

The Energy Field of the Pious Believers

¹Lect. Dr. Sahira Oleiwi Hussein;
² Prof. Dr. Hanaa Jawad Abd Alsadah Kadhim

Abstract

The goal: to elevate the soul to the realm of godliness to obtain the aura the aura. research importance: The research stopped for a long time at the truth of the pious in the Qur'an text, as he was amazed by the power of the luminous rays emanating from the pious self, which constitutes the person's aura and what it is from an integrated formation of mind, soul, soul and body, so that all its energy centers are homogeneous and balanced. The research relied on two forces: First: The attractive force (positive energy) to prevent the wrath of God Almighty. Second: the repulsive force (negative energy) disobedient. Anchor: the circle is based on the strength of the anchor (the point in the depth) and is able to destroy the repelling force, because it possesses a spiritual energy that adheres to what the Holy Qur'an brought about, the Book of God, the Majestic, the Miraculous, which was and still is a pure spring that scholars eagerly respond to showing the features of its miracles and the beauty of its statement. And certainly to contribute in this regard the sacred honor and a great responsibility, P may choose to circle the spiritual richness of the righteous and measure the energy field has. The pious believers are slaves of God obedient to God and His Messenger, and the walkers approach Sharif Mohammadi Almighty (said (God the evil of that day and Veronese and pleasure)) (human: 11). Piety came in five aspects in the Qur'an text, which gave the pious aura a radiant energy field that can be measured by specialized devices in this field. Research is a guarantee to determine the energetic range of the pious in the Qur'an text.

Keywords: energy, field, righteous.

Introduction

▪ **Basic concepts of the study:**

We present the theoretical framework for the basic concepts of the study as follows: First: the concept of the aura and the energy field .Second: the pious (research sample) .Third: Exercises in calculating the energy range of the righteous. God Almighty created this universe and deposited a lot of secrets and laws in it and gave man the mind to reveal, perceive, ponder and insight to reach the reality of this existence: and from the Holy Qur'an, man gets a physical, spiritual and mental education in an integrated and coherent manner, so no energy is wasted from the energies that God has bestowed upon him. To humans: To prove this, we shall address the three points in detail.

Literature review

1. First: the concept of the aura and the energy field.

¹College of Physical Education and Sport Sciences/ University of Kerbala

²University of Babylon/College of Education/ Department of Arabic

Linguistic meaning: the aura is a moon circle or a circle of light surrounding a celestial body, or a luminous circle surrounded by painters' heads of saints. This word was known as a subtle and invisible emanation or a distinctive space surrounding the person, such as the distinct aura around him, or the brightening of the face. The aura usually takes the shape of an oval around our bodies and can be defined simply: it is that energy field that surrounds objects, and it is an emitted energy that can be measured, as it gives off light and heat. It is also possible to measure that light through specialized devices in this field, and thus temperature can be measured through the thermal sensitivity process. If we have the entrance to a kinetic picture of the aura surrounding us, then we see that it is in a state of continuous movement: since it is an integral part of us it is organic, and likewise it changes according to our change (Delaware, 2008) *Device Description:* It is a rectangular human organs sits in the middle and around (8) cameras in the rib long rectangle and (8) Kamirah in the rib parallel to him. And in the short side of the rectangle there are (6) cameras, which are offset by another (6)... The person sits in his clothes and the device measures the thermal emission from his body and analyzes it and finds 37 million colors that eventually turn into seven randomly distributed colors when photographing (Ahmed Deedat) was found. The seven colors are clearly defined and that they united and formed an invisible light that has the ability to travel (influence) because its wavelength is short, and therefore its ability to penetrate is large, equal to 1200 miles... And (Robert Kenzi) was amazed at the length of this ethereal body, so Sheikh Ahmed said to him Deedat, I will extend my etheric body to you, so he said to him: How? Deedat said, let me do the following: A-He bathed the Islamic washing (ablution) , and the etheric body appeared more clear .. So Robert Kenzi asked him: How did you know that? The sheikh said because the Messenger of God, may God's prayers and peace be upon him and his family, said: "If a servant performs ablution, his sins come out of his eyes, his hands, his feet, and his ears." B-Prayer: The pious sheikh performed the prayer, and Robert found that his etheric body was growing so that his apparatus was no longer able to measure this expansion... Robert Kenzi told Sheikh Ahmed, how did I know that what you do will have a material effect on my devices? Deedat said: Because the Messenger of God, may God's prayers and peace be upon him and his family, says ((I made the apple of my eyes in prayer)) ((Thus, the love of God Almighty transcends the human soul to its highest levels and elevates the human body to the purity of property that is not contaminated by psychological defenses. The spirit of human whenever elevated to the sky costs epitaxial above fell into beneath the desires of the flesh and the many multi Trodt instincts sensuality turned into energies, and these energies only the body etheric or halo, and these energies creative energies to taste the remembrance of Allah Almighty, this Almighty said ((remembrance of God, rest assured Hearts)) (Thunder / 38). Thus, the invisible light of (Ahmed Deedat) had the ability to travel because its wavelength was short and clear and thus its ability to penetrate was very large and equal to (1200) miles, glory to God! It is as if this man is traveling with his aura to meet the mercy and light of his Lord, and thus ascends the believer, the righteous man and the ascetic Sheikh to the realm of the kingdom. And he will notice the clear effect on himself, because the aura of those who know will raise our energies) (Bahrani, 2006)

This circle of spiritual wealth radiates with the aura of the righteous

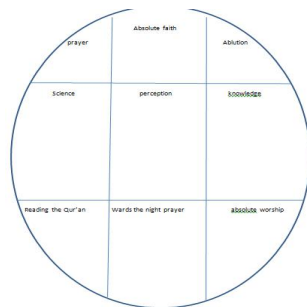


Figure 1: The circle of spiritual wealth radiates with the aura of the righteous

2. Second: The Pious :

They are the faithful servants of God who obey God and His Messenger, who follow the noble Muhammadi path ((He protects: preserving something from that which harms it and harms it, it is said to protect something, to protect it and protect it)) (Al -Isfahani, 2006) The Almighty said ((And God bless them, that day was bad for them, and He met them with freshness and pleasure)) (Al-Insan 11: 11). ((God, His Majesty, may God protect them from the evil of that day that they feared, to reassure them in this world while they receive this Qur'an and believe it..and He blessed them with gaze and pleasure ... and the pious is the one who protects himself from taking what is punishable by doing or omission, and the origin of fear is confinement) (Son of the wanderer) And if the dictionaries of the language agree that piety is the preservation of something, then in the definitions of Sharia there is what confirms this. Piety ((It is the preservation of the soul for what is sinful by leaving the forbidden)) (Al -Isfahani, 2006) And to make the servant himself protected from the wrath of God, may He be glorified and exalted, and piety ((fear, fear, fear God, obeying His commands and avoiding His prohibitions)) (Al- Waseet Dictionary, 2011) The idiomatic meaning was not far from what was previously mentioned in the linguistic dictionaries, and all state the same meaning .. the righteousness to obey God and His Messenger with sincerity, love, truthfulness, and fear of God in the unseen ... and Al-Farabi defined piety as ((fear of God's wrath and his punishment by committing his orders and revealing his marriage)) Ahmad bin Hanbal believes that piety is ((leaving what you like when you fear)) Al-Jarjani went on to say that ((according to the people of truth, it is to guard against obedience to God from his punishment, and it is to protect oneself from what deserves punishment for an act or omission, and piety in obedience is intended by sincerity, and in disobedience is intended for abandonment and caution. Preserving the etiquette of the Sharia, and it was said: Abandoning everything that distances you from God Almighty, and it was said: Abandoning the fortunes of the soul .. And it was said: You do not see in yourself anything but God, and it was said: You do not see yourself as better than anyone, and it was said: leave what is beside God, and what is followed by them He is the one who avoids pursuing desires, and it was said: Imitate the Prophet in word and deed.))

Piety came in five aspects in the Qur'an text:

- *The first aspect:* fear and prestige. The Almighty said ((And to me, so be careful)) (Al-Baqarah / 41), and the Almighty said ((And be mindful on a day on which you will return to God)) (Al-Baqarah / 281). It is consistent with the atmosphere of transactions, the atmosphere of giving and taking, the atmosphere of gain and reward... It is the great liquidation of all the past with everything in it, and the final judgment in the past between all that is in it, so what is more worthy of the believer's heart to fear it and to avoid it. Piety is the guard who lies in the depths of the conscience of the value of Islam there. The heart cannot escape from it because it is in the depths there!))

- *The second aspect:* obedience and worship. The Almighty said: ((O you who have believed, fear God, the right to fear Him)) (Al-Imran / 102) O faithful servant Fear God as he has the right to be pious, a call to the believing heart and the pure soul that walks the path of gratitude and realizes the supreme place that wakes up in his heart It is obedience and subordination.
- *The third aspect:* clearing the heart from sins. The Almighty said: “Whoever obeys God and His Messenger and fears God and fears Him, then the first of you are the winners.” (An-Nur / 52) And here obedience to God and His Messenger combines the most beautiful feeling of obedience and fear. By God and embarrassment from doing something that he hates out of self-esteem, glory be to Him, and shyness from Him. Those who win in both worlds... are deservedly successful because they followed the right path that God, may He be glorified and exalted, has drawn to humanity with knowledge and wisdom, which certainly leads to victory in this world and the hereafter...
- *The fourth aspect:* monotheism and martyrdom. The Almighty said ((Oh people, beware of your Lord)) (Al-Nisa / 1) This great truth that moves people from different ignorance to faith, rationality and guidance...
- *The Fifth Aspect:* Sincerity. The Almighty said ((That is, and whoever venerates the rituals of God, it is from the strength of hearts)) (Al-Hajj 32/32), which are expressive symbols of repentance to the Lord of the Sacred House and his obedience to all that the servant orders (Syed, 1978)

And the truth of piety is inclusive of the rights of God and the rights of His servants. The Almighty said ((He is the people of piety and the people of forgiveness)) (Al-Muddathir / 56) ((And God (He is the people of piety) deserves it from His servants, for they are required of it .. and (the people of forgiveness) are kind to His servants ... End his will, and piety deserves forgiveness, and God - glory be to Him - has qualified for them all. " (Ibn Al-Hamim, 2010) Included in the full piety did duties and leave the taboos and suspicions he says ((not righteousness that they turn away your faces before the east and Morocco, but righteousness believes in Allah and the Last Day and the angels and the Book and the prophets , and brought the money on his love of kin and the orphans and the needy and the wayfarer and beggars in the necks and set up prayer and bring Zakat and Almovon Bahdhm If they covenant and are patient in misfortune and in distress, and in misery, those who are truthful are those who are truthful, and those who are the righteous.) (Those who are righteous) : That God Almighty wants to elevate His servants to the highest ranks of advancement with His sublime and straightforward approach. If we look closely at the blessed verses that refer to the concept of piety, then we find the people of piety fortifying themselves with absolute faith and pure obedience to God Almighty, followed by obedience and love of His greatest Messenger, may God bless him and his family and peace, and self-righteousness from disbelief, the Almighty said: ((And compel them with the word of piety) (piety) : 26) The heart is connected to the Creator, the Almighty, and was more deserving of the word of piety, and it deserved it in the balance and testimony of God, which is the honor of the Mighty One to the pious servant, and it is an honor issued by knowledge and appreciation .. ((And God was all-knowing)) (Al-Fath : 2 6). That the establishment of the religion of God in the land meaning of goodness and gain, and the farmer in the lives of believers in this world and in the Hereafter both... He says ((though the people of the Book believe and fear have rejected their sins and admitted them to Gardens of Bliss)) (Table : 65) ((God - Glory be to Him - He says to the People of the Book - and the saying is true and pronounced by all the People of the Book - that if they believed and feared disbelief from their sins, He would bring them into the Gardens of Bliss and this is the reward for the Hereafter, and that if they had achieved in their worldly life the method of God represented in the Torah and the Gospel and what God revealed to them of the teachings -

As God revealed it without distortion or alteration - for the good of their worldly lives ...) (Syed, 1978)
Through faith and piety, God's approach to the reality of human life is realized, and that the goodness of the worldly matter guarantees for them the reward of the Hereafter .. The basic principle in the nature of human life is that in it the path of the world and the Hereafter meet, and that the path to the goodness of the Hereafter is the same as the path to the goodness of the world. The heart of the pious is always awake because it is stuck in the path of gratitude. The Almighty said ((O you who believe, fear God)) (Al-Imran: 102). Fear God as He has the right to fear Him, and let the heart strive to attain it as it imagines it. And whenever the soul draws closer to the lover and the loved, the well-being, and whenever the longing in the heart of the pious grows, it reaches a higher position... And higher until it reaches the rank of identification, and what do we know what is it?!. And that love that the Almighty Creator surrounds them with, and is after that love anything?!! It is happiness in this world and the hereafter. The word (love) for God Almighty appears to the righteous in the Qur'an text in three places:

1- *Look at Islam moral and motivated and linked to the fulfillment of the Covenant*, he says ((Yes , the fuller covenant and fearing God loves the pious)) (Al - Imran / 75) and al - Tabari said in the interpretation of this verse is blessed ((this tell from God Almighty who has led its secretariat to the He entrusted him with the fear and control of God, with him, yes , and whoever fulfilled his pledge to God who made a commitment to him in his book, then believed in Muhammad, may God's prayers and peace be upon him and his family, and believed in him and what God brought to him in the performance of trust to those who entrusted him with it, and other things from God's command and forbidding and fear what God forbade From his disbelief with him and all his sins that he forbidden to him, so he avoids observing and the feast of God and fear of his punishment, for God loves those who fear him, and they fear his punishment and warn his punishment, so they avoid what he forbade them from him and forbade them and obey him as he commanded) (Muqatil, 2011) As for Mr. Muhammad Reza, he believes: ((Whoever fulfills his pledge to which God or people has made a commitment and pious, there is no dispute, nor treachery or aggression, for God loves him and treats him as the beloved, by making him the subject of his care and mercy in this world and the hereafter) These opinions refer to the truth of the divine favor to the pious subject who fears God Almighty because it is awake with a longing for him as a monologue, identical and this is the mutual love between the pious subject and the divine subject at the highest level in secular behavior.

2- *Fulfillment of the covenant for the deceased*: The word "he loves" with the pious was repeated twice in Surat al-Tawbah, that surah of particular importance explaining the nature, stages and steps of the movement's approach to man. It included final rulings on the relations between the Muslim nation and the rest of the nations on earth... The Almighty said: "Except those who have made a covenant with the polytheists Enqsokm nothing and Azaheroa you one Votamoa them their covenant to their term that God loves the pious)) (repentance : 4) ((It suspends the fulfillment of the Covenant to fear God and his love - the Almighty - pious, that fulfill renders worship them, and piety loved her family .. this is The rule of morals in Islam .. it is not the rule of benefit and interest, and it is not the rule of convention, and custom of those who choose always, it is the basis of worship to God and his piety, and the Muslim creates what God loves and pleases for him, and he fears God in this and requires his approval. And from this the authority of morals in Islam, It is also from here its emotional origin... Then it is on the way to achieve the benefits of the servants and secure their interests, and create a society in which the frictions and contradictions are reduced to the maximum extent possible, and the human soul is raised up on the ascending path to GOD..)) He says in Surat itself ((except those who ye at the Grand Mosque I'd them that God loves the pious)) (Repentance : 7)

and the fulfillment of the Covenant in verse 4 and verse 7 interpretation of Sayyid Qutb , which indicates that the subject one classification by saying ((It is one sect that I mentioned for the first time on the occasion of the generality of innocence and its release, to exclude it, and it mentioned again on the occasion of denouncing the principle of the same treaty with the polytheists for fear that this absolute ruling may be thought to be a copy of the first ruling .. It mentioned piety and God's love for the righteous here and here in its text to indicate that the topic is One, just as the second text complements the conditions mentioned in the first text, in the first the requirement for their integrity in the past, and in the second the requirement for their integrity in the future, which is very accurate in drafting the texts)) The one who contemplates the three verses finds that they are exposed to the importance of fulfilling the covenant, whether in adherence to and maintaining the trust or among the partisans, and Imam Al-Razi explained the reason for that by saying ((This verse is indicative of the veneration of the matter of fulfilling the covenant, because obedience is limited to two matters of glorifying the command of God and compassion for a command God, the fulfillment of a covenant is included in it together because that is a reason for the benefit of the creation, it is compassion for the creation of God, and when God commanded it, fulfilling it was an exaltation of the command of God. The soul is the one who comes by obedience and neglects forbidden things, and because at that the soul wins reward and avoids punishment) (Muqatil, 2011) The love of God Almighty for the righteous stems from the beauty of their selves, love for God Almighty and sincere in slavery .. Obedience to God and His greatest Messenger, May God bless him and his family and peace, and avoid minor sins before major sins for fear of faith. The self of the pious in a fortified fortress is preoccupied with righteous deeds and good certainty, for they are on guidance and a straight path, so God was with them directing their steps and giving them the shades of his eternal light, the Almighty said ((And know that God is with the righteous)) (At-Tawbah : 36). It is victory and success, and whoever God is with him, there is no fear for him, and there is no dispute regarding his prosperity, success and happiness in this world and the hereafter. He says ((O ye who believe! Fight those who is from the infidels and find harshness in you, and know that Allah is with the pious)) (Repentance: 123) and the most beautiful of those associated between a person and the Almighty Creator... And it is the divine care for those entrenched self - prophylaxis God was with them. . He says ((sacred month , the sacred sanctities punishment it is attacked you as much as they attacked you , and fear Allah and know that Allah is with the pious)) (cow / 149) and enjoy the dutiful qualities of aesthetic spirit brought them those qualities to the highest levels of piety thus unknowingly caused harm to fruition in this world and the Hereafter , the Almighty said ((pain that book no doubt guidance for the righteous who believe in the unseen , and prayer , and provided them spend () and those who believe in what was revealed to you and what was revealed before you and the Hereafter are certain () those on guidance from their Lord , and those are the successful)) (Al-Baqarah : 1-5) These letters (A, L, M) that is undoubtedly a guidance for the righteous, the guidance is his truth. Light is for the righteous, whose hearts enable faith to live in constant caution and constant fear of God Almighty, and the qualities of the pious are evident in the five verses Blessings through the following:

- *First:* Belief in the unseen is the threshold that a person crosses with perception, for everything around him is perceived by the senses, but there is a reality beyond the universe. A reality greater than the universe, which is the one from which he derived and derived his existence from it... The truth of the divine self that is not perceived and not surrounded by minds...

- *Second* : the direction of absolute worship to the Almighty Creator and the heart that worship God Almighty really Almighty, We bless him spiritually and spend the night, and senses that it's plugged into the cause of the duty to exist.
- *Third*: Spending for the sake of God includes alms and zakat, not zakat only.
- *Fourth*: Purifying the soul from fanaticism against religions and believers in religions as long as they are on the right path.
- *Fifth*: Certainty in the Hereafter.. The real life is behind this limited good, where the reward is for what they used to do, (and each of these qualities is of value in human life, and then the attributes of the pious, and there is coherence and harmony between all of these qualities, it is he who composes Including a harmonious and integrated unity, so piety is a feeling in the conscience, and a state of conscience from which trends and actions emerge, and with which the inner feelings and apparent behaviors are united, and the person connects with God in his secret and openly, and the soul heals with it, killing the veil between it and the total that includes the worlds of the unseen and witness, and in which the known and the unknown meet. And when the soul is healed and the veil is removed between the visible and the inward, then belief in the unseen is the natural fruit to remove the veil, and the soul's contact with the unseen and reassuring him, and with piety and belief in the unseen, worship God in the image he has chosen, and make it a link between the servant and the Lord, then generosity with a part of livelihood in recognition of the beautiful gift And a feeling of brotherhood, then the broadness of conscience for the ancient procession of faith, feeling the bond of kinship for every believer, every prophet, and every message, then the certainty of the Hereafter without hesitation and do not swing in this certainty) (Syed, 1987)

As for the social organizations of the new Islamic community that arose in Al-Madinah Al-Munawwarah in addition to the imposed rituals, these and those were tied by one tie to the piety and fear of God ... where piety was repeatedly mentioned in commenting on social organizations and devotional costs, and they all followed the verse of righteousness according to the following order:

1-*retribution*: dead and legislation: The Almighty said ((O ye who believe! Retribution in free dead heat - slave - slave and female a female , it is pardoned him from his brother , something followers of the good and the performance of him with kindness so ease your Lord and mercy it is attacked after that hath a painful punishment . () And in the storytelling you have a life, O people of pride, so that you may be pious)) (Al-Baqarah / 178-179) and the life that is in retribution arises from the cessation of life from assault at the time of its initiation... (Perhaps you are pious). Piety is the guardian of the attack.

2-*commandment*: He says ((the books you if any of you attended death if left good commandment for parents and relatives really Promotion of Virtue on the righteous)) (cow / 180), (really pious) is not unfair to the heirs and is committed to piety in the premium and moderation, has set the year The proportion of the will, so it is limited to a third and a quarter is better.

3- *Fasting*: The Almighty said (those who believe, fasting has been ordained for you as it was written for those before you, so that you may be relieved of piety.)

4. *After the provisions of fasting*: the Almighty said ((days a few , it was of you is ill or on a journey interpretation of the meaning and who Aticonh ransom food poor , it volunteered to reward it is better for him and fast on good for you if you know () the month of Ramadan in which was revealed the Qur'an guidance for mankind and clear proofs of guidance and the Criterion you saw it month and was sick or on a journey interpretation of the meaning of God wants you ease and does not want hardship for you and fulfill

the kit and to grow up what God guided you of the meaning () If my slaves asked me , I answer to the supplicant if whisperings in the response to me and believe me they might usher () lawful to you the night of fasting to your wives are to dress as you dress them aware of God that you were stealing Yourself turned to you and pardoned you now , assure and seek what God wrote to you and eat and drink until it is clear to you the white thread from the black thread of the dawn , then complete the fast until the night is not assured and you are immersed in the mosques that limits God is not approaching it as well as God shows His signs to people so that they might fear)) (Al-Baqarah : 184-187) And at the end of the conversation about the rulings of fasting, the Almighty said ((Those are the limits of God, do not draw near them) so that the believer attains the goal, which is the piety that leads him to happiness in the Hereafter, the Almighty said ((And hasten to forgiveness and haughtiness) pious)) (Al - Imran : 133) and the Almighty said ((the pious in the shadows of eyes () and fruit than they desire () eat and drink Blessed are what you were doing () I also We recompense benefactors)) (Posts : 41-44) It honors the upper Yen ((Eat and drink happily for what you do)) It is the reward from the Most High for His good servants ((And God loves the doers)) .

3. Third: Exercises in calculating the energy range of the righteous.

The pious servant is a worshipping person who seeks the sublime and beauty of the soul and follows the paths of gratitude according to the concepts of the Qur'an and walks along the noble Mohammedan path... Here, the pious servant may reach the level of lifting the veil and enabling him to step on a rug near the Creator, the Almighty. your Lord said good for those who are good in this world and the Hereafter is better and yes Dar pious)) (bees : 30) and here ask the question to know the term the energy for Abdul the believer of righteous man through calisthenics numerical relied on the recording device Robert Kenzi term the energy Sheikh Ahmed Deedat has recorded the highest tide (1200 ml) fulfilled the covenant of Allah love of God, if we know that Robert Kenzi a select range b (1,200 miles), and the answer quote , saying the Almighty ((and saved those who believed and were cautious)) (Yunus : 63) We have established Sports premise of where Abdul - insured Mouttqi code (s) Oil slave insured Mouttqi (r) what it will get degrees in the way of prevention .

The first exercise: Find the energy field for a pious believer who fulfilled his covenant? The Almighty said (((Whoever fulfills his covenant and pious, then God loves the righteous)) (Al-Imran: 63) and here we establish another hypothesis for the servant who is not pious who has fulfilled the covenant of God, we symbolize it by (pbuh), so we have: $Q = 1,200$ miles; $P = 1200 * 10 = 12000$ thousand miles ((Whoever brings a good deed will have ten times it)). So $y = 12,000$ miles. This means that (r) is equal to the aura strong close to the Almighty God to the degree of love ((Allah loves the pious)) (Repentance: 4 7) If I love God Almighty slave took his command, he says ((though oppressors, some parents of some of God To the righteous.)) (Al-Jathiyah: 19) It is the mandate of God, may He be glorified and exalted. Where is the state from his state? He says ((God faithful guardian)) (Al - Imran: 68) , and if he took God 's servant him out of the darkness into the light ((God is those who believe them out of the darkness into the light)) (Baqarah : 257) I've got (r) on the rank High because he is a faithful slave who has fulfilled the pledge of God Almighty.

The second exercise: Find the energy field for a pious servant who has a friend in God? So we answer with the Almighty saying: ((The people on that day are one to another, except for the righteous)) (Al-Rukhf : 67). The faithful, pious servant = (S). The faithful, pious servant who loves in God = (PBUH). $Q = 1,200$ miles. $R = 1200 * 10 = 12000$ miles ((Whoever brings a good deed will have ten times it)). $12000 * 10 = 120000$ (brotherhood in God) So $Y = 120000$ miles. Our messenger greatest said (Allah bless him and his family and peace) ((If you clean the Day of Resurrection interrupted the womb and lack of genealogy and went

brothers , but the brothers in God , and that the verse ((Disclaimers that day , some of them some of the enemy except the pious)) (Suyuti 2011) On the authority of Al-Harith, on the authority of Imam Ali (may God have honored him) in two faithful concubines and disbelieving concubines (As for the two faithful boyfriends, they contemplated their lives in obedience to God, the Blessed and Exalted, and they exchanged it and befriended it, so one of them died before his companion. He used to order me to obey you, help me with it, and forbid me from your disobedience, so he made him steadfast on what you have proven to me of guidance, until you show him what you have shown me, and God will respond with him until they meet with God Almighty and each one says to his friend, May God reward you from Khalil goodness, you were ordering me to obey God and forbid me to His disobedience) (Bahrani, 2006) Thus, (PBUH) obtained a luminous aura that he could elevate to the realm of the kingdom. In a final proposition in the theory, he defines how to find the ethereal body of the pious slave who has made a right in his money for the questioner and the deprived, so the answer comes through the Almighty saying ((And in their money is a right to the asking and the deprived)) (Al-Maarij : 25). The faithful, pious servant = (S). The faithful servant spending in the way of Allah = (PBUH). $Q = 1,200 \text{ miles}$. $1200 p = \times 10 = 12,000 \text{ miles (right liquid) who asks. } 1200 \times 10 = 120,000 \text{ (the right of the deprived) whoever does not ask or expresses his need is forbidden . } 120000 + 120000 = 240,000 \text{ miles (two hundred and forty thousand miles) (the right of the questioner and the deprived) The Almighty ((he said that the righteous in the gardens and fountains () taking what gave them their Lord they were before benefactors () were a bit of the night they slumber () and before dawn they would ask for forgiveness () and their right of means and deprived)) (Adh / 15-19). s (Enhanced) = 10 Y; (Standing Night) = 10; P (asking for forgiveness) = 10; Total equals 30 good deeds; } 240000 * 30 = 7,200,000 \text{ ; So aura for (r) = (7,200,000) miles (seven million two hundred thousand miles) , it becomes (r) is able to travel because the wavelength its own short and clearly defined , and its ability to become a very large force. (PBUH) The benevolent, benevolent servant who prays seeking forgiveness has given to the one who is asked and the deprived a share in his wealth .. Indeed, God Almighty doubles the livelihood for those who spend his money for his sake, the Almighty said ((The parable of those who spend their money for the sake of God is like Love, and God multiplies for whom He wills, and God is vast and All-Knowing)) (Al-Baqarah : 261) and here it is possible (PBUH) on an unparalleled energetic range. } P = 7,200,000 \text{ mile (seven million two hundred thousand miles); } 7 \times 100 = 700 \text{ P = } 7200000 + 700 = 5,040,000,000 \text{ miles (forty five trillion miles) } P = 790000000 \times 2 = 10,080,000,000 \text{ miles (ten trillion eighty billion miles) (God doubles to whom He pleases), O the greatness of God Almighty to isolate. (And God is vast and all-knowing)!!!$

The heart of (PBUH) has been freed from the exhaustion of stinginess and the burdens of miserliness... God chose him and His books from the righteous, but God became with Him. The Almighty said ((And fear God and know that God is with the righteous)) (Al-Baqarah: 194). The ethereal body of (PBUH) has reached the farthest extent of its magnitude, and no device can measure it, because Robert Kinsey's device recorded the highest range of (1200) miles... Greatness, May God is His Majesty... Thus, we can make the aura a true standard of what a person is in outwardly and inwardly... The aura enlarges with spiritual purity, closeness to God Almighty, and entering the circle of spiritual wealth that purifies the soul (may he who praises it) succeeds and elevates it to the world of piety and charity... (Indeed) God loves those who do well)). Thus rise to the top world of the kingdom and is happy in the Hereafter he says ((Gardens of Eden, they enter, under which rivers flow to them where they want as well as what Allah may reward the righteous)) (bees:

31). This is how the servant who is pious, whose light is from God, lives a calm and contented life to its Creator, as a worshiper who is walking on the path of gratitude.

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