

Islamic Education for Youths

Level Two

§§§§§

Authored by

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

§§§§§

Checked and Introduced by

Prof. A. K. John Alias Al-Dayrani

§§§§§

Assisted in the translation and language checking:

Mr. Chouh Harouna Najah

§§§§§

Published by

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

§§§§§

Our web sites

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

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

Offering...

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

Introduction

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

My honorable teacher:

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

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

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

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

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

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

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

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

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

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

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

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

Part of Memorization and Interpretation.

§§§§§

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

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

The Holy Qur'an contains the following:

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

Lesson One

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

I seek refuge in God from the cursed Satan

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

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

§§§§§

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

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

Verse no. 1

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

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

However, who is it that will suffer this woe?

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

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

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

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

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

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

Verse no. 2

2. “Who amasses riches and hoards them”.

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

Yet, the Almighty told them otherwise, saying:

Verse no. 3

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

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

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

Verse no. 4

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

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

The destroyer indicates everything vehement which weakens and destroys people.

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

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

Verse no. 5

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

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

The Almighty explains the destroyer by saying:

Verse no. 6

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

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

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

Verse no. 7

7 ((Which penetrates deep into hearts;))

That is, the cores of spirits.

The burning of this fire will be directed towards the core of the spirit and poured upon it.

The Almighty showed the great heat and burning of this Fire from which those dirty spirits will suffer when He says:

Verse no. 8

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

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

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

Verse no. 9

9. ((In columns outstretched))

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

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

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

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

Exercise

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

Questions

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

Lesson Two

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

I seek refuge in God from the cursed Satan

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

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

§§§§§

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

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

Verse no. 1

1. **“And the lifetime!”**

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

Thus the word **“the lifetime”** is the key to this Fortress, through which a person can come near to Al’lah and conceive the Fortress’ entire meaning.

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

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

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

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

Therefore, the Almighty says:

Verse no. 2

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

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

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

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

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

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

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

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

Verse no. 3

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Exercise

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

Questions

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

Lesson Three

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

I seek refuge in God from the cursed Satan

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

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

§§§§§

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

Therefore, God says:

Verse no. 1

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

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

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

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

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

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

Therefore, the Almighty says:

Verse no. 2

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

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

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

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

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

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

Verse no. 3

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

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

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

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

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

Verse no. 4

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

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

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

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

Verse no. 5

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

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

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

This viewing is of two kinds:

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

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

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

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

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

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

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

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

I say that there are two essential conditions:

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

Second: the spirit should be directed towards Al-Ka'aba, that pure House which Satan can never enter because of God's continuous Manifestation and His Light upon it. This is

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

On the other hand, when the spirit – which is a brand of light – stands at that blessed spot, its full light will gather there without scattering in all directions.

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

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

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

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

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

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

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

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

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

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

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

Verse no. 6

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

Thank You for previewing this eBook

You can read the full version of this eBook in different formats:

- HTML (Free /Available to everyone)
- PDF / TXT (Available to V.I.P. members. Free Standard members can access up to 5 PDF/TXT eBooks per month each month)
- Epub & Mobipocket (Exclusive to V.I.P. members)

To download this full book, simply select the format you desire below

