

AL'LAH AND THE BEGINNING OF CREATION

Authored by the humane eminent scholar

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(His soul has been sanctified by Al'lah)

(1890-1964)

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Al'lah and the Beginning of Creation

Al'lah was being, and nothing was with Him. There was no earth, no sky, no sun, no moon, no air, no space, no night, no day, no time, no place, no man, no animal, no angel, and no jinn. He is the first; without beginning. Whatever you say first He is first and first and His existence has no beginning, nothing was before Him.

He is grand and great. Whatever you say grand; He is grander and grander. His grandeur is limitless and endless, The last without an end with nothing after Him, God says with the lips and tongue of His Messenger:

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

The Holy Qur'an,

Fortress (57) Al-hadid (Iron), verse (3).

Being the origin of generosity, charity, compassion, favor, tenderness, greatness, beauty and majesty and more other attributes of God indicating perfection, God wanted to create creatures so that they taste His Compassion and overwhelm them with a flood of His Benevolence and Charity. God wanted to create creatures to acquaint them with His Supreme Spirit so as to enjoy witnessing His Beauty and Majesty absorbed in witnessing His Perfection.

As in the holy saying about God:

"I was a hidden treasure, then I liked to be known, so I created the creatures and acquainted them with Me; they knew Me through Me".

Detailing the meaning of this holy saying we say:

"The treasure" is the beautiful valuable thing. In the saying, it means Grand Godly Beauty and the Excellent Perfection.

"Hidden": not known to anyone.

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

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

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

"They knew Me through Me": By seeing themselves they reached knowing Me.

Then, they enjoyed seeing that glorious treasure as they saw a part of My Beauty and Perfection.

The Godly justice and the equality of creatures in Al-Azal world

In Al-Azal world, the pre-material world, when God first created creatures; they had been mere spirits far from shapes and bodies. Man and animals, the earth, Angels and jinns; you can say all creatures were on that day of one kind and quality.

There was no difference among them. All these spirits had enjoyed witnessing that treasure at that time and were infatuated with love and eagerness at witnessing that Grand Godly Beauty.

The Cause of Coming to This World

Remaining at one degree of witnessing Godly Beauty the creatures would later feel bored of their state whatever high it is. To have complete kindness and enjoyment, they must be elevated in that witnessing from a degree to a higher one endlessly. To clarify this we say:

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

The creature cannot elevate in witnessing the Godly Beauty from a state to a higher one unless he has done good deeds, which make him sure that his God is satisfied with him. Such deeds will be as stairs through which he gets nearer to God. Therefore, God offered all these spirits an exodus from the world in which they have nothing to do, to a world where they have good deeds which help them come nearer to their Creator in order to seek that Glorious Treasure, to drink continuously and endlessly from the seas of Beauty and Perfection.

The Effect of Deeds in the Elevation of Spirit and Its Nearness to Its Creator

To show the effect of deeds in the elevation of the spirit and its nearness to its Creator, we give this example:

"Let us imagine a commander fighting a battle with his soldiers. When they return after the battle, will all the soldiers be in the same spiritual status?

Undoubtedly, they will be at different grades. The braver soldier who has done well and has sacrificed a lot will return feeling himself nearer to his commander; having higher position and enjoying a greater share of spiritual happiness than others will.

This example applies to the sons with their father, the students with their teacher, the disciples with their guide and true obedient with their Creator.

Among the firm rules of the spirit is that it cannot spiritually approach another one unless it has good deeds on which it can depend, and the greater the sacrifices and deeds are, the more its approach will be.

This spiritual rule, that is to say; the confidence that good deed generates in the spirit of the doer, making it go ahead and promote raising to its Creator so as to achieve happiness being close to Him and to maintain graceful delight equivalent to its deed. This important rule, that is to say; the confidence that will be the bases of approaching and the mystery of happiness makes this world an abode of deeds and a path to the other world where the heavens and rivers are in a situation of truth before the Generous Grantor Omnipotent king.

The Effect of Yearning in Generating Deeds and Giving Them Their Values.

Having explained the value of deeds as being the bases of happiness and enjoyment; we should deal with another point; that is yearning without which the creature does not start the deed and rush to it. Yearning makes the creature go ahead to deed willingly and seek it happily. Without this yearning the creature would not have any wish for seeking any of the deeds and furthermore, he should stay still and motionless finding no taste nor pleasure and would not taste a flavor of happiness.

So, yearning is the stimulus through which taste and happiness are achieved. It gives the action a value without which the deed is valueless in the eye of the doer. The more the thing is attractive and desirable to the spirit, the more valuable the sacrifice will be, and the more effect it has on the spirit. If a man does not like money or does not yearn for it, then charity will have no meaning and he does not find a spiritual rising or zeal for spending it. The same case applies to aversion of one's gaze and abstinence from doing the forbidden things. If the spirit did not like women, chastity and aversion of one's gaze would not have a meaning so the chaste believer would not have found those sublime meanings, which he finds in his spirit due to his chastity and purity.

So, yearning gives the good deeds values proportional to them. The more the yearning one sacrifices is desirable to the spirit, the greater the deed arising from it will be in the eye of the doer and the greater the elevation and raising of the spirit will be relatively.

The Effect of the Freedom of Choice on the Values of Deeds

As shown before, the value of the deed and the effect of yearning concerning taste and enjoyment, concerning rushing to deeds and producing them and concerning giving the deed values proportional to it; we should speak about the freedom of choice that makes the creature voluntarily and willingly start the deed without obligation. In fact, any creature cannot approach one step through his deed towards His Creator and does not find it worthy unless such a creature has freedom or "choice" in his deed. To explain this, we give the following example:

"Suppose that one day there was a prince walking en route. He felt he wanted to buy some goods, one of his retinue rushed and carried the goods for him voluntarily and willingly. I wonder! Is the state of that man who carried the goods for the prince willingly the same as it is when he did not rush by himself and the prince obliged him to do this involuntarily?. Beyond doubt, if he willingly did that according to his own free will he would be spiritually nearer to his prince and closer to him".

So, starting deeds depending on freedom and choice gives these deeds sublime values which the spirit can rely on in its drawing nearer to its Creator in order to be happy approaching His Noble Honour and to engross in witnessing His Beauty and Perfection in equivalence to the deeds it has done.

Offering the "Trust" and Undertaking of Man to Bear It in "Al-Azal" World

To understand what is meant by the word "Trust" we must give an example; we say:

"If I had some goods and I consigned it to a friend of mine on condition that I would take it back after a time; then, this goods which is mine is a trust in my friend's hand as long as it is at him".

Similarly, the will of the creatures is originally the ownership of their Creator and Exister and subject to His Order. Therefore, they have no volition nor choice. As we mentioned previously, God wanted to give the spirits the most precious gift. He showed the means by which one can reach this gift. He offered to make the will which is His own as a trust with the spirits and made them free to follow the way leading to the achievement of the deeds resulting from their yearnings. The giving of this will and freedom of choice is meant by the word "Trust" which is above mentioned in this title.

Yes, in Al-Azal world, the pre-material world, God offered the "Trust" to all the spirits without exception and showed them that the shouldering of the Trust; that is to say, the freedom of choice in going towards the deeds is a very dangerous thing.

If the creature, by this means, can ascend by his work to the highest grade; his deed might also deteriorate him to the lowest grade. So, out of God's Compassion on his creatures He clarified to them that if they accept to hold the "Trust" and come to existence, he will send them a Book to be as a light and reference in their actions. If they get illuminated by His Light when they start the action coming out of yearning, seek His guidance and ask Him inspiration to the right in their movement; their way will be

straight, their move safe and their action complies with the path of right shown to them in His Book. Thus, they are protected from committing evil and falling in the wrong. Their deed will be the cause of their rise and sublimation. When they come back to God after death, their high humanist actions will be the prop they rely on in directing themselves towards God and a lean on which they recline in approaching their Provider. There, they win being near to his Noble Honour and they rise successively forever in the paradise of Eden. "I.e. innumerable paradises".

If they carry the Trust and come to existence without being guided by His Light nor do they seek His Guidance when they start their deeds, they will undoubtedly miss the path of right which leads them to happiness and all their work will be harm and damage to the creatures. When they go out of this world they will stand before God ashamed of their wrong actions; despised because of their meanness and lowness.

Their vile deeds will veil them from approaching Him and they will turn away from Him ashamed and shy. They can't also direct themselves towards Him. Then, they will remember what they witnessed in Al-Azal world and look at their negligence of God's part and losing that Sublime treasure. Consequently, grief will burn them sharply and painfully and they will find no abode but hell. They will throw themselves into fire, and there they will forget their pain and severe spiritual torture because of the great pain of fire and torture of burning. In a holy saying, the Prophet says:

"Shame will adhere to man on doomsday until he says: Oh! My Provider, your sending me to fire is easier than what I am suffering, although he knows the great torture in it."

God showed all that to the spirits on the day of offering the Trust. Then, they knew all that and got it into mind. They saw the good that is beyond carrying the Trust and the grieves that are beyond negligence and treason of the Trust.

There, at the same moment that Godly Favor and Divine Justice appear to all creatures, I say; at this critical moment all creatures have retreated and were afraid of proceeding to this exam for it may be followed by failure and misery even if good and happiness will result from it.

All the spirits refused to carry the Trust and were afraid of it. They did not proceed to carry it except one category that took a great adventure and covenanted their Provider not to cease from Him a moment. There, their Provider accepted their pledge and compact and He magnified and valued their risk.

He promised them paradise of Eternity if they redeemed their pledge. The Holy Qur'an indicated that offering and that pledge when God says:

"You who believe; be pious (see by God's light). And say right things. He will mend your deeds and forgive your sins. And he who obeys God and His messenger will achieve a great success. We offered the Trust to the heavens, earth and mountains and they refused to bear it for they feared it; Man bore it. Man was unjust to himself and ignorant of its results!"

The Holy Qur'an,

Fortress 33, Al-Ahzab (The Combined Clans), verse (72)

Heavens, earth and mountains include also the spirits and creatures that they conclude. The word "Man" included the two kinds: The human beings and jinns as the Holy Qur'an indicated in other occasions.

The statement "Man was unjust to himself and ignorant of its results!" does not mean attributing injustice and ignorance to Man, but it is a statement of praise and magnifying. It came positively in the form of interrogative question without conversion and a question mark omitted so as to emphasize the intended meaning; it informs:

"Was man unjust of himself by this pledge? Was he ignorant of the good beyond bearing the Trust?"

Otherwise, he knew the endless happiness after that. So, he advanced and took risk, and consequently; he was the most honorable creature.

Oh, Man; that was your attitude on that great day and that was your position among all the worlds.

You have accepted to go out to this world, the abode of deeds to achieve good work. You looked for yearning not for itself and for its pleasure but to be your motive towards deeds. In addition to all that, you took adventure in shouldering the Trust so that your deeds should be important and valuable in your eye.

You accepted to be free in your choice and to be granted your will, so that your Provider will fulfill all what you want and give you strength to do it. Then, you covenanted your Provider to stay always illuminated by His Light so that your will should be accordant with what He legislated in His Book and in order not to slip during your choice.

Yes, you sought all that to be the worthiest creature of knowing Him and the luckiest of seeing the Beauty of this Great Treasure, and looking at the Face of your Noble Provider.

«Summary»

God asked the creatures: Am I not your Provider?

They were divided into four categories according to positions and ranks:

- 1) Some people got the certificate. They are the prophets and messengers of God and the Master of creatures "cpth" "Communication with Al'lah and peace are through him" has got the highest grade,
- 2) Believers come after them. They got lower grades in the holy saying; the prophet says: "I was sent to complete the noble merits of morality".
- 3) In this world, those who have capability elevate.

God granted us ages so, if we work hard we shall succeed. There were the unsuccessful; if they consider and think of the miraculous signs of this universe such as sun, moon, star, etc and of the start and the end of this creating, they will not only pass the exam but they will compete the precedent people before them. The holy saying of God's prophet serves them: "I was sent as a teacher". That is to say: A teacher of faith and the way of believing in God.

- 4) Those who were of no use they changed their minds, and they were perfectly liars: God granted them short ages. They die under the age of adulthood, they will get only one paradise.

God says: "...And he raised some of you above others according to his rank...".

The Holy Qur'an,

Fortress 6, Al-An'am (Livestock), verse (165)

When God created the spirits, He showed them the way: If you come to this world and follow the right without ceasing from Me and illuminate by My Light, you will win great gain, but if not, you will face a great loss. Man and jinns said: "It is ours". I.e. we will keep this promise.

When God put the yearning in them, some people were true to God and others had wicked yearnings in their hearts. Then, God looked at the creatures; those who were truthful derived perfection.

They will go out to this world and appear by their perfection; they succeeded. Those who were not truthful but wicked desires stayed in their spirits; God will grant them their yearnings fully in this world.

Then, He distresses upon them severely so as to repent and come back to the right way.

As at the school: Some people succeeded finally in the first semester. Others did not succeed in the first semester so, this world is a kind of second semester to make up for their loss.

God says in the Qur'an: "...Your Provider is the quick Pursuer and He is the Forgiver and the Compassioner."

*The Holy Qur'an,
Fortress 6, Al-An'am (Livestock), verse (165)*

Who Are the Noble Angels?

There is another category of these spirits who wearied of these yearnings and spared them. They dare not advance to what Man dare. They did not ask for themselves, neither their will nor choice, but they gave the possession of their will to their Creator. So, they were called "Angels". That word means "in Arabic" surrendering themselves to God. They sacrificed the yearning in order to stay close to their Provider.

Due to their action and sacrifice, they have a way and a means that made them close to their Creator. Though, the true Man who faced his yearning, directed it according to his Creator's Will and did his work depending upon His Choice has a higher position than this category and he is more precedent in this course.

Animal, plants & solids

Finally, we want to talk about a category whose spirits did not comply with them to weary of the desire and did not wish to sacrifice the pleasure and enjoyment beyond it. In addition to that, they daren't bear the Trust and daren't have the will too.

So, they sought the desire provided that they would have this will restrictive. This category includes all kinds of animals, plants and solids.

These three kinds asked their Creator to get them out to this world, to grant them the desire by which they can taste His Favor and to make their desire bound to a task that they achieve at the service of Man, so that their service to this noble creature, may be a deed and a means by which they can draw near to their Creator. There, their Provider showed them the universe and the tasks and services it included so that proceeding of life could be available. Each one of these creatures chose one task; for example, the camel asked to be devoted and subservient to carry man and his goods. Some plants chose to be his food and his aliment, and the sun chose to be a shining lamp for Man. So, every creature chose a task and a work; there, God's Will required for each of these spirits to have the members and senses that help it to do his job and the garment suitable to its function.

So, the universe that we now see appears to be established upon the most wonderful state, and the most perfect strict discipline. All what it contains witnesses to you with the wisdom of the Wise.

The science of the Omniscient, the efficiency of the Estimator and the Compassion of the Compassionate, the compassioner.

God says:

"...You will see no difference in the creation of the Compassionate. Then, look again "Can you see any rifts?, Then, look again and yet again, your sight will return to you in a state of humiliation and worn out".

The Holy Qur'an,

Fortress (67) Al-Mulk (Universe Possession), verses (3-4).

A group of the Qur'anic Verses refers to the devotion of this category of creatures and making them subservient at the service of Man.

God says with the lips and tongue of His Messenger:

"He, who has made the earth subservient to you, so walk in its sides and eat of His provision, and to Him will be the resurrection"

The Holy Qur'an,

Fortress (67) Al-Mulk (Universe Possession), verse (15).

Another verse says: "He who created for you all that is on earth. Then He arranged the Heaven and made it seven heavens and He is the Omniscient of everything."

The Holy Qur'an,

Fortress (2) Al-Baqara (The Cow), verse (29).

And says: "God is He who has created the heavens and the earth and sends down water from the sky, and thereby brought forth fruits as provision for you; and He has devoted the ships for you, that they may sail through the sea by His Command; and He has devoted rivers for you. And He has devoted the sun and the moon, both constantly pursuing their courses; and He has devoted the night and the day for you."

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