The challenges against
The book of Song of the Songs
And their answers

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Introduction

Actually, approaching to the book of Song of the Songs is similar to approaching a flaming tree, flamed with the holy fire that had been seen by prophet Moses, as the lord said to him O Moses , 'Take your shoes off your feet, for the place where you are standing is a holy ground"(Acts 7:33)

That was mentioned also in the quran:" O Moses, so take off your shoes, you are in the sacred valley, *Tuwa*" Ta-Ha chapter (Surat Ta-Ha) 12

Actually man wears shoes in his feet to protect himself from the thorns of the cursed land, that the lord told Adam about it "cursed is the ground for your sake. Thorns also and thistles will it bring forth to you" (Genesis 3: 17, 18)

But if man leaves this cursed land with its thorns, and start standing on the holy land with its purity , he should take off his shoes , for the holiness of the place exactly like getting into worshiping places , and also to allow his senses to feel the holiness of that blessed land without any impediment , as taking off the shoes is adverting to liberality from the human factors that impede the spirit disengagement, from that we can understand what the Christ meant by saying :" The words that I speak to you are spirit, and are life"(John 6:63), also what was said by Apostle Paul :" the natural man doesn't accept the things of God's Spirit, for they are nonsense to him. But the spiritual person evaluates everything …." (1Corinthians 2:14) that may be the reason why the Christ warned saying:" "Never give what is holy to dogs or throw your pearls before pigs. Otherwise, they will trample them with their feet and then turn around and attack you." (Matthew 7:6)

So when we approach the book of Song of the Songs , with its sublimity of meanings and symbols , we have to take off the shoes of materialism , and lusty thoughts , and go forward in the holiness of meditation and purity of heart, as :" To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure; but both their mind and their conscience are defiled"(Titus 1:15)

I want to assure the Muslim brothers that the Holy Bible' scholars whether in Judaism or Christianity since the most ancient times , were not lacking that discernment claimed by the Muslim extremities , concerning what they are saying about the book of Song of the Songs , as if they found any suspicion of disgrace in that book as claimed by the extremities, they wouldn't put it among the holy books, in conferences included elite of scientists , thinkers and spiritual leaders !! Or the two religions scientists were so stupid, that they didn't notice what had been discovered by the Islamic religion extremities!!!

And how do those extremities claim that? While the prophet of Islam himself, didn't challenge that book, or any other holy books, an the contrary he attested for the Holy Bible in its two testaments, the old and the new, saying: Say "Then bring a Book from Allah, which is a better guide than these two, that I may follow it."{The Narration chapter (Surat Al-Qasas) 28: 49}

Whatever those claiming falsification of the Taurât and the bible said, it would impossible for those forgers to bring such a disgraceful book as claimed by them, they would rather change what is provoking skepticisms that are criticized by those non comprehending , but the insistence of the religious people of the two religions without any agreement between them , to retain that precious book among the inspired holy books , makes us standing amongst the knowledge seekers , to realize the sublimate meanings included in it , our discussion on that book will include the :following issues

The book of the Song and the Sophist spiritual poetry (1
The verbalisms challenged in the book of the Song (2
The book of the Song and the eternal paradise, with an objective (3 comparison

I am asking the lord to use these words to remove all fears of the holiness of his words and to open the way to the hearts for accepting his grace and getting into a true life with him

Part One

The book of Song of the Songs

And the Sophist spiritual poetry

?Was the book of Song of the Songs written in a hackneyed language -
?What is the Sufism -
The relationship between Sufism and The book of Song of the Songs -
Adoration of God and the heterodoxy in religion -

Chapter one

Was the book of Song of the Songs written in a hackneyed ?language

Actually the phraseology of the Song of the Songs is not a flagrant adoration as claimed by the challengers, but it is a holy adoration, you may wonder from that expression (the holy adoration)! But to alleviate your wonder dear, let me remind you with a personage with a dignified prestige among the Muslim women, she is Rabae' Al-Adaweiah, do you know her title resounded by? Read what was written by professor Dr: Abdul-Rahman Badawy, professor of philosophy, faculty of Arts, Ain Shams University, in his book on her named:" The Martyr of Godly Adoration ", then you will understand the title of the book of the song's bride who was infatuate with Adoration of God

If you wish to know more about {Adoration of God or loving of God} in Islam, read about the Sufism rites, or schools of loving of God, here are some books

1) The book of "the Sufism rites, and its schools" by Mr.; Abdelhakim Abdul Ghany Kasim, Madbouly bookstore in Cairo

2) The book of "the Islamic Sufism" by Dr: Abdullah Al-Sharkawy, faculty of House of Science (Dar Aloulom) in Cairo

3) The book of "the Sophist literature in Egypt" {Ibn Al-Sabagh} by Dr: Ali Safy ,Hussein Published by Dar Al- Ma'aref (House of Knowledge)

4) The book of "the treasure in the Sophist issues" by Mr. Salah Al-Din ,Al-Tigany Published by the general Egyptian committee of books

The book of "Al-Halaj- the perfect deeds" by Kasim Muhammad (5 Abbas, Published
By Reyad Al Rayes for books and Publishing in Lebanon

6) The book of:" The Martyr of Godly Adoration" by Dr: Abdul-Rahman Badawy,
Published by the Egyptian revival (Al-Nahdah Al-Masria) bookstore

The book of " Rabae' Al-Adaweiah in the niche of loving God " by (7 ,Ma'moun Gharib
Published by Dar Gharib for publishing and printing, in Cairo

The Simplified Arabic encyclopedia" supervised by Mr. Muhammad " (8 Shafik Gorbal
Under title: The Sufism, under subtitle: Name of every pioneer in } {Sufism

All of those books are full of narrations about Adoration of God or loving of God, that resemble the words of the book of Song of the Songs, and there is no mustiness in that, or flagrant Adoration, her is a simple :sample of what was said by Rabae' Al-Adaweiah

I love you, two loves,	**Adoration love and a love as you deserve it**
For the Adoration love	**I am occupied with mentioning you and only you**
For the love you deserve,	**is the unveiling of the veils till I see you**

Compare that what the bride of the Song of the Songs was singing saying:

Your oils have a pleasing fragrance.	**Therefore the virgins love you**
Take me away with you. Let us hurry.	**The king has brought me into his chambers.**
We will be glad and rejoice in you.	**They are right to love you.**

You can notice in both texts the superior loving tone, expressing the holy adoration of God, not the defiled flagrant love as they claim

Chapter Two

?What is the Sufism

The word Sufism "Sofia in Arabic" is quoted from the word 'Sof"which means the clothes made from wool worn by those ascetic anchorites, they are the monks in Christianity, and the ascetic sophists in Islam

Concerning those sophists in Christianity, and Islam, it was mentioned in :the Simplified Arabic encyclopedia, page 525 the following

Sufism, whether Christian or Islamic is having several grades , Sophist } starts with cleansing himself from impurity , lusts and pervert inclinations so he will be ready for transfiguration , the transfiguration is a feeling which enhances loving of God and approaching him , the stronger that feeling is the more superior is the soul , so as to feel God existing in its The encyclopedia,){ decisions, and rather uniting with him completely (page 527

This is what was written in the Simplified Arabic encyclopedia about the spiritual Sufism, that's worshipping based on the holy love or the adoration of God, that attitude is obvious in the Sophist writings and their poetry albums that are much resembling what was written in the book of Song of the Songs, but I can say that what was written by the Muslim sophist in the adoration of God is a reflection of the influence of the book of Song of the Songs on them

What confirms that the Islamic sophism was quoted from the Christian :sophism; I am bringing to you these proofs

First proof: what was said by Dr: Abdul-Rahman Badawy in the book of:" (1 The Martyr of Godly Adoration "(page 10, 11) as he Said :{ when we look for the origin of the conscious and the unconscious influence on the Islamic Sophism, we have to direct our research towards the Christian influence, as this concept of the divine love is dominating it}

Another proof: Dr: Abdul-Rahman Badawy also said in the book of:" The (2 Martyr of Godly Adoration "(page 6) that "it was mentioned also in her humble cave, there was a chandlery on which she was hanging her shrouds, she was using that chandlery with the shrouds over it, to put in front of her eyes a subject for contemplation during the period of mental remembering, like Saint Traise and the Christian sophists in general in using the cross model, so her cross was her chandlery with her shrouds on it, what a strong resemblance, as we will see, between the Islamic sophism and that Christian sophism" (Page 6)

A third proof: what was said by Dr: Abdul-Rahman Badawy in the (3 ":book of
The Martyr of Godly Adoration "(page12)"

Narrated on "the lieges' remembering"(Tazkart Al-Awleya') for its author Fared Al-Din Al-Attar, who said:" her spiritual mission came down on her one day while she was walking, she saw a strange man staring at her with evilly look, she fled away and
<u>Went in the way of her Damascus</u> also (he means like Apostle Paul who saw the same revelation in his way to Damascus), and She fall down on the dust and was soliloquizing her lord saying:" my God, I am a stranger, an orphan and bound with the
Constraints of slavery, but my great concern is to know are you ":contented on me or not? She heard a voice saying to her
Grief not! In the reckoning day, the people who are close to heaven " will look at you and envy you for what you will be" when She heard that voice, she went back to her master's house, and she was fasting, serving her master and praying for her lord all
Night " he continued saying:" Rabae' Al-Adaweiah didn't find her salvation or rather her solace except in the faith and trust in God and having solace in the afterlife, that phenomenon is happening in we can see that in the first the noble souls
Generation of Christianity. From that point those noble souls keep seeking the highest kingdom"(page12)

<u>A fourth proof</u>: when Al-Hussein Ibn Mansour Al-Halaj was accused (4 of being a disbeliever, and he was one of the pioneers of Islamic Sufism in Iraq in the ninth Gregorian century {do you know what they did with him?}, it was mentioned in (the
Simplified Arabic Encyclopedia, page 732), they crucified him, decapitated him then they burnt him!! We are asking why They crucified him we can find the answer in one of his poetry lines that :he expressed in it the influence of Christianity on Him, as he said

Beloved, I am telling that I sailed on the sea and the ship was broken
On the religion of the cross, I wish to die I want neither the desert nor the city

Dear, this is a simplified idea on the spiritual Sufism in the Christianity and Islam, Sufism is present in all religions of the world: the Persian, Indian and Judaism, besides of course Christianity and Islam , In : Islam there are many schools for Sufism of them
The hijazian, Iraqi, Syrian, Moroccan, Sudanese school and others , each school has its own pioneers , all of these schools are accordant in some issues but differ in others , on that, we better read the book:" the rites of Sufism and its schools" by Abdelhakim Abdul "Ghany Kasim

Chapter Three

The relationship between Sufism and the book of Song of the Songs

Actually there is a very intimate relationship between what I have clarified about the spiritual Sufism and the book of Song of the Songs, the secret behind that relationship exists in the fact that all the spiritual Sophist trends, has one general base which is" loving of God" or what they like to call "adoration of God", if the prose couldn't allow them to express that deep sentimental experience, so they expressed their overwhelming feelings in what is called the holy flirting poetry, and that is the only allegation against the book of Song of the Songs, so if the challenger knows the bases of the Godly adoration poetry his wonder be nullified

As the book of Song of the Songs in the Holy Bible is a poem in Hebrew language, a spiritual sophist poem, exactly like the spiritual sophist poems, in Islam, like those o Rabae' Al-Adaweiah . Ibn Al-Araby, Ibn Al-Fared, and zeal-Noun Al-Masry, and others

The Sophist poems, as I said are telling about the loving relationship and adoration of God, between man and God

The reader definitely knows that poetry in general and the Sophist poetry in specific is characterized by the eloquent patterns, and the metaphoric symbolic expressions, so it is full of similitude, allegory, metonymy and pun, all of these are superior eloquent patterns for expressing the sublimate divine love, and the words of the poem are not understood by its literal physical meanings or it wouldn't be a poem

If we put this consideration into our reading of the book of the song of the songs, then the allegation of being a flagrant flirting poem will be nullified, so whoever says that saying is nothing but an ignorant and retarded being away from knowledge and culture

But is it true that the book of Song of the Songs is a message from King Solomon to his lover?

This is absolutely incorrect , and can't be uttered except by a silly person, who doesn't know the meaning of adoration, as adoration is hankering and longing and hankering is hope, and hope is far desires difficult to achieve, wished hardly by the adorer to achieve them, but that is not applied to kings, as for kings there is nothing hard to achieve, as they are capable of achieving everything they want, by their force they can reach everything they wish, their catchword is " whatever their right hand possess " as their right hand is capable of reaching everything even the wives of their sons, they have no problem to let them be engaged in the circle of adoration and sigh, actually kings don't adore but if they wish they possess, for that they have multitude of wives, captives and whatever their right hand possess

So, when we see an adoring king like Solomon, definitely he is not adoring a woman as he can reach her, but his adoration is towards a lover far to reach, to God himself, so his hankerings that's difficult to reach and he is eagerly wishing to achieve, is the lovely meeting with whom his soul is in love, listen to him saying in this spiritual book:" I am my beloved's; And his desire is toward me… Set me as a seal on your heart, as a seal on your arm; for love is strong as death. Jealousy is as cruel as death; its flashes are flashes of fire, a very flame of the lord. Many waters can't quench love, neither can floods drown it. If a man would give all the wealth of his house for love, he would be utterly scorned"(Song 7:10, Son 8:6, 7)

This adoring sighing tone, we can see also very clearly coloring the sophist Godly adoration poems , listen to these lines for a sophist Muslim poet about his hankering to meet God, saying:

You are my demand, my desire, my joy the heart refused to love but you
O, heart beloved, who else for me but you show mercy today for a sinner coming to you
O, my wish, my master, my reliance my longing is so long, when it will be to see you I am not asking the paradise to enjoy it but I want it to see you

That is the holy adoration to the beloved, who is far to reach, these are the flaming hankerings for seeing him

In that also, Dr: Abdul-Rahman Badawy narrated about Rabae' Al-Adaweiah, that she was always lamenting, then she was asked why do you lament and you are not in pain? She replied: my complaint is not that can be treated by the physician, but my only remedy is seeing God, what is aiding me to withstand that illness is my hope to achieve my desire in the afterlife "(page 76)

After all of this, does anyone dare to say that the book of Song of the ?Songs is a message from King Solomon to his lover

Never, as the book of Song of the Songs as we said is a spiritual sophist poem written through the holy inspiration by the wise Solomon who was infatuate with adoration of God, expressing his internal emotions in his relationship with the spirit beloved and its creator, in spite of his mightiness, wisdom and wealth, yet he stands incapable and poor in front of his thirsty hankerings for loving God and enjoy seeing him

You may ask if the book of Song of the Songs is adoration ?relationship, who is the beloved and the lover

The book of Song of the Songs represents the holy loving relationship between God and the human soul that is infatuate with his adoration, that loving relationship is the subject of the sophist poetry in general, and the subject of the book of Song of the Songs in particular

That loving relationship was made in an eloquent metaphoric pattern, the pattern of the legal relationship that unites and binds the groom and his bride ,so it was the human soul was assimilated as the bride and God was assimilated as the groom, that's what John the Baptist said :" He who has the bride is the bridegroom'(John 3:29) , and Apostle Paul said:" for I espoused you to one man, that I might present you as a pure virgin to Christ"(2Corinthian 11:2)

The relationship of Rabae' Al-Adaweiah, the sophist Muslim with God was on the same eloquent pattern, as Dr: Badawy is telling about her in his book [The Martyr of Godly Adoration: Rabae' Al-Adaweiah, page 26]" Rabae' Al-Adaweiah began felling love towards God, it was growing, accompanied by different feelings, among them and the strongest of them was the feeling of being devoted to that sublimate lover "he continues saying:" soon she will declare her engagement to him , at the end, this may ultimately lead to the spiritual marriage between her and God - Dr: Abdul-Rahman Badawy, in the book " The Martyr of Godly Adoration, of Rabae' Al-Adaweiah"(page 26)

Don't you agree with me that this is a strange expression and difficult to accept by anyone?

Definitely, it is extremely difficult, that's why, Dr: Badawy commented saying:" that text is extremely serious, as it is telling about the existence of the concept of marriage to God, and conjunction with him by the female Muslim sophist , even since the second Hijri century, or the eighth Gregorian, that concept played a serious role in the Christian Sufism"-- Dr: Abdul-Rahman Badawy, in the book " The Martyr of Godly Adoration, of Rabae' Al-Adaweiah"(page 27),confirming the saying of Dr: Badawy, we say that the church leaders were calling this loving relationship with God , the spiritual marriage

Did you recognize now who is the beloved and who is the lover? It is the human soul in her holy sublimate, infinite, adoration to God, that's what was written by Mr. Ma'moun Gharib about Rabae' Al-Adaweiah concerning that matter, as he said:" if she was touched by this holy spark, the spark of rescue, to go forwards to the light of guidance, she found herself singing to her lover, Who is unique drowning in it directed to that light not like any lover… He is the mighty creator (Rabae' Al-Adaweiah, his in "the niche of loving God, page 5

Chapter four

Adoration of God and the heterodoxy in religion

After all of that explained before, a question may jump to your mind, :that's

Do not you agree with me that what is said about loving of God or ?adoration of God is nothing but heterodoxy in the religion

No, my dear, I am not with you in that, I am conveying to you the words of a Muslim, tenacious in his religion, that's Mr. Ma'moun Gharib in the book of "Rabae' Al-Adaweiah in the niche of loving God, page 19", as he said " the sophists were not heterodox, by their adoration of God, they wanted to be enlighten by the divine lights, he reconfirmed that fact in(the same book page 80), saying:" the divine love is the ultimate goal of the " righteous people, that's not heterodoxy or invention

Listen to Dr. Ali Safy Hussein in his book (the sophist literature in Egypt, page 221) his saying:" Dhu- Al-Noun, the Egyptian, was the first sophist it was poets ,spoke about the adoration of God or lordly love in his poem not different in any thing from the flirtation poem in its general meaning"(page 221)

Here is the poem of Muhammad Al-kizany, one of the greatest sophists, from the book (the sophist literature in Egypt, page 20)

Adoration had inserted into my heart Sighs, by which I became sick
When the hinderer expatiates, I pledged my hearing not to be a listener
It is ill-gotten for me to have hankering doing neither comfort
nor burning the inside and the ribs

From the modern poem in adoration of God, Pop Shenouda the Third, singed his poem, named:" a whisper of love "I picked for you some lines of :it

My beating heart became your bed in the chest corners I am hiding your place I have neither a meditation nor an opinion nor any other desire but to follow you
I forgot the family and friends even the soul also in your adoration
I forgot all in your love, O, heart's pleasure forget not your man
Though you are in sky, but every heart lived in love is your sky
Your holy throne is a heart devoid of loving all, having no one inside but you

Those are samples of the Godly adoration poems, the Song of the Songs is actually the spring form which all of those adorers of God drank, it is the flaming fire that inflamed their feelings, enlightened their ways, captured their hearts and inebriated their minds therefore their souls spouted expressing the sweat taste of the kingdom and rendering the eternal glorified Godly adoration symphony throughout time

The Godly adoration dear, is a sublimate degree of relationship with God, denied only by those who never tasted it, could the blind deny the !!!???sun light as he doesn't see it

Dear reader, by this, I may answered your question, about the identity of the lover and beloved in the book of the Song of he Songs, the book that is expressing the pure loving of God only for his own sake, that must be the basis of our worshiping of God, as worshiping in its meaning is the most sublimate degree of love, as we say in our language; someone loves someone to the adoration degree meaning that he couldn't leave that person

Actually the main problem for the human inability to realize the dimensions of the relationship with God, is considering religion as obligations and duties without a loving relationship between the heart and God, our Holy Book is saying:" God is Love" and " We love him, because he first loved us"(1John 4:8,19)

Dear, do you wish to revise your relationship with God, is it just an obligation worshiping as the proverb says:" he performs the obligation and digs the land"? Or you wish to have a loving relationship now with God, tell him O, lord teach me to love you and pour your love into my heart

Actually I know many of our beloved Muslims who are admiring the Christian concept of God's love, I know also that a lot have an attitude towards Islam and are declaring their non conviction with it, in the same time they are afraid of joining Christianity not to be subjected to torture and jail or even death, so they just declare their atheism, that's easier for them than joining Christianity

I like to affirm that I am not inviting our beloved enlightened Muslims who are and refusing Islam to quit Islam, ort to shelter with atheism, but I am inviting them to stay where they are with their names: Muhammad, Mahmoud, Hassen, and Hussein... And to direct their hearts a spiritual direction in their relationship with God, exactly as the Muslim sophists did like: Rabae' Al-Adaweiah, Mohie El-din Ibn Araby, Ibn Al-Fared and others

By the way the Islamic Sufism with its spiritual attitude is permitting marriage, so don't think that in your spiritual direction to God you have to be a monk or betulaceous, there is no contradiction between loving of God and practicing different life aspects, through the spiritual attitude and the loving relationship with God, the lord will reveal to everyone the proper perfect way, as the Holy Bible is saying:" who prepares his way, I will show God's salvation to him." (Psalm 50:23)
Just be obedient to God and read the Holy Bible among what you are reading, to know the true way and get into the life acceptable to God, you :can find the Holy Bible on the internet on the site

www.arabicbible.com

Part two

The verbalism of
The book of, the Song of the Songs
And its sublimate meanings

- **The body descriptions**
- **Expressions accused of being not befitting the book of God**

Chapter one

The body descriptions

We will continue our research on the book of the Song of the Songs, :and the answers on the challenges concerning it

In the first part we discussed the subject of the book of the Song of the Songs and the sophist spiritual poetry
In this part we will talk about the challenges on the verbalisms of the book of the Song of the Songs

:Many are asking

Is it possible for an inspiration from God to mention the description of ?woman parts: like breasts, thighs as mentioned in the Song of the Songs

Actually, I am also asking those offering that question: those descriptions were they mentioned in a hackneyed way? Or they were mentioned in the matrix of a sublimate literature, exactly as they are mentioned in medical books in a scientific way , and in poetry books in eloquent way, all of us know , as we explained in the previous part that the book of the Song of the Songs is a spiritual sophist poem, full of symbolic eloquent patterns as similitude, allegory and metonymy so its verbalisms are not taken by the literal meanings but as we say in the enunciation language : it is not taken by its intransitive meaning, but it has other meanings adverting at, as we will see

Before I speak about the exegesis of the verbalisms of the book of the Song of the Songs, those which were not understood by the uncircumcised in their hearts as Saint Stephen the arch- deacon said (Acts 7:51), I have to mention an important cardinal matter adverted at by Apostle Saint Paul in his first epistle to the Corinthians, chapter 2:11-15:" For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of God, except God's Spirit. But we received, not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us by God. Which things also we speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual things. Now the natural man doesn't receive the things of God's Spirit, for they are foolishness to him, and he can't know them, because they are spiritually discerned. But he who is spiritual discerns all things, and he himself is judged by no one"(1 Corinthians 2:11-15)

So to understand the expressions in the book of the Song of the Songs, we have to compare them with other verses in the Holy Bible to clarify their meanings" comparing spiritual things with spiritual things." actually the descriptions of the bride were mentioned in the chapter four and seven in the book of the Song of the Songs, here are the spiritual meanings adverted at by those verbalisms on the light of comparing them with other verses in the Holy Bible

1) the head: adverts to the wisdom, as mentioned in (proverb 4:7, 9)" Wisdom is the head. So get wisdom. She will give to your head a garland of grace. She will deliver a crown of beauty to you."

2) The hair: is a symbol of the divine care to mankind as it was mentioned in (Matthew 10:30):' Indeed, even the hairs on your head have all been counted!

3) The eyes: symbolizing the spiritual foresight as Saint John explained in his first epistle (chapter 5; 20):" We also know that the Son of God has come and has given us foresight so that we may know him who is true"

4) The cheek under the veil:" symbolizing the radiance distinction (exodus 34:29):"It happened, when Moses came down from Mount Sinai he didn't know that the skin of his face shone by reason of his speaking with him.And when all the children of Israel saw Moses with the skin of his face shining .When Moses was speaking with them, he put a veil on his face"

5) The mouth:" symbolizing talking with what God likes (psalms 19:14):" Let the words of my mouth and the meditation of my heart be acceptable in your sight"

6) The lips: symbolizing the praising of God and confession in the name of the lord (Hebrews 13:15)" Through him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which proclaim allegiance to his name"

7) The teeth: symbolizing digesting the words of God (Jeremiah 15:16)"Your words were found, and I ate them; and your words were to me a joy and the rejoicing of my heart"

8) The neck: symbolizing the strength of faith as in (Job 41:22)" there is strength in his neck" so he described the neck of the bride of the song as the tower built for an armory (Song of the Songs 4: 4)

9) The breasts: symbolizing the spiritual nourishment in the Old Testament and the New Testament, they are the spiritual mother breasts that's the church of the Christ, in the book of Isaiah, he says:" that you may suck and be satisfied with the breasts of her consolations"(Isaiah 66:11)

Actually I am wondering from the challenge of the Muslim brothers saying: Is mentioning the breasts of a woman befitting a book from God???? How odd! Don't they apply the same saying on the quran itself? Don't they know that the quran mentioned exactly the same word in the description

of the paradise women in {the Great News chapter (Surat An-Naba') 78:31-32} as he said:" Verily, for the *Muttaqûn* (pious believers) there will be a success (Paradise). Gardens and graveyards, and *kawae'b atraban* (*kawae'b* means: breasts (pleural of breast) (as explained in the intermediary dictionary, page790) and *atraban* means : the women are of equal age (exegesis (tafsir)of Imam Al-Nasfy , part 4,page 479){ i.e. there is no one of old age like Miss Khadija , and another young as Aeisha} and the quran is not meaning here the metaphoric spiritual meaning but the literal materialistic meaning for the women, wine and boys, while the song of the Songs doesn't mean the literal meaning but the metaphoric spiritual meaning

Those challengers should be ashamed of their quran, and stop falsely accusing the Holy Bible

10)The belly: symbolizing the internal life, meaning the inward man as Apostle Paul said in: (Ephesus 3:16) "that he would grant you, according to the riches of his glory, that you may be strengthened with power through his Spirit in the inward man"

11) The navel: symbolizing the spiritual weaning, as cutting the umbilical cord after delivery will give the newborn a life, he will be dependant on what he will get by mouth and not through the umbilical cord, we should compare that with what was said about the illegal newborn in the book of (Ezekiel 16:4):" As for your birth, in the day you were born your navel was not cut, neither were you washed in water to cleanse you" but was left to die

12) The rounded thighs (meaning the joints of the limbs)

The joints of your limbs are like jeweled chains, the work of a master hand

The joints in human body are the articulations binding the body parts together, and it is symbolizing the strong bounds between the members of the group of believers as one body, that's was clarified by Apostle Paul about the role of the joints in the composition of the body, as he said "we may grow up in all things into him, who is the head, Christ; from whom all the body, being fitted and knit together through that which every joint supplies, according to the working in measure of each individual part, makes the body increase to the building up of itself in love"(Ephesus 4:15)

We received a question from a sister in charge of one of the chat rooms over the internet , she was ashamed as she said from asking that question, so she sent it by e-mail to another brother to read it for her, the question was about a verse in the book of the Song of the Songs, that mentioned The rounded (the joints) of the thighs (the legs), I am really wondering from her embarrassment, as she took the words by their literal meaning and she didn't advance to the spiritual and symbolic level of the words, of the divine revelation ,I was even more surprised that she found no embarrassment from reading and uttering the same verbalisms : the

thighs of Aeisha on which prophet Muhammad was laying his head ,as mentioned in (the verse 5250 in Sahih Al-Bokhary,part 3,page 270,puplished in Dar Al-Bayan Al-Araby) that says literally :"narrated narrated Aeisha ,as she said: the messenger of God ,.Abdullah Bin Yousef !!!peace upon him was laying his head over my thighs

What does this sister think of the utterance of Imam Abu Muhammad Ibn Abdul Malek Ibn Hesham in his book (the prophetical biography, part one, page 230, published in Dar Al Ma'aref, on 2001 G)? As he said literally:" The messenger of God (PUH) said: O Khadija, here is Gabriel now he came to me, she said: come on my cousin and sit on my left thigh, then the messenger of God sat on her thigh, then she said: do you see him? He replied: yes, she said: then turn and sit on my right thigh so the messenger of God peace upon him turned and sat on her right thigh, she asked him: do you see him? He replied: yes, she said: then turn and sit in between my thighs, then the messenger of God peace upon him turned and sat in between her thighs, she asked: do you see him? He said: yes, then she unveiled and exposed her face and put off her veil while the messenger of God peace upon him was still sitting in between her thighs , then she asked him: do you see him? He replied: No, then she said: O my !!!cousin rejoice, I swear by God that he is an angel and not a demon

Is there a relation between that story and what Miss Aeisha had said: the messenger of God, peace upon him was laying his head over my thighs and reciting the quran while I was menstruating!!!(Al- Bokhary, the menses chapter 2)

Regardless of searching for the relation between Khadija' s thighs and the proof that what was revealed to Muhammad was an angel and not a demon { that's another issue}, but I am saying to the sister who provoked that question : aren't you ashamed of those thighs: the thighs of Khadija and Aeisha, may God be pleased with them , were they holy thighs , while the metaphoric expression of the_rounded thighs or the leg joints of the ??? Song bride was an act of Satan

13) The legs: symbolizing the mission of announcing the glad tiding of peace as the apostle Paul said in (the epistle of Ephesus 6:15):" and having fitted your feet with the preparation of the Good News of peace"

Those are the meaning and symbols of the body parts, that the challengers are saying that they are a fallen verbalisms , as we see the sublimate meanings and the eloquent expressions for those sublimate meanings that represent the linkage of the holy church body as a spiritual bride for the Christ

Chapter two

Expressions accused of being not befitting with a book from God

You may realize dear reader the spiritual meanings of the body descriptions that were mentioned in the book of Song of the Songs, as we explained in the previous chapter , but what about the expressions mentioned in the book of Song of the Songs and seem to be not befitting ?with a book from God

Those expressions provoking the questions are the (1 adoration, love and passion expressions that are abundant in :the book of the song

We have clarified in the first chapter that those expressions are not a sort of flagrant flirtation as those prosecutors imagine, but they are expressions of holy love and adoration, exactly like the expressions that are abundant in the Islamic sophist poems , in addition to the examples I :had mentioned in the first chapter, I will add also others

A) From the poetry of Muhammad Al-kizany, one of the greatest sophists, :from the book (the sophist literature in Egypt, page 20) he said

Adoration had inserted into my heart Sighs, by which I became sick
When the hinderer expatiates, I pledged my hearing not to be a listener
It is ill-gotten for me to have hankering doing neither comfort nor burning
the inside and the ribs

B) From the book of " Rabae ' Al-Adaweiah in the Niche of loving God "by Ma'moun Gharib, page 8,52 he said about Rabae ': through her love she founded a school in the Islamic sophist which was followed by the great :it was the school of loving of God , so she sang saying sophist later on

I put you into my heart speaking to me and pledged my body who wanted me to sit
As sitting the body is comforting me and the heart lover in my heart is my amiable

:C) In the same book, page 47, Mohi El-Din Al-Araby, hummed saying

I am embracing the religion of love, wherever I go as love is my religion and faith

:D) In the same book, page 47, Omer Ibn Al-Fared also said

My religion in love, I have no other religion
if I deviated one day from it, I would quit my religion
If I thought of someone else unintentionally I would be demolished

Those are some of the adoration and love expressions in the Islamic sophist poetry, so do you consider those expressions a defect if they are ??found in the book of Song of the Songs

Also in the book of Song of the Songs the bride is saying I (2 ?am sick of love is that befitting

Yes it is befitting in the sophist poetry even the Islamic one, so let us :browse some of them

:A) What was said by Al-Halaj

My love for my lord exhausted and sickened me,How do I complain my !?lord to my lord
O My soul, you are suffering from my soul, I am sorry for me from myself as I am the origin of my sickness

B) That's what was said by Muhammad Al-kizany

The book of the sophist literature in Egypt, by Dr: Ali Safy Hussein, } ":(page 214, 216

Dismiss my physician away from me leave me alone with my lover
Sicken my heart with his remembrance as it is blazing more and more
I don't care with death of the soul as long as it is my destiny
My body is satisfied by my portion and my eyelids by my weeping

C) Listen to what was mentioned about Rabae ' Al-Adaweiah who sang :saying

O the sociable of the righteous in their seclusions O the best one lovers can stay with
Whoever had tasted your love is still infatuate joyful in the heart, infatuate and careworn
Whoever had tasted your love is still smiling with the long mourning inside glowing

Commenting on those lines Dr: Badawy said in his book about Rabae': it was narrated that she was always lamenting, and then she was asked why do you lament and you are not in pain? She replied: my complaint is not that can be treated by the physician, but my only remedy is seeing God, what is aiding me to withstand that illness is my hope to achieve my desire in the afterlife "(page 76)

Dr: Badawy commented on that saying: what a wonderful expression in describing what she was complaining! Her desire for his vision transformed into a sickness, a sickness causing pain for her as love reached a degree of strength and influence to cause penetrating influences in the depth of the soul making it sick , here the sickness till death from the severity of pain (page 76)

Isn't that similar to what was said in the book of Song of the songs:" I am sick from love"(Song of the songs 2:5)

Hopefully that's a sufficient answer for your question about the sickness of love that was mentioned in Song of the songs

In the book of Song of the songs, Solomon lover was (3 ?singing for wine, Is that also befitting a book from God

I am saying again that this book is not between Solomon and his lover, but it is the spiritual adoration, as in the Islamic Sufism, and concerning singing for the wine, that is symbolizing the wine of God's love by which the love-sick lover inebriates, there are a lot of such expressions in the Islamic sophist poems, here are some examples

A) From the book of:" Rabae ' Al-Adaweiah, the Martyr of Godly , Adoration" by Dr: Abdul-Rahman Badawy, page 173

He spoke about her inebriating with the wine of loving God, as she :said

My cup, my wine and nadym: three and I am the hankering in love Rabae'(fourth)
The cup of joy and blissfulness served by the waiter of the eternity over the latitude in succession
If I look, I can't see but him when I walk I am always with him
O my hinderer, I love his beauty I swear by God that my ears couldn't her you
For my hankering and love for you I laid down with weeping eyes

B) In The book of " Rabae' Al-Adaweiah in the niche of loving God " by Ma'moun Gharib,page 52, he said:" Rabae' Al-Adaweiah wanted to drink and drink from that lordly cup , that cup that's difficult to describe, it was described by Omer Ibn Al-Fared by description in spite of being very sentimental yet it looks mysterious , but you can feel the beauty and dignity within it, without understanding it literally, you can feel the depth of that love for God even being difficult to explain,Mr. Gharib continued saying: Ibn Al-Fared said in his description of that ecstasy, or that Godly wine (page 52)

They are telling to me describe it as you are expert in its description yes I know how to describe it

Clarity without water, kindness without fancy light without fire, soul without a body
All the creatures are offering their newest to be old no form there or delineation
My soul expatiated with it, so they mingled together forming a union mixing all pieces together
Nothing before it, nothing after it

So singing for the wine started in the Islamic sophist poetry, so there is no problem in singing for it in the book of Song of the Songs in the metaphoric spiritual meaning pointing at the ecstasy of the wine of his love

Some may challenge saying that, the issues concerning (4 the adoration and body parts are shameful Issues, ears couldn't bear hearing them

For Those challengers, I am asking them; if you are saying about those holy expressions that they are shameful, what do you think of ?those Islamic expressions

A) What was mentioned in The Light chapter (Surat An-Nur) 31:"And tell the believing women to lower their gaze, and protect their "frogihen فروجهن what is the meaning of that word? [Actually it is a repugnant word, has no similar word in the book of Song of the Songs or the whole Holy Bible at all]

B) what was mentioned in the converses (Sahih Al-Bokhary , converse number 5265, part three, page 272):"narrated Aeisha , as she said : a man divorced his wife , then she married another husband , that one divorced her , with him she was as " hudbaهدبه "(a repugnant word), with him she

couldn't have her satisfaction, and he divorced her , then she came to the prophet , peace upon him ,she said :O messenger of God , my husband divorced me , I married another man , he had relation with me , with me he was like " hudbaهدبه "{ the same repugnant word), he didn't come to me except one" Hunaهنة " (repugnant expression)he couldn't get anything with me , can I go back to my first husband? The messenger of God, peace upon him said to her:" you are not lawful to your first husband, unless the other one taste your "Othilatekعسيلتك" and you taste his "Othilatoh عسيلتة" [VERY repugnant words), peace upon him construed that saying: you are not lawful to him unless you "tankahiتنكحي " {very offensive word} another husband} (Sahih Al-Bokhary, converse number 5265, part three, page 272)

Actually I couldn't explain the meaning of those words, to preserve bashfulness, fearing to hurt the listeners whether males or females, especially the youngsters who read and pursue those words, aren't they a shameful converses dear challenger

C) then what was mentioned in Al-Bokhary, the chapter of menses 4, narrated from Aeisha:" I was washing my self together with the prophet from one dish, and both of us were "ganebجنب "{a repugnant word I couldn't utter with its meaning, you may look into the dictionary}, she continued saying:
"He was ordering me to"attazer fayobasherny"فأتزر يباشرنى" while I was menstruating {Very repugnant expression}, and that what he was doing with his menstruating women {very offensive words having a nasty smell}!!!

D) Another converse also in Sahih Al-Bokhary, the menses chapter 5, for Aeisha as she said:" which of you could possess "Eraboh" أربة "as the prophet peace upon him possess "Eraboh" أربة" [the meaning of this word is very offensive, look for it in the dictionary]

After all of these, you say that the book of Song of the Songs include repugnant words!! Where are the words of the Song of the Songs from those unbearable words for hearing? Those words, the polite man is ashamed to pronounce them , for me if am not answering those silly questions, I wouldn't permit myself to quote them , so forgive me, I have to confess on my sin and repent from that sin of uttering such words , may God forgive me what I had done before and after

My brother reader, please revise your postulates, and inspect everything to follow the right thing only, hopefully you would read the Holy Bible, it is the holiest of what was written , it is a personal message from God to you , it will enlighten your way to his loving heart , he is ready to accept you if you take him your refuge, he said "Come to me, all

of you who are weary and loaded down with burdens, and I will give you rest."(Matthew 11:28), you can find the Holy Bible on the internet on the :following site

www.arabicbible.com

Part three

The book of Song of the Songs

And the paradise of "Hour Al-in" (paradise women) and "Al-Weldan

Mukhaladin"(immortal boys,)

The paradise in the quran, converses and exegesis -
Hour Al-in" (paradise women) and their role in the paradise" -
- "Al-Weldan Mukhaladin" (immortal boys) and their role in the paradise
- The wine in the paradise
- The fruit and the flesh of fowls in the paradise
- A comparison between what was mentioned about the paradise and the Song of the
Songs

Chapter one

The Paradise

in the quran, converses and exegesis

:I received a question from one of the brothers saying

I got into one of the chat rooms over the internet for our Muslim brothers, and I heard them mocking at the book of Song of the Songs in spite of the explanations that were made before , they were reading also what do you the descriptions of the woman like the breasts and thighs ?think

:To rebut this question, I say

Actually we can't muzzle the mouths; every human is free to say what he wishes, hoping that every speaker is fair and impartial, seeking only the truth, if those people are still mocking at the verbalisms of the Song in spite of its sublimation, o what they would say about the verbalisms mentioned in the quran, converses and exegesis about the people of the paradise ? Here I am bringing to you some of that mentioned about the" "Hour Al-in"(paradise women), the wine,"Al-Weldan Mukhaladin" (immortal !!!boys), the fruits and the flesh of fowls

Before getting into the details of that, let me read some of the quran :verses speaking about the paradise and what within it

1) The Smoke chapter (Surat Ad-Dukhan) 44: 51-55:"The *Muttaqûn* (pious), will be in place of Security, among Gardens and springs. Dressed in "Soundos" [Ibn Kathir: fine silk, like shirts and so] and "Istabrek" [Ibn Kathir: that with blazing and glossiness, like feather and what is worn over the clothes (similar to the fur), facing each other, also we shall marry them to "Hour Al-in "(paradise women) they will call therein for every kind of fruit in peace and security"

2) The Mount chapter (Surat At-Tur) 52:17:" the *Muttaqûn* (pious) will be in Gardens, and Delight. Enjoying in that which their Lord has bestowed on them, and their Lord saved them from the torment of the blazing Fire, Eat and drink with happiness because of what you used to do., they will recline on thrones arranged in ranks. And we shall marry them to "Hour Al-in "(paradise women)and we shall provide them with fruit and meat, such as they desire. Free from any *Laghw* (evil vague talk between them), and free from sin and there will go round boy-servants of theirs [Al-Nasfy: possessed to them] as if they were preserved pearls"

3) The Most Gracious chapter (Surat Ar-Rahman) 55; 46-76:" for him who performs all the duties ordained by Allah there will be two Gardens [Al-Nasfy: a Garden for human and another one for Jinn, Ibn Kathir: this verse of the definite proofs that jinn will get into the paradise, Ibn Kathir, page 421] " Then which of the Blessings of your Lord will you both (jinn and men) deny?... with spreading branches... In both of them will be two springs flowing freely...Reclining upon the couches lined with" Istabrek"(heavy silk decorated with gold) brocade... and the fruits of the two Gardens will be near at hand. ..And besides these two, there are two other Gardens (Dark green in color). . In both of them will be two springs gushing forth water. . In both of them will be fruits, and date- palms and pomegranates.. Therein will be fair (wives) good and beautiful; Then which of the Blessings of your Lord will you both (jinn and men) deny??? "

4) The Event chapter (Surat Al-Waqi'ah) 56: 11:" When the Event (i.e. the Day of Resurrection) befalls, and you all will be in three groups, And those

on the Right Hand, And those on the left hand, And those foremost will be foremost those will be nearest to Allah, In the Gardens of delight, they will be on thrones woven with gold and precious stones, Reclining thereon, face to face. They will be served by immortal boys, with cups, and jugs, and a glass from the flowing wine, wherefrom they will get neither any aching of the head, nor (their minds got affected)., And fruit; that they may choose. , And the flesh of fowls that they desire. And there will "Hour Al-in" (paradise women), Like unto preserved pearls. A reward for what they used to do. No *Laghw* (evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: *Salâm! Salâm*! (Greetings with peace)! And those on the Right Hand, who will be those on the Right Hand? They will be among thornless lote-trees,. Among *Talh* (a kind of trees) with fruits piled one above another, in shade long-extended,. By water flowing constantly, And fruit in plenty,. Whose season is not limited, and their supply will not be cut off, And on couches or thrones, raised high. Verily, we have created them (maidens) of special creation. And made them virgins. Loving their husbands only, equal in age. For those on the Right Hand. "

5) Man chapter (Surat Al-Insan)76: 12-22:" And their recompense shall be Paradise, and silken garments, because they were patient. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, and the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach. . And amongst them will be passed round vessels of silver and cups of crystal, Crystal-clear, made of silver. They will determine the measure thereof according to their wishes. And they will be given to drink there a cup mixed with "*Zanjabîl* "(ginger) a spring there, called "*Salsabîl*.". And round about them will serve boys of everlasting youth. If you see them, you would think them scattered pearls".

Chapter two

Hour Al-in"(paradise women) and their role in the paradise"

Actually, I am exhibiting what I have read about" Hour Al-in", I wish from the beloved Muslims to tell us in details if they find any delinquency in what I am saying

"First: the quran verses about "Hour Al-in

The Smoke chapter (Surat Ad-Dukhan) 44: 51-55) and The Mount (1 -chapter (Surat At Tur) 52:17" And we shall marry them to "Hour Al-in "(paradise "women)

2) The Most Gracious chapter (Surat Ar-Rahman) 55; 69-73" Therein will be fair wives good and beautiful "Hour Al-in"(paradise women) restrained in pavilions Whom no man or jinn *yatmithhunna* (had sexual intercourse) before them"

3) The Event chapter (Surat Al-Waqi'ah) 56: 11-38:" "Hour Al-in" (paradise women), Like unto preserved pearls A reward for what they used to do we have created them maidens of special creation. And made them virgins. [Al-Nasfy: whenever their husbands come to them they find them virgins] Loving [Ibn Kathir: in coquetry with sweetness and dalliance] atraban [Al-Nasfy: equal in age, around 33 years]

Second:" Hour Al-in" in the exegesis (tafsir)

Hour Al-in": construed by Al-Nasfy: those with dark black eyes and "(1 clear whiteness, and Ibn Kathir: those are the lovely wives

Concerning the role of "Hour Al-in":Mr. Muhammad Galal Keshk said (2 in his book (Muslim thoughts in the sexual issues, page 202 [according to vestiges and the quran text " Hour Al-in" was affirmed to be for the sexual enjoyment, he added saying: all the unlawful things over this earth will and unlimited" fall in the afterlife as we were promised to have wine [Hour Al-in"(women)

3) About the verse:" within them will be chaste females" Ibn Kathir said: restraining their glances desiring none except their husbands, seeing nothing in the paradise better than their husbands, it was mentioned that each woman says to her husband : I swear by God , I couldn't see in the paradise anything better than you , and nothing in the paradise I like more than you , so Thanks God who made you for me and made me for you

4) In the explanation of " Whom no man or jinn *yatmithhunna* (had sexual intercourse) before them"[Ibn Kathir said in part 3, page 424] :{ meaning they are virgins had no sexual intercourse by anyone before their husbands of man and Jinn, this is also of the proofs that the believers of Jinn get into the paradise}

Mr. Muhammad Galal Keshk said in his book (Muslim thoughts (5 in the sexual Issues, page 32) sex and sexual pleasure and enjoyment, is the defining the pleasure in itself, only benefit we get in the paradise making it the ultimate target, as in the paradise all other targets are nullified ,nothing will be left but the pleasure merely for the pleasure

Commenting on what was mentioned in The Mount chapter (6 (Surat At-Tur) 52:17-24: "the *Muttaqûn* (pious) will be in Gardens, and Delight. Enjoying "[Imam Al-Nasfy said: having pleasure, Ibn Kathir said; enjoying all kinds of pleasure given to them by God]

:Third:" Hour Al-in" in the converses

Ibn Kathir mentioned; narrated Ibn Obi Hatem, narrated Annas, (1 may God be pleased with him;" if one of the" Hour "(paradise woman) spit in a turbid unclean sea, its water will turn clear for the purity of her sputum" that's an amazing!!! They are saying that the book of Song of the Songs is flagrant flirtation, so what !!!???they would call those words

;(in Sahih Al-Bokhary , part 4:page 141, converse number 6568)(2 the messenger of God (PUH)said :"if a woman from the paradise looked at the earth she will enlighten the space between earth and paradise ,and will fill it with perfume , her hair scarf is better " than the whole world with all within it

Ata' Ibn Yaser said : I was told by Abu Al-Darda' that the (3 messenger of God (PUH) recited one day that verse:" whoever fear the prestige of his God will have two paradises ", I said :" even if he killed and commit adultery" , he said":" whoever fear the prestige of his God will have two paradises" I said : even if he killed and commit adultery" he said":" whoever fear the prestige of his God will have two paradises" I said :" even if he killed and commit adultery" he said even so ,even so (Ibn Kathir exegesis(tafsir) , third album, Dar Al-Kalam(house of pen) ,Jeddah bookstore ,page 421)

Domra Ibn Habi was asked: do jinn get into the paradise? He (4 replied: yes, and they have sex also, as the jinn have also jinn's wives [Ibn Kathir, part 3, page 423]

They are like rubies and coral."[Ibn Kathir mentioned in part 3," (5 page 242]: (with the clearance of rubies and the whiteness of the coral, narrated Abdullah Ibn Masoud and Imam Ahmed, from Abe Hurairah from the prophet (PUH) his saying: for the paradise' woman, the whiteness of her thigh could be seen behind seventy layers of silky garment so the inside of it could be seen clearly

We are asking: what about the rest of her organs??! It will be left !!of course to the imagination of the infatuate

What is that flagrant saying??!! Is it a paradise or Striptease???, and they are saying that the book of Song of the Songs is a !!!??flagrant flirtation , so what would be those words

(Ibn Kathir mentioned in his exegesis (tafsir), part 3, page 425) (6 narrated Abdullah Ibn Wahb, from Abe Saeed, from the prophet] (PUH) his saying:" the least rank of the people of paradise has eighty thousands servants and seventy two wives, for him a dome of pearl, topaz and rubies will be made so wide as the distance {between Al-Gabea and Sana'a (two cites)

Actually the prophet was so occupied with the paradise while (7 awake or asleep, in Sahih Al Bokhary, converse number 3242 (Dar Al Bayan Al-Araby, published by Al-Tawfekia book shop):" narrated Abe Hurairah: while we were in the home of the Prophet (PUH), he said:" while I was asleep, I saw a women in the paradise doing ablution beside a palace, I asked for whom is that palace? They said for Omer Ibn Al-Khatab, I remembered his jealousy, so I went away!!!, then Omer wept saying: could I became jealous of you messenger of God???, what does that mean?? Is it even in the !!!??dreams

So like the prophet, the people were so occupied with the paradise (8 and what within it, that's what was explained by imam Abe Al-Hassen Muhammad Bin Ahmed Al-Malty saying:" there are people here on earth seeing the paradise in their imaginations and having enjoying sex with those sex with" Hour Al-in"(paradise women) women, fondling the maidens, laying over the couches and being Dr: Abdul-Rahman Badawy in the)served by the immortal boys (book of: "Rabae' Al-Adaweiah " page 170,171

9) That concept about the people f the paradise was rejected by Rabae' Al-Adaweiah, the Martyr of Godly Adoration as she was influenced by the Christian ideology and its spirituality, here is what was written about her by Dr: Abdul-Rahman Badawy in the book of: "Rabae' Al-Adaweiah " page 138 as he said:"{ I heard a man reciting {Ya Sin chapter (Surat Ya-Sin) 55} :"the dwellers of the Paradise, that Day, will be busy in joyful things" she said wondering : how poor are those people of paradise in their occupation with their wives, she meant :how they would be busy from God by those things??

10) About her also, Dr: Abdul-Rahman Badawy in the book of:" Rabae' Al-Adaweiah " page 140, mentioned that she said:" I saw "Hour Al-in"(paradise women), they hide themselves from me by their sleeves"

meaning that they were ashamed of their occupation with sex in the paradise while she was busy with God !!!

Chapter three

The immortal boys

And their role in the paradise

We discussed in the previous chapter what was meant by the" Hour Al-in"(paradise women), in that chapter we will discuss the immortal boys and their role in the paradise

commenting on the verse saying" They will be served by immortal (1 boys, "[Mr. Muhammad Galal Keshk said in his book (Muslim thoughts in the sexual issues, page 202]:"I don't think anyone can argue in the immortal boys being boys, they are for the enjoyment and pleasure for their charming, as a good recompense for the all of those are ,believers as the " Hour Al-in"(paradise women) for sexual pleasure" he added in(page 213) saying:" as we said , all the exegesis for the issues concerning the paradise are limited by our abilities of imagination , or in other words by our lusty abilities, and as the usual believer can enjoy a women called" Hour Al-in", also god will let him enjoy a masculine that who is pedophilic in life {"creatures named " immortal boys

Isn't that a lawful homosexuality in the paradise, I can't imagine who !!??the sane people accept that

Chapter Four

The wine in the paradise

{See the Rangers chapter (Surat As-Saffaat) 45, the Event chapter (Surat Al-Waqi'ah) 18, The Mount chapter (Surat At-Tur) 23 and Man chapter (Surat Al-Insan) 17 and the great news chapter (Surat An-Naba') 34}

The Event chapter (Surat Al-Waqi'ah) 18"They will be served by (1 immortal boys, with cups, and jugs, and a glass from the flowing wine, wherefrom they will get neither any aching of the head, nor (their minds got affected)

The Mount chapter (Surat At-Tur) 23:" There they shall pass from (2 hand to hand a cup, free from any *Laghw* (evil talk) and free from sin [Al-Nasfy and Ibn Kathir: drinking the wine]

The wine which is unlawful on earth will be lawful in the paradise, and if the wine in the paradise is not inebriating so what is the use of drinking it? Unless, what was meant is Pepsi Cola

Chapter five

The fruit and the flesh of fowls in the paradise

1) commenting on the verse:" In both of them will be every kind of fruit in pairs", Imam Al-Nasfy said; two different kinds it was said that one is known and another is unknown, and Ibn Kathir said: meaning that from all kinds of fruits, Things which an eye didn't see, and an ear didn't hear, which didn't enter into the heart of man

{ isn't that taken with a vast difference from what was said by Apostle Paul : 1Co 2:9: , Things which an eye didn't see, and an ear didn't hear, which didn't enter into the heart of man, the things that God has prepared for those who love him.}

2) (Ibn Kathir mentioned, part 3, page 424)[narrated Omer Ibn Al-Khatab his saying: people came to messenger of God (PUH) ,they said, O Muhammad , are there fruits in the paradise ? he replied: yes, fruits, date-palms and pomegranates. the said: do they eat as they eat on earth?, he said: yes , many times more, they asked : do they pass excretions? He replied: No, by they perspire so the excretions inside them will go away {What a dinginess, how horrible will be the foulness of the paradise from their sweating??

[Actually that reminds me with what happened during the Regan of the ex-president An war Al-Sadat, I was one of those arrested for the religion, in the opposite cage, there were two of our friends, one of them yelled to me on the third day saying: please rescue me, I said could I rescue my self to rescue you?, from what do you want to be rescued? He said from the person who is sharing with me the cage, I said why? what happened?, he said : now we had been here for three days, in spite of eating he didn't pass excretions till now ,so please do something I can't bear the foulness of his gases , it is like the foulness of the sewage , then I involved myself into the matter (we were talking together through a hole in the door, square in shape about 10 cm in length) I begged the other man to try to pass out his excretion not to reach to such horrible foulness , he said to me ; actually when I eat the food ,it sublimates out of my body, I asked him what do you mean by sublimation?, he said: meaning that food transforms from the solid phase to vapors directly without passing by the liquid phase, I told his room mate , try to withstand your destiny, we are ultimately returning to God !!!

When I read about the people of paradise those descriptions, I realized what that friend meant from the results of sublimation, if I had read at

that time about the condition of the people of the paradise, I would had a strong solace to comfort my suffocated friend Actually I am sympathizing with the angels in the paradise from the foulness of its people and the sublimation of the food inside their bellies!!! I said, they are so miserable, may God help them!! And I said to myself: I don't want to go to such heaven to be away from the sweating of its people and their perspiring and the sublimation of what is inside them, I thank God about the kingdom of heaven that the Christ promised us, as its people neither eat nor drink so they never sweat or perspire and nothing will be inside their bellies to sublimate !!!

Chapter six

A comparison between what was mentioned about the paradise And the Song of the Songs

One of them said: I think all what was mentioned about the paradise in the quran, converses and exegesis couldn't reach to the fallen level of Song of the Songs and its repugnant words

Actually such words are pushing me to open a door, I wouldn't like to open, as bashfulness from God in the first place, and also from the elite of men and women , also considering the young readers , so I will try to avoid the verbalisms that the tongue can't bear to utter with leaving them to the discernment of the reader

The truth, which no one can argue against it, is that woman or sex in general plays a very big role in the mind of the prophet in the first place, therefore the quran and the converses are full of flagrant sexual expressions, here are some of them:

1) Narrated Aeisha "if he would like to have sex with one of his wives while she was menstruating he was ordering her to put a garment then he had sex with her (Sahih Al-Bokhary, the menses chapter)

2) When the prophet was spellbound he had delusions, that he was coming to his wives and had sex with them (Ibn Kathir, part 3, page 695)

3) the prophet was so occupied with women while awake or asleep, in Sahih Al Bokhary, converse number 3242 (Dar Al Bayan Al-Araby, published by Al-Tawfekia book shop):" narrated Abe Hurairah: while we were in the home of the Prophet (PUH), he said:" while I was asleep, I saw a women in the paradise doing ablution beside a palace, I asked for whom is that palace? They said for Omer Ibn Al-Khatab, I remembered his jealousy, so I went away!!!, then Omer wept saying: could I became jealous of you messenger of God???, what does that mean?? Is it even in the dreams??!!!

4) Mr. Muhammad Galal Keshk in his book (Muslim thoughts in the sexual issues, page 28) said:" narrated Aeisha Bent Talha (her ant was Aeisha, the wife of the messenger and she was like her in everything) she . (A repugnant word I could never utter as this may be read by children, or respectable women, it is possible for me to mention that what I want to say has the meaning of a very hideous sound made by her during the sexual act with her husband that a hundred camel could not mate since that day till now

5) Imam Ibn Al-Kaim said: what should be done before having sex is fondling with the woman and kissing her and.. (A more repugnant word I couldn't utter with the meaning of sucking her tongue)

6) For that reason Gabber Ibn Abdullah mentioned that converse as he said:" The prophet, peace upon him, had forbidden having sex before fondling"

How do we place the spiritual verbalisms of the book of Song of the Songs among those lusty verbalisms??? After all of these, would they still accuse the book of Song of the Songs by mustiness???

Actually, as the Holy Bible said:" To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure; but both their mind and their conscience are defiled"(Titus 1:15).

<u>For that</u> this book: Song of the Songs was banned from reading by the spiritually immature persons lest they misunderstand it , as every man who is deeply engaged in lust and impurity can't realize the spiritual meanings included in that sublimate divan

The same thing happened also in the Islamic Sufism as many of the sophists were hurt as mentioned in the Simplified Arabic encyclopedia, page 526:" many of the great sophists were hurt , of them Dhu' Noun Al-Masry , Al-Hussein Ibn Al-Mansour Al-Halaj and Al-Sahrawdy the murdered , and Mohi Al-Din Al-Araby " and lot of them also had been assassinated and crucified like Al-Hussein Ibn Al-Mansour Al-Halaj (the Simplified Arabic encyclopedia, page 731)

<u>Finally</u>

Dear reader, actually there is no book in the whole existence purer than the Holy Book, it is the book of the spirit that soars with the human being

to purify his meditation and his heart, and to guide him into a real relationship with the loving God who wishes that all people to be saved and come to full knowledge of the truth, do you hear his voice now , he is calling you through these words , would you answer him ? tell him O,lord shine with your light into my life, show me the way to your loving heart ,I am opening my heart to you and accept living with you, to take me to your love ,and to have a holy relationship with you on earth then in the kingdom of your love ,Amen

Be sure my brother and my sister that the lord loves you as God is love, he wishes your goodness and blissfulness, be sure of that so he will open the way for you

If you wish to know more about those issues, you can visit the site:

www.fatherzakaria.com

You will find a real gratification and a sublimity of teaching when you :read the Holy Bible on the following site

www.arabicbible.com