

The humane scholar  
Mohammad Amin Sheikho  
His soul has been sanctified by Al'lah

## “The Sources of Spring Water in the World”

A Dialogue between two scholars

‘Sir John G. Bennett’ & ‘Mohammad Amin Sheikho’



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



**THE SOURCES  
OF  
SPRING WATER  
IN THE WORLD**



The Great Humane Eminent Scholar  
**Mohammad Amin Sheikho**  
(His soul has been sanctified by Al'lah)  
1890-1964

# **THE SOURCES OF SPRING WATER IN THE WORLD**

A Dialogue between the Great Humane Scholar  
**MOHAMMAD AMIN SHEIKHO**  
And the Twentieth Century Philosopher  
**Sir JOHN GODOLPHIN BENNETT**

**What is the Spirit? Where is the Centre of its Existence?  
And What is its Function?  
What is the Soul? What is Thought? What is the Mind?  
The Justice of God**

Checked and Introduced by the Researcher and Thinker  
**Prof. A. K. John Alias Al-Dayrani**



**RESEARCH COUNCIL OF THE HUMANE SCHOLAR  
MOHAMMAD AMIN SHEIKHO  
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## THE SOURCES OF SPRING WATER IN THE WORLD

A dialogue between the great scholar **MOHAMMAD AMIN SHEIKHO**  
and the twentieth century philosopher **Sir JOHN G. BENNETT**

By the great humane eminent scholar

**Mohammad Amin Sheikho** (his soul has been sanctified by Al'lah)

Checked and introduced by

The researcher and thinker **Prof. A. K. John Alias Al-Dayrani**

English language editing by

**Paul Baynes**

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Mohammad Amin Sheikho are distributed by

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**P**RAISE belongs to God, the Provider of the worlds; communication with Al'lah and safety are through Mohammad, the master of prophets. The messengers are sent by the Almighty as a mercy to the worlds and a shining lamp to the divinely inspired. They are sent to bring happiness to humanity and uplift us to a state of thinking, to mightiness and faith, to tolerance, affection, intimacy, brotherhood and self-denial, to a world of perfection and self-devotion, of lofty traits and noble characteristics.

Those who adopt his method and seek enlightenment from him will be pure of heart.

# Foreword

## Excerpts from the Memoirs of Sir John Godolphin Bennett

As Recorded in His Book, *Journeys in Islamic Countries*,  
about the Great Humane Scholar Mohammad Amin Sheikho

- “As I listen to Amin Bey’s<sup>1</sup> explanations about inner work, I marvel; he is a real master. Not only has he achieved being for himself; but he can show others the way and give them the strength and courage to follow it.”



The twentieth century philosopher Sir John G. Bennett

<sup>1</sup> M. A. Sheikho: he used to be called ‘Amin Bey’ for ‘Bey’ is a Turkish word meaning ‘the pure’.

- “The more I see of him and hear from others of his works, the more convinced I am that he is truly a saint and that his interpretations of the Qur’an are inspired by a Higher Consciousness.”
- “So, meeting him has been a lesson to me in many ways. I see what whole-hearted devotion to work can be. I see nobility of character and an immense power to attract and hold the love and faith of others.”
- “Today we started by verifying certain things about work about which I shall not write, beyond saying that I have no doubt that Amin Sheikho has reached a certain level of inner work that I have rarely met before.”
- “I wrote that his very goodness is the difficulty. If he were an ordinary man, however learned he might be, I should not even trouble to spend hours discussing theology, but Amin Bey is not an ordinary man. He is a saint and he has the supranormal powers of a saint. Therefore, one must accept him and try to understand.”
- “He is an altogether extraordinary man in himself, and no one who has been as close to him as I have can possibly doubt the reality of the impulses of faith, hope and love within him.”

— *John G. Bennett*

## Foreword by Dr. Mostafa Mahmoud



Dr. Mostafa Mahmoud

**I**N THE introduction to my book *A Traveler in Al'lah's World*, I previously mentioned that religion has an essential reality which can be described as the ancient love that we bore with us into this world. I referred to the permanent longing that fills our hearts, a longing for the original home from which we came, and to the spiritual thirst that overwhelms our feelings with eagerness for the spring from which we stem. This craving is veiled and concealed from us by the misfortunes, concerns and desires of this worldly life.

When I wrote about this, I was depending on my own sense of it without having any definite proof, but having seen this great book and having read the simple and sublime scientific philosophic dialogue that went on between Sir John Bennett and the scholar Mohammad Amin Sheikho, I knew for certain that what I had sensed in my own depths was a fact, proven by the amazing and wonderful logical proof offered by the scholar Sheikho. This human spirit has given birth to a great thing (Trust), which the heavens, the earth, and the mountains feared and refused to bear. This took place before our coming to the present life, which is like a school that was prepared by Al'lah for the teaching of success and great salvation.

Verily, that which the scholar reveals to Sir John Bennett in this dialogue is exactly what I have been looking for throughout my life, for I read the books of all the philosophers: the Greek, Roman, Muslim and the Western, finding that none could approach the truth in the scholar's research, or could explain the difference between the spirit and the soul, between thought and the mind... until I was acquainted with the perfect reality in this book through which all the problems were made clear to me as they had been made clear to Sir John Bennett before me.

Indeed, the savant Mohammad Amin Sheikho focuses on the spirit and is concerned with it because the Holy Qur'an stresses it and is concerned with it.

All Qur'anic verses address the spirit, instruct it, and guide it to the path of righteousness in order that it be able to prostrate itself and come near to Al'lah. Thus, the Holy Qur'an as a whole is an address to this human spirit.

Many people take an interest in everything: they concern themselves in building, clothing, eating and drinking. They leave no domain without having a great share of interest in it, all of which is related to the perishing body which will end up as dust. But as for the spirit, they know nothing of it. They take care of the peel and forget about the everlasting true marrow and are blind to it. They taste nothing of Godly love and are deprived of prostration before Al'lah, the Almighty, and being near to Him.

Without the Book of Al'lah, the Almighty, we lack reality, wisdom, and nobility. Most of our sight clings to passing and perishing things in order to partake in pleasures of the body.

In His verses, our Provider indicates that this body will one day separate from the spirit and end up in the earth from which it was created, and moreover, it will bear witness against this spirit on Doomsday, when it shall deny its deeds: **"At length, when they reach it (the fire), their hearing, their sight and their skins will bear witness against them as to all their deeds."**

*The Holy Qur'an, Fortress<sup>2</sup> 41, Fussilat (Explained), verse 20*

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2 'Fortress' this word means a 'Surah' of the Holy Qur'an.

There were those who did not think that their hearing, sight, skin, hands, and legs would testify against them one day, but instead they believed that Al'lah, the Almighty, was far from them and did not know what occupied their spirits. It was such false belief which caused them to fall into corruption, and then to be destroyed.

How could they have had knowledge when they did not recognize themselves, and when their chief concern in the present life was this body and no more?

Therefore, you shall find the speech of the savant Sheikho – who is one of the reformers and admonishers – wondrous and strange if you do not recognize yourself... who are you? Where were you before you came to this world? For what did you come? And where are you going after death, when you leave your body?!

But the most magnificent thing is to find the scholar Sheikho draw our attention to the water we drink, and to the sources of those huge springs, such as the springs of the Nile River and the other big and small rivers on this earth.

I became even more amazed when I read the consecutive scientific evidence which demonstrated that the North and South Poles are the sources of these springs. What a great scientific discovery, in which the scholar Mohammad Amin Sheikho preceded all geologists and astronomers, despite all their achievements in scientific progress at this time!

How near he was to Al'lah, the Almighty, so that he understood and witnessed those water passages through which water flows constantly, and in strict order, to reach our drinking cups and jugs, without which we cannot live.

In fact, that is what made me say in full truth, verily, the scholar Mohammad Amin Sheikho is a man who received revelations from our Provider, and his science is truly derived directly from Al'lah.

God says: “...**be under Al'lah's Light, and then it is Al'lah that teaches you...**”

*The Holy Qur'an, Fortress 2, Al-Baqara (The Cow), verse 282*

This noble verse manifested in this man as a firm truth, for he turned heads with his explanation of difficult issues, especially those which are raised in the West about the precepts of Islam and its everyday situation. These precepts appeared to them as problems, such as in the cases of the veil, divorce, and polygamy.

Besides, there is his scientific detailed demonstration of the seven heavens and the six days mentioned in the Holy Qur'an.

So, we are indebted to him for this science, for he dislodged from our shoulders the weight of worry from all the cases which we considered to be puzzles that were difficult to solve.

— *Dr. Mostafa Mahmoud*  
*Cairo on 29/1/2000*



## Foreword by **Prof. Dr. Mohammad Kamal Abdul-Azeez**

Professor in the College of Medicine,  
Al-Azhar University, Cairo

**P**RAISE is to God, Provider of all the worlds, who has created and proportioned well, who has estimated and guided. Communication with Al'lah and peace are through the master of the messengers, who was sent as a mercy for all creation.

Nour Al-Basheer – the publishing house – is still enriching us with its wonderful issuances and distinguished publications. Whenever we finish inspecting an example of their valuable and unprecedented scientific research, we witness the birth of another one which excels its predecessor, and a new witness against that age in which materialism prevails over spirituality, and people are ready to believe only in tangible materials or visible or aural phenomena.

Nour Al-Basheer publishing house was never established to collect information from here and there, in order to cut and attach it together in papers and booklets, but rather it is a house of searching and renewal because it always looks for what is new and searches for what is precious, adopting and promoting the scientific Islamic studies which serve the Islamic religion.

This book is overflowing with peerless scientific research, not addressed by many scientists, and covered only in cursory fashion by many researchers without contemplation or thorough, penetrating study.

At the beginning of this book there is research about the essence of the spirit, the soul, the mind, and thought. In the past, these were matters which really confused minds and thoughts.

The second research segment in this book clarifies the Holy Qur'an's method of adjusting the laws of life, steering it, and balancing matters amongst the members of humankind, whether they are virtuous or bad, believers or unbelievers, strong or weak.

The third and most miraculous research is that which investigates the source of one of life's secrets. It is the water, from which Al'lah made every living thing. Al'lah says: "...**We made from water every living thing...**"

*The Holy Qur'an, Fortress 21, Al-Anbiya' (The Prophets), verse 30*

There exists a great, inexhaustible flow of water and an unceasing circle of water that has never dried up. It was brought into existence by Al'lah's Might and Management, and not blindly or haphazardly. If letters from the alphabet were put into a box, and then scattered and mixed, is it rational to believe that they would form themselves into a functional prose chapter or a fluent poem?!

Any reasonable, penetrating consideration of the water circle in nature will surely show that the modern world, despite the highly developed technology it has attained that has spread across the continents and that has dealt with genes in its factories and experiments, still stands powerless and feeble before the omnipotence of the Almighty Creator.

Nour Al-Basheer publishing house has been honored and apportioned with the glory of publishing the research of the venerable scholar and the great teacher, the inspired and eminent Mohammad Amin Sheikho, which has clarified and revealed much of the secrets and wisdom relevant to a lot of Islamic cases. His explanations and evidence have a considerable effect in attracting spirits to the field of true faith, and giving a great flow of doses of faith to those who believe, causing their faith to increase more and more, and removing the doubt from those whose hearts are ill.

He made the decisive judgement in many of these matters, such as cupping, and the wisdom hidden behind purifying the animal before slaughtering it by mentioning Al'lah's Name over it aloud.

As for the book *High Schools of Seeing by Al'lah's Light*, it truly forms a dash in the world of transparence and Islamic spiritualities that reach the heart, for they really have issued from the heart. May Al'lah bestow on him the greatest recompense and honor his rank, granting him paradise because of what he rendered in service of God's religion.

The comments of the great teacher – Prof. A. K. John Alias Al-Dayrani – preface the research of the great scholar Mohammad Amin Sheikho, confirming the flow of the light of science through the thoughts and explanations contained in much of his research, and undoubtedly, he obtained a portion of that blessed luminous brilliance.

Thanks to the Nour Al-Basheer publishing house for these strenuous efforts, this abundant science, and their prolonged research... May Al'lah grant those who took on this science the best recompense, as for Him alone we aspire to adopt only His path.

— *Prof. Dr. Mohammad Kamal Abdul-Azeez*

## Foreword by Prof. Abdul-Kadir John Alias Al-Dayrani

Verifier & Publisher of Books of the Humane Scholar  
M. A. Sheikho (his soul has been sanctified by Al'lah)



Prof. A. K. John  
alias Al-Dayrani

**W**HEN people want to know the truth and recognize the actual realities of this life – not the imaginary one – what should they do?

Should they travel through remote spaces or explore the depths of the earth?!

But if they did, would they think they had attained infallible judgment, brought cogent proof or found a certain source of truth?!

Of course not...

Their sciences have not gone beyond the limits of what can be seen outwardly by the naked eye, while as to the great confusing conundrums, all the results they have reached remain merely suppositions and guesses, although “...**conjecture avails nothing against Truth.**”

*The Holy Qur'an, Fortress 53, An-Najm (The Star), verse 28*

So, where is the Truth? And who will guide us to it?!

Anyone that reads the books of the venerable scholar Mohammad Amin Sheikho (his soul has been sanctified by Al'lah) will find them filled with many scientific, medical and social facts: great scientific realities that he took from the Holy Book of God, after he witnessed its verses with the eye of the heart and perceived the aim that lies behind the Words of Him, the

Almighty. When he sees them they are written in a simple way, which may be simple in words but is profound in thought.

The great scholar dealt with all the facets of investigative study and the realization of the mind.

He wove rules and principles for the universal and medical sciences, and dressed them in a pure garment of morality, so that they became an impregnable ward for this lofty humane construction which is derived from the heavenly mission.

The research of the humane scholar was – and is still – impossible for most people to discover, as it can be studied in various ways. Even the masters of science and those that are proficient in criticism could not have brought us one word of what he brought to us.

Thus, his science reveals unprecedented facts that none have touched on before.

We do mean what we say, for the facts themselves show this and are visible in all his books.

The studies which the great scholar performed have a different form because they do not follow the method of the sociologists, for they take account of the characteristics of contemporary mankind, portraying their upsurge and superiority in the way of development and progress, to provide means of escape, advancement and success resulting in what is loftier and better for humanity. Therefore, his science is based on tangible reality and amounts to a disclosure of the wondrous vagueness.

Today, civilization has advanced great strides, allowing science to make enormous progress, and this development has led to excellent results in discovery and planning. Yet for many of the past centuries, nothing that was generated or renewed or developed that was in agreement with the truth was in conflict with anything said by the honorable scholar; on the contrary, it came about that the truth of what he had said was proven. That is because the scholar took all his knowledge from a holy heavenly source. It is the Grand God, 'Glory to His Names', the source of all humanity that profited, profits, or will profit.

In this book, the scholar reveals issues about thought, science

and life, starting from the 'spirit' and 'thought' to the 'soul' and the concession to the Hand which is in the heavens that directs all in marvelous order, then to the belief in justice as applied on earth, showing that despite all the apparent contradictions that we see, there is no injustice in this universe and that all matters run fairly throughout creation.

After that, there is an astounding mental sailing to the source which supplies us with fresh and pure drinking water; and this revelation was uncovered before the polar circle disclosed its hidden secrets; however, until now, they have not yet shown more than what the scholar (his soul has been sanctified by Al'lah) referred to.

In all the information he presented to us, there is a bewildering and astonishing mixture of inspiration and wisdom. There is a wide-ranging and spacious appraisal that matches the science of the time, even surpasses it, and draws out illuminative legislation for it.

It is no exaggeration to say that it was Godly inspiration, since the whole of humanity are unable to attain knowledge equal to his.

We do not forget how Al'lah, the Almighty, revealed unprecedented science to him, such as cupping, which was the cure-all of the time that drove away incurable diseases – such as paralysis, cancer, migraine, sterility, hemophilia, heart disease, etc. – until its divine remedial eidolon spread everywhere in this land.<sup>3</sup>

There is also his explanation of the Godly wisdom behind God's Order to pronounce His Name over carcasses, so making them clean of all agents which would cause diseases for those who would eat them. He clarified to us that saying the statement 'Al'lah is Greater' over the animal while it is being slaughtered releases all the germs that exist in its flesh; therefore the carcass becomes pure and free of any impurity or damage. This is not to mention the great mercy shown towards the animal that is to be slaughtered, saving it from suffering the pain of slaughter, and also, the flowing

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3 Kindly, refer to the book of the great humane scholar M. A. Sheikho (his soul has been sanctified by Al'lah), *Cupping: the Marvelous Medicine that Cured Heart Disease, Paralysis, Hemophilia, Migrain, sterility and Cancer*.

of its condition of contentment to affect the animals of its kind and revive them once again. So, if they are cows they will be cured of their madness as the birds in our dear home – Syria – have been cured of their plague after this Godly Command was carried out.<sup>4</sup>

Now, here is this miraculous scientific piece of research which all the scientists of all the world could not discover. It is the book: *The Sources of Spring Water in the World*.

*The Researcher & Islamic Scholar*  
— Prof. Abdul-Kadir John alias Al-Dayrani

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4 Kindly, refer to the book of the great humane scholar M. A. Sheikho (his soul has been sanctified by Al'lah), *Al'lah is Greater, Be Kind to Animals*.





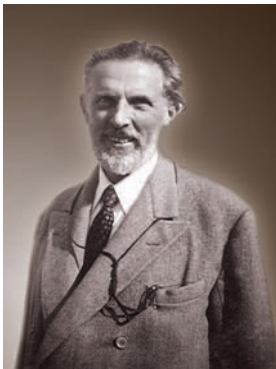
# 1

THIS is the age of scientific study and research that began some time ago. Researchers then followed in quick succession, entrusting one another with the management of research and investigation during prolonged nights of discovery. Many of them remained troubled by curiosity, as they spent most of their lives amongst books, notebooks and volumes. Then, they sank into a sea where none of them would know how or to where they sailed, and where they would be able to anchor.

What is the Spirit? What is the Soul?  
What is Thought? What is the Mind?

# The Story of the Great Humane Eminent Scholar Mohammad Amin Sheikho and the Twentieth Century Philosopher Sir John Godolphin Bennett of Britain

- What is the spirit? Where is the centre of its existence? And what is its function?
- What is the soul? Where is the centre of its existence? And what is its function?
- What is thought? Where does it exist? And what is its function?
- What is the mind? Where is its centre? And what is its function? What is its relationship with thought? And what are the relationships between the above-mentioned items?



Sir John G. Bennett

These questions are an introduction to a greater question that the British scholar, Sir John Godolphin Bennett, asked the great humane eminent scholar Mohammad Amin Sheikho.

Who is Sir John G. Bennett? How was the meeting held? And what was his greater question?

We should first know about Sir John Godolphin Bennett.

# John G. Bennett

1896-1974

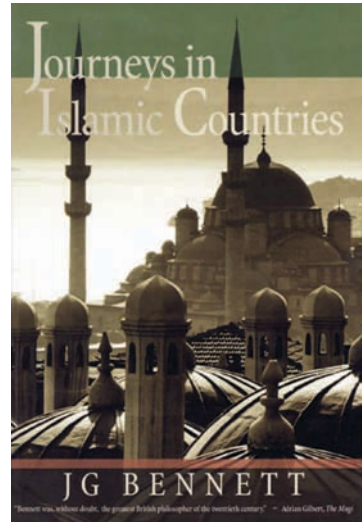
**H**E was a man of knowledge and politics, an intelligent and expert person, he achieved great success and a wide reputation in the diplomatic field. He increased his knowledge and research until he acquired world-wide fame and became a great philosopher, a brilliant astronomer and an author of books that were read internationally. His articles, knowledge and theories were conveyed across all the continents and taught at universities all over the world. He received the title of 'Sir' which is the highest rank that can be granted to a person by the United Kingdom of Great Britain, a title granted only to a person who has undertaken great service to his country.



Sir John Bennett in the centre of a group of great scientists

**T**HE AUTHOR Adrian Gilbert says in his foreword to Sir John Bennett's book, *Journeys in Islamic Countries*:

- “By September 1953, when Bennett set out on his long journey through Islamic countries, his groups at Coombe Springs had been meeting together for some seven years. Though one cannot doubt his own commitment to the work, one senses his feelings of inadequacy when faced with the awesome responsibility of running an esoteric school. It is little wonder then that he felt the need to make a pilgrimage to the Middle East in search of spiritual nourishment.”
- “The stories he has recorded for posterity of his encounters with holy men are important records and it is good to see that they are being brought back into print.”
- “The resolution of J. Bennett in his search led him to be in contact with many of the gurus of the 20<sup>th</sup> century, including Gurdjieff, Ouspensky, Idris Shah, Shiva Bouri Baba, Back Subh, Hassan Effendi, and others. Then, in the last stages of his life, from 1950 until his death, he began to share with others the lessons he had learnt during his life.”
- “This biography contains one such collection of memoirs about his journey to Central Asia in 1953. It sheds light on the phase which



The cover of  
*Journeys in Islamic Countries*

Bennett had reached in his spiritual life at that time, the phase which separated the old man from the new one.”

- “I first met John Godolphin Bennett, or ‘Mr. B’ as he was more generally known, in 1973. Mathematician, linguist, soldier, businessman, civil servant and guru, his was a wide-ranging life. Though his work is barely known outside of quite a small circle of students and admirers, he was to my mind, without doubt, the greatest British philosopher of the 20<sup>th</sup> century.”

— *Adrian Gilbert*  
*April 2000*



This is a brief account of the life and knowledge of Sir John Bennett. Let us now return to his meeting with Mohammad Amin Sheikho to learn how they met and how the above-mentioned questions were asked, questions which had bewildered the hearts and minds of thinkers and philosophers throughout the course of generations and centuries.

## The Meeting of Sir John G. Bennett with Scholar M. A. Sheikho

**D**URING his work, the humane scholar Mohammad Amin Sheikho had a friend from upper class society who had great importance during the French mandate in Syria. He was a prince called Abdul-Majeed Hayder.

This prince was of distinguished position and high reputation, and was intelligent and well-educated. He had not left a scientific, literary or social field without having mastered it.

He was a member of the family of Sharif Hussein in Al-Hijaz (Saudi Arabia), a descendent of the Hashimites, whose lineage goes back to Prophet Mohammad (cpth).<sup>1</sup>

Britain had crowned his relatives King Faisal in Iraq and King Abdullah in Jordan, and following the British example, France wanted to crown Abdul-Majeed Hayder as the king of the Greater Syria. However, for political reasons he became the Jordanian ambassador in London. Through his new post, he became acquainted with Sir John Bennett. In one of the meetings that Prince Hayder attended with Sir John Bennett, the following exchange took place:

**SIR JOHN BENNETT:** Prince Hayder – I have a question, which has puzzled me for a long time. For forty years I have been inquiring, examining and investigating this issue, but without results. I have never found a convincing reply or a conclusive answer. Is the world incapable of revealing this truth?!

**PRINCE HAYDER:** I know that you are lost on a persistent search. I know who can answer your queries, unveil the ambiguity of your questions and uncover the truth for you. I am quite certain and sure of what I am saying.

---

1 (cpth): communication with Al'lah and peace are through him.

**SIR JOHN BENNETT:** Who is this great man who will quench my thirst? Who is the one who will unveil the ambiguity of my questions? In my travels to every corner of the globe and across the biggest countries of the world, I have never met a philosopher or a meditative scholar without asking for an answer, but all has been in vain, and I always return from these meetings in frustration.

**PRINCE HAYDER:** You can achieve your aim in the Orient, in Damascus.

**SIR JOHN BENNETT:** In the Orient? In Damascus? And only there can I find someone who will answer my question?

**PRINCE HAYDER:** Truly I mean what I say. If you are really interested in the answer to your question, you had better go to Syria, in which there is a great city called Damascus. Nobody will be able to answer you except a great man who lives there.

**SIR JOHN BENNETT:** I am ready to go to him immediately.



Map of the Syrian Arab Republic



Indeed, following their conversation, Prince Hayder cabled his friend in Syria and informed him of Sir John Bennett's impending arrival. At once Sir John Bennett contacted the airport and booked a seat on the first plane leaving for Damascus.

The plane took off, piercing the clouds of the sky, traversing one country after another.

Sir John Bennett was inside the plane, but detached from the others inside it, from its noise and from its turbulence. He mused to himself over many questions:

**SIR JOHN BENNETT:** Who is this great man? And from where did he get his knowledge?

He imagined descriptions and images of this great man and kept asking himself:

**SIR JOHN BENNETT:** Is he actually in Damascus? Is he actually there? Is he really? What a wonder!



An old picture of Damascus at the beginning of the twentieth century which shows the big Umayyad Mosque

The plane landed on the airport runway and its pilot announced that they had arrived in Damascus. Sir John Bennett then awoke from his speculation and visions. He headed for the Orient Palace Hotel which, until recently, was popular among foreigners because of its magnificence.

The venerable scholar Mohammad Amin Sheikho went to the hotel accompanied by a number of his disciples for the translation of the dialogue.

In the hotel, our venerable scholar warmly welcomed his guest, and after taking their seats, he requested him to ask his questions freely. During the discussion, they discovered that they both spoke Turkish. This made the atmosphere more flexible and comprehensible. They spared the translators, and Sir John Bennett asked his questions.

**From *Journeys in Islamic Countries* – J. G. Bennett**

Describing the first moments of this meeting, Sir John Bennett said:

- As I entered the hotel, I passed a well-dressed Syrian gentleman and a young Muslim going down the stairs. At the top, the manager said, 'Those gentlemen were asking for you.' I turned around and they did the same. It was Amin Sheikho!
- I will not write down the details of our first conversation, which lasted two hours, as some of the things he said were so amazing that I do not know whether to take them seriously.

## The Spirit

**SIR JOHN BENNETT:** I came to Damascus because I heard that you were a man of great wisdom and learning, and that you are the only one who can help me to understand some things that have been bothering me for a long time. For many years I have been searching for the answer to a number of questions. I have traveled all over the world and have met learned men from all cultures and religions, and who are experts in all fields of study. I have consulted books and papers written in many languages trying to find the information that I seek. I have spent a lot of time, energy and money in my search. But all was in vain, for as yet, I have found no source that can enlighten me and have met no man who can set my mind at rest. I will ask you my question, and I dearly hope that you will be able to give me a satisfactory answer.

What is the spirit, and where is the centre of its existence, and what is its function?

Our venerable scholar answered him, saying:

**SCHOLAR SHEIKHO:** As for the spirit, it is the subtle consciousness of man. It is a Godly Light and its centre is in the chest. Its rays spread to all parts of the body through the nerves. This spirit, confined to the body, is aware of its surroundings through the five senses. It sees with the eye, hears with the ear, smells with the nose, feels and touches with the skin and tastes flavors with the tongue, which is also used to express ideas and thoughts.

In more detail: we say that if one stands by the sea shore, undoubtedly, from watching the sea, his awareness will make him revere and glorify it. This submission and glorification come from the 'spirit'.

If we see someone dear to us whose hand is bleeding because it is badly wounded, we feel sorry for him, and sympathize with him. This pain and grief also come from the 'spirit'.

If we hear that one of our dear relatives has returned safely from a long journey, we feel pleased and happy to know this. These feelings of pleasure and happiness are possible because of the 'spirit'. Thus, the spirit is the essential component of man. It glorifies and submits, grieves, annoys, delights, rejoices, feels contentment and anger, tastes, enjoys and suffers. It is the centre of our existence.

The spirit is always addressed in the Qur'an. God says: "**Oh (you) spirit, in (complete) rest and satisfaction (with this world)!**"

*The Holy Qur'an, Fortress 89, Al-Fajr (The Coming Appearance), verse 27*

It is charged to follow the straight path. God says: "**(Behold) the spirit, and (wonder about) the evenness given to it so that its wrong and its right were inspired to it. Truly, he succeeds that purifies it, and he fails that corrupts it!**"

*The Holy Qur'an, Fortress 91, Ash-Shams (The Sun), verse 7-10*

The spirit tastes the taste of death, but this taste differs from one spirit to another according to its state when leaving the body. God says: "**Every spirit shall have a taste of death: in the end to Us shall you be brought back.**"

*The Holy Qur'an, Fortress 29, Al-'Ankabut (The Spider), verse 57*

The sinful spirit receives painful treatment on Doomsday in order to be cured. God says: "**Lest a spirit should (then) say: 'Ah! Woe is me! In that I neglected to be near to God, and was but among those who mocked!' "**

*The Holy Qur'an, Fortress 39, Az-Zumar (The Groups), verse 56*

The spirit enjoys staying in paradise, and does not like to be removed therefrom. God says: "**...therein shall you have all that your spirits shall desire...**"

*The Holy Qur'an, Fortress 41, Fussilat (explained), verse 31*

It is called a 'spirit' which is derived in Arabic from the words 'magnificent value'.

This knowledge is but a drop in the ocean of what our venerable scholar said about the spirit.

**SIR JOHN BENNETT:** What you say makes a great deal of sense. Thank you for this clear explanation – I can see why I was directed to come to you. You obviously have an excellent understanding of the inner spirit of humanity, and are indeed a scholar worthy of the name. Please continue with your elucidation – I am interested in learning about this spirit in as much detail as possible.

Scholar M. A. Sheikho then added to his introduction of the origin of the spirit, saying:

**SCHOLAR SHEIKHO:** God says in a holy saying (Hadith Qudsi): **“I was a hidden treasure, and then I desired to be known, and so I created creation and acquainted them with Me, so that they knew Me through Me.”**

In describing the meaning of this holy saying I say that this **“treasure”** is a thing that is both beautiful and valuable. In the saying, the meaning is that the great Godly Beauty and the supreme Perfection were **“hidden”**, and unknown to anyone.

The phrase **“I desired to be known”** is in reference to the Generosity and Kindness of the Almighty God. It was the aim of the most Generous (Al’lah) to manifest and display His Generosity and Kindness.

**“I created creation”**, refers to the enjoyment of watching the Godly Beauty, and becoming engrossed in watching its endless Perfection. It indicates that God created creation in the world called ‘Al-Azal’, the pre-existent world.

**“I acquainted them with Me”**: I showed them My Greatness, and My Benevolence to them in creating them.

**“They knew Me through Me”**: By looking at themselves they could know Him, and following this, they enjoyed watching this Glorious Treasure as they looked upon a part of His Beauty and Perfection.

When creation was first brought into existence by Almighty God in that world known as Al-Azal, the pre-existent world, it was made up of abstract spirits without shapes or bodies. This includes man, animals, the sky, the earth, and the angels and jinns (ghost-like demons).

That is to say, all creation was then of a single kind and quality without any differences existing among them. All these spirits enjoyed watching the glorious treasure and were very fond of seeing the great Godly Beauty. (The greatest pleasure of paradise is gazing at God.)

The prevention of creation from seeing the divine Godly Beauty would later make them feel bored of their status and situation. In order to completely achieve happiness and kindness, it was necessary that their ability to view the Godly Beauty should be advanced from its current level to a higher one that has no ending.

To make this clear we say, "If a man sits in a very beautiful, unequalled orchard and stays there for a long time, he will undoubtedly get bored of it, and will no longer see its beauty. To continue his original pleasure, he would have to move to a more beautiful orchard than his."

A creature cannot advance from one state of ability to perceive the divine Beauty to a higher one unless he has done good deeds which make him sure that his Creator is satisfied with him. Such deeds will act like an elevator through which he gets nearer to God. In this way, God offered all these spirits an exodus from the realm in which they had nothing to do. This exodus would lead them into a world where their good deeds would help them to come nearer to their Creator, where they could seek access to the glorious treasure, in order to drink continuously and endlessly from the seas of beauty and perfection that exist in paradise.

To show the effect of these good deeds on the spirit's elevation and its attainment of closeness to its Creator, we give the following example. Let us imagine a commander fighting a battle with his soldiers. When they come back after the battle, will all the soldiers be in the same psychic and spiritual state, and on the same footing?

Undoubtedly, they will be at different levels. The braver soldiers who have done well and have sacrificed a lot will come back feeling themselves nearer to their commander, having a higher status and enjoying a greater share of spiritual wellbeing than the others.

This example applies to the sons and their fathers, the students and their teachers, the disciples and their guide, and those who are obedient to their Creator.

One of the firm rules of the spirit is that it cannot approach its Creator unless it has a good deed upon which it can depend, and the greater the sacrifice and the good deeds are, the closer it will allow its approach to become.

This is why the Almighty God made this world an abode of deeds and a path to the other world where the heavens and rivers are in a condition of truth before an Omnipotent King.

Yearning is the stimulus through which taste and happiness are achieved. It gives an act its value and without it, the deed has no value in the doer's eye. The more a sacrifice has attraction and desire for the spirit, the more valuable it will be, and the more effect it will have on the spirit. If man does not like money and does not yearn for it, then charity has no meaning, and he will not find a spiritual elevation or a zeal to spend. The case of averting one's gaze and abstaining from performing forbidden acts is similar.

God the Almighty gave us the freedom of choice which gives a creature the ability to do a deed without obligation, and in fact no creature can approach even one step towards his Creator or be found worthy through his deeds unless such a creature has freedom of choice. (This choice is a choice from options given by the Creator, as He alone knows what we are going to do and what we have done.)

God says: **“Say, the Truth is from your Provider. Let him who will, believe, and let him who will, disbelieve...”**

*The Holy Qur'an, Fortress 18, Al-Kahf (The Cave), verse 29*

And the Holy Qur'an is replete with Qur'anic verses referring to freedom of choice and the will of creation.

Originally, the will of a creature is in possession of its Creator and subject to His Power.

Therefore, they have no volition or choice. Because God wanted to give the spirits the most precious gift, He showed them the means by which they could attain this gift of freedom of choice.

Previously the will of the spirits was not their own, but He offered to put this free will in trust with the spirits, and set them free to follow the road leading to the achievement of their deeds resulting from their yearning.

The Almighty says: **“We offered 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*

The giving of this will and freedom of choice is indicated by the word ‘Trust’.

**SIR JOHN BENNETT:** This is a very interesting subject, and I am particularly fascinated by your explanation of the value of man’s deeds and the idea of free choice. Please can you explain exactly what is meant by this word, ‘Trust’, and how it allows man to become close to his Creator?

**SCHOLAR SHEIKHO:** In the world of Al-Azal, the pre-material world, God offered this ‘Trust’ to all the spirits without discrimination and showed them that the shouldering of Trust – that is to say, the freedom of choice of action – is a very dangerous thing. A creature can ascend through his work to the highest rank, or his deeds can humiliate him and reduce him to the lowest rank.

Therefore, out of God’s mercy to creation, He clarified to them that if they accepted this ‘Trust’ and came into existence, He would send them a Book to be a light and guidance for their acts. If they are illuminated by His light when they begin to act following the period of





yearning, if they seek His guidance and ask Him for inspiration in their movements, their way will be straight, their moves safe, and their acts in compliance with those shown to them in His Book. Thus, they will be protected from committing evil and from falling into wrongful action. Their deeds will be the cause of their rise and sublimation. When they come to God after death, their high humanist acts will be the basis of their closeness to God, so that they succeed in being nearer to Him, rising successively and persistently in the paradises of eternal delight.

If they accept this trust and lead their existence without being guided by His light or seeking His guidance in relation to their deeds, they will undoubtedly not follow the right path which leads them to happiness, and therefore all their work will result in harm and damage to the rest of creation. When they leave this world, they will face their Creator feeling ashamed of their wrongful acts, despised because of their mean shameful deeds, and humiliated by their ungratefulness and baseness, all of which force them to throw themselves into the fire. They hope to forget their great pain and spiritual torture by the pain of fire and the torture of burning, that is, they escape from Hell to Fire. According to this meaning, Hell is the spiritual pain of the disbeliever or the inner burning of his spirit, and the word 'Fire' is used to describe Al'lah's Fire which cures the disbeliever in the same way that the hospital cures its patients.

Many are the Qur'anic verses which reveal that this fire is an abode for treating the shunning spirits, and that the spirit that is far from God throws itself into the fire by itself, in order to forget its hellish moral pains. Of these noble verses we mention God's saying: **"But on that day none will cause him his torment."**

*The Holy Qur'an, Fortress 89, Al-Fajr (The Coming Appearance), verse 25*

There is a Holy verse: **"Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But bring to minds by it (the Qur'an) (for fear) that a spirit will deliver itself to ruin because of what it has acquired..."**: this refers to bravery in throwing oneself into one's own destruction.

Tomorrow the irreligious, who live in sin, will throw themselves into fire because of their spiritual pain. **“...it will find for itself no protector or intercessor except Al’lah...”** this means that at that hour, there is no protector for you except Al’lah; at that moment you will deliver yourself to Al’lah because of your spiritual pain. **“...and if it offers every ransom (or reparation), none will be accepted...”**: in the hereafter, nothing that he has collected will be accepted. **“...those are the ones who have delivered themselves to ruin because of what they have acquired...”**: tomorrow, they will throw themselves into the fire because of their evil deeds. **“...they will have a drink of severe heat and a grievous torment: for they persisted in their unbelief”**: how great is their spiritual pain which makes them throw themselves into the fire!

*The Holy Qur’an, Fortress 6, Al-An’am (Livestock), verse 70*

And His saying (glory to His Names): **“They are the ones who buy error in place of guidance, and torment in place of forgiveness. Ah! What makes them bear patiently the fire!”**

*The Holy Qur’an, Fortress 2, Al-Baqara (The Cow), verse 175*

In a prophetic saying, the prophet (cpth) said: **“Man will be so constrained by the sweat of shame on Doomsday that he will request: ‘My Provider: relieve me even to the Fire’.”**<sup>2</sup>

In another saying he says: **“Shame will befall man on Doomsday to the extent that he says: ‘Oh my provider, sending me to Fire would be easier to tolerate than what I am suffering’, although he knows the great torture that will result.”**<sup>3</sup>

Mankind was called ‘An-Nas’ in Arabic. The word ‘An-Nas’ – which is a generic name for all sons of Adam – is derived in pronunciation from the verb ‘nasiya’ in Arabic: ‘to forget’ in English. They were so-called because their coming to this world and their coming out into the world of shapes and bodies made them forget their knowledge of God in the world of ‘Al-Azal’, the world of

2 Al-Jami’ Al-Saghir, saying no. 1990 – Ibn Mas’ud.

3 Al-Jami’ Al-Saghir, saying no. 2059 – Jaber.

spirits. This physical body became the veil which prevented the spirit from knowing itself with regard to its weakness, its complete need for its Creator, and the continuity of its former knowledge of the Creator.

## The Centre of the Spirit

**SIR JOHN BENNETT:** Can you now explain to me where this spirit is located in the human person? Does it have any particular dwelling place within the human body? How does it relate to the human organs and nervous system? What is the centre of the spirit?

**SCHOLAR SHEIKHO:** To clarify the centre of the 'spirit', God says in the Holy Qur'an: **"Say: I seek refuge in the Provider of mankind, the King of mankind, God of mankind, from the evil of the sneaking whisperer who whispers evil in the chests of mankind, of jinns and mankind and who withdraws."**

*The Holy Qur'an, Fortress 114, An-Nas (Oblivious Mankind, Oblivious jinn-kind), verse 1-6*

In another Fortress, He says: **"And verily your Provider knows all that their chests hide as well as all that they reveal."**

*The Holy Qur'an, Fortress 27, An-Naml (The Ants), verse 74*

And He (glory to Him) says: **"Say: Whether you hide what is in your chests or reveal it, Al'lah is aware of it..."**

*The Holy Qur'an, Fortress 3, Al 'Imran (The Family of 'Imran), verse 29*

The spirit spreads through the nerves, and when the nerves are anesthetized, the spirit retreats from the place of the anesthesia, so that the patient does not feel any pain even if one of his limbs is amputated because of the spirit's escape from the anesthetized place.

God says in the Holy Qur'an: **"It is Al'lah who takes back the**

spirits when dead and those who have not died, during their sleep. He takes back those on whom He has passed the decree of death, but He sends the rest for an appointed term..."

*The Holy Qur'an, Fortress 39, Az-Zumar (The Groups), verse 42*



The rays of the spirit spread through the nerves

The spirit of the patient leaves his body because of the anesthesia, and the spirit of the sleeper leaves the body too because of the sleep, and a ray of light remains in supervision over the body. The soul remains in the body which moves, and the heart pulses, but he does not hear, understand or see anything.

We go back to the women who cut their hands in the story of Joseph (Yusuf), the prophet. In the Holy Qur'an God says: **"When she heard of their cunning (their malicious talk), she sent for them and prepared a banquet; she gave each of them a knife and said to Joseph: 'Come out before them'. When they saw him, they did glorify him and (in their amazement) cut their hands, and they said: 'God is blameless! No mortal is this! This is none but a pure (noble) angel'."**

*The Holy Qur'an, Fortress 12, Yusuf (Joseph), verse 31*

The women cut their hands because their souls were shocked when they saw Joseph's beauty.

In this case, the spirits left their bodies and headed for the prophet Joseph. Therefore, they cut their hands without feeling any pain, because they were amazed at the sight of his beauty and were oblivious to all pain.

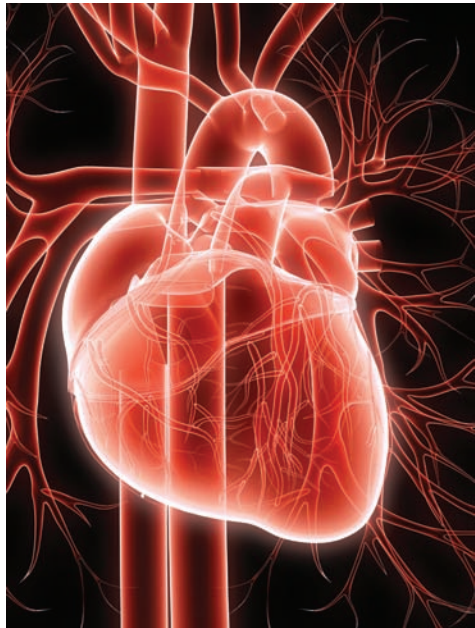
**SIR JOHN BENNETT:** I truly never expected that my question about the spirit would be answered in such a clear and direct

manner. From your answer, it is clear that you have long ago arrived at a final understanding of the issues with which I have been struggling for so long. Your examples and references to the Holy Qur'an have enhanced my understanding greatly, and I already feel greatly indebted to you for your help up to this point.

## The Soul

**SIR JOHN BENNETT:** However, as I mentioned to you, I still have further burning questions which have caused me great anxiety for many years. If you will do me the honor of spending more of your time enlightening me, I will be most grateful. The next question I wish to ask concerns the soul: what exactly is the soul? Where is the centre of its existence? And what is its function?

**SCHOLAR SHEIKHO:** Of course I am happy to continue to assist you in your search for religious truth. As for the soul, it is the support of the Godly Light which flows into the blood. Its centre in the body is the physical heart, and it is the power that animates all the systems and cells of the body. It moves through the body and nourishes it, so the life of the body depends on it. It is the executive power of the purpose, requirements, demands, and desires of the spirit. The soul is under the command of the spirit that moves within the nerves by sending its rays through the nervous system. The spirit directs and controls all the voluntary and involuntary organs. The soul of human beings, animals and all living creatures is the same, but in the prophets and messengers, it is a sacred soul; that is, it is removed from impurities and is without low purposes, because the souls of these people have not been contaminated by the worldly stains of life and its evil. These souls remain virtuous, pure and sacred, so that they only



The soul flows into the blood from its centre in the body, the physical heart

express goodness, righteousness, virtue, and perfection. Wherever they settle, goodness, bliss, blessings, happiness and the delightful eternal beatitude of Al’lah spread on all those who direct themselves towards them, and all those who are around them.

**SIR JOHN BENNETT:** Can you please speak more about this ‘soul’ with reference to your prophet Mohammad and using Qur’anic references?

**SCHOLAR SHEIKHO:** As for the prophet Mohammad (cpth), he explained the soul and its rays flowing through the body by the means of blood. The prophetic saying reads: **“Satan flows through a son of Adam like the blood circulates in the body.”**<sup>4</sup>

And that is referred to in the noble verse: **“They ask thee concerning the soul, say: the soul is at the command of my Provider, it is only too little omniscience that is got to you.”**

*The Holy Qur’an, Fortress 17, Al-Isra’ (The Night Journey), verse 85*

**“They ask thee concerning the soul...”**: they really asked him about it to frustrate and defeat him, but God the Almighty answered: **“...say...”**: to them: **“...the soul is at the command of my Provider...”**: the words ‘the command of my Provider’ indicate providence and show that Godly support spreads throughout existence. The animation and life of a human being, as well as all living creatures, encompassing man, animals, and plants, are all only possible with the support of God the Almighty.

Motion does not take place except through His provision and with His command. If God withdrew His support (that is to say, the soul) from the creation of the earth, they would become motionless, lifeless, and nothing.

The existence of the soul in creation is like the electric current which moves all machines that are operated by electricity.

If power is disconnected, the machines stop and become motionless. Similarly, the soul in the body is poured into the heart

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4 Musnad Ahmad, part 3.

of the human being and its rays flow into the blood, which then carries nourishment and oxygen to all parts of the body, and takes away the wastes and poisons that are to be rejected from the body through urination and exhalation.

In the Qur'anic verse, the phrase, "**...is at the command of my Provider...**" refers to this supply to the heart and blood which completes the circle of life. If that supply to living creation is stopped, they will become lifeless and motionless.

The meaning of the word 'soul' as mentioned in the Holy Qur'an differs according to its treatment in the verses. The soul in general is the support for life which can be either for the physical heart or for the core of the spirit, as the Almighty says in the noble verse: "**Raised high above ranks, (He is) the Owner of the beautiful Godly revelation: at His Command, He lets the soul descend upon whom He pleases of His obedient men so as to warn of the Day of Meeting.**"

*The Holy Qur'an, Fortress 40, Ghafir (The Forgiver 'God'), verse 15*

This asserts what we have said. God's saying is: "**...the Messiah Jesus, son of Mary, was no more than a messenger of Al'lah and His Word which He bestowed on Mary and was a soul created by Him...**"

*The Holy Qur'an, Fortress 4, An-Nisa' (Women), verse 171*

This soul is nothing more than that Godly provision which Al'lah provided to our master Jesus (peace is through him) through our master Gabriel (peace is through him).

After explaining that to them he replied: "**...it is only too little omniscience that has got to you** (human beings)."

The statement "**...it is only too little omniscience that has got to you**" does not address the prophet of God but those who ask, because it comes in the plural form in the original Arabic. If it had meant the prophet (cpth), it would have come in the singular. He is the speaker; the meaning is: say to them Mohammad: "**... it is only too little omniscience that has got to you**", meaning the challengers.



**SIR JOHN BENNETT:** Thank you again for imparting more of your great wisdom. I feel that I am beginning to have a much better understanding, but I still have much to learn. There is so much understanding and knowledge to be found in your Holy Qur'an. So it appears to me now that the soul is the means by which we achieve closeness to God?

**SCHOLAR SHEIKHO:** In brief: we say that if man thinks deeply and thoroughly of this universe, his speculation and contemplation will lead him to the fact that there is a great Creator and a wise Disposer. Then, his way will become straight, and this straightness will generate good actions and trust in God's satisfaction with him.



These actions and trust become man's means to get nearer to God, and he acquires perfection from his Creator through communication with Him (prayer). Then he loves those who possess perfection, and the master of perfection, the prophet Mohammad (cpth). Thus, his spirit accompanies the spirit of the prophet who is always close to Al'lah, and then he sees the luminous provision of God that is prevalent in everything in existence. This is what we call the "soul."

**SIR JOHN BENNETT:** I am impressed with your great knowledge of the spirit and the soul, and I want to thank you again for your clear explanations of these matters.

From the aforementioned, it is clear to us that there is a great difference and contrast between the soul and the spirit. In fact, this thing was not clarified by anyone since the master of prophets (cptt)<sup>5</sup> before this great man (Mohammad Amin Sheikho). And this matter thunderstruck scientists and thinkers and captivated Sir John Bennett.

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5 (cptt): communication with Al'lah and peace are through them.

## The Mind & Thought

**SIR JOHN BENNETT:** If I may continue my questioning, I now would like to hear your ideas and knowledge about the mind. What is the essence of the human mind? Where is it located, and what is its true function?

**SCHOLAR SHEIKHO:** Now let us speak in detail about the mind... but before that, we should differentiate between mind and thought.

**SIR JOHN BENNETT:** Yes, and again you display the depth of your understanding, because I also wanted to ask you about thought, and its location and centre within us, and the function of thought. However, I am not clear about the difference between mind and thought, and indeed, as you say, people do not differentiate between them, sometimes saying 'thought' and at other times 'mind'. This is something I have really noticed in my dialogues and discussions with scientists and thinkers all over the world. Can you please differentiate between mind and thought and also talk about the relationship between them?

Our great scholar Mohammad Amin Sheikho continued his speech, demonstrating the difference between them:

**SCHOLAR SHEIKHO:** The mind is a spiritual quality that becomes attached to the spirit. When the spirit acquires, assimilates and absorbs a certain fact which becomes linked to it, so the spirit is distinguished and characterized by this, which becomes the mind.

The spiritual concepts are what this mind assimilates. The spirit is like a mirror. When it heads for something, this something is imprinted on the spirit. The spirit is originally a blank and pure surface. When something is imprinted on it and preoccupies it, it

is then called a mind. The mind is spiritual, thought is cerebral, the soul is dynamic and the body is but a mount and a vessel for them all. When the spirit cares for something and it is fully truthful in seeking it, it directs its radiation to the brain which acts accordingly and an imprint is created.

This imprint on the spirit is called 'the mind'.

The spirit has a radiation which travels like the rays of the sun, but at a far faster speed. If you are honest, true to God and loyal to His messenger (cpth), you will access a ray to eternity, and also to Al-Azal, the pre-material world.

The spirit reaches this state spiritually before reaching it physically, and this also is the mind. When it certainly believes in death, it penetrates through it into the hereafter, then witnesses what goes on there. Those who see by the light of their hearts and spirits, as the prophet Mohammad did (cpth): those are the companions of the prophets, the true, the martyrs and those who have the ability to do good, and these people are good company.

Man and animal have Al-Azali<sup>6</sup>-acquired mind; that is to say, the pre-materially-acquired mind which Al'lah has imprinted on the pages of all spirits before their coming to this world to carry out their missions in perfection. God says in the Noble Qur'an: **"Pharaoh said (to our masters Moses and Aaron): 'who then, Oh Moses, is the Provider of you?' He said (Both Moses and Aaron): 'Our Provider is He who gave everything its creation, then gave guidance to it'."**

*The Holy Qur'an, Fortress 20, Ta Ha 'Ta-ha' (Pure), verse 49-50*

And another of His sayings (glory to His Names) is: **"Glorify the Name of your Provider, the Most High, who has created everything, and then proportioned it; and who has measured; then guided."**

*The Holy Qur'an,  
Fortress 87, Al-A'la (The Most High, Glory to Your Lord in the Highest), verse 1-3*

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6 'Azali' is pre-material.

And as for His saying in the Holy Qur'an, Fortress 96, Al-'Alaq (The Clot), verse 4, **"Who taught with a pen"**, the word 'pen' here is in reference to writing. In the Arabic language, for example, we talk about the pen of the minister, which means that when a minister writes a directive in relation to his department, this directive will become law. Therefore, when the minister's pen writes, what he writes becomes something real in our world.

The word 'pen' reported in this noble verse refers to what Al'lah has implanted on the pages of the spirits, and the instincts He has put there, and the desires He has put there in Al-Azal world, for each creature has a special nature, and each has appropriate desires.

For example, let us take the suckling infant. Who guides him to his mother's breast from the first moment of his entry into this life? As soon as he leaves his mother's womb, he moves his lips, and they are ready for sucking.

And as soon as the duckling leaves its egg, it runs to the water and swims with wondrous skill and mastery.

After the chick leaves the egg, it soon pecks the ground in search of food.

Immediately after the foal comes out of its mother's abdomen, it jumps to her udder and sucks at her milk, although it was previously in the womb and could not have seen the udder.

Similarly the cat predated, the bird sets up its nest in a perfect, completely arranged way, and the bee builds its hive firmly and produces honey from the flowers' nectar.

Who taught the infant to suckle after he came out into the world?

Who taught the duckling to swim, and the chick to search for food in the soil?

Who guided the foal to its mother's udder after it got out?

Who taught the cat to prey upon and kill insects, and birds to build nests?

Who guided these birds to use soft feathers and shreds of silk in their building work?

Who guided the bee to imbibe the flowers' nectar?

It is the potency of the Great Creator, the Wise and the All-Knowing. On the page of each spirit, He imprinted what suits its way of life and what it requires, so that you find that each creature is guided innately by the instincts Al'lah implanted in its spirit. In this way its living is established, its continuity is ensured and its happiness is achieved without the need for it to be shown the way.

These instincts, which are implanted in the spirits, and the desires which are written on the pages of the hearts are what show every creature how to proceed in this current existence.

Had it not been for this imprint (or you could say this writing), all creation would have stood perplexed without performing any task, desiring nothing and being guided to nothing.

Teaching then is indeed performed with a pen, that is, the teaching of all creation in how to proceed in this life verily arises from the writing that was written with the Hand of the Wise, the All-Knowing, on each page of the spirit.

Glory to Him who has set the different drives in the different creatures and put these desires in place, in order to incite them to proceed with enjoying the pleasure of existing and living happily in this life.

It is the inspired mind; that is to say, what has been imprinted on the spirit of each creature since Al-Azal, the world of spirits, in order to perform tasks. The animal comes and goes, in this life, according to the impression that is stamped on it, and it cannot change its function. The human being is the only creature who has the ability to change and modify, to make new imprints and to perceive new things in this life.

The mind of man is achieved on two levels:

- ① Awareness that comes from our own experience or from what we learn from other people.
- ② An awareness of the deeper reality that comes directly from God.

The extent to which the mind can achieve the first level depends on the truthfulness and determination of the spirit and its progression towards the thing it desires.

I will give you an example. A new driver of a car faces difficulties when learning how to drive, and he uses all his senses to focus on the task at hand.

Finally, after he learns well, everything becomes very easy for him. Soon you will see him driving while smoking a cigarette or absorbed in talking about important matters, but without feeling or concentrating. He stops at red traffic lights, starts at the green lights and avoids accidents.

Suppose someone has mastered how to swim. While sleeping on the bank of a river or beside a pool, he falls into the water. Before knowing where he is and what happened, you see his hands and legs moving and striking the water to raise himself to the surface of the water automatically, without knowledge or realization or consciousness. So he does not drown. All this happens even before he works the wheels of his thought or his will: this is the mind. His spirit is programmed to swim and it applies this knowledge unconsciously.

In regards to fully becoming aware of facts in one's mind, a light is needed that is stronger than the physical lights that can be seen by us, such as those of the sun, the moon, electricity and others. The light of the Almighty God is needed. However, this depends on many things, such as whether man follows the right path, his truthfulness with his Provider, and his obedience in practising the Orders of God which he has heard from His messengers (ptt). Therefore, in many of the Qur'anic A'yat (verses) we see that God tells His noble messengers to inform His obedient worshippers about His message, calling them **“those who become fully aware.”**

Thus, the mind is what the spirit perceives and contains. In order for the spirit to absorb and achieve what is necessary, man should direct himself to the thing that is to be absorbed by his spirit; and his mind will be equivalent to this in his total self direction.

**SIR JOHN BENNETT:** Great scholar, this really is most useful for me, but can you give me an example to show me exactly what you mean, and perhaps some more relevant knowledge from your Holy Qur'an?

**SCHOLAR SHEIKHO:** For example: At school, we find that the student who completely and carefully directs himself to his teacher and is interested in the lesson will comprehend what he has been taught. Meanwhile, the distracted students do not care about the details or the explanation of the teacher.

So, the mind is not fully utilized without profound contemplative thinking. This is reported in many A'yat (verses) of the Holy Qur'an where the phrase **"those who think"** is always followed by the phrase **"those who become fully aware."**

God says: **"And it is He who provided the earth and set thereon mountains standing firm as anchors, and (flowing) rivers: and fruit of every type He made in pairs, two and two. He caused the night to veil the day. Behold! Verily, in these things there are signs for those who think.**

**"And in the earth are tracts (diverse though) neighboring, and gardens of vines and plants, and palm trees – growing out similar and dissimilar: watered with the same water. Yet some of them We make more excellent than others, preferable to eat. Behold! Verily, in these things there are signs for those who become fully aware."**

*The Holy Qur'an, Fortress 13, Ar-Ra'd (The Thunder), verse 3-4*

In another Fortress, God says: **"With it He produces for you plants, olives, date-palms, grapes and every type of fruit. Verily, in this is a sign for those who think.**

**"He has made subject to you the night and the day, the sun and the moon, and the stars are in subjection, By His Command; verily in these are signs for men who become fully aware."**

*The Holy Qur'an, Fortress 16, An-Nahl (The Bees), verse 11-12*



From the above, we conclude that 'mind' cannot be fully utilized without profound thinking.

The Almighty God does not mention 'the mind' and 'thought' in vain. There is a difference between them, as we have previously clarified.

Other examples: If the shuttle of a loom is void of thread, it does not weave cloth, and if it has thread, it will weave silk and woolen cloths embroidered with beautiful colors.

If the printing machine is loaded with ink, the paper will enter into it blank and come out with news, pictures and stories; if the machine has no ink, the paper will enter it blank and come out blank.

Similarly, the gathering of the thought with the spirit, out of the spirit's fear of death and of its horrible consequences, produces the mind and the process of spiritual witnessing. Then the spirit tumbles with the witnessing, through the means of thought 'with complete use' which allows the heart's insights to open.

The Holy Qur'an speaks about the presence of the mind in the spirit. God says: **"What, have they not journeyed in the land so that they have hearts to ponder (to fully realise)..."**

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

This verse shows that the mind is in the heart, the heart of the spirit; it is not in the head which contains the mechanism of thinking in the brain.

**SIR JOHN BENNETT:** I am starting to get a clearer conception about the essence of mind. I can see that it has a close relationship to the spirit. I now wish to hear about thought, and the origins of the word, and its exact meaning and importance in our lives.

Our venerable scholar continued his speech about thought, saying:

**SCHOLAR SHEIKHO:** The word 'thought' is 'Al-Fikr' in Arabic. In idiomatic language, 'Al-Fikr' could be separated into 'fak'kak'

and 'ra'a' which mean 'disassemble' and 'see'; that is to say, when things seen with the eye, heard with the ear, or perceived by the senses come to the mechanism of the brain, it starts the process of disuniting, assembly, analysis and inference.

This happens when a person is true to his endeavor to achieve something. The light of the spirit goes up to the brain and then the spirit sees what it needs.

God the Almighty distinguished man from His other creatures with thought. And as noted in the holy saying (or Hadith): **"An hour of thinking about the nature of the universe is better than seventy years of worshipping."**<sup>7</sup>

The centre of thought is in the brain, and by means of this thought man can disassemble, analyze and perceive. It is the only vessel for man's escape and salvation from the claws of love for this low world and its fatal flaws.



The centre of thought is in the brain

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7 Al-Dailami up to Anas.

**SIR JOHN BENNETT:** So it is only through thought that we can avoid being too focused on this lower world and its concerns, thus becoming mired in this baser existence, and so never achieving closeness with our Creator. Please continue without delay, for I am keen to know: how is it that thought can save us and lift us to a higher type of existence?

**SCHOLAR SHEIKHO:** Through thought man can rise, elevate, and tower up to the highest rank, and if he neglects thinking, he will remain blind and incapable of seeing anything except the reflection of things, so that he becomes less than animal in rank.

By means of this power of thought man can guide himself and protect himself from forbidden desires. He experiences elevation, and finds bliss and joy in drawing nearer to his Provider, and so he flies upward.

All of the modern inventions, industries and technology that we see nowadays are brought about through the means of thought and truthfulness. One will be in this situation if they have not deviated and have maintained true determination in their thinking concerning worldly affairs. Thinking and truthfulness in the field of real life and eternal happiness can only be achieved by searching for the Almighty God who is the source of life. Our example is the group of companions of the noble prophet Mohammad (cpth), as well as the companions of the other messengers at the time that they were truthfully searching for Almighty God. They recognized Him and fully witnessed His bright and delightful light.

They spread knowledge, happiness, mercy, sympathy and humanity all over the world. Men became brothers, beloved and true friends of one another.

Our example of those who use their thinking for this lower world, with its ends and lusts, is what we hear and see about some European and Oriental humanist pretenders.

Out of His Justice and Compassion, God gave this thinking-power to every human being without discrimination.

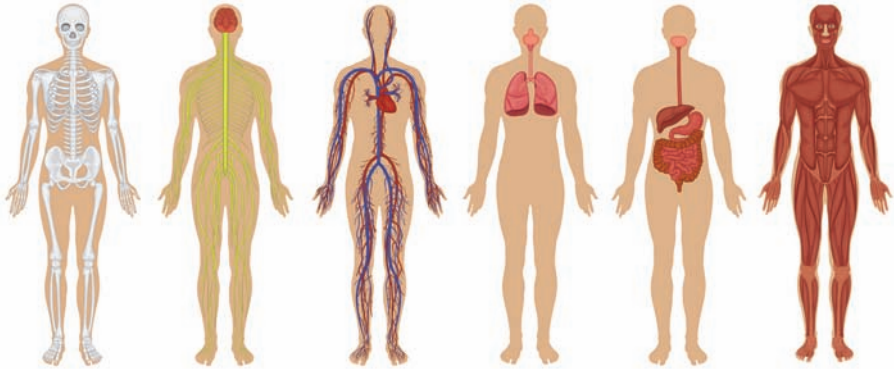
The mind is realised through truthfulness and determination. If man is truthful in doing something, the light of the spirit flows up to the brain, the wheels of thought rotate, and production begins.

## The Function of the Body

**SIR JOHN BENNETT:** So, what is the function of the body?

**SCHOLAR SHEIKHO:** The body which consists of flesh, nerves, bones and blood is the garment of the spirit, its vessel, and its means for achieving its needs, demands, aims, tendencies, deviations or virtues and high good deeds. It is the body that will utter words against the spirit on the Day of Resurrection and will be a witness to its choices and the deeds performed by means of it; the Almighty says: **“At length, when they reach it (the fire), their hearing, their sight and their skins will bear witness against them as to all their deeds.”**

*The Holy Qur'an, Fortress 41, Fussilat (Explained), verse 20*



The body forms the garment of the spirit and is its mount, through which it achieves all that it desires through its various components, including its muscles, nerves, bones and blood

This is a drop in the ocean of what our venerable scholar said in response to the questions of Sir John Bennett, in a session at the hotel which lasted for several hours.

**From *Journeys in Islamic Countries* – J. G. Bennett**

After hearing these explanations about the ‘spirit’ and the ‘soul’, and the ‘mind’ and ‘thought’, Sir John Bennett later said:

- So ended our first discussion. I still do not know what to say except that he is a very good and a very sincere man who is truly turned toward God. But what he understands or does not understand, that I cannot say.



Dear reader, don't you think that what we hear is completely new, and totally strange? Have people ever heard anything like this before? Have they heard of such noble meanings? Can't such supreme meanings only be adopted by those who have an atom of thought and who put aside all false desires considering God as their companion!?

# 2

| F God is there in the sky and He is the Organizer and Controller, why does He not maintain the earth? When I see injustice on earth, I deny the existence of God. A God who is supervising, controlling, Omnipresent, and who oversees everyone and is Omniscient of injustice cannot allow this.

Either there is injustice, and no God, or there is God, and no injustice.

# The Justice of God



## The Session Concludes

**SIR JOHN BENNETT:** After attending this session, I want you to accept me as a guest in your house. Having heard knowledge from you which was unknown by humanity up to this point, the rules of conduct oblige that the junior go to the senior and the student to the tutor.

**SCHOLAR SHEIKHO:** You are very welcome, but didn't I already answer your questions?

**SIR JOHN BENNETT:** No. What I asked were test questions that I ask the scholars, and if I am answered with logic and wisdom, then I ask my important primary question. If I am not answered well, I suffice myself with what I have heard and withdraw.

Sir John Bennett promised to be in the house of our great Scholar at 10 a.m. the next morning. The meeting was held on time.



The house of the great scholar Mohammad Amin Sheikho

*From Journeys in Islamic Countries – J. G. Bennett*

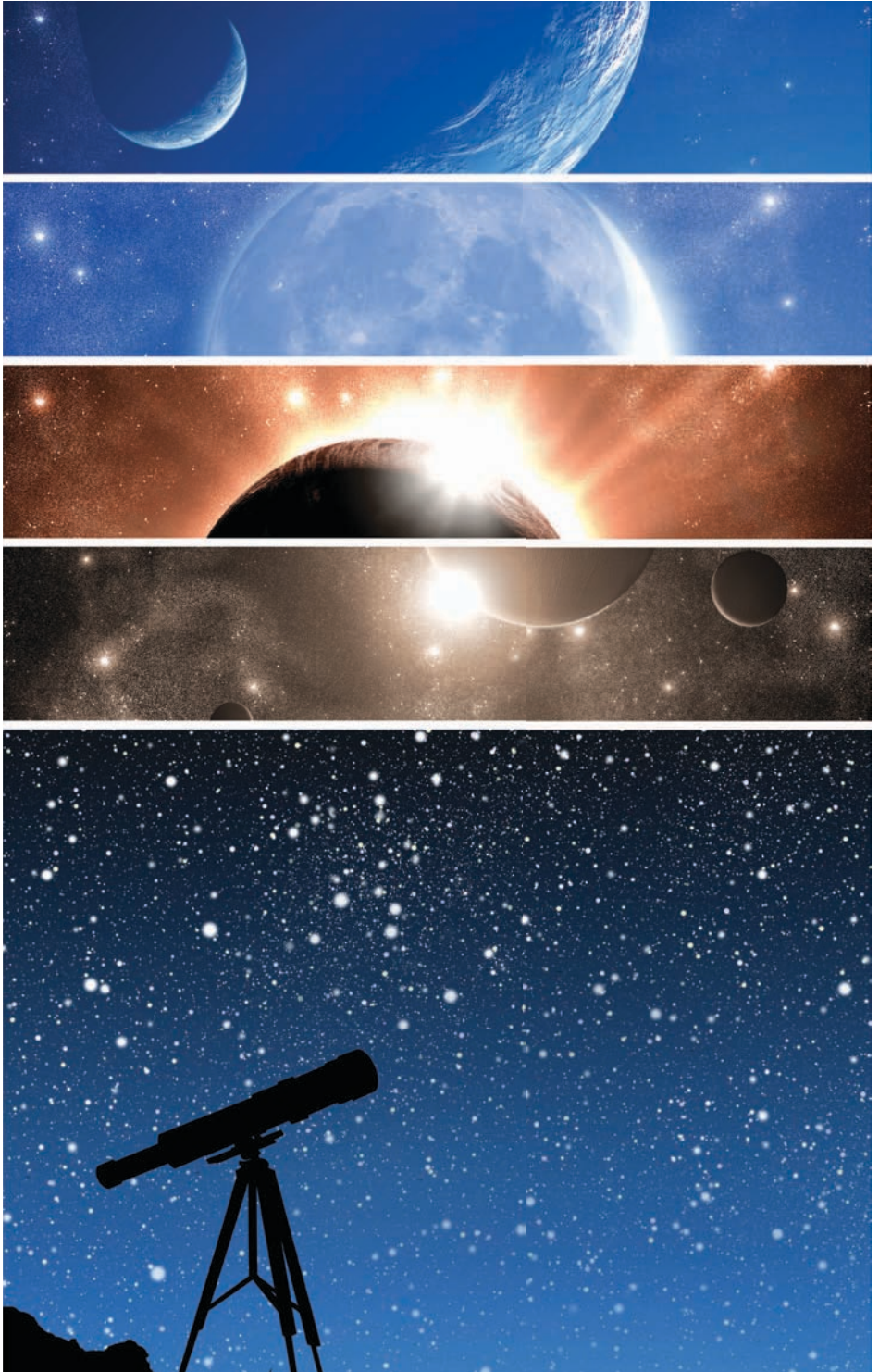
Sir John Bennett said:

- I was received in the outer selamlik (the area of old Arabic houses that was reserved for men), where three of his pupils were waiting. Then we went into the inner part, after the women had been given time to retire. At 2:30 p.m. I was offered a magnificent meal with nine or ten different dishes of meat and vegetables, followed by six or seven different kinds of fruit. Amin Bey did not eat with us as he said he only ate twice a day, once in early morning and once in the evening.
- Afterward I discovered that the pupils remained present especially so that I should have company at the meal. It turned out that all the arrangements of the house had been upset to give me lunch. But when I insisted that it was all the same to me when I ate, Amin Bey said, 'You are our guest and we carry you on our head. You must tell us when you are accustomed to eat.'

Our great scholar warmly welcomed him as an honorable guest. Then Sir John Bennett asked permission to ask the question which he and all the other scientists and scholars had found so difficult.

**SIR JOHN BENNETT:** I looked at the sky with deep contemplation and saw huge celestial bodies, strange stars and planets, and a magnificently accurate system of perfect creation and movement. I was absolutely sure that there must be a great Creator and an Almighty Steering God who directs and organizes all these in strict discipline.

Then I looked at the earth, and what a terrible situation I saw! Great injustice, the rich and the poor, the black and the white, the oppressors and the oppressed, the tall and the short, the beautiful and the ugly, the healthy and the ill, the happy and the miserable, this encroaching on that, and that stealing from this, the strong killing the weak, and states containing states, and then I decided that there is no God, and no Creator or Arranger. If God is there in the sky



and He is the Organizer and Controller, why does He not maintain the earth? When I see injustice on earth, I deny the existence of God. A God who is supervising, controlling, Omniscient, and who oversees everyone and is Omnipresent cannot allow this.

Either there is injustice, and no God, or there is God, and no injustice. This is my question. What is your reply?

**SCHOLAR SHEIKHO:** Do you want a direct answer and then the details and evidence, or shall we conclude the answer at the end as a result of the particularities?

**SIR JOHN BENNETT:** Since I am interested in the question and keen to have an answer, I want to hear a direct answer and then the elucidation and details.

Our great Scholar replied to him decisively, saying:

**SCHOLAR SHEIKHO:** God exists and there is no injustice at all.

Sir John Bennett, was surprised and astonished:

**SIR JOHN BENNETT:** What are you saying? There is no injustice at all? Please explain in detail.

**SCHOLAR SHEIKHO:** The Almighty Creator and the great Director exists in the sky and on earth. He is in and beyond the sky with His Beauty and on earth with His Compassion. Every single motion comes from His Omniscience, direction, perfect motion and precision in the sky and on earth. There is no creator except God, who has created and directed all of the creation in the heavens and on earth, so there is no injustice at all.

God the Almighty says: **“It is He who is God in heaven and God on earth, and He is the All-Wise and Omniscient.”**

*The Holy Qur’an, Fortress 43, Az-Zukhruf (Ornaments of Luxury), verse 84*

Man came to this world after promising his Provider that he would recognize Him, follow his light and never stop directing himself towards Him. He would carry out good deeds and be charitable to all His creation and His obedient followers.<sup>1</sup> When man came to this world and God covered his spirit with a bodily garment and gave him the power of choice, he forgot his promise to God, and deviated from humanity and the straight path which he had promised to follow. God's Mercy did not leave this human being in this mess; He provided him with thought and distinguished him from all His creatures. He also provided him with hearing, vision and the other senses.

He put in his hands cosmic miracles such as the stars, the planets, the sun, the moon, the rain and fruit to direct him. If he thinks and considers, they will guide him to the Almighty God, as they did with Abraham and his brothers, the messengers. Through death which takes away his beloved and his relatives, God intended to waken him from his transitory satisfaction and his false arrogance, in order to uplift his humanity, achieve perfection and acquire access to paradises.

God also sent man the noble messengers to remind him and the angels to warn him. He made laws and rules to organize all aspects of his life.

Despite the mercy, love and kindness that God has shown to man, man deviated from the path that leads to happiness and real eternal life.

He became absorbed in his bohemian lusts; to hurt, kill, steal and rob Al'lah's obedient ones, yet he would not be able to kill, steal or hurt any except those who had previously killed, stolen and hurt the ones who were weaker than they were.

Therefore, God gives a free hand to the oppressor against an

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<sup>1</sup> The Arabic word 'abd' (plural: ibad) is translated here into English as obedient follower(s).

oppressor. God says: **“Thus We let some of the wrong-doers have power over others because of what they are wont to earn.”**

*The Holy Qur’an, Fortress 6, Al-An’am (Livestock), verse 129*

Meanwhile, there is no authority given to the oppressor over he who is following the straight path of righteousness and humanity strictly, within the Orders of the Almighty God. He (glory to Him) says: **“What does Al’lah gain by your punishment if you are grateful (in offering good acts), and you believe? Al’lah is worthy of thanks and Omniscient.”**: Why does He punish you? He created happiness for you in this life and the hereafter, but because evil is in your spirit, He inflicts this hardship upon you.

*The Holy Qur’an, Fortress 4, An-Nisa’ (Women), verse 147*

Out of the mercy of the All-Merciful and the All-Wise’s wisdom, this oppressor is not left to do whatever he wants. God inflicts disaster, hardship, disease, poverty, hunger, and deprivation upon him.

God says: **“We shall test you with something of fear and hunger...”**: if the believer forgets, in a moment of inattention, Al’lah reminds him and tests him. Out of His sympathy and compassion, He wants to purify you from all dirt, for man cannot enter paradise if his spirit is not pure. These hardships and distresses are to remind you to get the dirt out of your spirit. In a state of fear, you seek refuge in Al’lah and the dirt disappears from your spirit. This hardship is like a surgical operation which removes evil. **“...some loss in wealth, lives and the fruits (of your toil), but give glad tidings to those who patiently preserve”**: if someone has done something wrong, Al’lah will punish him as a cure. So he must be patient, for Al’lah cures the believer in order to make him pure. When he becomes pure, Al’lah should get him into paradise. But if he insists obstinately, his disease will be serious and momentous.

**“Who say when afflicted with calamity...”**: this is when the person is cured, the hardship comes and reaches the point of illness and pain, and then he is purified; **“...who say: to Al’lah**

**we belong...”:** therefore surrendering to Al’lah; **“...and to Him we return”:** meaning, they return with repentance to Him;

**“They are those on whom are the blessings and mercy from their Provider...”:** the meaning of this verse is that their patience and confession of God’s Mercy means that their spirits become purified. Thus the Godly revelation descends upon them. **“...and those who are guided”:** to righteousness – the result of this is that they get a light from Al’lah. They enter paradise.

*The Holy Qur’an, Fortress 2, Al-Baqara (The Cow), verse 155-157*

And His saying (glory to His Names): **“And indeed We will make them taste of the lightest chastisement before the greatest chastisement in order that they may return”:** God lets these oppressors taste torture in this world so that they may repent and return to their Provider and stop the injustice they inflict on themselves.

*The Holy Qur’an, Fortress 32, As-Sajda (The Prostration), verse 21*

God does not empower an oppressor except over another oppressor, so that he may awaken from his inadvertent behaviour and withdraw from his tyranny and aggression.

All this is done through the Omniscience and wisdom of the Almighty God and in a way similar to the degree of this oppressor’s inadvertent behaviour. These disasters are difficult enough to make the oppressor himself awaken from his unintended action; thus they are not evil to themselves, they are merciful and good.

God says: **“...and if Al’lah did not keep a check on one set of people by means of another, the earth would indeed be full of mischief. But Al’lah is full of bounty to all creation.”**

*The Holy Qur’an, Fortress 2, Al-Baqara (The Cow), verse 251*

The situation is similar to that of the teacher or father who puts pressure upon his lazy or careless pupils or sons.

Such stress and embarrassment are but forms of mercy, kindness and love; they are not oppression, violence or revenge.

God the Almighty says: **“Say: Oh God of all! Possessor of all the possessions (Creator of power and rule). You give possession and power to whom You please. And You remove possession and power from whom You will. You endow with honor those that please You. And You debase whom You will. In Your Hand is nothing but goodness. Verily, over all things You have, You are Omnipotent.”**

*The Holy Qur'an, Fortress 3, Al 'Imran (The Family of 'Imran), verse 26*

That is, only goodness is in the Hand of God; when He gives, deprives, cherishes or humiliates, the result for the recipient is what suits him for his good. The doctor who may be forced to cut open the abdomen of his patient to take out his ailment is similar to this. He sometimes deprives his patient of many pleasures. The behavior of the father, teacher or doctor might be seen from two different points of view:

- ① The first is a feeling of injustice, cruelty and mercilessness when we do not know the reasons.
- ② The second is a feeling that it is a relief and a blessing if we know that what they did was but for the benefit of the people affected.

The hard-working student, the obedient son and the wise man do not need such harassment, stress or torture. This is God's purpose in instigating disasters.

It is a part of His Mercy and a trace of His Love for His creation. Therefore, the pain, suffering and evil seen by people are but remedies for these sick-spirited people. The treatment differs according to the disease. Some are greedy for money; they need a diet, so God impoverishes them because money cannot make them good. Some like to be arrogant unjustly and they use their might to oppress others and also to encroach on their freedom; though they deserve it, so God deprives them of this.

Then, He inflicted chains of treatment on them, such as hardship, disaster, and disease which make them occupied with their



exhausting spiritual illnesses which come from their malignant lusts. Their states will be changed, and they will forget their diseases because of these disasters. This kind of treatment and adversity will continue until they die. Then, God will not deprive them of this treatment in the hereafter.

All of the Qur'anic verses show that the cause of hardship and disaster is what the hands of this person have already done along with all that was sent to him by God, God says: **“Evil has appeared on land and sea because of what the hands of people have earned, that (Al’lah) may make them taste a part of that which they have done, in order that they may return (from evil).”**

*The Holy Qur’an, Fortress 30, Ar-Rum (The Romans), verse 41*

And another of His sayings is: **“And the Jews and the Christians say: we are the sons of Al’lah and His Loved ones. Say: why then does He punish you for your sins?...”**

*The Holy Qur’an, Fortress 5, Al-Ma’ida (The Table), verse 18*

Another of His sayings (glory to His Names) is as follows: **“So We punished each for his sins, of them were some on whom We sent a violent wind, others were overtaken by an awful cry, others whom We caused the earth to swallow, and others whom We drowned. It was not Al’lah who wronged them, but they wronged themselves.”**

*The Holy Qur’an, Fortress 29, Al-’Ankabut (The Spider), verse 40*

As for the believers, they were not inflicted with these hardships; and they always get dealt with well. If anyone wants to hurt them, Al’lah will defend them. God says: **“Truly, Al’lah defends those who believe. Verily! Al’lah likes not any treacherous ingrate to Al’lah.”**

*The Holy Qur’an, Fortress 22, Al-Hajj (The Pilgrimage), verse 38*

If they go far in their infidelity without being able to return to God and the disasters have no good effect, Al’lah opens the gates



Disasters and hardships are inflicted on wrongdoers by Al'lah, the Almighty, according to what they have done

of this world to them and then He suddenly takes them. After that they discover that they were misled. Some get no benefit from this treatment, because they desire nothing but the lower life. So God gives them what they want from this world. When God grants them their desires, they get completely engrossed in their lusts, although they do not encroach on the freedom of those who differ with them, and they do not oppress others. These are the people who are masters of this world. They are granted their demands and desires here, but in the hereafter they have no share, because they rejected this opportunity, and their utmost aim was this world and nothing else.

**SIR JOHN BENNETT:** I feel that I am beginning to better understand the purpose behind our existence and God's Mercy and Love for creation – perhaps some quotes from the Qur'an would be useful at this point.

**SCHOLAR SHEIKHO:** In the Holy Qur'an, God says: **“But when they forgot the warning they had received, We opened to them the gates of all (good) things until in the midst of their enjoyment of Our gifts, of a sudden, We called them to account, when lo! They discovered that they had mistaken the path of paradise for that of hell.”**

*The Holy Qur'an, Fortress 6, Al-An'am (Livestock), verse 44*

And His Holy Saying: **“Of the bounties of your Provider; We bestow freely on all these as well as those; the bounties of your Provider, none are deprived of.”**

*The Holy Qur'an, Fortress 17, Al-Isra' (The Night Journey), verse 20*

The believer may suffer from some adversities but the aim is expiation and elevation in order that he does not incline to the lower world. There must be some wrong done by him, and its evil has recourse against him. If he has not done wrong, he will suffer no harm. God wants this human being to accept guidance voluntarily, through his own will and submission, because there is

no benefit if the human being is driven by force to what he hates. True guidance is achieved when the human being voluntarily and of his own accord turns himself towards God, and then he sees the goodness and justice of God and feels mercy and love flooding through all of existence.

God says: **“We shall test you with something of fear and hunger, some loss in wealth, lives and the fruits (of your toil), but give glad tidings to those who patiently preserve who say when afflicted with calamity: to Al’lah we belong and to Him we return (repent).”**

*The Holy Qur’an, Fortress 2, Al-Baqara (The Cow), verse 155-156*

The disaster hits the target and these calamities are inflicted so that this human being returns to his Provider. He thinks, “Why did God send them to me?” and searches for his sins and wrongdoings, and then he sees what has been wrong, determines to stop doing evil, and repents.

However, there is no injustice in the universe. The one whose funds have been stolen must have gained this money illegitimately by fraud and cheating, or they have not followed God’s Command to give alms (Az-Zakat) and help those who are in need.

Those who are killed must also have previously killed someone, or have already committed evil deeds that have caused them to die in this way. Also, the adulterer is driven to the adulteress, and the oppressor is driven to the oppressor. God says: **“The adulterer cannot have sexual relations with any but an adulteress or an idolatress, and the adulteress, none can have sexual relations with her but an adulterer or idolater; to the believers such a thing is forbidden.”**

*The Holy Qur’an, Fortress 24, An-Nur (Light), verse 3*

Over the pure good one who does good, no one has control. God says: **“What does Al’lah gain by your punishment, If you are grateful and you believe?...”**

*The Holy Qur’an, Fortress 4, An-Nisa’ (Women), verse 147*

And His Holy Saying: “...and women of purity are for men of purity, and men of purity are for women of purity...”

*The Holy Qur'an, Fortress 24, An-Nur (Light), verse 26*

By deeds, mankind is divided into three kinds:

- ① The humane.
- ② Those who do wrong to themselves – ‘oppressors’ – and they act in a brutal way to achieve their whims.
- ③ Those who do wrong to themselves – ‘oppressors’ – and they act in a devilish manner to achieve their low and mean whims.

Nowadays, the humane person is very rare, and there remain the oppressor and the more oppressive.

God alone has good for the beneficent and the injurious alike, and the one who does not witness this in this world will witness it in the hereafter.

So there is no injustice among people and since there is no injustice, there is no evil.

What we consider to be evil is but sheer goodness to the afflicted one, because this evil will save him from a greater evil; and this evil would not have befallen him if he had not done something bad. Opening the belly is an evil act for the healthy person but it is good for the one who suffers from an ailment. Injustice is done only to one who deserves it, and the oppressor directs his oppression only to someone like him. God says: “**Thus We let some of the wrongdoers have power over others because of what they are wont to earn.**”: Through that disaster, he might retreat from his tyranny and remember his sin, and then totally repent to God. Then injustice will vanish, and God the Almighty might let him have power over those who oppressed him.

*The Holy Qur'an, Fortress 6, Al-An'am (Livestock), verse 129*

This behavior is not only limited to individuals but also applies to nations and peoples. The nation which has more capability for faith than another one will suffer from the injustice of a more

oppressive nation by God's Order, so that it might plead to God and stop its evils, so returning to God. God the Almighty says: **"Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny of one another. See how We display the revelation so that they may understand the truth."**

*The Holy Qur'an, Fortress 6, Al-An'am (Livestock), verse 65*

Then, God changes their sins into good deeds and gives power to the oppressed over those who oppressed them, not to attack with violence and revenge, but to make them return to the straight path of righteousness and goodness. God says: **"And was it so, when a disaster smote you, though you had been smitten (with a disaster) twice (as great) that you said: How is this? Say (unto them, oh Mohammad): It is from yourselves. Lo! Al'lah is Omnipotent."**

*The Holy Qur'an, Fortress 3, Al 'Imran (The Family of 'Imran), verse 165*

God's ways are slow but sure. When man is disobedient, punishment is assigned to him. If he repents and changes the evil inside him, God stops this catastrophe. If he does not repent or change what is inside him and continues his aggression, God will send him a greater disaster so that he might stop his evil and return to the path of goodness.

Here are some examples:

If a student is hard-working and performs his duties in the best way, does his teacher punish him? Of course not! He must be garnered with love, generosity and gifts.

Another student is negligent and does not do anything; he won't thrive as he is hopeless. The teacher might neglect him as there is no use of making him study.

Dismissing him is better, as he may develop a profession.

A third is negligent sometimes and hard-working at other times. The teacher's mercy might require punishment so as to make him work hard and be successful.

Suppose a patient has a dangerous chronic disease and there is

no hope of his recovery. Does the doctor take care of him or does he say to his family to take him away and let him eat and drink whatever he wants until he dies because of his certain death? If there is another patient who suffers from something curable, the doctor will take care of him, treat him, give him the suitable medicines, and may deprive him of eating some delicious food.

Now, does a doctor give a person who is healthy and stout medicine or bitter cures? Does he give him a surgical operation or deprive him of delicious food and drink? Of course not!

Another sick person whose hope of recovery is possible will be cured and given all interest and bitter medicine, and be deprived of delicious food.

These are examples from our life to make the reality clear.

In the holy speech, God says: **“Oh my slaves (Ibad), seek Me and you shall find Me. If you find Me, you will find everything, and if you miss Me, you have missed everything and to you, I am the most beloved of everything.”**<sup>2</sup>

And in another holy speech: **“Oh my slaves, be for Me as I wish and I will be for you as you wish.”**

God the Almighty wants us to be straight and thus He protects us from every evil. He will always be with the person who is straight, supporting, helping and protecting him. God says: **“...and Al'lah will not give the disbelievers any way (of success) against the believers.”**

*The Holy Qur'an, Fortress 4, An-Nisa' (Women), verse 141*

And in another verse, God says: **“What does Al'lah gain by your punishment if you are grateful (and do good actions for his graces) and you believe (in Him)?...”**

*The Holy Qur'an, Fortress 4, An-Nisa' (Women), verse 147*

And His Holy saying is: **“...if you thank Me (by doing good**

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2 Zabûr (Psalms), (David, Testament, Ihya Ulum Al-Din, part 4, page 469), said “He who seeketh Me shall find Me and he who seeketh another doesn't find Me” Abou Al Dar'da said: “I witness I heard God's messenger say that.”

acts), **I will give you more** (of My graceful gifts)...”, thanking in this verse means but good deeds.

*The Holy Qur’an, Fortress 14, Ibrahim (Abraham), verse 7*

And His saying (glory to His Names): **“...give good deeds to thank Me, Oh house of David!...”**

*The Holy Qur’an, Fortress 34, Saba’ (Sheba), verse 13*

If man keeps away from his Provider and denies the graces of God; he will undoubtedly be deprived of the graces of God on the Day of Resurrection.

Al’lah desires good for man, and has prepared paradises for him. By keeping himself away from his Provider, man deprives himself of such gifts and is unjust to himself. As he wishes for the fulfillment of his lusts and vices, God gives them to him and expels him from this world, insulted and defeated. The one who wants this lower world is given this outcome, but he will have nothing on the Day of Resurrection.

The one who mixes a good act with an evil one, whose faith is weak and whose good deeds are very few, shall go to hell, which is a wretched abode. God’s Mercy is present when these people are afflicted with disasters, trouble and the oppression of others, in order to make them repent and return to God since they have the ability to be good. God then stops their torment and other disasters that befall them when they repent and return to Him, and thus they become happy here and in the hereafter.

God says: **“If only there had been a community** (of all those that were destroyed of old) **that believed and profited by its belief as did the folk of Jonah! When they believed, We drew off from them the torment of shame in the life of this world and gave them comfort for a while.”**

*The Holy Qur’an, Fortress 10, Yunus (Jonah), verse 98*

God does not change the condition of people until they themselves change. If they change, they will find a Forgiving and Merciful



God, who will inevitably make them enjoy life in this world and the hereafter. God has great grace over mankind, although most of them do not know it.

**“Al’lah...”**: is the Owner of the most beautiful attributes; **“... there is no god but He...”**: everything is ascribed to Him, the Almighty. So regard your position: if you are not happy, straighten your course and Al’lah will improve your affairs. Everything is in the Hands of Al’lah: man’s hand does not move except through Him, his tongue utters only through Him, and there is no action throughout creation except through Him.

He, the Almighty, is Just: the powerful and likewise the powerless are in Al’lah’s Hands and He controls the whole, but He does not change people’s conditions until they themselves change. Change then what is in your spirit and Al’lah will change your condition and make it please you.

**“...the Living, the Self-Existent...”**: Al’lah is the source of life and existence. Your living and your existence are brought into being by Al’lah. If you know that for certain, you will not feel pain from anyone, but instead you will return to yourself and perceive that you are the reason behind what has befallen you. Things take place in accordance with your state.

The father puts pressure on his son if the latter deviates from the right path; similarly, the Provider of the worlds chastises this man to lead him to happiness. All existence and life in the universe are in the Hands of God, the Almighty. It is He who manifests His Glory in the universe **“...and no slumber nor sleep can seize Him...”**

*The Holy Qur’an, Fortress 2, Al-Baqara (The Cow), verse 255*

Quraish asked the prophet Mohammad (cpth) such a question, and wondered in surprise where this great man brought this great matter from: that there is no deity but Al’lah. As he had not studied at a school or university, from where did he bring this knowledge and science, which have spread all over the world and made him the merciful spiritual father, great tutor and genius leader, who built the minds of the leaders and masters of this world? He is the



The mosque of God's messenger Mohammad (cpth) in Medina

healing doctor; the knowledgeable, perfect social reformer; the intelligent politician; the refiner of spirits, manners and morals; the genuine sage; the one who filled this worldly existence and the afterlife with human perfection and noble acts; the perfect, gracious one who was not taught by a human being and had been an orphan grazing sheep in Mecca's mountain passes.

His God instructed him in Fortress An-Nas (Oblivious Mankind, Oblivious jinn-kind): Oh Mohammad, tell them that **"I seek refuge in the Provider of mankind,"** whereas you seek refuge in creation, and what a great difference it is! I sought refuge in Him; therefore He taught me, supported me, guided me and inspired me with something very weighty to be passed on to you. If the jinns and mankind assembled to do something similar they would fail.

I take refuge in the King Provider of the oblivious (mankind), who created you and gave you hearing, vision, taste and touching, gave you the treasures and fruits of this world, took care of you and brought you up while you were embryos in the wombs of your mothers, gave you all luxury and raised you perfectly. Then they asked him why God created this man short and that one tall, this one rich and that one poor, this one white and that one black, this one good looking and that one ugly. God told the prophet: say to them He is **"The King of mankind."** They are all fully in His Hands, and He gives each what suits him.

They ask, "Since God is Merciful and He is our Possessor, why does not He make us enter paradise, and what is fire for?" God told him, say to them He is **"The guiding Lord of mankind"** who directs them according to their choice, guiding them to what suits them for their benefit. God directs your deeds according to your choice.

If you pay heed and follow His Orders, you will be happy here and in the hereafter; you will get hidden blessings, surpassing all the rest of creation; but if you disobey and continue to commit sins, and do what you want and insist on this path, He will guide you according to your choice and then you will be responsible for all the outcomes, and you will lose everything here and in the

hereafter, and you will have chosen fire to taste; only then will you realize your spiritual torture and the pain of your eternal loss! How difficult will the hopeless life of the hereafter be in hell!

Sir John Bennett admitted the grace of this great man after hearing and witnessing the proof and evidence, events and stories confirming the truth and rejecting the existence of injustice.

All the facts seemed clear to Sir John Bennett, who confessed these facts and seemed as if taken by surprise and filled with admiration. All suspicions and contradictions vanished from his mind.

### **From *Journeys in Islamic Countries* – J. G. Bennett**

Sir John Bennett said in his book that he set out to apply the way of belief so as to achieve knowledge of God. He said:

- Last night I wrestled with all my strength to accomplish the inner work I had given myself. It was as difficult a half hour as I have ever known. When it was over, I went straight to bed and slept until 3:00 a.m. I awoke very clear in my head and decided to meditate upon the chief problem of my existence. For two hours I kept this problem in front of me and prayed most earnestly for light. During that time, many things were shown to me and in the end I could see my way clearly.
- Among other things, I understood just how far I could go with Amin Bey and where I had to stop and continue on my own way, alone except for the guidance that comes to me from within.
- The chief difficulty with Amin Bey arises from his very goodness and purity. Here is in truth a saintly man who is utterly obedient to the Will of Al'lah as he understands it. He is doing and has done very much good. He is a faithful guide and example to his murids (pupils).
- I wrote that his very goodness is the difficulty. If he were an ordinary man, however learned he might be, I should not even trouble to spend hours discussing theology, but Amin Bey is not an ordinary man. He is a saint and he has the supranormal powers of a saint. Therefore, one must accept him and try to understand.

It is time for this deep darkness and absolute ignorance to vanish because the sun has risen to enlighten the worlds of earth and heaven. The hearts of the scientists were fascinated by his lights and brightness. The mighty philosophers and scientists of the world were bewildered by his knowledge and great deeds.

After Sir John Bennett received the reply to his question, he dwelt for many days as a guest in the house of his tutor, M. A. Sheikho, asking, learning and enquiring about whatever crossed his mind. He began to ask about Islam and its pillars, about fasting, pilgrimage and Zakat (alms giving), and the wisdom behind each.

Once, he entered his host's room and found him performing the prayer to God with some of his disciples. He participated in the prayer to God without taking his shoes off. When they finished, his tutor was surprised and asked him about praying to God with the Muslims without washing his body and without ablution.

**SIR JOHN BENNETT:** You spoke to me about prayer to God and said it is the link between man and his Provider and the intimate enlightenment of God's illumination. It is a combination of feelings, tastes, images and a peerless happiness. I have achieved this kind of communication with God (prayer).

His tutor M.A. Sheikho replied to him kindly:

**SCHOLAR SHEIKHO:** You really communicated with God and you were connected in communication with Him, but everything has its proper form and reality. You have got the core and the truth; you left the dish and got the food, and God has accepted your prayer, but remember that the form helps. The acts of ablution and washing refresh the body, allowing the prayer to God to become complete, encompassing the form (the rite) and the reality. Reality should have a form and the form should have a reality.

**SIR JOHN BENNETT:** I told you how I had been awakened in the night and the conclusions I had reached.

**SCHOLAR SHEIKHO:** Now I can see that Al'lah really loves you. He sends His angels to direct your path.

He then turned to one of his pupils sitting on the floor beside them and said something in Arabic that Sir John Bennett could not follow. Then he turned to Sir John Bennett and said:

**SCHOLAR SHEIKHO:** I told him that I would not exchange my meeting with you for ten million pounds. It does more good to meet a friend of Al'lah than all the wealth in the world.



The honourable Ka'ba in Mecca

### From *Journeys in Islamic Countries* – J. G. Bennett

Sir John Bennett talked in his book about this meeting, saying:

- I was indeed very glad because it showed me that Amin himself is a “friend of Al’lah.”
- We spoke first about the inner work, and I was very satisfied with the way he explained a difficulty I have met. Indeed, he put his finger on a great deficiency in my work that I have long wished to remedy. I have no longer any doubt that Amin really knows about work, and that he is able to transmit the teaching to his pupils. All the same, I am forced also to recognize the limitations of his world outlook. As I listen to Amin Bey’s explanations about inner work, I marvel; he is a real master. Not only has he achieved being for himself; but he can show others the way and give them the strength and courage to follow it.
- I watched the murids carefully and could see that they were really impressed by what they heard. I was told afterwards that all of them have passed through secondary school and many have been to the university. About one third are themselves secondary school teachers or university lecturers. I mention this here because it is important to realize that these murids are not ignorant peasants but men who have at least some knowledge of Western thought. Indeed, these murids have risen to their doctrine in all their actions. Even Amin Bey himself bore uncountable troubles for my sake. He is a really good man. The saying that a teacher is known by his pupils is in his favor, for all I have met have a remarkable mutual love and sincerity.
- Anyhow, tonight he said that he would not exchange ‘all London and America’ for the joy of having met me. He said that henceforward we are brothers and that I may go away to London, but his heart will go with me.
- He must have spoken to his pupils about me in fairly strong terms, for I can see the respect they feel toward me. Indeed, he said in front of several of them tonight that in all Damascus, there was not one Muslim as near to God as I am!

**From *Journeys in Islamic Countries* – J. G. Bennett**

- As an example of his murids' faith in him I will cite what one of his murids told me of a dream he had about a year ago – just at the end of ten years of close work with Amin Bey, whom he always calls 'my guide'. He dreamed that he was sitting in his open court with a few murids, as they do on Fridays, and Amin Bey was, as usual, expounding on the Qur'an. As he was speaking, a young man came in who was very beautiful and took his seat to the right of Amin Bey. That murid said, "I knew that this was our prophet but no one made any special sign, and he began to explain to us the meaning of the word 'takwa' which most of the ulema (religious experts) explain as fear of God. He said that 'takwa' is the state that is reached in prayer when the soul gives itself entirely to God, who then opens its eyes and enables it to see the truth of good and evil. In this state of seeing, the soul cannot commit any wrong action. As I listened to this explanation, I was filled with joy, because our guide has told us exactly the same. So I knew that our guide is a true Teacher, because we are taught that a vision of the prophet must be authentic since Satan can never assume the form of the prophet and deceive men. It is evident, moreover, that he has been inspired by this explanation from God."
- And yet, in spite of that, this man can inspire belief in his murids. He is an altogether extraordinary man in himself, and no one who has been as close to him as I have can possibly doubt the reality of the impulses of faith, hope and love within him.

Sir John Bennett professed Islam and dwelt there for 19 days performing the rituals established upon the real wisdom of his new faith. Then he went to Britain and began giving lectures elucidating the greatness of this man and his scientific proofs. Those who heard were university professors from the universities of Britain and America.

Before leaving for Britain he asked our great scholar to accompany him:



**SIR JOHN BENNETT:** Amin Bey, would you care to accompany me to Britain? If you do so, you would have the opportunity to take up any post you want. In Britain, they will appreciate your knowledge and give you whatever you want. What do you think?

Our scholar apologized, saying:

**SCHOLAR SHEIKHO:** It is true that you are going to give me everything in this world, but what about the guarantee of the hereafter; do you guarantee it?

Sir John Bennett understood then that the Scholar's departure was impossible. Sir John then tried with the Scholar's son, thinking that if the son left, his father would follow him, but he failed too.

Sir John Bennett left Damascus alone, traveling by land through Turkey, where he met a number of Muslim scholars.

They argued for a long time and then he requested them to explain and interpret verse 15 of Fortress 22, Al-Hajj (Pilgrimage), **"Whosoever thinks Al'lah will not help him in the present world and the world to come, let him send a reason up to heaven, then let him stop, and behold whether his plan does away with what enrages him."**

They answered him, saying that the one who thinks that Al'lah will not help him should stretch a rope to his ceiling and put an end to his life by hanging himself, and see after that if this would remove what had enraged him. They said that this is stated in many famous interpretations.

Here Sir John Bennett felt confused and directly questioned our scholar, informing him of what happened to him in Turkey, and asked him to interpret that verse.

Our great scholar sent him the following reply with the correct meaning of the verse as meant in the Holy Qur'an.

**SCHOLAR SHEIKHO:** If you abide by God's instructions to be

charitable, He will drive away worries and grief; follow this and you will be happy. You might say: Why does God afflict me with disasters? Imagine a father who had an ill son; would he try his best to cure him or not? God is Merciful and Caring. If you get ill, will He try to cure you or not?

**“Whosoever thinks Al’lah will not help him in the present world and the world to come...”**: this refers to anyone who thinks that Al’lah will not give him favor, guidance, or good things; **“... let him make a reason to heaven...”**: the solution is for him to do a high, noble, good deed; that is, to help people and be charitable; **“...then let him stop...”**: that is, cease bad deeds. One should stop committing evil and causing harm, and should give up low and mean deeds, **“...and behold whether his plan does away with what enrages him.”**: the meaning here is that somebody may become angry because they feel that Al’lah is not helping them, but the reason for this is the person’s actions: if he does good deeds and leaves evil behind him, won’t this save him from his adversity? If he follows this arrangement and abides by it, he will see the consequences of this. Then, won’t his behavior and good conduct drive away what troubles him? Won’t Al’lah relieve him of his suffering?

His Provider is Merciful; if he gets ill, will He try to cure him or not? If he is in despair, and thinking that Al’lah will not save him from whatever disasters may strike him in this world and on Doomsday as a result of his bad deeds, let him take whatever action will lead to high things. Let him give up base conduct, and look for repentance. Then, does Al’lah’s plan drive away what troubles him?

To sum up, if one wants to have a good result in this world and on Doomsday, let one do charity in order to find recompense. Then, one should stop oneself from committing evil and sin, and afterwards consider how very kindly Al’lah has dealt with him, and how He has bestowed His Grace upon him.

When Sir John Bennett reached his country, he spoke about his visit to Damascus and his meeting with our great Scholar in his first

lecture. He praised this honorable man and said that he had heard new and true things which the sciences and scientists all over the world had been unable to teach him – he had never come across something similar to what he had heard and seen from him.

The speeches of Sir John Bennett were published in British and French magazines and were distributed all over the world.

An edition reached Beirut and a student of our scholar who was a doctor at the American University got a copy.



Where did this great Scholar get his scientific knowledge from? He got it from his Creator, because he devoted his spirit and sacrificed his soul and body to His creation.



# 3

LET us now witness the depth of the knowledge of this honorable scholar Mohammad Amin Sheikho relating to the great scientific theory that is: the Twentieth Century Miracle: The Sources of Spring Water in the World.

The following includes all the details of this discussion:

Twentieth Century Miracle

## Twentieth Century Miracle

# The Sources of Spring Water in the World

**D**EAR reader, would you like to accompany us on a conceptual, sublime and intellectual journey?

Don't you want to add something new to your information, i.e. a science and a truth which the humankind of the era of the atom and the moon landing cannot disclose, with all their appliances and electronic equipment?

Would you like to be with us at the door of a puzzle which has astonished scientists, geographers and researchers? It is a puzzle which bewildered them until one began to pray, saying: "Oh God, where is the answer?"

This puzzle, which geographers, researchers and scientists were unable to solve, is about the source of the water which you and I drink, and without which there is no life.

What is the source of this water? Where does it come from? How?

Let us go together and investigate where this fresh water comes from. Who sends it to us and how?

Now that science has overtaken us and civilization has invaded us, it is better to leave the noise and the smoke of the factories and cars and go on a journey in the ship of the mind to investigate the truth about the North and South Poles, the farthest boundaries of our world. It is an interesting and exciting journey, filled with exciting landscapes, dazzling whiteness, and many attractions created by the Almighty God, and nothing disturbs this region except the severe cold.





The North Pole (Arctic)



The South Pole (Antarctica)





The Arctic Circle consists of an ocean covered with snow and surrounded by land on most sides



The Antarctic Circle consists of a land covered with snow and surrounded by water on all sides



The North Pole (Arctic) has an area of 14.5 million square km (5.5 million square miles)



The South Pole (Antarctica) has an area of 14 million square km (5.4 million square miles)

The North Pole has an area of more than 14 million square kilometers. This is more than 65 times greater than the area of Syria. Vast areas of the region are glacial mountains, ice and glacial deserts. Who has created this wonderful landscape?

Are you longing to know how these snows were formed? Where did they come from? Under what circumstances were they formed and who is behind all this?



The North Pole (Arctic)

Were they formed by themselves? Have the East or the West formed them, with all their sciences and civilisation? Is there not a merciful Hand that takes care of you and me that has created all this? Is there any movement without a moving hand?

Can we not say to the scientists of this world and civilisation: where is your science? Where is your civilisation? Answer us before you invade space and make mass destructive weapons to kill the innocent and humiliate the weak. Answer us, and tell us where this



The South Pole (Antarctica)

water, which our life and yours depend on, comes from, before you think and feel proud of your sciences which destroy mankind. Has God created you for destruction and demolition or to fill this world with justice, mercy, tolerance, sympathy, humanity and kindness?

Let us, my dear brothers, continue our journey to the North Pole where there are snows, glacial mountains and deserts, and where we find severe cold and strong storms.



The sun's rays are inclined to the North and South poles in such a way as to give off little heat. It is very cold and the temperature sometimes goes down to 85 degrees Centigrade below zero.



Midnight sun in Antarctica

Generally, snow falls, and there are strong winds and severe glacial storms that make visibility almost zero. Life is very difficult and almost impossible.

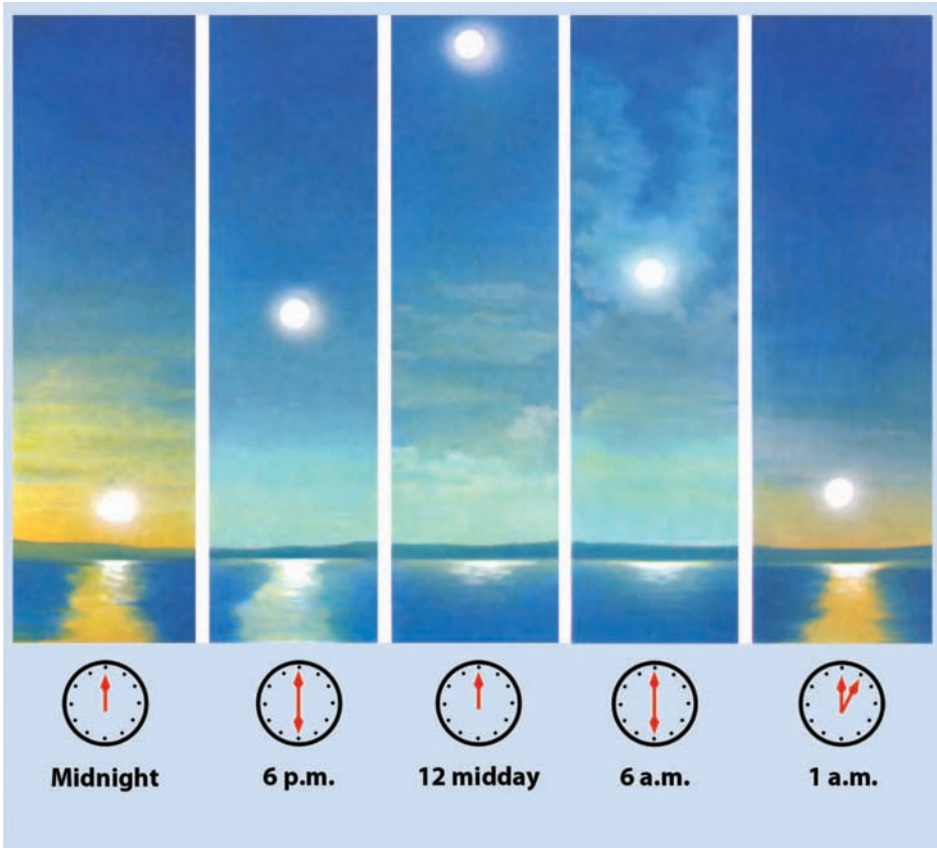
The day and night can last for months because of the inclination of the axis of the earth. The sun does not set in the polar summer period. The sun can even be seen at midnight, and when it is summer on one pole, it is winter on the other. Because there is no sun, darkness prevails in both the morning and the evening for a few months.



Summer solstice at the Antarctic

### The Midnight Sun

The day and night can last for months every year near the North and South Poles. The sun does not set in the polar summer period, and it can even be seen at midnight.



The Antarctic is colder and has a wider area of ice and snow. The speed of the winds is around 350 km per hour.

The average temperature in the Antarctic is few degrees lower than it is in the Arctic pole. Winter is severe and merciless. Many have tried to explore the Antarctic but they failed. The Antarctic, the frozen continent, is a waste continent in which snows reach 5000 meters high.

All these conditions, the dim light, the severe cold, and the strong storms, formed these snows and snowy mountains. Snow continues to fall day and night all the year round. What does all this mean?



It means that in the course of tens and hundreds of years, great amounts of snow will accumulate until they reach great heights which exceed thousands of meters across the polar area.

We all know that the two earth poles constitute two such vast areas that one of them is considered to be one of the seven continents of the world.



In the course of several years, it would seem that the two polar areas will dominate the other continents and change them into one snowy block, and consequently there will be no life.

Why does this not happen? Why do the polar areas not increase in height and area? Why have they kept their level without exceeding it for thousands of years?



There is a continuous fall of snow and no increase in the size of the poles – why? Where does this falling snow go? Where does it hide, and how? No one in the world, neither genius scientist nor researcher nor ordinary man can disclose the secret of the fate of these snows.

Is this reasonable? Yes it is.





Dear Reader:

If you lose precious jewels, is it possible that they could have disappeared by themselves or has someone taken them?

Then, we realize that there is a Hand which must have moved them.

What Hand has made and fashioned those mountains and glaciers?

Oh, scientists, geographers, whether eastern or western... Oh, researchers... Explorers: do you have an answer for us?

How do these vast plains that cover an area of thousands of square kilometers of ice move?



What is the power which moves them? What is it like?

Is it mechanical or hydraulic, propellant, sucking or centrifugal?  
What a great astonishing power it is that moves them! All the polar area drifts, in its great vastness and volume.



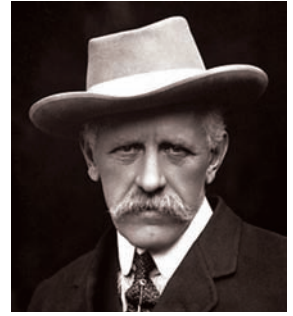
The Norwegian scientist Nansen in the 19<sup>th</sup> century proved the existence of this drift.<sup>1</sup> This man went to the North Pole on board the ship *Fram*, which was detained in the ice there at the end of the 19<sup>th</sup> century.

Nansen wanted to prove to the world that the polar ice drifts slowly across the North Pole Ocean. This was evidenced to him when his ship *Fram* left the ice on the other side of the frozen Ocean in 1896 although it was blocked by ice in 1893. This proved that the whole pole area drifts.

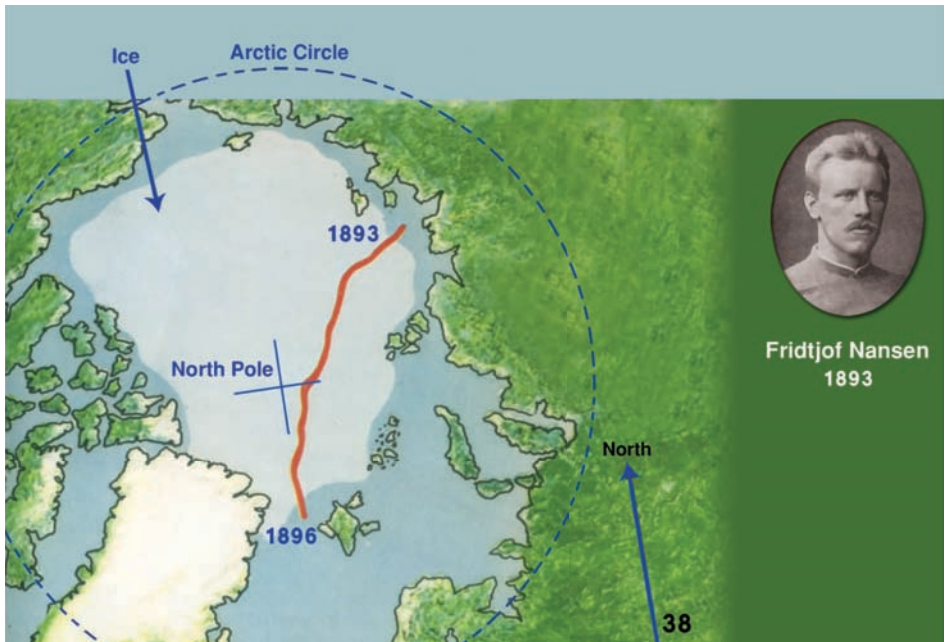
How does this vast area drift?

Who makes it drift? Why and what for?

Does that happen in play, capriciously or by accident?



The Norwegian explorer  
**Fridtjof Nansen**



In 1893 the Norwegian explorer Nansen – one of the pioneers of the Arctic Circle – led his ship *Fram* to the icy area of the North Pole where the ship was trapped in the ice. He wanted to prove that the polar ice slowly drifts through the ocean at the North Pole. This was proved, because his ship came out on the other side in 1896, although it was still trapped in the ice

1 See Ladybird series The Two Polar Areas.



The ship *Fram* trapped in the ice of the ocean at the North Pole



The explorer Nansen in front of his ship *Fram* trapped in ice in the summer of 1894

In the Holy Quràn God says: **“We created not the heavens, the earth and all between them for mere amusement.”**

*The Holy Qur'an, Fortress 44, Ad-Dukhan (Smoke), verse 38*

Let us study the books of science so that we may understand.  
Let us go to Greenland.



A wonderful picture of the island of Greenland taken from the sky



Map of Greenland

Natural scientist Franklin Russels wrote a scientific report about an amazing scientific phenomenon. Along with other Eastern and Western scientists, he noticed that in an area of the North Pole near Greenland, eight thousand icebergs are formed yearly, as shown by computer evidence. God says: **“...and in the mountains are streaks white and red, of diverse hues, and pitchy black.”**

*The Holy Qur'an,  
Fortress 35, Fatir (Originator), verse 27*

They are moved by the winds and storms. Five thousand of these icebergs reach Melville Bay.

Human science was unable to describe how three thousand icebergs disappeared into the unknown under cover of fog and the dark winter atmosphere.

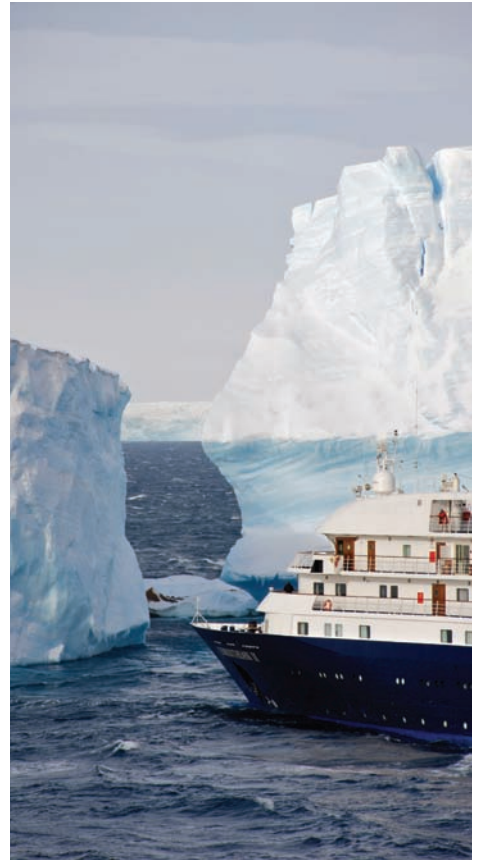
Where do these icebergs vanish? What is the explanation for the disappearance of three thousand icebergs? The scientists could not find an answer.



Do you want to know the answer?

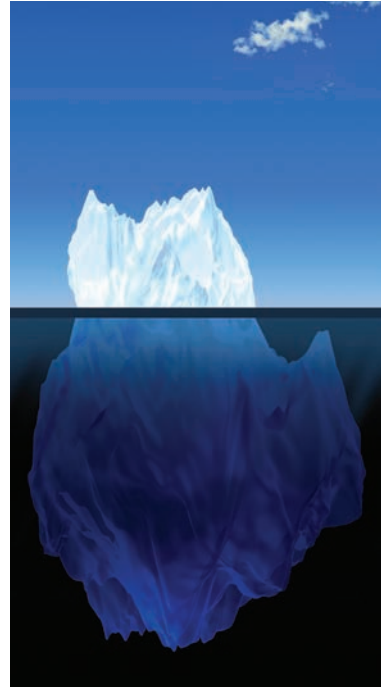
Don't you want to know the source of your drinking water? The source of the springs from which you drink? This water is sent to you without change from the All-Merciful Almighty God.

Where does this ice go, whose diameter exceeds four thousand kilometers, if there are no drains or ways out? Shouldn't it cover the earth? Shouldn't it put an end to life? Does nature think? Does it arrange its own affairs? Does it evaporate the sea water or make the plants grow? Does it make rain and snow fall at certain times? What is this nature, and who made it?



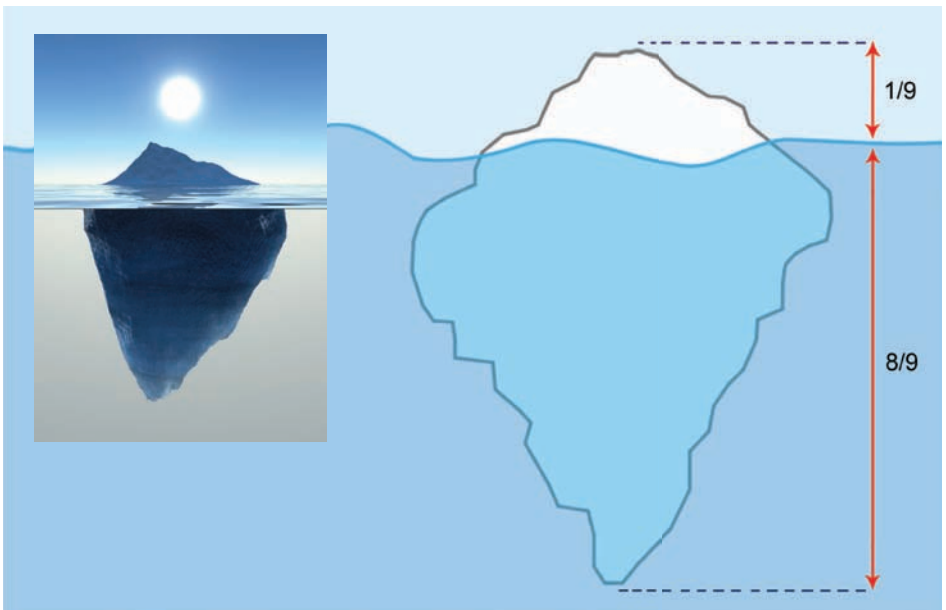






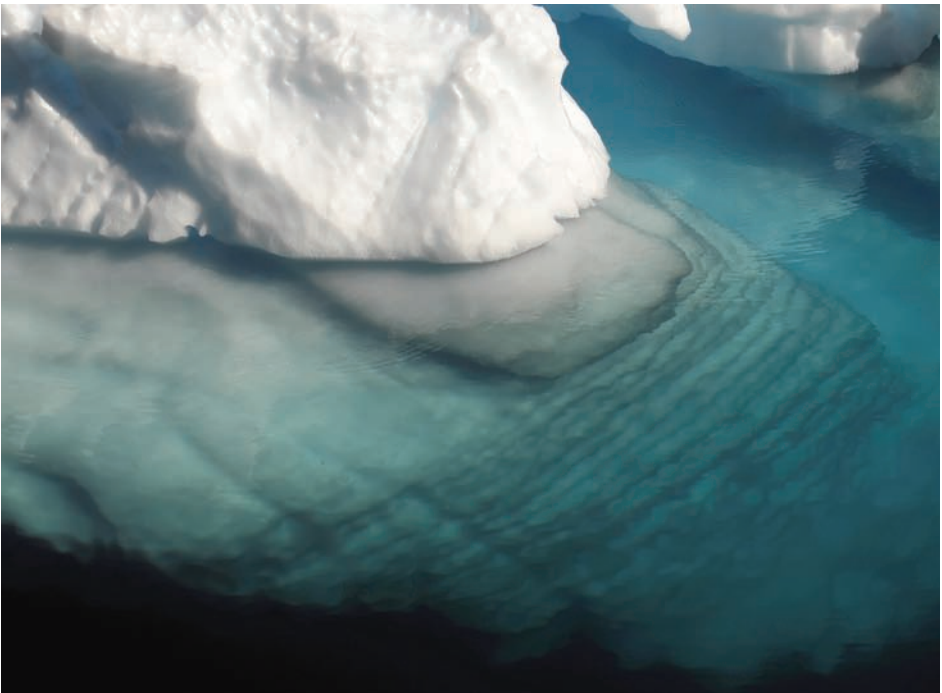
**Three-dimensional photographs of an iceberg**

Eight-ninths of the iceberg remain submerged beneath the surface of the water



**A diagram of an iceberg**

This diagram shows the average ratio of the visible part to the submerged part of the iceberg



**Icebergs...** Two pictures of real icebergs showing approximately the visible part, with the rest sunk beneath the surface of the water

Dear Reader,

We were in Greenland among the mountains, the ice and the snow, and we felt cold. We are now in need of the warmth of our country's sun. Let us go to Lebanon and to the high *Bsher'ri Mountain* where there are tens of water springs at about three thousand meters above sea level. The mountain is surrounded by the sea on one side, and by hills and areas that spread across thousands of kilometers which are lower than this mountain. Water definitely cannot ascend to high places. Who feeds these springs? From where do they ascend into these mountains?



Pictures of some fresh water springs in the high *Bsher'ri Mountain* in Lebanon

We do not exaggerate when we say that the human being who tried to solve this problem – and gave it an answer which produced a great scientific theory – really is a great man.

Let us also go to *Juaita Cave* in Lebanon where there are stalagmites and stalactites. It is a lake in a high mountain, and on it boats run.

How are such lakes formed, when what surrounds them is lower than them, and water does not ascend from a low place to a high place, and there is nothing that feeds them?



*Jua`ita Cave* in Lebanon

Let us then come back to our green land, Damascus, the land of forefathers and the place of prophets, to the spring of *Al-Fijah*,

where there is that abundant cold-water spring. Because of its coldness and clarity, you cannot keep your hand in its water for more than a few seconds. From which refrigerator does it come? It is from the Almighty's refrigerators.

It is from the North Pole which is more than 14 million kilometers away.

How does it come to us? How can we say that it is from the pole? What is the proof of this?



This is Al-Fijah spring which supplies the inhabitants of Damascus, the capital of Syria – from where does it take its coldness?

If the coldness was from the rains, the water would not be that cold. Additionally, when water goes down into the earth, its temperature goes up one degree for every 100 meters of depth. These springs come to us from places which may be thousands of metres deep.

Where do these cold springs come from, and how do they exist in high places and on mountain-tops without being fed by any tributary?

It is obvious that the polar snow always falls because it comes from clouds fed by the evaporated waters of the seas. Sunrays pour from the sun and penetrate the waters of the seas and oceans of the world, sucking up some of their water in the form of small invisible drops of water vapor, which are then driven by the wind to form clouds, which later fall as rain and snow. This means that the seas lose huge quantities of their waters every year. These waters do not return again to the seas, but accumulate as ice at the poles.

It seems that in the decades to come, the oceans and seas will be dry. Why has this not taken place? Have we seen sea withdrawal from the shores of Tartous or Lattakia in north-west Syria?



How can we solve this mystery, and has the twentieth century's civilization solved it?

Is it true that rainwater feeds all the springs and rivers?

These questions were answered by the great scholar Mohammad Amin Sheikho who has derived his knowledge and science directly from God. He asked Sir John Bennett, who was a scientist in natural science,



**SCHOLAR SHEIKHO:** Do you scientists from east and west know the source of the water you drink, and from where your springs are provided with water?

**SIR JOHN BENNETT:** Rainwater is the main source of drinking water.

**SCHOLAR SHEIKHO:** Rainwater is for the plants and animals, God says: “...He let water fall from the sky. We thereby grew pairs of variable plants. Eat and graze your cattle...”

*The Holy Qur’an, Fortress 20, Ta Ha ‘Ta-ha’ (Pure), verse 53-54*

Meanwhile, God made a different arrangement for the human beings who are honored by Him.

What, then, is this arrangement? God says: “He who made the earth a cradle for you and made underground ways of water for you...”

*The Holy Qur’an, Fortress 20, Ta Ha ‘Ta-ha’ (Pure), verse 53*

Can you tell me Sir John, is there a big river in Britain?

**SIR JOHN BENNETT:** Of course, the Thames River, and big ships sail on it.

**SCHOLAR SHEIKHO:** And is the quantity of rainwater that falls on Britain enough to feed that river all the year round?



The River Thames in Britain

Sir John Bennett made some calculations according to the flow of the Thames and found:

Cubic meters per second  $3600 \times$  per hour  $24 \times$  hours per day  $\times$  365 days per year.

He calculated the average rainfall in Britain and found that the rainwater falling on Britain would feed the river for only one week.

Here our great scholar asked him another question:

**SCHOLAR SHEIKHO:** From where does the river Thames feed during the remaining 51 weeks of the year?

When Sir John Bennett could not reply, our Scholar said:

**SCHOLAR SHEIKHO:** From the waters of the snow, glaciers, and ice of the pole.

**SIR JOHN BENNETT:** How does this happen?

**SCHOLAR SHEIKHO:** You know, Sir John, that it snows in the polar areas almost throughout the year, and that the sun's rays are very dim and ineffective, like the light of the moon.

If this ice and these icebergs had no drains or wide apertures at the bottom of the frozen ocean, ice would accumulate to a great height and life would be impossible. There is great pressure from



This picture shows how dim and ineffective the sun's rays are in the polar areas

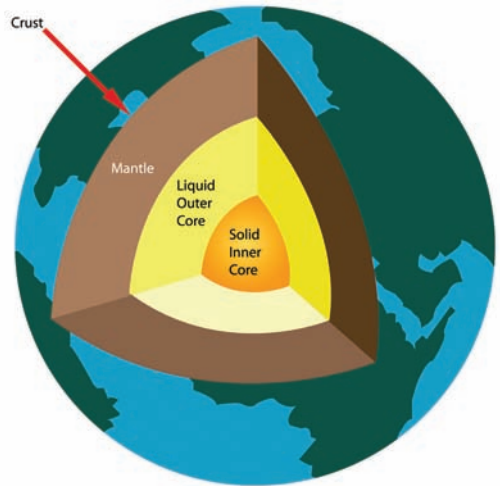


the ice and icebergs on some parts of the bottom of the icy ocean. The average depth of the North Pole is more than three thousand meters, and the depth in the Antarctic is similar.

It is scientifically known that when we go one hundred meters under the ground, the temperature increases by one degree Centigrade. But the spring waters come to us cold, fresh and pure, even though they come from under the ground and from great depths that might reach thousands of meters.

According to the laws of science, these waters should be hot when they reach us because they should get heat from underground, but this does not happen.

The great pressure of the icebergs on the huge apertures (drains) on the ocean floor make the ice near these holes melt, and the water goes rapidly down these hot passages<sup>2</sup>. Heat in the interior of the earth at the north and south poles helps the ice to melt and spout rapidly. After it melts, it branches off to feed all the springs and rivers on the surface of our earth.



A diagram of the earth's layers

2 In the middle of the last century, an expedition led by Ostriken went to the high latitudes, where one of its units, headed by Jackle and Temofebef, specialists in the science of hydrology, traveled in the direction of Rangel Island, one mile distant from the North Pole. Soon, when this unit reached a certain point, its members fathomed the depth of the ocean, and then they repeated this fathoming at the same point a short time later. They then discovered that the ocean floor had become about 400 meters higher than at the time of the first measurement.

These fathoming operations to measure the depth of the ocean were performed successively, but the measurements continued to produce different and contradictory results.

At that time, and even afterwards, the scientists failed to understand the secret behind these changes in depth!

In fact, the contradictions in the measurements of the depth of the ocean, despite having been taken at the same point and at around the same time, proved and demonstrated that there is an interior drainage of the ice inside the ocean.

Its fast, continuous flow through these passages<sup>3</sup> keeps the water cold, and the high level of the poles above the ground, in addition to the axial inclination of the globe and its daily and yearly rotation, explain to us the ascent of water to the top of the mountains of the world, which are sometimes more than 3000 meters high.

Some of these springs come directly from the pole to the spring, which explains their coldness; some springs are less cold because their passages feed reservoirs in the mountains, which in turn feed springs that are not so cold.



**SIR JOHN BENNETT:** This is truly amazing information for me. I had no idea that the poles had such a direct importance in our lives. I had never really thought about where the water of our rivers came from. I had always supposed that rainwater was what mainly fed the Thames and the other big rivers of my country and around the world. But what you say makes sense. It is also interesting to hear your explanation of why spring water is cold. But tell me oh scholar, where did you get this information? Are there any verses in the Qur'an that explain this phenomenon?

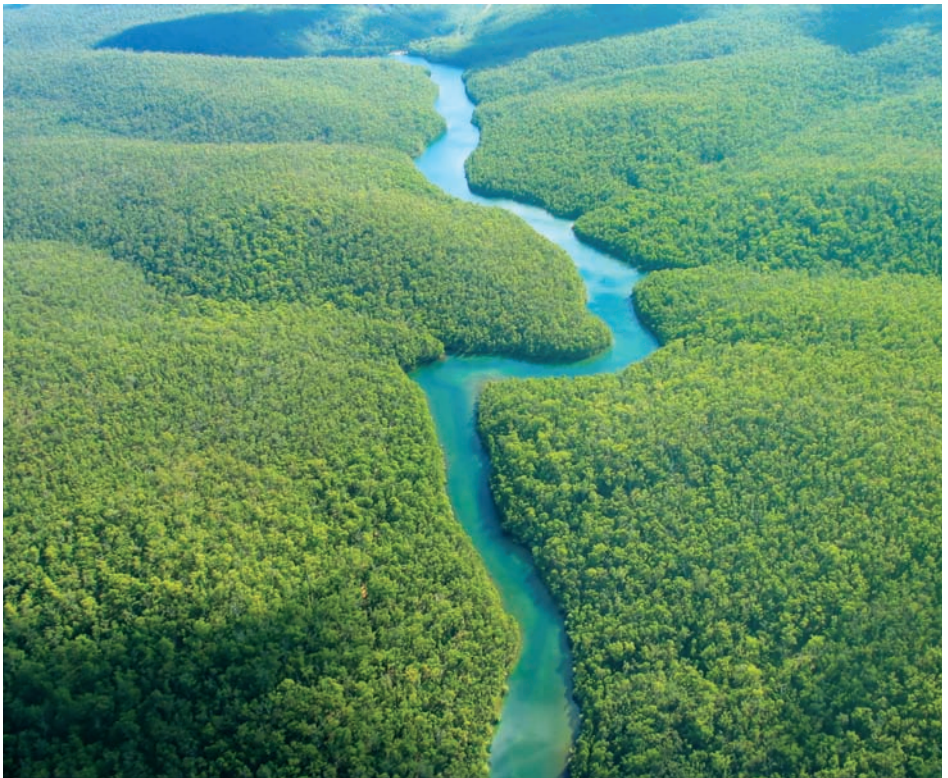
**SCHOLAR SHEIKHO:** God says: **“We set in the earth firm mountains lest it should shake with them, and We set in it ravines to serve as ways, so that they might be guided.”**

*The Holy Qur'an, Fortress 21, Al-Anbiya' (The Prophets), verse 31*

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<sup>3</sup> Today, it is noticeable that the global problem of the diminution of the groundwater and river dryness in many areas is associated with the waning of ice in the two poles, which results from heat retention. No doubt, this indicates the connection and the relation between the polar ice and all the rivers of the world.

**“We set in the earth firm mountains...”**: We made the earth firm with mountains. **“...lest it should shake...”**: so that its rotation does not deviate and its surface doesn’t crack. **“...We made in it ravines...”**: this refers to water reservoirs in the mountains which release water according to strict scales. Isn’t this evidence of Al’lah’s existence? **“Ways”**: i.e. springs. Big springs form the rivers, while small ones form streams: who made their underground ways? **“...so that they might...”**: if they reflect, **“...be guided.”**: to Al’lah Himself and to know Him: if you don’t reflect you will never be guided.



These springs and rivers keep flowing because they are permanently fed by the North and South Poles through these passages, and those large lakes lying beneath the South Pole. They come to us at regular fixed levels all the year long. For certain very short periods of time at the end of winter and the coming of spring, the water level in the rivers gets high.



**SIR JOHN BENNETT:** Why does this happen?

**SCHOLAR SHEIKHO:** This is because they are fed by rainwater, and there is an increase due to the melting of the ice in the Spring, and this increase flows through the supplying reservoirs. After this, the river goes back to its normal, year-round level.

From what has been explained above, we can see that there is a wonderful balance set by the Merciful God to control all these things, without any contradictions among these natural laws.

There is continuous flow from the springs and rivers which is met by a continuous accumulation of snow all the year long within very accurate criteria, and human science was not able to disclose its secrets.<sup>4</sup>

How great these polar reservoirs are! Who maintains and reforms them yearly for us and for our sake so that we might enjoy them and be honored? What Merciful and Lending Hand supervises all this providence! This is part of His permanent Generosity and

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4 Recently, the scientists of the twenty-first century discovered that there are lakes buried under Antarctica's layers of ice that connect to each other through rivers that move beneath the surface. But they could not ascertain that those lakes supply the rivers all over the world. Professor Martin Cigert of Bristol University says, "We often thought of the under-ice lakes to be separated and distinguished from one another."

Furthermore, in the past the common belief was that because of the severely cold weather in frozen Antarctica, there was no possibility to find liquid water under the layers of ice. However, since the sixties, artificial satellites and planes supplied with accurate radar sets have begun to find increasing numbers of these lakes situated many kilometers deep beneath the ice.

More than 150 of these lakes have been discovered until now, and scientists expect to discover many thousands more of them. The scientists believe that from time to time, great amounts of water pass from one lake to another through underground rivers because of increases in pressure. Some of these rivers have dimensions equal to the dimensions of the Thames River in London.

The scientists affirmed that the lakes buried under Antarctica's layers of ice are connected with each other through rivers that move the water between these lakes under the surface.

According to research published in the scientific magazine, *Nature*, scientists see the need for a review of previous plans to perform explorative excavation operations in the layers of ice in this region. The supervisor of the research, Dangan Wingham, said, "The excavation there may cause pollution to all that underground water net with its own drainage system."

This indicates that until the present day, they still know nothing about the function of these large lakes lying beneath the South Pole.

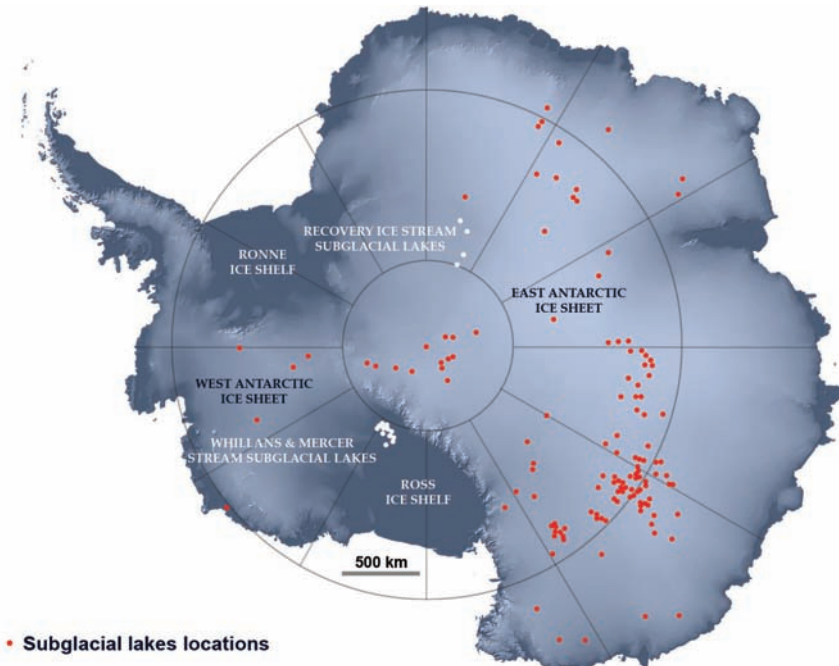
outpouring of Love and Compassion. It is all for our sake, yet we do not know about it.

God says: “...and We sent forth winds carrying the clouds, then sent down water from the sky and gave it to you to drink, and you are not able to store it.”

*The Holy Qur'an, Fortress 15, Al-Hijr (Stone Buildings), verse 22*

Do you reserve it? If it rains in winter, whatever reservoirs you maintain, what do you do in summer? Have you thought of the springs and the quantity of water which flows from them all year long? Have you not given a thought to their reservoirs? Who has organised them? Where are their locations? Don't they ever finish and reach an end? Think of that in order to achieve true faith.

**SIR JOHN BENNETT:** This information is very new and very surprising for me – I wonder how it is that this question has never crossed my mind before? Please give me more of this knowledge. Do you have any more details about the passage of the water from



Recently, scientists discovered that there are lakes existing under the Antarctic Circle

the poles to the springs around the world? What about the seas and oceans? Do they play any role in this great movement of water across the face of the world?

**SCHOLAR SHEIKHO:** God says in the Holy Qur'an: **"Have you not seen that Al'lah sent down water from the sky, then made it penetrate into the earth (and gush forth) in the form of springs?..."**

*The Holy Qur'an, Fortress 39, Az-Zumar (The Groups), verse 21*

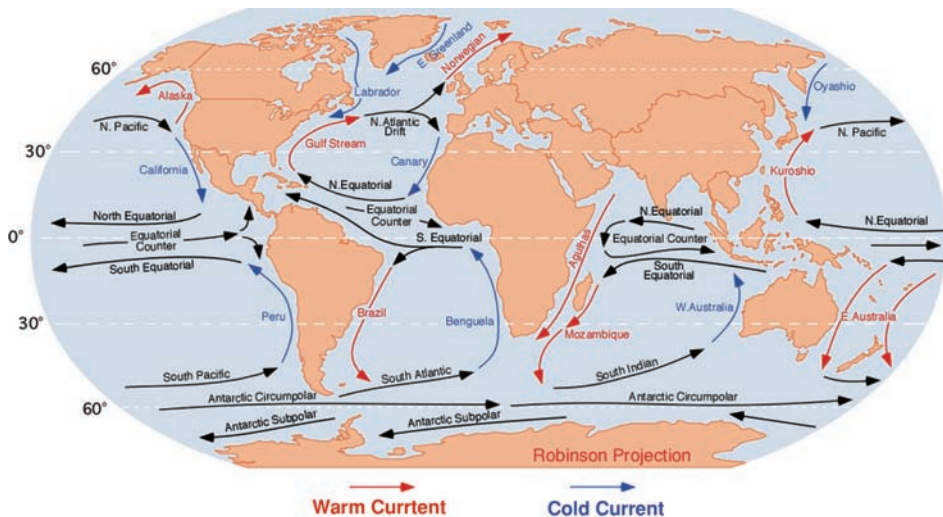
This holy verse proves that God sends these polar waters through passages under the ground.



Sweeping currents go under the sea waters, and the one called the North Atlantic Drift, which goes in the north eastern direction after leaving the American coast, has a speed of between five and six knots, and does not occur at the level of the waters near the surface.

It has no effect at about three hundred and fifty meters in depth. Researchers also found another great current called the Gulf Stream which goes in the opposite direction. The currents with clear limits are called the Gulf Stream.

Surface ocean current map



The surface currents of the world go clockwise in the northern hemisphere, while they go in the opposite direction in the southern hemisphere and are called “whirlpools.”

In the northern hemisphere there are two severe whirlpools in the north of the Atlantic and Pacific oceans, and in the southern hemisphere, there are three whirlpools going in the opposite direction, in the south of the Pacific and Indian oceans.

Underwater there are currents whose direction may be the opposite of the salty surface currents. These currents across the sea beneath the salty water are made of freshwater.<sup>5</sup>

God the Almighty mentioned these sea currents of fresh, cold water beneath the salty waters of the Atlantic and Pacific oceans in the Holy Qur’an.

5 In recent times, some Chinese scientists and geologists were able to discover a layer of fresh water on the seabed near the coast of Cheshang Province, which is located in the east of China. This discovery boosted the scientists’ hopes of finding more sources of drinkable water in the depths of the seas and oceans.

These layers were found 300 meters below sea level, according to a scientific schedule aspiring to discover the source of the fresh water. About twenty geologists engaged in this search, the cost of which came to more than 20 million Chinese Yuan; that is, about US\$2.74 million.

The head of this geologic team said, “The first layer which contains the water may give at least about 10,000 m<sup>3</sup> of drinkable water daily. But the big source is placed in the third layer, whose daily provision reaches 80,000 m<sup>3</sup>.”



In verse of An-Nur (light), which attests to our argument, God says: **“Or as darkness on a vast, abysmal sea. There covered him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness...”**

*The Holy Qur’an, Fortress 24, An-Nur (Light), verse 40*

Al’lah talks about the reality of this blind deviant man whose mind’s eye was not open, and who remained blind. At the doors of death he looked at his deeds and felt ashamed of them. They turned out to be darkness, and the darkness was like veils which were exactly like this very deep sea.

This holy verse is one example like others that are mentioned in the Holy Qur’an.

These examples are realities that exist in this life, such as this holy verse: **“Give them an example, the town’s inhabitants, when God’s messengers were sent to them.”**

*The Holy Qur’an, Fortress 36, Ya Sin ‘Ya-sin’ (Safe & Pure), verse 13*

It is beyond doubt that there was a town to which God’s messengers were sent.

Another holy verse: **“They are like him who lit a fire...”**

*The Holy Qur’an, Fortress 2, Al-Baqara (The Cow), verse 17*

And the verse: **“Give them an example; two men, we gave one of them two orchards...”**

*The Holy Qur’an, Fortress 18, Al-Kahf (The Cave), verse 32*

This verse applies to what takes place in the north and south of the Atlantic and Pacific oceans, which are the biggest and deepest oceans. There are many other examples like these in the Holy Qur’an.

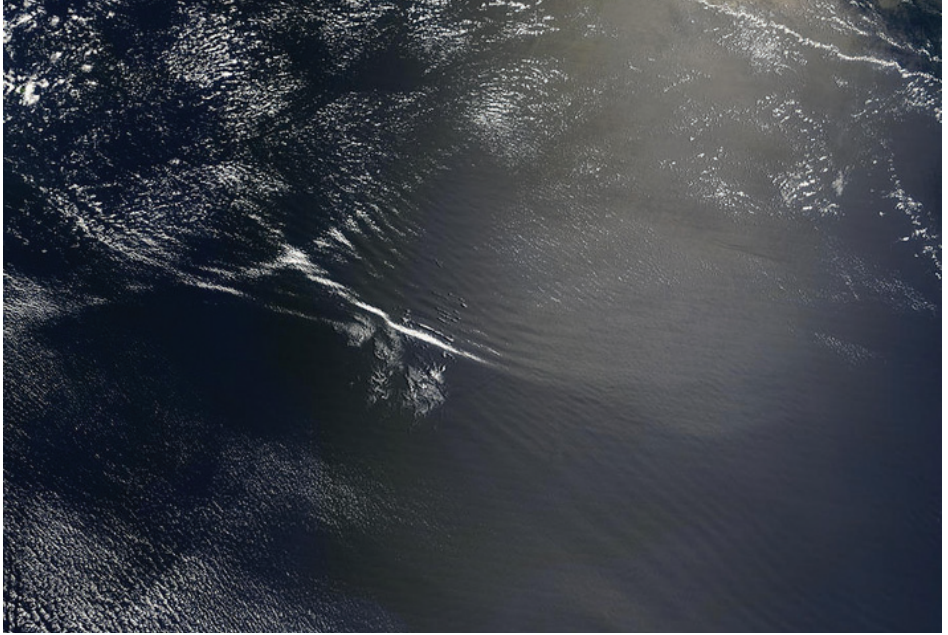
God mentioned **“the depth of darkness”** which means very deep. There is no doubt that this is the deepest of the oceans and seas. Since it is known that water – and especially salty wavy water – reflects sun light, the deeper one goes; the darker it becomes.



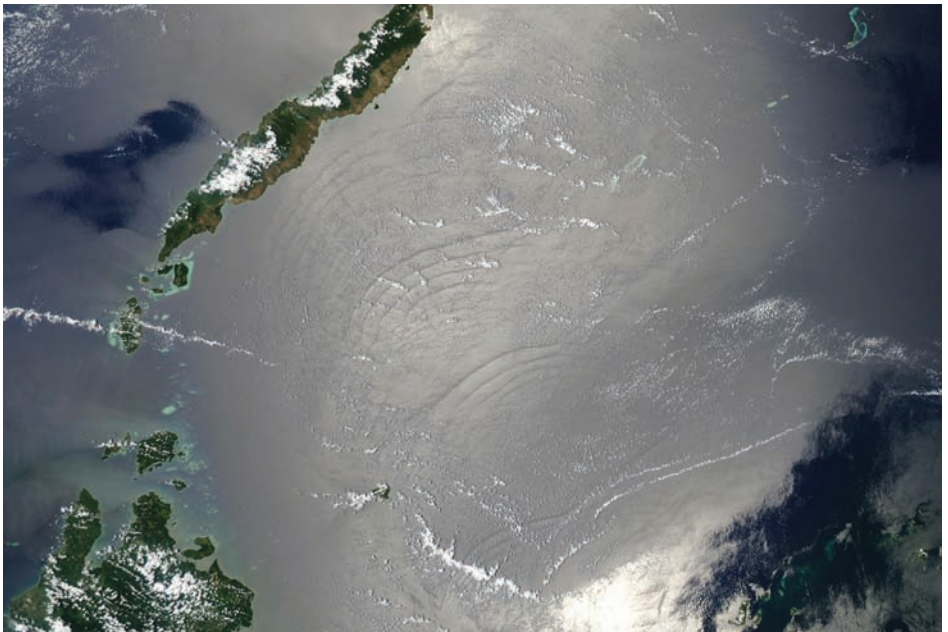
Specialists in oceanology and climatology took these pictures at the peak of a strong marine storm in the ocean. These pictures cannot even give the clear picture given in the Qur'anic verse above in describing the unbelievers' deeds, lost amidst the depth of darkness



Internal waves south of Java, **NASA/GSFC**



Real pictures of the waves overwhelming deep oceans thousands meters beneath their surfaces. These waves were discovered recently and humanity did not know anything about them before 1970

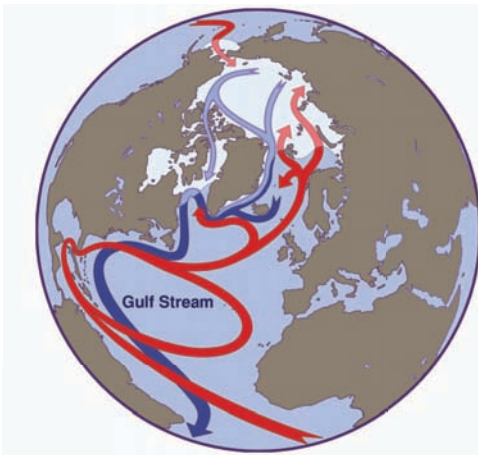


Internal waves in the Sulu Sea, **NASA/GSFC**

The second reference, “**overwhelmed with billow topped by billow**”, indicates two waves, and undoubtedly they differ from each other. The upper waves are the waves of the saltwater while the lower, which flow fast, is cold and fresh. The dark clouds reflect back and therefore hide the sunlight, and the saltwater and the sweeping or lower cold water hides the fresh cold water underneath it. This increases the darkness.

**SIR JOHN BENNETT:** Can you give me specific information and examples in relation to the biggest and most well-known bodies of water and rivers of the world?

**SCHOLAR SHEIKHO:** Under the Gulf Stream, which goes northeast along the eastern section of the USA, there is a big cold current of freshwater flowing southwards in the north of the Atlantic Ocean from the North Pole area.



A current diagram of the Gulf Stream

The Gulf Stream divides into two branches, the first going along the east coast of Greenland and northern and southern Europe, and the other going southwards to continue its whirlpool in the northern half of the earth. Surface cold currents usually go to the south.

In the southern hemisphere, cold water runs around the polar area while branches go north towards the tropical and semi-tropical areas.

This explains the flow of the Nile and Orontes rivers to us, and the flow of others that travel in the opposite direction to the other rivers. This is quite clear in Syria because the name of Orontes in Arabic means ‘rebellious’.

This means that the sources of the springs and river waters

partly come from the ice of the North and South Poles. The rivers which flow from north to south come from the North Pole ice, and rivers of the opposite direction, that flow from south to north, come from the ice of the South Pole. Examples include the Orontes and the Nile.

When these deep currents go across the seas from the poles under deep layers of swift saltwater, they pass without mixing and at the same time go to the places of their second spring to become rivers, lakes and springs without mixing with the upper and surface warm saltwater.

Springs of fresh water even exist in the deep areas in the Mediterranean and near the Greek coast of Kornif, and in the Atlantic Ocean on the coast of Morocco near Aghadir and in the Florida peninsula.

In Irwad Island and the area of Latakia in Syria, fresh water comes from the bottom of the sea, because it is lighter in density and in weight than the salty water with which it does not mix. It goes up to the surface.

The sailors and fishermen use this water to increase their supply of fresh water.

**SIR JOHN BENNETT:** Again you offer me remarkable information that is entirely new and amazing. Please give me as much additional information as you can about this topic.

**SCHOLAR SHEIKHO:** God says: **“It is He who has let free two bodies of flowing water: one palatable and sweet and the other salt and bitter, yet He has made a barrier between them; a partition that is not to be passed.”**

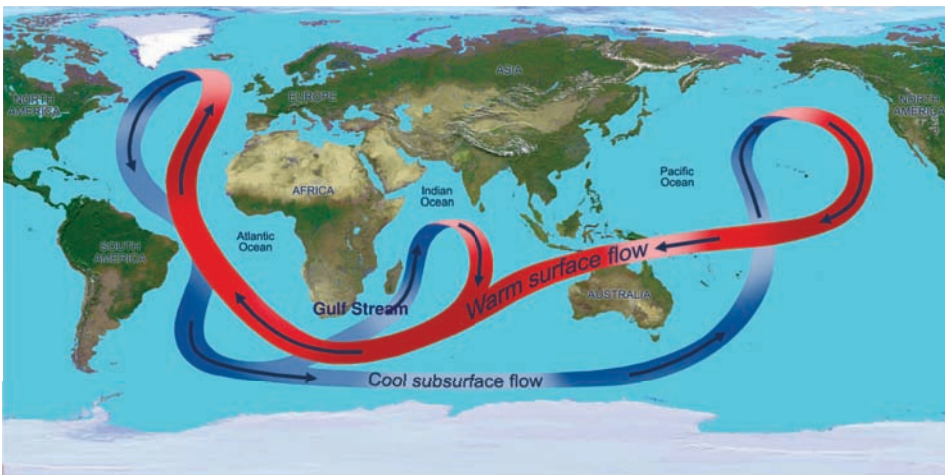
*The Holy Qur’an, Fortress 25, Al-Furqan (The Criterion), verse 53*

- ① In very deep seas and lakes, the sea’s saltwater is at the top, while the fresh water is below and between them there is a solid partition which is made up of the soil and the rocks of the crust, such as on Irwad Island which is surrounded by the salty waters of the sea. Springs and wells of fresh water spring from under

the sea, and Almighty God made a partition between them. The fresh water does not mix with the saltwater; it travels from the interior of the earth beneath the salty sea. The partition is the ground of the sea floor; it is a solid barrier of which the verse says: “...He has made a barrier between them. A partition that is not to be passed.” In the mountains surrounding the seas, in the seas, and in their interior, the partition is made of rocks and earth, i.e., it is solid. So is it with the islands in the saltwater seas with fresh waters beneath.

- ② The Gulf and Labrador currents, in addition to freshwater currents, have watery, liquid partitions, “It is He who has let free two bodies of flowing water, one palatable and sweet, and the other salt and bitter...”
- ③ In the Arctic there are icebergs and fresh snows in the salty seas, and the partition is made from water.
- ④ In Antarctica you find icebergs and fresh snows surrounded by saltwater seas.

The partition is solid, consisting of rocks; it is a solid barrier and a partition that is not to be passed. It is a barrier to prevent the waters from mixing and joining. They are barred from doing so by rocks.



Picture of global ocean currents

Saltwater seas surround Antarctica, and freshwater goes through passages below ground and then flows through passages under the sea floor to form big rivers and small springs on other islands, in villages and elsewhere.

It is known that the deserts contain vast layers of water underneath. In the Grand Desert which is considered to be the largest desert in the world, which has an area greater than the area of Europe, there is a basin underground containing more than 12,000 cubic kilometers of water. This is 40 times bigger than the capacity of the Azouf Sea.

From where does this basin take its water?

Is it, as they say, from the rain water that falls on the coasts of the Mediterranean, although it is 40 times bigger than the Azouf sea?

There is no doubt that it takes its water from one of the polar continents.

In the north of Russia, the layers rich in water include the artesian exists in Qara Qoum and Qaizeel Qoum and in other deserts.

One of the largest artesian basins in the world is located in the west of Siberia, between the Urals to the west and the Yanessi River to the east. The area of this basin is more than 3 million square kilometers.

Other of the largest artesian basins also exist on the European side of the Soviet Union (for example, the Moscow and Danebro Dontisk basins and others).

The freshwater of these huge basins cannot be logically said to be from rainfall, but certainly must come from the adjacent north polar area.

**SIR JOHN BENNETT:** You are indeed a great and wise scholar. At first the notion seemed incredible: the idea that the North and South Poles are the source of the world's spring water, and that great reservoirs exist that feed our rivers that are fed by this frozen water from the poles. But your explanation of the phenomenon sounds entirely plausible and logical. Furthermore, you are able to talk about the subject in detail, and have specific knowledge that

can only have come from great insight. I want to thank you again for all your guidance on this and other matters. I now have a whole new understanding of the importance of these frozen wastes in sustaining humankind through the provision of the very basis of our existence: fresh water. Who would have thought that the ice and snow of the North and South Poles would provide us with the sources of spring water in the world?

These unique scientific explanations and miraculous mental journeys astonished Sir John Bennett and increased his love for and belief in God.



**SCHOLAR SHEIKHO:** We can conclude that the polar areas are big reservoirs of water from which we take our cold, pure drinking water; the mountains are but reservoirs. The spring openings are of changeless, fixed quantities of water all the year round, and the rain and snow that fall serve only for the irrigation of our plants and animals. However, man is honored by God, so he drinks from the pure raging water of the polar areas. Look how much God favors us over all other creatures.



In the Holy Qur'an, Fortress 100, Al-'Adiyat (The Blowy Wind), verse 4-5, God says:<sup>6</sup> **“We transferred and maintained by it immersion”**: In Arabic 'Atharna' means 'transferred' and 'maintained'; the last letter in Arabic, which is 'n', denotes the supreme merits of Almighty Al'lah i.e. His Supreme Names containing Mercy, Charity, Kindness, and Compassion, in addition to other Perfect Merits. The phrase **“by it”** denotes the discipline that led to rainfall. **“Immersion”** refers to the gathering water. The words: **“We made it in a medium location for all the living creation”** include the word 'Wasatna' in Arabic, and this phrase means that it was made in a medium location. The last letter in Arabic 'n' denotes the supreme merits of Almighty Al'lah.

**“By it”** refers to the accumulating water. We can interpret this verse as follows:

God speaks about moving and maintaining the water through His Mercy, Kindness, Love and Affection, and shows that there is a system through which the rain falls, gathers together and makes the huge polar supply.

He tells His creation that out of His Kindness, Love and Affection, He carries the rain water and keeps it in these huge reservoirs in the polar areas. He carries that collected water through certain passages that run beneath the ground, and in appropriate proportions which bring the springs and rivers into existence for our own good.

Who maintains, cleans and reforms all these drains and underground passages that carry these polar waters?

How are these polar waters let travel to every island, city and village all over the world in regular proportions all year round for our own use?

None steers and provides for the universe but You, out of Your extreme favor and abundant Generosity, Oh Al'lah.

May God reward you, our great scholar, with all love, honour, respect, and reverence. You really deserve to be honoured for your love for God and your omniscience from God. May God lead us

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6 Kindly, refer to the book of the humane scholar Mohammad Amin Sheikho, Interpretation of Am'ma Part of the Qur'an', Al-'Adiyat (The Blowy Wind) Fortress.



to it by His great Favour. He is very near, and responds to the prayer that allows him to communicate with you. Al'lah says in the Holy Qur'an: **"...be under Al'lah's light, and then it is Al'lah that teaches you..."**

*The Holy Qur'an, Fortress 2, Al-Baqara (The Cow), verse 282*

True praise is to You, Provider of all the worlds.



# 4

**N**OW we have completed this interesting scientific mental journey all over the world and to the North and South Poles, through which we know the facts about our water sources. This was discovered and revealed by the great scholar Mohammad Amin Sheikho to us and to the English scientist Sir John Bennett. My dear brother reader, let us now investigate a critically important case. It is a big environmental problem nowadays, from which humanity is suffering. It is the international drying of the big rivers during the modern age.

# The International Drying of the Big Rivers during the Modern Age

## The Worldwide Dryness of the Main Rivers in Recent Times

**H**OW many times has man engaged in struggles with nature, trying to break into its impenetrable strongholds or to frequent its misty terra incognita, making sacrifices liberally and caring not about facing his own destruction or disappearance?

For many decades, the lifetime scientists and adventurers have been trying to enter into the lands of ice which remained uncharted until recent times, wishing to explore the polar circles. These nations or free persons spent a lot and experienced a lot, yet their science did not go beyond that which the naked eye can see, whereas many great perplexing enigmas continued to prevail about those wide, cold, moving areas of long-term darkness and unknown depths, and none could give a cogent solution for them.



Then, the humane solemn scholar Mohammad Amin Sheikho came and illuminated the divine and real scientific revelations found within the pages of the great Qur'an of Al'lah, leading the Mohammadan trip which directs hearts towards the Creator who creates the great icebergs in order to support us with pure and fresh drinking water that is completely free from any harmful qualities.



Your Maker and Provider says to you: **“And We send down water from the sky according to (due) measure...”**: pursuant to necessity and what creation on earth needs; according to need, not at random. The springs flow out in a certain quantity. **“...and lodged it into the earth...”**: into the factories: the North Pole and the South Pole, then into the mountains. **“...and We certainly are able to drain it off.”**

*The Holy Qur’an,  
Fortress 23, Al-Muminun (The Believers), verse 18*

It is He, the Almighty, who drains off these icebergs from the two poles and causes them to penetrate the underground passages of the earth, creating water springs.

Where are these waters? What are these factories? Who sends down water from the sky for these underground passageways, then stores it in those reservoirs, the great icebergs, and then brings it out according to due measures so as to create a year-long water supply? Should you not seek to know Him who performs this?



And since He controls the draining of these waters, springs and rivers, is He then far from us?!

Is this not proof indicating Al’lah’s existence?!

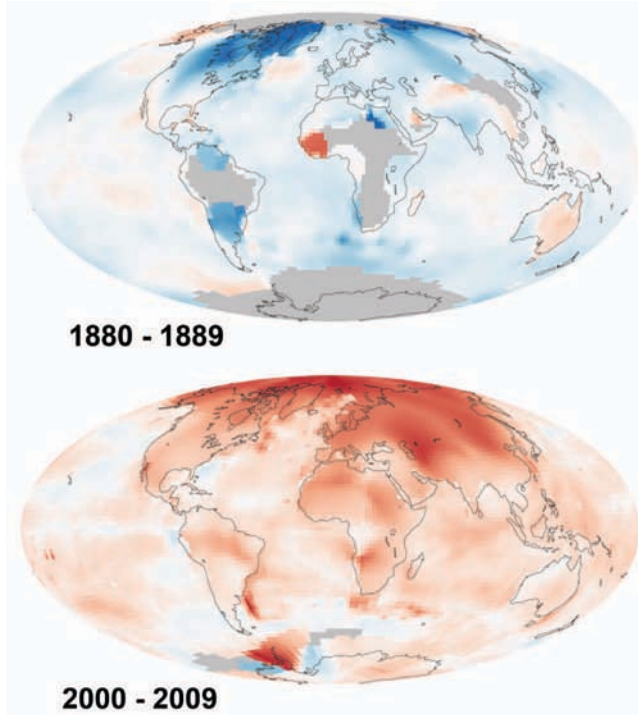
But if you don’t derive a lesson from this or find it a denotative sign, know that He who provides the water for you can hold it from you, and this is the last warning.

Now, the waters are about to die down. Do not you fear God?!

## The Direct Reason for the Rivers' Dryness

The worst danger forming a black point in the world of the environment and the oceans is the dissolution of the ice, which has significant consequences which could lead to great developments. This dissolution is mainly ascribed to the rise in temperatures, which have shown disparate increases as time has elapsed.

Throughout the last hundred and twenty five years, the earth's temperature increased about 0.75 degrees Centigrade. This increase has caused an attenuation of the ice cap in the North Pole, a heightening in the intensity of tropical storms, an elongation in the seasons' time in the middle and polar latitudes, etc.



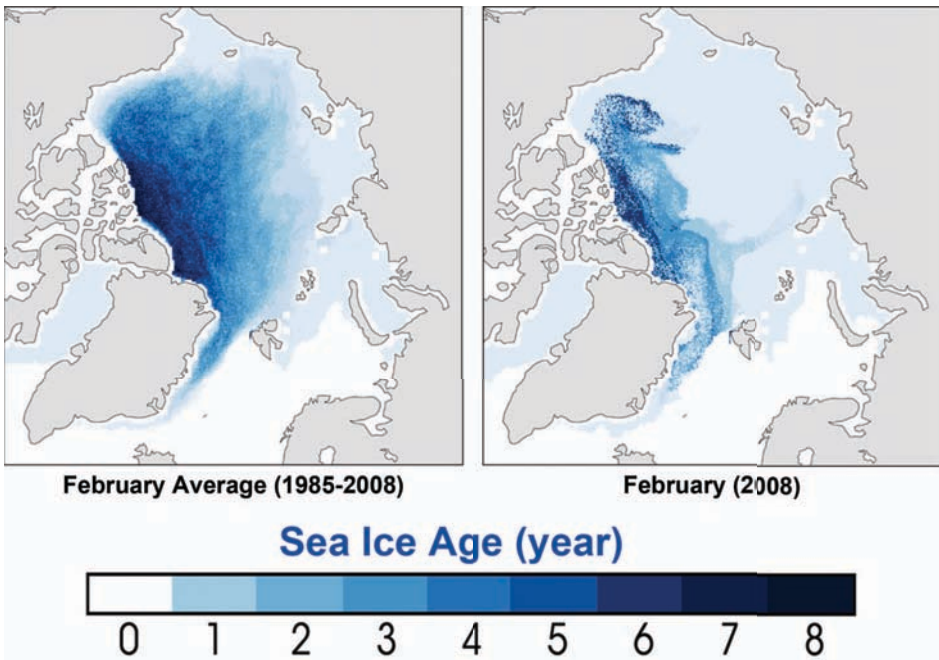
The world is getting warmer, whatever the cause. According to an analysis by NASA scientists, the average global temperature has increased by about 0.8° Celsius (1.4° Fahrenheit) since 1880. Two-thirds of the warming has occurred since 1975

The negative outcomes of the climatic change resulting from the melting of the ice can also be noticed in agricultural harvests. The dissolution of the ice rivers in the great mountain chains of the world is causing the water supply to arrive late to rivers, which have lost more than one third of their volume in the European Alp Zone. As a result of these delays, agricultural irrigation is affected.

A scientific study observed changes in weather and increases in temperature around the earth (with an average of  $3.5^{\circ}$  Fahrenheit), and their effect on the increased levels of melting ice in the North and South Poles; the recorded data indicated a high increase in processes of desertification, a large number of hurricanes which killed men and destroyed human construction, and many torrential floods that ruined thousands of buildings and wiped out all signs of human activity. Besides, a number of rivers, such as the Nile River in Africa and the Rio Grande, were, at times, unable to reach the sea.

Furthermore, more than half of the big rivers now show a decrease in volume. For example, the River Kang in India is now subject to dryness, and water levels in the Jordan River have become insufficient to fulfill the requirements of the inhabitants there. As for the Nile River, it seems to be exposed to more damage than any other river.

There is also the probability that some rivers in the world will become dry, such as the Mekong River in Vietnam, the Yangtze in



Record low Arctic Sea ice in 2008 – showing the northwest passage open



China, the Rio de la Plata in South America, the Murray and the Darling in Australia, the Salween, and other rivers and lakes in different countries of the world

The continuance of this phenomenon of melting ice is the reason behind this dryness, as it will lead to a gradual disappearance of forests, a reduction in oxygen, and an extension of desertification.

God says: **“Evil has appeared on land and sea because of what the hands of people have earned, that (Al’lah) may make them taste a part of that which they have done, in order that they may return (from evil).”**

*The Holy Qur’an, Fortress 30, Ar-Rum (The Romans), verse 41*



mid-September 2005



mid-September 2009

### Drought cycles in Australia

Drought has taken a severe toll on croplands in southeast Australia during many years this decade

These threats to rivers and forests and the extension of deserts are but the results of the heat retention which has been manifested in recent times and its effect on the two poles. Awareness of these effects began with many signs that indicated that the Arctic Circle was slowly melting, such as a heightening of average temperatures, the distribution of the ice piles, and the regression of ice in the frozen areas of Norway, Spitsbergen and Greenland. Also, in the north of Finland, the agricultural cycle has lengthened by between ten days and two weeks, in comparison to its average length in the last twenty years.

As for nowadays, the consequences of the melting ice threaten the whole world with destruction.



March 25 1999



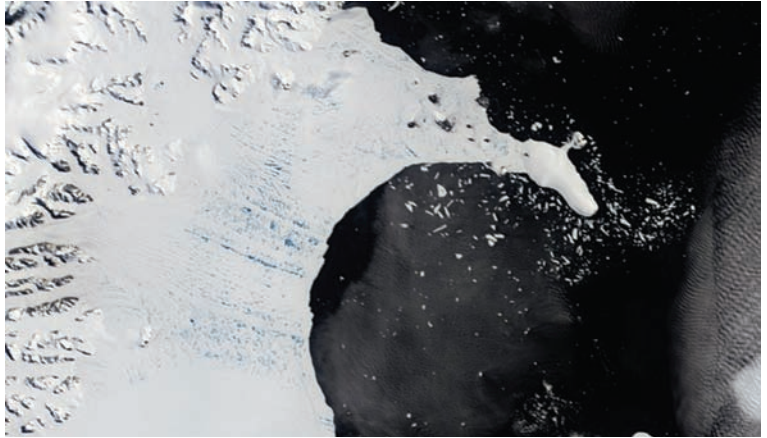
April 7 2010

### Water Level in Lake Powell

Combined with human demands, a multi-year drought in the Upper Colorado River Basin caused a dramatic drop in the Colorado River's Lake Powell in the early part of the last decade. The lake began to recover in the latter part of the decade, but as of May 2010, it was still at less than 60 percent of capacity

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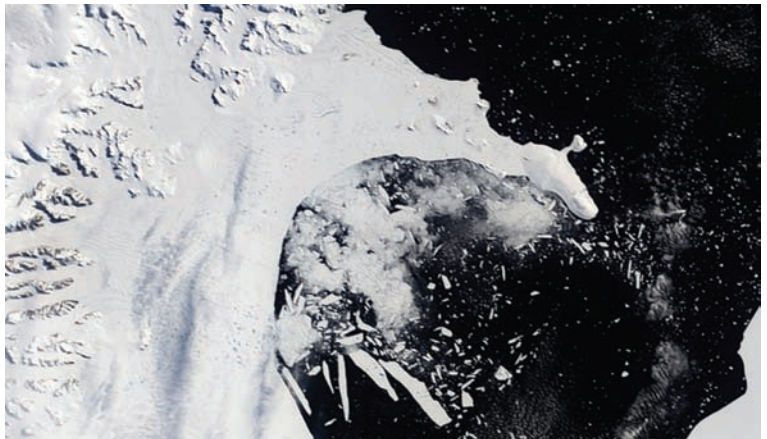
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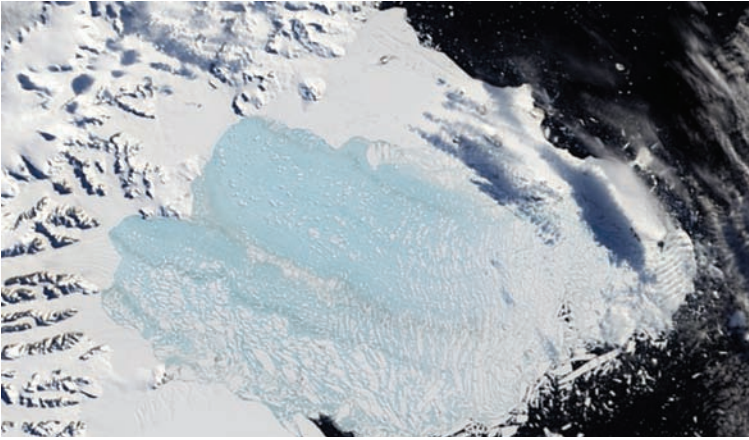
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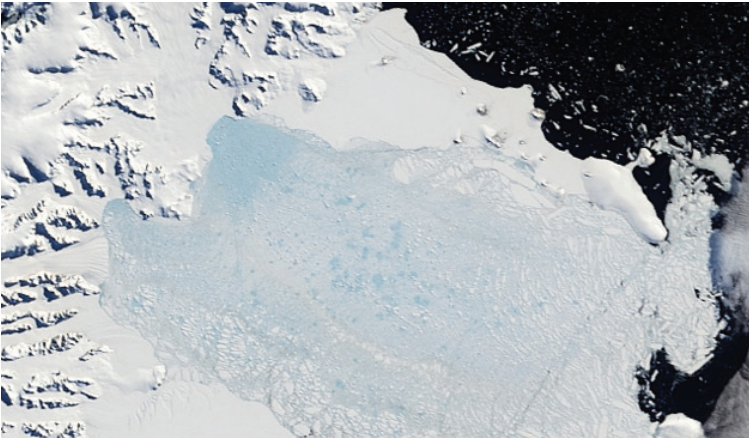
**Collapse of the Larsen-B Ice Shelf – January 31 2002, NASA**

In the Southern Hemisphere in the summer of 2002, scientists monitoring daily satellite images of the Antarctic Peninsula watched in amazement as almost the



④

March 7  
2002



⑤

March 17  
2002



⑥

April 13  
2002

entire Larsen B Ice Shelf splintered and collapsed in just over one month. They had never witnessed such a large area—3,250 square kilometers, or 1,250 square miles—disintegrate so rapidly

## Rivers Originating from Rainwater

Their course is obvious. They flow in winter valleys that become filled with water in winter and are waterless in summer, such as the Alexander Valley, Al-Hawadeth Valley, the Rubin River and the Ashdod River.

The small amount of water created therein by rain and rare storms flows irregularly through the ravines carrying amounts of sediment, but within the space of a few kilometers, they vanish in the lowlands, leaving behind them a great mass of alluvium. Examples can be found in the big dry valleys in Al-Sham Semidesert (e.g. Al-Meyah and Al-Sawab valleys crossing its land).

In the depths of these valleys are sediments, and the water, which is rarely found because of its vaporization in summer, infiltrates these sediments. This is noticeable in the rivers which flow year-round. Their regularity and the constant flow of their waters are innate qualities. They flood and their flow increases only during the days of rainfall and snow thaw, yet they return to their usual system and volume when the days of flooding are over. One example is found in Okavango Swamp. During the driest days in the Kalahari Desert, the waters reach Okavango Swamp. This is water which fell as rain over Angola Heights, at a great distance of a thousand kilometers. This water takes five months to reach the large swamp in the Kalahari, thus turning it into a luxuriant garden. Indeed, there may be no area on our planet that shows the importance of water in creating life as clearly as this spot, where this unusual sight in Africa is regarded as a world of greenish water.

Also, there may be no manifestation of animal migration on earth like that which takes place here. There are more than two million elephants, zebras, birds, and many other kinds of animal which leave their native areas and head for the large inner delta of Okavango Swamp. Then, when it becomes dry, they retrace their steps to the areas surrounding the seasonal rivers.

Accordingly, those animals make two annual trips in the year during which they pass backwards and forwards across the Kalahari Desert looking for abundant sources of water.



**Okavango Delta**  
After the flood takes place, it changes into green gardens overwhelmed with water



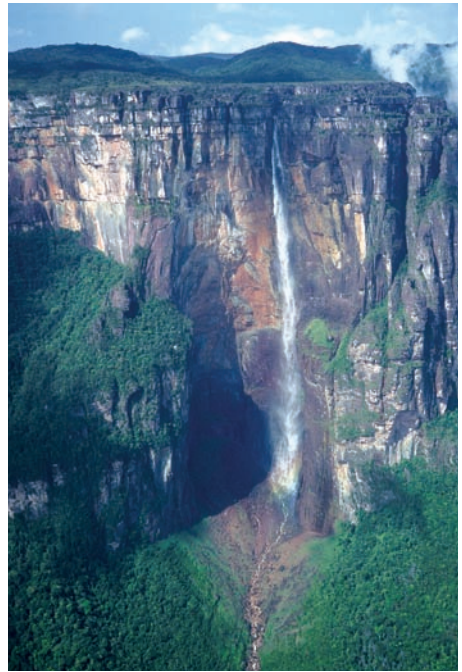
**Okavango Delta**  
Before the flood takes place, it is an arid desert

Thus, the permanently flowing rivers are definitely provided with waters from the two poles; otherwise they would become dry or, at least, would have less water than is evidenced in the Kalahari Desert.



Besides, it can be noted that all the river sources are in high mountains, not in the lowlands. For example, Al-Malak chute, the highest chute in all the world, falls unceasingly from a height of 1000 meters. Surely, water does not flow upward. If you fill a reservoir with water, you have to fix the tap at its bottom in order to let the water flow, not at its top.

Does rainwater, unlike other water, have the quality of flowing upward so that it may spring from the heights of the mountains?! Of course not. Rainwater flows only to the valleys.



Angel Falls

## The Reservoirs that Supply the Rain-Rivers

These basins, particularly those which have small riverbeds, cannot supply their rivers, for most of them are calcic and watertight.

This can be seen clearly in the case of coastal rivers, which have small beds and small areas feeding them with rainwater.

On the side opposite to the Nile River, we find that the Congo River in Africa, which originates within the same latitudes as the

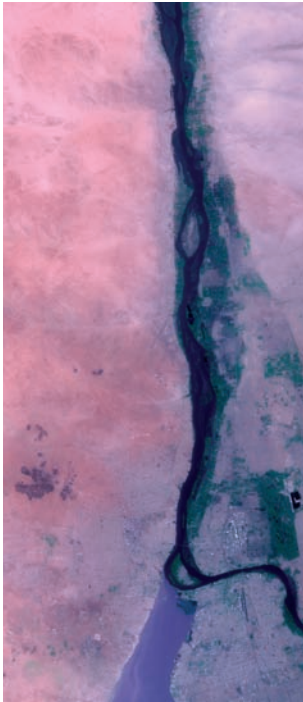


The Congo River

headsprings of the Nile River, has a flow that comes to thirty times more than that of the Nile. If their supply of water came from tropical or orbital rain-waters, there would not be such a great disparity in their flow, since the difference between their supplying reservoirs is small and their sites are adjacent.

Thus, rainwater has an immediate effect on the rivers that flow year-round only for a short time, during which the rainwater flows and vanishes through the flood.

## Wondrous Phenomenon and Awful Proof



Flooding along the Nile River, NASA satellites

A group of specialists have declared that the rivers of the world will be subject to great changes in their water level due to the intensification of global warming. This heating will affect about two hundred of the big rivers which flow in populated areas of the world; actually they have recently been affected.

The Nile River will, according to this declaration, lose about 18% of its water, as the areas of the basin of the Mediterranean Sea become drier and Africa's resources of river water lessen; that is what has really happened in the last ten years.

The wonder of wonders and the most obvious proof indicating the source of this flowing water is: the prediction that the Nile River would lose 18% of its water was issued in the same period that Sudan was overwhelmed by floods.

This corroborates the fact that the source of this great river is polar water, for if rain was the source supplying it with water, the flow of this river would increase with the



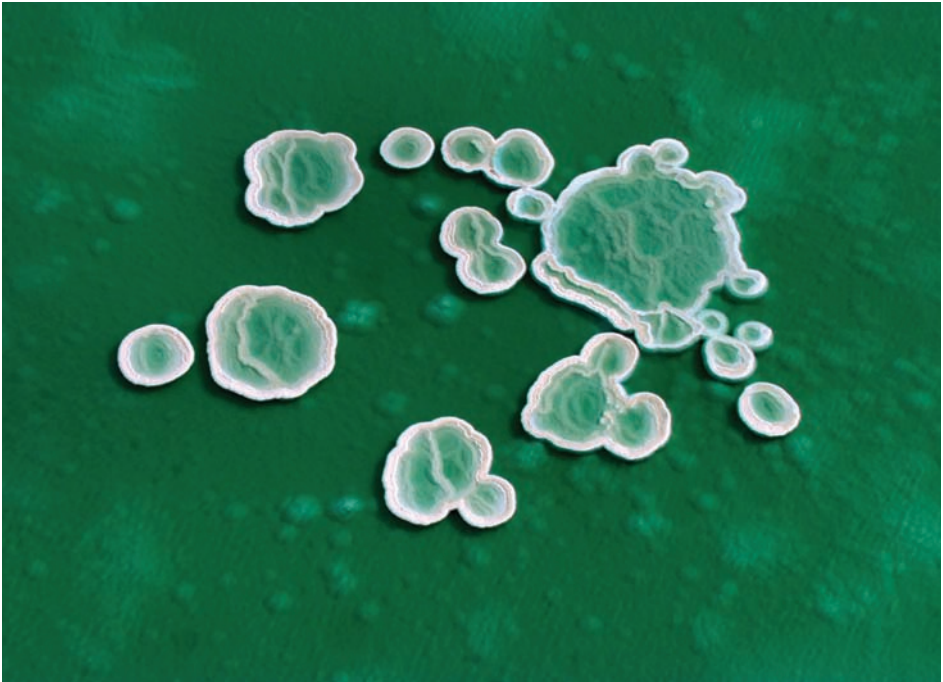
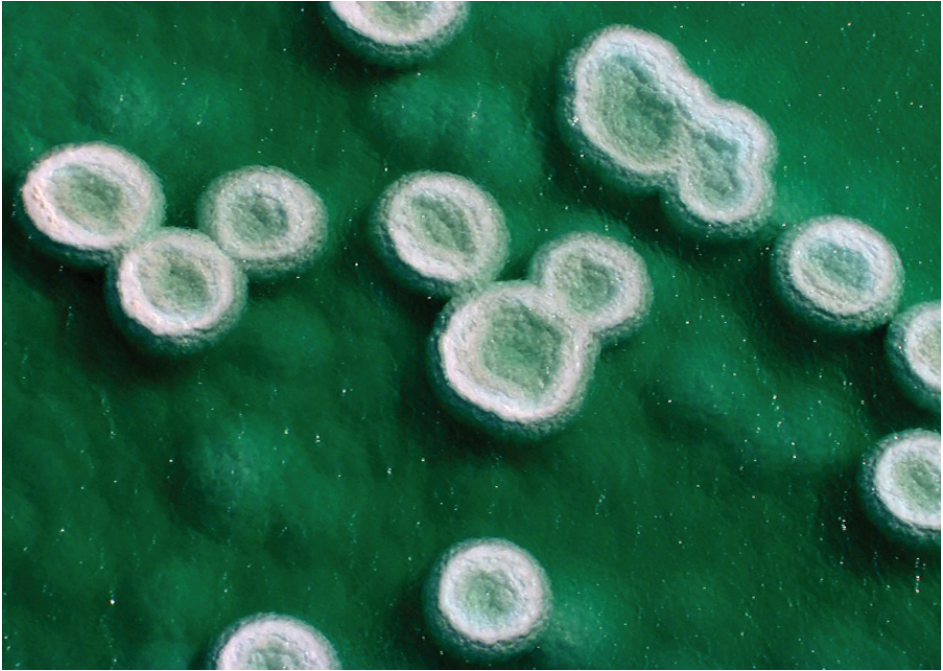
flood. However, since this flood is associated with dryness and waning, this proves that the waters of year-round rivers are directly affected by and connected to the South Pole, which is coming under a great decrease in area due to increases in temperature.

Thus, the fact is that more than half of the big rivers of the world are exposed to decreases in water volume, and this fact affirms their single source: the poles, the source of all the non-seasonal rivers in the world.



### The River Jordan

A recent picture below, and above, two old pictures of the big Jordan River. Note the waning and the dryness of this river



Salt islands formed in the Dead Sea. The increase in the level of salt resulted from the dryness of the Jordan River that feeds it. This led these salt islands to appear, and in turn they formed a nice artistic portrait. However, they are arid

## The Underground Passages of Polar Water

Underground, water dissolves far more easily than it does on the surface. It corrodes and sinks to far-reaching distances and bottomless depths. The reconnaissance expeditions and researchers who study the layers of the earth are agreed that there are uncounted caves and passages under our feet which extend over many thousands of miles.



Cenote Kukulcan

For example, under the Gazelle Cave in Porino, there is the biggest river-passage in the world.

Also, the underground caves of Mexico are filled with water, and these caves were of great use to the Maya civilization 500 years ago. The Yucatan, the Mexican Peninsula, has no rivers, lakes, or creeks,

The remaining ruins of the Maya civilization in the Yucatan Peninsula, Mexico



and that is why the Maya depended on the immersed entrances of the caves that were filled with water. These vertical passages formed colossal wells which were their only source of fresh water.

Without these underground passages of water, the Yucatan Forests could never grow.



The Yucatan  
Forests

About 350 miles of underground water passageways have been mapped in the Yucatan Caves, yet till now, none can guess the full extent of this hidden world.

These vertical openings and passages deluged with water are, in fact, underground rivers of no less importance than those which have mouths in the sea.



A picture of an  
underground  
lake in Mexico

All this research and discovery, and all the knowledge that the scientists have reached up to now and will reach in the future are but signs and evidence proving the scientific facts uncovered by the great humane scholar Mohammad Amin Sheikho: the facts showing that some springs have their direct origin in the poles, explaining their extreme coldness, and that some springs are less cold because their passages come from the reservoirs in the mountains which feed them.



God says in the Holy Qur'an: **"We made anchors in the earth lest it tilts them; We made in it deep passages so that they might be guided."**

*The Holy Qur'an, Fortress 21, Al-Anbiya' (The Prophets), verse 31*

**“We made anchors in the earth...”**: mountains. **“...lest it tilts them...”**: so that its rotation doesn't vary and its surface doesn't crack. **“...We made in it deep passages...”**: water reservoirs leading to the mountains, from which water exits according to strict scales. Isn't this evidence of Al'lah's existence? The term **“...passages...”** refers to springs: big springs from the rivers, and small ones from springs. Who made these underground ways **“...so that they might...”**, if they think about it, **“...be guided”**? That is, they may be guided to Al'lah Himself and so come to know Him; if you don't reflect you will never be guided.

Through these caves and their like, of which human science cannot find an end, the Almighty let these fresh waters flow from the greatest polar refrigerators to the branch reservoirs in the mountains in order but to let His honored creation drink.

All Praise is only to You, Provider of all worlds.

# 5

YOU may wonder, as do I, and as do people everywhere: how could this great scholar have gained access to such truth, when all of the earlier scholars and the great guides and imams failed to do the like? I would reply to you: a person has nothing except what they strive for.

Verily, people are differentiated through their actions. This is true even for the messengers and noble prophets... and there will be a different level for everyone according to what they do.

Our own great scholar Mohammad Amin Sheikho was given knowledge by Al'lah, and he was distinguished by his high deeds and his great and humane sacrifices. Al'lah did not grant him anything unless it was in accordance with what he deserved. And we have revealed it in truth, and in truth it has been revealed.

A Glimpse of the Life of the Eminent  
Scholar Mohammad Amin Sheikho



# A Glimpse of the Life of the Eminent Scholar Mohammad Amin Sheikho

*(His soul has been sanctified by Al'lah)*

## His Honourable Birth

His full moon appeared over Damascus in the year 1890 on a blessed night when a Damascene tradesman had a newborn baby. The father loved his son very much because he resembled the full moon in its beauty, and for his good clever presence.

In his childhood, he was active, clever, full of motion and cheerfulness so as to create a serenity and happiness of life in the hearts of those surrounding him. Day by day he grew, and he showed an increase in



Damascus city in the nineteenth century

cleverness and strength of personality, something which made his position greater before his parents. They venerated him and looked after him with love, affection and sympathy. But death soon snatched his affectionate father in his years of youth after an exhausting illness and tiring pain.

The death of the father had a great effect on the heart of everyone who knew him, for he left behind him a widow and two sons. Mr. Mohammad Amin had not reached seven years of age when he took responsibility for his mother's protection, defending her and keeping her away from the evils which appeared around his family after the departure of his father from this existence, and his older brother Saleem's travel to Turkey.

Even in his orphanage, Mohammad Amin was distinguished by his patience with the difficulties of life. He bore patience that

mighty men could never bear, because he was an individual in a small respectable family that had faced many difficulties.

## The Sunrise of his Youth & A Glimpse of his Deeds

Because of his honorable lineage that relates to the great messenger (cpth) he could approach the high responsible personalities of the ruling Turkish state at that time so that his family could reside in *Sarouja* Quarter which was called 'Little Istanbul', a dwelling place for the Turkish statesmen at that time. He also was able to study in the Royal Ottoman Faculty in Damascus, *Amber*.



**Amber** — the Royal Ottoman Faculty in Damascus

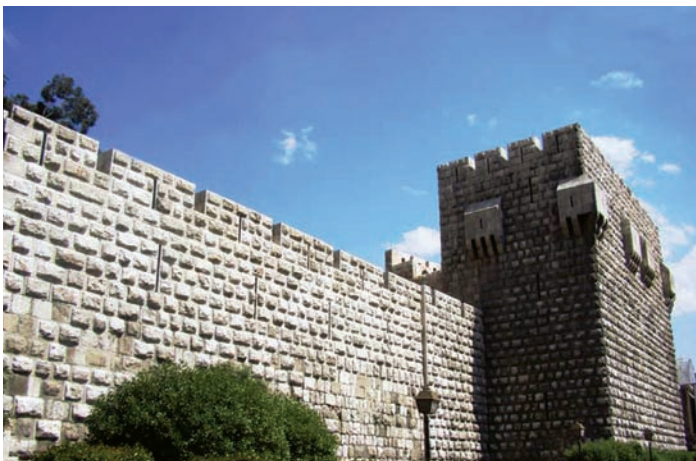
He completed his studies when he became eighteen years old. He graduated in the rank of security officer. He surpassed his colleagues in extreme courage, trust, truth, hard work and his perseverance and continuous work with distinction. He headed many police-stations in Damascus and became director of its counties. He was the example, for no sooner had he taken his position than peace and safety prevailed in the region of his work.

He was the sleepless eye and the unmistakable arrow in the state's quiver. Whenever the state was confronted by a criminal or a crime, they used to ask for his help. When fear, killing, corruption and criminality spread over a region, he was the saving hope, who kept off danger and liberated people.

When decay began to bite the body of the Turkish state, and the torch of Islam was quenched, corruption and chaos prevailed all over the country until crime reached an unbearable limit, living became difficult, and the days were encompassed by danger, and the darkness of the night was horrifying: except in Damascus, its countryside and suburbs, for security was prevailing as a vigilant eye was watching and a merciful heart was dedicated to peace.

He faced storms of criminals in his work with courage and boldness, and he besieged many guerrillas and arrested their leaders. All his works were crowned in victory and support until he was surnamed 'Aslan', meaning 'the lion', for his audacity in facing difficulties. By his reliance upon God, he was the only officer who stood in the face of injustice and terrorism so that the criminals and thieves used to surrender to him, fearing his bravery, to offer a plea to his justice, mercy and contentment.

Thus he advanced in the ranks and was moved among the police-stations until he was appointed director of the citadel of Damascus, which contained the warehouses and the prisons. He remained in this position for a very long time during which he achieved glories



Damascus Citadel

and displayed bravery that Damascus had never seen before. He was very audacious in freeing thousands of prisoners with capital sentences and putting them in the front lines to defend the country against the infidel enemy. His action was the cause of removing the gallows which were planted by Jamal Pasha, the butcher, in the marketplaces and quarters of the country and which used to swallow hundreds of young men every day. For that reason he was exposed many times to death. Thus Al'lah saved him by His Greatness, His Mercy, and His Assistance.

During the French mandate, as he was a civil security officer, he was returned to his position as the director of a district or the chief of a police-station until the great Syrian revolution took place. Due to his love for God and his noble wish to serve his country, he was the iron arm of the revolutionaries and the aorta of the revolution. Its seal was in his trustworthy hand. He disquieted the French



Ruins in Anjar castle in Lebanon

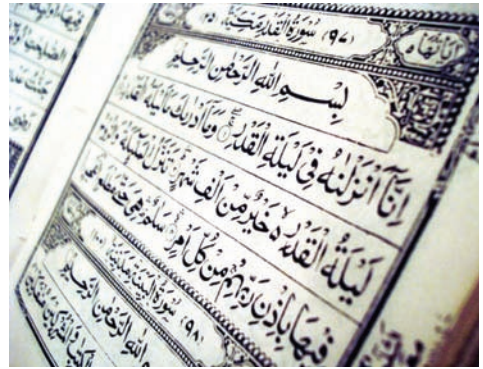
forces with his wonderful experiments in changing retreat into victory and in giving the revolutionaries the greatest arms deal between France and the Greater Syria. He handed these arms, which the French stored in *Anjar* castle in Lebanon, to the revolutionaries at night. General Catro, the governor of Syria at that time,

lost his mind and ordered that Mr. Mohammad Amin be executed, but the Almighty God saved him and his assistant through His Complete Words, and he turned into a very trustworthy man for them despite their error of judgment.

## The Stage of Guidance & Invitation to Al'lah

After he became forty years old, God revealed to him His Omniscience.

He began to see the recitation of the prophet (cpth) in his prayer (communication with God) of 'Al-Fatiha' (the Opening) Fortress in sight and in hearing. After that he began to guide his disciples and he bore the banner of guidance in extreme strength and worthiness.



He used to be called 'Amin Bey' for 'Bey' is a Turkish word meaning 'the pure'. His salon used to embrace the flower of youth of Syria, Lebanon, and Iraq, asking for irrigation from his Mohammadan spring, rich and generous in giving an atmosphere of haughtiness, majesty, and sanctity.

*If the noble deeds were mentioned...*

*In our horizons...*

*In you the example is given...*

*For all of us...*

## A Glimpse of his Invitation to Al'lah, his Revelation and his Great Guidance

His sanctified assemblies were distinguished by charming and unique revelation in perfect and plain meanings, and complete presence of reality. His words used to hit the target and fall cool and peaceful in the hearts of the listeners, as a light that bewitched them to free their spirits to soar very high.

He drove away darkness, tore asunder contradictions, and finally obliterated the intriguing schools and barren argumentations which created a big gap in the minds of people between themselves and their God. He acquainted people with the reality of God, and the consummation of His Qualities... a Merciful God, Compassionate, Wise, Fair, Conferrer of benefit, Donator, deserved to be worshipped for Himself for He is the Owner of Beauty and Consummation. It is He who is praised for any harm because this harm results in cure and donation. He is Needless of creation, and

of our allegiance and our obedience, because He is Rich and we are poor and our obedience is for our own good and benefit. We need to enter His luminous fort of faith, to be protected from misfortune and adversity.

His honorable life history was a high interpretation and a clear constitution for the wonderful revelation that he brought, which contained facts for which heads bowed. The reality was a light, the form was a proof and the true practical application was a guide. His revelation was matchless in world civilizations and the positive laws of present life.

Why are we created?

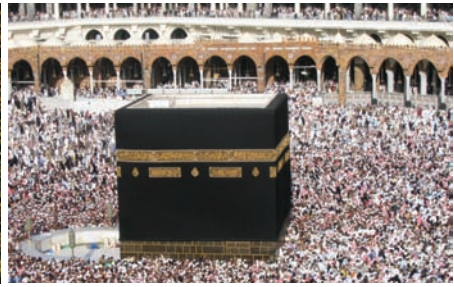
What is this universe for?

What is the use of religious rituals?

What is hunger for, followed by eating in Ramadan?

What is the output and benefit of prayer?

Why do pilgrimage to a waterless and treeless desert?



Why were we brought into existence?

Where were we?

What is death for? And what is really after it?

What is the spirit?

What is the soul?

What is the mind?

What is paradise?

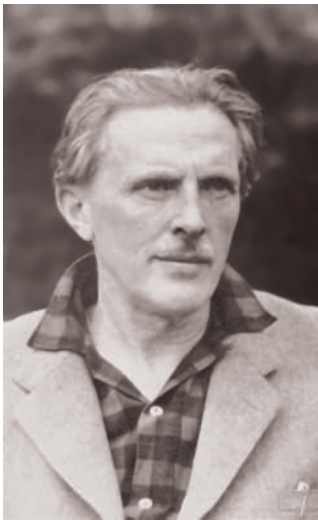
What is hell?

What about the problem of fate?

What is the pre-material world (the world of spirits)?



Facts and questions have not come to people's minds because they were busy in the tempting world and its deceptions, and they forgot to search in the files of existence and know its secrets.



Sir John G. Bennett

The famous coeval English scientist, Sir John Bennett, in one of his meetings with western scientists, said: **“All the sciences that we have achieved are not equal to the sea of that great eminent scholar in the Orient.”**

His invitation to God is based on a course that is never mistaken: **“Say: this is my way: I invite to Al’lah with sure insight, I and whosoever follows me. Glorified and Exalted is Al’lah. And I am not of the polytheists.”**

*The Holy Qur’an, Fortress 12, Yusuf (Joseph), verse 80*

In the light of this honorable Ayah (verse), he began to call to God for more than thirty years a call concentrated on the following points:

- ① Acquainting people with the consummation of the Almighty God, and showing His Mercy to His obedient people and His Justice with His creation. He refuted all that remained in human minds and whatever was circulated that contradicted the Godly Justice, Clemency, and Mercy and (all) Godly Consummations, and his guide was the Word of God: **“And all the most Beautiful Names (Attributes) belong to Al’lah, so call on Him by them, and leave the company of those who deny His Names. They will be requited for what they used to do.”**

*The Holy Qur’an, Fortress 7, Al-A’raf (The Heights), verse 180*

- ② Revealing the consummations of the messengers (ptt), of whom God witnessed in His Glorious Book as to their spirits’ purity and their impeccability, and made them supreme examples for the worlds to be guided by them as mentioned in his book: *The*

*Impeccability of Prophets*, – a book the like of which could never have been written by his forerunners. He confuted every fabrication or exegesis that disagreed with their sublimity and their high rank adhering in that to the Word of God **“They are those whom Al’lah has guided, so follow their guidance...”**

*The Holy Qur’an, Fortress 6, Al-An’am (Livestock), verse 90*

- ③ Calling people to adhere to honorable jurisprudence and to attain piety of God truly (witnessing by Al’lah’s Light), besides warning people not to let their spirits follow their capricious whims, and not to depend upon vain wishes but turning to the Word of God: **“It will not be in accordance with your desires, nor those of the people of the scripture; whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides God.”**

*The Holy Qur’an, Fortress 4, An-Nisa’ (Women), verse 123*

And also calling to the tradition of the messenger (cpth): **“The discerning person is one who accuses himself and works for what is behind death, and the disabled is one who follows his caprices and asks God for wishes.”<sup>1</sup>**

- ④ Guiding people to the steps of true faith as shown by the messenger (cpth) to his noble companions, deriving them from the Book of God. No person has their heart mixed with delight of faith but they straighten for God’s Order and have a self-deterrent (from committing sins). God mentioned that in His noble saying: **“...and whosoever believes in God, He guides his heart.”**

*The Holy Qur’an, Fortress 64, At-Taghabun (The Apparent Loss), verse 11*

- ⑤ Revering God’s messenger (cpth), glorifying him, and showing his high position with Al’lah, then guiding to the way of his love (cpth) and revealing what fruit comes out of loving that

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1 Narrated by Al-Turmozy



pure chaste spirit, from entering into Al'lah's presence through him, and dying with a believing spirit coupled through him to perfection from God, following the Almighty's saying: **"So those who believe in him, honour him, help him, and follow the light sent down with him, it is them who gain."**

*The Holy Qur'an, Fortress 7, Al-A'raf (The Heights), verse 157*

It was a valuable age that this pure man had spent striving and seeking nearness to Al'lah. And through this nearness he acquired the high ranks and consummation that he acquired, and realized glories and works charged with holy humane strife, and great humane sacrifices. So that his life was the highest example for the highest behavior, for supporting what is right through matchless heroic deeds that defeated falsehood and made it perishable.

He devoted his valuable life to the service of his human brethren. He competed with the wheel of time in its running and matched the sun in its light. The jet black nights of Damascus were changed at his hands into bright days for the glittering light of his works and the blessing grace of his sacrifices. He joined his night to his day overcoming rest. His eyelids never closed except for little naps to save his human brethren who were in swamps of sorrow and pain, not caring for the dangers of death or capital punishment or for what money or concessions he had paid in the service of God. Many times he remained penniless despite his previous wealth. It is no wonder that God revealed to him that manifest revelation on a sacred night to let him witness the realm of God and ascend in his spirit into the sacred lofty Mohammadan worlds which were prepared for him because of his truthfulness, effort and sacrifice. Similarly, anyone who strives to attain this and be truthful in their love and



The green dome of the mosque of the messenger in Medina

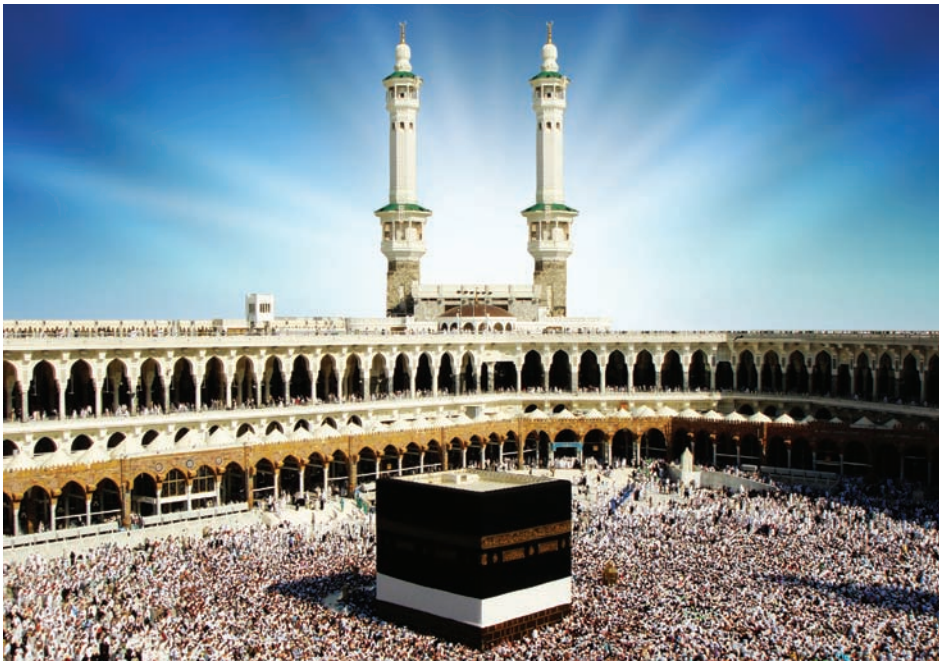
their quest for God and the messenger (cpth) shall find the door open for them and for every truthfully desiring follower.

## Joining the Highest Comrade (his Death)

In this wonderful way, he spent a valuable life full of knowledge of God, which the heart does not feel safe without, and without which humankind won't achieve happiness. He was the lamp that gave light to generations on their way to happiness through the Book of God, and the cresset that guided mankind to felicity, consummation, virtue and good life from God until he joined the highest Comrade in the first days of Rabi' Thani in the year 1964. He was buried in the cemetery of God's prophet 'Dhi Al-Kifl' in *Al-Salhiyeh* Quarter.

God says: **"And who is better in speech than him who invites to Al'lah, and works righteous deeds, and proclaims: I am one of the Muslims."**

*The Holy Qur'an, Fortress 41, Fussilat (Explained), verse 33*



Al-Ka'ba, the Sacred House; the noble messenger's home (cpth)

# A Glimpse of the Life of the Researcher & Islamic Scholar

## Prof. Abdul-Kadir John alias Al-Dayrani

Verifier & Publisher of Books of the Humane Scholar Mohammad Amin Sheikho (His soul has been sanctified by Al'lah)

**H**IS light rose on 24 July 1934, and he was lucky to see the light in the Damascene house of his father, a great scholar, *Sheikh Mohammad Al-Dayrani* (God has mercy upon him), a disciple of the great *Sheikh Badrud-Deen Al-Hassani Al-Hussaini* (God has mercy upon him), one of the great scholars of Hadith in Damascus at whose hands Professor Abdul-Kadir received a virtuous education full of knowledge. The extent of his learning was such that he left not one of his father's books unread in his youth.

Before he had completed his secondary education, he met with the scholar, M. A. Sheikho (his soul has been sanctified by Al'lah), and was astonished at his greatest of Godly sciences. He then adhered to him like his shadow for nine years, throughout which he was educated as a scholar. These were years full of great science and knowledge.

He finished his secondary education and started university, and got ten university certificates.



Prof. Abdul-Kadir said:

- These certificates have availed me no fact; rather, I got all the facts from my guide, the great scholar M. A. Sheikho. I have got a certificate in Arabic literature, but it has never profited me in philology or in understanding the meanings of language. I know the language with its meanings only from the scholar's mouth, and this is so concerning the other sciences.
- All the books I have published are inclusively derived from

the scholar's sciences, and include facts which have astonished every philosopher and scientist. Certain great sciences and witnessed facts are what I have received and heard from the great scholar's mouth; I have published them literally, as they are Godly revelations that cannot be attained by human science, even if all humanity assembled to aid one another. They are tangible and actual defiance, before which the sciences of humankind have vanished.

- Some of these facts came to light and then removed obscurity; for example, the operation of cupping, which incomparably surpassed medicine when it cured diseases that had been considered incurable by the Arabic, Roman and Greek medical sciences for thousands of years. This has been noticed by millions of people who have applied cupping, and therefore, it is considered a miracle of the present age.
- Similar to this is the secret of mentioning Al'lah's Name aloud over carcasses while slaughtering them, which was discovered by the great humane scholar and has been a mercy presented to the eaters of humanity and to all cattle slaughtered in this way.
- In addition, there is what he presented in physics, such as discovering the sources of spring water, an issue which had not been known before by anyone.
- Besides this are the great Qur'anic sciences, such as revealing the meanings of the letters with which the Fortresses start, and his wondrous explanation of the exordium (Al-Fatiha) and of the meanings folded under the verse: **"Praise is to God, the Provider of the worlds"**; and further, the meanings of each verse of the Holy Qur'an (Al'lah's saying). And there are other sciences of the scholar which contain facts which have not been discovered by anyone before or after him.

I hospitably accept any discussion about these sciences: a scientific impartial discussion far from emotions, seeking the truth and the absolute reality freed from any argument, quackery, or falseness.

Prof. Abdul-Kadir wrote a lot of collections through the Qur'anic lessons of his guide, the humane scholar, and he drank a lot from the spring of his sciences. He heard of the scholar's deeds from those who had witnessed them, just as he himself had viewed a lot of them.

When he devoted himself to guidance and the call to Al'lah, he collected, checked and examined what he had received from his scholar, and then he published these collections in order for their benefits to spread all over the world, in this time when humanity is greatly in need of such science.

The number of books which Prof. Abdul-Kadir Al-Dayrani has checked exceeds fifty-five, and his name has become widely known as being associated with the name of the great humane scholar M. A. Sheikho (his soul has been sanctified by Al'lah).

He undertook unique modern scientific research about the operation of cupping which the scholar had taught to his disciples from the right holy prophetic tradition, and he became the head of the Syrian medical team who carried out a modern scientific study of cupping, where all the requirements of research and the application of cupping rules were fulfilled under his auspices and with his guidance and consultation at every step.



Prof. A. K. Al-Dayrani heading one of the meetings that was held with the scientific medical team supervising the research on cupping

This study has been spread widely all over the world so that many Eastern and Western hospitals have seriously adopted it, and it has become the talk of people and their chief concern because of what astonishing cures have been achieved in this way.

He also did more scientific research to prove the wisdom behind mentioning the statement 'in the Name of God, Al'lah is Greater' aloud over cattle when slaughtering them.



This was an astounding modern medical method based on the tests of great scholars of medicine and through which it was confirmed that mentioning the Name of Al'lah results in purifying the cattle's meat from microbes, saving it from the pain of slaughter, and curing it from the incurable dangerous diseases like mad cow disease and bird plague. This was a subject which had been elucidated by scholar M. A. Sheikho (his soul has been sanctified by Al'lah) through giving his Qur'anic lessons to his disciples.

*Damascus on 4 Sept 2007*

# 6

THE research and fields of thinking of the scholar Mohammad Amin Sheikhho cannot be written down in lines in order to be read; indeed, this is only to attract attention to what knowledge of the Holy Qur'an he offered and revealed to humanity.

Many venerable scholars have talked about him and praised his knowledge, his deep derivations from the Holy Qur'an and his great understanding of it.

They found truth and faithfulness in his mission, and found that it gathers the whole under the banner of the Holy Qur'an and the sacred Sun'na of God's noble messenger (cpth), so that all the hateful sectarian disputes destroying the religion of our master Mohammad (cpth) will be driven away by this guidance. this sectarianism has become a mere following of forefathers instead of a following of the Holy Qur'an.

Excerpts from the Sciences of the  
Humane Scholar M. A. Sheikho



## Excerpts from the Sciences of the Humane Scholar Mohammad Amin Sheikho

(His soul has been sanctified by Al'lah)

“ SUCH was the habit of this venerable humane scholar (his soul has been sanctified by Al'lah) concerning all that he has bestowed upon us of the endless knowledge which turns heads and makes the fronts bow, glorifying and revering the meanings of the Holy Qur'an: he filled the heavens with the Qur'anic scientific knowledge that Al'lah the Almighty had revealed to him, for it is he who acquitted the noble prophets of all that conflicts with their perfection, impeccability and their spirits' purity in his book *Impeccability of Prophets*. As he explained their high deeds, for which they deserved to receive the message of their Provider, they became guides guided by Al'lah's Light.

He also disproved each saying or tale that contradicts the impeccability of our master Mohammad (cpth) in two books he singled out about the chosen beloved prophet Mohammad (cpth) – *The Reality of our Master Mohammad (cpth) Appears in the Twentieth Century* and *Visiting the Prophet's Position (cpth) and the Effect of his Love in Elevating the Believing Spirit*.

He showed the position of the prophet's pure companions, which they had held justly, and their being deserving of holding the caliphate, by Al'lah, the Almighty and master of all creation, like our master Abu-Bakr, who triumphed over the apostate Arabs, Persians, and Romans, and our master Omar Ibn Al-Khattab who completed the conquests, supported the orphans, and attached the ties of blood, besides the rest of the four caliphs and the honourable companions. He clarified that their belief in Al'lah the Almighty and their love for His noble messenger (cpth) was the source of their knowledge and the reason behind their sublimity and authority over the worlds.

“ HE showed the wisdom folded in the verses of the Holy Qur’an and hidden in every Command ordered by the Great and the Almighty, for he disclosed the meaning of the letters that are reported in the beginning of the Fortresses (Surahs), which all the Muslim scholars failed to know.

Besides this there is his wondrous revelation of the exordium (Al-Fatiha) and the secret behind reading it when communicating with Al’lah, which had bewildered all the scholars and the holy men.

All of this is mentioned in his book *Secrets of the Seven Praising Verses* and his book *Al-Amin Interpretation of the Great Qur’an*.

“ HE derived the times of the five prayers (communicating with Al’lah) from the Holy Qur’an, and showed the wisdom behind it (prayer) and the secret of turning toward Al-Ka’ba. Similarly, he derived the proportion of Zakat (Almsgiving), which is 2.5%, from the Qur’anic verses. He explained the meaning of piety (seeing by Al’lah’s Light) and how to attain it in Ramadan, in the same way he explicated the meaning of the Night of Al-Qadr and showed the reason for revealing the Qur’an on that blessed Night.

He also revealed the secrets of the rites of pilgrimage and the wisdom behind each ritual that the pilgrim (Al-Hajj) performs. He also showed the way of true believing and clarified that believing in God is not attained only by saying or admitting, but it is a witnessing in its reality, manifesting the meaning of the statement: ‘I witness that there is no God but Al’lah, and I witness that Mohammad is the messenger of Al’lah’. All that is stated in his book: *High Schools of Al-Taqwa (Seeing by Al’lah’s Light) – The Jewels of Rules in Explaining the Pillars of Islam*.

“ HE solved the problem of fate which puzzled the minds of the scientists and philosophers of *Al Mu’tazelah* (necessitarianism): the Greek and the Roman, as well as the scholars and philosophers of Christianity, Judaism, and Islam. Besides there

is his high understanding of the Almighty's Saying: **"...He pardons whoever wills, and torments whoever pleases..."**

*The Holy Qur'an, Fortress 3, Al 'Imran (The Family of 'Imran), verse 129*

**"...He misguides whoever pleases and gives guidance to whoever wills..."**

*The Holy Qur'an, Fortress 16, An-Nahl (The Bees), verse 93*

This showed that the obedient one's will is that which truly follows the way of believing, requesting guidance, and avoiding the way of perversity, seeking to reach the reality, the truth and the right religion. He also explained the freedom of choice which every man has in this life.

**“ HE explained in detail the meaning of the six days mentioned in the Holy Qur'an: *"Your Provider is Al'lah who created the heavens and the earth in six days; then He controlled their destiny..."***

*The Holy Qur'an, Fortress 7, Al-A'raf (The Heights), verse 54*

He also expounded the meaning of 'the Ten Nights' and 'the Seven Heavens' which Muslim, Christian, and Jewish scholars could not know. That is in his book: *The Great Scientific Discovery – The Astonishing Reality of the Six Days and the Seven Heavens.*

**“ BY sound logic he elucidated the great praise which God's messenger (cpth) deserves in 'Abassa Fortress (He Frowned), when the noble messenger, the owner of great morals, frowns as Abdul-lah Ibn Om Maktoom comes to him, whereas all other interpreters put God's messenger (cpth) in the wrong position when interpreting the beginning of this noble Fortress.**

He clarified the meanings of all the Fortresses reported in the Am'ma part of the Qur'an and explained the word 'Am'ma' in inimitable detail in his book *Interpretation of Am'ma Part of the Qur'an.*

“ HE also showed the reality and the compassion that are folded within the case of polygamy, reported at the beginning of Al-Nesa' Fortress (Women), when he solved this problematic case and refuted each saying that causes Islam to look like a lustful religion by allowing man to marry four women, as a result of not returning to the noble verse, reading it as a whole, and scrutinizing its course.

A Muslim is usually not permitted to marry more than one woman. As for marrying the second, third, and fourth ones, it is not allowed except within the conditions reported at the beginning of the noble verse and which have been neglected and removed from use. The noble verse stipulates that the woman should be a widow with orphans, so the purpose of polygamy is a humane and lofty one. It is to maintain widows and bring up orphans in such a way as to build a sound society, and it is not a spiritual lustful one, as interpreted by many people who put the verse into effect without returning to the beginning of it. With that, they have created a bad reputation for Islam and Muslims, because the religion appears to be a lustful, inhumane one in their eyes, because of polygamy.

He also revealed the laws of divorce, deriving them from the Holy Qur'an, and revealed the way to fulfill these stipulations and rules in case of recalcitrance (on the part of the wife) and the rising of discord between the two mates. All of this is stated in his book: *Islam... What is the Veil for? What is Divorce for? What is Polygamy for?*

“ HE elucidated the Almighty's aim behind creating creation, and the reason for creating the human, and their coming to this world which he indicated in Al-Azal World, first creating, offering trust, and undertaking of man to bear it.

He also answered the puzzling question, which is, why are prophets born as prophets? And what criteria does the Almighty depend on to choose them as prophets and noble messengers before they are born?

He explained the Godly justice and demonstrated it in lofty logic, and he also showed the reasons for poverty, sickness, afflictions, and all that may befall man in this world of good or evil; and besides, he stated the elements of which man is composed in a remarkable explanation, where he spoke about the difference between the soul and the spirit, and between thought and the mind, so revealing the quiddity of each.

That was when the famous British scholar Sir John Godolphin Bennett professed Islam at the hands of him as he (Sir John) went to him to ask him his questions which were difficult for him and for all other scientists and scholars.

The meeting was in Damascus city where Sir John G. Bennett asked him important questions and inquired about all that crossed his mind concerning Islam and its pillars, and about fasting, pilgrimage, Zakat (almsgiving) and the wisdom behind each until the scholar asked him: "do you, Sir, know the source of the water you drink?"

Sir John Bennett replied that rain water is the main source of drinking water. Then the scholar replied to him, saying that rain water is for plants and animals, and he revealed to him with cogent evidence the sources of spring water across the whole world, deriving his demonstration from the Holy Qur'an, and told him that the running of big and small rivers on the surface of the earth is not ascribed at all to rain water, a reply which is something unknown by any of the eastern and western scientists.

Rather, it is a great scientific miracle, which shows that the water of these springs has greater and more opulent sources than rain water, for the scholar demonstrated with more than thirty scientific pieces of evidence derived from the noble verses that the ice of the north and south poles is the source of the water of all the springs, and when Sir John heard about such research from him and discussed it with him, he immediately confessed Islam and said: "I wonder how this question has never crossed my mind before!"

When he returned to his country, he repeated his famous words before a crowd of scientists and educated professors, saying:

“Indeed, all the sciences that we have obtained do not equal the sea of sciences of that great scholar in the Orient.”

In his book, *Journeys in Islamic Countries*, Sir John Bennett mentioned his meeting with the Great Scholar M. A. Sheikho and he talked very much in praise of his unique character, his humane deeds and his logical dialogue, saying, for example:

**From *Journeys in Islamic Countries* – J. G. Bennett**

- “So ends the first talk. I still do not know what to say except that he is very good and a very sincere man who is truly turned toward God. But what he understands or does not understand, that I cannot say.”
- “Today we started by verifying certain things about work about which I shall not write, beyond saying that I have no doubt that Amin Sheikho has reached a certain level of inner work that I have rarely met before.”
- “As I listen to Amin Bey’s explanations about inner work, I marvel; he is a real master. Not only has he achieved being for himself; but can show others the way and give them the strength and courage to follow it.”
- “The chief difficulty with Amin Bey arises from his very goodness and purity. Here is in truth a saintly man who is utterly obedient to the Will of Al’lah as he understands it. He is doing and has done very much good. He is a faithful guide and example to his murids.”
- “I wrote that his very goodness is the difficulty. If he were an ordinary man, however learned he might be, I should not even trouble to spend hours in discussion of theology. But Amin Bey is not an ordinary man. He is a saint and he has the supernormal power of a saint. Therefore, one must accept him and understand.”
- “I was told that all of them have passed through secondary school and many have been to the university. About one third are themselves secondary school teachers or university lecturers.”
- “I mentioned this because it is important to realize that these murids are not ignorant peasants but men who have at least some knowledge of Western thought.”

**From *Journeys in Islamic Countries* – J. G. Bennett**

- “I have no right to talk to Amin Bey as an equal about questions of religion unless I am prepared to make demands upon myself no less severe than he makes upon himself.”
- “He is a really good man. The saying that a teacher is known by his pupils is in his favor, for all I have met have remarkable mutual love and sincerity.”
- “Now I meet and talk with a real dervish, Amin Bey.”
- “He is an altogether extraordinary man in himself, and of the reality in him of the impulses of faith, hope and love, no one who has seen him as closely as I have, can possibly doubt.”
- “The more I see of him and hear from other of his works, the more convinced I am that he is truly a saint and that his interpretations of the Qur’an are inspired by a higher consciousness.”
- “Meeting him has been a lesson to me in many ways: I see what wholehearted devotion to work can be. I see nobility of character and an immense power to attract and hold the love and faith of others.”
- “Men like Amin Bey are very rare. He has sought God all his life, and he had a real teacher. He is a man with real power of work and from it he has acquired real being.”
- “For all his fundamentalism, Amin Bey is very tolerant and practical in his outlook. I believe that he truly listens to the heart and not to the spoken word.”
- “But with this man I felt such a comradeship and assurance of being fully understood and accepted that I told him things that I would not tell others.”

“ HE showed the wisdom behind circumcision for males, and the reason for which the Almighty has created this glans while the male embryo is in his mother’s womb, and then the wisdom behind cutting it after birth. This discovery of the scholar is unprecedented by any of the doctors of this time and by those of all the previous ages.

“ HE saved cattle when he showed the use of mentioning Al’lah’s Name aloud over them when they are being slaughtered, by pronouncing the statement: ‘In the Name of God, Al’lah is Greater’, and clarified that when these cattle hear such a great statement during the performing of the slaughter, their whole blood runs and their bodies shake so that all the blood is released from the carcass and nothing of it remains inside their meat, and with that, the Almighty grants us pure fresh meat, free of any germs. On the contrary, the germs will remain inside the carcass over which the name of Al’lah is not mentioned, so that the one who eats from it will be subjected to suffering from diseases. Besides, neglecting mentioning Al’lah’s Name over cattle will also expose them to be afflicted with deadly and incurable diseases.

The scholar had derived all that from the Qur’anic verses, and his speech was subjected to a medical study, where a laboratory medical team composed of masters of medicine in the Middle East executed a comparative analysis between cattle slaughtered while mentioning Al’lah’s Name over them, and cattle slaughtered without this being done. The results then came out precisely as the scholar had said, i.e. colonies of germs and viruses remain inside the carcass over which Al’lah’s Name is not mentioned.

These scientific tidings were transmitted by broadcasting, magazines, newspapers, satellites and news agencies warning people of neglecting mentioning Al’lah’s Name over cattle, but... alas! Nonetheless, many people kept ignoring mentioning Al’lah’s Name over cattle and as a result, the world was smitten by mad cow disease, bird flu, and sheep plague, issues which the scholar had warned of according to the Almighty’s saying: **“...and there are cattle over which they do not pronounce the Name of Al’lah, thus inventing a lie about Him. They will be punished for these lies.”**

*The Holy Qur’an, Fortress 6, Al-An’am (Livestock), verse 138*

All that is mentioned in his book: *Al’lah is Greater, Be Kind to Animals.*



“ HE revived the sacred prophetic Sun’na after the books of the ancients had effaced it, when he drove away incurable diseases by animating the Sun’na of cupping. He clarified its safe and correct conditions, saying that it must be performed exclusively on the upper part of the back, in the early morning, without having breakfast, in the spring season, and when the crescent decreases, viz, after the seventeenth day of the lunar month, for the moon has a pull of gravitational effect on the earth.

A big medical team in the Middle East, composed of about 350 professors and doctors, studied this operation according to its correct conditions, as shown by the scholar, during three consecutive years, and the outcomes were amazing in medical circles and there has been an increasing interest in this from year to year, until it has spread all over the world because of its great benefits.

Reports of thanks and gratitude followed incessantly from all the world’s countries, thanking him for recreating this useful technique, and from all the people, Muslim or non-Muslim, who practiced it after they had verified its benefits. All that is mentioned in his book: *The Marvelous Medicine that Cured Heart Disease, Cancer, Paralysis, and Migraine – Cupping, A Prophetic Medical Science in its New Perspective.*

Most of the news agencies and the world satellites have broadcast it; magazines and journals have talked about it; conferences and sessions have been held to discuss it; besides this, many international medical and hygienic centers have adopted it, seeking its many benefits, for it is a medical vade-mecum containing all cures in one slit from a wielded scalpel.

“ HE also unveiled the reality of the charlatans, conjurers, and magicians who work together with devils to cause harm to people through magic, and he explained all the tricks and deceptive actions magicians use on people who know nothing about the reality of magic, such as telling of false unseen matters. He thus revealed that this is a close cooperation between enchanters and their devilish companions. This problem has circulated among

most people in this world to the extent that you can hardly find a home free from these tricks and the cunning of these magicians, or from distress and grief resulting from believing these heralds of the devil, especially those magicians who appear to people through satellites and talk to them about their affairs and diseases, leading the viewer or the one who phones them to believe them, unknowing that the magician colludes with his devilish companion to bring him his news.

He also offered the solution and showed the way that leads to release from and cure of these spiritual diseases without resorting to any other people, especially those who allege that they treat people through spells or through reading verses of the Holy Qur'an, though they, in fact, know nothing. All that is clarified in his book: *Unveiling the Secrets of Magic and Magicians*.

“ HE described a person's state when they die in both cases: when they are a believer or an unbeliever. He also elucidated their state after death, during the interval between death and the Day of Resurrection.

“ HE also explained the verses relating to the account of the Day of Resurrection, and clarified that a person's deeds are imprinted on the pages of their spirit in this world so that on Doomsday they shall obviously appear to them.

“ HE revealed the reality of paradise, which is looking at the presence (the Enlightening Face) of the Generous Provider, Owner of Honouring, Beauty and Majesty, demonstrating that all the pleasures, honoring, and bliss that man obtains are below that lofty paradise. He proved this statement with logical evidence derived from the Holy Qur'an.

He also clarified that fire, on the Day of Resurrection, is like a hospital where the owners of spiritual diseases are treated because

of what they bring with them from their lower life – the mean deeds which degrade them before Al’lah, the Almighty – so that their shame and disgrace cause them to request fire (the treating) in order to escape from the spiritual pains and spiritual burning that they suffer that destroy them greatly. God’s messenger (cpth) 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’, though he knows the great torture in it.”**<sup>2</sup>

All that is mentioned in his book: *Interpretation of the Great Qur’an*, and his book: *Al-Amin Interpretation of the Great Qur’an*.

“ HE revealed the reality of intercession, which most scholars failed to reach, and which they thought was an intercession of unjust meditation through which the noble messenger (cpth) got whoever he liked out of fire, something which incited people to commit sins, hoping to be interceded for on Doomsday. He clarified through the verses of the Holy Qur’an that intercession can be achieved only by the believer, and it begins from this world and lasts for him into the afterlife; and that intercession is the binding of one spirit to another, derived from the word ‘couple’, which indicates that a thing binds itself to another, coupling with it and adhering to it. Intercession then, is the binding of believing spirits to the messenger (cpth), and coupling with him so as to ascend to the Godly presence, just as the spirits of the honourable companions bound themselves up to and coupled with his pure chaste spirit (cpth), entering into God’s presence through him, and so they accompanied him in this world, in the interval between death and Doomsday, and shall keep accompanying him in the hereafter.

He, who does not couple with God’s messenger (cpth) in this world will have no intercession in the life to come; instead, it will

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2 Al-Jami’ Al-Saghir, saying no. 2059 – Jaber.

be no more than hopes in which they indulge their spirits, so as to allow themselves to commit forbidden things; for the Holy Qur'an as a whole warns us of the consequences of our deeds, and informs us that we will be recompensed for the whit of our action, either with goodness in paradise, or with treatment in fire.

Besides, the Holy Qur'an indicates that God's messenger (cpth) can do nothing for a creature except admonish the creature, and he can drive nothing to his noble spirit: **"Say: I have not the power to acquire benefits or to avert evil for myself..."**

*The Holy Qur'an, Fortress 10, Yunus (Jonah), verse 49*

**"Say: I have no control over any good or evil that befalls you."**

*The Holy Qur'an, Fortress 72, Al-Jinn (The Jinn), verse 21*

**"It is the day when a spirit has nothing to do for another and Al'lah then will reign supreme."**

*The Holy Qur'an, Fortress 82, Al-Infitar (Bursting Apart), verse 19*

**"Can you save those who have rightly earned punishment and are doomed to the fire?"**

*The Holy Qur'an, Fortress 39, Az-Zumar (The Groups), verse 19*

He set forth this important research in detail in most of his books, specially his book: *Reality of Intercession – A Calm Dialogue between Dr. Mostafa Mahmood & Dr. Yousef Al-Qaradhawi.*

“ HE also showed the reality of our father Adam's descent from paradise, the reason for his eating from the tree, and the state in which he and our mother Eve (ptt)<sup>3</sup> were before eating from the tree, and he showed that his great love for his Provider had led him to forget Godly Advice and eat from the tree. All these

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3 (ptt): peace is through them.

goings-on were by arrangement of Al'lah, the Almighty, so as to let our father Adam (pth)<sup>4</sup> out of paradise, and to give him, together with his offspring, paradises in its stead. This was also to show him and his sons the enmity of the devil in order for humanity to know that he has an enemy who lurks, and thus we will beware him and follow the guidance of our Provider by Whom the noble prophets were guided, and thereby, we will be preserved from committing sins and from being under the control of the devil.

“ HE is, as well, the first one who revealed the reality of belief and the straight way leading to it which the Holy Qur'an has outlined, and which all the noble messengers and prophets followed.

“ HE manifested the reason behind mentioning the tale of the Israelites (sons of Israel) frequently in the Holy Qur'an, and their arguments with their noble messenger, our master Moses (pth), clarifying the following: that if people do not follow the way of true belief legislated to them by the Almighty, they will profit nothing from watching miracles and supernatural actions, nor will they be of the believers whatever signs and cogent evidence you bring them. But indeed, seeking the truth honestly, and using thought in searching for it: this guides the spirit and leads it to the sources of real knowledge.

All of this is mentioned in his book: *Al-Amin Interpretation of the Great Qur'an*.

“ HE also clarified all the indications of the Hour, and the evidence of the returning of Jesus the Christ (pth) from the Holy Qur'an in his book *The Second Coming of the Christ*.

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4 (pth): peace is through him.

## A Drop in the Ocean

All that is a drop in the ocean of what this Great Humane Scholar revealed, for all his research and fields of thinking cannot be written down in lines in order to be read; but indeed, this is only to attract attention to what knowledge of the Holy Qur'an he offered and revealed to humanity.

Many venerable scholars have talked about him and praised his knowledge, his deep derivations from the Holy Qur'an and his great understanding of it.

They found truth and faithfulness in his mission, and found that it gathers the whole under the banner of the Holy Qur'an and the sacred Sun'na of God's noble messenger (cpth) so that all the hateful sectarian disputes destroying the religion of our master Mohammad (cpth) will be driven away by this guidance. These sectarianisms have become a mere following of forefathers instead of a following of the Holy Qur'an, where one nation has been divided into many and has turned away from the right way, parting into sects and parties, whereby each party is pleased with its own false beliefs. The interpolators deceived them by filling their books with mistakes, infringements, and interpretations contradicting Al'lah's Attributes and the noble prophets' perfection. Then the Muslims lost their way and sank into the sea of disagreement between sects and parties, and they abstained from religion and inclined to this lower life because of them.

Dr. Mostafa Mahmood said that: "the Holy Qur'an was deserted before the knowledge of this great scholar, for his scientific knowledge is received from Al'lah and his revelation is logical. I have never found, during all my life, one word like his from another one."

Dr. Mostafa has given us a special book about him under the title: *Contemplations on the Sciences of the Great Eminent Scholar Mohammad Amin Sheikho*.

# Issued to the Great Humane Eminent Scholar Mohammad Amin Sheikho

(His soul has been sanctified by Al'lah)

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**THE END**

*Praise is to God, the Provider of the World*

A dialogue between two scholars:  
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