

Authored by
Mohammad Amin Sheikho

His soul has been sanctified by Al'lah



the Beginning of Creation

Checked and Introduced by
Prof. A. K. John Alias Al-Dayrani

AL'LAH AND THE BEGINNING OF CREATION

Authored by the humane eminent scholar

Mohammad Amin Sheikho

God has made his secret sacred

(1890-1964)

Checked and Introduced by Professor

A. K. John Alias Al- Dayrani

Published by

amin-sheikho.com

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Our website:

www.amin-sheikho.com

info@amin-sheikho.com

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Al'lāh and the Beginning of Creation

Al'lāh 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"¹ 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**

¹ "Communication with Al'lah and peace are through him"

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."

*The Holy Qur'an,
Fortress (14) Ibrahim (Abraham), verses (32-33).*

Oh, Man! Consider how is all the universe drawing nearer to its Creator by your service. So, if you redeemed your pledge you would surpass

all the creatures and ascend over them; and if you became far from your Creator and inclined to your desires your deeds would be bad and you would be degraded below the animal.

God says:

"Verily, those who disbelieve from among the people of the Scripture and the polytheists will abide in the Fire of Hell. They are the worst of creatures. Verily, those who believe and do good deeds, they are the best of creatures. Their reward with their Provider is Gardens of Eternity, underneath which rivers flow, they will abide therein forever, Al'lah well-pleased with them, and so did they with Him. All that is for him who fears his Provider."

*The Holy Qur'an,
Fortress (98) Al-Bayyina (The Clear Proof), verses (6-8).*

Preference and Competition of Oblivious People in "Al-Azal" World

Now, after we knew the position of man among all creatures we say:

Among the members of this category there were neither preceding nor preceded, neither preferring nor preferred and neither prophet nor messenger. Adam and all others were then similar before their Creators' Hands.

They hadn't yet any deeds thereby one was to be preferred to another; nobody was distinguished from another between the Hands of this Just God. Except deeds all the creatures are His obedient.

Therefore, to make the principle of justice universal and in order that none of oblivious people have any protest against God, He offered all Adam's sons as well as jinns, as mentioned previously, that He will put the desire (yearning) in them. He also reminded them of the pledge that they covenanted themselves to see the desire by the light of their Noble Creator and He warned them of ceasing from Him even for a twinkling of an eye.

Then, God showed them this world and what it contains, put the desires in their spirits and reminded them of their pledge calling:

"Am I not your Provider?" That is to say; am I not who created and found you. By My Sustain is your subsistence and life, am I not your Obliger; after this, can you cease from Me and look at the yearnings without illuminating by My Light?

As soon as they heard the statement **"am I not your Provider"**, they all replied **"Yes"**; that is to say, you are our Provider. The Noble verse indicated that:

"Then, your Provider took off the offspring of Adam's sons as they were superior among all creatures and made them witness against their spirits "am I not your Provider?" They said "Yes".

*The Holy Qur'an,
Fortress 7, Al-A'raf (The Heights), verse (172)*

But the word "Yes" is not then uttered by similar tongues, Adam's sons differentiated, divided into parts and each got his position:

Some of them looked at the desire; they admired it and they were absorbed in it, so that it overwhelmed them and veiled them from their

Creator, the Obliger of it upon them. Out of these spirits were the spirits of all infidels. As infidelity "in Arabic" means veiling; their desires veiled them from their Creator so, they indulged themselves in the desire and forgot their pledge that they took upon themselves.

There were spirits still deterring to remember their pledge to their Creator and said "**Yes**"; that is to say, you are our Provider and we should not cease from you.

As soon as they saw the yearning, they infatuated with it and forgot their pledge too. This category includes the hypocrites who said: "**We believed**" with their tongues, but their hearts did not believe.

There are other spirits who looked at the yearning, admired it and were inclined to it, but they remembered their pledge to their Creator and came back to Him repenting from their omission. This category includes the disobedients who were inclined to this world when they came out to it, and if you reminded them they would remember and return repented from their waste and regretted their omission formerly.

As for the spirits that remembered their pledge, they did not see the yearning except by their God's

Light and did not turn from Him at all; these are the spirits of the true believers². They saw the yearning, then they saw their Creator's Favor of it upon them, they thanked Him for His Favor and praised Him for His Grace. This most precedent of all these to God and the greatest who praised Him for His Grace and Favor was Mohammed. By this way, he became the Master of all worlds, and the Leader of all messengers.

God looked at Adam's sons at that moment after they got that position, then He knew that the infidels and the hypocrites who drew farther from their Provider and did not look at the yearnings by their Creator's Light; had their spirits filled with wickedness and diseases by that distance. So, they must go out to this world so that God would take the wickedness and diseases out of their spirits.

Then, He chastised them to repent and return to Him to achieve their eternal happiness. In addition, He knew that the believers who looked at the desire by their Creator's light and knew their Provider's Favor had their spirits filled with goodness by their entrance into God.

They must also go out to this world so as to reveal the perfection of their spirits.

² They are the prophets and messengers

Fate

Fate means "in Arabic": A just judgment established upon certain estimation.

In order to understand the meaning of "**Fate**" we should give an example; we say:

Suppose that there is a teacher who has a number of students, and he looked at them before the exam which is usually made at the end of the year. No doubt, he can judge some of them to fail positively and others to succeed by means of what he knows about their conditions and manners during the school year. This final judgment that he does and which can't be mistaken can be called "**Fate = judge**"; it means consider, judge and then decide.

Then, this teacher can estimate the grade of each succeeded student. He says; for example: "X" will have this grade and "Y" will have that one. This certainty and estimation of each student's grade can be called "**Fate = estimate**". For further illustration, we give another example; we say:

Suppose that a driver who looked at the petrol tank of several cars and saw the numbers that the petrol level reached in each car; he would say: This car can run twenty kilometers, that can run

forty and that can't run at all as it is empty. This calculation and that estimation that he does for each car depending upon scientific knowledge of what petrol they contain and what sort the car is, are what we can call "**Fate = estimate**".

So, God estimated a position for every man after He had seen inside the spirit of this man and had "scientifically" known what it contains.

This above-mentioned example shows us that God did not oblige anyone to choose this way or that but He had "scientifically" known the states of creatures and their positions as a Godly Science and estimated that for them accordingly.

Man might miscalculate for the insufficiency of his science to encircle minute things. But God never miscalculates as His Estimation is based upon comprehensive Omniscience.

These above mentioned examples are to approximate the meaning of "**Fate**" to minds.

When God called the creatures in Al-Azal World by the word: "**Am I not your Provider?**" and they replied by the word "Yes". He looked at them and "scientifically" knew the goodness hidden in the spirits of those who saw the desires by His Light, and the perfection that their spirits were

filled with. In addition, He "scientifically" knew what is hidden in the spirits of those who followed their desires drawing far from Him, and witnessed the wickedness and diseases that settled in their spirits.

He "scientifically" knew what is in the spirits of these and these, then He fated; that is to say, judged the goodness that would result from those who are close to God if they came to this world, and the perfection that would appear from them.

In addition, He fated the wickedness and meanness that would result from those who are far from Him when they came to this world, and the failure that would surround them.

God has fated; that is to say, judged constant judgment by means of His Omniscience of the two categories, as He estimated the position that each one would reach by his deeds and the estimation is proportional to his closeness to God.

Herein, we can refute those who tell a horrible lie saying that God created happy and unhappy people and created people for Paradise and others for Hell.

So, God did not distinguish between a creature and another as all the creatures are His worshippers (Obedients), but those who listened

to their Creator's Recommendation and saw the yearning by His Light are those who would be happy. When they came to this world, it would be a discloser of their fact and mirror of the perfection that was reflected on their spirits. Those who were far from their Creator are those who would be unhappy.

When they came to this world, their wickedness appeared to oblivious people and they witnessed against themselves by their deeds. That is Fate and that is the justice of God to His creatures. This world is but a touchstone of spirits, so the perfect man must show his perfection and the far man must show his baseness and wickedness.

God says in the Qur'an:

"We have made all what is on earth as a temptation for it so as to test them; which of them is best in deeds"

*The Holy Qur'an,
Fortress (18) Al-Kahf (The Cave), verse (7).*

And He says:

"Alif, Lam, Mim. Did oblivious people reckon to be left to say: We believed, without testing them? We have already tested those who were before them so that God may scientifically know those who were truthful and the liars"

*The Holy Qur'an,
Fortress (29) Al-Ankabut (The Spider), verses (1-3).*

And the verse says:

"Your Provider "scientifically" knows best those who have gone astray from His path and those who are guided".

*The Holy Qur'an,
Fortress (29) Al-Qalam (The Pen), verses (3).*

The mark of the happy is that if you call them to faith they will reply. The mark of the unhappy is that:

If you remind them they will not remember, if they see the way of guidance they will not abide by it, and if they see the way of straying they will take it away.

These facts that we mentioned in our research by which the justice of God appeared to His creatures and His Compassion to them, these facts that the believers witnessed increased their loving to their Creator and the inattentive people neglected them veiled from that facts by their desires. These facts will appear evidently and clearly to all oblivious people after death.

There, they will acknowledge their Creator's Favor upon them, will confess His Justice and His

Compassion and will praise Him for His Care for them. God says in The Qur'an:

"...The last call of them will be: All the praises are to God, the Provider of all worlds".

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

The human beings in charge are three categories:

1) The first one has got the final certificate; they are the noble prophets and messengers

.2) those who were not completely successful. They were short of some marks; so they would achieve success in this world. The Prophet says:

"I was sent to complete the noble merits of morality".

3)-Another category failed. If he works hard in this world he will succeed, and the method of his faith is by this universe; like our Master Abraham's method. The prophet says: **"I was sent as a teacher"**; that is to say, a teacher of faith. In other words, the prophet says: **"I was sent as an inviter and a preacher"**, inviting to faith and preaching those who reach.

Every man has a complete capability, and everyone will excel, if he thinks, and everybody has a way.

So, seek after the thing that if you think of, you will advance and elevate.

Man is prepared for this advance and elevation.

Praise be to God for ever state

Issued to the Great Humane Eminent Scholar Mohammad Amin Sheikho

(God has sanctified his soul)

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4. High Schools of Seeing by God's Light (the Jewels of Rules in Explaining the Pillars of Islam)
5. The Sources of Spring Water in the World - And - A Research on Discoveries of the Circumcision Mystery
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7. Interpretation of the Great Qur'an (Lights of Descending & Realities of Meaning) Volume -2-
8. Am'ma Encyclopedia (The Compassionate's Gifts in Interpreting the Qur'an) Volume -1-
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10. From the Heros' Careers for Children and Babies (The Dog that Became a Horse) -2-
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29. Zakat (Almsgiving) (The Third of High Schools of
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30. Fasting (The Forth of High Schools of Seeing by
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31. Pilgrimage (The Fifth of High Schools of Seeing
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Shortly will be issued

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Our website:

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