

THE SECOND COMING OF CHRIST

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God has made his secret sacred

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Chapter One

Towards the Meaning of the Hour

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Almighty says:

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

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

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

This fact is supported by the Almighty's Saying:

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

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

And the Holy saying:

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

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

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

The Almighty says:

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

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

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

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

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

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

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

This punishment is not far off the unjust.

God says:

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

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

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

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

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

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

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

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

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

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

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

God says:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- Folk of our Master Noah
(Communication with God and peace are through him).
- Folk of our Master Hud
(Communication with God and peace are through him).
- Folk of our Master Saleh
(Communication with God and peace are through him).
- Folk of our Master Lot
(Communication with God and peace are through him).
- Folk of our Master Shoaib
(Communication with God and peace are through him).

Folk of our Master Noah

Communication with God and peace are through him

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Folk of our Master Hud

Communication with God and peace are through him

'Aad People who are Known as the Mighty Giants

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- The first: is the trading road coming from Yemen and Al-Hijaz and going to Sham and Africa cities across Sina'.
- The second: is the road coming from Arabian Gulf and going to Sham and Africa cities across the desert.
- The third: is the road which comes from Fares (Persia) and Al-Rafedain (Euphrates and Tigris) cities going to Sham and the West of the Mediterranean.

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

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

The Holy Qur'an,

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

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

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

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

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

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

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

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

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

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

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