

After Death... And Before the Final Drive Either Metamorphosis... Or Liberation!

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ما بعد الموت وما قبل المساق.. فأما مسح وإما انعتاق!

There, at the point of contact between one life and another, the soul stands perplexed after it has departed a body, and the distance between them has grown vast. It stands there alone, gripped by terror, asking about its fate but is questioned about its provisions. A hand of hope extends from it, searching its pouch for something precious that might benefit, searching for the fruit of a wasted lifetime that it sees will never return.

And there... at the gateway to Paradise, a decision is made, and I see it sorting the servants between the saved and the failed. So one, graced by fortune, rejoices at his great success, while another, sorrowful, fails for he has nothing in his pocket to settle the debt. The redeemed one passes through, but I do not see the wrongdoer against his own soul succeeding in anything but regret, remorse, and great trembling. He is denied passage, burdened with threat, and returned to where he was, wandering the lands.

He spends a time he knows not, and from one creation to another, I see him tumbling in turmoil. He knew his state in his first existence, but he knows not in what state he will be in the subsequent ones. Will he be returned to the hell of the worldly life once again, or will he be increased from its bliss? This has been the statement, so perhaps what comes will bring you what establishes evidence for this bold interpretation.

And so that I do not fall victim to those who stir seditions on earth, I will resort to simplification this time, as much as I am able. I begin with clear evidence from the Holy Quran, then follow it with an explanation based on what the abstract mind believes and sees. You have known what deductive reasoning led to, so there is no harm upon you in new meanings reached by another. For some speech does not end with the ending of its letters; rather, you often see it has begun from where it ended.

Allah Almighty says:

"They will not taste death therein except the first death, and He will protect them from the punishment of the Blaze." Quran 44:56

This is a divine declaration about what the pious ultimately reach after Allah executes a matter that is done. There is the death which has no repetition, and there are the fortunate ones whose state is likewise. The latter part of the verse does not lack clear indication towards them. They are the redeemed ones who verified their faith with righteous deeds and did not weaken. They are the saved ones who strived towards it earnestly, and were never tempted away from the meeting with their Creator. These end up in a great triumph, no harm will touch them nor will they grieve... the promise of Allah who never breaks His appointment.

Therefore... these pious ones proceed to a first life, and after it a certain death, then a second life where they are on an appointment with Bliss. Here, death stands, the centerpiece of the necklace, singular with no repetition. It announces the end of the first life and the beginning of the second, so no soul will taste the bitterness of death a second time. And here, death is the isthmus of passage between a short life spent righteously and another eternal one which, if the Almighty, the Most Capable wills, he will spend in bliss.

This is what is from the explicit statement, so what are the implicit meanings? It is the meaning that floats on the surface of the image without contrivance, so what of it remains hidden in those depths? If this is the state of the fortunate pious, then what is the state of the others from the multitude of the wretched? Does that not deserve our great attention?!

Inevitably, those are in a repeated cycle of life and death, as the Almighty, the Most Capable wills. A birth, then a death, then after it another birth then death, and so on and so forth. A cycle of life and death that does not end, the preceding one hands the banner to the following so the flame of torment does not die out for a period. And after repeated torment in the worldly life, comes the torment of the Hereafter, more severe and worse... And if you are in doubt of what I claim, skeptical, then here is second evidence from the Holy Quran.

Allah Almighty says:

"Indeed, these [disbelievers] say, 'There is not but our first death, and we will not be resurrected.'" Quran 23:35

False is their claim, and delusion upon delusion are their dreams. For the wrongdoers against themselves never believed in a resurrection or a gathering. They never believed in a coming reckoning or a return. Rather, they always boasted, 'There is not but our worldly life; we die and live, and nothing destroys us except time.' And thus they sinned, and they were absent from the great thing prepared for them in the days to come.

And as they lied, they were belied in the latter part of the verse, they repeated the round, so they lied and were belied in its beginning. Lying is their religion and their habit, and I do not see them ever refraining from lying. They built castles of delusion, and in conjecture and delusion I see them ever wandering. Leave them to eat and play and be diverted by hope, for they are going to know. Death will harvest them repeatedly. Their Lord gives them life and then causes them to die in repeated episodes until the end of time. They are perhaps aware of their first death, but certainly absent from their thought and conjecture is what awaits them of numerous times.

The First Result:

The pious die once, and the wrongdoer against himself dies more than once.

Allah Almighty says:

"And it is He who gave you life; then He will cause you to die, then He will give you life. Indeed, mankind is ungrateful." Quran 22:66

So, there are two lives separated by death, an isthmus, a gateway, and guards standing over it. As for the first, it begins when you are an embryo submerged in three darknesses, and ends when the body is laid out, with gloaters whispering around it and loved ones mourning. As for the second, I see it begins when the soul has departed forever, and ends when the Caller calls and all creatures will certainly respond.

Two lives between them is death, a divine law, and all are obedient to it. The righteous does not differ from the disbelievers in it, for all of us are walking on these steps drawn since eternity. We live then we die, and after our death is a new life, no doubt it will be. And after all that, you find few who believe, while the majority are always deniers of the truth when it comes to them.

The Second Result:

Two lives and one death, a divine system in effect, without doubt.

The Fundamental Puzzle:

No doubt anxiety has begun to creep into your mind, and insinuates rampant chaos into your thoughts and feelings. And undoubtedly, many questions have just begun to storm your mind. So how can the second agree with what we concluded first? It is a question that must be occupying your mind, just as it long and heavily preoccupied my thoughts... concerned me.

The pious complied with the law of the Heaven: two lives between them is death, and in that is harmony with the rule of creation and consistency. But the death of the disbelievers is multiple, and in that is a deviation from the fundamental law and covenant. Since death has occurred many times for the wrongdoer against himself, that is because his life has also multiplied. For there is no death without the premise

of life, just as there is no life that comes without the precedent of death. So how can there be such a quantity of life and death cycles for the disbelievers, when Allah, Glorified and Exalted, has informed us of the duality of life and the singularity of death?

The Key to Solving the Puzzle:

Allah Almighty says:

"Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought." Quran 39:42

The key lies in death itself, the solution to the puzzle lies in the understanding of death... it is the decisive answer. Death is exclusive to man, and everything else besides him from inhabitants and movers is exempted from it. A man dies, an animal perishes, and dryness is the fate of a third from the plant kind. The statement of the death of animals and plants, even if current, is a linguistic metaphor the ear has become accustomed to, so it became axiomatic. It is more fitting for death to remain a characteristic of man, so no other creature shares its pain with him.

For death is a destined act, the agent is a noble angel, and the object is a psyche that Allah, Glorified and Exalted, has specified with certain attributes. And we have been informed that the psyche is the creation of man, and we have not known another who created for himself a psyche in the books of tales. He is the maker and he is responsible, and the others, from the beginning, during the action, and at the end, are nothing more than mere programs.

Therefore, it is the psyche that tastes death, and all else besides it from existents do not taste it. Man lives for it and then through it he dies, and after his death he knows not in what state it will be. And as for what is other than him, then as they were,

they end. So, they do not have life in the first place, nor are they made to taste death in the end.

The Wrongdoer Against Himself.. What a Reversal!

Allah Almighty says:

“We have decreed death among you, and We are not to be outdone. On replacing you with your likes and producing you in what you do not know. And you have already known the first creation, so will you not remember?” Quran 56:60-62

So, after death is another creation, a divine law that exempts no one, whether believer or disbeliever he may be. A first creation, then death, and after death we have a second creation, we know not in what state we will be in it. As for the first creation, it encompasses all humans, their righteous and their wicked, and they are all equal in structure and formation. It is a creation that still plays in the memory... occupies the thought. How could any rational person forget the grace of His craftsmanship, Glorified and Exalted, in us, mankind?! He created us and perfected our creation, and in the best form and shape He fashioned us. Then He scattered us to roam in the vast land of Allah, seeking therein our provision and livelihood. Among us is he who is content to reside in it and becomes complacent, and among us is he who desired the Hereafter as cultivation for him, so he strove towards it earnestly and seldom hesitated.

As for the second creation, we have learned from it its inevitability, but we do not know in which valley or with what formation we will be in it. The pious have known a happy outcome, so their minds were put at ease and they rested. They, immediately, I see them cross the isthmus of death, and awaiting the establishment of the Hour, I see them enjoying the immediate Paradise. And after a timed bliss for its term, they, after the resurrection and then the gathering, I see them being driven to the Gardens of Eternity where permanent bliss is.

And the wrongdoer against himself was ignorant of his share of a new creation, rather he thought it an orphan creation with no father or sequence. So, he denied and was arrogant, and after denial and arrogance, you see him often becoming immoral. He spent his life plunging into evils, and on the straight path you see him never being straight. So to him, the wrongdoer against himself, the following saying is addressed, so perhaps the saying will startle him to the terrible fate so he takes it into account... or perhaps he will feel after it, even with some anxiety.

The Third Result:

Death is what separates between the first creation and the new ones.

So, after death, we will never be upon what we were accustomed to regarding ourselves in terms of image and actions.

Allah Almighty says:

"[For such is the state of the disbelievers], until, when death comes to one of them, he says, 'My Lord, send me back. That I might do righteousness in that which I left behind.' No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected." Quran 23:99-100

So, the wrongdoers against themselves denied a resurrection after death, and denied a meeting which, no doubt, will soon be. They loved life out of ignorance and sin from them, so life lasted for them, but it is not the life they used to imagine. Instead of life, they will have lives, and they will have bouts and rounds in death. And the isthmus will remain a dream never reached; death brings them nearer to it, but they are returned from it by life, again and again.

Allah Almighty says:

"And they will be presented before your Lord in rows, [and He will say], 'You have certainly come to Us as We created you the first time. But you claimed that We would never make for you an appointment.'" Quran 18:48

And in it is confirmation of the confirmed in the change of state and conditions. The disbelievers will never be upon the state or the image they thought. The image of the first matched that of the last, for as their first creation was, their last creation will be. And between the first and the last, the attributes and images change as long as they are, before the isthmus, wandering the lands. This is the Noble Remembrance and the Speaker is the Lord of the worlds, so is there any speech after the decisive address?!

Allah Almighty says:

"So leave them until they meet their Day in which they will be stricken with a blast. The Day their planning will not avail them at all, nor will they be helped. And for those who have wronged is a punishment before that, but most of them do not know." Quran 32:30-31

In the lower lives, you see them plunging into cycles of pure torment, and in the Hereafter is a torment beyond that which they will harvest. One cycle after another, and each cycle drags in its trail a sister more bitter and severe than it. The chain of torment does not cease for a period, and I do not tell you about the finale, for it is in bitterness more severe and harsher than that.

Allah Almighty says:

"And you had already known about those who transgressed among you concerning the Sabbath, and We said to them, 'Be apes, despised.'" Quran 2:65

Quran 2:65

Yes! That happened once upon a time, so the sinners of that coastal town became

news carried by the wind as a lesson for every person. They are the Sabbath-breakers from the Jews, they plotted so they were plotted against, so they became an established proof with tails, fangs, and teeth. They disobeyed the law of Heaven, so an irrepressible wrath descended upon them until the establishment of the Scale. So, they remained eternally in torment therein, and in the Hereafter, for them is a torment beyond that if the Great Judge wills.

Allah Almighty says:

“So when they were insolent about that which they had been forbidden, We said to them, ‘Be apes, despised.’” Quran 7:166

If the previous verse missed you to restrict the meaning, then what do you say about the absoluteness of this one... O wrongdoer against yourself?! No doubt the absoluteness here has struck a core within you. For the Creator, Glorified and Exalted, having fulfilled the report in the previous one, I do not see Him repeating it in the subsequent one except to disgrace you. For the best discourse is similar, repeated, by that the Almighty, the All-Capable informed us and informed you. So, if the first of the meaning missed you, I do not find its second except having struck and pained you.

Allah Almighty says:

*“Say, ‘Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and worshippers of Taghut. Those are worse in position and farther astray from the sound way.’”
Quran 5:60*

So, if the action occurred once, it undoubtedly happened, happens, and will happen a thousand thousand times. The Sabbath-breakers from the Jews have not ended; a vile offspring sprouted for them everywhere... they flourished. Many others besides

them have done their deed... repeated the round. They are there and here, and they are in the past, today, and so on. Apes and pigs, and perhaps in other than human form and image they were transformed, for the unseen is only with the Almighty, the Possessor of Power. So take into account, O wrongdoer against yourself! For today you are a human, and tomorrow you know not on what state you will be or in what shape the image will be.

After Death and Before the Final Drive.. Either Metamorphosis or Liberation:

O wrongdoer against yourself! You will not be erased from existence, but you will remain in it for a long time, until a time. And you will not be created upon the image you were in during the first creation, but you will be in a different state, and perhaps in a different form and different composition. You will not possess the decision for yourself a second time, so you will not be able to choose, but you will possess sufficient awareness to comprehend your torment. The time for action ended at the first creation, and all that is to come is subject to a difficult accounting and debt settlement. In endless episodes of retributive torment you will plunge for an age, and they will not release you unless the Almighty, the All-Capable permits them... or unless the time for the greater torment has come when the Caller calls on the Day of Judgement.

You will not wear the garment of humanity except in two instances, and you will wear the garment of what is other than it in every other time. For you are human in the first time, and you are human at the gathering in the last time. Denying, rejecting, in heedlessness you are in the first time, and the covering is removed from you so your sight becomes sharp in the last time. You plunge into conjecture and delusion in the first time, so you reap nothing but regret and remorse when certainty comes to you in the last time.

And between the first time and the last time, you are in a different formation, you are in a different composition and a different image. You loved life, so you were made to remain in it, but this time not as you love or desire. For you began existence as a sound human, but free and responsible, I never see you continue in it. A stone, or a

tree, or an animal, or something else which I know not, you remain in it for as long as the Owner of the matter... the Possessor of Great Power, wills.

For freedom was granted to you once, I do not see it being granted to you a second time in what remains for you of times. And the mind, which led you to disobedience and sin in the first life, I do not see it changing its ugly action in you in the coming lives. You were given a choice so you chose crookedness, consciously and deliberately, in the first cycle, so you will not be able to choose in what comes of cycles. And you, since you disbelieved in the first creation, what can you possibly do in what will be for you of numerous creations? You denied the insights while they are a cascading flood of gushing light, so what benefits sight if the insight is lost from great clear evidences?

The angels will always leave you, and you will find no one to record your deed... you will find no one to question you. For your book, since it was filled with sin from the first creation, so what need do the subsequent ones have for a recorder to follow you? The companion on the right was affected by weariness from you, and the companion on the left was affected by exhaustion from how much he wrote for you. So the two abandoned you, heading for a heaven, and left you alone on earth for a torment that will undoubtedly hurt you. For the planting, since its time has passed, gone, you will not harvest in the subsequent ones, O wrongdoer against yourself, except thorns... perhaps the thorns will benefit you.

Apes and pigs, our ancestors, they became, and tomorrow no psyche knows in which valley it will low. And I do not purify my psyche while sins are quintals, and the body has tilted from the horror of the burdens, groaning. But I, since I aimed for it to be liberated, so I was sincere, so I know not whether my state will be happy in my tomorrow or it will be wretched. So have mercy on yourself, O wrongdoer against yourself! For today you are happy, and tomorrow, if you only knew with what disgrace you end up.

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