own vain] desires.)

The interpretation: If Balaam had forsaken the matter and the covetousness, then We would have lifted him up to the ethereal Paradises, but he coveted the money and inclined to the earth. In other words: He liked to stay on earth rather than going up to heavens.

You should also know that man is weak and powerless; so that even a mosquito may annoy him, while chocking [with water] may kill him. Similarly, in his ethereal life: the sun annoys him, birds pierce him, the wind carries him away, insects annoy him and evil souls hurt him.

[How to attain success and prosperity in the Next Life]

Therefore, anyone seeks rest, happiness and forever life, should leave this World be, and work and strive for the Next Life, and be one of the pious, so that when he dies, the angels will take him to the Paradises, i.e. to the ethereal heavens; for there: the everlasting life is; and therein: there is an extended shade, freshly poured water, and a lot of fruits neither culled nor difficult to obtain, and beautiful women raised from earth to heavens: these women may be likened to butterflies in their beauty and charming. Therein, there is no sun which disturbs him, no wind that carries him away, no insects which annoy him and no material birds that pierce and cut him.

Nothing will let you obtain such prosperity other than:

1. [believing that God is One, having no wife, no son, no daughter, no analogue and no equal],
2. and doing righteous deeds and charity [for the sake of God alone, and to make your work and servitude exclusive for God alone without associating, with God, others like Abraham, Jacob: Israel, Moses, Jesus Christ, Peter, Paul, Mohammed, Ali, angels, kings or anyone else] ,
3. and abandoning the covetousness, [misery and bad manner] ; for God likes [and is pleased with] those who do charity to the poor and needy.

The Next Life is better and more enduring

God – be glorified – said in the Quran 87: 17

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

I.e. (While the Next Life is better and more enduring [than this life of the World.]

And God – be glorified – said, rebuking Jews, in the Quran 2: 94

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

I.e. (Say [Mohammed to the Jews]: 'If the abode of [Paradise in heaven in] the Next Life, in the neighborhood of God, is solely for you to the exclusion of the [rest of] people [who are Muslims], then long for death [to go to Paradise in heaven and prosper there] if you are truthful [in your claim that Paradise is solely for you to the exclusion of others.]

I say: Man wishes only the thing that is better than what he has, so if the Next Life is not better than the life of the World, and if the world of souls is not better than the material world, then God – be glorified – will not say:

فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

I.e. (then long for death [to go to Paradise in heaven and prosper there] if you are truthful [in your claim that Paradise is solely for you to the exclusion of others.]

God – be glorified – said in the Quran 93: 4, addressing His noble apostle Mohammed:

وَلِالْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى

I.e. (And surely [what We have prepared for you] for the Next Life is far better for you than [all that is in] the first [life of the World.]

Moreover, God – be glorified – said in the Quran 4: 77

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى

I.e. (Say, [Mohammed, to them], "The enjoyment of [this] World is little and the Next Life is better [than this life of the World] for him who wards off [the disobedience of God.]

In addition, God – be glorified – said in the Quran 7: 169

وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ، أَفَلَا تَعْقِلُونَ ؟

I.e. (And the Next Life abode is better for those who ward off [sins, and do not accept the bribe.]

Don't you then understand [O Jewish priests, and then refuse the bribe, and judge between people with justice?]"

Also God – be glorified – said in the Quran 9: 38

أَرْضَيْتُمْ بِالحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ، فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

I.e. (Do you prefer the [temporary] life of this World to the [lasting] Next Life? But the provision of this World's life is only trivial [compared] with the Next Life.)

Also, God – be glorified – said in the Quran 13: 26

وَفَرِحُوا بِالحَيَاةِ الدُّنْيَا ، وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

I.e. (And [Jews] rejoice in the life of the present World, but the life of this World is only a little comfort in [relation to] the Next Life.)

And God – be glorified – said in the Quran 16: 30

وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ

I.e. (And the home of the Next Life will even be better [than the life of the World is.]

Pleasant indeed will the home of [the Next Life be for] those warding off [the sins.]

In addition, God – be glorified – said in the Quran 29: 64

وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

I.e. (Whereas the home of the Next Life, that is the everlasting life, if only they knew [the truth.]

I.e. the truth about the prosperity, rest and enjoyment in the Next Life.

And God – be glorified – said in the Quran 87: 17

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

I.e. (While the Next Life is better and more enduring [than this life of the World.]

Features of Souls after Death

The soul is a light ethereal structure that can ascend to the highest layers of the space without any wing; because they swim in the air just like how the fish swims in the water, but they cannot resist any air current; because they haven't wings like those of the bird, or fins like those of the fish by which it resists the stream of water.

They can go inside the earth and get out of it without difficulty. They, too, can enter the room, while the door is closed; because they can go in and out through the smallest hole.

When the soul separates from the body, **his sight will be more sharp** than when he was inside the body, which was like a covering of the soul; so that if man sees from a distance of 2 miles, then when he separates from his material body, he will

see from a distance of 4 miles or more; that is because the cover which was on his sight has disappeared. This is in darkness; while in the light, his sight will be weak, so that he cannot see except the thing near to him.

Similarly, **his hearing will be more potent** when he separates from the body; because following that he can hear from a far distance. **As such will all the soul special senses be more potent after death, except the special sense of speaking,** which will be weak; because the material mouth to the soul is like a loud-speaker; so that when the soul separates from the body, then he cannot speak with any audible voice that can be heard by material persons; but souls, however, hear each other.

There is no road or any place that is far to the soul; because **he moves with a speed like that of the air.**

Souls may feel hunger or thirst; but their eating and drinking is not essential; that is if they obtain food, they will eat; and **if they do not obtain, they will not eat [and will not die; because they have already died.]** Similarly, **if they find water, they will drink; but if they do not find water, they will not die.**

Souls do not breathe, i.e. do not take oxygen from the air, and do not need it; but their lungs are quiet and calm, so if they inspire air accidentally, it will be heavy in their interior, and they will not have rest until they expel the air and get it out of their interior.

The soul eyelids do not blink, as it was in the life of the World, but in stead **his sight will be fixed forwards and he cannot roll his sight to the right or to the left;** however, they can close their sight if they want.

When souls separate from bodies by death, they can then see angels, genies and devils; because they will become ethereal creatures like them.

God – be glorified – said in the Quran 25: 22

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيُقَالُونَ حَجْرًا مَّحْجُورًا

I.e. (On the day [of their death] when they will see the angels [of death seizing their souls] – no glad news on that day be for the guilty, and [the angels] shall say [to them]: "An arrest [and detainment for you by devils] enclosed [on you till Doomsday.]")

In addition to that, **souls do not sleep, but only a doze overtakes them**, and "that is the condition which overtakes man before sleeping, when he closes his eyes and feels sleepiness, but actually he is not sleeping, so that if anyone speaks, he will hear his speech and understand what he means." This condition which is at the beginning of sleep is called the 'doze'.

God – be glorified – said in the Quran 2: 255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ، لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

I.e. (God! No god [to be worshipped] but He [alone], the Alive [Who dies not], the Disposer [in the affairs of the universe and creatures.]

Neither doze nor sleep can overtake Him.)

Its interpretation: Neither doze overtakes Him, like that overtakes the soul, nor sleep like the sleeping of the body.

God – be glorified – said in the Quran 79: 13-14

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ . فَإِذَا هُمْ بِالسَّاهِرَةِ

I.e. (But surely, it will be but a single [compelling] cry, when they will immediately be in the sleepless [world].)

It means: when, behold, people will die from that compelling cry, and so their souls will go to a world wherein they will awake and will not sleep.

The word *سَهْر* i.e. sleeplessness or insomnia, is the inability to sleep.

[This also is the meaning of the word in the Arab poetry, some of which is mentioned by Mohammed-Ali Hassan Al-Hilly, the interpreter of the Quran and the Bible, in his Arabic book.]

1. God – be glorified – said in the Quran 7: 40

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

I.e. (Those that deny Our signs and are arrogant against [accepting] them – the gates of [the gaseous] heaven shall not be opened to them, nor shall they enter Paradise until the camel passes through the eye of the needle.)

The interpretation:

>> (the gates of [the gaseous] heaven shall not be opened to them) indicates that they have the ability to ascend up in the sky, but its gates won't be opened for them. And suppose that they open its gates for them, then they can ascend to Paradise.

2. And God – be glorified – said in the Quran 15: 14

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَاباً مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ

I.e. (And even if We opened before their [eyes] a gate of heaven and the [angels] continued ascending [to heaven] through it.)

This aya (or Quranic revelation) indicates too that man has the ability to ascend in the sky after his separation from his material body.

3. Moreover, God – be glorified – said in the Quran 6: 35

فَإِنِ اسْتَفْتَيْتَهُمْ أَن تَنْزِلَ فِي الْأَرْضِ أَوْ سُلِّمَ فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ... الخ

I.e. (Then, if you can seek for a shaft down into the earth or a ladder up into the sky, to bring to them a miracle [to convince them all] ...etc.)

This Quranic revelation, too, indicates that man, i.e. the soul, can go inside the earth, and has the ability to ascend in the sky or heaven.

4. In addition, God – be glorified – said in the Quran 50: 22

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

I.e. ([It will be said to him:] "You used to be oblivious to this; but We have now [by death] removed from you your cover, so today keen is your sight.")

The 'cover' is the material body; because it is a cover for the soul; the 'sight' is the eye of the soul, and the word 'sharp' means sharp sight.

This is like His saying – be glorified – in the Quran 33: 19

فَإِذَا ذَهَبَ الْحَافِرُ سَأَلْتَهُمْ بِالسِّنِّهِ ۖ حَادٍ

I.e. (But when the fear [of war] disappears, they assail you with sharp tongues.)

[The interpreter mentioned, in the Arabic book, some of the Arabic poetry where this word was mentioned bearing a similar meaning.]

5. And God – be glorified – said in the Quran 27: 85

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ

I.e. (And the word [of punishment] will be sentenced against them, because of their wrong-doing; and they will not utter [any audible word.])

It means: They will not talk with audible voice; but their talking will be hidden, having no voice that we can hear.

6. God – be glorified – said also in the Quran 77: 35-36

هَذَا يَوْمٌ لَا يَنْطِقُونَ . وَلَا يُؤَدُّنَ لَهُمْ فَيَعْتَذِرُونَ

I.e. (This is the day when they cannot utter [any audible word,]
Nor are they permitted [to talk] so they may apologize.)

Its interpretation: There is no voice for their talking; because they are ethereal, and it will not be allowed for them to apologize.

Therefore, the 'speech' is other than the 'talking'.

The 'speech' is the talking with a voice, while that without voice is not called speech, but it is called 'talking'.

While as regard to the word 'talking', it includes both that with a voice and that without voice.

7. Furthermore, God – be glorified – said in the Quran 20: 108

وَحَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

I.e. (And voices will be hushed before [God] Most Gracious, so that you will not hear anything more than whispering.)

It means: You don't hear any sound from their talking, but their talking is by whispering. The 'whispering' is the hidden talking which has no apparent voice.

8. In addition, God – be glorified – said in the Quran 19: 98

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا؟

I.e. (And how many a generation before [your people] We destroyed! Can you perceive [any movement of] any of them, or hear from them any foot-fall sound?)

The interpretation:

>> (Can you perceive [any movement of] any of them, or hear from them any foot-fall sound?) This indicates that they are present, not absent, but you do not perceive them, because they are ethereal creatures, neither do you hear their footsteps.

This is the meaning, in Arabic, of the word رِكْرٌ i.e. the sound of foot-steps.

Souls couple and make sexual intercourse, but they do not ejaculate [semen], do not give birth, [do not reproduce], and will have no children in the Next Life except the one whose child died in the life of the World, so he will meet him in the Next Life, and the child will remain as he is, will not grow in spite of the

passing of years and eras, so that his parents will be delightful with him in the Next Life.

Souls can talk with us, and let us understand what they want, and that is [by inspiring](#), but on some conditions:

[\[How can souls inspire us?\]](#)

First: That must be [at night, or in a dark place](#); because the soul avoids the sunlight.

Second: [The place must be quiet](#): without sounds or noise; in order that man can understand the words of the soul.

Third: [The air must be calm](#); in order that their talking may reach our minds. Hence, the most suitable time for that is at midnight; because people are sleeping and sounds are low [i.e. there is a complete silence.]

Fourth: [The person, to whom they talk, should be clever and aware](#) in order to understand their talking; or otherwise he will not understand.

Fifth: [You must talk with them in a low voice](#), mustn't sneeze, nor cough; because the loud sound annoys the soul; in addition to that, the air will start to move and wave because of our voices; so that the talking of souls with us will be interrupted.

[Here is a story that confirms what I have just said](#)

One day, I traveled from Hilla to Diwaniyeh [: two cities in Iraq, to the south of Baghdad, about seventy miles apart.] I stayed there for four days working as a photographer.

On the fifth day, I decided to return back to Hilla; so when I went to bed, I asked God to send me someone to awaken me from sleep at 9.30 p.m. [This was according to the Arabic [Eastern] timing calculated from the sun-set time], i.e. two hours before dawn to go to the railway station and take the train to Hilla; the train left Diwaniyeh at about 10 p.m. so that I would have half an hour from my awaking until the departure of the train, and it would be enough time because the station of Diwaniyeh was near to the city. [I think this story happened about the year 1935, or few years before or after – The translator.]

Then I slept in 'Al-Bahrany Hotel', to awake from sleep a few hours later. There wasn't in that room anybody other than myself; I asked myself:"I don't know what

the time now is!" i.e. I didn't know was it late so that it was morning, or was it early so that I can return to sleep again.

I said these words with myself, but my lips moved slightly so that if a person puts his ears on my mouth, he cannot hear that from me, [and it was inspired into my mind that the time was 9.25 p.m.](#) This was just as if there was somebody beside me and he told me the time; his words were fixed in my mind, I understood them, and recognized the direction of the speech too, and I would not forget that the talking was inspired to me from the right side, i.e. from the direction of the middle of the room, not from its wall direction.

I went on repeating those words with my tongue saying: "twenty-five minutes past nine".

In fact, I didn't hear to those words any voice, but they only were inspired into my mind with an inspiration, so I astonished of that and said to myself: "Who knew what I thought with myself, so as to answer me about it?"

Therefore, he answered me about that and I understood from that inspiring person that he said: "[I am your brother Salih!](#)" So my astonishment increased furthermore, and I lifted my head from the pillow, and turned my face right and left; but I did not find anyone in the room other than myself.

Anyhow, I didn't bother myself with his talking and his saying: "I am your brother Salih!"; but in stead I said to myself that my brother had died when he was seven years old and was buried in the city of Karbala, then how can he talk to me the while he is dead!? And how can he come to me at Diwaniyeh, the while he was buried in Karbala?

Then, I got up from sleep, and picked my [pocket] watch from the pocket of my jacket, which was hanged on the wall beside me; I looked at it, and it was 9.28 pm, so that three minutes of time had passed, i.e. from the moment when my brother told me the time until I saw the watch; so that the time was exactly as did he tell me with no increment or decrease of even one minute; therefore, that added more to my astonishment.

Many other questions came to my mind, and I wished that he might answer me about them, but I did not hear from him any answer, and that was, as I think, because the air in the room started to move and wave on account of the movements and coughing that I did. So that, for this reason, his talking stopped and I did not understand anything more from him.

I say: No doubt that God – be glorified – sent to me the soul of my brother to awaken me from sleep as an answer to my prayer and supplication; then when my brother awakened me and heard my question about the time, he answered me about it and acquainted me about the time. Then when he heard me asking about who was the talking person, he answered me: "I am your brother Salih!"

After that, I got up, wore my clothes, went to the station, took the train and returned to Hilla.

I say that my brother Salih did not come from the city of Karbala to Diwaniyeh at that time, but I think that he descended from heaven, and God – be glorified – sent him to awaken me, as had I asked from Him.

Moreover, as regards the children of believers: after their death, the angels take them to Paradise, and they do not stay upon the earth except those who exceeded ten years of age. This is confirmed by the observations that I saw in the world of souls, when I fell down from a high place, and that has been mentioned in this book under the title of [Was it death or fainting?](#)

And I saw my sister, in our house, whose age had been twelve years. I saw also my uncle Ali who had been a young man, but I did not see my little brothers in the house, who died before my birth; because the angels had taken them to Paradise; specially, my brother Salih who had been seven years old [when he died], and who prayed, sometimes in his Worldly life], but his prayer was not by reciting the opening soora^{xxii} of the Quran, but he complained to God his needs; because he was an orphan, and there was none to give him the toys, clothes and other things which he liked. Therefore, no doubt that God – be glorified – gave him what he desired, but in Paradise.

Another story of Salih Quasim Al-Mosily

In addition to that, this is [another story of Salih Quasim Al-Mosily](#); he said: "I was a soldier in Baghdad. Once, I had a duty in military guarding; and when my duty was over, I went to the ward and lied down on my bed; it was mid-night time, and I saw a ghost approach me; I turned towards it and saw that it was my mother, who bent upon me and said: 'Huoo!' Her shape terrified me in that darkness, so I got up of my bed, but I did not see anyone; therefore, I enkindled a candle and searched in the ward about her, and I

did not find anyone; so I returned again to my bed, and again my mother approached towards me, bent upon me and said: 'Huoo!'; I was afraid then, and went out of the ward and slept in another place.

Next morning, I received a telegram from Mosul city that 'Your mother died yesterday.' Therefore, I realized that it was her spirit who had visited me at night."

Question 6

Do souls come to visit their families?

Answer: They come when they are anxious to visit them, and the souls greet them and talk with them, but the [living family members] do not see the souls and do not hear their talking; so when the souls find no hope of that, they will return to their places.

Question 7

Why don't souls dwell in their houses in which they were dwelling during this life of the World? And why do souls not sit with their families?

Answer: Souls cannot be familiar with material beings; because they cannot sit and talk with them; for this reason, they will be familiar with souls of their like; because they can see them, sit with them and talk to them, as it is said in a proverb: "The kind inclines to its kind" and in another proverb: "Birds of a feather flock together."

In addition to that, souls avoid the noise and loud sounds, and avoid also the strikes which face them like the throwing of a stone, or the strike of a bird {as had it stricken me and cut my inner organs}, or what is like that; so that they like [and prefer] the isolation from people.

Spiritual Creatures

Spiritual creatures are many kinds like: angels, genies, devils and human souls ...etc. Each kind of them is called أمر i.e. am'r.

God – be glorified – said in the Quran 42: 52

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ

I.e. ([Just as had We revealed to the prophets before you by a messenger out of the angels], as such have We revealed to you [Mohammed by] a ghost [: Gabriel: the Trustworthy Ghost who is one] of Our am'r [: Our spiritual creatures.] [Although before the revelation] you were not aware about the [heavenly] scripture and the faith.)

Its interpretation: To you, also, We sent Gabriel who is one of Our spiritual creatures.

God – be glorified – said in the Quran 40: 15

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ ، يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ

I.e. ([God Who is] the Exalter of degrees [of the righteous, in Paradise], Lord of the [unique] throne [on which He mounted].

He casts [Gabriel:] the 'Ghost' [who is one] of His 'am'r' [: 'spiritual creatures'] upon whom of His servants [God] likes [to be an apostle], that he [: the apostle] may warn [people] of the day of meeting [of the past with the later generations.]

Its interpretation: God – be glorified – makes Gabriel, who is one of spiritual creatures, descend upon whom He chooses among His servants for the prophecy; in order that the prophet will warn people about the "day of meeting", which is the day when former generations gather with the latter.

God – be glorified – said in the Quran 32: 5

يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ، ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ بِمَا تُعَدُّونَ

I.e. (He directs the "am'r" [: the angels] from the heaven to the earth, then the [amr] will ascend to Him [in heaven] in a day, the measure of which is a thousand years of that you [people] count [of your years.]

Its interpretation: God – be glorified – assigned for "the guide", that is Prophet Mohammed – salam to him – pursuers in front of and behind him; they are the angels, who protect him from the evil spiritual creatures.

God – be glorified – said in the Quran 97: 4

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ ، مِنْ كُلِّ أَمْرٍ

I.e. (The angels and [Gabriel] the [Honest or Trustworthy] Spirit do descend [from heaven] during it¹⁰ – by the leave of their Lord – [some out] of every am'r^{xxiii} [: of every kind of spiritual creatures in Paradise.]

Its interpretation: On the "night of Qad'r" or the 'Grand Night' [i.e. the night of value] there will descend some out of every kind of spiritual creatures, that are in Our neighborhood in heaven. They descend on the night of Qad'r, accompanied by Gabriel, the Holly Spirit (or Holly Ghost.)

God – be glorified – said in the Quran 17: 85

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ، قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

I.e. (They ask you [Mohammed] about [Gabriel:] the Spirit [of revelation.]
Say: "[Gabriel] the Spirit [of revelation] is [one] of my Lord's am'r [: or ethereal creatures.]

And, of the knowledge, you [people] have only been given so little.")

Its interpretation: They ask you, Mohammed, about Gabriel; say: "He is one of my Lord's spiritual creatures."

Therefore, each kind of spiritual creatures is called an "am'r"; its plural is called am'rs.

God – be glorified – said in the Quran 3: 109

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

I.e. (To God belongs whatsoever is in the [gaseous] heavens and whatsoever is in the earth [: all the planets]; and to God all the amr's [: all spiritual creatures] will be returned [after departing from their bodies by the process of death.]

Moreover, God – be glorified – said in the Quran 3: 186

وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

I.e. (But if you persevere [about that] and ward off [the disobedience of God], then such [moral traits] are among the firm morale of am'rs [: angels.]

Its interpretation: Patience and forgiveness are good manners, for they are part of the conduct of angels.

¹⁰ It is the 'Grand Night', which is the 27th. night of Ramadan lunar month; it is called the 'Grand Night' or the night of value, on which the revelation of the Quran to Prophet Mohammed started.

Their Features

Generally, spiritual creatures cannot be seen by human beings or by other material beings; unless they want to show themselves to us, then we see them. While as regard souls, we cannot see them, and they cannot show themselves to us, except in the dream only, but spiritual creatures can see each other.

God – be glorified – said in the Quran 9: 26

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا

I.e. (Then God brought down^{xxiv} His 'assuredness' on His apostle [Mohammed] and on the believers; and brought down [from heaven] hosts^{xxv} [of angels to persuade and encourage the believers to fight and be steadfast] whom you did not see [O Muslims.]

The 'hosts', here, means the angels.

Moreover, God – be glorified – said in the Quran 33: 9

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا

I.e. (O believers, remember God's favor towards you, when there came against you hosts [of the associaters], and We sent against them a wind and **hosts [of angels] whom you could not see.**)

In addition, God – be glorified – said in the Quran 7: 27 – warning about the devil:

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ، إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

I.e. (Surely, he sees you, he and his 'tribe who are like him' from where you see them not. Surely, We have made the devils the masters of those who do not believe [in the messengers.]

Its interpretation: The devil sees you, he and those spiritual creatures who are like him, from where you don't see them, all.

While as regard His saying – be glorified – in the Quran 25: 22

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ

I.e. (On the day [of their death] when they will see the angels [of death seizing their souls] – no glad news on that day be for the guilty.)")

This will be in the world of the Barzakh [or the world of souls or the afterlife, which is the period after man's death till Doomsday], and on Doomsday, i.e. [after death, man can see angels](#); because he will become a spiritual being like them.

The 'inspiration'

As regards their talking with us; it is [by inspiration](#), i.e. one of them sends the words to the mind of the material man with whom he wants to talk; so that he makes him understand. This is called an 'inspiration'.

Whereas their talking with each other, is just as how do we speak to each other, but it is [by whispering](#), i.e. with no audible voice that can be heard by material beings.

But [angels and genies can speak with audible speech](#) that has a hearable voice; because [angels can, temporarily, appear before eyes](#); like Gabriel who spoke to Mary, the daughter of Imram [: mother of Jesus Christ.]

God – be glorified – said in the Quran 19: 17-19

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا . قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَانِ مِنْكَ إِن كُنْتُ تَقِيًّا . قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ
عُلَامًا رَكِيًّا

I.e. (And We sent to her¹¹ Our 'spirit'¹², who assumed before her the likeness of a well-made man.

[And when Mary saw him,] she said: "I seek refuge with [God] Most Gracious from you, if you are pious."

He said: "[O Mary] I am only a messenger from your Lord; [I came] to offer to you a boy, pure [from sins.] ")

While as regards genies: some of them are alive and some are dead; [the living genies can speak to the humans, but the dead among them cannot do that.](#)

Whereas as regards [human souls, they cannot speak to us, but their talking to us is by 'inspiration'](#).

¹¹ Mary, mother of the Christ.

¹² Gabriel, the angel.

The 'inspiration' is the sending of words from one person to another who can understand it without any voice.

1. God – be glorified – said in the Quran 11: 49

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ، مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا ... الخ

I.e. (These [stories and tidings] are [some] of the tidings of "the Unknown" that We reveal to you [Mohammed]; which neither did you nor your people [the Arab] know, before this [revelation] ...etc.)

2. In addition, God – be glorified – said in the Quran 6: 121

وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ، وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ

I.e. (The devils inspire their allies [: the associaters] to wrangle with you [about eating the meat of dead animals]; if you obey them, indeed you are associaters [like them.]

Now let us explain about each kind of spiritual creatures separately; and God is the Guide to the right [way.]

Angels

Angels are ethereal spiritual creatures having light transparent bodies. Angels can ascend up to the heaven without any wing, and descend quickly down to the earth.

They can show us themselves, and can talk to us with audible voices. Some angels came to some prophets, spoke to them and told them certain things; and the prophets heard the speech of the angels and saw them, as in the stories of the prophets Abraham, Lot, David and Mary the daughter of Imram [: mother of the Christ.]

God – be glorified – said in the Quran 51: 24

هَلْ أَتَاكَ حَدِيثٌ ضَلَفَ إِبْرَاهِيمَ الْمُكْرَمِينَ ؟

I.e. (Have you understood what you had received [before this soora] of the tale of the honored guests of Abraham?)

The guests of Abraham were [three] angels, who appeared before him in the shape of three men.

Moreover, God – be glorified – said in the Quran 19: 17

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

I.e. (And We sent to her¹³ [Gabriel] Our 'spirit'¹⁴, who assumed before her the likeness of a well-made man.)

That, who appeared before her in the shape of a man, was Gabriel.

In addition to that, God – be glorified – said in the Quran 38: 21

وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ ؟

I.e. (And have you [Mohammed] received the tale of the [two] disputants; when they scaled [the wall of Prophet David's] chamber, from over the arch?)

Those, who scaled or climbed over the arch of the prayer chamber, were [two] angels.

To confirm this, I mention, here, [some incidents](#):

'I used to awake every day early in the morning for the [dawn] prayer; but it might sometimes happen that I might not awake, then my mother would awaken me for prayer.

Sometimes, I might travel to some countries or to some cities and sleep that night in one of the hotels, and when the time of the dawn prayer was due, I would hear somebody awakening me from my sleep, saying: "Mohammed-Ali, awake and get up for prayer!"

Then I awoke from sleep, but I did not see who had awakened me. In addition to that, the persons sleeping in that hotel did not know me and did not know my name; so I would surprise from that and say to myself: No doubt he is an angel who has come to awaken me for prayer. Then I would get up to pray.'

[Some angels are without any wing; while others have two wings like birds \[others have four like the butterfly.\]](#)

God – be glorified – said in the Quran 35: 1

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ، جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ

¹³ Mary the daughter of Imran : mother of the Christ.

¹⁴ Gabriel.

i.e. (Praise is due to God, the Splitter of the heavens and the earth, Who appoints the angels as messengers – having wings – [and He sends them in groups of] twos, threes and fours.)

The interpretation:

>> ([and He sends them in groups of] twos, threes and fours) means: He sends them to the prophets: one time as two, another time: three, and still another time He sends four angels. It does not imply the number of wings, but implies the number of the angels that are sent.

Angels were human beings at the beginning of their creation, but when they died they became souls, then God – be glorified – clothed them with ethereal skins; and so they became angels; because they had been righteous and pious in their life of the World, then they went to the ether world, and God made them the angels, and admitted them to His Gardens. Similarly, the righteous among us, God will also make them angels, and admit them to His Gardens.

God – be glorified – said in the Quran 43: 60

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ

i.e. (And if We please [O people] We can make, out of you, ^{xxvi} angels in the earth to succeed [the angels who were before them.])

This Quranic revelation indicates that **man can become an angel if he is righteous.**

The angels inhabited the ancient planets, i.e. they inhabited the ancient earths which had been broken up in the ancient times [when their Doomsday was due] and they became the meteorites. That was when they were in the material World, while today they inhabit the ethereal heavens, i.e. they inhabit the Gardens.

Angels are similar to souls in most of their features; so as do souls eat and drink but all their food is ethereal; similarly, angels eat and drink, but all that is ethereal.

And like souls, angels have no children in the Next Life, except those who died as a child in the life of the World, so he remains in the Next Life as a child that does not grow older, and his parents will be pleased with him. Moreover, their wives do not have menses or the monthly cycles; and so angels are like souls in this respect.

And like souls who do not sleep, similarly angels do not sleep also.

In summary, angels are like souls in most of their features, except some features in which they differ from souls, e.g. angels make us hear their voices and show us themselves, and can carry light objects; but souls cannot do that; because angels are covered by ethereal skins, while souls haven't any covering; therefore, they cannot show us themselves or make us hear their voices save in the dream. Souls cannot carry the material object, even though it be a bird's feather, but on Doomsday, God – be glorified – will cloth them with ethereal skins so that they will be like angels, and at that time they can show us themselves and make us hear their voices, but today they cannot.

God – be glorified – said in the Quran 43: 19

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَانِ إِنثَاءً ، أَشْهَدُوا خَلْقَهُمْ ؟ سَنُكْتَبُ شَهَادَتَهُمْ وَيُسْأَلُونَ

I.e. (And they claim that the angels, who in fact are [male] servants of [God], the 'Most Gracious' – are females^{xxvii}. Did they witness their creation [and see that God created them as females]? Their testimony [about that] will be written down [by Our angels], and they will be questioned [on Judgment Day, a question of rebuke, not a question of judgment.]

The interpretation:

>> (who [actually] are [male] servants of [God], the 'Most Gracious') means: They were human beings like them, then they became angels, and that was because of their piety and righteousness.

This is like His saying – be glorified – in the Quran 38: 45

وَأذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَنْصَارِ

I.e. (Mention also [in the Book] Our servants: Abraham, Isaac and Jacob [to your people, O Mohammed, to take them as examples] – men of hands [of favor on their people] were they and of insight.)

Angels are the hosts of God's and His messengers (or apostles) whom:

- He sends to the prophets to teach and guide people,
- to protect the prophets from the evil of devils,
- to record the deed and acts of people
- and to be the witnesses to them on the Judgment Day

God – be glorified – said in the Quran 35: 1

الحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ، جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ ، يَرْزُقُ فِي الْخَلْقِ مَا يَشَاءُ ، إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

I.e. (Praise is due to God, the Splitter of the heavens and the earth, Who appoints the angels as messengers – having wings – [and He sends them in groups of] twos, threes and fours. He [in the future, will] increase in the creation as He wills; for God is Omnipotent over everything.)

The interpretation:

>> (having wings) like the wings of birds.

>> ([and He sends them in groups of] twos, threes and fours) means: He sends them to the prophets in groups of two in a group, three in a group or four in a group.

>> (He increases [any] creation He wills) means: He will create, in the future, another kind of creatures, other than angels, genies and human beings.

God – be glorified – said in the Quran 22: 75

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ، إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

I.e. (God chooses, out of angels, some messengers; and out of people, [He also chooses some messengers.]

Surely God is All-Hearing [of their words, and] All-Seeing [of their acts.]

Therefore, when man separates from his material body, at the time of death, he will see the angels and can talk with them; because he will be a spiritual being like them.

God – be glorified – said in the Quran 25: 22

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيُقَالُونَ حِجْرًا مَحْجُورًا

I.e. (On the day [of their death] when they will see the angels [of death seizing their souls] – no glad news on that day be for the guilty, and [the angels] shall say [to them]: "An arrest [and detainment for you by devils] enclosed [on you till Doomsday.]")

Genies

Genies are some kind of spiritual creatures; but they differ from angels who are ethereal creatures. And, they differ from souls in this respect; for **the bodies of genies are created of gases**, whereas their souls [are formed] from ether.

And because gases are material, then genies are material creatures but [evenso] they are spiritual; for they can disappear from our vision, and they can show us their bodies.

They can walk on the ground and can ascend up in the sky without wing; that is because their bodies are light like the air. In addition, they can make us hear their voices.

Genies have longer life span than human beings; they live hundreds of years. Genies are similar to human beings in most of their features; because they eat, drink, make sexual intercourse with their wives, have offspring; they sleep and die, and have many other features of human beings; while souls and angels do not sleep, neither do they die, nor do they reproduce.

Genies can carry heavy material objects, whereas the soul cannot do that. Hence, genies are different from souls and angels in this respect, and different from human beings in other respects: for human beings cannot disappear from our sight, neither can they ascend up in the sky except by some means; and so on the rest of the specific criteria of genies.

As regards their shapes: they are nearly like human beings except the feet; because genies haven't feet, but have hoofs like the hoofs of horses.

Genies inhabit the gaseous layers, just as that the angels inhabit the ethereal layers of heavens, which were explained in my book The Universe and the Quran; the indication of that is His saying – be glorified – in the Quran 23: 17

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ ، وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ

I.e. (And We have created above you seven [gaseous] layers [for the dwelling of the genie]; and We are not heedless of creatures [neither of genies nor of humans.]

It means: seven gaseous layers for the dwelling of genies; to each layer there is a way or doctrine that they follow its guiding. So the word طَرَائِقَ , i.e. ways, is plural, and its singular is طريقة i.e. way, which is the doctrine and the religious way.

The indication of this is His saying – be glorified – in the Quran 72: 11 – expressing the words of the genies:

وَأَنَا مِنَّا الصَّالِحُونَ وَمِمَّا دُونَ ذَلِكَ ، كُنَّا طَرَائِقَ قَدَدًا

I.e. ("And of us are some that are righteous, and of us are some that are otherwise; [in the past] we were different sects.")

It means: We were, in the past divided and different in our doctrines, and we were divided sects.

Some of them dwell in the earth: in ruins, caves and uninhabited places.

The food of Genies is gaseous which is suitable for them; similarly, their clothes, furniture and their houses are composed of gases; just as that houses of angels are of the ether and houses of human beings are [built] of matter: of stone.

God – be glorified – said in the Quran 55: 14-15

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ . وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ

I.e. (He created man^{xxviii} from clay like the potter's clay.^{xxix}

And the Jann^{xxx} [: father of the genie] did He create from [gases] emerging from fire.)

Its interpretation: And He created the Jann from the gases that emerged from fire.

[This also is the meaning of the word مَارِج in the Arab poetry some of which is mentioned by Mohammed-Ali Hassan, the interpreter of the Quran and the Bible, in his Arabic book.]

God – be glorified – said in the Quran 15: 27

وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ

I.e. (And We had created the Jann^{xxxi}, before [We created Adam], from the hot wind [emerging] from the fire.)

Its interpretation: He created them from the 'simoom' of fire, where the 'simoom' means the [hot] gases.

Therefore, even though genies are spiritual creatures, but they can show us themselves and let us hear their voices, just as that the gases can be converted from gas to liquid, then to the solid state which can be touched by the hand and seen by the eye, then it is possible, also, to convert that solid or liquid into a gas which cannot be seen by the eye or touched by the hand.

These are some examples about this:

1. The sulfur dioxide gas converts to a colorless liquid, when it is passed through a tube cooled to -10°C, or by using a pressure of six atmospheres in

the ordinary temperature. It solidifies at -79°C , and changes into a whitish solid substance like the ice. Therefore, sulfur dioxide may be a gas one time, a liquid another time or may be a solid other times. The liquid and gas states are colorless, whereas the solid form is whitish.

- 2. The ammonia gas converts to a colorless liquid by using a pressure of 8.5 atmospheres in the ordinary temperature. Then when the liquid is boiled, it will return again to be a gas. It is also possible to convert the gas into liquid and return it again into gas and return it back into liquid, and so on many times; this property is useful in ice-making industry.*
- 3. Iodine, after heating, will convert into a purple-red gas; and after cooling the gas, it will return back as a solid material, with a brown color, which can be converted into gas, then to convert the gas to solid, and it is possible to repeat this process many times.*
- 4. Mercury converts, after heating, into a colorless vapor; then it returns back, by cooling, as it was. In addition to that, mercury solidifies by cooling under a pressure of 38.9 atmospheres.*
- 5. Oxygen is a colorless gas, but when it is pressed at -119°C , it converts into a blue-colored liquid.*

And so on, gases change by coldness and heat, so that one time they will be liquids, other times solid, while still other times they will be gases which cannot be seen by the eye, neither can they be touched by the hand.

Similarly, [genies can disappear from our vision, and can show us their bodies](#), and can rise up in the sky, as can they go inside the earth.

This is a story, which I mention here, to confirm the existence of genies, quoted from the Arabic book of: 'Truths Beyond Imagination', an Arabic book by Kh. A. Husni, under the title of:

The Red Ghost

"Napoleon followed, in his successes and victories, the guiding and instruction of the ghost of a red person; but when he ignored his guiding and instruction, he started to regress and deteriorate.

The appearance of the "Red Ghost of France", who had appeared before to many persons other than Napoleon, was an indication of the existence of some beings, other than human beings, who helped France and its emperor.

[The Red Ghost and King Henri IV]

One of these occasions was his appearance, on the night of May 13, to King Henri IV, who reigned at that time. And due to the difficult situations at that time, the king declared that he decided to be, himself, the leader of the army. But before mid-night, the king awoke from sleep to hear a deep and loud voice warning and threatening him; his body was profusely sweating; he turned fearfully to see the red ghost in the same shape which had previously appeared to many others. It was the ghost of a very long man, with huge body and obvious power. He wore a red robe, and had a long red beard.

Even though it was about the end of spring-season, the room was very cold. The ghost spoke with the same harsh respected voice which he used to speak with and which Henry heard before awakening, saying to him: "You will die tomorrow; they will kill you, those whom you consider as your most loyal friends." Then the ghost walked through the wall and disappeared without waiting any answer or objection.

It was not more than 12 hours later, when Henry was killed on the morning of May 14 while he was surrounded by his most close assistants. The deadly drag was by one of his friends called Ravailac.

[The Red Ghost and Luis XVI]:

Napoleon knew this story and was much impressed by it. It was known, from trustworthy sources, that the Red Ghost, afterwards, appeared to Luis XVI, and foretold him by the French Revolution, and that he would be killed together with his wife, on the guillotine; as did he foretell Napoleon about his defeat at Abukir. Therefore, Napoleon was afraid of this ghost whom he saw many times afterwards.

The Ghost Enters While Doors Are Closed

This happened on the January/ 1/ 1814, early in the morning, when Napoleon was completely defeated, and was anticipating the attack of some great military hosts.

He was sitting at his writing desk in the Tuileries Palace, unaccompanied by anyone other than his Counsellor of State: Count Mole, and his private secretary Neuville. There wasn't in the bureau room but only one window, and one door leading to a cabinet, in the middle of which was the writing-desk of Napoleon; whereas Neuville was sitting at his desk in front of the window.

Napoleon looked absent-minded; he almost paid no attention to what Count Mole was saying. Then he stood and went about in the cabinet distracted and absent-minded. Then he asked Count Mole to go to the next room until he could control and arrange his thoughts.

Therefore, none remained in the cabinet save the emperor and his special secretary, while Count Mole was alone in the next room, occupied by reading a book. Both doors: the door between the two rooms and the door leading from the cabinet to the ward were closed.

Suddenly, Count Mole felt an extraordinary coldness which filled the room, so he lifted his eyes from the book, and to his great astonishment he saw a long man with a red robe and a red beard.

The two doors were still closed, and the man said with a deep hoarse voice: 'I must immediately speak to the Emperor.'

The Count answered gently, 'The Emperor does not want anybody to disturb him; he seeks complete isolation.'

The Count did not remember he had seen this stranger before that day: this stranger who entered the room passing the guards and the two closed doors. The stranger then proceeded, and the Count raised to prevent him from reaching the door of Napoleon bureau and to prevent him from entering it; and, seeing the man going on in his progress, he outstretched his hand to push him away, but to his great terror, he realized that his hand was immersed in the man's body as if it was immersed in an ice-cold air^{xxxii}, but the 'red-bearded stranger' looked at the Count with a compelling look, and said to him with deep voice: 'Go in and say to the Emperor that the red-bearded man must see you at once!'

The Count, trembling, obeyed, and immediately Napoleon ordered him to let the stranger enter. The Count obeyed, and closed the door behind the long man and stayed in the outer room; he did not hesitate, at that time, to listen through the key-hole of the door, he heard the respectful voice clearly; and he carefully kept in his memory every word that the ghost said.

The voice said, warning: "This is my third appearance before you. In the second time, I gave you a respite of four years to make a general peace, and warned you that if you would not obey that, I would withdraw my protection from you. But you did not follow my instruction. Therefore, I come now to warn you that you have only three months to complete the execution of your proposals, or to comply with the proposals of peace offered you by the allies! If you do not achieve the one, or accede to the other, all will be over with you so remember it well."

The Count, then, heard Napoleon's voice arguing with his visitor in apprehension and pleading him that he couldn't conquer the allies or make peace on honorable terms in space of three months. But the deep harsh voice interrupted his speech saying: "I don't pay attention to apologies. I give you a period of three months and no more."

Then silence overwhelmed the cabinet. And even though Mole was alert and careful to follow where this stranger would go; but he never saw him afterwards and never heard him leave Napoleon's cabinet.

Few minutes later, the secretary Neuville opened the door, and Napoleon signed to him to enter. Napoleon looked pale and exhausted, and their meeting was postponed to a later time.

History, however, tells us what happened after that; when Napoleon chose to go on fighting, the conditions and the circumstances which were against him disabled him; and exactly three months following the appearance of the ghost and his warning, Napoleon abdicated in favor of the throne of France and Italy, on April /11 / 1814 A.D. on behalf of himself and his allies.

Devils

Devils are the "disobedient and evil-doing" genies. The word 'devil' in Arabic means: a liar, treacherous, deceptive and cunning person.

God – be glorified – said in the Quran 6: 112

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

I.e. (As such have We appointed to every prophet an enemy – devils of men and genies; inspiring to each other the tawdry words, by way of deception.)

So (devils of men and genies) means: the treacherous and cunning persons among men and genies.

The indication of that is His saying – be glorified – in this Quranic revelation

يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا

I.e. (inspiring to each other the tawdry words, by way of deception.)

Its interpretation: They deceive and cheat each other, with lies and treachery.

God – be glorified – said in the Quran 4: 120

يَعِدُهُمْ وَيُمَيِّبُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

I.e. ([Satan] promises them, and fills them with vain fancies; but there is nothing Satan promises them except delusions.)

God – be glorified – said in the Quran 2: 14

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنُوا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ

I.e. (And when they meet those who believe, they say, 'We believe [as do you believe]'; but when they are alone with their devils, they say, 'Surely, we are with you; we are, merely, mocking [the believers.]')

Therefore, (with their devils) means: those who deceive them and lie to them.

[This also is the meaning of the word in the Arab poetry some of which is mentioned by Mohammed-Ali Hassan Al-Hilly, the interpreter of the Quran and the Bible, in his Arabic book.]

So, the 'devils' are the 'profligate and disobedient' genies.

God – be glorified – said in the Quran 6: 128

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنِّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ

I.e. (The day when He will gather them^{xxxiii} together, [He will say:] 'O you crowds of the jinn! Many of the human kind did you seduce.')

Its interpretation: It will be said to devils on the Judgment Day: "O genie-kind, you deceived a large number of human beings."

Satan [or Ibliss]

Satan [: Ibliss in Arabic] was called Azazil at the beginning, but later on he was called 'Ibliss'; because he lost God's mercy, i.e. despaired of it completely.

The Arabic word [إبليس] i.e. "Ibliss" is mentioned in its verbal form, in His saying – be glorified – in the Quran 30: 12

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ

i.e. (On the day when the Hour [of Doom] will take place, the guilty will [despair and] lose [God's mercy.]

It means: They will completely lose God's mercy, and lose [the recompense of] their deeds; so that they will not be rewarded for them.

Satan, i.e. Ibliss, was one of genies; he is their father, just like that Adam is our father, but Ibliss died, and so his soul separated from his gaseous body, then God – be glorified – clothed him with an ethereal skin, so that he became like angels. God – be glorified – admitted him to the ethereal Paradises; because he was pious and God-fearing, and he stayed with the angels in the Paradises; but when God created Adam, He ordered the angels to prostrate themselves to Adam, so they prostrated themselves, except Ibliss who refused and was full of pride; therefore, God drove him out of the ethereal paradises and cursed him.

God – be glorified – said in the Quran 18: 50

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ، كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ، أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي
وَهُمْ لَكُمْ عَدُوٌّ ، يَنْسَوْنَ لِلظَّالِمِينَ بَدَلًا

i.e. (And [remind them, O Mohammed] when We said to the angels:

"Fall prostrate to Adam", and they all fell prostrate but Ibliss [: Satan] did not; he had been [in his material life] one of the jinn [then he died and his soul was admitted into Paradise], and he forsook his Lord's am'r.

So will you [people] take him and his seed [: the jinn] as patrons instead of Me, when they are enemies to you? Bad such exchange is for the wrong-doers!)

The interpretation:

>> (he had been [in his material life] one of the jinn) means: he was, prior to his death, one of the genie; but when he died, he became an ethereal creature.

>> (So will you [people] take him and his seed [: the jinn] as patrons instead of Me) means: Will you follow him and won't follow Me? And will you follow his progeny: the genies and worship them and will not worship Me?

One of the Arab tribes, in the past, worshipped genies, and said that genies are the daughters of God.

Therefore, (So will you [people] take him and his seed [: the jinn] as patrons instead of Me) indicates that genies existent nowadays are the offspring of Ibliss and that he was their father.

>> (Bad such exchange is for the wrong-doers!)

It means: Bad is that which you have taken instead of Me, when you have exchanged the Creator for the creature, and you followed the provided [beings] and forsook [God:] the Provider, in spite of that they are enemies of you, and they work to destroy you as much as they can.

Evocation of Spirits (or Communication with Spirits)

A large number of people evocated the spirits, and asked them about things unknown to them, and the spirits answered their questions. But [the heavenly religions prohibit the evocation of spirits and consider it unlawful](#); because [some genies and evil spirits meddle in their evocation](#); so that [a profligate or disbelieving genie will play the role of the spirit to be evocated](#). This genie will answer the questions but, together with the correct answers, he will add false words: words of infidelity, blasphemy and association [with God.]

E.g. if they ask him about a patient, will he be cured or will he die, the genie will say to them: Take the patient to the shrine of Imam Abbas, the son of Ali, and tie him to the gold cage of his shrine, and he will be cured. Or he may say to them: Sacrifice a sheep for the Imam, and the patient will be cured, or some other requests that are some sorts of disobedience and association or sharing [with God.]

However, the person who asks, will believe in the words of the evil genie; because he thinks, within himself, that the evocated person died and went to the next world or the afterlife: the World of the fulfilment of the truth, so he should not lie

to us; he then does not realize that the one speaking to him is a disobedient or sinful genie or demon, and he is not the spirit supposed to be evocated.

Here is a story of evocation of spirits, mentioned in the Torah or the Old Testament, [First Book of Samuel \(1Sa\), chapter 28](#)

"3- ... And Saul^{xxxiv} had put away all the magicians and soothsayers out of the land.

4 And the Philistines came together and put their forces in position in Shunem; and Saul got all Israel together and they took up their positions in Gilboa.

5 And when Saul saw the Philistine army he was troubled, and his heart was moved with fear.

6 And when Saul went for directions to the Lord, the Lord gave him no answer, by a dream or by the Urim or by the prophets.

7 Then Saul said to his servants, Get me a woman who has control of a spirit so that I may go to her and get directions. And his servants said to him, There is such a woman at En-dor.

8 So Saul, putting on other clothing, so that he might not be seen to be the king, took two men with him and went to the woman by night; and he said, Now, with the help of the spirit which you have, make the person whose name I will give you come up.

9 And the woman said to him, But you have knowledge of what Saul has done, how he has put away out of the land those who have control of spirits and the users of secret arts: why would you, by a trick, put me in danger of death?

10 And Saul made an oath to her by the Lord, saying, By the living Lord, no punishment will come to you for this.

11 Then the woman said, Who am I to let you see? And he said, Make Samuel^{xxxv} come up for me.

12 And the woman saw that it was Saul, and she gave a loud cry, and said to Saul, Why have you made use of deceit? for you are Saul.

13 And the king said to her, Have no fear: what do you see? And the woman said to Saul, I see a god coming up out of the earth.

14 And he said to her, What is his form? And she said, It is an old man coming up covered with a robe. And Saul saw that it was Samuel, and with his face bent down to the earth he gave him honour.

15 And Samuel said to Saul, Why have you made me come up, troubling my rest? And Saul in answer said, I am in great danger; for the Philistines are making war on me, and God has gone away from me and will no longer give me any answer, by the prophets or by dreams: so I have sent for you to make clear to me what I am to do.

16 And Samuel said, Why do you put your questions to me, seeing that God has gone away from you and is on the side of him who is against you?

17 And the Lord himself has done what I said: the Lord has taken the kingdom out of your hand and given it to your neighbour David;

18 Because you did not do what the Lord said, and did not give effect to his burning wrath against Amalek. So the Lord has done this thing to you today.

19 And more than this, the Lord will give Israel up with you into the hands of the Philistines: and tomorrow you and your sons will be with me: and the Lord will give up the army of Israel into the hands of the Philistines.

20 Then Saul went down flat on the earth, and was full of fear because of Samuel's words: and there was no strength in him, for he had taken no food all that day or all that night.

25 And the woman put food before Saul and his servants, and they had a meal.

Next day, the fighting occurred between the Israelites and the Philistines, and Saul together with his three sons were killed."

A Nice Tale

Once a colonel in the Iraqi army said to me:

"I was learning at one of London's universities. And there were in London some mediums (or those evocating spirits); one of such mediums was a beautiful girl, speaking Arabic well. I used to go to her, and ask the spirit who dwelt with her about what might come on my mind, and he answered me correctly. That spirit was one of the Arab whose name was Zayd.

When the university holiday was at hand, I returned to my family at Baghdad, and when the holiday finished I returned to London to complete my learning in the university. I had a cigarette-box made of silver; so it came to my mind to present it to that girl who evocated the spirit: that is she evocated him and he answered her.

Therefore, when I arrived at London, I went to that girl, and presented that precious silver box to her. I expected that she will be grateful to me and will say: 'Thank you for this precious present.' But instead she started to thank Zayd the spirit resident with her; so she said: 'Hello Zayd, Thank you Zayd, Welcome Zayd', and so on she went on praising Zayd and thanking him.

Consequently, I said to her: 'It is I who has presented for you this silver box, but in spite of that you thank Zayd, and don't thank me!'

She said: 'Zayd inspired you to present this box to me and excited your interest in that; and without him, you wouldn't have brought this box to me.'

So I was much astonished of her condition and of the spirit who was resident with her."

Punishment and Prosperity in the Barzakh World

You have to know that life in the Barzakh world^{xxxvi}, i.e. the afterlife, is of many types: according to the deed of man; so that some of them live a happy life, while some others live in degradation and misery. This is what they had forwarded for themselves: they have found it before them, following their death. One that had forwarded good, he has found good; whereas that who had forwarded evil he has found evil.

God – be glorified – said in the Quran 53: 39

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى

I.e. (And that: man can have nothing [in the Next Life] but only [the good and righteous deeds] that he strives for [in the life of the World].)

It means: There is nothing good for any man in the Next Life other than what he did in His life of the World and forwarded for his Next Life.

This is confirmed by His saying – be glorified – in the Quran 2: 110

وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ

I.e. (Whatever charity you forward [to the Next Life] for your souls, you shall find it with God; surely, God is All-Seeing of what you do.)

It means: Whatever you give, in this life of the World, to the poor and needy, for the sake of God, you will find it in the Next Life.

God – be glorified – said in the Quran 3: 30

يَوْمَ يَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا، وَمَا عَمِلَتْ مِنْ سُوءٍ

I.e. (On the day [of death] when every soul will find itself confronted [in the afterlife] with all the [good] it has done, and all the [evil] it has done.)

Therefore, one who expends out of his money to the poor and needy, for the sake of God: like food, clothes or other things, there he will be rich and will be delighted with what he forwarded for himself; but anyone who is miser with his money to the poor and needy, like offering food, clothes or other things, there he will be poor and lowly among souls.

[How to live happily in the Next Life]

So if you like to live happily in your Next Life, then:

- >> Believe in God and [all] His apostles [including: Moses, Jesus and Mohammed], and work righteousness,
- >> worship God alone, and do not attribute to God associates like anyone of the prophets, [e.g. Jesus Christ], rabbis, sheikhs, imams or saints;
- >> expend, what you can expend, to the poor and needy for the sake of God [alone];
- >> and avoid the prohibited and forbidden acts, [and in particular you should observe the Commandments of God.]
then you will be happy in this life of the World, as also in the Next Life.

God – be glorified – said in the Quran 63: 10

وَأَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنُ مِنَ الصَّالِحِينَ

I.e. (Expend [in charity on the poor and needy] out of that which We have provided for you, before death should come to anyone of you, and he should [then] say:

"My Lord, had You given me respite for a little while [in the life of the World], I would have then expended in charity [on the poor and needy, out of the money which I left behind], and I would have been one of the righteous [in words and work.]")

Then, dear reader, see how a man, that has already died, wishes – prior to anything else – to expend on the poor and needy, for the sake of God; in order that he will find in the souls-world that which he spent, and that he will be delighted with it in his afterlife.

[The afterlife of the sinners out of believers]

A man, who does not expend any food in this life of the World, will be hungry among souls in the afterlife.

A man, who does not dress any naked [wretched] man in this life of the World, and does not offer any clothes to one of the poor, he will be naked among souls in the afterlife.

Likewise, a man who does not give any furniture to the poor, he will be without furniture in the afterlife.

This will, generally, be the life of the believers that have sinned.

[The afterlife of believers and monotheists: the pious, martyrs, the righteous and saints]

While believers and monotheists [i.e. those who worship God alone without ascribing any partner or associate to Him], the pious, martyrs [i.e. those killed in God's way], the righteous and saints; they will be taken by the angels to the paradises in the ethereal heavens; and nothing will remain on the earth other than bodies that will disintegrate afterwards and become dust.

God – be glorified – said in the Quran 3: 169

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ، بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

i.e. (Think not of those who are slain in the way of God as dead. Not so, but they are living, in the neighborhood of their Lord [in the ethereal paradises], having their provision [of the fruit of these paradises, and drinking from their rivers.]

Therefore, (in the neighborhood of their Lord [in the ethereal paradises]) means: In the ethereal heavens under the Throne [of the Lord], i.e. in the Gardens, from the fruits of which they are supplied, and from the rivers of which they drink.

[The afterlife of disbelievers, associaters and hypocrites]

While the infidels and polytheists [i.e. those who attribute partners and associates to God, so that they worship them as do they worship God] and the hypocrites; they will be overcome by the devils who will imprison some of them around volcanoes, and they torment the rest of them by various kinds of chastisement, subject them for service, and they will never be able to escape from the hands of the devils whatever they may try to do so.

God – be glorified – said in the Quran 17: 63-64, addressing Iblis [i.e. Satan]:

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا . وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكِهِمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدْتَهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا .

I.e. ([God] said [to Satan]: 'Go away [from the ethereal paradises to the earth]; and any of [Adams' progeny] follows you – surely, Hell will be the compensation – a compensation abounding [in torment].)

And startle, with your voice, any of them whom you can [startle], and urge your horse-soldiers and foot-soldiers against them, and share with them in the property and children [in the world of souls], and promise them [with what they desire] – but Satan promises them with nothing other than deceit.)

Then when day-time comes on, they take him and ascend up with him in the space, to 'eavesdrop' [and spy the words of angels], and he stays under sun-rays so that he suffers its heat and rays; but when the night comes on, they will imprison him, and so on he will remain in difficulties, troubles, sadness, worry and ridicule till Doomsday.

God – be glorified – said in the Quran 22: 31

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ، و مَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ

I.e. (Being 'Haniefs'^{xxxvii} [: devoting yourselves exclusively] to God [alone], associating not [anything] with Him; for anyone associates [anything] with God: it is as if he had fallen from the sky, and the birds had pierced him or the wind had blown him down into a far distant place.)

The interpretation:

- >> (for anyone associates [anything] with God; it is as if he had fallen from the sky) means: Whoso attributes partners or associates with God, will expose himself to danger and throws it in the abyss, and that is like the spirits whom the devils torment and mock at, so that they take them up to the sky

to eavesdrop', but when the soul sees a meteor pursuing him or an angel driving him away, he then will quickly fall down to the ground.

- >> (and the birds had pierced him) means: If a bird comes in his way, it will pierce him and destroy his internal organs; for it will enter from his belly and get out from his back or may enter in the opposite direction.
- >> (or the wind had blown him into a far distant place) means: Or a violent wind faces him, which carries that spirit to far distances, and throws him into a deep place, and he falls between the rocks or in a valley, and he will have fractures and will suffer; all of that because he followed the suggestion of the devil, and did not listen to the commandments of God, Most Gracious and Most Merciful.

Or **he may stay naked among souls, hungry and thirsty**: does not find food to eat, neither does he find water to drink. Then he will go to the rivers and see the water glitter there like the bellies of snakes, so he will stretch forth his hands to the water to drink and satisfy his thirst, but he cannot do that; because by now he has become a light ethereal being, while the water of the river is heavy and material so he will grieve at that, and will go to another river so as to drink and satisfy his thirst, but similarly he will only have failure and frustration. While the righteous will drink an ethereal water, non-material, which the angels will bring to them.

Therefore, this infidel will remain naked, among souls, hungry and thirsty; does not meet his wife and his children; so that he will be lowly and degraded till Doomsday.

God – be glorified – said in the Quran 13: 14

لَهُ دَعْوَةُ الْحَقِّ ، وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْنِهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ

I.e. (His [preaching] is the preaching^{xxxviii} of truth; but those who call to other^{xxxix} than Him, they answer them not at all save as one [soul] who stretches out his hands to the water that it may reach his [spiritual] mouth, but it reaches it not.)

The interpretation: God – be glorified – gives, here, a parable of polytheists and associaters who worship idols and others [like saints, imams and prophets] and ask their needs from them:

- >> (His [preaching] is the preaching of truth) means: The one who calls people to God's worship and to the monotheism, then his preaching is a preaching of truth, and if he asks from God, He will answer his call [and grant him his needs.]

- >> (but those who call to other than Him) means: But As regards those who preach to the idol-worship, and worship idols and ask their need from them.
- >> (they answer them not at all) means: Idols do not grant them their needs, and do not answer anything of their requests; because they are dead material objects [that cannot hear, nor are they able to do anything]
- >> (save) the [vain] hope; so that he tries to let himself have patience and to be glad with himself, and say to himself: 'The idols will grant me my needs, and I shall be glad with that.' But he will find, from what he hoped and wished, nothing but failure and loss;
- >> (as one [soul] who stretches out his hands to the water that it may reach his [spiritual] mouth, but it reaches it not.) means: [He is] like a thirsty person, whose thirst is so severe, and he sees a river with flowing water so that he is glad with that and he says to himself: I shall go to that river to drink and satisfy my thirst; but when he reaches to the river and stretches out his both hands to the water to lift it up to his [spiritual] mouth and drink, he finds that he cannot lift it and cannot drink it because the water is material and heavy, while the thirsty person is ethereal and light, i.e. an ethereal soul, so that he fails and becomes disappointed and returns back from the river thirsty. Similarly, polytheists and associaters [i.e. those who attribute to God copartners and associates] do not obtain anything, from worshipping idols, other than loss and regression.

God – be glorified – said in the Quran 20: 124

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

I.e. (But whoso turns away from My admonition^{xi}, then there will be for him a hard living [in the Afterlife]; and on Doomsday We shall bring him to the gathering together blind [to the exit out of Hell].)

It means: And that who turns away from God's worship in this life of the World, then he will have a hard life in the Barzakh world, i.e. a 'troublesome and vexing' life,

>> (and on Doomsday We shall bring him to 'the gathering-together' blind^{xli} [to the exit out of Hell]) means: He cannot see the road to Paradise.

God – be glorified – said in the Quran 17: 72

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا

I.e. (But whoever is blind [to the path of the truth] in this [World], will be blind [to make his exit out of Hell] in the Next [Life], and most astray from the path.)

Its interpretation: Whoso is blind in this life of the World, i.e. he cannot see the way of the truth, then – in the Barzakh world – he will also be blind, i.e. cannot see the way of the truth; because the habits and conduct which he adopted in this life of the World will remain with him in the afterlife. In addition to that, the devils will surround and deceive him.

God – be glorified – said in the Quran 19: 83

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا

I.e. (Don't you [Mohammed] know that We have set the devils [in the Barzakh world: or the Afterlife] against the [souls of dead] disbelievers to annoy them with their shocking sounds?)

God – be glorified – said in the Quran 10: 27

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَمْثِلُهَا وَتَرَهُمْ مُدْغَبَةً

I.e. (And those who earn evil deeds [in the life of the World]; for them [in the Next Life] the recompense of each evil deed shall be by the like thereof; and moreover, abasement [among souls] shall overtake them.)

Its interpretation: Those who commit the sins in this life of the World; the requital in the afterlife will be according to the measure of the sins, and they will be lowly and abased.

God – be glorified – said in the Quran 16: 63

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَهُمْ عَدَابُ آلِيمٍ

I.e. (By God! We, surely, sent [messengers] to nations before you [Mohammed], but the devil made their deeds [of falsehood] fair-seeming to them. So the [devil] is their master today [in the world of souls], and for them will be a painful torment [on Doomsday].)

Its interpretation: By God, We sent many messengers [or apostles] to nations before you, Mohammed, but they did not believe because the devil showed them, as a trick, that their bad deeds were good; so We destroyed them because of their infidelity and polytheism,

>> (So he is their master today) means: Satan or the devil is their patron and their master today in the Barzakh world; means: He takes possession of them and governs them,

>> (and for them will be a painful chastisement [on Doomsday].)

God – be glorified – said in the Quran 22: 3-4

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِعِلْمٍ وَعَدْوٍ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ . كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ

I.e. (And yet there are, among men, some who disputes [with the prophet and believers] about God, without knowledge, and follows [in his wrangling and acts] every malicious devil.

About such [devil] it is decreed that whoever turns to him for friendship [and follows him], he will mislead [far from the way of the truth] and will guide him to the chastisement of the Blaze [: in Hell.]

It means: Whoso follows [Satan or the devil] in this life of the World, then the devil will mislead him in the afterlife and deviate him away from the right way, >> (and will guide him) in the afterlife (to the chastisement of the Blaze [: Hell.]

He means by that the volcanoes, in which the [devil] casts him, or he goes with him up to the gaseous layers and the sun-rays, and he suffers from its rays.

God – be glorified – said in the Quran 40: 46

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ، وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

I.e. ([So Pharaoh's people were drowned in the sea, then their souls were chastised in] the fire [of volcanoes], they being [always] exposed to it, morning and evening, and on the Day when the Hour [of Doom] will take place: "Admit Pharaoh's people into the most severe Doom [in Hell.]")

The 'Fire' here means the sun; the indication of that is His saying – be glorified – in this Quranic revelation:

يُعْرَضُونَ عَلَيْهَا

I.e. (they being exposed to it), but He did not say: 'They shall be introduced into it'; because they shall be exposed to the sun, so that they will be hurt by its heat and suffer from its rays. Or they will be exposed to the volcanoes in the earth and suffer from their heat.

God – be glorified – said in the Quran 43: 36-39

وَمَنْ يَعْمُرْ عَنِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ . وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ . حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ . وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

I.e. (And anyone whose sight is dim to [the Quran, which is] the admonition of the Most Gracious [God], We exchange for him a devil who becomes his accompanying comrade [in both the life of the World and the Afterlife.]

And the [devils] surely bar the [associaters] from the way [of the truth], and yet the [associaters] deem themselves rightly guided.

Till when the [associater] comes to Us [after his death], he says [to his accompanying comrade, the devil]: "Would that between me and you is the distance of the two sun-rises — an evil comrade!"

And [the angels will say to the associaters and their 'accompanying comrades', the devils]:

"[Your disputing] profits you not this day; because you wronged [people in the past by means of your deception]; therefore, you will be sharers in the doom."

The interpretation:

>> (We exchange for him^{xlii} a devil who becomes his accompanying comrade.) means: he will become his accompanying companion in the life of the World and in the Barzakh world.

>> (Till when the [associater after death] comes to Us, he): the disbeliever (says [to his comrade: the devil] 'Would that between me and you there was the distance of the two sun-rises^{xliii} – an evil comrade!') you were to me in both the life of the World and the Barzakh world.

God – be glorified – said in the Quran 56: 92-95

وَأَمَّا إِنْ كَانَ مِنَ الْمَكَدِّينَ الضَّالِّينَ . فَنُزِّلُ مِنْ حَمِيمٍ . وَتَصْلِيئُهُ جَحِيمٍ . إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ

I.e. (And in case the [deceased] is one of the deniers [of the messengers], the straying [from the way of the truth.]

then [he will settle in] an abode with boiling liquid [in the Barzakh world or the Afterlife.]

and the roasting in Hell [on Doomsday.]

Surely, this [tidings which We have told you] is the very truth.)

The interpretation:

>> (then [he will settle in] an abode with boiling liquid [in the Barzakh world or the Afterlife]) means: a home in which there is a very hot water, which is the hot water-springs,

>> (and the roasting in Hell [on Doomsday.]

God – be glorified – said in the Quran 72: 17

وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَاباً صَعَدًا

I.e. (And whoso turns away from the remembrance of his Lord [and does not thank Him]; He will drive him up [in the sky] to be chastised [in the fatal gaseous layers.]

That is because the gaseous layers are above them [i.e. above the disbelievers and the devils] so that they take their way to them and ascend up to them, and suffer from the sun heat; because the devils take them to the gaseous layers, lying to them, mocking at them and this actually is what an enemy does to his enemy.

God – be glorified – said in the Quran 92: 8-11

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى . وَكَذَّبَ بِالْحُسْنَى . فَسَنُيَسِّرُهُ لِلْعُسْرَى . وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

I.e. (But he who is niggardly [with his wealth, to the poor and the needy], and has forgone [the Quran and the Islam religion,]

And gives lie to the best^{xliv} [Reward and Paradise.]

We shall surely prepare for him the hard^{xlv} [punishment in the Next Life.]

Nor will his wealth [which he collects in the life of the World] profit him when he will 'fall headlong into the pit' [of the Fire.^{xlvi}]

God – be glorified – said in the Quran 88: 3-4

عَامِلَةٌ نَاصِبَةٌ . تَصَلَّى نَارًا حَامِيَةً

I.e. (Toiling and laboring hard [in the life of the World: not for God but for others.]

Broil in a very hot fire [in the Next Life.]

God – be glorified – said in the Quran 2: 257

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ، وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ، أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

I.e. (God is the Patron of the believers [: He takes care about their affairs]; He brings them out of the darkness [of ignorance and unbelief] to the light [of knowledge and the Islam.]

But those who disbelieve [in the Quran and in Mohammed]: their patrons are [their arrogant chiefs:] the tyrants, [who] bring them out of the light [of knowledge and guidance brought by Mohammed] to the darkness [of ignorance and unbelief, when they invite them to their religion of the idolatry] – such [chiefs and their followers] are the fellows of Fire, to dwell therein forever.)

[The punishment in the Barzakh world]

In summary: **The punishment in the Barzakh world** is not in Hell, but

- either God may give some of the evil souls [and devils] a power over him, so that they will hurt him;
- or God may give some devils or genies a power over him;
- He may set the spirits of some snakes or scorpions on him;
- he may be imprisoned in the grave;
- or become poor and lowly among souls;
- may become hungry, thirsty and cannot satisfy his thirst;
- or other things that make him sad, unhappy and miserable.

Question 8

Why does the disbelieving soul go with the devils, so that they will torment him; why does not he refuse to go with them, so that he may get rid of them?

Answer: The disbelieving soul cannot refuse to go with them and cannot get rid of them; just like the criminal in this life of the World, when there come to him ten policemen to capture and take him to the police office, then can he refuse to go with them? In addition to that, the criminal is without any weapon, while the police-men are armed. Similarly, the soul cannot escape and get rid of the devils if he is a disbeliever.

God – be glorified – said in the Quran 17: 64 – addressing Iblis (: Satan)

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّتِهِمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

I.e. (And startle, with your voice, any of them whom you can [startle], and urge your horse-soldiers and foot-soldiers against them, and share with them in the property and children [in the world of souls], and promise them [with what they desire] – but Satan promises them with nothing other than deceit.)

>> So that if the disbelieving soul is a coward and fearful, then one of devils comes to him carrying a weapon in his hand, and the devil cries at him; so that his fear will increase and will give himself up to the devil, who will put the fetters on his hands and a chain around his neck and take the soul with him; and he will obey the devil. That is His saying – be glorified – in this Quranic revelation:

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ

I.e. (And startle, with your voice, any of them whom you can [startle]) means:
Frighten them with your voice.

>> Whereas if the disbelieving soul is brave and does not fear, then a troop of devils will come to him: some of them ride the horses, and some other devils walk on their hoofs (I.e. cavalry and infantry); and they carry the weapons; so that he will fear and surrender to them; they will take him with them fettered, and will torment him with various kinds of torment; this is the meaning of His saying – be glorified – in this Quranic revelation:

وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ

I.e. (and urge your horse-soldiers and foot-soldiers against them) means: your horsemen (: the cavalry) and walking men (: the infantry.)

>> While His saying – be glorified – in this Quranic revelation:

وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ

I.e. (and share with them in the property and children): We said that, inside every material thing, there forms an ethereal structure similar to it; so that if the material one is destroyed, the ethereal one will remain and will not be destroyed; some of the possession which the devil will share with them are the horses; so if an infidel and polytheist has some horses then these horses die, the devils will take their spirits, and ride them. As such are the furniture and other possessions.

While as regards their sharing in the children: [the devils take the children of disbelievers after their death to serve them in the Barzakh world.](#)

God – be glorified – said in the Quran 19: 44 – about the story of Prophet Abraham:

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ، إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَانِ عَصِيًّا

i.e. ("My father, serve not the devil: for the devil was ever a rebel against [God] Most Gracious.")

I say: Can anyone see the devil, in this life of the World, so as to serve him?

No, but the interpretation is: Do not obey the devil in this life of the World, and then he will enslave and subject you in the Barzakh world [after death], and you will be his servant and slave.

Instructions

If you are about to die, and you know that you will shortly go from the material world to the ethereal world, then ask God's forgiveness of your sins, and beg your Lord, and ask His protection from the devils, and say:

"My God, be kind to me with Your kindness; and include me in your mercy; and offer to me a place in Your paradise.

My God, avoid me the evil of the evil genies, and the deceit of the devil; You are the Generous and Gracious.

My God, answer my prayer, and let Your angels be my companions, but let not the devils be my masters and patrons.

My God, You are my Master and Patron in the life of the World and in the Next Life: Take my soul [to You, and let me die] while I am a Muslim [: submitting myself to God alone], and join me with the righteous.

God, I have just departed from the life of the World, and to Your neighborhood I have come; I have [like a beggar] knocked Your door; so be Kind to me with Your mercy, and offer to me out of Your generosity, and protect me from Your wrath.

My Lord, I ask Your protection from the devils annoying, and I ask Your protection from attending and serving them.

My Lord, grant me my wishes, and let Paradise be my home; and Your mercy: let it be my provision and entertainment.

God, You are more Merciful than all the merciful."

Repeat this prayer before and after death. You may, also, read it every night before sleep; because the sleeping person is like the dead.

Prosperity for Believers in the Next Life

As regards what God – be glorified – mentioned about the prosperity for believers in the Next Life; it is in the Quran 3: 169-171

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ . فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

I.e. (Think not of those who are slain in the way of God as dead. Not so, but they are living, in the neighborhood of their Lord [in the ethereal paradises], having their provision [of the fruit of these paradises, and drinking from their rivers.]

They are glad with what God has offered to them of His grace, and are hoping for those [believers] left behind them [in the World] who have not yet followed them [through martyrdom, and being glad also for that they found, in Paradise, their children who had died before them;]

that there is no fear for them [from devils], neither shall they grieve [for parting from their families.]

Rejoicing in the blessing and favor of God, and that God will not waste the reward of believers.)

The interpretation:

- >> (They are glad with what God has offered to them of His grace) means: of chattels, furniture and ornament.
- >> (and hoping for those [believers] left behind them [in the World] who have not followed them [through martyrdom, and being glad also for that they found, in Paradise, their children who had died before them]); for they thought that their children who had died as little children had disappeared from existence by their death; but when they went to the ether world, they found them, and were glad with meeting them. Some of them are their children who died in their childhood, and did not reach the length and height of their fathers and did not become men. This is His saying – be glorified – مَنْ خَلْفِهِمْ which is originally مَنْ خَلْفِهِمْ i.e. of their offspring. The offspring are the sons.
- >> (that there is no fear for them [from devils], neither shall they grieve [for parting from their families]) and will not be like disbelievers who will grieve in the Barzakh world due to the tiredness and insult that will afflict them.

God – be glorified – said in the Quran 3: 174

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

I.e. (So they returned with bounty from God and favor, without any harm touched them; and they followed the good pleasure of God; surely, God has a great favor [on the believers; for He guided them to the faith and belief.]

The interpretation:

- >> (without any harm touched them) means: [Following their death], no harm touched them from devils and genies, when they went to Paradise; because the angels protected them; therefore, no evil touched them from devils.

God – be glorified – said in the Quran 10: 26

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ، أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

I.e. (For those who do charity [to the poor, the needy, orphans and widows], the best [life will be in the Next Life] and an additional [reward from God will be for them, more than what they deserve according to their charity] ; neither wretchedness nor abasement will their faces suffer [as will the faces of the people of Fire suffer.]

Those will be the people of Paradise, abiding therein forever.)

The Glorious Lord said also in the Quran 92: 5-7

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ . وَصَدَّقَ بِالْحُسْنَىٰ . فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ .

I.e. (As for him who [out of his money] gives [alms to the poor and needy for the sake of God], and wards off [the disobedience of God].)

And believes in the best [rewarding for him in the Next Life, and in Paradise.]

We will surely prepare for him the mild [punishment in the Barzakh world or the afterlife.]

It means: Following his death, We will ease his way to the [state of] ease; and that will be in the Barzakh world.

God – be glorified – said in the Quran 6: 127

هُم دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ

I.e. (Theirs is the 'abode of peace' with their Lord, and He is their Patron because of their [righteous] deeds.)

The interpretation: There will be for them, the home of safety, [where the angels greet them], in the neighborhood of their Lord, in the ether world and God will take care about their affairs, as recompense to what righteousness they did.

God – be glorified – said in the Quran 16: 97

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

I.e. (Whoso, whether male or female, works righteous [work], and is a believer, We will let him live [in the Next Life] with a goodly life;

and We will reward them with a best recompense for the [righteous] deeds they did [in the life of the World.]

The interpretation:

- >> (We will let him live [in the Next Life] with a goodly life) means: in the ether world, so that there will be for believers a prosperous life; whereas disbelievers will have a hard life.
- >> (and We will reward them with a best recompense) means: in Paradise,
- >> (for the [righteous] deeds they did [in the life of the World.]

The Glorious Lord said in the Quran 22: 50

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

I.e. (So those who believe and work righteous [work], there will be for them forgiveness [from their Lord] and a generous provision [in the Next Life])
It means: In Paradise, they will have a generous or good provision.

The Glorious Lord said in the Quran 22: 58

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ، وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ

I.e. (And those who emigrated [from Mecca to Medina, and joined Prophet Mohammed] for the sake of God [and His good pleasure] and then were slain or they died, God will provide for them a good provision [with the fruit of Paradise]; for, surely, God is the Best of providers.)

Therefore, (God will provide for them) means: in Paradise.

The Glorious Lord said in the Quran 56: 88-91

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ . فَرَوْحٌ وَرِيحَانٌ وَجَنَّةٌ نَعِيمٌ . وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ . فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ

I.e. (So if the [deceased] is one of those close [to God] — then [there will be for him] comfort and fragrance [of flowers] and the Garden of Bliss!
Or if the [deceased] is one of 'the fellows of the right', then 'salam' be to you [and congratulations]' from the fellows of the right.)

It means: There will be rest and the aromatic plants for him in the Garden [of Refuge] ,
(and the Garden of Bliss or Prosperity) on the Judgment Day.

That is because believers will [at first] be admitted into the **Garden of Refuge**, after their death. It is the first layer nearby to the earth; in which they will have refuge.

Then on Judgment Day, they will be reckoned with, and after the judgment and reckoning, they will be admitted into the **Garden of Prosperity (or the Garden of Everlasting.)**

Whereas the believers who have sins, they will not be admitted into Paradise unless they will fulfill their complete punishment on earth.

Venial Sinners

Sinners that are believers and monotheists, will have their punishment on earth; either by hunger, thirst, nakedness, imprisonment in the grave, or what is like that; so that **when his punishment will finish, he will be released, and the angels will take him to the 'Paradise of Refuge'**; that is His saying – be glorified – in the Quran 84: 7-9

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ . فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا . وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا

I.e. (Then as for him who is given his book [of deeds] in his right hand, He shall be punished with a mild punishment, And will return [after the punishment] joyfully to his [new] family [in the Paradise of Refuge.]

The interpretation:

The حساب or 'reckoning' means: the punishment for evil deeds.

Similar to that is His saying – be glorified – in the Quran 14: 51

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

I.e. (For God is Swift at requiting.)

It means: Swift at punishing.

- >> (He shall be punished with a mild punishment): that will be on the earth, in the world of the Barzakh [which is the period from after death till Doomsday.]
- >> (And will return [after the punishment] joyfully to his [new] family [in the Paradise of Refuge.]

It means: he shall go, after receiving his punishment, to his new family, in the Paradise of Refuge, joyfully. His family will be those, who died before him, of his wives and little children, in case his wife was a pious believer; also of his wives: the 'Hoor' in Paradise.

For the *أهل* in Arabic, i.e. 'family' or exactly it means: man's wives and children; the indication of that is His saying – be glorified – in the Quran 20: 10, while telling about Moses' story:

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا

i.e. (When he saw a fire, and said to his family: 'Stay here; for I perceive a fire!')

And there were with Moses his wife and his two children only.

This is about the reckoning [i.e. the punishment] in the Barzakh world.

Whereas on Judgment Day, he will be reckoned with by a **detailed elongated^{xlvi} (or elaborated) reckoning**; and that will be in the 'gathering-together' [in the space]; then he will enter into the 'Paradise of Everlasting' by God's forgiveness and surplus.

For God – be glorified – said in the Quran 101: 6-7

فَأَمَّا مَنْ تَفَلَّتْ مَوَازِينُهُ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ

i.e. (Then, as for him whose judgment will be elaborated, He will have a life pleasant [to him.])

The interpretation: And he whose judgment will be elongated on the Day of Judgment, he will be admitted into Paradise, after the judgment, and will have a prosperous life with which he will be content and pleased.

[Mortal Sinners]

While as regards the 'mortal sinners': they will have their torment in Fire, each one of them according to his sins.

I have just mentioned the interpretation of these ayat (or Quranic revelations) in this book in summary, and you will find their detailed explanation in my book '**The Interpretation of the Revelation**', which has been translated to English with the title **The Quran Interpretation**, and [both] will shortly be published, by God's help.

The Judgment and the Requital

Some people say that the Judgment is in the grave; and that the angels 'Munkar' and 'Nakier' come and judge the deceased, and ask him about his Lord, his religion and his prophet ...etc.

I say: The judgment is not for the dead body, but the judgment will be for the ethereal soul; because the body, following the departure of the soul from it, will be like a board laid on the ground: does not hear, neither does it see, nor does it understand. Whereas the soul hears, sees and understands. Therefore, the judgment will only be for the soul exclusively.

In addition to that, not all people will be reckoned with at the time of their death, but it is believers only that will be reckoned with. Whereas disbelievers will not be reckoned with, but will go into Hell without judgment.

Moreover, the judgment will be on Doomsday, or Judgment Day; the indication of that is His saying – be glorified – in the Quran 2: 113

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

I.e. (Jews say, 'Christians stand on no [sound base]'; and Christians say, 'Jews stand on no [sound base]', and yet they [both] read the Scripture. Similarly, those [pagan Arabs] – who know not [the Scripture] – say like their saying; but God shall decide judgment between them on Doomsday about their variations.¹⁵)

Hence, God – be glorified – explained that their judgment will be on the Judgment Day; and in fact He did not say that God will judge them in the grave or at [the time of] death.

God – be glorified – said in the Quran 3: 185

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُجِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

¹⁵ and deviation from the original monotheism.

I.e. (Every soul shall suffer [the feeling and pain] of death;
and you shall only be paid your full recompense on the Judgment Day.
Then whosoever will forcibly be removed away from the Fire and be admitted
into Paradise will have indeed won;
and, surely, this life of the World is but a temporary deceptive enjoyment.)

Notice, then, that He – be glorified – said:

وَأَمَّا تُوفُّونَ أَجْرَكُمْ يَوْمَ الْقِيَامَةِ

I.e. (you shall only be paid your full recompense on the Judgment Day.)

Moreover, God – be glorified – said in the Quran 30: 14-16

وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ . فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ . وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا
بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ مُخَضَّرُونَ

I.e. (And on the day when the Hour [of Doom] will occur; on that day they will
separate [into two divisions: a party will be in Paradise and a party in the Blaze.]

As for those who believed and worked righteous [deeds], they will be delighted in
a meadow [in Paradise.]

But as for those who disbelieved, denied Our signs [of revelation], and [denied]
the meeting of the Next Life; such, in the torment, will be arraigned.)

Therefore, believers will be made happy in a Garden; and disbelievers will be
brought to the doom.

In addition, God – be glorified – said in the Quran 36: 52

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

I.e. (They [will] say: "Woe to us! Who has sent us from our lying-place? This is
what [God] Most Gracious did promise with, and true was the word of the
apostles.")

Therefore, God – be glorified – explained that, when the Day of Doom will come
on, they will come out of their graves, then they will say: (This is what [God] Most
Gracious did promise with, and true was the word of the apostles.")

So if there was, in the grave, any judgment, then they would say such words in
the grave on seeing Munkar and Nakier!

And He – be glorified – said in the Quran 14: 42-43

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ . مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ

I.e. (Think not that God is unaware of wrong-doers. He only postpones [their punishment] till a day [of their death and their coming to Us] when eyes will fixedly stare forwards.

Being submissive and listening [to the words of the angel of death],

stooping their heads [looking down to the ground, being humble.]

Their eyelids blinking not, and their hearts being void [of blood, as being their lungs void of air.]

God – be glorified – said in the Quran 16: 92

إِنَّمَا يَبْتَلِيكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

I.e. (God only tries you with the [covenant]¹⁶; and on the Day of Judgment He will certainly make clear to you that [of your religion and doctrines] whereon you were at variance.¹⁷)

Therefore, God – be glorified – explained that, on the Day of Judgment, it will be evident to them the true from the false [concerning their doctrines and conduct,] about which they were different and variant, during the life of the World. So if the Judgment was really in the grave, then He would explain that [i.e. the true from the false] in the grave.

God – be glorified – said in the Quran 20: 100-101

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا . خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا

I.e. (Whosoever turns away from it [and does not believe in it], he shall on Judgment Day bear a [heavy] burden [of sins.]

Abiding in the [disgrace and punishment of the 'burden of sins'] – an evil load will it be for them on Judgment Day.)

Moreover, God – be glorified – said in the Quran 21: 47

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

I.e. (And We set the laws of justice^{xlviii} to the Judgment Day, so that no soul may be wronged in aught; and eventhough [his righteous work] is [as trivial as] the

¹⁶ i.e. their covenant with the prophet, and the fulfillment of that covenant.

¹⁷ And deviation from the original religion of God and the monotheism.

weight of a grain of mustard seed, We will bring it forth [and reward him accordingly.]

And We suffice for rewarding [the good-doer for his good deeds, and the evil-doer for his evil deeds.]

The *مَوَازِينِ* or the 'laws' are the laws of justice, and the reckoning will be on the Judgment Day; as it is indicated by His saying – be glorified –

وَكَفَىٰ بِنَا حَاسِبِينَ

I.e. (And We suffice for rewarding [the good-doer for his good deeds, and the evil-doer for his evil deeds.]

And God – be glorified – said in the Quran 39: 30-31

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ . ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ

I.e. (Surely, you [Mohammed] will die, and they will die.

Then on the Judgment Day, you [Muslims] will complain, before your Lord, against [the associaters who wronged you.]

Therefore, God – be glorified – explained that their complaining will be on the Judgment Day.

God – be glorified – said in the Quran 22: 17

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

I.e. (Surely, those [Muslims] who believe, and Jews, Sabaeans, Christians, Magians [the fire worshippers] and those [Arab and others] who associate [others with God]; surely, God will judge between them on Judgment Day; for God is Witness of all things.)

Moreover, God – be glorified – said in the Quran 22: 69

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

I.e. (But surely God will judge between you on the Day of Judgment concerning what [of your religion] you violate.)

God – be glorified – said in the Quran 29: 13

وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْأَلَنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ

I.e. (They will certainly bear their burdens, and other burdens along with their burdens; and on the Day of Judgment they will surely be questioned concerning

[the lies] that they were forging [to the feeble-minded and so they barred them from the way of the truth.]

Question 9

You say that man will not enter Paradise or Hell unless on the Judgment Day; then what is the meaning of His saying – be glorified – in the Quran 36: 26-27

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ . بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

I.e. ([And when Gamaliel died] it was said [to him by the angels]: "Enter Paradise"; [and when he entered it] he said: "Would that my people knew," "That my Lord has forgiven me and made me one of the honored.")

In addition to that, God – be glorified – said in the Quran 71: 25

بِمَا خَطِئْتُمْ أَنفُسَكُمْ أَغْرُقُوا فَادْخُلُوا نَاراً

I.e. (Because of their sins, they^{xlix} were drowned [in the water], and their [souls] were made to enter into a fire.)?

Answer:

The admission into Paradise or Fire in the Barzakh world is special and not general.

As regards Paradise; none enters it during the Barzakh world (or the afterlife), other than prophets, true believers and some of the martyrs and pious monotheists.

Similarly, the admission into Fire [in the Barzakh world] is special for every nation that disbelieved their apostle during his life time.

While those to whom no apostle had come, they will not enter Fire in the Barzakh world, but that will be on the Judgment Day; because they had not seen the apostle with their own eyes, but their fathers told them about him.

Another point is that the fire, into which disbelievers go, in the Barzakh world, is not Hell which they will enter on Doomsday, but it is the volcanoes of the earth.

Judgment Will Be for Souls, not for Bodies

The following is quoted from a book entitled 'Spirits', by Ibn Al-Qayim, page 42:

"Abu Mohammed, the son of Hazm, said in his book 'Sects and Doctrines':
"As regards that 'the dead will be revived in his grave before Doomsday'; this is wrong. That is because the Quranic revelations which God said, do not confirm this."

He points out to His saying – be glorified – in the Quran 40: 11

قَالُوا رَبَّنَا أَمَنَّاتْنَا وَأُحْيَيْتَنَا ائْتَيْنَا

I.e. (The [associaters, following their death, will] say [while being in Hell]: "Our Lord, You made us die twice and live twice. Now we confess our sins. Is there, then, any way for getting out [of Hell]?")

And His saying – be glorified – in the Quran 2: 28

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ

I.e. (How can you [people] disbelieve in [the revelation of] God while you were dead [inanimate], and He gave life to you [and you became alive: hearing and seeing!])

He added: "If the dead had been revived in his grave, then God – be glorified – would have made us die thrice; but this is false and contrary to the Quran save one whom God – be glorified – revived as a miracle for one of the prophets."

I say: [The prosperity, in the Barzakh world, and the punishment and reckoning with; \[all that\] is specific for the soul and not for bodies](#); because the soul is a commander, and the body is a commanded one. The body is not more than a tool by the hand of the soul which the soul uses as he likes.

[\[The example of the car and the driver\]](#)

We may give an example for that: It is like a car driver who struck a man and this man dies; then is it the car that will be judged and imprisoned, or is it the driver that will be judged and punished?

Therefore, similarly, it is the soul that will be punished because of his crimes, and no punishment will be for the body.

God – be glorified – mentioned to us, in the Quran a large number of [the Quranic revelations that specify the evil to the soul](#):

1. God – be glorified – said in the Quran 12: 53 – in the story of Joseph and Zeliika (or Zulaikha):

وَمَا أُبْرِئُ نَفْسِي ، إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

I.e. ("Yet I do not clear myself [of the sexual desire]; for the [human] soul incites to evil.)

2. Moreover, God – be glorified – said in the Quran 20: 95-96 – telling about Moses and the Samaritan:

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ . قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي

I.e. ([Moses] said, 'What was your case, O Samaritan?')

[The Samaritan] said: "I saw what the [Children of Israel] did not see, and I grasped a handful of the [ancient] relics [: the gold coins from the time] of the messenger [Salih], and I cast it [into the fire]; for thus did my soul suggest¹ to me."

3. God – be glorified – said also in the Quran 12: 18 – telling about what Jacob said to his sons:

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا

I.e. ([Jacob] said: "[Not so], but your souls have induced you to do a matter [about Joseph])

4. And God – be glorified – said in the Quran 5: 30 – telling about the story of Cain and Abel:

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ

I.e. (Then his soul prompted him to kill his brother, so he killed him, and became one of losers.)

Then, God – be glorified – did not say: His hand made it easy for him to kill his brother; but He said:

فَطَوَّعَتْ لَهُ نَفْسُهُ

I.e. (Then his soul prompted him)

That is because the hand is not more than a tool which the soul uses as he likes.

An example of that is [as we said] the car-driver: if he strikes a man and kills him, then is it the car that will be punished, or is it the driver?

The soul is the driver, while the body is not more than a tool used by the soul as this latter likes.

Therefore, the punishment is exclusively for the soul, while the body will decay and become soil.

The Gathering-Together [of the Next Life]

We said in our book [The Universe and the Quran](#) that **Doomsday** is the day on which the Earth and the solar system as a whole will break up, and when this will take place, then souls will run away from the Earth and scatter in the space; and there the Congregation (or Gathering-together) will be, i.e. it will be in the space.

[The example of a wasp-hive stuck to the ceiling]

We may give an example for that: it is like a wasp-hive stuck to the ceiling of a room, then it is hit by a stone, so that it is broken up and fallen; then the wasps will scatter in the space of the room; because there will not remain for them any shelter to hide in it; so similarly, if the Earth breaks up and scatter, then souls will scatter in the space and leave those scattered pieces.

The Judgment and recompense will also be in the space.

God – be glorified – said in the Quran 40: 16

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

i.e. (On the day when they will appear exposed [in the space]; none of them being hidden from God.

[At that time, God will say: "O man!]

To Whom is the ownership this day?"

[The angels and people in the gathering together will answer, saying]:

"[It belongs] to God, the One, the Subduer."

His saying – be glorified – بَارِزُونَ i.e. (they will appear exposed) means: They will be conspicuous and apparent to the vision, and cannot hide; because they will be in the space, and there will not be any earth for them to hide inside it.

Moreover, God – be glorified – said in the Quran 42: 47

اسْتَجِيبُوا لِرَبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِّن مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّن نَّكِيرٍ

I.e. ([O people] respond to your Lord, before a day will come of which there will be no averting by God; there will be no shelter for you on that day; nor will have you any camouflage^{li}.)

His saying – be glorified – مِّن مَّلْجَأٍ يَوْمَئِذٍ i.e. (there will be no shelter for you on that day); because the Earth will break up, and no shelter will remain for them; so that they will scatter in the space.

In addition, God – be glorified – said in the Quran 14: 48

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

I.e. (On the day [of Doom] when the earth shall be exchanged by another earth, and the [gaseous] heavens too [shall be exchanged by other gaseous heavens]; and [all] shall come forth¹⁸ unto God, the One, the Subduer.)

The 'conspicuous' is the visible [thing] that is apparent to vision.

[This also is the meaning of the word in the Arab poetry, some of which is mentioned by Mohammed-Ali Hassan Al-Hilly, the interpreter of the Quran and the Bible, in his Arabic book.]

Also, God – be glorified – said in the Quran 54: 7

يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ

I.e. (They will come forth from graves like locusts scattered abroad [in the space].)

It means: [Souls will scatter in the space, like how locusts scatter in the sky when they come \[in large number\] to a country or to a farm.](#)

And God – be glorified – said in the Quran 101: 4

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

I.e. (The day when people will be like scattered moths.)

The 'moths' are the insects which fly around the lamp at night.

¹⁸ i.e. being conspicuous

[This also is the meaning of the word in the Arab poetry, some of which is mentioned by Mohammed-Ali Hassan Al-Hilly, the interpreter of the Quran and the Bible, in his Arabic book.]

Moreover, God – be glorified – said in the Quran 75: 10-12

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ . كَأَلَّا لَا وَزَرَ . إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

I.e. (On that day, [the denying] man shall say: "Where to flee [from the chastisement and punishment?]"

By no means! He will not at all be hidden [in any shelter!]

On that day, the [only] 'repose and settlement' will be in the neighborhood of your Lord.)

It means: [The final resort will be to Him in the heaven; because the planets will break up.](#)

In addition, God – be glorified – said in the Quran 36: 53

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

I.e. (It will be but one shout [of the angel Israfael], and behold, they will all be brought to Us [: to the gathering together in the space.]

It means: to Us in heaven.

Moreover, God – be glorified – said in the Quran 36: 51

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

I.e. (And when the 'Horn'^{lii} will be blown; behold, they will then go up, from the graves, in crowds, to their Lord [: to the 'gathering-together' in the space.]

It means: They will ascend to Him in heaven.

Also, God – be glorified – said in the Quran 29: 22

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

I.e. (You [associaters] cannot disable [God] neither in the earth [during your material life] nor in the heaven [during your ethereal or spiritual life]; and – apart from God – there will not be for you any patron nor any helper.)

The interpretation: And you, people, cannot disable God in the Earth when you are material and inhabiting the Earth; as will you not disable Him in the heaven when you will be ethereal and scattering in the space.

And God – be glorified – said in the Quran 55: 33

يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ

I.e. (O multitudes of the jinn-kind and man-kind! If it be you can get out of the confines of the [torn up] heavens and earth, then get out [of the sun capture!] Not without [Our] authority shall you be able to get out [of it.]

This saying will be told to them on Doomsday.

The interpretation: If you can get out of the limits, edges or confines of the planets and the Earth that have been destroyed, then go and get out ...etc.

The meaning: You cannot get out of this limit, and you cannot get out of Our sovereignty and you cannot escape from Our punishment wherever [you may go.] That is because the gathering-together (or assembly or congregation) will be in the space of the broken up planets.

God – be glorified – said in the Quran 84: 3-4

وَإِذَا الْأَرْضُ مُدَّتْ . وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

I.e. (And when the earth shall be [cut up into pieces that shall be] spread out [in the space.]

And cast out all that inside it [of evil souls], and be void [of them.]

It means: It will throw what [people and creatures] inside it, and become empty of them; for they will be gathered together [for Judgment] in the space.

In addition, God – be glorified – said in the Quran 7: 25

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

I.e. (He said: "In it^{liii} you shall live, and therein you shall die and from there you shall be brought forth.")

It means: You will be driven out of the earth to the space where the 'gathering-together' will be; so that none will remain on the earth because it will break up.

The Gathering-Together Is for Souls

We said [in the preceding lines] that the 'gathering-together' or the congregation [of the Next Life] will be in the space. In addition to that, I say [the raising \[or sending forth, i.e. بعث in Arabic\]](#), the 'gathering-together' (or the congregation), [the Judgment, the recompense and the punishment; all of that is exclusively for souls](#), and no need for bodies.

1. God – be glorified – said in the Quran 2: 281

وَأَتَقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

I.e. (And ward off [the punishment of] a day [of your death] in which you will be brought back to [the judgment of] God. Then every soul will be paid in full [the recompense of the work] that it earned, and they will not be wronged [by decreasing their reward or increasing their punishment.]

Therefore, God – be glorified – specified the soul by the recompense, and excluded the body; for He said:

ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ

I.e. (Then every soul will be paid in full [the recompense of the work] that it earned); but if He meant by that both the body and the soul, then He would say: 'Then every human being will be paid in full [the recompense of the work] that it earned'. But He said كُلُّ نَفْسٍ i.e. (every soul.)

2. And God – be glorified – said in the Quran 74: 38-39

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ . إِلَّا أَصْحَابَ الْيَمِينِ

I.e. (38- Every soul shall [in the Next Life] be [held imprisoned] in pledge for what [sins] it earned.

39- Except those pertaining to the right [: they shall be free and prosperous.]

3. Moreover, God – be glorified – said in the Quran 81: 7

وَإِذَا النُّفُوسُ رُوِّجَتْ

I.e. (When the souls are sorted out [being joined, like with like: the righteous with the angels, and the unbelievers with the devils.]

4. In addition, God – be glorified – said in the Quran 82: 19

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

I.e. ([The Day of Judgment will be] the day when no soul can control any [intercession] for any soul; for on that day the authority will [absolutely] be God's [authority.]

5. And God – be glorified – said in the Quran 89: 27-30

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ . ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً . فَادْخُلِي فِي عِبَادِي . وَادْخُلِي جَنَّاتِي

I.e. (27- "O you, soul having certainty [of belief]!"

28- "Return to [the neighborhood of] your Lord, well-pleased [about the reward and prosperity], and well-pleased with [by God!]"

29- "And enter into [the Garden of Refuge, together] with My [righteous] servants [following death.]"

30- "And enter into My Paradise [of Everlasting, on the Day of Judgment.]")

6. God – be glorified – said also in the Quran 17: 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

I.e. (And do not go after the [flaws of your Muslim brother] about which you [man] have no knowledge; for the hearing, the sight and the [spiritual] heart, of all these it shall be inquired.)

The hearing, sight and [spiritual] heart, are the special senses of the soul and they are not the body organs.

[It means: Do not follow men from behind them, i.e. do not go after their faults, blemishes and secrets to unveil them.]

7. Moreover, God – be glorified – said in the Quran 41: 19-20

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ . حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ

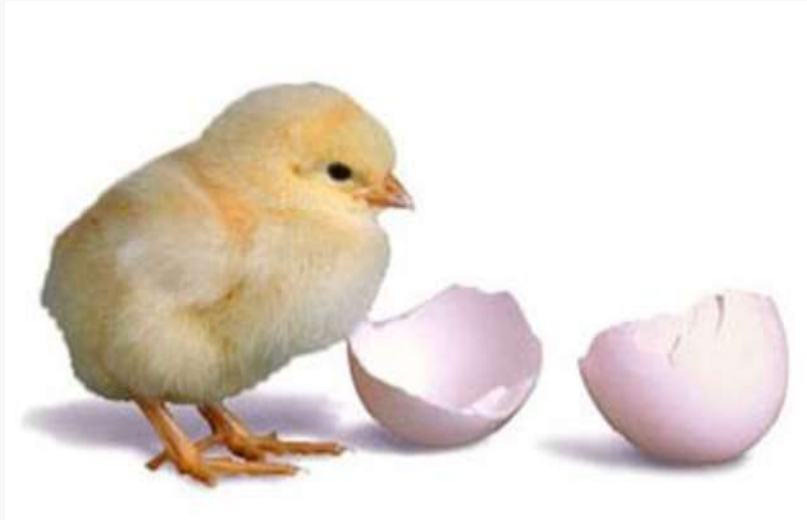
I.e. (On the day when [they will die and go to the Afterlife] the enemies of God shall be gathered together to the fire [of volcanoes], and shall be distributed [on its gates: the volcanoes.]

Until when they come to it, their 'hearing', their 'eye-sights' and their 'skins' shall bear witness against them of what [evil] they did.)

The "hearing" and "sight" are the special senses of the soul, whereas the 'skins' too are the ethereal skins.

The Body Will not Be Resurrected

We said that the sending forth, the 'gathering-together', the judgment and the punishment are for souls, and that no need for bringing the body back to life; because the soul is the true man.



[The soul of man gets out of the body [by death], as does the chicken get out of the egg;

the soul will remain alive in the world of souls: eating, drinking, seeing, hearing, perceiving and feeling the pleasure and pain.

There will be no return of the soul to the body (after its departure from the body by death); because the purpose from creating the egg is to form the chicken; and it is not logical that the chicken will return again to its egg.]

God – be glorified – said in the Quran 10: 56

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ

I.e. (He makes [from the water and dust] living [beings], and causes [living beings] to die [by various ways], and to Him you [people] shall be returned [after your death.])

So, God – be glorified – did not mention any reviving to life after mentioning the death; but He said after it:

وَإِلَيْهِ تُرْجَعُونَ

I.e. (and to Him you [people] shall be returned [after your death]) means: **Bodies die and souls return back to Him.**

God – be glorified – said in the Quran 15: 23

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ

I.e. (Certainly, it is We Who give life and cause death; and We are the Ultimate Inheritors.)

So He mentioned the death, but did not mention any [reviving to] life after it.

Then God – be glorified – said in the Quran 15: 25 [in the same soora or chapter]

وَإِنَّ رَبَّكَ هُوَ يَجْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ

I.e. (And it is your Lord Who will gather them together [for recompensing in the next life]; surely, He is the Most Wise [and] Most knowing.)

Here, God – be glorified – said يَجْشُرُهُمْ i.e. (will gather them together), and didn't say: will revive them;

this is like His saying – be glorified – in the Quran 27: 17

وَجَشِيرَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِبِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ

I.e. (And for Solomon were gathered together his hosts of genies, people and birds, and they were all 'kept from escaping'.)

Moreover, God – be glorified – said in the Quran 38: 19

وَالطَّيْرِ تَحْشُرُهُ كُلُّ لَّهُ أَوَاتٍ

I.e. (And the birds gathered together [round about him]; [once they went to eat] each one would soon return back to him.)

God – be glorified – said in the Quran 11: 7

وَلَيْنَ قُلْتِ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

I.e. (But should you [Mohammed] say [to them]: "You [being souls] will be sent forth [from your bodies to the Afterlife] after death", those who disbelieve will surely say: "This is only an obvious sorcery.")

So He – be glorified – said مَبْعُوثُونَ i.e. ("You [being souls] will be sent forth [from your bodies to the Afterlife] after death"), and He did not say: You will be revived or quickened after death.

The Arabic word بعث means: sending a person from a place to another.

The interpretation: You will be sent forth from earth to heaven for Judgment and Recompense.

[This also is the meaning of the word in the Arab poetry some of which is mentioned by Mohammed-Ali Hassan Al-Hilly, the interpreter of the Quran and the Bible, in his Arabic book.]

God – be glorified – said in the Quran 5: 12

وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا

I.e. (and We assigned out of them twelve chiefs.)

Its interpretation: We sent from among them twelve representatives or chieftains.

Also God – be glorified – said in the Quran 16: 36

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

I.e. (We did send into every nation an apostle [proclaiming]: "[O people] worship God [alone], and avoid [following] 'the arrogant'.")

Moreover, God – be glorified – said in the Quran 25: 51

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا

I.e. (But, had We pleased, We would have sent in every city a warner.)

In addition to that, God – be glorified – said in the Quran 23: 15-16

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ . ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ

I.e. (15- Then even after that you shall surely die.

16- Then on the Day of Judgment you shall surely be **sent forth** [to be judged and recompensed.]

So, God – be glorified – said **تُبْعَثُونَ** i.e. (sent forth), and did not say: You will be brought back to life.

God – be glorified – said also in the Quran 45: 26

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

I.e. (Say, [Mohammed, to them]: "It is God Who makes you live [the first life in the womb], then makes you die, then gathers you [in the Barzakh world or the world of souls] till Doomsday about which there is no doubt; but most people do not know [the truth.]

Moreover, God – be glorified – said in the Quran 25: 17

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ

I.e. (And on the day when He shall **gather them together** with [the angels] that they worship besides God, and He shall say [to the worshipped]: "Was it you who

led My servants astray [from the way of the truth], or did they [by themselves] err from the way?"

In addition to that, God – be glorified – said in the Quran 50: 43

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ

I.e. (And it is We Who give life and cause death; and to Us is the return [of souls after death.]

Therefore, God – be glorified – did not mention here any reviving to life after dying; but He said after it: وَإِلَيْنَا الْمَصِيرُ I.e. (and to Us is the return.)

And God – be glorified – said in the Quran 32: 10-11

وَقَالُوا أَيُّدَا ضَلَّلْنَا فِي الْأَرْضِ أَتِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ . قُلْ يَتَوَفَّاكُم مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ، ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

I.e. (And they say: "When we are [dead and our bodies are] lost in the earth, how can we then be re-created?"

[So God – be glorified – said:]

But in fact they unbelieve in the meeting with their Lord.

Say [O Mohammed, in reply to their question]: "The angel of death, put in charge of you, will take you[r souls; when] then you will be returned to your Lord."

So He – be glorified – has told that while their bodies scatter in the earth and disintegrate, then no need to their recreation; because the judgment and requital are for souls, and souls are enduring, immortal and will not die, but it is the body that will die; and that is His saying – be glorified – in this Quranic revelation:

قُلْ يَتَوَفَّاكُم مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ، ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

I.e. (Say [O Mohammed, in reply to their question]: "The angel of death, put in charge of you, will take you[r souls; when] then you will be returned to your Lord.")

Here, God – be glorified – did not tell about any revival to life after mentioning the death, but He said after it:

ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

I.e. (then you will be returned to your Lord.)

Also God – be glorified – said in the Quran 44: 8

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَنُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ

I.e. (There is no god [in the universe] but He [alone.]

He gives life [to the inanimate making out of it the living beings],
And [He] causes death [of the living beings: He is All-Able to do either of these];
your Lord and the Lord of your forefathers.)

Here also, God mentioned the death, but did not mention any revival to life after it.

Moreover, God – be glorified – said in the Quran 57: 2

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

I.e. (To Him belongs the ownership of the heavens and the earth; He gives life [to the inanimate things] and causes death [of the animate beings]; and is All-Able to do all things.)

[There will be no revival of dead bodies and formation of souls better than the first souls:]

Moreover, God – be glorified – said in the Quran 70: 39-41

كَأَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ . فَلَا أُفْسِسُ رَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ . عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ

I.e. (No, [he will not be admitted into Paradise.] Surely, We have created them of [the dust of the earth] that they know.

[They know also that they will die, and their bodies will return to the earth to be dust again; then why do they deny Our might, and that We are Able to recreate their bodies once again?]

But should I swear [for the future] by the Lord of the rising and the setting [of the sun on the planets] that certainly We are Able [to recreate them, after their death.]

[Moreover We are Able even] to substitute [for them new bodies that We recreate] better than theirs, but We had not done [such a thing] before [save only to manifest a miracle.]

The interpretation: We are All-Able to revive and bring dead bodies back to life, and form in them souls better and more pious than these infidels, but it is something unprecedented by Us, i.e. We had not done that before: that We bring dead bodies [to life again] and form in them some other souls, but We create new bodies in the wombs and form other souls in them.

[No reincarnation or transmigration of souls]

God – be glorified – said in the Quran 56: 60-62

نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ . عَلَىٰ أَنْ تُبَدَّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ

I.e. (It is We who have ordained death among you, and We have not done it before,

to exchange [new bodies:] the likes of you, and to reincarnate you [again] into [these new bodies], that you know not about [their recreation].)

[Then God – be glorified – said:]

And having known the first formation, why don't you then consider?)

Therefore, His saying – be glorified –

وَمَا نَحْنُ بِمَسْبُوقِينَ . عَلَىٰ أَنْ تُبَدَّلَ أَمْثَالَكُمْ

I.e. (and We have not done it before: to exchange [new bodies:] the likes of you means: **We had not done it before: that We bring dead bodies back to life, as you think, and form some souls of your like**, but you say some words that you do not know and that are untrue; so that you say, as it is mentioned in the Quran 36: 78

مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ؟

I.e. ('Who can revive the bones when they are decayed!?!')

and you think that man is the material body, but if you have precise knowledge, then you will realize that man is the ethereal soul, and you will realize that there is no need to revive and bring the material body back to life again.

[Their perception of time:]

God – be glorified – said in the Quran 30: 55-56

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ . وَقَالَ الَّذِينَ أُوْتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ

I.e. (And on the day when the Hour [of man's death] issues, the guilty will swear that they tarried [in the life of the World] not more than one of the hours [of time]; thus were they used to lie [in the life of the World].)

But those [angels and prophets] endowed with knowledge and faith will say: "You tarried [in the life of the World] according to [the age] that God decreed [for you] until the day of [your] sending forth [from your bodies to the world of souls]; for this [day of your death] is the day of the sending forth^{liv} [of your souls to the Afterlife], but you used not to know [the truth.]"

The interpretation:

- >> (And on the day when the hour issues) means: the hour of man's death,
- >> (the guilty will swear that they tarried [in the life of the World] not more than one of the hours [of time]; thus were they used to lie) in the life of the World.
- >> (But those [angels and prophets] endowed with knowledge and faith will say, 'You tarried) in the life of the World,
- >> (according to [the age] that God decreed [for you]) means: what life span God had decreed for you,
- >> (until the day of [your] sending forth) means: until the day of your death, and your sending forth from your bodies.
- >> (for this [day of your death] is the day of the sending forth [from your bodies to the world of souls]) which We promised you with,
- >> (but you used not to know) the truth.'

It is narrated that Prophet Mohammed – salam to him – said: "There isn't after death any home other than Paradise or Fire."

This prophetic tradition confirms that man does not disappear by his death, but he goes to another world where either he lives in prosperity in case he was one of the believers, or he lives in torment and pain in case he was a disbeliever.

Man, therefore, is alive [and immortal] and does not perish; but he goes by his death from a material world to an ethereal world.

Objection to the Author

Question 10

You say that there will be no resurrection of the body, but that the sending forth is for the soul. Then, what is the meaning of His saying – be glorified – in the Quran 28: 85

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ

I.e. (Surely, [God] Who has imposed upon you [Mohammed, to recite] the Quran [to people] will bring you [to Mecca] again [victorious over them, so don't grieve for departing from it])?

Answer: When Prophet Mohammed – salam to him – arrived, during his emigration from Mecca to Medina, at Juh'fa: between Mecca and Medina; he recognized the way to Mecca [: his home town], and felt himself anxious to it; so Gabriel came to him and said: 'Are you anxious to see your [home] town?' The prophet said: 'Yes.'

Gabriel said: 'God – be glorified – says:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ

I.e. (Surely, [God] Who has imposed upon you [Mohammed, to recite] the Quran [to people] will bring you [to Mecca] again [victorious over them, so don't grieve for departing from it.]

The interpretation: God will bring you back to Mecca, so don't be sad for leaving it. In addition, if you refer to the book of the Holy Quran, you will find written in it that this aya 28: 85 was revealed at Juh'fa, during the emigration [of the prophet] from Mecca to Medina.

Question 11

Then what is the meaning of His saying – be glorified – in the Quran 30: 11

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ

I.e. (It is God Who initiates the creation [from the dust] then returns it back [to the dust], then you [all] will be brought back to Him)?

Answer: It means: He started the creation from earth then He brings it back into earth after death, then your souls will return to Him after death.

Question 12

What is the meaning of His saying – be glorified – in the Quran 36: 12

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

I.e. (It is We Who quicken the dead, and record what [works] they forwarded [for their Next Life] and what [evil programs] they left behind [in the World.] And We have registered everything [of their words and works] in an obvious register)?

Answer:

Its interpretation: We make a life for the inanimate, so that from it We create man, animal and plant; in other words: We create them from soil or earth which is without life.

This is like His saying – be glorified – in the Quran 2: 28

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْواتاً فَأَحْيَاكُمْ

i.e. (How can you [people] disbelieve in [the revelation of] God while you were dead [inanimate], and He gave life to you [and you became alive: hearing and seeing]?)

It means: You were non-living and then He made your bodies living: eat, drink, stand and sit and do other movements and activities.

The indication of that is His saying – be glorified –

وَنَكْتُبُ مَا قَدَّمُوا

i.e. (and record what [works] they forwarded [for their Next Life]); because writing the deeds is not in the Next Life, but it is in the Worldly life: which is the writing of the recording angels: the 'Ready-Watcher'.

Question 13

What is the meaning of His saying – be glorified – in the Quran 41: 39

وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

i.e. (And of His signs [is this], that you see the land dry and cracked [without plant]; but when We send down the [rain] water upon it, it stirs and increases; surely, He Who revives it, surely, He it is Who will revive the dead; [for] He is Most Able to do all things)?

Answer:

The interpretation of this Quranic revelation is like the preceding one: That Who gives life to the earth with rain after being dead or barren, will make believers powerful and established after being poor [and weak]; so the 'death' indicates the lowliness, while the 'life' indicates the sovereignty [and prosperity].

Question 14

What's the meaning of His saying – be glorified – in the Quran 75: 3-4

أَيُّحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ . بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ

I.e. (Does man^{lv} [the denier of the sending forth to the Next Life] deem that We cannot recollect his [rotten] bones?

Yes, indeed; We are Able even to restore [the prints of] his fingertips.)

Answer:

It means: Does man think that We cannot gather his bones, and restore them as they were before? No, We are All-Able to restore the decayed bodies to the extent that even We can recreate the finger tips and make the finger prints as they were before, but in fact no need to recreate bodies.

[The reason for the decline of Muslims, and their future glory]

Question 15

Then what is the meaning of His saying – be glorified – in the Quran 22: 66

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ

I.e. (And [God] it is Who gave you life [with dignity], then He will cause you to die [with degradation and humiliation], and then He will [again] give you life [with dignity.] Surely, man is ungrateful [to God for His bounties])?

Answer:

The interpretation:

- >> (And [God] it is Who gave you life [with dignity]) means: He strengthened and honored you by the religion of the Islam.
- >> (then He will cause you to die [with degradation and humiliation]) few centuries later, i.e. He will lower and humiliate you by slavery [to the foreigners and] the imperialists because of your disbelieving and hypocrisy, and abandoning the religious rites, and because you have committed so many sins.
- >> (and then He will [again] give you life [with dignity]) in the time of the Mahdi [or the Paraclete] because of your praying and supplicating your Lord.
- >> (Surely, man is ungrateful [to God for His bounties].)

Therefore, 'life' and 'death' in this Quranic revelation indicate the 'power and honor', and the 'lowliness and degradation' successively.

Similar to it, is another Quranic revelation 2: 243, describing the Israelites:

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ

I.e. (Have you [man] considered [the story of the Children of Israel] who went forth [in their Exodus] from their habitations [in Egypt] in their thousands [six hundred thousands], fearing death [because of the oppression of Pharaoh and because they were afflicted by the plague] ;

God said to them: "Die [in this wilderness]", then revived them [giving them dignity and power, through their sons])

It means: He lowered and humiliated them because of their stubbornness, then He strengthened and honored them, through their sons, forty years later. That is when they wandered throughout the wilderness for forty years, then God gave them victory, by the hand of their sons, over their enemies; so they conquered the city [of Jericho] and entered it victoriously.

Moreover, this meaning is confirmed by His saying – be glorified – in the Quran 36: 33

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

I.e. (And an [indicative] sign for them is the dead [: desolate] land: We have quickened it [by the rain] and produced therefrom grain of which they eat [bread.]

The 'death of the land' implies its barrenness, and its 'quickening' implies its fertility.

The religion of the Islam prevailed and became high for seven centuries; and believers took possession of countries and overcame the nations of disbelievers, when Muslims followed the straight path and the true religion; but when they changed and increased in luxury and in the rapture with music and the alike, and they drank the wine, committed fornication; then God gave the Tatar a power over them; so they killed, lowered and humiliated them, tore their books and destroyed their mosques; and that was in the time of the last of the kings of Abbasid Caliphs. Since then, Muslims started to decline and lower down, till they became enslaved to Christians and others for seven centuries also.

But after suffering the pain of enslavement and the bitterness of life, they begged God and complained to Him about their humiliation and their difficulties; so God

answered their prayer and started to free them from the hand of imperialists, and they will also have happiness, by the hand of the Mahdi [i.e. the Paraclete], and they will have the high hand; and the Islam religion will prevail over all religions. This is the meaning of His saying – be glorified – in the Quran 48: 28

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللَّهِ شَهِيدًا

I.e. (That He [God] may make [the Islam religion] prevail over all religions [in the time of the Mahdi: the Comforter].

And God is Sufficient to witness [that you are a messenger.]

Question 16

Then what is the meaning of His saying – be glorified – in the Quran 4: 56

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ

عَزِيزًا حَكِيمًا

I.e. (Surely, they who disbelieve in Our [Quranic] revelations, We will broil them with fire,

whenever their skins will be roasted, We will exchange them for other skins, that they may taste the torment.

Surely, God is Ever Mighty [in His kingdom, and] All-Wise [with His work and acts])?

Answer: Skins are other than bodies; the 'skins' here means the ethereal skins of souls, which are like the suit¹⁹ that man wears; while bodies are material; the indication of that is His saying – be glorified – in the Quran 10: 92

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَ آيَةً

I.e. (But today We shall save you with your [huge fat] corpse, that you[r body] may become an indicative sign [of Our truthfulness] to those [coming] after you.)

So, God – be glorified – called it corpse or 'dead body'; while the 'skins': He meant by them: the ethereal skins of souls; because God – be glorified – did not say: 'We will exchange them for other bodies that they may taste the torment', but He said:

بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا

I.e. (We will exchange them for other skins)

¹⁹ It may be like the wetsuit or diving suit – the translator.

The indication of that is His saying – be glorified – نَضِجَتْ i.e. (are roasted.) So if He meant by that the material bodies, then He would say: 'Whenever their bodies are burnt, We will exchange them for other bodies'; because if the material bodies are inflicted with the fire of the present World they will burn and become coal, so what do you think about the fire of Hell? Moreover, it will not burn them, but they will only be roasted; for the roasting is less than the burning; it is the 'cooking'.

[This also is the meaning of the word in the Arab poetry some of which is mentioned by Mohammed-Ali Hassan Al-Hilly, the interpreter of the Quran and the Bible, in his Arabic book.]

Question 17

You say that souls will be gathered-together and judged, and that no need for bodies, but God – said in the Quran 36: 52

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ

i.e. (They will say, "Woe to us! Who has sent us from our lying-place? This is what [God] Most Gracious did promise with, and true was the word of the apostles.")

Aren't the 'places of lying down', i.e. المرقد, the graves?

Also, God – be glorified – said in the Quran 36: 51

فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ

i.e. (Behold, they will go up, from the graves, in crowds, to their Lord [: to the gathering-together in the space.])

Aren't the الْأَجْدَاثِ the graves?

Answer: We mentioned in our book [The Universe and the Quran](#) that the earth will stop its axial rotation so that the night will be in one side of it, and the day in the other side till Doomsday, and they will not succeed each other; so that the day-side will be very hot, while the other side will be very cold.

Then at that time, the spirits of disbelievers and associaters will hide in the graves and caves to avoid the severe heat and they will not get out [from such places] till Doomsday when the earth will break up, and so the souls will get out of the earth and of the graves and go up to the space; for this reason He said – be glorified – in the Quran 36: 50

فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ

I.e. (Behold, they will then go up, from the graves, in crowds, to their Lord [: to the 'gathering-together' in the space.])

It means: They will ascend up towards Him for Judgment and Recompense.

This is about disbelievers and sinners; while as regards **the righteous**: they will ascend together with the angels to the Paradise of Refuge, as soon as the earth will stop its axial rotation; for the torment will afflict the inhabitants of the earth on that day. Similarly, the angels, concerned with recording the deeds of men, will ascend to heaven on that day, and none of them will remain on Earth.

For this reason, the disbelievers who were disappearing inside the graves, because of the heat, will say:

"Woe to us! Who has sent us from our lying-place?"

It means: from our place where we were lying down; but when they will get out of their places and see the souls gathering-together in the congregation, they will say:

"This is what [God] Most Gracious did promise with, and true was the word of the apostles."

Then look and contemplate the meaning of the glorious Quranic revelations; for **God – be glorified – has not mentioned a new life in the grave**, but – in the Quran – the graves are only mentioned with destruction and scattering;

1. God – be glorified – said in the Quran 82: 4

وَإِذَا الْقُبُورُ بُعِثِرَتْ

I.e. (And when tombs shall be [destroyed and] dispersed.)

It means: They will be destroyed.

Moreover, God – be glorified – said in the Quran 100: 9

أَفَلَا يَعْلَمُ إِذَا بُعِثَرِ مَا فِي الْقُبُورِ

I.e. (Does he not know [this ungrateful man] when the [dead bodies] inside the graves shall be dispersed?)

It means: The bodies which are inside the graves will scatter and disintegrate; because no need for them.

2. Likewise, His saying – be glorified – in the Quran 54: 7

حُشَعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُتَشِيرٌ

I.e. (With humbled eyesights, they will come forth from graves like locusts scattered abroad [in the space.]

He means by that the disbelievers because they will stay in the graves, so that the graves may protect them from the sun heat, till Doomsday.

3. In addition to that, God – be glorified – said in the Quran 70: 43

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِصُونَ

I.e. (The day when they shall come forth from the graves hastily [towards the 'caller'], as if they were hurrying [and racing] to an altar.)

These are the disbelievers.

4. Moreover, God – be glorified – said in the Quran in the next aya 70: 44

حَاشِعَةً أَبْصَارُهُمْ تَرَاهُمْ ذَلَّةً ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ

I.e. (Their eye-sights will be subdued, [and] abasement will bother them. That is the day which [in their Worldly life] they were threatened with [for chastisement and punishment.]

5. And He – be glorified – said in the Quran 22: 7

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

I.e. (And that the Hour [of death] is coming without any doubt; and that God will send forth, [to the 'Gathering-together' and the 'Requital', the souls] who are in graves.)

Look, then, to His saying – be glorified – يَبْعَثُ مَنْ فِي الْقُبُورِ i.e. (will send forth, [to the 'Gathering-together' and the 'Requital', the souls] who are in graves.)

So if the 'sending forth' was for the decayed bodies, then He – be glorified – would say: 'He sends forth that which is in graves.' That is because the word who is used for the intelligent, while the word which is used for the non-intelligent.

Therefore, the 'sending forth' from the graves is for souls, not for decayed bodies, i.e. souls of disbelievers and associaters.

A Historic Event

In the Battle of Taff, at Karbala, Ali came to his father Hussein, peace be on both of them, complaining to him thirst, then his father Hussein said to him: "Your grandfather: Mohammed, the apostle of God, is waiting for you with a cup of water, which you will drink and will never feel thirsty afterwards."

When we investigate these words, knowing that God's apostle had gone to the neighborhood of his Lord, and that Ali the son of Hussein would have martyrdom, after his father had given him the glad tidings, then how would the apostle of God give his grandson a cup of water to drink!?

Therefore, it ought to be that the soul of the apostle of God was waiting for the soul of Ali the son of Hussein in order to give him water to drink.

Moreover, that water shouldn't be like the water which we drink and use in our Worldly life, but it should be ethereal water of the same kind of the soul.

Therefore, there is a complete whole world of ether; God – be glorified – said in the Quran 2: 154

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ، بَلْ أحياءٌ ولكن لا تشعرون

i.e. (And say not of those who are slain in God's way: 'They are dead.' No, they are alive [by their souls], though you perceive [them] not.)

Hell

You should know that [Hell is the sun and its gaseous layers](#).

It is narrated that the apostle of God: Prophet Mohammed – salam to him – said: "When Doomsday will come, the sun will be brought near to servants of God, to the extent that the sun will be at a distance of one or two miles, then the sun will scorch them, and they will sweat according to their deeds, so that some of them will be covered by sweat to his ankles, while some of them will be overwhelmed by sweating."

The sun has a gravity which will attract souls to it on Doomsday, and none can escape it save that whom God wants to save; when He will send to him some of the angels to get him out of Hell, and guide him to Paradise.

Evil souls will have their chastisement around the sun, i.e. in its gaseous layers and its heat, hot air and smoke.

A prophetic tradition mentioned in the book entitled 'Al-Bihar'^{lvi}, which means: "Hell has hooks like the Sa'dan^{lvii} thorn, that none can appreciate their huge size save God, which pull people: because of their deeds; so that some of them will completely be seized, whereas some others will be trapped then will get out of it."

I say: the 'hooks' [in this prophetic tradition] means the gravity; but because people were ignorant about the gravity, he expressed it by the word 'hooks'. It means: Hell has a gravity that attracts the souls to it so that some of them remain inside it suffering because of his deeds, whereas some of them will get out of it afterwards.

God – be glorified – said in the Quran 78: 21-23

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا . لِلطَّٰغِيْنَ مَآبًا . لَا يَشِيْنَ فِيهَا أَحْقَابًا

I.e. (Surely, Hell is a place of ambushing [and trapping].)

For the rebellious, a place of refuge.

Therein they will tarry for ages [after ages.]

The *مِرْصَادًا* i.e. the ' place of ambushing' is the place of watching and trapping of souls, that is it watches, awaits and draws them to itself.

And God – be glorified – said in the Quran 19: 71-72

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا . ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّٰلِمِينَ فِيهَا جِثِيًّا

I.e. (Everyone of you, people, without exception, will go towards [Hell]; that is an inevitable ordinance of your Lord.

Then We shall save [from the gravity of Hell] those who warded off [God's disobedience], and shall leave the wrong-doers crowding therein.)

Therefore, (There isn't anyone of you but will go towards it) means: None of you but will go to Hell; because it will pull them, all, to itself by gravity, then God will send His angels to pick the believers away from it, and leave the disbelievers in it.

Moreover, God – be glorified – said in the Quran 3: 185

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُزُورِ

I.e. (Every soul shall suffer [the feeling and pain] of death; and you shall only be paid your full recompense on the Judgment Day. Then whosoever will forcibly be removed away from the Fire and be admitted into Paradise will have indeed won; and, surely, this life of the World is but a temporary deceptive enjoyment.)

The interpretation:

>> (Then whosoever will forcibly be removed away from the Fire and be admitted into Paradise will have indeed won) is an indication that **people, as a whole, will enter into Hell, then the pious will be removed from it and be admitted into Paradise**; whereas as regards disbelievers, they will not be removed from it, but will remain suffering inside it.

In addition to that, God – be glorified – said in the Quran 17: 97

وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

I.e. (And on Doomsday We will gather them together on their faces [directing towards Hell^{lviii}]; being blind [to the way of getting out of it], dumb [to speak with apology] and deaf [to hear the rapture and sounds of delight.] Their resort will be Hell: whenever [the fire] abates, We increase for them the blaze.)

The interpretation:

>> (And on Doomsday We will gather them together on their faces [directing towards Hell^{lix}]; being blind [to the way of getting out of it], dumb [to speak with apology] and deaf [to hear the rapture and sounds of delight.]

The وجه i.e. the face or aspect, here, means the direction; and the meaning is:

And We will gather them together, on Doomsday, directed towards Hell: blind about the way to Paradise, deaf and dumb because of the torment that afflicts them.

>> (Their resort will be Hell); because it draws them to itself by gravity.

Also, God – be glorified – said in the Quran 25: 34

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا

I.e. (Those who will be 'gathered together' having their direction towards Hell^{ix}– they will be in the worst situation [in Hell], and as to the way [of Paradise] they will be the most astray [from it].)

>> Therefore, (having their direction towards Hell) means: They will be gathered together with their direction towards Hell.

Moreover, God – be glorified – said in the Quran 18: 100

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا

I.e. (On that [Dooms] day, We shall display Hell to disbelievers, to [confront them] in their way [because it attracts them by its gravity].)

It means: *It will be in front of them and in their way.*

In addition, God – be glorified – said in the Quran 19: 68

فَوَرَبِّكَ لَنَحْشُرُهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا

I.e. (And by your Lord [O Mohammed], We shall surely gather them together with [their] devils [who deceived them], then We shall bring them, crowding [in groups and troops, to revolve] around Hell.)

>> Then see [dear reader] that God – be glorified – said:

لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا

I.e. (We shall bring them, crowding [in groups and troops, to revolve] around Hell); and He did not say: 'We will admit them into Hell'; that is because they will be in the gaseous layers which are around Hell; means: *They revolve around the sun, and they cannot get rid of it because it draws them to itself.*

And God – be glorified – said in the Quran 22: 22

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ

I.e. (Whenever, in their anguish, they try to get out of [Hell], they will be forced back into it, and [it will be said to them]: "Taste of the burning torment!")

The interpretation: *They will be like the drowned: revolving around it and cannot get rid of it because it draws them to itself [by its gravity.]*

In addition to that, God – be glorified – said in the Quran 23: 104

تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ

I.e. (The fire will scorch their faces, and therein they will [have their faces] blackened [with smoke.]

>> So, (The fire will scorch their faces) means: The fire sears their sides that are facing the sun; because they revolve around it.

Also, God – be glorified – said in the Quran 17: 8

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

I.e. (It may be that your Lord may be Merciful to you, but if you return [to your corruption] We will return [to take revenge on you], and We have made Hell an [enclosing] prison for blasphemers.)

The interpretation:

It will enclose and gravitate them; so that it will not let them get away of it.

And God – be glorified – said in the Quran 14: 49-50

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَنِينَ فِي الْأَصْفَادِ . سَرَابِيلُهُمْ مِّن قَطْرَانٍ وَتَعَشَىٰ وُجُوهُهُم النَّارَ

I.e. (On that day [of Doom], you [Mohammed] will see the guilty chained in fetters.

Their [only] raiment will be of pitch^{lxi}, and the fire will cover their faces.)

The interpretation:

The fire veils or covers their faces, because they revolve around it;

>> (chained in fetters) means: bound by fetters of the gravity.

Moreover, God – be glorified – said in the Quran 29: 54

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

I.e. (And they bid you [Mohammed] hasten on [their] chastisement [in this life of the World], but – surely – Hell is [now] encompassing the unbelievers [in the Next Life.]

The meaning: Its gases surround them so that they cannot get rid of it.

God – be glorified – said also in the Quran 32: 20

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَن يُخْرَجُوا مِنْهَا أُعِيدُوا فِيهَا

I.e. (And as for those who are disobedient, their abode will be the Fire. Every time they desire to come out of it, they will be turned back into it.)

It means: **They are like the drowned, revolving around it, and cannot get rid of it.**

In addition, God – be glorified – said in the Quran 42: 45

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الدُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ

I.e. (And you [will] see them, exposed to the [fire, in the Barzakh world or spirit world], humiliated and debased, and looking [to the fire] with a stealthy glance [because the soul cannot look to the sun due to its intense light and severe heat].)

Moreover, God – be glorified – said in the Quran 46: 20

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا

I.e. (And on the day [of the death of people] those who unbelieve will be exposed to the Fire [; it will be said to them:] "You lost your good things in your Worldly life [inheriting all that to others], enjoying yourselves with [your lusts and sins]; this day are you going to be awarded with the torment of degradation [and disgrace]; because you were arrogant on earth without right, and because you used to disobey [God.]")

Also, God – be glorified – said in the Quran 55: 43-44

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ . يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتِنِ

I.e. ([It will be said to them then:] "This is Hell which the guilty called a lie." They go circling round between [the fire of volcanoes], and [between] lava [and fire of the cut up sun] another time.)

It means: **They revolve between it and its gaseous layers.**

In addition, God – be glorified – said in the Quran 56: 41-44

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ فِي سُمُومٍ وَحَمِيمٍ . وَظِلٌّ مِّنْ جُحُومٍ . لَا بَارِدٌ وَلَا كَرِيمٌ

I.e. (And 'those pertaining to the left'; what [punishment will be for] 'those pertaining to the left'!?)

[They will be] in the midst of a 'glare of fire and hot wind' and extremely hot liquids.

And [under] the shade of a 'pitch-black smoke'.

Which is neither cool nor useful.)

The سُمُوم i.e. 'simoom' (or 'blast of fire') is that of the sun.

The حَمِيم is its gaseous layers.

The يَحْمُوم shade of a 'pitch-black smoke': it is its smoke.

Moreover, God – be glorified – said in the Quran 74: 26-28

سَأُصَلِّيهِ سَقَرًا . وَمَا أَذْرَاكَ مَا سَقَرٌ . لَا تُبْقِي وَلَا تَذَرُ

I.e. (I shall surely roast him in Saqar.

But can you imagine what Saqar is!?)

It does not leave [anyone in the space without drawing him towards it]; it does not spare [anything around it without burning it with its heat.]

It means: **It does not leave any soul in the space without pulling him to itself by its gravity.**

Saqar is one of the big-sized suns, which will appear instead of our sun after the destruction of the latter on Doomsday. Actually, it is present today in the space but we deem it one of the stars.

The indication of that is His saying – be glorified – in the next Quranic revelation 74: 29

لَوَاحِةٌ لِلْبِشْرِ

I.e. (It is [nowadays] looming to mankind.)

It means: It looms to people from faraway as one of the stars.

God – be glorified – said in the Quran 4: 168-169

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا . إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا . وَكَانَ ذَلِكَ

عَلَى اللَّهِ يَسِيرًا

I.e. (168. Surely, those who disbelieve [in that revealed to you, Mohammed], and oppress [the believers] – God would not forgive them [their sins], neither will He guide them to any road [to Paradise] –

169. Save the road to Hell to abide therein forever; and to God it is quite easy.)

It means: He will not guide them to the way of Paradise, but will guide them to the way to Hell; because it draws them towards itself by gravity.

In summary, **Hell is the sun**, and the sun has a gravity that will attract souls to it. The torment in it will be for souls not for bodies.

God – be glorified – said in the Quran 35: 36

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ

I.e. (But those who disbelieve, for them [in the Next Life] will be the fire of Hell; it shall not be decreed for them to die, nor shall its torment be lessened for them. Thus do We reward every disbeliever.)

If it is right that man enters Fire with his material body; then how won't he die while it is the fire of Hell, whereas the least fire in this World leads to the death of man due to the fact that the torment is for souls, then it is possible that He – be glorified – says:

لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا

I.e. (it shall not be decreed for them to die); because they are souls, and souls do not die even though they are cast in the fire.

Also, God – be glorified – said in the Quran 14: 17

وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ

I.e. (And [the means of] death will come to him from every side, but yet he will not die, and after [this torment] there will be a rigorous torment.)

The Glorious Lord said also in the Quran 20: 74

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

I.e. (Anyone coming guilty to his Lord; for him is Hell, where he will neither die [and so will get rid of it] nor will live [any prosperous life, but he will be punished with various kinds of punishment.]

Information

It is narrated in the book of 'Al-Bihar'^{lxii} that Prophet Mohammed – salam to him – said: "A time will come when the Shaljam^{lxiii} will grow on Hell."

I say that when the surface of the sun will cool, and it will become the new planets, then there will certainly be vegetation on it.

Moreover, it is narrated in the two Sahihs^{lxiv} [of Bukhari and Muslim] that Prophet Mohammed – salam to him – said:

"Hell will go on saying: 'Is there any more [of disbelievers and criminals to consume]'; while they are continuously thrown in it, until the Lord of glory puts His foot in it [means: until long time will elapse and it will be an ancient one], and its parts will contract on each other."

The meaning: It will shrink, and its volume will become smaller. The reason for this is that when the life of the sun comes to an end, [it will contract, its surface will cool and it will have an earthy crust, then it will burst into nineteen planets](#). However, I have fully explained this in my book [The Universe and the Quran](#).

The Detainment and the Judgment

I said, in the past pages, that [the 'gathering-together' or the 'congregation' will be in the space in which the sun and the planets are \[now\] present](#), i.e. in the space of the solar system which will break up on that day, and there the gases will emerge from the sun, and there [Israfel, the angel, will then cry at people and say:](#)

"Come on, servants of God, for judgment and recompense!"

Then people will respond to his call and gather together at him.

[At that time, Gabriel together with the angels will descend from the ethereal heavens to the congregation place](#). The angels will arrange in ranks and Gabriel will stand in front of them, while [the prophets and the saints will gather at him, and there the judgment and recompense will be](#).

The [judgment will exclusively be for the righteous and pious monotheists](#) [i.e. who do not associate any partner with God]; whereas [disbelievers and polytheists](#) [i.e. those who worship others besides God], those [will not have any judgment](#); for [none will enter Paradise unless after judgment](#).

The first to be judged will be the prophets; God – be glorified – Himself will judge them, and when their judgment ends, God – be glorified – will order them to judge the believers and send them to Paradise.

So at that time the prophets and the angels, who were with people in this World writing their deeds, i.e. the 'Ready Watchers', will judge the faithful monotheists; where the prophets judge them and the angels give witness concerning them of what they had done in this World; and anyone whose judgment will finish, the angels will take him to Paradise;

but the sinners among the monotheists in addition to disbelievers, will stay in the congregation-place; then the prophets, the saints and the angels will ask God [to permit them about] **the intercession**, so God will permit whom He pleases to intercede for whom He pleases of the monotheists, so that they will take them to Paradise.

There will remain, in the congregation-place, the disbelievers, the polytheists (or the associaters) and those who had committed major sins, who will say to the angels: "Won't you take us with you to Paradise, and let us get rid of the torment!?"

The angels will say to them: "You disbelieved the apostles, and did not believe in your Lord, and you did so and so of crimes in the life of the World, and forgot about this Next Life."

As it is mentioned in the Quran 45: 34

وَقِيلَ الْيَوْمَ نَسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا

I.e. (And it will be said [to them]: "Today We [will] forsake [and leave] you [in the Fire, and will not remember you with any blessing]; even as did you forget about [and neglect] the meeting of this your day [so that you did not prepare anything for it.]")

Then 'Saqar' will draw them to itself, around which they will remain suffering.

God – be glorified – said in the Quran 21: 47

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ

I.e. (And We set the laws^{lxv} of justice to the Judgment Day, so that no soul may be wronged in aught; and eventhough [his righteous work] is [as trivial as] the

weight of a grain of mustard seed, We will bring it forth [and reward him accordingly.]

And We suffice for rewarding [the good-doer for his good deeds, and the evil-doer for his evil deeds.]

The مَوَازِين i.e. are the laws which include the religious rules. This is like His saying – be glorified – in the Quran 42: 17

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ... الخ

I.e. ([It is] God Who sent down the [heavenly] scripture with [the religion of] the truth^{lxvi} and the law [of justice]etc.)

As a matter of fact, the scales and balances, by which we weigh the fruits and other things, were not brought down from heaven; so of course the weighing here [as the Arabic word implies], i.e. الوزن means the religious rules.

God – be glorified – said in the Quran 57: 25

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

I.e. (We did send Our messengers [: apostles] with the manifest [signs]; and sent down with them the [heavenly] books and the law [of justice], so that [judges among] people may observe justice.)

الْمِيزَانَ means the rules and laws.

[This also is the meaning of the word in the Arab poetry some of which is mentioned by Mohammed-Ali Hassan Al-Hilly, the interpreter of the Quran and the Bible, in his Arabic book.]

God – be glorified – said in the Quran 18: 105

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا

I.e. (Those [associaters who will lose] are they who disbelieve in the revelations of their Lord [which He revealed to His messenger Mohammed] and [in] the meeting with Him [in the Next Life]; so their works have failed, and on the Judgment Day We shall not make for them any judgment [in order to get out of Hell.]

It means: We shall not do any judgment for them in order to get out of Hell, but they will remain suffering inside it.

Moreover, God – be glorified – said in the Quran 23: 102-103

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ . وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ

I.e. (Then those, whose judgment [in the 'gathering-together'] is prolonged; they will be successful [in entering Paradise.]

But anyone, whose judgment is short; such will lose their souls: [by casting them in the chastisement] in Hell forever.)

Its interpretation:

Those, **whose judgment is prolonged [and elaborated]**, will be the successful [in entering Paradise];

but those, **whose judgment is short**, will lose their souls ...etc.

That is because any man does not enter into Paradise unless after the judgment and reckoning up.

[The translator: This may be likened to some students passing an oral examination: If the student makes some major mistakes, the examiner will not pass him, and he will fail at once, and his examination will be very short;

but if the student is excellent, the examiner will make some detailed questions for him, or his examination will be prolonged and elaborated in order to appreciate his understanding and mastering of the subject of the examination, so as to give him the degree which he deserves.]

The indication of this is His saying – be glorified – in the Quran 33: 8

لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا

I.e. (That [God] may question the truthful [prophets] about their truthfulness; and for the disbelievers, He has prepared a painful chastisement.)

Therefore, **disbelievers will not be judged** because they will not be admitted into Paradise. An example of that are the detained, here in this life of the World; none of them will be set free unless after judgment and after being proved innocent.

God – be glorified – said in the Quran 34: 31

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يُرْجَعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلِ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَننْتُمْ لَكُنَّا مُؤْمِنِينَ

I.e. (But if only you [Mohammed] would see the wrong-doers detained before their Lord [in the world of souls], bandying words to each other:

those [followers] who were abased say [to their leaders,] the arrogant ones: "Had you not [prevented us from believing in the messengers,] we would certainly have believed [in them.]")

God – be glorified – said in the Quran 101: 6-9

فَأَمَّا مَنْ تَقَلَّتْ مَوَازِينُهُ . فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ . وَأَمَّا مَنْ حَفَّتْ مَوَازِينُهُ . فَأُمُّهُ هَاوِيَةٌ

I.e. (Then, as for him whose judgment will be elaborated,

He will have a life pleasant [to him.]

But as for him whose inquiry will be in summary,

His abode will be the Pit [of Hell, into which he will fall.]

It means: **His resort will be the abyss; and the abyss is the volcanoes** wherein he will fall.

Like His saying – be glorified – in the Quran 20: 81

وَمَنْ يَجْلَلْ عَلَيْهِ غَضَبِي فَقَد هَوَى

I.e. (And he on whom My wrath comes he shall fall [into the pit of fire.]), i.e. and surely he will fall into the abyss which is the volcanoes.

God – be glorified – said in the Quran 7: 8-9

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ . وَمَنْ حَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

I.e. (The judgment on that day is [with] justice, and whosoever judgment is a long one, they are the successful [in being admitted to Paradise and being safe of Fire.]

But whosoever judgment is a short one; those who lose [for] themselves [the prosperity of Paradise which they miss]; for that they wronged [themselves and the prophet] by [denying] Our signs [of revelation.]

Moreover, God – be glorified – said in the Quran 39: 69

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

I.e. (And the earth [breaking up into moons] will shine^{lxvii} with the light of its Lord, and the [heavenly] scripture[s]^{lxviii} will be laid [by the hands of the messengers: the apostles], and the prophets and the witnesses [: the recording angels^{lxix}] will be brought [to the Judgment], and [people] will be judged with justice and will not be wronged.)

[The 'Call' and the 'Caller']

a) God – be glorified – said in the Quran 36: 53

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

I.e. (It will be but one shout [of the angel Israfil], and behold, they will all be brought to Us [: to the gathering-together in the space.]

The 'shout' is [the shout of Israfil \[the angel.\]](#)

b) And God – be glorified – said in the Quran 50: 41-42

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ . يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ

I.e. (And listen [O Mohammed] on the day when [Israfil:] the Caller^{lxx} shall call from a near place.

On the day when they hear the shout with [fulfillment of] the true [promise]; that [day] will be the day of the coming forth.)

The 'caller' or the 'crier' is [Israfil, \[the angel\],](#) and His saying:

ذَلِكَ يَوْمُ الْخُرُوجِ

I.e. (That [day] will be the day of the coming forth) means: They will come out of the earth to the space, to the 'Gathering-together'.

c) Also, God – be glorified – said in the Quran 54: 8

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ

I.e. (In compliance to [and following after the voice of] the Caller [: the angel Israfil] [and going up to him] :

"This is a distressful day", the disbelievers will say.)

d) While as regards Gabriel and the angels, it is His saying – be glorified – in the Quran 78: 38

يَوْمَ يَفُوقُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

I.e. (On the day when the Spirit [Gabriel] and the angels will stand forth in ranks; none shall speak [intercession] except [for the behalf of] any [monotheist] about whom is permitted by [God] Most Gracious, and the [intercessor] will speak what is right.)

[The interpretation:]

The 'Spirit' is Gabriel.

- >> (none shall speak [intercession]) means: They shall not speak with mediation or intercession, except to whom God may give permission;
- >> (and the [intercessor] will speak what is right) means: he will be just in his witness; for **he must mediate or intercede for monotheists [only]**, then his mediation or intercession may be accepted; while if he mediates for disbelievers and associaters, then his mediation will not be accepted.

e) Moreover, God – be glorified – said in the Quran 89: 21-22

كَلَّا إِذَا دُمَّتِ الْأَرْضُ دَكًّا دَكًّا . وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

I.e. (Not at all, but when the earth is demolished and become many pieces. And [the judging of people by] your Lord comes, and the angels stand in rows [waiting for the command of their Lord.]

It means: Souls will come to your Lord, and there the angels will be standing, rank after rank.

f) God – be glorified – said in the Quran 21: 103, as regards to what He has prepared for prophets, saints and "those allying with God" on Judgment Day:

لَا يَحْزَنُهُمُ الْفَرَعُ الْأَكْبَرُ وَ تَتَلَفَّاهُمْ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ

I.e. (The greatest terror^{lxxi} shall not grieve them; and the angels shall welcome them [with the glad tidings, saying to them:], 'This is your day with which you were promised.')

g) God – be glorified – said in the Quran 25: 25

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ بِالْعَمَامِ وَنُزِلَ الْمَلَائِكَةُ تَنْزِيلًا

I.e. (On the day [of Doom] when the sky [: the gaseous layers] shall be torn up [turning] into black thick clouds, and the angels shall be sent down [from the ethereal heavens to the gathering-together, by the leave of their Lord.]

It means: They descend from the ethereal heavens to the gathering-together place, (or the Congregation-place.)

h) In addition to that, God – be glorified – said in the Quran 41: 30

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

I.e. (Surely, those – who say, 'Our Lord is God', then they keep up straight and steadfast – the angels descend on them [when they die, giving them the glad news of Paradise and saying to them:] 'Fear not [of devils] and grieve not [for

leaving the family and children], but hear the glad tidings of Paradise which you were promised [by the tongue of your prophets.]

[Judgment of the prophets and apostles]

i) As regards to what has been mentioned about the judgment of the prophets and apostles; it is His saying – be glorified – in the Quran 5: 109

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

I.e. (The Day [of Judgment] when God shall gather the messengers and say, "How did [your people] react towards you?" they shall say, "We do not know; but it is You Who knows every secret.")

Question 18

God – be glorified – said in the Quran 55: 39-41

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ . فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ . يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

I.e. (On that day, no question will be asked of a [guilty] man or jinn as to his sin. [O humans and jinns], which of your Lord's bounties can you deny? The guilty shall be recognized by their marks [: being naked], and shall be taken by [their] forelocks and feet)

But on the other hand, God – be glorified – said in the Quran 15: 92-93

فَوَرَّتْكَ لَنَسَأَلَنَّهُمْ أَجْمَعِينَ . عَمَّا كَانُوا يَعْمَلُونَ

I.e. (But [O Mohammed] by your Lord, We will question them all. About what they did.)

So, what is this variation: so that once we find: (no question will be asked of a [guilty] man or jinn as to his sin); while another time we find: (We will question them all)?

Answer: Concerning His saying – be glorified –

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ

I.e. (On that day, no question will be asked of a [guilty] man or jinn as to his sin): This is special for disbelievers and the guilty; because they will not be judged, and none of them will be asked about what they had done, but **they will go into Hell without judgment**; and for this reason He said after that:

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

I.e. (The guilty shall be recognized by their marks [: being naked], and shall be taken by [their] forelocks and feet.)

While as regards to His saying – be glorified –

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ

I.e. (But [O Mohammed] by your Lord, We will question them all.)

This is a questioning of reprimand and rebuke, not a question of judgment. This questioning will be in Hell, not in the 'gathering-together'. It is similar to questioning the imprisoned about the reason for his imprisonment; so he will say: I did such and such crimes.

Therefore, disbelievers will not be asked, in the 'Congregation' or the 'gathering-together', a judgment question; but in Hell they will be asked a question of rebuke and reprimand.

That is like His saying – be glorified – in the Quran 46: 34

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ

I.e. (On the day [of their death] when disbelievers are exposed to the Fire, [they will be asked] – “Is not this the real truth [: neither illusion nor magic, as were you used to say about the Quran?]” They will say: “Yes indeed, by our Lord! [It is the really true.]”; the [angel tasked with their punishment] will say: “Then taste the chastisement because you disbelieved [and denied the Quran in the life of the World.]”)

Moreover, God – be glorified – said in the Quran 67: 8-9

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ؟ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا

نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

I.e. (As [Hell] would tear up [from simmering] with [extreme] rage [at disbelievers.]

Whenever a [new] troop is flung therein its keepers ask them: Came there to you no warner to [warn] you [of this punishment]?

They will say: "Yes, indeed, a warner did come to us, but we denied [him] and said: 'God has not revealed anything; surely you [messengers] are in error [far from the truth] so great, [for that you say: God has revealed to us a book and a revelation!]'")

Paradise (or the Garden)

The Gardens into which we shall enter on Judgment Day are ethereal, not material; because those who will enter into them will be the souls not the bodies. They are situated in the space. Now they are seven layers, but on Judgment Day they will be eight. We discussed them in our book The Universe and the Quran, under the title of The Ethereal Heavens.

They bear the Throne [of the Lord], and they are called 'The Chair'.

God – be glorified – said in the Quran 69: 17

وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

i.e. (And above the [souls] on that Day [of Doom] will eight [ethereal heavens] bear the Throne of your Lord.)

It means: Eight heavens will bear the Throne; for the eighth heaven will be the product of our earth. The eighth heaven will issue on Judgment Day when the earth will break up.

It is mentioned in the Torah, included in the Old Testament, the book of Prophet Isaiah, chapter 26, he said:

"Thus said the Lord: "Heaven[s] is my chair, and the earth my footstool."

'Heavens', here, means the ethereal layers, i.e. the Paradises. The ethereal paradises are everlasting: do not break down, do not disappear, never vanish and nothing can afflict them.

People do not know the road leading to the Gardens, but God – be glorified – will send His angels, and they will lead the believers to them.

God – be glorified – said in the Quran 7: 43

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَبَّنَا بِالْحَقِّ وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ

i.e. (We shall remove all the rancor that is in their breasts – [there] shall flow beneath them rivers, and they shall say: "Praise be to God Who had guided us to [the way of the truth, and so we have attained] this [prosperity which we have now];

for we should not have been guided [to the way of the truth], had not God guided us [to it, with His favor and surplus on us]; the apostles of our Lord did come to us with the [religion of the] truth." And it shall be cried out to them [by God]: "This is Paradise [with which We promised you in the life of the World] that you have [now] as an inheritance because of the [righteous deeds] which you did [in the life of the World.]"

God – be glorified – said in the Quran 1: 6 – expressing the talking of believers:

اهْدِنَا الصِّرَاطَ الْمَسْتَقِيمَ

I.e. (Show us the standard way^{lxxii}.)

It means: Guide us to the straight path that leads us to Paradise; for this reason, He said afterwards [in the next aya]:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

I.e. (The way [followed] by those [monotheists: Paradise people] on whom You have been Gracious and Bounteous)

Those on whom He has been Gracious and Bounteous: they are the dwellers of Paradise.

Likewise is His saying – be glorified – in the Quran 4: 69

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيفًا

I.e. (Whoso obeys God and the messenger, they [will] be with those to whom God has shown favor^{lxxiii}: prophets, true believers, martyrs and the righteous. The best of company are they!)

In addition to that, God – be glorified – said in the Quran 10: 9

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ

I.e. (Surely, those who believe and work righteous [works]; **their Lord will guide them [to the way to Paradise]** because of their faith [in God and in His messenger]; rivers will flow below their [trees] in the Gardens of prosperity.)

Therefore, (their Lord will guide them [to the way to Paradise] because of their faith [in God and in His messenger]) means: He guides them to the Paradise road or path because of their faith in God – be glorified – and their belief in Mohammed – salam to him.

Moreover, God – be glorified – said in the Quran 76: 13

مُتَّكِمِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

I.e. (Reclining in the [Garden] upon couches; they shall neither see therein sun [or heat] nor moon^{lxxiv} [or piercing cold].)

I say: How can man live without sun, while it is essential for man's life? But it is the soul that will enter into Paradise, not bodies.

For this reason, God – be glorified – said:

لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا

I.e. (they shall neither see therein sun [or heat] nor moon [or piercing cold]); that is because **souls are hurt by sun rays, heat and bright light**.

It means: They do not see, in Paradise, neither sun nor moon, and neither heat nor will coldness overtake them.

Some of the Arab tribes called the moon **زَمْهَرِير** which indicates the severe coldness; because they thought that the coldness comes from the moon, just as how the heat comes from the sun!

Also, God – be glorified – said in the Quran 2: 25

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالَُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ

I.e. (And bear the glad tidings [O Mohammed] to those who believe and work the righteous work,

that for them are Gardens below [the trees of] which rivers flow;

whenever they are provided with fruit therefrom, they say, 'This is what we were provided with before',

and they shall be provided with the like^{lxxv}; and in [Paradise] there are for them wives purified [from menstruation, urine and excrement], and they abide therein [living] forever [and will not die.]

The interpretation:

- >> ('This is what we were provided with before') means: what they were provided with as sustenance in the life of the World, they find it before them in Paradise; because for every fruit there is a spirit, so they ate the material [fruits] in the Worldly life and find the ethereal in Paradise. Therefore, they said: ('This is what we were provided with before')

- >> (and there are purified wives for them therein) means: purified from menstruation, urine and excrement or stool; because souls eat and drink, but do not pass urine or stool, but [the ethereal food] comes out from their bellies: from under the breasts to below the umbilicus, in the form of sweat that will evaporate and disappear in one minute of time.

God – be glorified – said in the Quran 13: 35

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ

I.e. (The likeness of the Garden [or Paradise] with which are promised^{lxxvi} those who safeguard^{lxxvii} [themselves against God's punishment], beneath [the trees of] which rivers flow; its food is perpetual, and [likewise] its shade! Such [Garden] will be the end of those who safeguard [themselves against God's punishment]; while the end of disbelievers will be the Fire.)

- >> (its food is perpetual) means: **its fruit is, always, present on the trees**; it does not ferment nor does it deplete because it is ethereal.

In addition, God – be glorified – said in the Quran 19: 63

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا

I.e. (Such is the Garden (or Heaven) which We shall give for an inheritance to those among Our servants who ward off [God's punishment].)

But why does He say نُورِثُ i.e. (We shall give for inheritance)?

That is because the trees, which belonged to disbelievers during the life of the World; God will give them in the Next Life to believers, to be a heritage for them; and that is because **trees have spirits, just as people have souls**.

Similarly, God – be glorified – said in the Quran 23: 10-11

أُولَئِكَ هُمُ الْوَارِثُونَ . الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

I.e. (These will be the heirs.

Who will inherit Paradise, to dwell therein forever.)

It means: They **will inherit what belonged to disbelievers in the life of the World**, and it will be the ethereal of it not the material.

Moreover, God – be glorified – said in the Quran 43: 72-73

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ . لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ

I.e. (And this is the Garden which [belonged to disbelievers in the life of the World], [and which] you are given [this day] as an inheritance on account of what you did.

You will have in it all kinds of fruits, from which you eat.)

Also, God – be glorified – said in the Quran 26: 57-59, telling about Pharaoh's folk:

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ . وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ . كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ

I.e. (So We drove them out of gardens and [water] springs.

And treasures and a fair estate.

As such, and We **caused the Children of Israel to inherit [all] that [in the Next Life.]**)

However, the Israelites did not return to Egypt in order that they might inherit the wealth and gardens that belonged to Pharaoh and his folk; but the meaning is: We let them inherit the ethereal of them, not the material, and all that will exclusively be for the Children of Israel [in the Next Life.]

This is confirmed by His saying – be glorified – in the Quran 19: 40

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ

I.e. (It is We Who shall inherit the earth and all who are on it, and to Us shall they return [after death.]

While God – be glorified – said in the Quran 55: 26

كُلُّ مَنْ عَلَيْهَا فَانٍ

I.e. (Whosoever upon the [earth] shall perish.)

Then, how can a passing away thing be inherited!? But the meaning is: Everything upon the earth, of the materials will break up and perish, while every ethereal will remain, so that it will be a heritage for Us, which We shall give to the pious and believers in the Next Life.

God – be glorified – said in the Quran 37: 58-59, expressing the talking of the dwellers of Paradise:

أَفَمَا نَحْنُ بِمَبْتَئِينَ . إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدِّينَ

I.e. (Is it [the case] that we shall not die [in Paradise]!?)

"Other than our first death [in the life of the World], and [that] we shall not be punished.")

So why don't they die? Because they are ethereal.

Also, God – be glorified – said in the Quran 44: 56

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ

i.e. (They taste not [the pain of] death therein, save only the first death. And [their Lord will] save them from the doom of Hell [fire.]

The Glorious Lord said in the Quran 47: 15

مِثْلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ حَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ... الخ

i.e. (The likeness of the Garden^{lxxviii} which the pious^{lxxix} are promised: [: it is like the gardens that you plant, but the difference between them is that: that which you have are material which dry up and die, while that which We have is ethereal that will not dry or die and will remain forever]:

In it are:

rivers of incorruptible water^{lxxx}: [the taste and odor of which will not change forever because it is not material, while the taste and odor of the water which you have will change if it does not flow], rivers of milk of which the taste never changes [whatever time may pass^{lxxxi}, rivers of wine delicious to those who drink, and rivers of purified honey.

They will have therein [: in the Garden] all kinds of fruit [that are present in the life of the World: they will find all that on the Garden trees]...etc.)

Therefore, (of which the taste never changes); because it is ethereal: if it had been material, then its taste would have changed.

In summary, **Paradise is ethereal**, its trees are ethereal, its dwellers are ethereal, its 'hoori' (or virgins of Paradise) are the daughters of the people of the life of the World, and its boys are the children of the people of the life of the World, i.e. their ethereal souls.

Therefore sons of disbelievers, who die before attaining their adulthood, will be the servants of the Paradise people, and similarly the girls; while the daughters of believers are the 'hoori' whom the Paradise people will marry.

While children of believers, each one of them will stay with his parents [that are righteous believers] in Paradise, and they will play with them and will be delighted with them; that is because the souls of children will not become old following their separation from the bodies, but they will remain as they were at the time of their death.

God – be glorified – said in the Quran 43: 70

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ مُخْبِرُونَ

I.e. ("Enter into Paradise, together with your wives, and rejoice.")

Moreover, God – be glorified – said in the Quran 52: 24

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ هُمْ كَأَنَّهَمْ لَوْلُؤُا مَكْنُونٌ

I.e. (And there go round, waiting on them young servants of their own, as if they were hidden pearls [in purity].)

It means: They are the children of the people of the World; they will be boys for the Paradise dwellers [in their service.]

In summary: [The position of the Paradises or Gardens is in heaven, in the region of the Moon](#), but the Paradises are of wide extension, so that the Moon, in relation to them, is like a drop in relation to the sea.

God – be glorified – said in the Quran 3: 133

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

I.e. ([Vie with one another] and hurry to [have] forgiveness from your Lord [by giving alms] and [to enter] a Garden, whose extent is [like the extent] of the heavens and the earth, prepared for those who ward off [the disobedience of God].)

The meaning: Its extent is [like the vast extent of the planets, which are widely scattered in the space](#).

God – be glorified – said in the Quran 71: 15-16

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا . وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا

I.e. ("Have you not considered how God created seven [ethereal or spiritual] heavens, as layers [one above another]",
"And let the moon [give] light therein, and let the sun [to be as] a lamp [above these heavens?]"

And God – be glorified – said in the Quran 67: 3

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا

I.e. ([God] Who has created seven stratified^{lxxxii} heavens.)

The 'stratified heavens', here, are the ethereal heavens, about which I have explained thoroughly in my book 'The Universe and the Quran'.

God – be glorified – said in the Quran 7: 40

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

I.e. (Those that deny Our signs and are arrogant against [accepting] them – the gates of [the gaseous] heaven shall not be opened to them, nor shall they enter Paradise until the camel passes through the eye of the needle.)

Therefore, He – be glorified – explained here that **none may enter into Paradise unless after the gates of heaven are opened for him.**

The 'heaven' or 'sky' here means the gaseous layers.

God – be glorified – said in the Quran 54: 54-55

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ . فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ

I.e. (Surely, those who ward off [the disobedience of God] will be amid Gardens and [flowing] rivers,
In a place of true [promise] of a King, Most Able.)

It means: In His neighborhood in heaven.

Moreover, God – be glorified – said in the Quran 69: 21-22

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ . فِي جَنَّةٍ عَالِيَةٍ

I.e. (Then [on that day] he will be in a life [of bliss] pleasing [to him].^{lxxxiii}
In a lofty Paradise [in the seven spiritual heavens.]

In addition to that, God – be glorified – said in the Quran 68: 34

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ

I.e. (Surely, those who ward off^{lxxxiv} [God's punishment], will have with their Lord a gardens of prosperity.)

It means: in His neighborhood in the heaven.

And God – be glorified – said in the Quran 13: 35

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا

I.e. (The likeness of the Garden [or Paradise] with which are promised those who safeguard [themselves against God's punishment], beneath [the trees of] which rivers flow, its food is perpetual, and [likewise] its shade!)

Here, (its food is perpetual, and [likewise] its shade) is an indication that it is not on any planet; for if Paradise were an earth like our Earth, then the shade would be transmitting upon it, and it would not be continuous or perpetual.

Suppose that would be at the time of the Earth's standstill from its axial rotation, and the shade on it would then be continuous, uninterrupted, then it would be a hell, not a prosperity and paradise: that would be in the side facing the sun; while the side which is not facing the sun, it will be a bitterly cold place; because of the severity of coldness there.

Therefore, [Paradise cannot be on any earth, but it is in heaven.](#)

Description of the Gardens (or Paradises)

Really, I cannot [precisely] describe to you the Paradises in details; because they are ethereal, while we are in a material world. But we can only describe them in general; according to my understanding of the Quranic revelations, heavenly scriptures and logical proofs, and according to that which I myself saw in the world of souls: which is the incident that happened to me: this incident which I have written in this book under the title of: [Was it death or fainting?](#)

In this instance, we are [like one who describes the life of the World to the fetus in his mother's womb](#), so that he will hear about things that he does not know their reality; e.g. if we say to the fetus in his mother's womb that there are in the life of the World: gardens, rivers, trees, mountains, seas, markets ...etc; then the fetus won't understand anything of that because he has not seen them yet.

In the same way, you cannot understand about the Gardens (or Paradises) except generally speaking; because the Gardens are ethereal, while we are in a material world; so that:

If we say to a fetus: 'When you go out of your mother's womb to the life of the World, you will find apples!,'
 then he will say: 'What is the apple?'
 We say to him: 'It is a nice nutritious thing.'
 He will say: 'Is there any nutrient other than the blood [of the umbilical cord]?'
 We say to him: 'we have a lot of food stuffs: some of them are liquids, and some are solid.'
 Then he will answer: 'And how can man have his nutrition as a solid thing?'
 We say: 'Man can have it as a nutrient after masticating it with the teeth.'
 He will say: 'But what are the teeth?'
 We say to him: 'They are bones in the mouth.'
 He will answer: 'I don't understand what you say; for I have my nutrition, from the blood, through the umbilical cord; while you say that your food is by the mouth, and that it is solid!'

So just as that the fetus cannot imagine our life of the World, then similarly you cannot precisely imagine the ether world; but when you go to the ether world, by your death, then you will discover the truth about it, and you will see the angels, genies and human souls.

Trees of Paradise

We said that plants, trees and fruits have spirits; just as that man has a soul and animals have spirits. So that **if a tree of 'the present World' is cut and is dead, then its spirit will not die**, but will remain alive for ever, and it will be fresh, having a lot of branches full of fruits; its leaves won't fall and its fruits will not be depleted; it won't need manure or water; no coldness can cause its death, nor can any disease do that.

These ethereal trees will go to the ether world; then **every good tree will be taken by the angels to the heaven to be one of the Paradise trees**. [The good tree] is every tree having good fruit or nice smell, like the flowery trees and aromatic plants; so that the dwellers of Paradise will have pleasure with it, eat of its fruits, sit in its shade and be delighted with its view.

God – be glorified – said in the Quran 14: 24-25

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ . تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

I.e. (Don't you [man] see how God propounds a parable [about the righteous work and the goodly word?] — a goodly word [which man says] is like a goodly tree: its derivation is permanent [on earth], and its derivatives are [taken] into heaven,

Giving its fruit at all times with its Lord's leave.

God surely propounds parables to people that they may receive admonition.)

[The interpretation:]

- >> (its derivation is permanent [on earth]) means: its origin [or derivation or kind] is remaining on earth. He means by that the material tree; for it is remaining on earth, and many trees branch or stem from it; that is by seeding, pruning or trimming.
- >> (and its derivatives are [taken] into heaven) means: [What ethereal trees branch or stem from it will go to heaven, and become some of the Paradise trees.](#)

Among good trees is the lote tree, which is still remaining on earth till the present time, while its derivations went to heaven to become one of the Paradise trees. Prophet Mohammed – salam to him – saw it on his 'night of ascension'. It is mentioned in the Quran 53: 14; that is His saying – be glorified –

عِنْدَ سِدْرَةِ الْمُنْتَهَى

I.e. (Near the lote-tree, at the termination [of their spiritual trip in heavens.]])

And the lote tree is also mentioned in the Quran 56: 28-29

فِي سِدْرٍ مَّخْضُودٍ . وَطَلْحٍ مَّنضُودٍ

I.e. ([They will be] amid lot trees [the fruit of which is] obtained by striking [the lot-tree with the stick.]

And clustered banana bunches.)

- >> (Giving its fruit at all times) means: [The good ethereal trees give you the fruit, always,](#) and it hasn't any limited [season] time like the trees in the life of the World, which give their fruit only at spring time.

The word أَكْلَهَا I.e. (its fruit) means: its eaten part, which is the fruit; this is like His saying – be glorified – in the Quran 13: 35

أَكْلَهَا دَائِمًا وَظِلُّهَا

I.e. (Its food is perpetual, and [likewise] its shade) means: **Its fruits are always present on the trees**. Whereas the material lote tree, which is on the earth, gives its fruit twice yearly: once in Spring and another time in Autumn.

The length and size of the ethereal tree is according to how much it lived in the life of the World. So as much as it lives [in the World], the ethereal tree will be longer, bigger and have more branches and fruits.

For example, if a palm-tree gives its fruit five times in five years, then the ethereal palm-tree will have five rows of date-bunches; but when it gives its fruit ten times, then the ethereal palm-tree [issuing from the material palm-tree] will have ten rows of date-bunches. And so on: as much as the material palm-tree lives in the life of the World, [the ethereal one will have as much dates accordingly], so if you go to the ether world, **you will see that ethereal date-palm full of dates: from its lower part to its high part**; for that reason, God – be glorified – said in the Quran 69: 23

فُطُوفُهَا دَانِيَةٌ

I.e. (The fruits whereof being near [at hand] for culling) means: Its fruit is easy to be obtained; because:

- whoso has a date-palm in his palace, will take the dates from its lower part if he is in the lower part of his palace,

but if he is in the second floor of his palace, then he will cull the dates from its middle;

and when he is in the higher part of his palace, then he will cull the dates from its upper part;

and so on wherever he is in his palace, the fruit will be near to him.

Below, is an imaginary drawing of an ethereal date-palm, which had born for five years in the life of the World, then it was uprooted:

An imaginary drawing of an ethereal date-palm



{An imaginary drawing of an ethereal date-palm: had born its fruit for five years in the life of the World, and so all its fruit remained on it in the spiritual world}

- Secondly, the soul can fly without wing, and go up to the roof without ladder, and can come down to the lower part of the palace just as how a bird comes down;

and by that, souls are able to climb trees and take the fruits from them easily; they can even stand on the high parts of trees like birds.

Ethereal trees will not have new fruits like our trees in the life of the World, but only they bear their old fruits which they had borne in the life of the World, and those fruits will remain there: neither do they putrefy, nor do they deplete or finish for ever.

God – be glorified – said in the Quran 56: 27-33

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ؟ فِي سِدْرٍ مَّخْضُودٍ . وَطَلْحٍ مَّنضُودٍ . وَظِلِّ مَّدُودٍ . وَمَاءٍ مَّسْكُوبٍ . وَفَاكِهَةٍ كَثِيرَةٍ . لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ

I.e. (And those pertaining to the right^{lxxxv}; what [a reward] will be [for] those pertaining to the right!

[They will be] amid lot trees [the fruit of which is] obtained by striking [the lot-tree with the stick.]

And clustered banana bunches.

And in lasting shade.

And out-powered water [like the water-fall.]

And fruits in abundance.

Neither limited in time nor forbidden.)

Therefore, (Neither limited in time nor forbidden) means: That fruit does not finish from the tree, and none will prevent them from taking it, so it is their own and they have free hand over it.

[The eating [and drinking] in the ether world]

The eating [and drinking] in the ether world is not as a nutrition to the body, but it is only for tasting and pleasure; so that as much as man eats and drinks, he will not have indigestion; because the food gets out of the sweat orifices of their ethereal bodies less than an hour afterwards, in the form of sweating, and it returns back as it was at first; for this reason, they do not urinate and do not defecate.

Hence, a fruit, which a soul eats in the ether world, gets out of the sweat orifices of their ethereal bodies, and becomes a fruit once again as it was at the start, and returns back to its tree.

The bird also that souls eat will come out of the sweat orifices of their ethereal bodies to be a bird once again and return to its nest. As such the fish eaten by souls will an hour later come out of the sweat orifices of their ethereal bodies and return back to the river.

Therefore, their eating and drinking is not for the nutrition of the body, as is it to us in the life of the World, but it will be for tasting and pleasure; and as much as they may eat, they won't have indigestion.

For this reason, God – be glorified – said in the Quran 77: 41-43

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ . وَفَوَاكِهٍ مِّمَّا يَشْتَهُونَ . كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ

i.e. ([Surely] those 'who ward off [the disobedience of God]' shall [promenade themselves] in the shade [of the trees of Paradise] and [shall drink of its water] springs.

And such fruits as they desire.

[It will then be said to them:] "Eat [of the fruits of the Garden] and drink [of its water-springs] with good digestion as a reward for what [righteous deeds] you did [in your life of the World.]")

That is because they are ethereal, and their food is also ethereal; so that they will not have any indigestion how much they may eat and drink.

Moreover, God – be glorified – said in the Quran 69: 22-24

فِي جَنَّةٍ عَالِيَةٍ . قُطُوفُهَا دَانِيَةٌ . كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

i.e. (In a lofty Paradise [in the seven spiritual heavens.]

The fruits whereof being near [at hand] for culling.

[Then it will be said to them:] "Eat [of the fruits of the Garden] and drink [of its rivers] with good digestion [in recompense] for [the righteous deeds] that you forwarded in the days gone by.")

Here, too, God – be glorified – said

كُلُوا وَاشْرَبُوا

i.e. (Eat [of the fruits of the Garden] and drink [of its rivers]), and He did not restrict that; because it is ethereal [food], and the ether does not cause indigestion to man.

Whereas God – be glorified – restricted the eating and drinking in the life of the World, and said in the Quran 7: 31

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

i.e. (And eat [of the wholesome and lawful food] and drink [of the wholesome and lawful drink that does not cause drunkenness,] but be you not prodigal [of eating and drinking because that will lead to illness]; [God] loves not the prodigal.)

That is because the excessive eating and drinking leads to illness. One of the Arab poets said that:

*"Three things are much harmful to people, and make a healthy person ill;
they are: the continuous wine drinking [i.e. indulgence in alcohol],*

and the excessive sexual intercourses, and ingesting food over food."

[The 'goodly' word]

As regards the 'goodly' word; it is to mention God with praise and celebration, and to defend Him.

>> To mention God with praise; it is like saying:

- No god but God,
- God is Most Great,
- Thanks to God,
- Praise is due to God,
- Glory be to God, and so on.

>> Whereas to defend God; it is like rebuking someone who blames or censures God, and you will reply and rebuke him. If you hear a person deny God, or speak badly about God, then you must rebuke and beat him; in order that he will not repeat such words again; but if you cannot rebuke or beat him, then tell the police-office about him, so that they will bring him to judgment, and the judge will rebuke and imprison him; and don't say that this matter does not concern me; it does really concern you and concern every person who hears by his ears, and you must enjoin righteousness and forbid evil.

But shouldn't you forbid any folk from their bad deed, while you see that with your eyes, then you will participate with them in their deed; and if you do not rebuke a disbeliever, then you will participate with him in his disbelief; for God – be glorified – rebuked a folk of the Children of Israel, when He said in the Quran 5: 79

كَانُوا لَا يَتَنَاهَوْنَ عَن مُّنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

I.e. (Nor did they [: Children of Israel] forbid one another the iniquities which they committed: evil indeed were the deeds which they used to do.)

So you must defend God; as does He defend you.

God – be glorified – said in the Quran 22: 38

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

I.e. (God will defend those who believe [and help them against the disbelievers]; surely, God loves not any who is perfidious, ungrateful.)

So the rebuke and preventing the disbeliever and blasphemer from his disbelief and blasphemy is the 'goodly' word that you speak, then the angels will take it up

to heaven and write it down in the 'Preserved Tablet'; so that it will remain for ever; and whenever an angel passes there, he will read it, so you will have a good fame or reputation in heaven, and it will be said that this is the man who defended God.

God – be glorified – said in the Quran 35: 10

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

I.e. (Good words go up to Him [to be written in the Preserved Tablet in heaven], and He takes up the righteous deed [to the ethereal heavens or the paradises].)

Therefore, such are the 'good words'.

God – be glorified – said in the Quran 83: 20-21

كِتَابٌ مَرْفُومٌ . يَشْهَدُهُ الْمُقَرَّبُونَ

I.e. (20- A scripture with numbers [: Book of Levites: chapter 26]
21- Those brought close [to God, in Paradise] are [now] witnessing [this prosperous station.]

It means: The angels, who are brought close, see it.

The 'good word' yields good, to the one who utters it, just as that the tree produces fruit. So, this is the meaning of His saying – be glorified – in the Quran 14: 24

كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ

I.e. (A goodly word [which man says] is like a goodly tree.)

Question 19

You say that Paradise is ethereal, and it is the soul that enters Paradise, not the body; then what is the meaning of His saying – be glorified – in the Quran 43: 71

وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ

I.e. (Therein^{lxxxvi} shall be whatever [food, drink and others that] souls desire, and glands [of the mouth]^{lxxxvii} taste delicious.)

Isn't the 'eye'^{lxxxviii} one of the body organs?

Answer: God – be glorified – did not mean by the Arabic word **أَعْيُنُ** the two eyes of man, but He meant by that the glands which are in the mouth of man, which

secrete fluids; and these are the origin of taste and pleasure [of food]; and it is not that the taste and pleasure of food is by the eyes but by the mouth²⁰.

Bad [or Evil] Trees

Bad or evil trees are **those having thorns**, without fruit that can be eaten, having a foul smell and do not provide shade to the one sitting under them, in addition to the thorn that they have.

Such trees remain on the earth, and the angels do not raise their spirits to the heaven; so that if the wind blows they will be taken off from their insertions, i.e. uprooted, and will be pushed to where the wind moves, and will be destroyed and fall on the ground carried with the winds from place to place, having no rest; so that you may see a branch here and a branch there; and you see a tree behind this wall and another behind that curtain, while another one might be between the mountains, which keep them from the winds.

God – be glorified – said in the Quran 14: 26

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ

i.e. (And the parable of an evil word is that of an evil tree, uprooted from [the garden on the mountain which was] over the earth, having no stability.)

[The interpretation:]

>> (uprooted from over the earth) means: the wind uproot them from their insertion; and they are the ethereal bad trees; while as regards the material one, **it was uprooted by our father Adam** after he had eaten of its fruit, and it was the cause of his disobedience and his coming down from the garden, which was on a mountain, to the plain land; **it was the blackberry tree.**

>> (having no stability) means: It goes from one place to another; because the winds carry and cast it in the depressions and between the mountains.

²⁰ [If the mouth is dry with no secretions, then it the food cannot be tasted – the translator.]

Some photographers found, in their films, [some photographs of trees or branches that were picked by their cameras, by chance](#) and without being aware of them, in places where there were no trees.

This may take place when the light given to the film is very little, so that the film comes out without the picture of the man in front of the camera, but – in stead – the photographer will find a picture of a tree or a branch of a tree in spite of that the place is devoid of trees^{lxxxix}, but he doesn't know the reason for that, and does not understand that there are ethereal trees which are unseen by the living beings, but that the cameras pick them by chance, in spite of that some people are not aware about the existence of the ethereal trees.

A photograph of an ethereal branch has been picked by the camera of a photographer at Hilla [in Iraq], and that was in one of his house rooms.

[N.B. The interpreter, may God's mercy be on his soul, gave me the photograph of an ethereal branch, then he took it back when he intended to publish the third edition of his Arabic book: Man after Death. So this photograph is not available with me now – The translator.]

Explanation

It is narrated that Hajjaj [: a governor of Iraq, in the Umayyad era] asked Ali, the son of Hussein, about Paradise dwellers: is it right that they do not sleep, neither do they pass urine nor do they pass bowel motion?

He answered: 'Yes.'

Hajjaj said: 'Tell me about something similar to it in the life of the World.'

He answered: 'The fetus inside his mother's womb: eats of the same that his mother eats and drinks; but he does not urinate or pass bowel motion.'

Question 20

You say that Paradise is ethereal, not material. Then what's the meaning of His saying – be glorified – in the Quran 39: 74

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ

I.e. (And they shall say, 'Praise be to God, Who has fulfilled His promise to us and has made us inherit^{xc} the [ethereal product of the] earth! We choose for ourselves [a place and a settlement] in Paradise^{xcii} wherever we please; how excellent a wage for workers^{xcii}.)

Then if Paradise is really in the heaven, and that it is ethereal; then what's the meaning of His saying – be glorified –

وَأُورِثْنَا الْأَرْضَ

I.e. (and has made us inherit the [ethereal product of the] earth)?

Answer: We said that the plant, trees, fruits and animals, all of that have spirits, just as that man has a soul; and if a tree dies then its spirit will go to the ether world, and there it will be a tree, and there will be fruit on it as it was in the life of the World, but the fruit there does not putrefy, and does not deplete; because it is ethereal. Therefore, **Paradise is the product of the earth**, so that His saying – be glorified –

وَأُورِثْنَا الْأَرْضَ

I.e. (and has made us inherit the [ethereal product of the] earth) means: And has given us, as inheritance, that which had been produced from the earth, i.e. what the earth had left behind.

This is like His saying – be glorified – in the Quran 23: 10-11

أُولَئِكَ هُمُ الْوَارِثُونَ . الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

I.e. (These will be the heirs.

Who will inherit Paradise, to dwell therein for ever.)

It means: They will inherit what fruits, palaces and other things belonged to the associaters and idolaters in the life of the World, and that will be for believers as an inheritance for them in the Next Life.

The indication of this is the saying of God – be glorified – while telling the story of Moses and Pharaoh, in the Quran 20: 49-50

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى ؟ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَى

I.e. ([Pharaoh] said: "O Moses, who, then, is the Lord of both of you^{xciii}?"

50- [Moses] said: "Our Lord is He Who gives to every [material] thing [whether it is plant, animal or man] its [ethereal] form [: the spirit, which is identical to its shape], then He guides [it to its livelihood and the means of getting it.]")

[The interpretation:]

>> (gives to every [material] thing [whether it is plant, animal or man] its [ethereal] form) means: He gives to everything of the plant, animal and man its picture which is according to its shape, and He means by that **the ethereal soul [or spirit] which is an image [or true copy] of the body.**

Therefore, the word شَيْءٍ i.e. 'thing' is said as regards to the matter.

The meaning: He gives, to every living body, its life by introducing the spirit into it; so that it becomes alive.

>> ("then He guides [it to its livelihood and the means of getting it.]") means: Then He guides it to the affairs of its daily life, and how it can obtain its sustenance; so that He guides the animal with the instinct, and guides man with the intelligence and mind.

Therefore, each material creature has an ethereal picture [or form or image], which is exactly similar to it or identical with it. In like manner, are inanimate objects like utensils, clothes, furniture and so on; [they also have spirits identical to them in shape and properties.]

As regards the earth, it will not remain as it is, so that believers will inherit it, but **on Judgment Day the earth will tear up and become meteorites**; the indication of that is His saying – be glorified – in the Quran 89: 21

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا

I.e. (Not at all, but when the earth is demolished and become many pieces.)

It means: **It will be destroyed and cut up into many pieces.**

God – be glorified – said in the Quran 50: 44

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

I.e. (On the day when the earth will split up [and part] off them, hastening forth [they will come.]

That will be a "gathering-together", quite easy for Us [to make.]

Question 21

Then what is the meaning of His saying – be glorified – in the Quran 57: 21

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ

I.e. (Race^{xci} [with each other] for forgiveness from your Lord and [for] a Garden the extent of which [in the space] is equal to the extent of the heaven and the earth, prepared for those who believe in God and His messengers)?

Answer:

It means: Its extent is like the extent of the planets as much as they are widely scattered in the space.

This is similar to His saying – be glorified – in the Quran 3: 133

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

I.e. ([Vie with one another] and hurry to [have] forgiveness from your Lord [by giving alms] and [to enter] a Garden, whose extent is [like the extent] of the heavens and the earth, prepared for those who ward off [the disobedience of God.]

The 'heavens' means: the planets. The meaning: Its extent is equal to the extent of the planets, as widely as they are 'scattered and extended' in the space.

>> (whose extent) means: Its size and extent.

[This also is the meaning of the word in the Arab poetry, some of which is mentioned by Mohammed-Ali Hassan Al-Hilly, the interpreter of the Quran and the Bible, in his Arabic book.]

Moreover, God – be glorified – said in the Quran 2: 255

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

I.e. ([The extent of] His "chair" equals [the vast extent of] the heavens and the earth [: the planets and the earth.]

Therefore, the ethereal Paradises are the chair of the Lord of Glory, and the "Throne" is over them; the meaning is: The size and extent of the 'Chair' is like the extent of the planets as much as they are widely scattered in the space.

[Jesus Christ was not crucified; he died normally and his spirit went up to heaven]

Question 22

If the heavens were ethereal, then how did the Christ ascend up to heaven?

Answer: His ethereal soul ascended to heaven, while his body remained on the earth.

The explanation of that is:

When the Jews intended to kill Jesus Christ, God [confounded them and] made a man similar to the Christ; so they took that man and crucified him. While Jesus Christ escaped from them, and went to a hill [in Syria], then his mother followed him there, and they stayed on that hill worshipping God - be glorified.

Then a period of time later, Jesus Christ died on that hill; so his ethereal soul ascended up to heaven, while his body was buried on that hill.

The indication of that is the saying of God – be glorified – in the Quran 23: 50

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

I.e. (And We made the son of Mary and his mother a sign^{xcv}; and [after the incident of the crucifixion] We gave them shelter^{xcvi} on a height [: a place in Syria] with small water-springs and a flowing water-stream.)

[Its interpretation:]

The رِوَة is a place higher than the level of the ground, and there were a water-spring, plants and trees on it; for this reason, God – be glorified – described it by His saying:

ذَاتِ قَرَارٍ وَمَعِينٍ

I.e. ([a place in Syria] with small water-springs and a flowing water-stream.)

However, I have fully explained this Quranic revelation, in my book 'The Quran Interpretation', and in my book [The Conflict between the Torah and the Quran](#).

[The death of Jesus Christ]

The indication that Jesus Christ died, is the saying of God – be glorified – in the Quran 5: 116-118 – addressing the soul of Jesus Christ when he was in heaven:

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّكِ إِن كُنْتُ قُلُّهُ فَقَدْ عَلِمْتَهُ تَعْلَمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ . مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُمْ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُمْ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ . إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ تُعْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ .

I.e. (And [keep in mind] when God said [to Jesus after his death and ascending to heaven], 'Jesus, son of Mary! Is it you who said to people: take me and my mother as two gods, apart from God?' [Jesus] said: "To Thee be glory! I haven't the right to say what I have no right to. If I had said it Thou would have known it; Thou know what is in myself but I know not what is in Thyself; it is Thou Who knows unknown secrets."

"I never told them save what You had commanded me [saying] – 'Worship God, my Lord and your Lord', and I was a witness of them so long as I was [alive] among them; but when You took me [after death] to Yourself, You were the Watcher over them; for You are the Witnessing of everything."

"If You should punish them, they are Your servants; but if You should forgive them, surely You are the All-Mighty [and] the Most Wise.")

Therefore, the saying of Jesus Christ: (But when You took me [after death] to Yourself) means: But when You caused my death.

Moreover, God – be glorified – said in the Quran 3: 55, addressing the Christ before his death:

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْهَبْ بِرُوحِي فِيكَ وَارْفَعْكَ إِلَيَّ

I.e. (And when God said, 'O Jesus, I will make you die and take you [to Me] and raise you up to Me)

The meaning: [I will cause your death, and raise your soul to Me.](#)

The word وفاة means the death in Arabic; the indication of that is His saying – be glorified – in the Quran 2: 240

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لَأَزْوَاجِهِمْ

I.e. (And those among you who [die and their souls] are taken back [to their Lord]; leaving wives [behind], they should [before their death] bequeath to their wives)

The interpretation: Those among you that are about to die, must bequeath for their wives that they should be given sustenance for a whole year.

The indication that [the Christ was not crucified](#), but that a man similar to him was crucified, is that [his disciples saw him three days after the crucifixion](#), they spoke to him and he spoke to them.

This is mentioned in the Gospel, according to Matthew, chapter 28:

"16- And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17- And seeing him they adored; but some doubted."

Moreover, it is mentioned in Luke's Gospel, chapter 24

"36 While they were talking about this, Jesus himself stood among them and said to them, "Peace be to you."

37 They were startled and terrified, thinking they were seeing a ghost.

38 He said to them, "Why are you frightened, and why are doubts arising in your hearts?

39 Look at my hands and my feet, for it is I myself. Touch me and see, for a ghost doesn't have flesh and bones as you see that I have."

40 After he had said this, he showed them his hands and his feet.

41 While they still could not believe it for joy and were full of amazement, he said to them, "Do you have anything here to eat?"

42 They gave him a piece of broiled fish,

43 and he took it and ate it in their presence. "

[The night journey of Prophet Mohammed and his ascension to heaven]

Question 23

If the heavens were ethereal, then how did Prophet Mohammed – salam to him – go to the heaven on the night of the 'ascension'?

Answer:

His ethereal soul ascended to the heaven; while his body was sleeping in his bed; for it is mentioned in a book called 'The Ascension' that the prophet – salam to him – went with Gabriel [from Mecca] to Jerusalem, and there he met the prophets, greeted them and led them in prayer at Jerusalem.

Then he ascended with Gabriel to the heavens, and led the angels in prayer in each heaven, till he reached the seventh heaven.

I say that the prophets went, by their death, from the material world to the ethereal world, and they became ethereal souls; and souls cannot be seen by the living material beings. In addition to that, angels are ethereal creatures whom

people cannot see save under certain conditions. Thirdly, man cannot ascend to heaven with his material body. For this reason, the 'ascension' took place at night.

Moreover, it is narrated from Aisha, mother of the believers, [the wife of the Prophet] that she said: "By God, the body of God's messengers, salam to him, did not go, but only he ascended with his spirit." It is also narrated from Muawiah, a similar tradition.

1) God – be glorified – said in the Quran 17: 1

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

I.e. (Glorified be [God] Who took His servant [Mohammed] in a journey by night from the Inviolable Mosque [at Mecca] to the Remote Mosque [: the Aqsa mosque at Jerusalem], the precinct of which We have blessed [with much trees and fruits], to show [Mohammed, some] of His signs [in the ether world.] Surely [God] is the All-Hearing [of the prayer of His servant Mohammed], the All-Seeing.)

The 'Inviolable Mosque' means the Ka'aba at Mecca; while the 'Remote Mosque' is at Jerusalem.

Prophet Mohammed – salam to him – was taken into a [night journey from Mecca to Jerusalem](#); and he was actually taken into such a journey at night; because the soul is annoyed by the noise, and avoids the light, specially the sun-light. For this reason, he went into his travel at night; because people were sleeping, sounds were low, movements were calm and the sun had set off; so that the time was suitable for his journey to Jerusalem, and then for his [ascension to the heavens](#) accompanied by Gabriel; because he had become an ethereal creature like his companion.

And because the ascension was with the ethereal soul, he was able to see the prophets and lead them in prayer to God, and he was able to see Gabriel, and was able to ascend with him to the ethereal heavens, and was able to see the angels and talk with them, and so on of what was narrated from Prophet Mohammed – salam to him.

2) God – be glorified – said in the Quran 53: 1-18

وَالنَّجْمِ إِذَا هَوَىٰ . مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ . وَمَا يَبْطِئُ عَنِ الْهَوَىٰ . إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ . عَلَّمَهُ شَدِيدُ الْقُوَىٰ . ذُو مِرَّةٍ فَاسْتَوَىٰ . وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ . ثُمَّ دَنَا فَتَدَلَّىٰ . فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ . فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ . مَا

كَذَّبَ الْفُؤَادُ مَا رَأَى. أَفْتُمَارُونَهُ عَلَى مَا يَرَى. وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى . عِنْدَ سِدْرَةِ الْمُنْتَهَى . عِنْدَهَا جَنَّةُ الْمَأْوَى
 . إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى . مَا زَاغَ الْبَصَرُ وَمَا طَغَى . لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى

- 1.e. (1- [I swear] by the [tailed] star [: the comet] when it will fall down [upon the earth!])
- 2- Your companion [Mohammed] has neither misled nor deceived [anyone],
- 3- Nor does [Mohammed] speak out of [his own] desire.
- 4- It is only a revelation [from God], revealed [to him by means of Gabriel.]
- 5- [Mohammed] is taught by [Gabriel: an angel] mighty in power.
- 6- To whom is referred [by angels, prophets and messengers or apostles] for consultation^{xcvii}. And [Mohammed] became similar to, and together with, [Gabriel.]
- 7- When he [: Gabriel] was at the high horizon [in the atmosphere of the earth, teaching Mohammed some religious instructions.]
- 8- Then [Mohammed] drew near [to the Throne, to which he] was guided [by Gabriel.]
- 9- And he was at [a distance of] two [opposing] bows [from the Throne], or [even] nearer [in case the bows were small in size.]
- 10- And He revealed to His servant [Mohammed] what He revealed [to the messengers before him.]
- 11- The '[spiritual] heart' [of Mohammed] lied not [to you, people,] concerning what [signs and marvels] he saw [in the ethereal heavens.]
- 12- Will you then dispute with him concerning what [portents] he saw?
- 13- And surely [Gabriel] taught [Mohammed] yet another time while descending [from the seventh to the first heaven.]
- 14- Near the lote-tree, at the termination [of their spiritual trip in heavens.]
- 15- Near to which is the Garden of Refuge.
- 16- When the lote-tree was enshrouded in [lights] that overwhelmed [the eye sight.]
- 17- The eye-sight [of Mohammed] deviated not, nor yet did it wander beyond [his goal.]
- 18- For truly [Mohammed] saw [in heavens] the greatest of the signs of his Lord.)

The interpretation:

- >> ([I swear] by the [tailed] star [: the comet] when it will fall down [upon the earth!]) means: I swear by comets when they will fall down on the earth. This, actually, is a threatening oath. This Quranic revelation had been interpreted in my book [The Universe and the Quran](#)
- >> (Your companion [Mohammed] has neither misled nor deceived [anyone]) means: Mohammed did not go astray from the path of the truth; neither did he

misguide anyone, with his preaching and religious way. That is because the associaters said, as it is mentioned in the Quran 25: 42

إِنْ كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا

I.e. ("He [: Mohammed is a misguided one, who] would have misled us away from [the worship of] our gods, had we not been steadfast to them.")

>> (Nor does [Mohammed] speak out of [his own] desire) means: What Quran and religious law Mohammed said, had not been taught to him by people; because the associaters said, as it is mentioned in the Quran 16: 103

إِنَّمَا يُعَلِّمُهُ بَشَرٌ

I.e. (Only a man teaches him.)

>> ([Mohammed] is taught by [Gabriel: an angel] mighty in power.) This is a description of Gabriel that he is mighty in power,

as did He describe him, too, in the Quran 81: 19-21

إِنَّهُ الْقَوْلُ رَسُولٍ كَرِيمٍ. ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ. مُطَاعٍ نَبِّئًا أَمِينٍ

I.e. (That the [Quran] is the utterance of an honorable messenger [: Gabriel.]

Endowed with power, and is 'authorized and supported' by [God:] the Lord of the Throne.

Obedied [by angels, messengers and prophets], and moreover trusty [concerning the message.]

>> ([Mohammed] is taught by [Gabriel: an angel] mighty in power) means: [Gabriel taught Mohammed the Quran and the Islamic law.](#)

>> (To whom is referred [by angels, prophets and messengers or apostles] for consultation) means: He is a [consultant](#), whom angels consult in their affairs, as do prophets consult in their mission; because of his intelligence, brilliant mind and his high rank.

[This also is the meaning of the word in the Arab poetry some of which is mentioned by Mohammed-Ali Hassan Al-Hilly, the interpreter of the Quran and the Bible, in his Arabic book.]

>> (And [Mohammed] became similar to, and together with, [Gabriel.] means: [Mohammed became equal to Gabriel in the kind, and the ascending up to heaven on the 'night of the ascension'](#), i.e. they became of the same kind; because Mohammed ascended with his ethereal soul, and as such was Gabriel also an ethereal creature; and that they ascended together to heaven.

>> (Then [Mohammed] drew near [to the Throne, to which he] was guided [by Gabriel]) means: Gabriel was at some height of the earth's atmosphere, when he was teaching Mohammed the religious instructions.

[This also is the meaning of the word in the Arab poetry some of which is mentioned by Mohammed-Ali Hassan Al-Hilly, the interpreter of the Quran and the Bible, in his Arabic book.]

So: (Then [Mohammed] drew near [to the Throne of the Lord]) means: Mohammed then approached the Throne.

And: ([to which he] was guided [by Gabriel]) means: Gabriel guided him to it.

>> (And he was at [a distance of] two [opposing] bows [from the Throne], or [even] nearer [in case the bows were small in size.]

>> (And He revealed to His servant [Mohammed] what He revealed [to the messengers before him.]

>> (The '[spiritual] heart' [of Mohammed] lied not [to you, people,] concerning what [signs and marvels] he saw [in the ethereal heavens])

It means: The [spiritual] heart of Mohammed did not unbelieve what signs and surprises he saw in the ethereal heavens on the night of his 'ascension', and he did not doubt about what he saw; because it was inscribed [and fixed] in his memory.

>> (Will you then dispute with him concerning what [portents] he saw?)

>> (And surely [Gabriel] taught [Mohammed] yet another time while descending [from the seventh to the first heaven.] Near the lote-tree, at the termination [of their spiritual trip in heavens])

It means: At the end of their tour in heavens, and that was near that lote-tree, which was an ethereal tree and its fruit is the lote-fruit.

>> (Near to which is the Garden of Refuge) means: Near that lote-tree, there is the [Paradise of Refuge](#), to which souls of prophets, saints, martyrs and the righteous will go, in the Barzakh world, and have shelter and dwelling there. [It is the lowermost layer of the seven heavens](#), and it is not the Paradise of 'Everlasting', into which they will be admitted on Judgment Day.

For this reason, God – be glorified – said in the Quran 55: 46

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتَانِ

I.e. (But such as fears the majesty of his Lord, for him shall be two Gardens – [the Garden of Refuge and the Garden of Everlasting.])

It means: He will be admitted into the first Paradise in the Barzakh world or the afterlife, and he will be admitted into the second Paradise on Judgment Day.

>> (When the lote-tree was enshrouded in [lights] that overwhelmed [the eye sight.]

>> (The eye-sight [of Mohammed] deviated not, nor yet did it wander beyond [his goal.] means: His sight didn't deviate from what he was to see, and did not go far from it. In other words: Mohammed was only looking forward, and did not look right and left; and that was an act of politeness and as a glorification to his Lord.

>> (For truly [Mohammed] saw) in heaven (the greatest of the signs of his Lord) It means: *He saw the throne of his Lord; because the throne is the greatest sign in the heavens;*

the indication of that is His saying – be glorified – in the Quran 23: 86

فَمَنْ مِّن رَّبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ؟

I.e. (Say^{xcviii}, 'Who is the Lord^{xcix} of the seven [ethereal] heavens, and the Lord of the Throne [of Glory] Supreme?)

A Story of Fainting 2

A man named Abbas Al-Abdali, who dwelt at the Asshar quarter in Basra^c, once became ill and was about to die; he fainted, and his ethereal soul got out of his body, at night time; his soul made a tour, then returned back to his body.

Afterwards, he restored his health, and arranged a poem in Arabic, in which he told his story and incidence. That was in the year 1325 A.H. [or 1907 AD. The poem is written in the Arabic edition of the book, and is very nice and composed of 42 poetic verses.]

Instructions

Man wishes to lead a good life, and to be in continuous prosperity; so that you see him work and toil to get what he desires.

The young man, for example, works day and night and bothers himself to obtain some money with which he may live in his elderly.

And the student studies day and night and bothers himself and his mind for eleven years [or eighteen years] or more to secure his future, as for to get an employment by which he gets a salary that may suffice him.

However, what is the period of time which man wants to secure his life during it!?

Will it be ten thousand years? No.

Will it be five thousand years? No.

Then, how long will it be that period for which man works and bothers himself?

It may be seventy years, and that may be very much; or it may be fifty or less than that.

I knew a young man, who was serious in his learning; he completed the primary school, the secondary school and the college [in the university], but after all these worries and efforts, and of being vigil at night so frequently; his hour of death appointment came on him and he died, while he did not get any salary, not of one month even; so he lost his life of the World, neither did he gain his Next Life; because he didn't pray [the daily prayers], didn't fast [during Ramadan month], and didn't hold fast with the religion; so had he worked for his Next Life, even though it be a quarter of his work for his Worldly life, then he would have lived a good life in his Next Life; but he neglected about his next Life, and held fast with his Worldly life; therefore, he lost them both.

[Working for the Next Life]

I say: Isn't it more logical that man should work for his Next Life, to secure for himself a delightful future and a happy life? Isn't it more logical that man should

offer what he has for his everlasting life, during which he will live for thousands and millions of years, when he will not die neither will he become old?

Therefore, **every wise man should offer what he has [in this life of the World] for his Next Life**, and should do, here, what will benefit him in his next everlasting life [in the world of souls following his death], in order that he may secure for himself a happy future, and be at rest in that world, where he will soon go, and he may meet there his wife and sons, and live there a happy life.

[The Religion Should Exclusively Be Devoted to God Alone]

Question 24

What should we do in the present life of the World; in order to secure for ourselves a [good] future in the Next Life, so as to live a good and happy life [there]?

Answer: Firstly and prior to anything else, you should **avoid associating anything or anyone with God**; i.e. to be a monotheist, not a polytheist or associater;

because the prayer, fasting, [charity and righteousness] of the polytheist [and the associate or the one associating others with God] will not be accepted from him whatever charity and righteousness he might have done;

1) God – be glorified – said in the Quran 25: 23

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

i.e. (And We shall turn to the [righteous] work [which the associaters] did, and We shall make it [as] scattered dust.)

It means: They will not be rewarded according to their righteous deeds, but such deeds will go the way of the winds, just like how the scattered [dust] particles go in the space; that is because they associated, with God, other than Him in their worship.

2) God – be glorified – said in the Quran 14: 18

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَاهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَٰلِكَ هُوَ الصَّلَاةُ الْبَعِيدُ

I.e. (The likeness, of those who blaspheme about their Lord, [concerning the consequences of their righteous acts] is that:

Their [righteous] acts are as ashes, on which the wind blows furiously on a tempestuous day [so that it scatters on the land surface]:

No power have they over [obtaining] anything [of their acts] that they have earned [because of being associaters]:

That [association with God] is [in fact] the straying, faraway [from the truth.]

3) Moreover, God – be glorified – said in the Quran 5: 72

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ

I.e. (Surely, whoso associates [anyone] with God, God has forbidden him Paradise, and his resort will be the Fire.)

4) In addition to that, God – be glorified – said in the Quran 4: 48

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

I.e. (God does not forgive that anything should be associated with Him, but forgives anything short of that, to whomsoever He pleases.

Whoso associates [anything] with God, he has indeed invented a great sin.)

Question 25

We are a people [following] the heavenly scripture [: Christians and Jews], so are there any associaters among the people of the Scripture?

Answer: Most of people, nowadays, are associaters and polytheists, but they don't know that they are associaters and polytheists! And most of people are moving in the wrong way, but they think they are rightly guided!

God – be glorified – said in the Quran 18: 103-104

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا . الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

I.e. (Say: 'Shall we tell you who will be the greatest losers of [the reward of] their works?'

[They are] those whose efforts in the Worldly life will be lost^{ci}, while they think that they do good work.^{cii})

It means: They commit some acts which God doesn't agree about; whilst they think that their deeds are good, and that God is pleased with them and with their deeds.

Question 26

Would you teach us what the **association and polytheism** is; in order that we may avoid it?

Answer: The association or sharing is to ascribe one (of the prophets, imams, sheikhs, or saints) as a partner or associate with God; so that you worship God and worship that partner just as you worship God.

Or you may seek the help of anyone [like Moses, Jesus, Mohammed, Ali] other than God, when you stand up and sit down.

[Included in this category is the saying of some people:

'O Prophet! [help me.]'

Or 'O Saint! [help me.]'

Or 'Ali!'

Or 'Jesus!']

[All of that is a kind of seeking help of those other than God, which is a kind of associating or sharing them with God; i.e. we should exclusively seek help of God alone.]

[The association: sharing or polytheism]

Therefore, this is the association [: sharing or polytheism]. It is just like that we say: 'John is the copartner of Simon in the trade', and we mean by this: that the trade is shared between them, so that they are partners or associates in it. In other words, the association [or sharing or polytheism] is to worship anyone other than God just as you worship God.

It is narrated that Prophet Mohammed – salam to him – said that:

"The worst of acts that I fear my nation may do is **the sharing [or associating partners or associates] with God.** I don't say they will worship the sun or moon; but they may carry out some works for the sake of those other than God."

Question 27

Is there anyone that may worship others besides God?

Answer: Yes, a large number of people worship others, in stead of God, while they are unaware.

Question 28

The worshipping of God is the fasting and the prayer, isn't it? But in fact we fast for our Lord, and we pray to Him, and never do we pray to anyone else!

Answer: The worship is not only the prayer and the fasting, but God's worshipping is of many sorts:

[Kinds of God's worship]

First – [Mentioning of God](#).

That is by mentioning and remembering God always with praise, and to thank Him; so that if you mention one of the sheikhs or imams [or saints] always, then you will share him with God.

God – be glorified – said in the Quran 33: 41-42

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا . وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

I.e. (Believers, mention God [in celebration] with much mentioning. And celebrate His praises, morning and evening.) It means: always.

Then see that God – be glorified – said:

اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

I.e. (mention God [in celebration] with much mentioning.) But He didn't say: Mention the sheikhs [or the saints] very much.

Moreover, God – be glorified – said in the Quran 7: 205

وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ

I.e. (Remember your Lord [with glorification] within your soul, supplicating and fearing [Him], not loud of voice, by day and night, and don't be one of the heedless [of His remembrance].)

So (by day and night) means: always.

In addition to that, God – be glorified – praised the believers, in the Quran those who mention God and do not mention anyone other than God; as He said in the Quran 3: 191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

I.e. ([Those] who remember God when they stand up, sit down and recline [in bed])

It means: They mention God at their standing, sitting and lying on their sides [in bed.]

Second – **Seeking the help of God is worship.**

That you say: 'O God!' when you stand up. Its meaning is: Help me O God!

But if you seek the help of anyone other than Him, then you will share [him as a partner or associate with God]; even if you say: 'O Mohammed!': because God does not want you to seek help of anyone other than Him.

However, you [Muslim] say in your prayer, addressing your Lord [as in the Quran 1: 5]

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

I.e. (You [alone] we worship; and You [alone] we ask for help.)

But you, actually, seek help of those other than Him when you stand up and when you sit down. [E.g. you may say: O Mohammed! Or O Ali [like Christians who say: O Jesus!]

This is similar to what one of the poets said in Arabic:

*"You always utter ([God] You [alone] we ask for help),
but actually you seek help of those other than God!"*

Third: Begging from God is worship

But if you ask your needs from one of the prophets, sheikhs, imams, rabbis or saints; then you will share another partner with God; for God does not accept from you to ask your needs from others in stead of Him.

It is mentioned in the prayer of Imam Ali – salam to him – that he said in a poem:

*"My God, offer to me mercy and surplus from You;
For I don't knock but the door of Your surplus [like a beggar.]"*

It means: I don't ask from anyone other than You, and I don't seek my needs but from You alone.

Imam Ali said also in one of his poetic prayers:

*"[Lord], I ask none other than You,
and I seek my need only from You [Lord!]"*

It is mentioned in the Holy Tradition that God – be glorified – said [some words to Moses], which mean:

"Moses, ask of Me, even though it be a bit of salt for your food."

It means: Even though the salt is cheap and available, and the amount that you need for food is little; but you should not ask that from anyone other than Me; so ask of Me your need, and I will offer it to you.

God – be glorified – said in the Quran 2: 186

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

I.e. (And when My servants ask you [Mohammed] concerning Me, I am always Near; I answer the prayer's prayer when he prays to Me. So let them seek after My answer [by being obedient to Me], and let them believe in Me [and in My Holy Names]; haply so they may be led aright.)

Moreover, God – be glorified – said in the Quran 40: 60

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

I.e. (And your Lord has said: 'Pray to Me and I will hear your prayer.)

In addition to that, God – be glorified – said in the Quran 7: 55

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِلِينَ

I.e. ([People,] call upon your Lord [openly] and secretly; surely He loves not aggressors.)

Also, God – be glorified – said in the Quran 7: 56

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

I.e. (Work not corruption on the earth, after it has been prospered, and call on Him while in fear [of an enemy, a wild beast ...etc.], and while hoping [to have any good thing]; for the mercy of God is near to [touch] those who do charity.)

God – be glorified – will boast to angels about you; if you ask your need from Him, and will say to them: Look to My servant, whose name is so and so; he has inclined to Me and asked his need from Me; for he has realized that I am All-Able to do everything.

But if you ask your need from anyone else than God, He – be glorified – will turn away from you, and say to you: 'Am I not Able to grant you your need? Then why do you forsake Me and go to one of My servants to ask your need from him? Therefore, let him grant you your need, and carry it out if he can!'

God – be glorified – said in the Quran 7: 194

إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِن كُنْتُمْ صَادِقِينَ

I.e. (Those, whom you pray besides God, are servants [of God] just like you. So, now, pray them [to anything] and let them grant you [your prayer] if you do speak the truth.)

Moreover, God – be glorified – said in the Quran 29: 17

إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ

I.e. (Surely those, apart from God, whom you worship cannot control any provision for you; therefore seek the provision with God.)

And God – be glorified – said in the Quran 17: 56

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِن دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا

I.e. (Say: Pray those [angels or the Christ] whom you claim [the daughters of God or the son of God, and you worshipped], apart from Him; yet they have no power to remove the affliction from you, nor to change [your condition from poverty to richness].)

Question 29

These Quranic revelations do not apply to sheikhs, imams, [saints and the Christ], but they apply to idols; then why do you apply them to sheikhs, imams, [rabbis, saints and the Christ]?

Answer: His saying – be glorified – in the Quran 7: 194

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ

I.e. (Those whom you pray, besides God, are servants [of God] just like you); He means by that the angels, not the idols; because Quraish [: the tribe of Prophet Mohammed] worshipped the angels, and said that the angels were God's daughters.

The indication of that is His saying – be glorified – عِبَادٌ أَمْثَلُكُمْ i.e. (are servants [of God] just like you); for the idols are not servants, but are stones!

Question 30

We do not ask our need from sheikhs, imams, [rabbis, saints, or the Christ], but from God. However, we consider these as mediators between us and God. That is just like when you want something from someone, then you may take another person with you so that this latter will be as a mediator or intercessor between you and him in order to carry out your need.

Answer: People are two kinds: some of them are miserly and stingy, and some of them are generous; so that if you come to a miserly person, he will not carry out your need even though you bring to him a great mediator. But if your need is to [ask it from] a generous person, then he will give you what you need without any mediation.

Then what do you think about God? Isn't God Generous? For the generous one will grant you your need without any mediation or intercession.

God – be glorified – said in the Quran 40: 60

ادْعُونِي أَسْتَجِبْ لَكُمْ

I.e. ("Pray to Me; I will answer your prayer");

But He didn't say: Let an intercessor or mediator be between Me and you!

It is mentioned in a prayer of Ali, the son of Hussein, he said:

"Praise be to God: whenever I need anything, I pray Him and He grants me what I need;

and I be alone with Him wherever I want to [complain to Him] my secrets; that is without an intercessor; and He grants me my need.

And praise be to God: I pray Him, and pray none other than Him; if I call on anyone else, he will not answer my call."

Fourth: [The vowing to God](#) is worship

Therefore, if you vow to anyone of the prophets, sheikhs, imams, saints, or Ali's descendents; then you will share or associate [him with God in your worshipping.]

It is not allowed to vow to anyone other than God, and it is not allowed to sacrifice an animal to anyone else than God; for God – be glorified – said in the Quran 16: 115

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخُنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ

I.e. (He has made unlawful for you only the carrion, the blood, the meat of swine and that on which the name of other than God has been invoked.)

It means: And that which has been slaughtered, as a vow or sacrifice, for anyone other than God.

Therefore, one who eats the meat of a slaughter animal, while it is a sacrifice as a vow for one of the sheikhs, imams or saints, will be as if he has eaten pork; and in such instances the vow is forbidden, its eating is forbidden and the slaughterer is a sinner.

If you wish to vow, then say: 'I vow for God's sake, that if He offers to me what I wish, I shall slaughter a sheep and distribute its meat to the poor and needy'. Then such a vowing is accepted, and you will be rewarded for it.

Fifth: [The Expending and offering in God's way](#) is worship

So, if you offer something to a poor man, then say with yourself: 'I offer to him for the sake of God.' And if a poor man asks you, then he must say: 'Give me for God's love, and in God's way.' But if he says: Give me for the sake of the sheiks, imams, saints, the Christ or Prophet Mohammed; then he will share or associate

[them with God], and if you give him for their sake, then you will associate [in the worship of your Lord.]

God – be glorified – said in the Quran 76: 8-9

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا . إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

I.e. (And they feed, for the love of [God], the needy, the orphan and the captive, –

[Saying to them:] "We feed you only for the sake of God [and in His way]; we desire no recompense from you, nor gratitude.")

See, then, that God – be glorified – said: عَلَىٰ حُبِّهِ i.e. (for the love of [God]) means: for God's love; but He did not say: And they feed, for the love of the prophets, sheikhs, imams or saints.

See also that He – be glorified – said: إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ i.e. ([Saying to them:] "We feed you only for the sake of God), but He did not say: 'We feed you only for the sake of sheikhs, imams and saints.

Moreover, God – be glorified – said in the Quran 2: 265

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيئًا مِّنْ أَنفُسِهِمْ

I.e. (And the likeness of those who spend their wealth seeking God's good pleasure, and in a way to confirm each other ...)

In addition to that, God – be glorified – said in the Quran 2:262

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

I.e. (Those who spend their wealth for the cause of God, then do not follow up, what they spend, by taunting with it and by annoyance; [such] will have their recompense with their Lord [in the ethereal paradises])

Sixth: The naming.

That is to name your son: Abd-Allah i.e. the slave of God; Abdul-Jaleel i.e. the slave of God's Majesty; Abdul-Kareem i.e. the slave of the Generous God; Abdul-Rahman i.e. the slave of the Most Gracious; or what is like that of God's Glorious Names; because it is a sort of worship.

But if you call your son: the slave of the Prophet, or Ali's slave, or the slave of the Christ, or the slave of Hassan, or the slave of Zahra [which are names of the prophets, imams and the daughter of the Prophet], or other names by which you

call him as a slave or servant of one of the prophets, sheikhs or saints, then you will associate [them with God in the worship.]

It is mentioned in a book entitled 'Nahj Al Balagha' that Imam Ali –salam to him– sent a message, to his son Hassan, including instructions and wise advises, in some of which he said: "And don't be a slave to others, while God has made you a free [man.]"

Seventh: The glorification, exaltation and sanctification of God is worship

But it is not allowed to glorify and sanctify anyone other than God. Therefore, glorifying the graves and shrines of the prophets, sheikhs and saints; and their sanctification and kissing is a sort of associating [them with God in worship]; because God – be glorified – will not be pleased with you, if you do that; because, by doing so, you will leave the Creator behind and hold fast with the created persons, and that you will forget about the Provider (or the Sustainer) and ask your request from the provided one.

God – be glorified – said in the Quran 22: 30

وَمَنْ يُعْظِمِ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ

I.e. (Whoever honors the inviolable [objects] of God, it will be better for him with his Lord [in the Next Life.]

Moreover, God – be glorified – said in the Quran 22: 32

وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

I.e. (Anyone honors the [the compulsory and the voluntary] rituals of God; surely such [honoring] issues from the hearts [believing in the rituals and] avoiding [the disobedience of God.]

Notice, then, that God said:

وَمَنْ يُعْظِمِ شَعَائِرَ اللَّهِ

I.e. (Anyone honors the [the compulsory and the voluntary] rituals of God), but He did not say: anyone honors the rituals of sheikhs, imams or saints.

It happened that whenever **Prophet Mohammed** – salam to him – entered the mosque, his companions stood up to respect him; but he forbade them from that and said to them: "I am merely a human being like you; so do not glorify and sanctify anyone other than God: your Lord Who created you, and don't do like what the non-Arab do to their kings."

It is mentioned in the book of 'Nahj Al Balagha' that when **Imam Ali** – salam to him – passed across Iraq in the battle of Nahrawan, some of the people of Iraq came to him kissing his hands and legs, glorifying and magnifying him; but he rebuked them, and drove them away and said to them: "What are you doing!? Don't do like foreigners who glorify and sanctify their kings! I am merely a human being just like you, then why do you kiss my hands and legs; for this is not allowed. The glorification and sanctification is exclusively for God alone."

I say: if Imam Ali – salam to him – did not accept that anyone might kiss his hands and legs, while he was alive; then how does he, following his death, agree that they kiss his grave and the walls of his shrine and the threshold of the door of his shrine, and so on!?

[It is mentioned [in the Gospel, according to St. Matthew, chapter 19](#):

"16- And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17- And he said unto him, Why callest thou me good? [there is none good but one, that is, God](#)" [King James Version.]

The same is also mentioned [in the Gospel, according to St. Mark, chapter 10](#):

"17- And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18- And Jesus said unto him, Why callest thou me good? [there is none good but one, that is, God.](#)" [King James Version.]

*[**N.B.** Compare the more recent versions of the Gospel, like the American Bible version, and the International Bible version to see how they varified and altered the meaning through translation; because of their enthusiasm concerning Jesus Christ, so that they tried to conceal the truth that God is not Jesus, but God is his Master and Creator, and that God is the Absolutely Good One, and that Jesus is only His sent servant: a righteous servant, a prophet and an apostle, but not God! – The translator.]*

Question 31

The imams and saints are our teachers and guides, aren't they? And we should like and respect them, shouldn't we?

Answer: Yes, we like and respect them, but we do not glorify them, and we should not worship them; because the glorification is not allowed except for God alone; and any worship is not allowed except to worship God alone.

God – be glorified – said in the Quran 51: 56-58

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ . مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا . إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

I.e. (56- I created not the genie-kind and the man-kind but only to worship Me [alone.]

57- I desire of them no provision; neither do I desire that they should feed Me.

58- For, surely, it is God Who is the Provider [of sustenance for His servants], the Lord of power [and might on them], the All-Disposer [in the affairs of His servants.]

Eighth: The oath (or swearing) by God is worship

That is you should be truthful in your oath, but if you swear falsely, then you will be a sinner. The oath is to say: "By God, the matter was so and so."

But in case you swear by one of the prophets, sheikhs, imams [or saints]; then you will share or associate [them with your God in the worship.]

Question 32

You say: Don't swear by [anything or anyone] other than God, then what's the meaning of His saying – be glorified – in the Quran 2: 224

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

I.e. (And make not [the name of] God in your oaths, an excuse against doing good, warding off [the disobedience of] God, and reconciling between people; for God is All-Hearing [and] All-Knowing.)

Answer: This aya was revealed in relation to Abd-Allah, the son of Rawaha; when he swore that he would not visit the husband of his daughter, and not to speak to him, and not to reconcile him with his wife; so he said: 'I have sworn as such; so it isn't allowed for me to do that.' Therefore, this aya was revealed [that apply to him and others.]

[The interpretation:]

- >> (And make not [the name of] God in your oaths, an excuse) means: Do not let the oath by God, be a reason which prevents you from doing righteousness and piety;
- >> (against doing good) means: that you may not do the good [deeds.]
- >> (warding off [the disobedience of] God) means: Don't swear by God that you will not protect yourself from evil by any way; e.g. if you are sitting behind a wall together with a group of people, then your group look and see the wall about to fall down, and they tell you: Get up from your place or else the wall will fall down upon us; then you may swear by God that: I shall not leave my place even though the wall will fall down; because you will expose yourself to danger by such an oath.
- >> (and reconciling between people) means: And don't swear by God, that you will not reconcile people with each other; because by that you may abandon doing goodly [deeds], and enjoining righteousness.
- >> (for God is All-Hearing) of your words.
- >> ([and] All-Knowing) about your acts.

However, it is not meant, by this aya (or Quranic revelation), the prohibition of the oath or the frequent swearing.

[The translator: The swearing by God is a serious matter; it should not be without important indication. One who swears by God frequently, even without important indication, is mostly a liar. We have to believe one who swears by God; as a matter of our sanctifying God Almighty. One that swears by God must fulfill his oath. But anyone should not swear by anyone or anything other than God; because that will be some sort of association or sharing with God and contrary to the Commandments of God.]

[Now we repeat a previous question, and complete its answer:]

Question 33

What should we do, in the present World, in order to secure a [good] future for us in the Next Life, and that we may live a good and happy life?

Answer:

Firstly and prior to anything else, you should avoid associating anything with God, i.e. to be a monotheist, not a polytheist; because the prayer and fasting of a polytheist will never be accepted from him whatever charity and righteousness he may do.

The Rituals

Secondly, you must avoid the disobedience [and sins], and must do the rituals: like the [daily five] prayers, the fasting of the month of Ramadan, the pilgrimage to Mecca for one who can do that, offering the Zakat almsgiving to the poor and needy, i.e. the yearly alms, the struggling in God's way; and you should have mercy to the poor and needy, and to sympathize with orphans and widows; and that you offer [out of your money] for the sake of God, and so on of good and righteous acts.

Question 34

Which behavior or conduct does God like us to have? And which of that does He dislike?

Answer: God – be glorified – likes the merciful person who has mercy towards the poor and needy, and has sympathy towards orphans, widows and elderly and strangers who have no families.

He likes the generous person who offers to people out of his money, and will not be stingy with them.

He likes the humble, who is not proud over the poor and other people.

He likes the truthful man, the good-hearted man who does not cheat or deceive people, and does not lie to people and enslave them.

God – be glorified – said in the Quran 26: 88-89

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ . إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

I.e. (88- "The day whereon neither wealth nor sons will avail."

89- Except him who comes to God with a heart free [from the association, hypocrisy, wrong-doing and stinginess.]")

However, God dislikes the miserly, who is miserly or stingy to the poor with his money; for the miserly man will be admitted into Hell; as it is mentioned in the 'Holy Tradition' that God – be glorified – said the words which mean:

"The money is My money, and the poor are My family; then whoever is miserly with regard to My family, I shall admit him into Fire, and I don't mind."

Jesus Christ said, as in the Gospel according to St. Matthew, 6: 19-20

"19- Lay not up to yourselves treasures on earth; where the rust and moth consume and where thieves break through and steal.

20- But lay up to yourselves treasures in heaven; where neither the rust nor moth do consume, and where thieves do not break through nor steal."

The meaning: Expend your money, in the cause of God, to the poor, the needy, orphans and wayfarers; then you will find, what you expended, in heaven: in the neighborhood of God: in Paradise.

God – be glorified – said in the Quran 9: 34-35

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ . يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا كَنْتُمْ لَأَنْفُسِكُمْ فَدُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

I.e. (And they who hoard up gold and silver and expend them not for the sake of God – foretell them the tidings of a grievous chastisement [in the Next Life.]

On the day when such [gold and silver] shall be heated in the fire of Hell, and their foreheads and their flanks and their backs will be seared therewith! "This is [the reward of] that which you stored up for yourselves; taste then [the chastisement of the gold and silver] that you hoarded up.")

A rich man should offer out of his money to the poor, the needy, orphans, widows and strangers or wayfarers; he should say: I give this [sum of money] for God's sake; and I offer to this man for God's sake; and he should have mercy to this and that person for God's love.

By such gift, he presents or forwards for his everlasting life [: the Next Life], and he will find that gift there when he will go to the ethereal world [following his death.]

God – be glorified – said in the Quran 73: 20

وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ

I.e. (And whatever charity you [believers] send before [you] for your own souls, you shall find it with God.)

Moreover, **God dislikes the proud**; the proud will be deprived of God's mercy and will lose. Because Ibliss (or Satan) was one of the favorite angels; but when he became proud over Adam, and did not prostrate himself before him, God drove him out of the Gardens, and he was deprived of God's mercy.

In addition to that, **God dislikes the wrong-doer and transgressor** who transgresses on people and takes, by force or illegally, their rights and possessions; God will deviate or mislead such persons from the way of truth because of their transgression, so that their fate will be in Hell.

God – be glorified – said in the Quran 14: 27

وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

I.e. (But God misguides wrong-doers, and God does [to the two parties, on Doomsday] what [goodness and blessings to believers, and evil and revenge on wrong-doers] He pleases.)

Therefore, man must accustom to be modest [not poud over others]; accustom himself to honesty with people, accustom himself to generosity, mercy and kindness: so as to show mercy to the poor and needy, and to be kind to orphans, widows and strangers who are far from their families; and he should accustom himself to righteousness in order to become one of the righteous.

Question 35

If we avoid sins, and do righteous acts, then will we secure, for ourselves, a happy life in the ethereal world?

Answer: Yes, you will secure a happy life for yourselves; but firstly and prior to everything, **you should avoid associating anything with God**, and to be a monotheist, not a polytheist; because the polytheist will not be admitted into Paradise; for God – be glorified – said in the Quran 5: 72

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ

I.e. (Surely, whoso associates [anyone] with God, God has forbidden him Paradise, and his resort will be the Fire.)

Moreover, God – be glorified – said in the Quran 4: 48

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

I.e. (God does not forgive that anything should be associated with Him, but forgives anything short of that, to whomsoever He pleases.)

All praise and gratitude is due to God, Lord of nations and worlds.

Books written by the interpreter in Arabic

- 1- **The Universe and the Quran** (translated to English)
- 2- **Man after Death** (translated to English)
- 3- **The ambiguous ayat of the Quran**
- 4- **The Conflict between the Torah and the Quran** (or **The Disagreement of the Quran with the Hebrew Bible**) – (translated to English)
- 5- **An Hour with Ghosts** (translated to English)
- 6- **The Quran Interpretation** (translated to English)

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I may answer any question about the subject and the book, in case I know the answer; but certainly God is the All-Knowing, and the Guide to the standard way of monotheism and wisdom.

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The End

ⁱ It is narrated that Prophet Mohammed – salam to him – said: "People will be gathered-together, on the Day of Judgment, naked, bare-footed and uncircumcised."

I say: If the foreskin of the newly born baby is not circumcised on the seventh day after his birth, and he stays for some time uncircumcised, then he will be gathered-together [with the rest of people for Judgment] uncircumcised. For this reason, Jews circumcise their children on the seventh day after his birth.

ⁱⁱ [i.e. the body which was a covering of the soul, and it has been removed by death.]

ⁱⁱⁱ Lit. utter.

^{iv} I.e. their claim that God has a son!

^v I.e. the hypocrites.

^{vi} I.e. the words issue from their ethereal mouths, but become audible only through their material mouths.

^{vii} I.e. in sleep.

^{viii} I.e. towards the believers: like backbiting.

^{ix} This was their old way to disinfect the wound.

^x God – be glorified – said in the Quran 75: 29-30, describing spirits when they leave bodies:

والتَّقَّتِ السَّاقُ بِالسَّاقِ . إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ

I.e. (And leg shall be wrapped with leg.

On that day [of death], to [the judgment of] your Lord shall be the driving [of the soul.])

The cause of this wrapping is an attraction occurring between the two legs that prevents the souls from walking on their feet, so that they go forwards like birds, light in weight and quick in movement.

^{xi} From this observation, it seems that the earth gravity does not influence the soul; and for this reason, they can rise up in the sky, but the heaviness of air prevents them from rising up in the space, and the speed of the wind movement pushes and throws them on the ground; because the soul cannot resist even a faint wind.

^{xii} God – be glorified – said in the Quran 14: 43 describing the soul:

لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْقَدَتْهُمْ هَوَاءَ

I.e. (Their eyelids blinking not, and their hearts being void) It means: Their ethereal hearts are empty of blood and their lungs are empty of air; because they are ethereal souls.

However, some of the words mentioned in this Quranic revelation are mentioned with the same meaning in some of the Arab poetry [written in the Arabic edition of this book.]

^{xiii} i.e. so that He will reward each one of you according to his deeds.

^{xiv} i.e. the Recording Angel, who records your deeds and words, and the Angel of Death.

^{xv} i.e. the Recording Angel, who records your deeds and words, and the Angel of Death.

^{xvi} i.e. the terror of the Day of Doom, when the earth and all the solar system will break up; but the righteous will be in the Garden before this horrible event, [and they will be safe.]

- xvii i.e. as does the Muslim woman do: to cover her body in the presence of strangers.
- xviii i.e. in sleep.
- xix i.e. towards the believers: like backbiting.
- xx i.e. ten times as much as you spend, in the life of the World; and seven hundred times in the Next Life.
- xxi i.e. you will not be wronged or reduced of your recompense.
- xxii Or chapter 1 of the Quran, which is an essential part of the daily five prescribed prayers. Each chapter of the Quran is called 'Soora'.
- xxiii The "Am'r": means any one kind of spiritual creatures, here it means angels.
- xxiv That was in the Battle of Hunain.
- xxv i.e. so that they may be victorious in the battle against the idolaters or associaters.
- xxvi i.e. to make, of the human beings, angels.
- xxvii So that they said: the angels are the daughters of God.
- xxviii i.e. Adam.
- xxix Made by mixing the clay with little water.
- xxx The 'Jann' is the father of genies; just as that Adam is our father.
- xxxi The 'Jann' is the father of genies; just as that Adam is our father.
- xxxii I say: Bodies of genies might have been created of the ammonia gas, used in refrigeration, and other gases like iodine which is a purple gas. God – be glorified – said in the Quran 55: 15

وَحَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ

I.e. (And the Jann [: the alien] did He create of [gases] emerging from fire.)

- xxxiii i.e. genies and human beings.
- xxxiv He is called 'Taloot' in the Quran; because he was a long or tall man.
- xxxv One of the prophets of the Children of Israel; mentioned in the Quran 2: 246

إِذْ قَالُوا لِنَبِيِّ هُمْ ائْتَعْت لَنَا مَلِكًا نُنْقِزُكَ فِي سَبِيلِ اللَّهِ

I.e. (They said to a prophet [: Samuel, who was] with them: "Appoint for us a king, and we will fight [under his leadership] in the way of God.")

- xxxvi Is the interval following death and extending till Doomsday; it is the world of souls.
- xxxvii 'Hanief ' means: following the religion of Prophet Abraham – salam to him – who was a monotheist, and against idolatry.
- xxxviii The 'prophet' and the 'guide' preaches to God alone; therefore, his mission is a truthful one, and if he asks God, God will grant him his need.
- xxxix Whom they ask and call on other than God – be glorified – like idols, saints, imams and prophets.
- xl Which My apostles brought to them.
- xli i.e. he cannot find his way out of Hell.
- xliv i.e. We exchange for him, in stead of the righteous men whom he did not accompany in the life of the World, a devil who will become his comrade.
- xliv i.e. the sun-rise of summer and that of winter time.
- xliv i.e. he calls the 'Reward' and 'Paradise' a lie.
- xliv It means: We will prepare him for the hard punishment in the afterlife.
- xlvi i.e. the fire of volcanoes.
- xlvii [This is similar to the examination of students; specially the oral final examination. If the student is clever, the examination will be elaborated; in order to estimate his understanding of the subject of the examination, so as to give him the degree that he deserves. While if the student is not good, and committing many fatal mistakes, his examination will be short; because evidently he does not deserve passing the examination, and the examiners will fail him – The translator.]
- xlviii i.e. the heavenly scriptures.

- xlix i.e. Noah's folk.
- l It means: My soul made the idea seem fair to me.
- li 'Disguise': means: You will have nothing to disguise with; because you will come to Us naked.
- lii i.e. the cold crust of the sun, and the blowing will be that of the gases rushing out through a crack in the crust, resembling a horn.
- liii i.e. in the earth.
- liv i.e. sending forth of their souls from their bodies to the soul world.
- lv i.e. that denies the afterlife and the sending of souls to the gathering-together on the Judgment Day.
- lvi An old Arabic book that contains a large number of prophetic and other traditions.
- lvii It is a kind of thorns.
- lviii i.e. because of its gravity that pulls them towards it.
- lix i.e. because of its gravity that pulls them towards it.
- lx i.e. because of its gravity that pulls them towards it.
- lxi Pitch (or black carbon particles) and black dirt.
- lxii An old Arabic book containing many prophetic traditions.
- lxiii It is a kind of plant with broad leaves [it resembles the early plants that appeared on Earth.]
- lxiv They are two books of prophetic traditions.
- lxv i.e. the law included in the heavenly books.
- lxvi The true religion of monotheism.
- lxvii This is a parable which indicates that the truth will be so clear like the sun-shine. Moreover, a new earth will appear after the destruction of our earth (which will be a part of the new solar system that will appear after the destruction of the present one.) And the pieces of the old earth will be meteorites and moons which will shine with light on the new planets.
- lxviii i.e. the Torah, the Gospel and the Quran which are the heavenly scriptures, including the heavenly law, which people should work according to its instructions in the life of the World.
- lxix Who record and write down the righteous and evil deeds and words of men.
- lxx The angel Israfil will call the disbelievers, who will be on the earth: he will be near to Prophet Mohammed - peace be on both of them – in the heaven, but he will be far from the disbelievers who will be on the earth.
- lxxi i.e. the terror of the Day of Doom, when the earth and all the solar system will break up; but the righteous will be in the Garden before this horrible event, [and they will be safe.]
- lxxii i.e. the constant path of monotheism which leads us to Paradise in the Next Life.
- lxxiii By admitting them into Paradise.
- lxxiv The Arabic word زَمْهَرِيرٌ , in this Quranic revelation, means the 'moon' according to the tongue of some Arab tribes.
- lxxv i.e. they will be provided with other kinds of similar fruits.
- lxxvi i.e. it is like your gardens of the World, but it is ethereal and everlasting.
- lxxvii The word strictly means: those who safeguard themselves against God's punishment by avoiding the disobedience and by acting righteously.
- lxxviii It is like your gardens of the World, but it is ethereal which is everlasting, while your gardens are material that will, sooner or later, be destroyed.
- lxxix i.e. those who avoid God's punishment, by avoiding His prohibition and obeying His orders.
- lxxx Because it is ethereal.
- lxxxi Because it is ethereal.
- lxxxii i.e. seven ethereal heavens, in layers one above another.
- lxxxiii i.e. a life that he will be pleased with.
- lxxxiv This word means: those who guard themselves against evil; by warding off God's prohibitions.

^{lxxxv} i.e. those that are given their book of deeds by their right hands, and who are given by the angels the glad tidings of their admission into Paradise.

^{lxxxvi} i.e. in Paradise.

^{lxxxvii} In Arabic, the word is used to give more than one meaning: 'eye', 'water-spring' or 'gland'. Here, according to the interpretation of the aya, it means: the glands which are in the mouth.

^{lxxxviii} In Arabic, the word is used to give more than one meaning: 'eye', 'water-spring' or 'gland'. Here, according to the interpretation of the aya, it means: the glands which are in the mouth.

^{lxxxix} That is because the ethereals have rays, and if the place, where the photograph was picked, was dark or of little light, then the rays of the ethereal tree overcome the darkness so that it will be picked by the camera, if there is an ethereal branch in that place.

^{xc} i.e. they inherit the ethereal copy of the Worldly material houses, clothes ...etc.

^{xcI} This indicates their large houses and their free movement in that wide Paradise.

^{xcii} i.e. those who work for their Next Life.

^{xciii} i.e. Moses and his brother Aaron, peace be on both of them.

^{xciv} By doing righteous works, and giving alms to the poor and needy.

^{xcv} i.e. a sign indicative of Our Ability, when We created Jesus without father.

^{xcvi} After the event of the crucifixion.

^{xcvii} i.e. angels and prophets consult Gabriel about their affairs.

^{xcviii} i.e. say, O Mohammed, to the idolaters.

^{xcix} 'Lord' means: possessor or owner.

^c The largest city in the south of Iraq.

^{ci} i.e. they will not be rewarded for their works; because they shared others together with God in the worship.

^{cii} i.e. they think that - by sanctifying and glorifying the saints, imams, sheikhs, prophets, and Jesus Christ – that they are acting righteously.

All praise and gratitude is due to God our Master: the All-Forgiving and Most Gracious.