

Chapter Three

I. The Human Self

1. In The Glorious Qur'ân, 'Allâh, Exalted be He, tells us that we were created from one self (He is The One Who crated you "all" of one self, and made of it its spouse that he might serenely dwell with her "Al³ A³ râf, The Battlements-189". It is worthy of note here that the word "nafs" = self "is feminine in all of its occurrences in the Glorious Qu³ rân; and the distinction between "nafs = self" and rûh (Spirit) is always kept clear.
2. Every self is going to die, for (Every self will be tasting of death; and surely you shall be paid your rewads in full only on the Day of the Resurrection) " 'Al³ Imrân, The House of ³Imrân- 185". The binding law on every self is that it does not know what it is going to earn in future, or even the land where it dies, (and in no way does any self realize what it shall earn tomorrow; and in no way does any self realize in whichever land it shall die) "Luqmân, The Sage- 34".
3. A self has a definite physical form in the shape of the body (jism), which is provided with all organs that would enable it to provide for its livelihood and all other human activities. A preserver = guardian is taking care of every self, (Decidedly over every self is a assuredly a preserver) " 'At-Târiq. The Night Visitant- 4". This preserver is a guardian that registers all human activities and even the date of death.

4. Before every self is to die, it is tempted during its life to evil and good deeds, (And (by) the self and That which molded it; So he inspired it with its impiety and its piety. He has already prospered who has cleansed it. And he has already gained disappointment who stunts it) " 'Ash-Shams, The Sun- 7-10".

Here the concepts of impiety and piety are inspired in the human self, with the term impiety having precedence over piety, indicating, in the incomparably precise wording of the Glorious Qur'ân, that human leaning towards impiety is much more habitual than restraining his inclinations on the way of piety.

5. This trial through evil and good is again one of the secrets of human achievement of righteousness or falling into evil, for such trial is the test for human purification or cleansing. Actually the word Zakâh means basically purification both on the individual and social planes. Individually, it means personal fight against Satanic allurements, and inclination towards righteousness. Socially it means purification through poor-dues and alms, from worldly inducements. As has been mentioned before, Zakâh (poor-dues) is the most effective means for fighting usury, and the establishment of an economically and socially stable state.
6. Temptation through good and evil has the final objective of achieving the human capability for patience and endurance for (Every self shall be tasting (of) death; and We try you with evil and good for a temptation; and to Us you shall be returned "Al-Anbiyâ³, The Propets- 35". Good deeds are under the guardianship of the Angels, and evil acts are the product of Satanic allurements. And we have made some of you a temptation for "some" others; Will you

endure patiently? And your Lord has been Ever-Beholding) " 'Al-Furqân, The Criterion- 20".

7. About the death of the (self), the Glorious Qur'ân tells us that there are many occasions of the cessation of life to the self. One final cessation comes with death, while the other numerous occasions take place during sleep; for during sleep, the (self=nafs) is taken up to its Lord, and is returned at awakening, while, with death, no return of the self is possible in this world. Thus the Glorious Words say, ('Allâh takes up the selves at the time of their death and those which have not died, in their sleeping. Then He holds back the ones against which He has decreed death, and sends the others till a stated term. Surely in that are indeed signs for a people who meditate). 'Az-Zumar, The Hordes- 42".
8. It is to be noted that the word/ nafas/ "breath" has the same root as the word/ nafs/ "self; Again, the word/ nafs/ has many occurrences in the plural form/ ðanfus/; while the plural form/ nufûs/ "selves" occurs only twice in the Glorious Qur'ân. These two last instances are not related to worldly life.

II. The Jinn:

1. To human beings, many of the creatures of Allâh are made visible, inhabiting the land, sea and air. Above the earth, there is the sky "the Lower Heaven, with the sun, moon, and the innumerable stars and constellations. The unseen worlds are also beyond human comprehension, although they exist in the Universe unceasingly until they Day of the Resurrection.
2. The jinn (Jânn) were created from fire before 'Âdam; and as one of

the Jinn, Satan (Iblīs) refused to prostrate himself before 'Ādam, after Allāh breathed His Spirit into the father of mankind. Devilish leaders of jinn and of humanity are still following the footsteps of Iblīs in seducing many of the jinn and many of mankind, although mankind and jinn were created to worship 'Allāh, (And in no way did I create the jinn and mankind except to worship Me) Ath- Thariyât, The Winnowers- 56".

3. Some of the jinn are not evil-doers, a company of whom heard the Glorious Qur'ân recited by Muḥammad, the Messenger, and declared their surrender to the Will of Allāh, and became Muslims as we are told in the Divine Revelation:

(Say, "It has been revealed to me that a batch of the jinn listened; and then they said, 'Surely we have heard a wondrous Qur'ân. It guides to righteousness; so we believe in it, and so we will never associate with our Lord anyone. And "we believe" that He, Supremely Exalted is our Lord's Dignity, in no way has He taken to Him either a female companion or a child. and that "some" men of the mankind used to take refuge with "some" men of the jinn; so they increased them in vileness) " 'Al-Jinn, The Jinn- 1- 6".

4. The history of the jinn in Sulaymân's (Solomon's) kingdom is highly indicative of their ability for superhuman activity for good and evil. So, Sulaymân addressed his people that he knew the language of birds and ants, (And his hosts were mustered to Sulaymân, of the jinn, and mankind and birds, duly disposed) " 'An-Naml, The Ant-17". They were all ready to march wherever he ordered them.

III. The Angels

1. Sulaymân's history speaks of the jinn, the believing jinn in his service, and the disbelieving ones teaching people sorcery, even accusing Sulaymân of disbelief. Here the Revelation in the Glorious Qur'ân states explicitly and vividly (and in no way did Sulaymân disbelieve; but the Satans disbelieved, teaching people sorcery, and that which was sent down upon the two Angels in Bâbil (Babylon), Hârût and Mârût. And in no way did the two Angels teach it to anyone before they said, We are only a temptation; so do not disbelieve) [▷]"Al-Baqarah, The Cow-102".
2. But Angels are commonly Messengers calling for belief in [▷]Allâh and the Last Day. To Muslims, Jibrîl (Gabriel) is the outstanding Angel entrusted by [▷]Allâh with His Revelation to Muḥammad, the final Prophet and Messenger. The name Jibrîl is mentioned only three times in the Glorious Qur'ân: once in these Words (Say: Whosoever is an enemy to Jibrîl, surely then it is he who has been sending it "the Qur'ân" down upon your breast by the permission of [▷]Allâh, sincerely verifying what was before it and for a guidance and good tidings to the believers) [▷]"Al-Baqarah, The Cow-97". The second time Jibrîl's name is mentioned is in "Tahrîm, Prohibition- 4" where [▷]Allâh, Exalted be He, and Jibrîl, as well as the Angels and the devout believers are backers of the Prophet in case anybody disobeys, even his two most honored wives.
3. The third time Jibrîl's name is mentioned is together with of Mîkâl (Michael) in "Al-Baqarah, The Cow-98" in these Words (Whosoever is an enemy to [▷]Allâh and His Angels and His Messengers, and Jibrîl and Mîkâl, then surely 'Allâh is an enemy to the disbelievers).

At other times Jibrîl is called 'Ar-Rûh "The Spirit" or the Holy Spirit.

This is the same Spirit of the Command of ﷻ that was breathed in ﷻAdam and that was breathed in Maryam, the Virgin Mary. But the real nature of this Spirit is beyond human knowledge. In 'Al-'Isrâ', The Night Journey -85", we have these Words (And they ask you about the Spirit, say, The Spirit is of the Command of ﷻ; and in no way have you been brought knowledge except a little).

4. Within the limited knowledge of mankind, we have been told, according to the Christian tradition that "God is love". As distinct from this conception, we are told in the Glorious Qur'ân that "ﷻ is The Light, "ﷻAn-Nûr, The Light- 35". The King, The Creator, the Peace " 'Al-Hashr, The Mustering- 23-24". The Lord, The God, " 'An-Nâs, Mankind- 1-3". However, these Names have been traditionally called Attributes, and these Attributes have been traditionally known to be 99; but in fact, they are innumerable, like His Words, which are also innumerable, (Say 'If the sea were a constant supply for the Words of my Lord, indeed the sea would be depleted, even if we come, with a replenishment the like of it," 'Al-Kahf, The Cave- 109"
5. One of the Attributes of 'Allâh is that (He has not begotten, and has not been begotten "ﷻAl-'Ikhlâs, Faithfulness- 3". Another Attribute of 'Allâh is that He is The Supremely Hegemonic; and as an indication of the superiority of the Last Revelation sent down upon Muḥammad, the prayer and peace of 'Allâh be upon him, 'Allah, Exalted be He, has called His Last Revelation as supremely Hege-

monic over all previous Divine Revelations, (And We have sent to you the Book with the Truth, sincerely verifying whatever of the Book that was before it, and supremely Hegemonic over it) "Al-Mā'idah, The Table- 48".
