

Ahmet TOMOR







# ANGEL AND MAN



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## PREFACE



This world, a crossroad between Paradise and Hell, is the realm of testing; this test, immersed in secrecy, requires mind, reason, equity, and justice.

Therefore, Allah Almighty has maintained the secrecy of belief (ghayb) in this world and hidden His omnipotence and magnificence under the so-called utilization of means that are interrelated and interdependent.

Those interrelated and interdependent means make the Earth, Moon, Sun, and stars travel in their orbits preceded by Divine Will, it is the source and origin of every formation in the world.

Those who look at the balance, order, harmony, and discipline in universe with minds that are free from prejudices realize that this rule of means, which unwary people call the laws of nature, is actually like an automatic machine that is under Allah's command; and that the only relevant law is the law of harmony, balance, and attraction in all the universes which Allah Almighty has preordained.



The law of harmony, balance, and attraction set up of Allah Almighty is called the course of Allah. No power can change the course of Allah. The Earth we have to live on moves around both its axis and the Sun at a speed which is in accordance with the law of harmony, balance, and attraction maintained by Allah Almighty.



The Earth moves along its axis at a rate of 1,666 km/h. per day and around the Sun at 365 days, 5 hours, and 48 minutes.

The weight of the Earth is 6,000,000,000,000,000,000 kg.

Allah Almighty makes this unimaginably massive object (i.e. the world) travel around its prearranged orbit as He wishes. Likewise, He makes the Sun, that is 332,000 times heavier than the Earth, revolve around the center of the Milky Way about once every 200-225 million years at a speed of 250 km/sec.

The Sun with its orbiting objects travels through the Milky Way. Since the Earth, a planet of the solar system, joins this long journey along with its mountains, seas, atmosphere, and all creatures, our place always changes in space. Where were we yesterday? Where are we today? Where will we be tomorrow?

\*\*\*

Dear Brothers!

If the wealthiest and most developed countries of the world were to come together, work for hundreds of years and put forth their strongest efforts, we know that they would not even be able to produce a crane powerful enough to lift just Mount Ararat. If this is the case, let us imagine the Owner of Absolute Might and Power, who directs this unimaginably massive solar system in its orbit as He pleases. When it comes to galaxies composed of billions of stars, seven skies, the Heavens and angels, no one is comparable to Him.

What can one do but prostrate and submit before the infinite and limitless power of Allah Almighty, Who creates, supervises, directs, and controls all of these?

Shame on those who idolize and deify tiny pieces of stones and prostrate before them!

Shame on those who waste their lives for the sake of purulent ideologies!

The Earth we live on is like a spaceship and a component of the universe. Therefore, the law of “kawn-i fasaad,” which is relevant in the universe, is relevant in the world, as well.

Kawn means coming to be, development, and maturation; and fasaad means pausing, disintegration, and perishing. For instance, seeds scattered on the soil grow after they have undergone the process of maturation under the ground; they perish after the process of decomposition.

That is what human being is. First a fetus forms in the uterus of its mother, and then a new human being is born. Then, this person grows, ages, and dies. After being buried, their body decays and perishes.

\* \* \*

My Dear Brothers!

With regard to the law of “kawn-i fasaad,” is there any difference or privilege in a human-being, the most intelligent and conscious creature, over, say, a plant in the desert?

Is the science and technology of our age able to prevent the aging process or the death of human beings?

What can a human being, who is made up of trillions of cells and tissues, do but prostrate to Allah and be His servant (‘abd)?

The difference between living and lifeless things may make sense to us, but beside Allah all creatures have the same and equal positions.

Life is a divine secret. Allah, Who is Muhyi (The Giver of life) and Mumit (The Causer of death) brings the living from the dead, and the dead out of the living. Allah Almighty revives dead atoms and elements so that they are transformed into organic matters and become the energetic cells of living bodies. In the same way, the energetic cells that Allah Almighty kills are transformed into dead atoms and elements.

Let us draw a lesson from the dead atoms in the ground that we snub and flagrantly violate. Those elements and atoms that we perceive as being dead were indeed once living creatures of the Earth, hundreds and thousand of years ago. Some were flowers, full of life, and others were chickens laying eggs, trees fruiting, and sheepgrazing. Some were kings; some were doorkeepers. Some were generals; some were soldiers. Some were thieves; some were policemen. Some were judges; some were criminals sentenced to prison or death.

While they had lived on the Earth, we were merely atoms in the dead ground. Then came our turn. After they died and were turned to dead atoms, we were born as vivacious babies with flesh and bones.

Our ancestors said: "This is a transitory life. Keep yourself amused in your turn." Let us see how long it takes for the Angel of Death (i.e. Azrail alaihissalam) to knock on our door.

# THE ANGELS



Allah Almighty has put order into the material world. The creatures in this world have been created from certain elements, according to certain principles and time frames. Yet, every being beyond the material world (i.e. things in 'Alam al 'Amr [the World of Command]), assumes existence spontaneously on the exercise of Divine will or command. The angels are non-material and created from noor (light), without any intervention of materiality, they are free from matter, movement, change, alteration, and keep the same state throughout their lives.

Angels are non-material beings and dependent directly on the name of Al-Hayy (The Ever-Living) of Allah Almighty; they do not eat, drink or breathe, nor do they have sexes nor the need to reproduce. They do not have a nervous system, a digestive system, a respiratory system, or genitals; nor do they feel wrath, lust, hatred, desire, greed, or egotism. They are neither male nor female. They are spiritual and non-material beings.

Since ancient times, some people who have lost their way have imagined the angels as being beautiful girls with wings; this is often reflected through paintings.

Regarding those, Allah Almighty says:

**“Those who believe not in the Hereafter name the angels with female names. But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth.”** (Najm, 27-28)

Allah Almighty calls those who perceive angels as beautiful girls, “Those who believe not in the Hereafter.” That means that

they are unbelievers, as believing in the Hereafter is one of the fundamentals of faith.

Let us now turn to the wings of the angels...

Allah Almighty says:

**“Praise be to Allah, Who created (out of nothing) the Heavens and the Earth, Who made the angels, messengers with wings,- two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things.”** (Fatir, 1)

The word wings may remind us of the wings of birds, since we tend to compare things we do not see with things that we know well. Some angels have two pairs wings, while others have three or four. Allah Almighty gives even more to some. For example, Archangel Gabriel has six hundred wings. However, we cannot know for certain what the word wings actually means, or whether it is a metaphor or not. Instead of leaving it to our imagination, it is more appropriate to say that Allah knows best.

We say that individuals who cause no harm to any being who are calm, harmonious, tolerant, and upright are “like angels.” This is appropriate, because this is how angels are.

Allah Almighty says:

**“Angels flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.”** (Tahrim, 6)

Allah has appointed some places to the angels; their nourishment is spiritual abundance, and their ultimate goal is to attain the consent of Allah.

Once our beloved Prophet desired to meet with the angel called Gabriel more often, and so he asked him to come. Archangel Gabriel replied him: **“We descend not but by command of thy Lord.”** (Maryam, 64)

Only Allah Almighty knows the qualities, numbers, duties, and prayers of the angels. Let us summarize some of the angels that are named in the Qur'an.

**The Carriers of the Throne:** These are the angels who carry the Divine Throne,

**The angels surrounding the Divine Throne on all sides,**

**Mala-i A'la (High Council):** The archangels in supreme and divine places.

**Gabriel -alaihissalam- :** Gabriel, one of the most powerful, most illustrious, and sacred angels, who is in charge of delivering the Revelation to the prophets. Moreover, the duties of Gabriel include earthquakes, storms, floods, torrents, the destruction of some places, the eruption of volcanos, the events on stars, and the explosions on the Sun. These duties also include the destruction of people upon whom Allah's wrath is to be sent.

**Michael -alaihissalam- :** Michael, one of the greatest and sacred angels, runs the rule of causality on the Earth and in the skies for the sustenance of creatures foreordained and inscribed on the Guarded Tablet (al-Lawh al-Mahfuz).

The duties of Michael and the angels that help him include the condensation of water vapor within the clouds and making the clouds move over the land to their predestined areas, and finally precipitation, that is, water descending from the clouds, either as rain, snow, or hail.

**Azrail -alaihissalam- (The Angel of Death):** One of the most powerful, greatest, and grand angels is Azrail. He is entrusted with taking the souls of all creatures. Whatever the reason for death, either war, earthquake, flood, car accident, cancer, heart attack, stroke, or old age, Azrail takes the souls of everyone who

has finished their lives, finished their sustenance, and completed their predestined breaths.

**Israfil -alaihissalam-** : One of the greatest, strongest, and most sacred angels is Israfil. His duty is to blow the trumpet twice. He now stands at the base of the Throne and awaits the Divine Order. The first trumpet blast will cause an unimaginable crash of the Earth and the skies, the death of every living creature in the Heavens and the Earth, and the destruction of all created things. This will occur on the day that is called Doomsday. The second trumpet blast will cause the same kind of effect and then a new order will be established which will make all the creatures gather together on the Day of Judgment.

**The Angels in the Heaven:** Each of these is very beautiful and bright, and they are guarded by Ridwan.

**The Angels in Hell:** Each of them is very strong, splendid, and ruthless; and they are guarded by Malik.

In the seven Heavens are angels who worship Allah Almighty, bowing and prostrating to Him.

On the Earth are angels who have been assigned different duties.

There are also some angels who were appointed to aid Muslim armies who had no aim other than to spread the word of Islam.

**The Recorders:** There are two angels who accompany us, one on the right who records good deeds, and the one on the left who records evil deeds.

**Munkar and Nakeer** are the two angels in charge of questioning people in their graves about their faith.

In addition, there are some angels who protect us from evil, inspire goodness in our hearts, and guard the fetus in the uterus by Allah's command.

Why cannot we see the angels, although we are surrounded by them?

Allah Almighty has given anatomical capabilities (i.e hearing, smell, taste, strength, and other faculties) to all His creatures in the necessary amounts to make sure that they can adapt to the conditions of the environment. No creature has limitless external senses; only Allah Almighty has such infinity and eternity.

Moreover, universal things are presented in the particular. Since we are from this materialistic world, all our external senses are subject to the rule of cause and effect and we do not have the capability to see our souls that constitute our essence and our real personality, and the angels that are non-material beings.

Let us remember a fact that is very important. Belief in the angels is second pillar of faith in Islam; it follows believing in Allah. This transitory world is a realm of testing and our faith is faith in the unseen.

If we could clearly see the angels and speak to them, the notions of “test” and “faith in the unseen” would lose their meaning. The misguided belief of “I do not believe in what I cannot see” is null and void. The microbes in our hair, skin, fingernails, water, air, and food have been scientifically proven, yet we cannot see them.

We breathe oxygen as ceaselessly as fish swim in the sea. Yet, we cannot perceive or see it, as it does not have color or taste. While we cannot see microorganisms and atoms in the material world with our sense of sight, the notion that “I do not believe in what I cannot see” is more than a misguided belief; it is denial that is actually obstinate disbelief.

Fearing neither Hellfire, nor having hope of Paradise, the angels do not eat, drink, sleep, nor have desires or needs. Since



they have been created from light (noor), Hellfire cannot burn them, nor can the blessings of Paradise satisfy them.

The angels, whose only satisfaction is divine abundance and spiritual indulgence, promptly obey the commands of Allah Almighty, pray in an orderly manner and continuously recite the attributes of Allah just as we breathe air.

## HUMAN BEINGS



The angels, non-material beings, have been created spontaneously (qun-fayaqun) by Allah, and their lives are directly tied to the attribute of Hayy (The Living One). When the angels were created there was nothing; neither a material world, nor a sky nor any stars.

Regarding living creatures, Allah Almighty says:

**“There is no moving creature on earth but its sustenance dependeth on God: He knoweth the time and place of its definite abode and its temporary deposit: All is in a clear Record.”** (Hud, 6)

What does this verse tell us?

All human beings, who are spiritually equal to the angels, are physically part of the material world. As a result, they are dependent on the rules that are valid in this material world; a part of something is dependent on the whole.

Allah Almighty has predestined the creation of the material world first, and then the arrangement of the skies and stars, all for the advantage of human beings; then the creation of plants and animals occurred, with finally the creation of human beings.

# THE CREATION OF THE WORLD AND THE HEAVENS



Allah Almighty says:

**“Your Guardian-Lord is Allah, Who created the Heavens and the Earth in six days”** (Araf, 54)

Yes, our Lord and the Lord of all universes created the Heavens and the Earth in six days.

Why six days and why not spontaneously?

Allah Almighty created the Earth and the Heavens in six days because of the rules of stability and order that were imposed by Him, and because all materials were created with pre-determined atoms, pre-determined stages, pre-determined causes, and in a pre-determined time frames.

## **The First Phase**

Allah Almighty says:

**“Do not the Unbelievers see that the Heavens and the Earth were joined together (as one unit of creation), before we clove them asunder?”** (Anbiya, 30)

The Heavens and the Earth were formerly joined as one and were nebulous in form. As soon as Allah had activated the rule of cause, they were transformed into a tremendous mass of energy. Then, at a predestined time, this released energy shattered with huge explosions and separated into huge fragments. Then, a massive explosion occurred again and caused some more fragments to separate from the larger pieces. That was the end of the first phase.

## The Second Phase

Allah Almighty says:

**“Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the Earth: “Come ye together, willingly or unwillingly.” They said: “We do come (together), in willing obedience.”** (Fussilat, 11)

While the scattered masses were in the form of hot gas and were loaded with tremendous energy, Allah Almighty ordered the sky (Heavens) and the Earth to obey the rule of mutual attraction, willingly or unwillingly, that He had set.

The Heavens and the Earth recognized the order with the sense that had been granted by Allah Almighty. They agreed to come together in willing obedience and they settled down into their orbits.

And Allah Almighty says:

**“So He completed them as seven firmaments in two Days, and He assigned to each Heaven its duty and command.”** (Fussilat, 12)

It is not strange that Allah Almighty can command the Heavens and the Earth, which were a number of atoms, either in the form of hot gas, solid, or liquid. They recognized the orders of Allah Almighty just as the cells of the auditory system are organized to recognize complex sounds. What is the difference between an atom and a cell for Allah, who can transform them one into the other in any case?

## The Creation Of The Earth

Allah Almighty says:

**“Say (O Muhammad): What! do you indeed disbelieve in Him Who created the Earth in two periods, and do you set up equals with Him? That is the Lord of the Worlds.”** (Fussilat, 9)

**“He set on the (Earth), mountains standing firm, high above it, and bestowed blessings on the Earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance).”** (Fussilat, 10)

During the explosions of the second phase, the world that was separated from the massive fragment and which settled down into the orbit set by Allah Almighty, was composed of hot gases.

Then Allah Almighty:

**“He expanded it after that.”** (Naziat, 30)

Allah Almighty transformed the world that was composed of hot gases into a suitable place for creatures in four stages, two of which were physical and two of which were for sustenance.

High mountains and hills were set on the Earth in predestined places to stand firm and to maintain the balance in and of the world. Springs were prepared for fulfilling the need for water.

The hot atoms on the surface of the Earth were transformed into the springs of blessings, that is, the elements that constituted the sustenance of living creatures.

### **The Stability Of Air (Atmosphere)**

Allah Almighty says:

**“And We have made the Heavens as a canopy well guarded: yet do they turn away from the Signs which these things (point to)!”** (Anbiya, 32)

With the guidance of Allah Almighty, Who set the rule of attraction and stability, the light gases that separated from the Earth, according to the law of gravity, made up the atmosphere, the layer of gases that surrounds the Earth.

Allah Almighty created the air before He created the living creatures; air is crucial for every being, even plants. In addition to this, the atmosphere has many benefits. For instance, it protects us from meteors that burn up over the Earth, it protects us from the Sun's ultraviolet rays, and cosmic rays. Thus, Allah Almighty says:

**“And the Heaven, We raised it high with power. Yet, the unjust (people) turn away from Allah’s signs (how Allah Almighty has created the atmosphere).”** (Dhariyat, 47)

Indeed, the lessons we draw from the atmosphere are many.

If the world were to have no atmospheric layer, there would be no life; meteors would speed through the atmosphere of the Earth and deadly rays from the Sun would reach us.

On the one hand, if there were no gravity, the light gases that separated from the Earth would not be sufficiently attracted to form the atmosphere.

If there was too much gravity, the gases separated from the Earth would be dense over the surface of the Earth and there would be no atmosphere.

Allah Almighty, Who created everything in this material world and Who established a delicate and sensitive balance and order in it, has maintained the gases in certain amounts and places. Any atmospheric instability has great consequences for living creatures, leading to a change in climatic conditions and natural balances.

### **The Stability Of Water**

Allah Almighty says:

**“We made from water every living thing.”** (Anbiya, 30)

After setting up a balanced air system, which we called the atmosphere, and transforming the Earth into a habitable place, the next step was to stabilize the water.

Along with plants, the body of living creatures in the Earth consists of nearly 75% water. Thus, it is a prerequisite for balance and stability that water covers 75% of the surface of the Earth.

How did all this water come to be on the Earth?

Allah Almighty says:

**“And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease).”** (Mumenoon, 18)

Thus, water did not gush out of the ground, it came down from the sky in the form of rain. Allah says that “We send down water from the sky according to (due) measure, and We cause it to soak in the soil.”

Allah Almighty, Who always preordains each and every event (there are no coincidences), sent down water from the atmosphere in certain amounts and stored it in prearranged bodies, seas and lakes, which were established to maintain the stability of water.

If there had been no bodies prearranged for the water to be sent down to and if the Earth had happened to be flat instead of being full of mountains, hills, and valleys, then the Earth would be submerged under nearly 4,000 meters of water, and if we lived, we would live like fish.

### **The Beginning Of The Life On The Earth**

Allah Almighty says:

**“And Allah sends down rain from the skies, and gives therewith life to the Earth after its death.”** (Nahl, 65)

Allah Almighty, Who transformed the Earth into a place that was habitable, and Who put the Sun, the Moon, and the stars into their predetermined orbits, began to create the first primitive plants that would be sustenance for all the advanced plants according to the law of physics and chemistry.

Thus, the water cycle that Allah Almighty put into effect started to work. Water stored in the ground evaporates and rises in the atmosphere. Then it falls down as rain from the sky to the place predestined by Allah.

Water has the ability to dissolve everything it touches. As the water runs across the Earth it picks up and dissolves a portion of everything it comes into contact with such as nitrate, sulfate, ammoniac, organic and inorganic dusts, as well as gases in the air, preparing the sustenance of plants by dissolving hydrogen, oxygen, carbon, phosphorus, nitrogen, sulphur, potassium, iron, calcium, and magnesium. Thus, many types of plants began to grow where Allah Almighty had preordained them.

### **Towards The Creation Of Humans**

Once upon a time, there was no such thing as a human being. The Earth was a beautiful, natural world, full of different types of animals and plants living in their natural surroundings.

Animals with no free will and limited intelligence that had been created from water, air, fire, and soil, the 'Anasir-i Arba'ah (the four essential elements), were fighting with each other and bustling about eating, breathing, nesting, breeding, and raising babies.

However, the angels, that had minds, consciousness, and spirituality, created from light (noor), were mentioning the names of Allah Almighty and instantly fulfilling His commands with great pleasure.



Allah Almighty intended to create a new being by conjoining these two opposite creatures and declared this to the angels:

**“And when your Lord said to the angels, I am going to place on the Earth avicegerent, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.”** (Baqara, 30)

One of the duties of the angels was to manage the events in the material world according to the will of Allah Almighty. Being aware of the secrets of the material world and how the energy within the nucleus of the atom could transform into an animal power called nafs and how destructive this power could be for the animals, the angels had some concerns about such a creation.

The human beings were like animals; they were created from the same elements: water, air, fire, and soil, the ‘Anasir-i Arba’ah.

Eventually, the human beings, as well would be bustling about, eating, breathing, nesting, breeding, and raising babies, as well as fighting with one another in more refined and complex ways. Fearing that they would shed blood, create mischief, make disturbances, and thereby bring about doomsday, the angels could not help but say: “While we celebrate your praise and extol your holiness, will you create a being that shall make mischief in the world and shed blood?”

Although the human beings are equal with animals in terms of physical attributes, they are at the same time equal to the angels in terms of spirituality. Therefore, among them, many prophets, saints, sages, and pious ones emerged. Allah Almighty, thus, said: “Surely I know what you do not know.”

### **The Creation Of Adam, First Human Being**

Everything in this material world is dependent on an interdependent and inter-effective rule of cause and effect and

this rule is dependent on the rule of original state (fitrah) that is set by Allah Almighty.

Human beings may find out the details of some universal laws by exploring and through research and thus reach some secrets of these laws. Yet, they cannot change them in any way. For example, the meteorologists may correctly guess that cold and rainy weather is approaching, however they cannot prevent, delay, or change the direction of what is approaching.

There are many universal laws outside of human observation and research that the people of our age have not yet discovered. The first human being, Hazrat Adam and his wife Hazrat Eve were created according to the law of means and the universal rules outside of our knowledge, observation, research, and experience. Allah Almighty, thus, says:

**“He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay.”** (Sajda, 7)

Hazrat Adam, a part of this material world, was not created like the angels with the order of qun. His creation was in stages according to the rules of order and stability in the material world. The very first stage was the stage of clay.

Clay is a type of wet soil. The clay used in the creation of Hazrat Adam had a different quality. Allah Almighty says:

**“And certainly We created man of an extract of clay.”**  
(Mumunoon, 12)

The particle “al” before the word “insan” (man) in this verse denotes a category and a peculiarity within this category. The explanation of the category will come later. Let us then explain the peculiarity. It is that “we created the man (that is Hazrat Adam) from the elements of clay.”

As the roots of the plants receive the necessary elements dissolved in water, such as carbon, hydrogen, nitrogen, and calcium from wet soil, the angels also receive the necessary elements that Hazrat Adam needed. Thereby, the phase of “the extract of clay” was completed and the phase of “sticky clay” began.

**“Just ask their opinion: are they the more difficult to create, or the (other) beings We have created? Them have We created out of a sticky clay!”** (Saaffat, 11)

The elements of Hazrat Adam that were planted in the clay were transformed into a sticky clay, thereby, the phase “sticky clay” was completed and the phase “from mud molded into shape” began.

**“We created man from sounding clay, from mud molded into shape;”** (Hijr, 26)

The male gamete, or sperm, and the female gamete, the egg or ovum, meet in the female’s reproductive system to create a new individual, an egg is fertilized by the sperm, which is called the zygote; and this zygote is transformed into flesh. The elements of Hazrat Adam were transformed into first an extract of clay, then into sticky clay by the effect of complex chemical reactions, and then took on a clear shape. Then, it became a bone-dry material in the shape of human, like an earthen pot. The phase “from mud molded into shape” was completed and the phase “coming into life” began.

When the last phase began, Allah Almighty ordered the angels:

**“And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate,”** (Sad, 72)

The body of Hazrat Adam, with all the internal and external organs fully completed, was lying down on the ground, lifeless. As soon as Allah Almighty breathed into him of His Spirit, (which is a divine secret), that is, gave him life, the organs and the systems of Hazrat Adam began to function like a fully automated machine. Hazrat Adam, who had a little earlier been a mass of clay stood up as a conscious human being and his first words were: “Alhamdulillah.” (All thanks are to Allah.)

# THE PROSTRATION OF THE ANGELS BEFORE HAZRAT ADAM



Allah Almighty says:

**“And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the jinn, so he rebelled against his Lord’s command.”**

(Kahf, 50)

While the angels, who are created from noor and have no carnal feelings, like egoism and selfishness, immediately obeyed the command of Allah and prostrated before Hazrat Adam, Iblis, who was created from fire and has carnal feelings, like egoism and selfishness, did not obey the divine command, and did not prostrate before Hazrat Adam, and rebelled against Allah.

Allah Almighty said to Iblis:

**“He said: What hindered you so that you did not prostrate when I commanded you? He said: I am better than he: Thou hast created me of fire, while him Thou didst create of clay.”**

(Araf, 12)

Iblis dared to say to Allah: “I am better than him.” His rationale was to see fire as being superior to clay.

## **Who is Iblis?**

Iblis is originally a jinn, a being created from smokeless fire. He is lighter than air, which allows him to move freely through the Earth and the skies. He cannot be seen with the eye. He worshipped Allah for thousands of years on the Earth. Then he was promoted and raised above the seven Heavens. He became

the leader of all the angels. He did not have to undergo any test throughout his life, which lasted tens of thousands of years. He became arrogant about his status and he saw himself as the best of the best. He could not stand the idea of prostrating before a being that had been created from clay. His carnal feelings, feelings that only Allah had been aware of, emerged and he failed this test.

Allah Almighty said to Iblis:

**“He said: Then get out of it, for surely you are driven away: And surely on you is curse until the Day of Judgment.”** (Hijr, 34-35)

Iblis left Paradise and was cursed because of his envy and selfishness, but he felt no regret and did not ask to be pardoned. Instead, he felt resentment and desired revenge. He said to Allah Almighty:

**“(Iblis) said: “Then, by Thy power, I will put them all in the wrong, Except Thy Servants amongst them, sincere and purified (by Thy Grace).”** (Sad, 82-83)

Since Iblis knew very well the emotional and structural weaknesses of human beings and the awful influence of their nafs, he swore to Allah Almighty: “Except your sincere and purified servants, I will put them all in the wrong.”

**“(Allah) said: “Then it is just and fitting-and I say what is just and fitting-That I will most certainly fill hell with you and with those among them who follow you, all.”** (Sad, 84-85)

During the creation of Hazrat Adam, the jealousy of Iblis was first transformed into a grudge and then into revenge, thereby, the struggle between Adam and Iblis that was to continue until the Day of Judgment began.

## **The Creation Of Hazrat Eve**

Allah Almighty says:

**“O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women.”**

(Nisa, 1)

Allah Almighty created the first human being as a male. He was the first and only human being in the world. He was lonely and bored. He did not know why, but he felt unhappy. One day, he fell into a deep sleep.

Just as with modern technology we can undergo painless surgery on our internal organs with lasers, the angels used tools that were better and more effective than lasers and removed Hazrat Adam's lower left rib, either completely, or extracted its cells.

Allah Almighty, who creates human beings and animals, like the elephant and the camel from two small reproductive cells, created Hazrat Eve out of the billions of cells that formed the rib of Hazrat Adam.

When Hazrat Adam woke, he saw a new being. This new being was a very beautiful girl, Hazrat Eve.

Hazrat Adam was immediately attracted to Hazrat Eve. He was not bored anymore, and he felt very positive about life.

## **Hazrat Adam And His Wife In Paradise**

Allah Almighty put Hazrat Adam and his wife into Paradise before they became accustomed to the conditions on the Earth and tasted the blessings there, saying to them:

**“O Adam! Dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust.”** (Araf, 19)

Allah Almighty stated that they should dwell in Paradise, go wherever they wanted, and eat from whatever they desired, yet not to approach the forbidden tree. And also He stated that if they were to approach this tree they would be of the unjust.

Hazrat Adam and Hazrat Eve stayed in Paradise for a thousand years of this world. During this period, they never aged or became ill. They remained energetic and young, just as they had been created.

They walked around, ate, drank, and experienced the bounties of Paradise. They were fully satisfied and very happy.

However, they had one worry: Would they die? Would it not be wonderful if there was no death and they were to live forever!

Iblis, waiting to take his revenge, was delighted to see their eagerness to live and planned to take advantage of it.

Iblis had only one chance: to make them approach the forbidden tree.

Allah Almighty says:

**“Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: “Your Lord only forbade you this tree, lest ye should become angels or such beings that live for ever.”** (Araf, 20)

Seizing his opportunity, Iblis told Adam and Eve that he had lived in Paradise for thousands of years, that he had become the leader of the angels, and therefore he knew the secrets of Paradise. Indicating the forbidden tree, he said: “Who eats the fruit of this tree will become immortal and live in Paradise forever.”

Eve, a young, energetic, and healthy woman, was tempted by what Iblis had said. When Adam hesitated, Iblis tried another approach:



**“And he swore to them both: Most surely I am a sincere adviser to you.”** (Araf, 21)

Hazrat Adam thought that no being could swear false oaths and he believed in Iblis's oath. He walked up to the forbidden tree along with Hazrat Eve, who waited impatiently for him to make a decision.

Hazrat Eve, exultant with the dream of becoming immortal and living in Paradise forever, picked the fruit of the forbidden tree, first taking a bite herself and then making Hazrat Adam eat some.

Iblis had deceived both and caused them to spiritually lose rank. As soon as they had tasted of the fruit, they realized that they were naked. They began to run in different directions and they fashioned clothes from the leaves of Paradise. Their Lord said to them: **“Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you?”** (Araf, 22)

**“They said: “Our Lord! We have wronged ourselves. If thou forgive us not and have not mercy on us, surely we are of the lost!”** (Araf, 23)

### **The Characteristic Of The Forbidden Tree**

The baby in the mother's uterus gets everything it needs from its mother's blood, and the waste products are carried away by the placenta, which operates between the blood supply of the mother and the baby, rendering the digestive system of the baby redundant. Adam and Eve were nourished with the gifts of Paradise, which are lighter and more pleasant than that found in a mother's blood; they did not need to have a digestive system or external genitalia. Therefore, these parts of their body were hidden away. The forbidden tree was originally a tree of the

Earth. It was created specifically for the purpose to test Hazrat Adam and Eve. Qadi Bayzavi Tafseer comments: “Whoever eats from the fruit of this tree, needs to go to defecate.” (Vol. 1, Page: 71)

Since the pulp of the fruit picked from the forbidden tree was rough and thick, it could not be digested or absorbed, thus, it was expelled in the form of gas. This would be propelled into the colon, where it remained until the feces were expelled by a bowel movement.

Satan knew this well. Hence, he exerted Hazrat Adam and Eve to eat the fruit of the forbidden tree. He had made a vow to Allah, and, from his standpoint, he had won and achieved his revenge.

Hazrat Adam and Hazrat Eve were devastated. They would not be able to live in Paradise any longer. Where would they be driven into exile? They were shaking with a fear of Allah and waiting for the divine decree.

And the divine decree was delivered:

**“Get forth, some of you, the enemies of others, and there is for you in the Earth an abode and a provision for a time.”**

(Araf, 24)

Allah ordered them to descend down to the lowest of places, the Earth, where they would reside with “some of you, the enemies of others,” that is, Satan and human beings, until the Day of Judgment.

### **Why The Planet Earth?**

Allah Almighty says:

**“And among His Ayat (signs) is the creation of the heavens and the earth, and whatever moving (living) creatures He has**

**dispersed in them both (in the earth and other planets). And He is All-Potent over their assembling whenever He will.”** (Shura, 29)

Allah Almighty, Who created everything, states that there are living creatures that move and walk on planets other than Earth.

We do not yet know whether these creatures are intelligent, or what anatomic, organic or physical qualities they have. Yet, the existence of life beyond the Earth does not necessarily mean that human beings can live anywhere but on this planet. For example, human beings cannot live in the ocean, despite there being many living creatures in it.

Hazrat Adam was thrown to Serendib (Sri Lanka) and Eve to Jeddah. Adam and Eve were not only expelled from Paradise; they were also separated from one another. Ah! If only they had not eaten that fruit.

They had no choice but to prostrate before Allah and pray to Him, while shedding tears during the sajda.

This is what they did. Finally, they were forgiven and reunited. They tried to adapt to life on the Earth, even though it was very difficult.

### **The Reproduction Of Human Beings On The Earth**

Allah created Hazrat Adam from water, air, fire, and soil, the ‘Anasir-i Arba’ah, and Hazrat Eve was created from the living cells that were found in the rib of Hazrat Adam.

But how would Allah create their children and how would human beings multiply?

When we analyze the reproduction principles of the living creatures on the Earth, we can see that they reproduce in pairs;

male and female come together in order to keep a species alive. Would Hazrat Adam and Hazrat Eve reproduce in the same way?

Hazrat Adam was male and Hazrat Eve was female; between them were a number of physical and emotional differences. These differences indicated that they were subject to on the laws that regulated other beings in terms of reproduction.

Since Hazrat Adam and Hazrat Eve were prone to a carnal power called lust, they were not an exception to the reproductive system in nature. They were married by the consent of Allah Almighty, and then Hazrat Eve became pregnant for the sake of Allah Almighty.

It has been narrated that Hazrat Eve gave birth 20 times. The final child was a single child, Seth. The result of all earlier pregnancies was fraternal twins, one boy and one girl.

What are fraternal twins?

Fraternal (dizygotic) twins occur when the mother releases two eggs and both become fertilized, resulting in twins; these can both be male or both female, sometimes they can be of different genders. Such twins have some differences from identical twins. Just as they can be of different sexes, their characters can be very different and they do not have to resemble one another.

### **The Marriage Of Hazrat Adam's Children**

Ten suhuf (small booklets) were revealed to Hazrat Adam, the first human being and prophet, and he was obliged to obey the divine commandments found in these pages. These commandments forbid the twins to marry one another. Other sibling marriages were permitted, as at this time there was no other option.

Hazrat Adam began to marry his children to each other. It was time for Kabil and Habil (Cane and Able) to get married.

Kabil's twin sister was prettier than that of Habil. When Hazrat Adam said that Kabil was to marry the twin sister of Habil and that Habil should marry the twin Kabil, Kabil objected, and said that he would marry his own twin as she was more beautiful.

Yet, there was a commandment forbidding such a marriage. Enraged, he killed his brother, Habil. This was the first murder on the Earth.

As he had married off his children when they had reached an age to marry, Hazrat Adam then began to marry off his grandchildren who were mature.

After descending from Paradise to the Earth, Hazrat Adam and Hazrat Eve lived for one thousand years. In those years, the number of their descendents reached 40,000.

# THE PHYSICAL AND SPIRITUAL ASPECTS OF HUMAN BEINGS



The human being, created in the best mold (‘ahsani taqwim), equipped with a mind, and endowed with to eternity through the spirit, is the vicegerent of the Earth, the essence of the creatures, and the focal point of the material world and beyond.

Human beings, composed of spirits and physical bodies, have an equal status with angels in terms of the spirit, and with animals in terms of the body.

The angels have been created by the command of “Be,” without using any material. The spirits have been created with the command “Be,” without using any material. Our bodies come are made up of the same material and pass through the same stages when they come into this world.

## **The Physical Aspect Of The Human Being**

The creatures in the material world have been created in accordance with the requirements of the rules of balance and order of the material world, as laid down by Allah Almighty. These have been created using determined materials, according to determined rules, and within determined time periods and they go through determined stages. Our bodies are part of the material world, and as such they of course have to be created according to the rules of this world. The basic component of humanity is soil.

Allah Almighty says:

**“It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot.”** (Mumin, 67)

Allah states in this verse that He created human beings from soil; and the foundation stone of creation is soil.

For a collection of lifeless atoms to be transformed into a living organism water is necessary; Allah Almighty says:

**“We have made of water everything living;”** (Anbiya, 30)

The secret of life is found in the name of Allah Almighty, Al-Hayy (The Living), and the secret of the name Al-Hayy is found in water.

The combination of soil with water (i.e. mud) contains all the necessary elements that the human body needs in the air and on the Earth.

Allah Almighty says:

**“He (Allah) Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay;”** (Sajda, 7)

How has humanity been created out of clay?

Humanity, which is the essence of material and the essence of the material world, of course has not been made by taking a shovel and pick and stirring up the clay; humanity has been made from the essence of clay. Allah Almighty says:

**“Verily We created man from a product of wet earth;”**  
(Mumenoon, 12)

The particle “al” before the word “insan” (man) in this verse denotes a special category. The category here implies that Allah Almighty created human being from a product of wet soil, that is, certain elements of the soil.

Allah Almighty charged the angels with attaining the necessary elements that were needed to create the body of Hazrat

Adam. In a similar way, Allah Almighty has assigned the roots of plants, unconscious beings, to receive the elements necessary for human beings.

### **The Transition From Clay To Vegetation**

Allah Almighty says:

**“Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah! how are you then turned away.”** (Anaam, 95)

Plants come either from seeds or the pips or stones of fruit. Allah Almighty is He Who causes the seeds and stones to germinate.

With the manifestation of the name Al-Hayy (The Living), He causes the buds to split through the seed and start the growth of a new plant. Until the nourishment that is dissolved in the water can reach this new plant the buds feed on its own store of nutrients, manifestation of the name Ar-Razzaq (The Provider).

Plants are able to take up water and the elements that are dissolved in the water from the ground through tiny hairs that cover their roots. After a complicated chemical process these elements are digested and turned into organic matter, which are then sent to the stem above the ground, while any excess is stored in the roots. At the same time, green plants and leaves have a material called chlorophyll. The carbon-dioxide that is taken from the air through the air passages of green plants and leaves, along with the water that is carried through the roots are brought together by the chlorophyll and the sun, resulting in photosynthesis, which produces glucose, oxygen and water. The water and oxygen are expelled, while the glucose combines with other elements, creating carbohydrates.



## **From Plant Cells To Human Cells**

Plants grow in the laboratory of the natural world, according to the laws of balance and order that have been imposed by Allah the Almighty with his infinite and eternal power. Plants provide nourishment for people, either directly, or through the meat, milk and eggs of animals that feed on plants. Nourishment enters the human body via the mouth, and then is swallowed, descending the esophagus, to the stomach, from where it travels on to the small intestine. Saliva glands in the stomach, pancreas, gall bladder and small intestine produce different types of saliva, and the acids and enzymes found here break the food down. The food is broken down in the small intestine into particles tiny enough for the organs and tissues of the body to absorb and make use of. Any waste or fluids that are not necessary are sent on to the final section of the large intestine.

The digestive system, which starts from the mouth and continues to the intestines, is an automatic machine that works outside of our will. This wonderful machine finishes its task by sending what it has absorbed to the blood and tissues of the body. During puberty, food is absorbed and sent to the testes to create reproductive cells in boys, and to the ovaries in girls.

## **The Reproductive System In Humans**

Allah Almighty says:

**“Then We placed him as (a drop of) sperm in a place of rest, firmly fixed;”** (Mumenoon, 13)

All things in this world have been put into a systematic order by Allah Almighty. In the same way that He created human beings from dust, He begins reproduction in human beings through the fusion of the sperm and egg. However, Allah informs us in the following way that this is not sufficient:

**“Surely We have created man from a small life-germ uniting (itself):”** (Insan, 2)

Allah, Who has created the order that brings the sperm and egg together to create a new life, has created lust, an unseen force, that directs people and animals toward this union. And when the egg in the fallopian tube of the woman has been impregnated by the sperm of the man, the creation of a new life instantly starts in the womb and the fertilized egg becomes known as an embryo.

Allah Almighty says:

**“Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation.”** (Mumenoon, 14)

After the fertilization in the fallopian tube, the embryo is off-white and of a thick sticky substance. In the womb the cell undergoes cell division at a fast pace, reproducing itself, and the dividing cells begin to grow into an embryo, attaching itself to the wall of the uterus. Meanwhile, the placenta begins to form. As Allah Almighty states:

**“He creates you in the wombs of your mothers -- a creation after a creation -- in triple darkness;”** (Zumar, 6)

Allah Almighty creates human beings in three darknesses, that is, in the womb, the amniotic fluid, and in the chorion membrane.

### **Who Controls What Happens In The Womb?**

Allah Almighty says:

**“He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers;”** (Najm, 32)

Who is this being? When will it appear? Where will it be born?

Allah Almighty knows the answers to these questions and He preordains the formation of the germ cells, creating a person as He wishes. The embryo, a fertilized egg, begins to form different parts of the body, such as the nostrils, eyelids, the nose, fingers, legs, feet, toes, and bones, all of which involve millions of events that occur in a precisely timed and orderly sequence. The number of cells in just the eyes, or the ears, hands, feet, or kidneys are all, amazingly, equal. Coincidence and chance have no place in both science and religion; therefore it is clear that these events must take place under the control and supervision of Allah.

### **The Determination of a Child's Sex**

Allah Almighty says:

**“And your Lord creates and chooses whom He pleases; to choose is not theirs;”** (Qasas, 68)

It is not up to the parents to choose the sex of their children. They do not have any right of choice. Nor does the baby, which is merely the size of a drop of water. So, who determines the sex of a child, then?

Allah Almighty says:

**“Allah's is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons.”** (Shura, 49)

**“Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.”** (Shura, 50)

Allah Almighty, the All-Powerful and the All-Surrounding, has created tiny chromosomes, web-like and microscopically

invisible; these have been given the task of determining the sex of the child. While males have one X and one Y chromosome, females have a pair of X chromosomes. If Allah preordains that the embryo will be male, then, it is fertilized by the Y chromosome of the sperm, and the child is a boy. If Allah preordains the embryo to be female, then, it is fertilized by the X chromosome of the sperm, and the child is a female. Allah Almighty grants to whom He pleases; boys or girls, or both boys and girls. Likewise, He makes whom He pleases barren. Surely,

**“And your Lord creates and chooses whom He pleases; to choose is not theirs;”** (Qasas, 68)

Neither parents, nor the embryo, nor the chromosomes have any control in this matter. Allah Almighty is the All-Decider and the All-Powerful. The duty of the servant is to consent to the will of Allah Almighty.

### **The Resemblance Of The Child To The Mother Or Father**

Narrated by Bukhari, Abdullah Ibn Salam asked our beloved Prophet why a child may resemble either the father or the mother. Our beloved Prophet said: “If the man’s discharge proceeds the woman’s discharge, the child resembles the man, and if the woman’s discharge proceeds the man’s, then the child resembles the woman.”

Allah Almighty has created tiny chromosomes that are web-like and not visible microscopically woven on these, like so many pearls, are genes, which have been given the task of determining the sex of the child.

When the sperm fertilizes the egg, if the genes in the sperm are dominant to the genes found in the egg, then the child will take after the father. If the genes in the egg are dominant to those in the sperm, then the child resembles the mother.

### **The Sustenance Of The Embryo In The Womb**

Once the embryo has been implanted in the wall of the uterus by the will of Allah Almighty, it is nourished by the sustenance that is stored in zygote.

There is a Turkish proverb that says: “You cannot live off your capital indefinitely, no matter how great it may be”; this is very true. When the sustenance in the zygote is nearly finished, Allah Almighty, who has promised to undertake the sustenance of all creatures, activates the placenta, which has formed on the wall of the uterus during the pregnancy; the placenta brings nourishment to the growing fetus while removing the waste products, which would otherwise be harmful to the mother. The placenta, created specifically for the fetus and the mother, provides the growing baby with oxygen and nutrients from the mother’s bloodstream.

The embryo, starting out first as a lining of blood-rich tissue, develops into a fetus after many complex chemical and physical changes, all directed by the will of Allah Almighty. Thus, the journey of the human body that starts from the elements that have been dissolved in the water and soil has been completed.

### **The Human Being: The Spirit**

Allah Almighty says:

**“They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little.”** (Isra’, 85)

When the pagans of Mecca asked some questions concerning the spirit, Allah Almighty stated that the spirit was created on the command of the Lord, and therefore was a secret; it is for this reason that people have been granted little knowledge of it.

People throughout the ages have felt that there is some sort

of spiritual essence in humans that goes beyond the physical body and mind; they are aware that this is what constitutes the real and lasting personality. Although scientists throughout the ages have studied the spirit, their knowledge about it has been limited.

In our time, scientists have examined atoms, the internal structure of cells, the nucleus of cells, its protons and neutrons, chromosomes, and genes, all in great detail; yet, they have not been able to increase what little knowledge they have concerning the spirit; it is beyond the material. But this is not all; today's scientists are lacking in spirituality and thus they have not been able to proceed, lagging behind the people of earlier times.

Scientists, who have been stuck between the law of gravity and air pressure, and who have no connection to the universe beyond the material world, have little, if any, knowledge about the spirit. It is the prophets and saints of Allah, who are connected to the universe beyond the material world, that have considerably more knowledge. Yet, it is still little, as stated by Allah Almighty.

Throughout the ages, much has been speculated and written concerning the spirit, based on myths and legends, and most people have been diverted from the true path.

So, where do we get true knowledge concerning the spirit?

We can get true knowledge from the books of great Muslim scholars and great awliya (friends of Allah).

Although these great scholars and awliya, who have overcome their nafs and have reached the spiritual mode, have little knowledge, the extent of what they know for certain (ilm al-yaqin) and the knowledge that they have observed ('ain al-yaqin) is inconceivable. The friends of Allah do not have any authority to explain the divine secrets; this is the reason why they have spoken and written about it so little.

However, as a general statement they have said: “Huwa jawharun basitun mujarradun,” and explained this in detail. In short,

1. Huwa: a pronoun meaning it, which here means the spirit.
2. Jawharun: all things that exist are either jawhar or ‘arad.

Jawhar is not dependent on any other being, any material, or being that can subsist by itself is called jawhar.

‘Arad is dependent on other beings, and cannot subsist or exist by itself. It has the properties of color, smell and taste.

According to this explanation, the spirit is jawhar. Spirit can subsist by itself. It is not dependent on any other thing or person, including flesh and bones, except Allah Almighty. Although bodies die, decay, and return to dust, the spirit remains and continues to exist.

3. Basitun means what is pure, and is the opposite of a compound.

Our physical body is created from atoms, elements from the soil, air, and water that combine to make up complex cells, tissues, and organs. So it is very natural, even inevitable, for the body to decay and return to its original form. The spirit, on the other hand, is pure. So, again, it is natural and inevitable for it to continue to exist and not to decay.

4. Mujarradun: purified of material, superior to the material world.

The spirit is superior to the material world. It is not dependent on the laws of the material world, but rather is dependent on the laws of the universe that go beyond the material world.

While our physical bodies pass through phases like infancy, childhood, youth, and maturity, the spirit stays the same. The spirit is not affected by the changes in the physical body, such as puberty.

The spirit of a 90 year-old man is the same as the spirit of the same man at the age of 20.

However, there is a difference. In the same way that a young man cannot show off in an old, broken down jalopy, with burst tires, as he does in a brand new sports car, he cannot do all that he used to do in his youth with his now-quaking hands.

My dear brothers!

Our bodies, dependent on the laws of this transitory world are temporary, yet, our spirits, which are our essence, our identity, and our personality, are permanent. We see with our spirit, hear with our spirit, and feel pleasure or pain through our spirit.

When the angel of death, Azrail, separates our souls from our bodies, our bodies remain merely as bones and flesh, known as the corpse, and this decays under the ground; our soul becomes like a person lost, their house in ruins. According to how the person believed and lived, the soul goes to the grave, which is either the gardens of Paradise or a pit of fire. It waits for the Day of Judgment, enjoying spiritual abundance, or suffering greatly.

### **Human Beings Have Been Created In The Best Of Molds**

Allah Almighty says:

**“We have indeed created man in the best of molds.”** (Tin, 4)

Human beings, the focal point of the material world and beyond, and the essence of all creatures living or non-living, have been created in the best of molds, both physically and organically,



endowed with a mind, and elevated into eternity with the spirit. No other creature, two-legged or four-legged, on the Earth stands upright like the human being. All animals have to bend down to seek sustenance, tearing at their food with their mouths, while human beings use their hands to eat.

Further, Allah Almighty says:

**“We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation.”** (Isra, 70)

This verse explains that there are four distinct qualities of being human:

1. Human beings have been honored. The best proof of this is that the angels, created from noor, were asked to prostrate themselves before Adam.

2. Human beings have been given transportation on land and sea. While all animal species can only use the abilities inherent in their bodies to move about, human beings have been able to use other means; at the beginning they used animals, such as camels, horses, donkeys, and mules on the land and wooden boats on the sea.

3. Human beings have been given the best and purest of foods. While chickens, dogs, cats, and goats search for their sustenance in what we have thrown out, and wild animals eat the flesh of their prey, human beings eat the best and purest of food, sitting at tables, using their hands and utensils.

4. Human beings are superior with a fitting superiority over almost all of creation. Human beings are superior over almost all of creation, with the exception of the sacred angels.

## Why Were Human Beings Created?

Allah Almighty who has created human beings says:

**“I created the jinn and humankind only that they might worship Me.”** (Dhariyat, 56)

While Allah Almighty created all creatures to benefit or complement one another according to the order of the universe, He created human beings only to worship Himself, thereby, human beings are created in the best of molds.

## What is Worship?

The word for worship in Arabic literally means submission. One who worships is called a worshipper (Abd). According to Islam, worship means submitting to Allah alone, Who is the only Lord of all the universes, and to obey His commandments.

## Do Other Creatures Worship Allah?

Allah Almighty says:

**“To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.”** (Room, 26)

**“The seven heavens declare His glory and the earth (too), and those who are in them; and there is not a single thing but glorifies Him with His praise.”** (Isra, 44)

The Earth, the Moon, the Sun, the stars, and those in them declare His glory and obey the will of Allah Almighty faithfully while following their appointed courses.

While they do so, Allah Almighty says:

**“Does man think that he will be left uncontrolled, (without purpose)?”** (Qiyama, 36)

Do human beings, the focal point of the material world and beyond, and the essence of all creatures living or non-living, think that they will be left without a purpose, with no need to obey divine commands and decrees?

### **The Original State (Fitrah) And Human Being**

Allah Almighty says:

**“Then set your face upright (O Muhammad) for religion in the right state-- the nature made by Allah in which He has made men.”** (Room, 30)

All living creatures have to live according to their original states, that is, the fitrah. If they do not do this, they will never be fully satisfied emotionally. And therefore, they will not find full health. For example, a duckling born in a chicken coop instinctively searches for puddles and ponds.

The human being is no different.

Human beings have been created according to the state of Islam. If they live without Islam, they will never be fully satisfied emotionally. They may suffer depression or they may fall victim to drugs, alcohol, gambling, or adultery, or they may become attached to the world and become egoistical and cruel.

Our beloved Prophet said:

“No babe is born but with the Fitrah (as a Muslim). It is his parents who make him a Jew or a Christian or a Polytheist.”

How do the parents of a baby born with the Fitrah turn that child into a Jew, a Christian, or a Polytheist?

Every child is capable of speech. A Chinese baby speaks Chinese, an English baby speaks English, a German baby speaks German, and a baby born in Medina speaks Arabic. In the same way that the parents and community teach the baby to speak, they can misdirect babies born with Fitrah toward non-Islamic beliefs.

However, there are crucial emotional and spiritual differences between language and religion:

Allah Almighty, the All-Powerful and the Infinite, has granted human beings with a mind and a heart. The mind and heart do not struggle against which language is spoken, yet they can struggle against unfounded beliefs; they react and try to redirect towards the Islamic nature.

### **What is the Mind?**

Allah Almighty says:

**“Behold! In the creation of the Heavens and the Earth, and the alternation of night and day, there are indeed Signs for men of understanding”** (Al-e-Imran, 190)

The mind is a non-material, it is beyond intelligence. This quality differentiates human beings from animals. Animals, without a reasoning mind, live aimlessly and are not aware of the fact that they will die; human beings are aware of this fact that they are only here temporarily and that they will die and turn to dust.

Human beings control and use animals because of the ability given to them by their mind, even though animals have senses that are superior to humans.

The mind is responsible for applying the rules of the religion. Those who have a weak mind or lack in intelligence are not responsible for doing so.

### **What is the Heart?**

The heart is a non-material, luminous quality, located in the chest of the human being; it is the focal point of the material world and that which is beyond the universe.

The heart is the only sense in the human being that can communicate with and receive messages from the universe of the ghayb (the unseen).

Sincere believers who have been purified from sins watch the universe beyond and receive signals from there.

While the nafs only desires the material world and is content with it, the heart wishes for Allah Almighty and will only be satisfied with Him.

Thus, Allah Almighty says:

**“For without doubt in the remembrance of Allah do hearts find satisfaction.”** (Rad, 28)

### **The Awareness of The Nafs**

Our beloved Prophet said, “He who knows himself (his nafs) also knows his Lord.”

### **When we first look at our past,**

The planet Earth had other travelers and we were merely a bundle of lifeless atoms. It rained; we were dissolved and became what is known as clay. We were taken up through the roots of plants and transformed into vegetation, and became plants. We were eaten, digested, and became ovum or sperm. We were sent to the uterus and became an embryo. When our organs developed, we became a fetus. And then we were born and became a human being.

During this period, we underwent complex chemical transactions and physical events. We traveled through many universes and stayed for nine months in the womb of our mother.

It is not possible that we did any of the above by ourselves; Who then, for God’s sake created and directed these affairs?

**When we look at our future,**

We see our unavoidable destiny, our death.

O our Lord! We looked at the proclamation of our death and we lived with knowledge of that death. Who wrote our fate? Who signed the proclamation? Who decided our destiny?

Oh, poor humans! How weak you are! How weak!

**When we look at the present,**

Who designed our heart, which powers the body, operating via the potassium electrons dissolved in the blood?

Who is the creator or controller of the blood that pumps through the veins to the heart and lungs, where it is replenished with oxygen and distributed back to the body through the arteries?

Do we have any knowledge, authority, or effect on this operation, can we control the fact that we breathe air with high concentrations of nitrogen and oxygen, but low carbon dioxide concentration, and we rid ourselves of this, exchanging it for a gas that our body can use? Do we control how the cells of our body is supplied with oxygen and cleansed of carbon dioxide waste?

**When we look at our respiratory system!**

Our nose cells are covered in mucous membrane that traps scent molecules, and once captured, these react with another special kind of molecule, called receptors, found in the cilia.

Why?

The air inhaled through your nostrils travels through the nasal cavity on its way to the lungs. The nasal cavity cleanses and conditions the air. Pollutants, viruses, and bacteria are trapped in

the mucus, which then travels to the stomach, where the stomach acid neutralizes the germs. Three structures on the sides of the cavity, called the turbinate, humidify the air. By the time the air reaches the lungs, it has been almost completely saturated with water vapor.

My dear brothers!

Who is the regulator or coordinator of our respiratory system? In addition, who makes it function properly?

### **When we look at our digestive system!**

Digestion begins in the mouth. When we chew we break the food down into smaller particles; this process is continued by the saliva and powerful stomach acids, enabling the food to be digested. From the stomach, the food travels into the small intestine. This is where the food particles are broken down even further into nutrients that can enter the bloodstream through tiny hair-like projections. Excess food, what the body does not need or cannot digest, is turned into waste and is eliminated from the body.

When we are hungry and find food that we like, we gulp it down and do not contemplate what happens afterwards.

If we do nothing but feel hungry and satisfy this appetite, then who is directing things inside our body?

### **When we look at our nervous system!**

The nervous system is the system that is made up of our brain, our spinal cord, and an enormous network of nerves that thread throughout our body. The difference between nerve cells and other cells is that they can be stimulated externally and internally.

When a neuron, the thin thread of the nerve cell, is stimulated by heat, cold, touch, sound vibrations or some other message, it begins to generate a tiny electrical pulse that goes to the brain or relevant organ.

The brain is the center of nervous system. It is the command center for all our systems, such as circulation, respiration, and digestion; and of our senses, such as hearing, sight, and smell.

The nerve cells carry messages back from the brain to all the muscles and glands in our body and make these organs obey the commands.

Allah Almighty, who created cells from atoms and elements, tissues from cells, organs from tissues, different systems from different organs, and our body from different systems, has given the authority and command of our body to the nervous system, an enormous network of nerves threaded throughout our body, and connected the nervous system to the center in our brain. Indeed, He did not leave this ordering of our body up to us; hence, we should be aware of how weak we are and recognize our Lord.

### **When we look at our emotional make-up!**

Human beings, who have no authority over be born where and when they wish, or of living as long as they wish, or of passing away when they wish, have complex and contradictory emotions and feelings.

Sometimes, people find themselves full of conflict and contradiction. They get diverse signals from different directions; these different signals put pressure on them, limiting their volition. Humans can suffer from depression or accept that they are truly weak and inadequate, and try to find their true identity. As soon as a person discovers how complex their body truly is, composed of different systems and organs, and as soon as they



realize all their complicated and contradictory feelings, they begin to inquire about their true identity. When they ask themselves, “Who am I”, “Where is this “I” in my body”, they then begin to wake up and become aware of their nafs.

This is when the human repents and purifies themselves from sins. Their heart becomes pure by the light of faith. What follows is that when a person speaks of the “self”, they know that this is their true identity and that a human being is a living creature that goes beyond mere flesh and bones. Furthermore, they realize that all human secrets are accumulated in this “self”.

### **People and their connections with the outside world**

Some countries are dependent on food imports while some are dependent on energy imports. Likewise, human beings are dependent upon the environment for their food, water, and air needs. For example, they exchange carbon dioxide for oxygen. How does this happen?

The placenta carries nourishment to a growing fetus while removing waste products and thus provides the growing baby with oxygen and nutrients from the mother’s bloodstream; in the same way human beings have a connection with the physical environment, a give and take relationship, via their respiratory, digestive, and nervous systems. This give and take relationship has to be permanent. When it ceases this means death.

There are some conditions that must be met in order to ensure the permanency of this flow:

1. All organs and systems should be healthy and work in harmony, both with the physical environment and within the body itself.
2. There should be a balance between the soil, water, air, and

heat of the outside world that is maintained and the systems and organs in the body of human beings should work in harmony and coordination with the physical environment.

Who will manage all this?

Who will control the balance of the organs, the balance of air, and the temperature in our bodies?

Could it be the human being, a being that does not know where the organs are or what functions they have?

Could it be the human being, who is terrified by atmospheric changes and natural disasters?

Is it the human being that controls the explosions on the Sun, the basic source of the balance of temperature and atmospheric phenomena, which are more powerful than millions of atom bombs?

My dear brothers!

Faced with these unavoidable facts, humanity must understand that they are “NOTHING.” The true meaning of the hadith of our beloved Prophet, “He who knows his nafs, knows his Lord” becomes apparent. People, who have no control over their destiny and are “NOTHING,” have no alternative but to submit to, to prostrate before, Allah Almighty, Who has created, and controls all the universes and skies.

Those who are not aware of their nafs follow perverted beliefs and ideologies that have been made up by the human mind. They idolize the founders of these beliefs, and organize rituals in their names, only because they must satisfy their need to believe in something that originates from fitrah. On the other hand, those who are aware of their nafs cannot help but to be a servant of Allah Almighty, Who created all the universes and themselves.

## Reason and Religion

Using reason free from prejudices, a person can believe in the Lord who created all the universes and all people. Yet, they cannot be aware of the details of the faith, nor can they know the rules of the religion just by using reason.

Those who try to push their limits in order to arrive at the details of faith will be dragged to swamp of delusions belonging to Satan; they will then lack both faith and reason.

Allah Almighty says:

**“Allah does not impose upon any soul a duty but to the extent of its ability.”** (Baqara, 286)

What is the meaning of some famous people, whom it cannot be doubted possess reason and logic, believe in perverted faiths and even defend them?

The mind acts like a floodlight. It lightens that on which it is focused. For example, terrorists can plan an attack, they might even achieve their aim by using reason and logic. However, the security forces prevent terrorists and arrest them by also using their minds. Reason and logic can be used for negative things or positive things.

Scientists work in the same way. A scientist may delve deeper and deeper into their field by using their mind and benefiting from the experiences of other scientists. Yet, they may know little, if nothing, about a field outside their own.

Religion is a separate field. It is entirely possible that those who are prominent in their fields and those who govern countries have no or incorrect knowledge about religion. Therefore, Allah Almighty has sent prophets to people in every era and has revealed books to some prophets (Rasul).

## The Prophets

A prophet is a person who informs. In Arabic, it's the equivalent is Nabi. The prophets are spiritual leaders that have been divinely chosen. Hazrat Adam was the first and Hazrat Muhammad Mustafa was the last prophet. The number of prophets between these two is not certain. In some narrations, it is said that the total number of prophets that were sent by Allah Almighty to humanity is 124,000 (313 of them were Rasul) or 224,000; yet these numbers are not certain.

Allah Almighty says:

**“And certainly We sent messengers before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you.”** (Mumen, 78)

There are 28 prophets whose names and stories are mentioned in the Qur'an. Of these 28, it is not clear whether Dhu 'l-qarnain, Luqman and 'Uzair are prophets or awliya (saints).

But, according to the verse and hadith quoted above, the number of prophets cannot be limited to 28. The prophets were not only sent to the Middle East, either.

Allah Almighty says:

**“And for every nation there is a messenger.”** (Yunus, 47)

The prophets were divinely chosen and had distinct qualities that made them different from other human beings. Some of these are as follows:

The prophets were very clever. They were aware of the sciences of their age.

They were free from committing sins. Since their spiritual state was dominant over their nafs, they never committed a sin

and they could not rebel against the commandments of Allah Almighty.

The prophets were very honest. They were straightforward in their social dealings. They never told a lie. Even at the expense of their lives, they were always sincere and frank.

The prophets were trustworthy and reliable. They were the most trusted people in their communities and they never betrayed a trust in their lives, even before the time of their prophecy. The fact that Prophet Muhammad was known as Al-Ameen signifies this reality.

The prophets called their people to the righteous path dependably and never asked for any reward. Allah Almighty says:

**“I am to you a messenger worthy of all trust: So fear Allah, and obey me. No reward do I ask of you for it: my reward is only from the Lord of the Worlds.”** (Shuara, 107-109)

The prophets were just and fair. As they worked for justice in the time before their prophecy, they also treated everyone equally and justly and never discriminated against anyone based on kinship or enmity.

Allah Almighty says:

**“To every people (was sent) a messenger: when their messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged.”**  
(Yunus, 47)

The duty of the prophets was to call their people to the righteous path and to explain the divine decrees that had been revealed to them in detail.

Some prophets were entrusted with calling their people to the path without thinking or worrying about the fact that merciless

dictators had called for their deaths; some were to call to their people without worrying about the reaction of their communities and they were to continue to invite them in a gentle and calm manner.

Could the prophets perform miracles, supernatural events, and wonderful phenomenon as they wished?

No, they could not.

Allah Almighty says:

**“It was not meet for a messenger that he should bring a sign except with Allah’s permission.”** (Mumen, 78)

The prophets were human beings. With regard to the law of Allah and the secrecy of the faith, it was not appropriate for them to take advantage of miracles and to remain outside the laws of fitrah. True religion cannot be imposed upon people; this is how perverted ideologies and beliefs operate. Such perverted ideologies and beliefs easily collapse, yet, the true religion of Allah, first introduced by Hazrat Adam, will continue until the Day of Judgment.

### **Submission to the Prophets**

Allah Almighty says:

**“We sent not a messenger, but to be obeyed, in accordance with the will of Allah.”** (Nisa, 64)

The will of Allah Almighty is that we obey the prophets.

What happens if they are not obeyed?

Always and everywhere there have been rebels against the prophets of Allah Almighty. Again, always and everywhere, there have been those who believe in perverted ideologies and beliefs.

As long as there are minorities that coerce the believers away from religion, Allah Almighty will delay their punishment to the Hereafter and not punish the communities in which they live because of their wrongdoings.

If the rebellion to Allah and His messenger turns into a social uprising and those who believe in perverted ideologies and beliefs begin to coerce the believers away from their religion, insistently and persistently continuing to do so, the signs of Allah's punishment will soon follow.

### **What are the signs of Allah's punishment?**

The part belongs to the whole. The life of the human being who has been created from the elements of soil, water, air, and fire is dependent upon those elements. If people obey the commandments of the divine decrees, the elements become divine blessings and grace. Therefore, such people enjoy healthy and peaceful lives. If not, those elements become divine torture and grief in the following way: First, the balance between the water, the temperature, and the air is upset. Then, the climates and other natural equilibrium become unbalanced. This causes famines and hunger, and people become unhealthy and depressed.

## THE TRIBE OF NOAH



From the time of Hazrat Adam to that of Hazrat Noah, except for a few individual acts, there were no sins that were committed throughout the society and no pervert beliefs were followed.

The people who lived in this most natural and calmest of times were healthy, strong, and peaceful. The worshipping of idols and statutes started in the tribe of Noah. The people of Noah made statues of Wedd, Suwa, Yeghus, Yauk, and Nasr in order to commemorate them. Allah Almighty sent Noah in order to guide them to the truth. He informs us:

**“Certainly We sent Noah to his people, so he said: O my people! Serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous day.”** (Araf, 59)

Hazrat Noah told his people to worship Allah Almighty alone and not to bow down before any other gods, like the statutes they idolized:

**“The chiefs of his people said: Most surely we see you in clear error.”** (Araf, 60)

When those who idolized these man-made statutes, and thus committing a great error, accused Noah of being in error;

**“He (Hazrat Noah) said: O my people! There is no error in me, but I am an messenger from the Lord of the worlds.”** (Araf, 61)

Noah was one of the longest-lived prophets, and he was one of the prophets that underwent the most oppression and



mistreatment. He worked hard and continuously to promulgate his religion, struggling like a helpless mother. He called openly to his people to believe this religion and he called upon some honored people at nights to do the same.

Realizing that Hazrat Noah would not stop his efforts or warnings, his perverted tribe replied to him as follows:

**“O Noah! Indeed you have disputed with us and lengthened dispute with us, therefore bring to us what you threaten us with, if you are of the truthful ones.”** (Hud, 32)

Openly challenging Hazrat Noah and Allah Almighty, the tribe of Noah said, “Bring us that which you threaten us with.” That angered Allah Almighty. He said to Hazrat Noah:

**“Build the ship under Our eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned.”** (Hud, 37)

Upon this order, Hazrat Noah abandoned his calling people to the religion and began to build an ark. Each time his disbelieving tribe passed by Noah building the ark, they ridiculed him and called him crazy. Meanwhile, the balances in nature began to deteriorate rapidly. First, the temperatures began to change, with the weather growing ever hotter. The Earth turned into a hell because of the heat. No plant survived.

The balance of water changed, as well. There was no rain. Streams and wells dried up. There was a terrible drought and famine.

Allah Almighty, the Lord of all the universes, dried up all the water in the land and stored it in the air. The Flood was soon to follow.

So Allah Almighty said:

**“Until when Our command came and water came forth from the valley, We said: Carry in it two of all things, a pair, and your own family-- except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few.”** (Hud 40)

Allah Almighty ordered Hazrat Noah to put two of all living things, i.e., a pair, and his family, except his wife and his son, Kanan, when the bakery, where Hazrat Eve baked bread, in Noah’s house overflowed.

The ark was nearly finished. The sky turned dark and the black clouds covered the sky. There was great tension in the Earth; it was as if something was about to blow up.

The people began to run away and started praying and begging before their statues.

However, it was too late. The preordained day arrived and the countdown for the tribe of Noah to destroy began. When the hot water began to miraculously gush forth from the oven in Noah’s house, Hazrat Noah said:

**“Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful.”** (Hud, 41)

Hazrat Noah hurried to open the ark and summoned first the animals, then his family, except his son and wife, and all the believers.

The water gushed up from the ground as well as falling down from the sky; this was the will of Allah Almighty.

While the son and wife of Hazrat Noah were washed away and drowned, like all the other unbelievers, the heavy ark remained afloat in the great flood by the will of Allah Almighty.

Nobody knew where they were going or when they would stop.

When the time preordained by Allah Almighty, arrived:

**“And it was said: O Earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the Judi.”** (Hud, 44)

After a long and stressful journey, the ark came to rest on Mount Al-Judi.

Hazrat Noah and the believers landed, prostrated before Allah and prayed with thankfulness.

## THE PEOPLE OF AD



The people of Ad were outstanding among all nations in agriculture, live-stock breeding, and construction. They were tall and lived long. They were renowned for their fertile lands and their craftsmanship, particularly the construction of tall buildings with lofty towers.

However, they were arrogant and boastful. They used to raid weaker tribes to loot them, taking powerless people up to the top of a building and casting them down, take pleasure from watching the broken body tumble down.

Allah Almighty says:

**“To the Ad people (We sent) Hood, one of their (own) brother. He said: ‘O my people! Worship God! You have no other God but Him. Will you not fear (God)?”** (Araf, 65)

Hazrat Hud began to admonish his people, hoping to instill faith in them and to make them believe in Allah. Yet,

**“They said: It is the same to us whether you admonish or are not one of the admonishers.”** (Shuara, 136)

They told their prophet that they would not listen because it was the same to them whether he admonished them or not. They refused to accept his message and then they challenged Allah:

**“They said: Who is mightier in strength than we?”** (Fussilat, 15)

Their attitude made Allah angry and there appeared signs of the punishment. The weather turned extremely hot and a drought spread throughout the land, for the sky no longer was

sending rain. Gardens and vineyards went yellow, and there was now famine where there had been plenty. When those who used to live in abundance began to starve to death, Hud said:

**“And, O my people! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away, guilty!”** (Hud, 52)

Hazrat Hud invited his people to ask forgiveness from Allah, yet his people were perverse in their beliefs and heedlessly neglectful. Hazrat Hud realized that punishment would be incurred on the disbelievers among his people. He warned his people again, inviting them to repent.

Allah Almighty says:

**“Then, when they beheld it as a dense cloud coming toward their valleys, they said: Here is a cloud bringing us rain. Nay, but it is that which ye did seek to hasten, a wind wherein is painful torment,”** (Ahqaf, 24)

The arrogant and boastful people of Ad were delighted to see a rain cloud approaching. They mocked Hud. When the weather changed suddenly from burning dry and hot to a stinging cold, with a wind that shook everything including the trees, they realized too late that this was Divine Wrath.

Allah Almighty says:

**“And as to Ad, they were destroyed by a roaring, violent blast.”** (Haaqqa, 6)

**“Which He made to prevail against them for seven nights and eight days unremittingly, so that you might have seen the people therein prostrate as if they were the trunks of hollow palms.”** (Haaqqa, 7)

The wind was so furious, roaring over the land, it ripped trees up from their roots and paralyzed people with its freezing cold. Those who challenged Allah by asking, “Who is mightier than us?” tried to flee, yet it was too late.

The storm raged for eight days and seven nights. It slashed the clothing and skin of the people. It entered the nostrils of the body and whipped its way through. Finally, all these people were destroyed, as were their famous and wonderful “vineyards of Iram”.

## THE PEOPLE OF THAMUD



The People of Thamud originated between Medina and Damascus, and were known for their work in stone. They built huge buildings on the plains, hewing beautiful homes out of the hills, and making sculptures of famous people.

Subsequently, the Thamud people built a temple for their idols and began to worship them. They associated partners with Allah and organized ceremonies for these partners.

Allah Almighty says:

**“To the Thamud People (We sent) Salih, one of their own brethren. He said: “O my people! Worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer.”** (Hud, 61)

Hazrat Salih called his people to worship Allah alone, and not to associate partners with Him. He said: “He created you from the Earth and made you dwell in it. So ask forgiveness of Him and turn to Him for He is the Seeing, Mighty and All-Forgiving.”

Salih had been greatly respected by his people and they had wished that he be their chief before Allah’s revelation came to him. When he admonished his people to worship only Allah and not to associate partners with Him, they said:

**“O Salih! Surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us**

**from worshipping what our fathers worshipped? And as to that which you call us to, most surely we are in disquieting doubt.”** (Hud, 62)

Hazrat Salih asked them what he should do to dismiss their concerns. His people, pointing at a rock, demanded: “If your Lord can make a she-camel, ten months pregnant, tall and attractive, issue from this rock for us, then we will believe in Him.”

Hazrat Salih agreed on the condition that they fulfill the following requirement: they would first ask the same from their idols. If the idols would not do what they had asked for, then Hazrat Salih would pray to his Lord. They agreed to do this, and set a day. On that day, all gathered and began to pray to their idols. They prayed, prostrated before them, stood at attention, sacrificed animals; yet, nothing happened. When it was Salih’s turn, everybody was very excited. What if Salih’s Lord could do what the idols had not been able to do?

Hazrat Salih prayed two rakahs of salat and asked Allah to grant their request. The distant rock split asunder, bringing forth a large she-camel that was ten months pregnant. The camel took three steps, and gave birth to a calf.

What happened then?

Most of the unbelievers continued in their disbelief and stubbornness. Thus, Hazrat Salih said:

**“And O my people! This she-camel of Allah is a symbol to you: leave her to feed on Allah’s (free) Earth, and inflict no harm on her, or a swift penalty will seize you!”** (Hud, 64)

They witnessed the miracle and were asked not to inflict harm on the she-camel.



Allah Almighty said:

**“So they slew the she-camel and revolted against their Lord’s commandment, and they said: O Salih! bring us what you threatened us with, if you are one of the messengers.”** (Araf, 77)

Those miserable people ambushed the she-camel and slew her, and tried to kill the calf as well . Yet, the calf escaped and disappeared over the hill where the camel had come from, but only after giving out three bitter cries.

Things went too far and the people of Thamud found themselves in a situation which had no way out.

As soon as Hazrat Salih was informed of the murder of the camel, he said to his people:

**“Enjoy yourselves in your homes for three days: (Then will be your ruin): (Behold) there a promise not to be belied!”** (Hud, 65)

Three bitter cries of calf were a sign that the people of Thamud would last for three more days and that they would be ruined on the fourth day.

### **The destruction of the People of Thamud**

Allah Almighty says:

**“And the (awful) Cry overtook those who did wrong, so that morning found them prostrate in their dwellings.”** (Hud, 67)

All of a sudden, the divine torture began. There was one terrific cry, the cry of Gabriel, which had hardly ended when the disbelievers of Salih’s people were struck dead, one and all, all at the same time.

And then,

**“But they revolted against the commandment of their Lord, so the rumbling overtook them while they saw.”** (Dhariyat, 44)

The disbelievers were struck dead by the terrific cry of Gabriel; thunderbolts filled the air, followed by severe earthquakes that destroyed the entire tribe and its homeland.

Allah Almighty says:

**“Then the earthquake overtook them, so they became motionless bodies in their abode.”** (Araf, 78)

## THE PEOPLE OF LOT



Nimrod desired to kill Prophet Abraham by throwing him into a fire, but he was saved by Allah Almighty. He then left Urfa accompanied by his nephew Lot towards Palestine. Hazrat Lot was assigned the mission of warning the people of Sodom.

Allah Almighty says:

**“And (We sent) Lot when he said to his people: Most surely you are guilty of an indecency which none of the nations has ever done before you.”** (Ankaboot, 28)

The people of Lot were depraved people; they practiced homosexuality. Hazrat Lot warned them to forgo such behavior. He said:

“You are committing an indecent and erroneous act, homosexuality. None of the communities before you have before performed such an unnatural act that exceeds the limits preordained by Allah Almighty.”

Hazrat Lot was crying, begging, and admonishing them.

Swamped in their unnatural desires, they committed this act publicly and amused themselves by observing others. They forgot what chastity, purity, and honor were. They followed their lower-selves in a way that is worse than any animal. This unnatural act could not last forever. Soon divine torture was to come.

### **The Angels of Torture Came**

Allah Almighty sent angels that were of such a magnificent beauty to the Earth. They reached the house of Lot and asked if they could stay with him. As Lot was not aware of the fact

that these guests were angels, he was filled with trepidation, as he worried that his people would try to molest them. Soon, the news of the handsome youths spread throughout Sodom. They came to Lot's house and kept banging on the door, shouting that they wanted Lot to give them the guests. Lot was very angry, yet powerless, his face turned yellow. Seeing him in a state of helplessness and grief, the guests said:

**“O Lut! we are the messengers of your Lord; they shall by no means reach you; so remove your followers in a part of the night-- and let none of you turn back-- except your wife, for surely whatsoever befalls them shall befall her”** (Hud, 81)

On hearing this, Hazrat Lot was relieved. At that moment, the disbelievers broke down the door. One of the angels, Gabriel, shook his wing and was able to disperse the mob. They did not understand what had happened. They found themselves on the ground and blinded.

### **The Destruction of the People of Lot**

Allah Almighty says:

**“So the rumbling overtook them (while) entering upon the time of sunrise.”** (Hijr, 73)

Our ancestors said: “A lot can happen before sunrise.” And this is precisely what happened to the People of Lot. The terrific cry of Gabriel caused all the perverted people of Lot to run out of their homes. They could not talk; rather they could merely stare at each other. A storm of stones rained on the city. The stones were very hot; they burned through whatever they touched. The people all ran away from their houses, yet, an earthquake rocked the town. It was as if a mighty power had lifted the entire city and flung it down in one jolt. Meanwhile, hot water gushed up from the ground as well as falling down from the sky. Everyone

realized that this was the work of the ever-lasting and infinite power of Allah Almighty, yet, they had no place to go and no choice but death.

And Allah Almighty says:

**“Thus did We turn it upside down, and rained down on them brimstones hard as baked clay.”** (Hijr, 74)

Finally, the angels completed their mission by eliminating towns and rubbing out the names of the People of Lot from the face of the Earth.

Allah Almighty says:

**“And We have left thereof (where the people of Lot had been destructed) an evident Sign, for any people who (care to) understand.”** (Ankaboot, 35)

When the People of Lot were destroyed, their neighbors could not believe what they had seen nor the loud cries and wails that they had heard.

Sodom, with its beautiful mountains, gardens, and vineyards, was gone. The rest was a great, dead lake, with an extraordinarily high salt content. This lake is now known as the Dead Sea. It lies on the border between Israel and Jordan. It measures 930 sq km in area and is 300 meters deep. 360 meters below sea level, no living organism can survive in the Dead Sea.

## THE LAST PROPHET



Hazrat Adam, in whose cells were the genes of all his descendants, until the end of the world, was tall and strong. In addition, a light shone from his forehead. This light was the light of the last prophet, Hazrat Muhammad. Angels used to come to show their respects to this light and to have a conversation with Hazrat Adam.

Hazrat Adam knew that the light on his forehead had been entrusted to him, that it was to be transmitted to one of his progenies via his wife Eve, and that Muhammad, the last prophet, was to descend through this line of progeny.

Hazrat Eve gave birth 19 times, and each time she gave birth to twins, a son and a daughter, yet that light was still on the forehead of the prophet Adam.

When Hazrat Eve became pregnant with Hazrat Seth, the light on the forehead of Hazrat Adam was immediately transmitted to Hazrat Eve, and then to Hazrat Seth when he was born. Thus it became clear that Hazrat Muhammad was to emerge from the progeny of Hazrat Seth.

Then, this light descended through pure wives, from Hazrat Seth to Idri, to Hazrat Noah, to Hazrat Abraham, and to Hazrat Ishmael. After Hazrat Ishmael, it again descended through the pure wives up to Abdulmuttalib and from him to his son Abdullah. Thus the birth of Hazrat Muhammad had approached.

Following the divine program of predestination (kadir), when Hazrat Abdullah and Hazrat Amina got married, the light on the forehead of Hazrat Abdullah was transmitted first

to Hazrat Amina and then it reached its true owner when our Prophet Hazrat Muhammad was born.

Hazrat Abdullah, who had entrusted the light on his forehead to his wife Hazrat Amina, and who completed his mission in this world, died in Medina while returning home from Damascus, where he had gone for business. Thus our beloved Prophet became fatherless before he was even born.

Hazrat Muhammad, who came to this unfaithful world as an orphan, was entrusted to a wet nurse, Halima, of the Bani Sa'd tribe, as was customary among the people of Mecca at that time.

Hazrat Muhammad lived with his wet nurse until he was four years old, and was then brought to Mecca and handed over to his mother.

Hazrat Muhammad lived with his mother from then on, and enjoyed the most delightful days of childhood. However, when he saw his peers talking to their fathers, he used to go to a lonely corner and cry, then come home and ask his mother "Do I not have a father?"

When Hazrat Muhammad was six years old, he went to Medina with his mother and their servant Umm Ayman. They visited the tomb of Hazrat Abdullah on their way back.

It was very difficult for Umm Ayman to separate the mother and son, who were so moved at the tomb and began crying and embracing each other. Then they rode their camels toward Mecca.

On their way to home, Hazrat Amina suddenly fell ill, and when they reached Abwâ, she dismounted her camel with the help of Umm Ayman. Then she collapsed.

The orphan Muhammad, who had cried so profoundly at the tomb of his father and who was still affected by this event,

embraced his mother immediately and began crying “O mother are you also going to die? To whom are you going to entrust me?”

Hazrat Amina opened her eyes with difficulty and looked at this orphan Muhammad for the last time and said: “Everything new becomes old, everything alive dies. So I am dying, but I have not enjoyed enough of you.” Then she gave her soul to the angel of death.

Our beloved Prophet, who had never seen his father, at that moment lost his other parent. To make matters worse, he was not at home, but in the middle of the desert!

The orphan Muhammad was crying. Umm Ayman was crying. The angels in Heaven were crying, the beings on Earth were crying.

However, none of these events were the result of a coincidence!

Indeed, all these events happened according to Divine Will; this is called predestination.

It was because Hazrat Muhammad was created for a sacred mission, a mission that transcends the world, reaching out to the realm of infinity. He was to be the last prophet.

Hazrat Muhammad, who was created for an extraordinary mission, had to grow up under extraordinary conditions and with extraordinary care.

Since Amina and Abdullah, as his parents, did not have the qualifications and abilities to educate their offspring Muhammad accordingly, Allah Almighty removed them and took Hazrat Muhammad into his special care.

Hazrat Amina was buried where she had died with the help of the people of the caravan, and Umm Ayman took the orphan Muhammad to Mecca, embracing him on her chest. She handed him over to his grandfather Abdulmuttalib.



The childhood and youth of Hazrat Muhammad passed in poverty, having lost his father before he was even born, and his mother at the age of six. He also lost his grandfather at the age of eight, and then went to live with his uncle, Abû Tâlib.

When he reached the age of 25, he had distinguished himself for his good character traits, for his handsome face and benevolence. He married Khadija, a 40 year-old widow, who was wealthy. .

Now, he had a family and a wife. They had children, and he became a father.

Although Hazrat Muhammad was very happy in terms of his physical and emotional needs, he was not satisfied as far as his spiritual needs were concerned.

It was because his heart, inflamed by the love of God, could not be satisfied with anything other than Allah Almighty!

Although he was not yet a prophet, he was at the station of irhasât, which is well above the station of miracles. When he was alone, angels, trees and stones used to greet him.

When he approached the age of 40, he began to experience dreams every night; these dreams would turn out to be true the following day.

Solitude was pleasant for him. His heart was burning out of the love of God, and his soul was drawn to a different realm by divine captivation.

When Hazrat Muhammad, hesitatingly, told his wife, Hazrat Khadija, that he had been directed by a power above his will and as a result of causes outside his control that he was going to leave Mecca and be alone, Hazrat Khadija responded positively, and she prepared food for his journey and said: "O Muhammad! You

may go wherever you want, and stay as long as you want. I have no doubt that you are under God's special care."

Hazrat Muhammad, who departed from his wife and children, and who cut his ties with the material realm, immediately went to Noor Mountain under divine guidance.

The time was ripe as far as spiritual conditions were concerned, and Hazrat Muhammad was on the verge of ascending to the station of prophethood.

It was a Monday morning. Hazrat Muhammad, whose sacred soul had been cut off from the material realm and who had been drawn to the realm of unity, looked at the Earth and the Heavens, enraptured with awe from the top of Mount Noor, and was contemplating the infinite power of God, the most high.

Then Angel Gabriel appeared on the horizon, and cried: **"O Muhammad!"**

Then he embraced Muhammad, held him tight, and said: **"Read, o Muhammad."**

When Hazrat Muhammad answered, **"I do not know how to read"**, Angel Gabriel repeated the same phrase three times.

In the end, he revealed (read) to Muhammad the first five verses of the Chapter, The Clot (Alaq), which begins as following: **"Read in the name of the Lord, who created."**

Thus the first verses were revealed to Hazrat Muhammad, and the period of the prophethood began. However, he had not yet been asked to carry out the mission of communication of the divine prescriptions and summoning people to Islam.

After this event, for nearly three years Hazrat Gabriel did not return to the Prophet. By the order of Allah Almighty, some other angels came to Hazrat Muhammad, and taught him how he should worship, and prepared him for the difficult times to come.

### **The Beginning Of The Mission Of Tabligh (Propagation)**

Hazrat Muhammad fell into rapture (jazba) as a result of this spiritual event and began to shake, covering himself with a blanket; his wife Khadija was with him.

By the divine command Gabriel came and revealed to him the following verses:

**“O thou enveloped in thy cloak, arise and warn! Thy Lord magnify,”** (Al-Muddaththir, 1-3)

When Hazrat Gabriel read the verses, **“O thou enveloped in thy cloak, arise and warn!”** Hazrat Muhammad stood up immediately. And when Gabriel read the verse **“Thy Lord, magnify”** Muhammad magnified God by saying “Allahu Akbar (Allah is the Greatest).”

Of course, Hazrat Khadija could not see Hazrat Gabriel and could not hear the revealed verses. However, her pure heart was moved, and she felt that something was happening. When her husband said “Allahu Akbar,” she joined her husband and began to watch him.

After Hazrat Gabriel left, Hazrat Muhammad said to his wife: “My lord has commanded me to begin to communicate His message immediately. Thus I begin by communicating to you. I want you to believe that there is no god but Allah and that I am God’s servant and messenger. I want you to utter the Shahadah (the phrase of witnessing) and become the first Muslim woman.”

Hazrat Khadija, who had waited for this moment impatiently, immediately uttered the Shahadah, became a Muslim, making ablution and performed her prayers with two units (rakah).

When Hazrat Abu Bakr among men, and freed slave Hazrat Zayd, and Ali among children became Muslim, Hazrat Muhammad had four companions.

Hazrat Abu Bakr, who found peace in Islam, was satisfied in spiritual terms, and he wanted to share his happiness with his friends. So he summoned his friends Uthmân b. Affan, Adurrahmân b. Awf, Sa'd b. Abî Wakkâs, Zubayr b. Awwâm, and Talha b. Ubaydallâh to Islam, and took them to Hazrat Muhammad.

These five men, whose hearts found peace and who were moved upon hearing the speech of our beloved Prophet, immediately uttered the Shahadah and became Muslims, then they performed ritual prayers with two rakahs together with our Prophet.

Then others became Muslim. These were Abu Ubayda, Abu Salama, Habbâb, Sa'd b. Zayd and his wife Fâtima, Arkam b. Arkam, Qudâma, Uthmân b. Maz'un, Ubayda b. Hârith, Abdullah b. Mas'ûd, Bilâl Habashî, Suhayb Rûmî, Yâsir, his wife Sumayya, and his son Ammâr. Thus, the number of Muslims began to increase.

May Allah be pleased with them all.

Hazrat Muhammad used to secretly communicate the message of Islam to people. Allah Almighty commanded:

**“So proclaim that which thou art commanded.”** (Hijr, 94)

Thus Hazrat Muhammad began summoning people to Islam publicly, and this public summoning caused Muslims to undergo difficult times.

When our beloved Prophet went to places where the polytheists gathered and summoned them to Islam, announcing to them that the idols they had made with their hands and erected in various places were no different from any other stone, and that therefore they should not revere them by prostration or respectful

postures, that they should not associate them with God, and that they should be servants of only one God, these polytheists, who could not accept that there is no deity other than God and that their idols were useless, began to insult the Prophet and react aggressively.

Their primary targets of the unbelievers were slaves, and poor, defenseless people. They aimed to change their religious conviction through force and thus frighten the others who were inclined to welcome Islam.

They tortured Hazrat Habbab by making him lie down on a fire. And they had Hazrat Bilal run through the streets of Mecca with a rope around his neck, after they had tortured him for many days.

The polytheists, who took Hazrat Yâsir and his wife Hazrat Sumayya out of Mecca to the desert, tortured them for many days, and then martyred them brutally.

They also tortured their son Hazrat Ammâr by burying him naked in the hot sand of the desert.

When some Muslims, exhausted from the tortures of the polytheists, asked the Prophet for permission to emigrate, our beloved Prophet indicated the direction of Abyssinia with his sacred finger and said, "Go there, the king of that country (Ashame) is just." The first emigration in Muslim history was to Abyssinia.

While those Muslims, who had left their country for Abyssinia to enjoy freedom of life, experienced homesickness in a foreign land and the lack of the blessing of the Prophet's conversation, those Muslims, who stayed in Mecca, endured various kinds of oppression and tortures at the hands of the polytheists. They did not compromise their beliefs and carried out their ritual prayers in secret.

Yet, just as any person who was been saved from under the debris and who is relieved to experience air and light does not want to find themselves under the debris again, so being saved from a morass of association and unbelief, the Muslims, who had received Islam and its spiritual enlightenment, refused to go back to the swamp of association and unbelief. This attitude, however, enraged the polytheists.

Despite all the pressure and brutalities inflicted by the Meccan polytheists, one Muslim left Islam. To the contrary, the number of Muslims increased, not only among the people of Mecca, but also among the tribes outside Mecca.

Hazrat Muhammad made contact with people who came to Mecca during the season of pilgrimage and summoned them to Islam. In the 11th year of his prophethood, he met with 6 people from Medina in the vicinity of the Kabaa, called Aqaba.

He asked them, "Could you sit down? Can we talk a bit?" They accepted and sat down.

Our beloved Prophet read some verses of the Qur'an to them first. Then he gave a blessed talk. He stated that he was the last Prophet, and invited them to embrace Islam.

The people of Medina, who were greatly affected by the talk, looked at each other. After a short time of confusion, they talked among themselves and then following Hazrat Muhammad they uttered the Shahadah, and thus became Muslims.

The first among the people of Medina to embrace Islam were:

As'ad b. Zurâra, Râfi b. Mâlik, Awf b. Hâris, Qutba b. Âmir, Utba b. Âmir and Hâris b. Abdullâh.

May Allah be pleased with them.

These six people, who returned home after performing the pilgrimage, began to strive to introduce Islam among the people of Medina.

The following year, they returned to Mecca as a group of twelve under the leadership of As'ad b. Zurâra, and they met Hazrat Muhammad in Aqaba again and listened to his talk.

Hazrat Muhammad took their oath (biat) on certain issues. They asked the Prophet to send somebody to Medina to teach the Qur'an and Islam.

Our beloved Prophet sent Mus'ab b. Umayr to them. Hazrat Mus'ab was very moved when he arrived in Medina as he realized that the number of Muslims in Medina had increased to 40, and he wept.

By the extraordinary efforts of Hazrat Mus'ab and other Muslims in Medina, Islam quickly spread in Medina and the number of Muslims increased with each passing day.

When Sa'd b. Mu'az, the leader of the Aws tribe and the most prominent person in Medina became a Muslim, there was nothing left to stop Islam.

Then Hazrat Mus'ab began performing ritual prayers in the community of Muslims and preaching Islam publicly.

In Medina there were two tribes, the Aws and Hazraj, which were engaged in a constant struggle against each other. During these nonsensical wars, many brave men died, many women were widowed, and many children were left as orphans. Fathers and mothers constantly wept over the calamities that befell their children.

When the people of these two tribes became Muslims and performed ritual prayers side by side in the community, they stopped these meaningless battles, which had been going on for years. The enmity between these two tribes turned into brotherhood, and an atmosphere of festival emerged.

The following year, i.e., in the 13th year of the prophethood, a group of 75 people, two of whom were women, came to Mecca under the leadership of Hazrat Mus'ab. They met Hazrat Muhammad in Aqaba as usual.

During this meeting people coming from Medina swore to the Prophet on that they would protect Muhammad against his enemies as they protected themselves, their children, and their wives. They invited Hazrat Muhammad to Medina.

After this meeting, Hazrat Muhammad allowed the Muslims of Mecca to immigrate to Medina. But he stayed in Mecca, waiting for God's command concerning this matter.

After the Muslims began to immigrate to Medina secretly as small groups, Hazrat Abû Bakr asked the Prophet for permission to immigrate to Medina. The Prophet said to him: "Wait for a while, if it is Allah's will, we shall go together."

Those Muslims who emigrated from Mecca to Medina are called the *muhajirûn* (one who migrates), and Muslims of Medina who helped immigrants from Mecca are called the *ansâr* (the helpers).

The Muslims of Mecca, who migrated to Medina, leaving their homes and land, were welcomed by the Muslims of Medina, their brothers in religion.

The Muslims of Medina protected the Muslims who had emigrated from Mecca. They provided shelter for them, and they shared their possessions with the Muslims of Mecca. They showed a unique attitude which is the best example of support on the basis of brotherhood in religion.

However, both the helpers (*ansar*) and the immigrants of Mecca (*muhajirun*) were sad, sorrowful, and weeping.



The reason for this was that Hazrat Muhammad, whom they loved more than themselves, was still in Mecca, living among his enemies.

### **The Hegira (Hijra) Of Hazrat Muhammad**

At first, polytheists were not concerned about the emigration of the Muslims from Mecca; in fact, they were even happy. But later on, they realized its importance and strategic dimensions, and they began to worry.

From their perspective, when the Aws and Hazraj tribes of Medina embraced Islam and established peace between them, the blood feud, which had lasted so long, between them was over, and they had joined the Muslims who had emigrated from Mecca; this meant that they could now emerge as a powerful alliance.

If Hazrat Muhammad were to go to Medina and become the leader of the society there, and the Muslims that belonged to tribes living around Medina were to join them, then this alliance could become more powerful. This could constitute a danger for the people of Mecca in the future.

For this reason they met at Dâru'n-Nadwa, and considered the issue. They decided that the best solution was to kill our beloved Prophet.

Following this decision, they laid siege to the house of Hazrat Muhammad, and began to prepare for a sudden attack to take his life.

On the command of Allah Almighty, Hazrat Gabriel came to our beloved Prophet and told him to emigrate with Abû Bakr.

Our beloved Prophet went out of his house, reciting the first 8 verses of Chapter Yâsîn, and he passed by the polytheists without being seen by them to Abû Bakr's place.

Hazrat Muhammad, who had left his house, which was under siege by polytheists, thanks to the permission of Allah Almighty, immediately went to a cave on Mount Sawr with Hazrat Abû Bakr. They stayed there for three days.

The polytheists of Mecca, who could not understand how Hazrat Muhammad had escaped without being noticed, despite the heavy guard around the house, began to search for him everywhere. Some of them came up to the edge of the cave, where he was sheltering, following their footprints.

However, upon seeing that the opening of the cave had a cobweb over it and that a bird had built its nest there, they went back, saying that “for years, no man has entered this cave.”

Our beloved Prophet, who stayed in the cave for three days, set out with Hazrat Abû Bakr to immigrate to Medina. They followed the coastline, and arrived at Qûba village on 8 Rabiulawwal, Monday.

Hazrat Muhammad who rested in Qûba for a few days, and built the Qûba Mosque with the help of Muslims there, left there on the Friday, heading for Medina with the people who came there to welcome him.

When they arrived at the Ranuna valley, which is situated between Qûba and Medina, it was noon. Then our beloved Prophet dismounted his camel on the higher side of the valley, and gave the first Friday Sermon (khutba), and then he led the first Friday ritual prayer. Then he mounted his camel again and set off toward the city of Medina.

While the polytheists of Mecca, filled with hatred and anger, were searching for Hazrat Muhammad to kill him, the people of Medina, impatiently and with tears of joy on their eyes, were waiting for Hazrat Muhammad.

The immigrants, in a foreign land, were burning with longing for Hazrat Muhammad!

Women were standing in front of their houses, holding their babies in their arms!

The Muslims of Medina, who had sworn their oath in Akaba!

Ill people, elderly, young people, and children were all on the road, waiting for Hazrat Muhammad, with tears of joy in their eyes!

As news of Hazrat Muhammad's approach arrived, voices were heard crying "Allahu Akbar" ,

Excitement and enthusiasm of the people increased, they were holding their breath, with tears of joy in their eyes, looking for Hazrat Muhammad.

Thus, the happy moment came. The last Prophet of Allah Almighty, Hazrat Muhammad, entered Medina from the Saniyyatu'l-Wada'.

The people of Medina experienced the greatest, the most exciting festival of their history. There were people crying out loud! There were people shouting, "May my life be sacrificed for you," and fainting!

There were also people heard chanting "Tala'a'l badru alayna, min Saniyyati'l-Wada'!"

The last Prophet of Allah Almighty, was then in Medina. Hazrat Muhammad was among them.

They could not help but cry "O my Lord! How great a blessing it is! O my Lord! How great a grace it is! Wajaba'sh-shukru alayna, ma da'Lillahi da!" and they prostrated...

When Hazrat Muhammad went by the houses, the people opened their doors and tried to catch the bridle of the camel of the Prophet to invite the Prophet to stay in their house, saying “O the Prophet of God, please stay at our place.”

Our beloved Prophet, who did not want to hurt anybody’s feelings, said to them “I will stay where my camel rests.”

The camel of the Prophet, which walked through the streets of Medina looking to the right and the left, as if it were greeting people, first stopped at the edge of an empty plot. Then it got up and walked a bit, and then rested again in front of the door of the house of Abû Ayyûb Khâlid b. Zayd al-Ansârî (Eyup Sultan). Eyup Sultan is buried in the Eyup district in Istanbul, and through him channels the blessing and pride to Turkey. Then the camel let its head rest on the ground, groaning slightly. It was saying that this was the end of the journey.

While our beloved Prophet was preparing to get off his camel, saying that Allah has willed this to be the place, Eyup Sultan, who saw that the camel had rested in front of his door, and who saw that Hazrat Muhammad was preparing to get off his camel, could not believe his eyes for the greatness of the divine blessing and grace that had been granted him. He ran crying and invited our beloved Prophet in, saying “O the Prophet of God, please come in.”

At a moment, the house of Eyup Sultan became the most sacred house on Earth and the headquarters of Islam.

Hazrat Gabriel and other angels came down to visit Hazrat Muhammad and to welcome to Medina.

The people of Medina came to visit him in groups, listened to his talks and expressed their pleasure in seeing him in their area.

The people of Medina could not get enough of the enlightening talk of Hazrat Muhammad. However, the house he was staying in was small and so few could have the opportunity to attend to his talks. The solution to this problem was to erect a mosque as soon as possible.

The plot where the camel first rested upon arrival in Medina was the place selected for first mosque; the point where the camel first rested would be where the door was.

The plot belonged to two orphan brothers, the guardian of whom was As'ad b. Zurâra .

The price of the plot was agreed at 10 mithgal gold; Hazrat Abû Bakr bought the lot and consecrated it for the Mosque to be built there.

They building work on the mosque started immediately, and our beloved Prophet worked throughout, carrying stones and plaster on his back, and mixing up the mud.

When the building of the mosque was completed, they also built a one-room house for the Prophet.

Then the Prophet moved to this place, his own house, after staying at Eyub Sultan's house for seven months.

From then on, Muslims began performing five daily ritual prayers as a community in this mosque, led by the Prophet himself.

After the prayers they used to listen to the illuminating talks of the Prophet; they were now free to worship as they wished.

The days of suppression and torture were over, they had been left in the darkness of the nights. The Sun had now risen and morning had broken.

Hazrat Bilâl, who had been subjected to prolonged torture merely because of what he believed in his heart, and who had been dragged through the streets of Mecca with a rope around his neck merely because he had said “God is one,” used to climb up to the highest place next to the mosque and recite the call for prayers shouting “Allahu Akbar, Allâhu Akbar.”

O Lord! What an awesome grace, what a great blessing, what a great freedom!

### **The Different Properties Of The Final Prophet**

During the time before Hazrat Muhammad Allah Almighty sent certain prophets to certain societies; these prophets communicated the divine commands only to those societies to which they had been sent, giving them good advice and summoning them only to belief.

Some of these societies followed the advice of their prophets, which lived according to the divine commands, which worshipped God and obtained spiritual illumination and tastes became happy in this world as well as in the hereafter...

But others did not pay heed to the advice of their prophets, they rebelled against the divine commands, and they strayed far from the path, falling into idolatry perished away.

When the time of the last Prophet came!

Allah Almighty declares:

**“And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind.”** (Saba,

28)

Hazrat Muhammad, who escaped the oppression of the polytheists in Mecca, and who was welcomed by the people

of Medina with great excitement, began performing the daily ritual prayers in the mosque along with his companions. And he educated his companions to be good Muslims in all respects.

However, for Hazrat Muhammad, the final Prophet, all these were not enough. He was a prophet sent not merely for the people of Mecca or Medina, but for all of humanity, without discrimination on the basis of ethnicity, color, or language.

It would not be appropriate for Hazrat Muhammad, who was sent to all of humanity, to give them the good tidings of divine mercy and to warn them against divine punishment, to seclude himself in o his mosque and give guidance only to the Muslims of Medina. He was the last Prophet, and no other prophet was to be sent after him.

It was essential for the mission of Hazrat Muhammad, the final Prophet, to leave Medina, to call people to Islam, beginning from the neighboring tribes, and as far as any of the people he could reach.

This was so because Allah Almighty declared:

**“O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message.”** (Maeda, 67)

Of course Hazrat Muhammad had a comfortable life in Medina after the event of the Hegira (migration). However, he also had the duty to care about the Muslims outside Medina, since they also belonged to his community.

So he could not retreat into seclusion in his house or in the mosque. Nor could he care about simply the Muslims in Medina and leave other people with their perverted beliefs and aberrant

life styles. Otherwise he would have neglected his mission, and there is indeed a time when the prophets will also be questioned.

This is why our beloved Prophet began to go outside of Medina along with his companions, at first visiting neighboring tribes and later on other tribes as well, in order to communicate to them the divine commands.

During the Meccan period, it had been difficult for Hazrat Muhammad to continue his mission because of the pressure he had been subjected to by the polytheists of Mecca.

During the Medinan period, he continued his mission, yet it still was not easy, due to the harsh conditions of the desert climate; despite all the hardships he never ceased to summon people to Islam.

Hazrat Muhammad, did not own a private aircraft or an air-conditioned car, he competed against time on camel back.

Drinking water that was hot from the sunlight, eating stale barley bread, he traveled through solitary deserts and strove day and night to carry Islam to the remotest corners.

He went through many difficult times; sometimes he was hungry, sometimes he was thirsty, and sometimes he struggled against the polytheists, who did not understand him and attacked him.

Due to the extraordinary efforts of Hazrat Muhammad and his companions, Islam quickly spread and the number of Muslims increased dramatically over a short period of time. In particular, after the conquest of Mecca, people began to embrace Islam, one tribe after another. Thus, in a short time, nearly the entire Arabian Peninsula had converted to Islam.



## The Death Of Hazrat Muhammad

Allah Almighty declares: **“Every soul will taste of death.”**

(Ankaboot, 57)

How about the last Prophet?

Allah Almighty declares:

**“We appointed immortality for no mortal before thee. What! if thou diest, can they be immortal!”** (Anbiya, 34)

The Companions of the Prophet experienced their most exciting and most blessed days during the farewell pilgrimage.

In particular, when the Prophet was giving his historical talk, the Farewell Speech, people held their breath, the spiritual excitement swelled up in them and their hearts burned with longing for God.

When Gabriel brought down the Qur’anic verse, **“Today I have completed your religion”** people became even more excited, but Hazrat Abû Bakr wept.

When our beloved Prophet asked why he was crying, Abû Bakr answered: “O the messenger of God! You came to communicate this religion. Since the religion is completed, I fear that your mission is complete and you may soon depart from us.” Hearing this, all the companions wept.

Hazrat Abû Bakr’s assumption was correct. After the pilgrimage, the Companions and the Prophet returned to Medina and our Prophet became ill; first he had a headache and then he started to have a fever. He came to the mosque at the ritual prayer times, performed the prayers in the community with his companions. But he could not spend any more time with his companions to talk with them. Instead he immediately went home and rested.

His companions felt terrible seeing the Prophet so ill. They did not know what they should do; indeed, what could they have done?

There was nothing that they could do except to weep and bustle about, in confusion!

Upon hearing that his companions were so sad about his illness, our beloved Prophet came to the mosque, with the help of Ali and Fadl, and sitting on the first stair of the minbar said to his companions: “I heard that you are very sad because of me. No prophet stayed with his community forever. Thus I will not stay with you for eternity.”

Then he gave advice on essential issues concerning predestination. He and his companions granted forgiveness to each other for any offense or right. Then the Prophet went home, and lay down on his bed.

Hazrat Bilâl used to recite the Morning Prayer call, then he would go the door of the Prophet and say “as-Salâh yâ Rasulallâh,” waiting for the Prophet to come out and they used to go to the mosque together.

Three days before our beloved Prophet died, Hazrat Bilal recited the Morning Prayer in a more emotional way than usual.

He went to the door and said “as-Salâh yâ Rasulallâh”, waiting for him to come out.

However, our beloved Prophet was ill and he did not feel that it would be possible for him to go to the mosque.

Our beloved Prophet said to Hazrat Aisha: “Say to Bilâl that Abû Bakr should lead the prayer and that they should perform the ritual prayer.”

Bilâl, who had endured the brutal tortures of the polytheists in Mecca with stoicism, collapsed. His heart burned and his eyes filled with tears; he could not speak, and with difficulty he proceeded to the mosque.

When all the eyes in the mosque, which were turned to the door, waiting for the Prophet, saw Bilâl come in alone, looking exhausted, they realized that something was wrong.

Hazrat Bilâl went immediately to Hazrat Abû Bakr. He could not speak, but with a gesture of his hand he indicated that Abû Bakr should lead the prayer.

All the companions felt great sorrow; nobody could speak. They had no power to perform the ritual prayer.

Hazrat Abû Bakr pulled himself together with difficulty, and went to the pulpit, and starting the prayer he said: "Allah'u Akbar." However, he was weeping so hard that he could not recite the remaining.

All the companions, men and women, performed the ritual prayer with difficulty, as they too were weeping.

On 12 Rabiulawwal Monday, in the morning, our beloved Prophet felt better and slowly proceeded to the mosque. He saw his companions performing the ritual prayer under the leadership of Hazrat Abû Bakr, and he was greatly touched. He followed the leadership of Abû Bakr and performed the last ritual prayer sitting down. After the prayer, he immediately went to his home and lay down on his death-bed.

The people who had seen our beloved Prophet in the mosque thought that he was recovering, and they were very happy. While some people dispersed to take care of business, the majority of people remained around the mosque.

The signs of death, which is the common predestination of all of humanity, were visible. The face of the last Prophet had turned yellow, like a ray of light, and drops of sweat like pearls began flowing from his forehead.

Hazrat Aisha kept wiping away the tears from her eyes as well as the drops of sweat from the Prophet's forehead, while his head was leaning on her chest.

Hazrat Fatima kept weeping, without pause. Our beloved Prophet said: "Dear daughter, do not cry. Angels cannot bear your tears."

Fatima was weeping, Aisha was weeping. The pure wives of the Prophet and Umm Ayman were weeping. The Companions outside and the angels in Heaven were weeping and the last Prophet of Allah Almighty was departing from this world.

Gabriel came for the last time, and informed the Prophet that the angel of death was coming.

Soon the angel of death came and said: "O Prophet of God, if you want to stay in the world, I will just visit you and return. But if you want to reach the Lord, I will take your soul with me."

Our beloved Prophet looked at Gabriel. When Hazrat Gabriel said "O the Prophet of God, the angels in the malau'l-a'lâ (heavenly multitude) are waiting for you," our beloved Prophet said to the angel of death "Carry out your duty."

The angel of death carried out the most difficult task of his lifetime. He took the sacred soul of our beloved Prophet and climbed up to the Heavens.

The companions who were waiting outside of the house of the Prophet realized what had happened inside when they heard the cries and sounds of mourning, and they began to weep.

The news about the death of our beloved Prophet spread around Medina immediately. Everybody, women, men, elderly, sick and children took to the roads, all weeping.

Hazrat Uthmân was unable to speak. Hazrat Ali stood before a wall, weeping and then kneeled down and put his head in his hands. Hazrat Umar, out of his mind with grief, was running around with a sword in his hand, and shouting out "I'll kill whoever says that Hazrat Muhammad is dead."

Outside, there was complete chaos and confusion, and nobody knew what to do.

Hazrat Abû Bakr, who had returned to his home, heard the sad news and came back. He went directly to the house of our Prophet.

He removed the veil from the face of our beloved Prophet and looked at his face, kissing his forehead, and said, "Let my mother, father and myself be sacrificed for you." Then he began crying.

He was the first free man to believe in the prophethood of the Prophet. He never abandoned the Prophet, but he never felt that he had had enough of the Prophet's company. Now he could not stop weeping and his heart was burning.

But he felt that he must do something. The community was now orphaned, and outside there was a frightening chaos and confusion.

He got up with difficulty, went to the mosque and said to the people who gathered around him: "Be sure that Hazrat Muhammad is dead. But God, his Lord, is alive, and does not die." Then he recited the Qur'anic verse "**Muhammad is but a messenger.**" (Aal-e-Imran, 144)

Hazrat Umar came to himself; it was as if he was hearing this verse for the first time; now he believed that the Prophet was dead, and he collapsed.

For the companions life seemed meaningless, even unnecessary. The world without the Prophet, for them, was colorless and tasteless. But the religion had been entrusted to them and without them the reality of the Qur'an and the tradition of the Prophet could not be transmitted to following generations. This is why they had to go on living, for the sake of religion, and they had to exert themselves for the sake of religion.

Most important of all, in such an atmosphere of chaos and confusion, Islam could not remain without a state nor the Muslims without a caliph.

Hazrat Abû Bakr was elected as the Caliph, and people sworn allegiance to him. Then they buried our beloved Prophet, weeping for him.

### **After Prophet Muhammad**

When the last Prophet of Allah Almighty, Hazrat Muhammad passed from this temporary world to the realm of the hereafter, the mission to communicate Islam fell upon the companions. Thus, the period of companions began.

The companions had had the opportunity to learn the Qur'an and the Traditions, in all their subtle details, from their source, Prophet Muhammad. They had the opportunity to practice them together with the Prophet.

After the death of Prophet Muhammad, they spread throughout the lands under Muslim control and began to communicate Islam, explaining the rules of the Qur'an and the Traditions in the finest detail.

The companions of the Prophet (the Sahaba) were followed by the followers (tâbiîn) and then came the followers of the followers (taba'u't-tâbiîn).

Thank God, passed from generation to generation, Islam has reached us, and it will go on until the end of the world.

### **An Important Topic**

Believing in the prophets without discrimination is obligatory as far as the religion is concerned and it is one of the principles of belief.

However, although belief in the prophets is a required principle of belief, it is not necessary to follow the commands of the former prophets and to practice what they did.

For example, Jews and Christians believe that Prophet Abraham was a prophet, Jews follow the commands of Prophet Moses, and Christians those of Prophet Jesus.

Indeed, this is the correct way. Logically, if we think about it, if one chooses to ignore the orders of the current ruler, and chooses, rather, to follow and practice those laws of past rulers, even though they have been abolished, it is clear that this is not only incorrect, but one may also be committing a crime .

Similarly, if one ignores the commands of the last Prophet and wants to follow and practice the abolished commands of previous prophets, then this is wrong and sinful in the eyes of God.

Since Prophet Muhammad was the last Prophet sent to all humanity, without discrimination on the basis of ethnicity, color, language, country, or continent, and since no other prophet will be sent after him, the prophethood of Muhammad is valid until the end of the world, his commands are in force and obligatory for all humanity.

## Different Features Of The Qur'an

The Qur'an, as it is the seal of the Divine Books, has different features than other revealed books, just as Prophet Muhammad, the seal of the prophets, has different features from his predecessors. One of the most important features of the Qur'an is that it is under Divine Protection.

Allah Almighty says:

**“Surely We have revealed the Reminder and We will most surely be its guardian.”** (Hijr, 9)

Not a single letter of the Qur'an has been changed, despite the open and secret enmity that was started by the idol-worshippers of the Qur'an and that still continues continued today. No one, in any case, can change it until the end of the world, because it is under the personal Protection of Allah Almighty.

So, what about the previous Divine Books?

Allah Almighty sent 104 books. Among them were major ones, such as the Old Testament, the Psalter, the New Testament, and the Qur'an. And there were also minor ones, called Suhuf (the Pages).

The Divine Books are all the same in the principles or articles that are concerned with matters of faith that they introduce, but they differ in details.

Allah Almighty says in this regard:

**“... for every one of you did We appoint a law and a way.”**  
(Maida, 48)

Allah Almighty specified different rules as well as how they were to be followed for every people and, therefore, sent different messengers to different people, starting from Adam, and revealed



Divine Books to some among these messengers. Each Book either introduced new rules or abrogated some of the old ones introduced by the previous ones.

The Suhuf, for example, that was given to Prophet Adam let siblings marry one another, but the Suhuf that was given to Prophet Seth abrogated this permission.

The Qur'an is different in this sense, because it is under Divine Protection; that no other book will abrogate the rules introduced by the Qur'an. The previous Books or Suhufs had rules abrogated by the following book or suhuf. And such books as the Old and New Testament were not under Divine Protection, and as a result they were distorted and did not remain as they had been revealed, losing their originality as an intact divine book.

### **A Divine Warning**

Allah Almighty says:

**“This is a sufficient exposition for the people and that they may be warned thereby, and that they may know that He is One God and that those possessed of understanding may mind.”**

(Ibrahim, 52)

Therefore, the Jews and Christians should not blindly adhere to the Old and the New Testament that contain rules that have been abrogated by the next divine book.

Rather they should examine the next divine book...

And the modern idol-worshippers, whose roots are based in atheism, should also do the same.

They are also supposed to leave their prejudices aside and have a look at the final divine book.

## Islam Is The Final Religion

Allah Almighty says:

**“Surely the (true) religion with Allah is Islam..”** (Aal-e-Imran, 19)

The true religion with Allah is Islam because the previous religions were distorted time after time and they, therefore, were abrogated.

The fundamental principle of Islam, which is the ultimate divine religion, is the Oneness of God. Allah is One and He is the only deity.

It is Allah who designs, supervises, and stabilizes the Earth and the Heavens. It is Allah whose hand is the Kingdom, and He has power over all things. No one, neither a prophet nor an angel, can be equal or a partner to Him.

Allah Almighty says:

**“Say: I am only a mortal like you; it is revealed to me that your god is one God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord.”** (Kahf, 110)

Islam acknowledges that Prophet Muhammad is only a human being, a servant of Allah. Yet, he is different in that he has been given the mission of conveying the revelations of Allah to other humans.

And Muslims are supposed to worship Allah alone, and Muslims should only seek the approval of Allah.

Muslims should learn from one another, or ask each other for advice, but no one has the right to mediate between humans and Allah.

No group or class can be declared as a privileged one in Islam. Muslims are all equal.

No one, including the Prophet, has the right to grant forgiveness the sins of another.

Temples, namely mosques, are not such places for confession, or baptism.

As for those who seek a religion other than Islam, namely a heterodox one...

Allah Almighty says in this regard:

**“Is it then other than Allah’s religion that they seek (to follow), and to Him submits whoever is in the Heavens and the Earth, willingly or unwillingly, and to Him shall they be returned.”** (Aal-e-Imran, 83)

As the atoms on the Earth, the gas in the atmosphere, the stars in the sky, and the galaxies in space have no other choice but to abide by the rules that Allah has established, so too do humans have no other choice but to accept the final and the ultimate religion, namely Islam.

But is it not legitimate to abide by the rules that still exist in the Old and the New Testaments, or in other earlier books?

No, this is not legitimate! Because Allah says in the Qur’an:

**“And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.”** (Aal-e-Imran, 85)

It is a matter of clear logic that if one is obedient to rules that are no longer in force that this cannot be regarded as a legitimate act according to the current law.

So, one's obedience to previous books whose rules are no longer in force cannot be an acceptable act by Allah Almighty, and it is, moreover, a sin.

Can one, for example, claim that marrying one's sibling is legitimate as this was established in the suhufs given to Prophet Adam?

Let us take a look at other, non-Muslim societies...

Allah Almighty says:

**“Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians.”** (Maida, 82)

Allah Almighty clarifies that among non-Muslim societies the Jews and the idol-worshippers are the most violent enemies of Islam, and that Christians are more modest than the Jews and the idol-worshippers in this regard.

Now we should examine these three groups in detail:

### **1- Jews**

The Jews regard themselves as the supreme race and regard others as creatures granted for their use. They see others as being no different from plants or animals.

They knew that Prophet Muhammad would be sent by Allah Almighty as the seal of the prophets, because their own book, the Talmud, and Prophet Moses acknowledged this fact. Yet, they did not accept the prophecy of Muhammad, as he was not of their race.

They could not comprehend the reality that Prophet Muhammad was of Arab origin, not of Jewish blood. They, therefore, started a movement against the Muslims.

The Jews today are still as hostile towards Muslims as they were in the past. In the past they kept a low profile and yielded to the Muslims when they were not strong. Yet, when they had gathered strength, they enthusiastically and ferociously attacked the Muslims, regarding this act as mitzvah (an approved act by God).

Jews are known for their racism, and they distorted the religion of Moses, originally a true religion. Not only do they accept a new religion, they accept no one else into their religion, namely Judaism.

Their racism instills enmity towards Islam; this is so deeply rooted in their nature that they will no doubt continue to be a brutal enemy towards Islam in the future. And the promised lands in pursuit of which they have always struggled after will be a graveyard for them, and the world will be saved from something called Zionism.

## **2- Idol-Worshippers**

Even animals, bereft of intellect, physically worship and deify Allah at certain times, in answer to their instincts, but some humans, creatures with intellect and conscience, deify figures that are as weak as themselves.

Such people who are called idol-worshippers; they embrace the views and ideologies of those they idolize. Moreover, they blame those who do not disapprove of their backwardness.

Idol-worshipping, which has no place in the contemporary world, either in religious or scientific terms, is still favored by

some who have vested interests, and is kept alive sometimes by oppression and sometimes with a “life-support system.”

Idol-worshippers, though they regard Islam as the greatest obstacle standing in their way and therefore act as a determined enemy of Islam, may, at any time, revert to Islam and become a distinguished Muslim, as in the example of Omar, the second caliph. Such a transformation is possible because they do not have the same innate enmity towards Islam as the Jews have.

### **3- Christians**

Christians are believed to be the pioneers of science in modern times. They have managed to dismantle atomic nucleus, but they have not made the same fervent attempt to examine their religion without prejudice. If they were to do so, they would see how their religion has been distorted and has lost connection with its original position.

They would see how serious the distortion has become; the common point among the divine religions was the Oneness of God.

Allah Almighty established such an impeccable harmony in the universe that not even a single article in this balanced system could take up a position to be a partner or rival to Allah Almighty.

Divine religions have also two more fundamental principles, apart from Oneness of God:

(a) A prophet whose appointment by Allah is made clear by some miracles.

(b) A divine book revealed to a prophet by Allah.

When we analyze the prophethood in Christianity we can see that the Christians do not believe in the prophecy of Jesus; rather they believe that he was a divine incarnation. They, at the same time, see Jesus as the Son of God and deify him as God.

How can a prophet be a divine being? Or, how can a divine being become a prophet?

Allah Almighty says:

**“The Messiah, son of Mary is but an apostle; apostles before him have indeed passed away; and his mother was a truthful woman; they both used to eat food.”** (Maeda, 75)

Allah Almighty said to those who deify Jesus:

“Jesus was just a prophet. And many prophets have passed before him. And each prophet before him introduced different miracles, and Jesus was born without having a father as a divine miracle. And his mother, Mary, was a truthful woman. They both used to eat food because they both were humans.”

So, how can one, who is dependant for life on the conditions of the Earth, as are all living beings, who needs to breathe, drink, eat, and empty their bowels, become a divine being, or son of God?

How can one who is born of a human womb be a divine being, or son of God?

Can a reasonable mind accept such a belief? Can common sense accept such a belief?

When we examine what the Qur’an about Jesus being born without a father, we can see that Allah Almighty says:

**“Surely the likeness of Jesus is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.”** (Aal-e-Imran, 59)

Allah gives the example of Adam, who was created from dust, to those who deified and regarded Jesus as the son of God merely because he was born without a father.

Allah created Adam's body from dust and then He gave him a soul saying, Be, and he was.

It is true that all creation has to abide by the rules of semination set by Allah Almighty.

Yet, Allah Almighty Himself does not have to abide by such a rule!

He can create some beings in any way He wishes.

He created Jesus in a different way, having him be born with no father. Yet, He created Adam in a different way as well, with no father or mother.

No one has ever regarded Adam as a deity, or the son of God. So, those who deify and worship Jesus, logically, must be in the wrong.

Allah Almighty says:

**“Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god but the one God.”** (Maeda, 73)

So, it is very clear that those who deify and worship such a great prophet and a great angel (the holy spirit, the angel Gabriel) are seen as disbelievers in the Qur'an.

**As for the holy book of Christianity!**

Jesus became a prophet of Allah when he was 30 and he was raised to Heaven by Allah Almighty when he was 33. There were not many people who believed in what he was saying during his mission of three years.

After he was raised to Heaven, his apostles spread out in an attempt to spread Christianity in secret, due to oppression by the Jews and the Romans. Christianity at that time was a true religion.



The apostles who invited people to Christianity used to read passages from the Bible and interpret them, as well as giving examples from the life and words of Jesus. They used to preach as well.

Some of those who joined Christianity through the works of the apostles started writing the stories they had heard from the apostles and turned those stories into books that came to be known as the Bible.

This practice was so common that there are hundreds of different and contradictory bibles, containing a series of myths and superstitions.

In the year 323 the Roman Emperor, Constantine, converted to Christianity and declared Christianity the official religion of the Roman Empire. This meant that the oppression of the Christians was over.

Yet, the chaos in the bibles, and thereby the beliefs and rituals of Christianity continued. The Emperor Constantine sought a solution and in the year 325, that is 292 years after Jesus had been raised to heaven, brought together a council of priests in Iznik, ordering them to select the true bible among the many hundreds.

The Emperor, who did not have any idea about the origin of Christianity and the common points of the true religions, pioneered a great fallacy that would continue until the end of the world by allocating himself the right to resolve an issue that belongs to the Divine Being.

**So, what did the council of priests do?**

Or, what could they have done?

They would have been unable to identify the true bible, because they were not prophets who had received revelation from Allah; they had no information about which one was the true one!

They did not have the true bible with which to make comparison!

So, the priests had a difficult task. They, however, had to fulfill that task because the emperor had ordered them to do so.

The priests had just one choice, and that was to approach the matter in an unsystematic way, choosing one of the bibles to be the true one.

Yet, they did not agree on just one bible as the true one. At the end of the day, they agreed on four versions: Mathew, Marc, Luke, and John.

The council of Europe that gathered together in Iznik was happy with the decision they had reached, but other priests, who had not joined the council, and Christian public opinion, were not happy with the designation of these four bibles.

So, the chaos continued. Since Christian public opinion was not satisfied with the decision taken by the council of Iznik, other councils were organized in the year 364 and 387, the former in Laodiese and the latter in Kartaca. These councils tried to find solutions for this chaos by making some amendments to the bibles, but they failed.

All these meant that the priests had transgressed their bounds. Even the prophets had had no right to change even one word of the divine books. Yet, the priests had given themselves that right. Thus, the books that are called bible became toys in the hands of priests.

The councils cited above were followed by others in Istanbul, Izmir, Aydin, Efes, and Kadikoy. Amendments also were made in the councils that took place in such cities. Yet, the problem was not solved.

We believe that this problem cannot be solved. And the wrong step that was first taken by the emperor Constantine is bound to continue until the end of the world.

And the Christians of our time do not seem to have any intention to turn back from this fatal mistake.

In 1947, a shepherd found a bundle of scrolls in an earthenware jar while grazing his flock in a cave not far from the city of Jerusalem. This scroll was the true bible.

This was great news that shook the Christian world. This news was announced to the world in the newspapers, with the headline "The True Bible has been Found!" It was in the news for some time.

The Assembly of the World Council of Churches took action concerning these scrolls before too much time had passed, and the scrolls were ignored.

### **Why did they take such an action?**

Because, the Christian world and the churches in particular would no doubt find turning back to the true Bible too difficult. The Divine orders regarding the final Prophet, contained in these scrolls, would have severely shaken them.

They preferred the false bibles to the true one, and they did not have the courage or strength to return to the original one after such a long time.

And the most interesting thing and the most striking point about this matter is that Christians, who still cannot solve the problem of their own holy book, and who therefore have no clear consensus concerning their book, have made attempts to transfer their faith to Muslim countries where they carry out missionary work to convert Muslims.

This seems ridiculous, but it is true. They themselves need help to find the true path, but they, on the contrary, are trying to show others what the true path is.

**So, here is a sincere warning for Christians!**

O, Christians! Instead of publishing bibles, books in which you yourselves do not believe, and handing them out in the Muslim world, it would be better for you to establish a committee made up of scholars with a good command of Arabic to search what the Qur'an, the final divine book, says!

You will surely find out that the Qur'an is a divine book, you will find what you are looking for in it, you will be spiritually satisfied, and hopefully you will have faith in it.

Do not dare to follow the way of the idol-worshippers at the time of Prophet Ibrahim who said: "It is better for us to follow the path of our fathers."

Allah answers such a statement in the Qur'an as follows:

**"What! Even though their fathers knew nothing and did not follow the right way."** (Maeda, 104)

Yes! What if your fathers knew nothing and you adamantly remain on the wrong path?

Was it not the bishops and the priests who excommunicated Galileo, the founder of modern physics, when he claimed that the Earth revolves around the Sun? Were not those bishops in the wrong then?

If you look at the Qur'an, you will see that it explains how not only the Earth, but also the Moon and the Sun are in orbit, and this was over a thousand years before Galileo: **"All float on in a sphere."** (Ya-Seen, 40)

# ISLAM AND THE END OF THE WORLD



Allah Almighty says:

**“He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.”** (Tawba, 33)

**“He it is Who sent His Apostle with the guidance and the true religion that He may make it prevail over all religions; and Allah is enough for a witness.”** (Fath, 28)

**“He it is Who sent His Apostle with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.”** (Saff, 9)

According to the above verses, from three different chapters of the Qur'an, the final divine book and the greatest divine miracle, Islam will prevail over all false religions and aberrant societies to become the one and only power on the Earth in three different eras, despite the best attempts of the unbelievers and idol-worshippers to prevent it.

## **The First Era**

This was the time when the Prophet and the companions migrated from Mecca to Medina to establish the first Islamic state; this was followed by the era of the four caliphs, the Amawites, and the Abbasids.

Islam, in this first era, rapidly prevailed over false religions and aberrant beliefs to become the only super power of the world. And the first era was completed.

Towards the end of the Abbasids, an era of decline came for the Muslims, and with the invasion of Baghdad by the Mongols the first era of Islam came to an end.

### **The Second Era**

When the Abbasid dynasty fell, the Arabs suffered from dispersion and internal conflicts. Therefore, they lost their ability to become a world power again.

What happened then?

Who would carry the flag of Islam?

Prophet Muhammad was sent as a messenger to all peoples, not only to Arabs. So, Islam was not a religion over which the Arabs had a monopoly.

Allah Almighty states this fact in the Qur'an as follows:

**“O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah’s way and shall not fear the censure of any censurer; this is Allah’s Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.”** (Maeda, 54)

The Qur'an contains verses that have some key words that help us to understand at a certain time.

And the meaning of the key words in the above was understood when Allah Almighty gave the flag of Islam, left by the Arabs, to the Turks.

Thus, the second era began with the dynasties of the Karahanlis and Ghaznalis, followed by the Seljuk state. And it reached its zenith with the Ottomans, which became only super

power in the world and prevailed over false religions and aberrant beliefs. Yet, this powerful position, one day, came to an end.

The second era was closed when the great Ottoman Sultan, Abdulhamid was dethroned by “the army of action” within the Ottoman Empire; this was composed of the Jews, the Armenians, and the Ottoman Greeks who also cooperated with the Zionists and the British, as well as some brain-washed Turks.

### **The Third Era**

It is not known when, where, or how the third era will begin. It is not known to whom Allah Almighty will give the holy mission to carry the flag of Islam again. Yet, it is known that this third era will be the end of humanity, and therefore, the Mahdi will emerge in this era. Jesus will descend from Heaven. And the sovereignty of the anti-Christ, who emerges after the second era, and takes power in a Muslim country in order to exercise the most atrocious tyranny the world will ever have seen will come down in this era.

And the most atrocious war, a war between the Jews and the Muslims, in world history will take place in this era. And all Jews, who have gathered in the so-called promised lands, will perish and the plague of Zionism will come to an end.

The world will be endowed with such affluence by Allah Almighty that people will have to search for a poor person to whom they can give the poor-rate, looking from door to door.

We do not know how long this third era will continue nor how it will end. However, we know that by end of the third era the world will suffer from insecurity, mistrust, and discomfort. People will be inflicted with a spiritual crisis and, therefore, attack one another.

People will have no sexual shame. Women will lose their chastity, and wear no clothes. Such concepts as morality and family will lose their meaning. And children born out of wedlock will multiply in the street.

The use of alcohol, gambling, prostitution, oppression, usurpation, terror, and war will reign all over the world, and people will yearn for a piece from the carcasses of dogs and cats because of a great famine.

And the great signs of the Doomsday will emerge one by one, but people, except for the pious servants of Allah, will not notice them, due to their ignorance.

People will notice that the Doomsday is very near only when the Sun does not rise, making the world dark for three days, before rising from the West. People will then realize that the warnings of the pious servants of Allah were true. They will then repent and run to Islam.

Yet, the dice will have been cast by then, because the door of repentance will already be closed.

### **The Initial Signs Of The Judgment Day**

The initial signs of the Day of Judgment will appear and the natural balances in the Earth and the Heavens will deteriorate, while human beings will go astray, a profane life style will reigns, and the Earth will turn to a psychological hell for believers.

The initial signs of the Day of Judgment are as follows:

#### **Corruption on the Land and Sea**

Allah Almighty says:

**“Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return.”** (Room, 41)



When the seas, lakes, rivers, shores, rural areas, valleys, and forests, which are in fact divine blessings, become places where people commit sins, the Earth will turn to an unbearable hell for all living creatures.

### **The Convulsion of the Judgment Day**

Allah Almighty says:

**“O mankind! Fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible! The Day ye shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.”** (Hajj, 1-2)

As Judgment Day approaches, there will be small earthquakes in different regions of the Earth, and finally there will be a big one; the convulsion of Judgment Day, which will be the greatest and most terrifying earthquake ever experienced on the Earth.

This earthquake, unprecedented in the history of humanity will shatter the entire world. No one will be able to help anyone. People will act and talk as if they were drunk.

### **The Destruction of the Towns**

Allah Almighty says:

**“And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Divine ordinance.”** (Isra, 58)

All of the towns, the last of which will be Medina, will be destroyed. Some will be destroyed by natural disasters and epidemics, and some by divine torture, as happened to the people of Lot and Pompeii.

## **The Cleaving of the Sky**

Allah Almighty says:

**“When the Sky is cleft asunder.”** (Infitar, 1)

The sky, literally the highest level or degree, here will be outer space as viewed from the Earth. It is also rain cloud formation at the lowest level.

Indeed, Allah Almighty says:

**“And He it is Who sends down water from the sky.”** (Anaam, 99)

The sky mentioned at the beginning of Sura Infitar is used in the singular, which means that it only one sky will be cleaved. In addition, the “al” particle, which denotes a particular thing or people, at the beginning of the word sama, marks that this cleaving will occur in the atmosphere that surrounds the Earth, because Allah Almighty says:

**“And we have made the sky a roof withheld (from them).”**  
(Anbiya, 32)

Allah Almighty declares that He has made the sky, i.e. the atmosphere, a well-guarded canopy; we know this to be true, because the atmosphere filters harmful solar radiation and protects us from meteors.

When a diminished atmosphere, in particular one with a hole in the ozone layer, is no longer able to retain light gases, the meteors coming from space will rain down all over the planet and the ultraviolet rays coming from the Sun will transform the Earth into a hell.

## **The Seas Pour Forth and Boil Over**

Allah Almighty says:

**“When the seas are poured forth,”** (Infitar, 3)

According to the laws of nature set by Allah Almighty, everything in the universe is dependent on and interactive with each other. When the sky has been cleft asunder, the balance in the temperatures will break down and overheating will begin. The ice stored at the poles and the snow in the mountains will melt, causing the water balance to break down and the seas and oceans to be flooded. What will happen then?

**“When the oceans boil over with a swell”** (Takwir, 6)

The water will evaporate due to the high temperatures and a drought will ensure.

Allah Almighty says:

**“And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away.”** (Mumenoon, 18)

We firmly believe that Allah Almighty, Who has created water, Who sends it down, Who composes oxygen and hydrogen, and stores a predetermined quantity of it in the seas, lakes, mountains and poles, is also capable of removing all the water from the Earth.

## **The Judgment Day**

The Judgment Day will not simply be an earthquake that causes people to die, buildings to be destroyed, and rocks to smash to smithereens. Allah Almighty says:

**“One day the earth will be changed to a different earth, and so will be the heavens.”** (Ibrahim, 48)

The Judgment Day will be such an event that the laws of balance, gravity, and repulsion will be null and void, the Earth and skies will be totally transformed into a new system, different from the current system.

### **The Living Creatures on the Judgment Day**

Allah Almighty says:

**“The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt).”** (Zumar, 68)

When Hazrat Israfil blows the trumpet for the first time, all the creatures on the Earth and the skies will die of fright, except Gabriel, Mikael, Israfil, The Carriers of the Throne, and the Angels of Paradise and Hell, and there will be no living creature other than those that Allah wills to exist.

The Earth and the Mountains on the Judgment Day!

Allah Almighty says:

**“When the earth shall be shaken to its depths, and the mountains shall be crumbled to atoms, becoming dust scattered abroad.”** (Waqia, 4-5-6)

When Hazrat Israfil blows the trumpet for the first time, by the will of Allah Almighty, there will be an unimaginable sound, a rumbling roar, and a violent tremble. Upon this sound and trembling, the Earth will be shaken to its depths, the mountains will disintegrate into tiny pieces, sending dust scattered abroad.

### **The Sun and the Stars on the Judgment Day!**

Allah Almighty says:

**“When the Sun is covered, and when the stars darken”**

(Takwir, 1-2)

Allah Almighty declares that the Sun will be covered and the stars will darken on the Day of Judgment.

Let us first examine the Sun:

The Sun is a tremendous energy source, consisting of masses of red-hot gases, that work by converting hydrogen into helium. The Sun's outer visible layer has a temperature of 6,000 °K, and its core has the temperature of 14,000,000 °K; this is so intense that light gases lose their attraction.

In order to fuse helium into heavier elements and to cause it to swell up, the Sun needs to cool off and finish the conversion of hydrogen into helium.

Who can cool off the sun? Who can end the activity in the Sun?

It is without a doubt that Allah Almighty can do both.

What about the stars?

The stars are masses of red-hot gases that glow like Sun. There are stars that are greater and lighter than the Sun in space.

When Hazrat Israfil blows the trumpet, the Sun will be covered, and the stars will darken with tremendous explosions.

The shattering of the stars will be more violent than the blast of billions of atom bombs, and at that time the sky will turn crimson (See Page 133)

Allah Almighty says:

**“And when the heaven splitteth asunder and becometh rosy like red hide.”** (Rahman, 37)

On the Day of Judgment such terrible events will occur that even the angels will be frightened, and all the gases will burn, and then;

Hazrat Azrael will take the souls of the angels that are still living and then will come his turn. When he takes his own soul, there will no living creature, and thus the first phase of the Judgment Day will be completed.



Estimated to be 1000 years old, the nebula is late evolution of a dying star.

فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

*"And when the heaven splitteth asunder and becometh  
rosy like red hide." (Rahman, 37).*

## **The Second Part Of The Judgment Day**

After some 40 years has passed, Allah Almighty will first create the angels, and then command Hazrat Israfil to blow the trumpet for a second time.

Allah Almighty says:

**“Then will a second one be sounded, when, behold, they will be standing and looking on!”** (Zumar, 68)

When Hazrat Israfil blows the trumpet for the second time, again there will be an unimaginable sound, a rumbling roar, and a violent tremble; and the Earth will disgorge its charges; the people and other creatures inside.

Those who will be resurrected will be frightened as if they have been awakened from their sweet sleep, and then,

**“They shall say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the messengers told the truth.”** (Ya-Seen, 52)



# THE RESURRECTION OF HUMAN BEINGS



Belief in the Day of Judgment and the fact that all human beings shall be raised from the dead (walbâ'thu ba'd-al-mawt) is a pillar of faith and a common and essential belief of monotheistic faiths. Unfortunately, the prophets encountered the most resistance on this point and disbelievers of every age have denied belief in the Hereafter.

Once, Ubayy ibn Khalaf, one of the pagans of Mecca, took an old bone, crumbling in pieces, to the Prophet sallallahu alaihi wa sallam, and said "Muhammad, do you allege that Allah can revive this after it has decayed?"

Allah Almighty said:

**"Say (O Muhammad): He will revive them Who produced them at the first"** (Ya-Seen, 79)

## **What is decay?**

Decay is a physical and chemical phenomenon. It is the reduction of bodies and other formerly living organisms into simpler forms of matter; most particularly it is the return of these organisms to their original state; water, dust, and air.

## **Let us remember an important fact!**

Everything is under the control and command of Allah Almighty. So too is the decay of our bodies; it is neither aimless nor chaotic.

Allah Almighty says:

**"We know indeed what the earth diminishes of them, and with Us is a writing that preserves."** (Qaf, 4)

As the stages of growth of a baby in the womb are under the control and command of Allah Almighty, so too are the stages of decay. Allah Almighty may allow some bodies to decay. And He may protect some bodies from decay until the Hereafter.

It has been observed that the bodies of the prophets, great friends of Allah, and martyrs who have died for the sake of Allah have not decayed. For instance, in 1948, the authorities decided to transfer the tomb of Yunus Emre, a great friend of Allah, that was situated near the railway between Ankara and Eskişehir to another place. For this reason, after 700 years they opened his tomb. What those thousands witnessed was that the corpse of Yunus Emre was still fresh; it was as if he were sleeping in his bed with his hand over his chest.

**Let us look at the resurrection of human beings:**

Allah Almighty says:

**“Those who disbelieve think that they shall never be raised. Say: Aye! by my Lord! you shall most certainly be raised, then you shall most certainly be informed of what you did; and that is easy to Allah.”** (Teghabun, 7)

Yes, indeed Allah Almighty will inform us of what human beings did and give them what they deserve. Let us look first at the creation of human beings:

Allah Almighty says:

**“O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes.”** (Hajj, 5)

Allah Almighty states that He has created humans out of dust and the materials in the Earth and brought them out as babies after undergoing certain stages of creation.

**Is the creation after the Judgment Day the same as the first creation?**

No. Allah Almighty created Prophet Jesus out of a female gamete, Hazrat Eve out of Adam's lower left rib, and Hazrat Adam out of dust. Likewise, He will create all human beings out of dust.

In the second creation, human beings will be awoken in fright, and they will say: "Who has awoken us up from our sleeping-place?"

And Allah Almighty says:

**"And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things)."** (Luqman, 28)

Allah Almighty, who has created billions and trillions of plants at the same time, will raise billions and trillions of people at the same time, and gather them all at His Divine State.

# THE FIELD OF RESURRECTION (HASHR FIELD)



The Hashr field is the place of gathering on the Day of Judgment.

The place where all human beings and other creatures will gather before Allah Almighty for judgment when Hazrat Israfil is ordered to blow the trumpet for the second time is called the Hashr field (the field of resurrection) and the judgment in which Allah Almighty will give an account of their deeds is called the reckoning (account).

The field of resurrection will be situated on the least bloody part of the Earth, not the temporary Earth but the real Earth, a pure white, vast, and a quantitatively and qualitatively transformed one.

Allah Almighty says:

“One day the Earth will be changed to a different Earth, and so will be the Heavens” (Ibrahim, 48)

In the new arrangement of the Earth and Heavens, the Earth and the Sun will be very close to one another; and this field of hashr will be under the intense heat of the Sun, which will be directly overhead.

The Day of Hashr will be a hard day!

Allah Almighty says:

“Finally, when the Trumpet is sounded, That will be- that Day - a Day of Distress,- Far from easy for those without Faith.”

(Muddaththir, 8-9-10)

When Hazrat Israfil blows the trumpet for the second time, this will be a beginning of a new universe, and;

“The Day that the wrong-doer will bite at his hands, he will say, “Oh! would that I had taken a (straight) path with the Messenger?!” (Furqan, 27)

The sinners, raised from their graves, will go insane with the terror of the Judgment Day and they will even eat their hands with a crackling sound.

And Allah Almighty says:

“On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the Presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march).” (Ta-Ha, 108)

When Hazrat Israfil blows the trumpet for the second time and invites all creatures by the will of Allah Almighty, all will attend to the gathering in the field of resurrection, all their voices shall be low before the Beneficent Allah so that aught but a soft sound shall be heard.

The Gathering of People in the Field of Hashr

Allah Almighty says:

“The trumpet shall be sounded, when behold! From the sepulchers (men) will rush forth to their Lord!” (Ya-Seen, 51)

When Hazrat Israfil blows the trumpet for the second time, and the Earth and Heavens tremble, people will go to the field of resurrection and say:

“Ah! Woe unto us! Who hath raised us up from our beds of repose?”... (A voice will say :) “This is what (Allah) Most Gracious had promised. And true was the word of the messengers!” (Ya-Seen, 52)

When the human beings gathered; Allah Almighty will say:

“And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you” (Anaam, 94)

On this horrible day, Allah Almighty will address us, the people, in the following way:

“O people! You come to Me alone, naked, and one by one as I created you at first. You left behind your possessions.

Where are those who have unsatisfied passion for the world, and those who attack each other?

Where are your houses, your villas, your comfortable, luxury goods?

Where are your cars, yachts, and private airplanes?

You left your cash, gold, and dresses in the world. Your burial cloth has decayed, and now you are alone and naked before My presence.

Hell is Made to Appear

Allah Almighty says:

“And Hell is brought near that day; on that day man will remember, but how will the remembrance (then avail him)?” (Fajr, 23)

The human beings, animals, jinn, and devils will be brought to the field of hashr. This will be a hard and terrible day. The intense heat of the Sun will make them burn red, crave for water, and emit a putrid smell.

People will be distressed by the crush; hot droplets will exude from their bodies.

After a sorrowful waiting, Hell will be brought forth with terrific explosions, scattering its fire. There will be in such extreme awe that the mother will flee from her daughter, brother from brother, and couples from each other. Remembering their sins that they have committed in the past, people will greatly regret, but it will be too late.

The Angels will be present in the field of hashr, as well.

Allah Almighty says:

“And your Lord comes and (also) the angels in ranks” (Fajr, 22)

While people are feeling so helpless and regretful of their sins, there will be explosion in the sky, and the angels of the first rank will be brought to the field of hashr. Their number will be ten times greater than the number of people and jinn, and they will encircle those in the field of hashr completely.

Then the explosions will continue. With every explosion, the angels in the next rank will come and assemble in rows for the judgment.

Allah Almighty says:

“The day on which the spirit (Gabriel) and the angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing.” (Naba, 38)

In the field of hashr, the wolf, the lamb, human beings, jinns, and devils will all be in one place. Their voices will be low. The hearts will pound and flutter. Only those who will be granted permission to talk will talk.

The Distribution of the Book of Deeds

Allah Almighty says:

“Then as for him who is given his book in his right hand, he will say: Lo! read my book.” (Haaqqa, 19)

After this sorrowful waiting, the books of deeds will be distributed and the believers will be given their books in their right hands. With the joy of children who bring home perfect grades, those who are given their books in their right hands will happily show their books to their relatives and say: "Here is my book."

When it comes to those who have been given their books in their left hands:

Allah Almighty says:

"And as for him who is given his book in his left hand he shall say: O would that my book had never been given me: And I had not known what my account was." (Haaqqa, 25-26)

Those who are given their books in their left hands will be very sorry when they realize that there is no other option but to burn in Hell. They will sigh, saying: "Would that my book had never been given me! And had I not known what my account was. If only I had not seen this day!"

The Setting Up of the Balance

Allah Almighty says:

"And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account." (Anbiya, 47)

After the distribution of the Books of Deeds, the trial will begin and a balance will be set up to determine if the deeds were good or bad.

The right pan of this balance, whose form we cannot exactly know, will be for good deeds, and the left pan will be for bad deeds. This balance will be highly sensitive; any sin will be



weighed like a grain of mustard or a flower seed, while good deeds will be heavier than the Sun and the stars. No one will be dealt with unjustly.

### The Trial Begins

Those who wait for their deeds will be put on the scales that decide one's eternal suffering or eternal salvation or happiness; they will feel as if the Day of Judgment has just begun and they will experience inexplicable fear and shock. The initial inquiry will first be about their faith, then their prayers. The inquiry of prayers will include all compulsory prayers, day by day, beginning from age of puberty. The right pan of the balance will be for the reward given for the prayers accepted, and the left pan will be for the sin of the prayers not fulfilled. The reward given for the prayers accepted will be an unimaginable amount. The same is true for the sin of unfulfilled prayers. Therefore, the prayers will have such an impact that they may even determine the balance of reward vs. sin, which will make the trial of those who do not pray five times more difficult. Our beloved Prophet can only intercede on behalf of those who have fulfilled their prayers, because he will be able to recognize them from the traces of their ablutions.

After the five compulsory prayers, the trial will continue and every detail will be covered. On that day, everyone's own organs will speak and testify to what they have experienced. Then, it comes time for the rights or claims of people, which will be very hard to carry out indeed, because the oppressed will receive their rights by getting the rewards of the oppressor.

If the rewards are not sufficient to compensate for the rights of the oppressed, then the oppressor will bear the sins of the oppressed. Those who oppress, insult, and tyrannize people, who betray trusts, do not pay their debts, steal, and usurp will burn in Hell for years and eventually they will be full of regret.

And Allah Almighty says:

“And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful;” (Araf, 8)

“And as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in our communications.” (Araf, 9)

People whose good deeds weigh heavier will impatiently wait to go to Paradise, but those whose good deeds weigh less will regretfully wait for a fearsome punishment: being cast into Hell.

What about the animals?

Allah Almighty will bring animals back to life since they will also be judged, but separately, and the wrongs inflicted on them by humans and other animals will be avenged . They will be given bulky bodies so that they will be able to take their revenge. Then they will die by the order of Allah: “Be Dust!” The animals are saved from the trials of Hell by being turned into dust:

“The unbeliever shall say: O! would that I were dust!” (Naba, 40)

# HELL



The Hashr is the event that takes place on the Day of Resurrection; each person is made to account for his or her deeds and is judged by Allah Almighty; and the Nashr is the transfer of all living creatures from the field of resurrection to either Paradise or Hell. When the Nashr begins, Allah Almighty will deliver all disbelievers to the angels in Hell and will order:

“Lay hold on him, then put a chain on him, Then cast him into the burning fire” (Haaqqa 30-31)

The angels of Hell will approach them, tie their hands round their necks, and drag them to Hell; they will begin to cry and shout loudly. But;

Allah Almighty says:

“And those who disbelieve shall be driven to hell in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them”

The angels in Hell will be surprised how human beings, wise and mindful creatures, were deceived by the temporary world and will not be able to help but ask:

“Did not there come to you messengers from among you reciting to you the communications of your Lord and warning you of the meeting of this day of yours? They shall say: Yea! But the sentence of punishment was due against the unbelievers.”

(Zumar, 71)

And then disbelievers will be told:

“Enter the gates of hell to abide therein; so evil is the abode of the proud.” (Zumar, 72)

People will gather upon a vast ground, under the intense heat of a Sun that is just overhead and wait for thousands years; they will then be transferred to Hell, the worst place ever. They will be shocked, yet they will be cast into Hell anyway.

Entrance into Hell

Allah Almighty says:

“When they shall be cast therein, they shall hear a loud moaning of it as it heaves, almost bursting for fury.” (Mulk, 8)

Faced with disbelievers who did not believe in Allah Almighty, did not obey the divine commandments, and who committed every sort of immorality, the heat of Hell will mount, almost bursting with fury. At that moment, the disbelievers being cast into Hell will feel

“The Fire will burn their faces, and they will therein grin, with their lips displaced.” (Mumenoon, 104)

The disbelievers will be cast into Hell, yet still they will be debating with each other; the fire will burn their faces, and they will grin, their lips displaced. Their faces will be so ugly that they will feel disgusted by each other.

The first entertainment of the disbelievers in Hell

Allah Almighty says:

“Then shall you, O you who err and call it a lie! Most surely eat of a tree of Zaqqoom, And fill (your) bellies with it, Then drink over it of boiling water; And drink as drinks the thirsty camel. This is their entertainment on the day of requital.” (Waqia, 51-56)

Starving for thousands of years in the Field of Resurrection, the disbelievers will rush upon the bitter fruits of the zaqqoom

tree and try to take their fill it. When the fruit begins to inflame their stomachs, they will drink boiling water to quench this thirst. This hot liquid will make them even thirstier. It will burn their intestines, causing them to writhe in pain.

Cry of Disbelievers

Allah Almighty says:

“And they shall cry therein for succour: O our Lord ! take us out, we will do good deeds other than those which we used to do. Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And there came to you the warner; therefore taste; because for the unjust, there is no helper.” (Fatir, 37)

Allah Almighty says to those begging to be taken out from Hell: “Did not We grant you a life long enough for one who reflected to reflect therein? Moreover, a Warner came to you.” When their plea is denied, they will then ask for the help of the keepers of Hell:

Allah Almighty says:

“And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment.” (Mumen, 49)

Giving up hope to be taken out, they will ask for their punishment to be lightened, even for one day, yet this request will not be accepted. Then they will ask Malik, the chief of the keepers of Hell, to kill them:

Allah Almighty says:

“And they shall call out: O Malik! let your Lord make an end of us. He shall say: Surely you shall tarry.” (Zukhruf, 77)

There is a proverb: "Choose a death from different forms of death." The disbelievers in Hell will be willing to die, whatever the form, yet they will not be allowed to do so.

That is to say, they will not be able to die. If that were the case, then would they be able to live forever?

Allah Almighty says:

"In which they will then neither die nor live." (Ala, 13)

Allah Almighty declares that disbelievers will neither die nor live, because their life in Hell cannot be called a life.

Now it comes to the believers in Hell.

Those who believe, yet do not practice, will be cast into Hell to be punished, according to Divine justice; yet they will not burn there for eternity and their punishment will be lighter than that of the disbelievers.

Malik, the chief of the keepers of Hell will call: "O such and such, you are now purified! Leave Hell and go to Paradise!" Upon hearing this, the believers whose sins still have not been cleared will regret and say: "If only our sins were less! Then we too would be taken out!"

The last believer, after burning seventy thousand years, will leave Hell, crawling. At that moment, the doors of Hell will be put under a seal; a depressing occasion for the disbelievers, who now realize that Hell will be their eternal home.

# THE SIRAT BRIDGE



What is the Sirat Bridge?

The Sirat Bridge is the bridge to hell that is no wider than a hair. It is the final test of believers after the Field of Resurrection. The Sirat Bridge may sound like a typical bridge or suspension bridge as we see in the world. First of all, as the Hereafter is not like this world, the Sirat is not like a bridge as we know it. Our beloved Prophet stressed and warned his ummah that the Sirat Bridge is sharper than a sword and narrow than a hair and that it is very difficult to pass over this bridge.

Who will pass over the Sirat Bridge?

Allah Almighty says:

“And there is not one of you but shall come to it; this is an unavoidable decree of your Lord.” (Maryam, 71)

Allah Almighty declares that everyone will definitely come to Hell and that the Sirat Bridge will be built upon Hell.

In the Field of Resurrection, while disbelievers will be transferred directly to Hell, the prophets, along with friends of Allah, and other people will first come to the Sirat Bridge and those who can pass this bridge will reach the Paradise.

How will Human Beings pass over the Sirat Bridge?

The Sirat Bridge will be laid across Hell. This implies that crossing over this bridge is actually passing over Hell, which is not an easy task. While they pass over this bridge, Hell will gleam and explode; its flames and steam will burn people while the keepers of Hell will catch sinners and throw them into it.

Passing over the Sirat Bridge will be very difficult. People will be terrified and shout “My self, my self (nafsi, nafsi)”.

Our beloved Prophet will stand up next to the Sirat Bridge and pray to Allah Almighty as follows: “O my Lord! Let my ummah pass over this bridge safely!”

Allah Almighty says:

“And We will deliver those who guarded (against evil), and We will leave the unjust therein on their knees.” (Maryam, 72)

Allah Almighty declares that He will save those believers who guarded against evil from being cast into Hell and will leave the sinners in Hell on their knees.

Our beloved Prophet said:

“Some people will cross over the Sirat Bridge as quickly as a horse at full gallop; some will cross like a flash of lightning; some will cross like the wind; some will cross like a rider on a camel; some will cross it running, some walking; some will cross it crawling.”

He declared that people pass over the Sirat Bridge in accordance with their deeds and gives familiar examples to the people of his age.

In detail these are, those without sin will pass over as if they were a flash of lightning, and they will not see the bridge or Hell.

Those who have a few sins will pass over it as if they were the wind, they will see the bridge and Hell as if they were a shadow.

Those who have many sins will be very ashamed and regretful; they will be compelled to pass over this bridge. Some will cross it running, some walking; some will cross it crawling. Those who have more sins, for example, the oppressors, will be snatched and thrown into Hell.



Those who pass like lightening need only a few seconds, the final ones to cross will take three thousand years to pass. After passing, this person will thank Allah Almighty. The remaining sins will be purified on the Sirat Bridge. Thus, people will enter Paradise pure and clean.

## JANNAH (PARADISE)



Just as the narrow waters of the Mediterranean Sea might be tedious for whales accustomed to life in vast oceans, this narrow world is tedious for human beings who have been created for the comfortable life in Paradise.

Just as baby lions born in a zoo have never seen the forest still aspire to the forest, the people born in this world who have never seen Paradise have hidden aspirations for this place. That is why nothing can satisfy human beings other than Paradise.

Allah Almighty says:

“Therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein.” (Zukhruf, 71)

Allah Almighty has created the heart, the organs, and the senses of human beings suitable for the life conditions of Paradise. They will not be satisfied in this transitory world, and find only temporary and limited happiness. Moreover, they will be in dire straits in the grave, the field of resurrection, and on the Sirat Bridge. Finally, they will find the best environment that has ever designed for to achieve the best of their desires and wishes in Paradise and they will reach permanent tranquility. Furthermore, they will live eternally there in happiness.

Is there no death in Paradise? Will human beings live forever therein?

Allah Almighty says:

“They shall not taste therein death except the first death.”  
(Dukhan, 56)

Human beings will not taste death except for the first death and they will live there as young (33 years old), healthy, active, and peaceful beings.

### **The Entrance of Human Beings Into Paradise**

Allah Almighty says:

“And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore enter it to abide.” (Zumar, 73)

Those who obey the divine commandments of their Lord, who regularly perform their worship, and who are careful to fulfill the duties to their Lord will be led to Paradise in companies. When they come to Paradise, its doors shall be opened, its odor shall pervade everywhere, and its beauty shall dazzle them.

The chief of the keepers of Paradise, Ridwan, shall say to them: “Peace be on you, you have come purified, you shall be happy; therefore enter it to abide,” and he will invite all of them in (including ourselves, God willing).

While first our Prophet, with his ummah, and then the other prophets with their communities enter Paradise, there will a real festival.

Allah Almighty says:

“Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace” (Furqan, 75)

While the prophets, the Truthful, the Martyrs, the Righteous and the true believers free from sins enter Paradise, joy and happiness will skyrocket, everybody will be excited, and those

believers burning with divine love will chant, “Allahu Akbar-Allah is the Greatest”. The keepers of Paradise will welcome them saying: “Peace be upon you!”

### **The Time and Climate of Paradise**

Allah Almighty says:

“They shall find therein neither (the severe heat of) the Sun nor intense cold.” (Insan, 13)

According to the laws that are relevant in the material world, those zones that have little heat from the Sun, and suffer from excessive cold are called “zamharir” in Arabic. Yet, according to the laws relevant in the Hereafter, Paradise will have a temperate temperature, neither the heat of the Sun nor bitter cold.

Paradise, which is more spacious than the Earth and consists of seven Heavens, is not dependent on any energy source and provides its own energy. Paradise will always be bright and temperate.

It will have a permanent daytime; there will be no night. There will not be any time frames such as days, weeks, or years. Everything will be the same in Paradise.

Allah Almighty says:

“A similitude of the Garden which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade” (Rad, 35)

The food and fruit of the world are dependent on seasonal changes and weather conditions; yet the food and fruit of Paradise will be perpetual, even though the weather conditions and temperature will remain stable. The shade will be perpetual as well, because it will not be like the Earth that rotates around the Sun.

## **The Feast of Paradise**

Allah Almighty says:

“Surely those who guard (against evil) shall be amid shades and fountains, and fruits such as they desire. (Unto them it is said:) Eat and drink pleasantly because of what you did.” (Mursalat, 41-43)

Those who commit repugnant sins in the name of modernity!

They will stay thousands of years under the intense heat of the Sun with no food and no water. They will eat the fruit of the tree of Zaqqum and drink boiling water. Whereas, those believers who obey the commandments of Allah Almighty will be in gardens and springs, reclining on raised couches. They will be told: “Eat and drink to your hearts content in return for what you used to do.”

Allah Almighty says:

“And if you would count Allah’s favors, you will not be able to number them; most surely Allah is Forgiving, Merciful.” (Nahl, 18)

Allah Almighty declares that if we try to count Allah’s favors not one by one, but also category by category, we will not be able to number them.

What about the favors in Paradise?

The favors of Paradise, which has an unimaginable immensity compared to the Earth, cannot be counted by anyone, including the angels. Therefore, let us just pray Our Lord, The Merciful and The Forgiver, to cause us to enter Paradise before we explore such topics:

“Allahumma adkhilnal jannata maal abrar.” (O My Lord! Please cause us to enter into Paradise in the company of the righteous.) Amen.

## **Matrimony in Paradise**

Allah Almighty says:

“There for them are pure companions.” (Baqara, 25)

Allah Almighty declares that everybody will have spouses and that these spouses will be pure.

How can this be so?

The foods of Paradise will be lighter and transparent, will be easily digested and turn into a sort of colorless gas. This gas will be released from the pores in the skin.

There will be no need to defecate in Paradise because there will no need for intestines that digest and eliminate substances. Moreover, there will be no phlegm, mucus, tears, earwax, hairs in the armpit or groin; hair and nails will not grow, women will not menstruate.

The women of the world will be seventy thousand times prettier than the women of the Paradise. They will be calm, charming, lovely, pretty, and cheerful; and they will adore their spouses.

Allah Almighty says:

“They and their wives shall be in shades, reclining on raised couches.” (Ya-Seen, 56)

No one in Paradise will be alone. Everybody will have his or her spouse.

If couples enter into Paradise after being harmonious in the world, they will be together there as well.

Those women whose husband is in Hell will marry another man; and those men whose wife is in Hell will marry another woman.

If couples are disharmonious in the world and they enter Paradise, they will be separated there, and will find other spouses, according to their hearts' desire.

The couples of Paradise will live in complete harmony in terms of physical, spiritual, and moral states, and they will adore each other.

Spouses will attain all their wishes and expectations, they will find complete satisfaction, and live happily forever.

There will be no business, nor occupation in Paradise. People will joyfully face each other on raised couches.

Allah Almighty says:

“And raised couches.” (Waqia, 34)

Spouses will lie down whenever they wish, and enjoy a permanent pleasure without ejaculation.

### **The Surprises in Paradise**

Allah Almighty says:

“So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.” (Sajda, 17)

Paradise, the structure and qualities of which is completely different from the world, will dazzle the eyes and offer very interesting surprises, such as follows:

In the world, everything is dependent upon each other because of the cause-and-effect rule. For instance, as the root system of a tree needs soil and water, the roots are positioned under ground. The trunk is above the ground and its branches and leaves are on the top, as they need carbon dioxide and the rays of the Sun.

In Paradise, things are not dependent on anything. The roots and trunks of the trees are on the top and its branches, fruit, and leaves point down.

Some elements in the world, after a certain chemical transformation, turn into wood. Paradise is not a place for chemical transformation thus there will be trees that are created from gold and silver.

The rivers of the world run downstream. The rivers of Paradise will run both upstream and downstream, as they are not dependent on gravity.

While poor human beings, subject to laws like air pressure and gravity, walk on the Earth, carrying their bodies with difficulty, in Paradise they will either walk or fly without any limitations.

Light travels at the speed of around 300,000 kilometers per second. The believers in Paradise will visit their relatives in short times, even if they are thousands of light years away.

While the senses of human beings are constrained during their life in the world, the inhabitants of Paradise will not only talk to people close to them, but they will also be able to talk to people who are far away whenever they wish to do so.

They will also be able to talk to the inhabitants of Hell, even though Hell is a thousand light years away from Paradise.

Allah Almighty says:

“And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust.” (Araf, 44)



“And the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has given you. They shall say: Surely Allah has prohibited them both to the unbelievers.” (Araf, 50)

### **The Brotherhood and Confidence in Paradise**

Allah Almighty says:

“Surely those who guard (against evil) are in a secure place, in gardens and springs; they shall wear of fine and thick silk, (sitting) face to face.” (Dukhan, 51-52-53)

Those believers who guard against evil will be in a secure place, in gardens and springs, sitting face to face and talking.

The under garments of the inhabitants of Paradise will be sundus woven from thin silk, and their clothes will be istabraq woven from thick silk; this clothing will never wear out and or get dirty.

Paradise will offer complete freedom and there will be no authorities like the state, laws, jurisdiction, army, or police to enforce the law. There will be no undesirable events, nor a vain discourse.

Allah Almighty says:

“They shall not hear therein vain or sinful discourse. Except the word peace, peace.” (Waqia, 25-26)

In Paradise, Hazrat Hamza and Hazrat Wahshi will be brothers joyfully facing each other on raised couches.

Why is so?

Allah Almighty says:

“And We will root out whatever of rancor is in their breasts-- (they shall be) as brethren, on raised couches, face to face.” (Hijr, 47)

Those believers who cannot guard against evil, egoism, and the greed of their nafs will be purified on the Sirat Bridge so that they will enter Paradise pure and clean. The enmity, resentment, and anger of the world will not be transferred to Paradise. They will love each other and live forever.

And Allah Almighty says:

“Who has made us alight in a house abiding for ever out of His grace; toil shall not touch us therein, nor shall fatigue therein afflict us.” (Fatir, 35)

Those purified and those who have been given a sound heart, like the angels, will understand the importance of the phenomenon of the Sirat Bridge and thank Allah Almighty.

Allah Almighty says:

“Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein.” (Fatir, 35)

The inhabitants of Paradise, fully satisfied and contented, will walk around, eat, and drink. They will rest in their palaces, visit their relatives and friends, and talk to them. Then, they will visit the friends and the prophets of Allah. Their hearts, full of love for Allah, will experience a great pleasure, greater than any favor in Paradise.

When they converse with our beloved Prophet, Hazrat Muhammad, life in Paradise will stop; all saints and prophets will be excited and their heart will burn, chanting the beautiful names of Allah Almighty.

### **The Peace and The Pleasure of Allah**

Allah Almighty says:

“The word from a Merciful Lord (for them) is: Peace!” (Ya-Seen, 58)

Meanwhile, a noor will spread over Paradise and Allah Almighty will greet those spiritually satisfied believers, who are burning with the love of Allah, saying: “Peace be Upon You.”

This word from Allah Almighty will penetrate into the cells of human beings; there will be an unusual situation in Paradise. Their hearts will be filled with spiritual abundance. The souls will experience ecstasy and this will last for a long time.

Then they will come into Allah’s goodly pleasure.

Allah Almighty says:

“Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah’s goodly pleasure; that is the grand achievement.” (Tawba, 72)

Allah Almighty promises to the believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful and pure mansions built from gold, silver, rubies, emeralds, pearls, and coral, in gardens of everlasting bliss.

But the greatest bliss is the good pleasure of Allah: That is the supreme felicity for human beings.

Allah Almighty will ask the believers: “Are you content with Me?”

The inhabitants of Paradise will respond: “Of course we are, of course we are!”

Then Allah Almighty will say: “My good pleasure is for you. I, too, am content with you forever.

At that moment, spiritual happiness will skyrocket and people will joyfully congratulate each other.

## **And The Beauty of Allah**

Allah Almighty says:

“For those who do good is good (reward) and more (than this).” (Yunus, 26)

Allah Almighty declares that for those who worship in the best form awaits Paradise, and more than that.

What can be more than Paradise? It is of course the beauty of Allah.

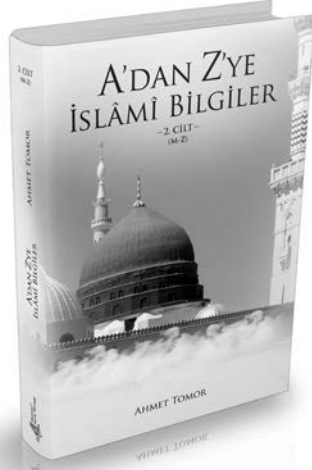
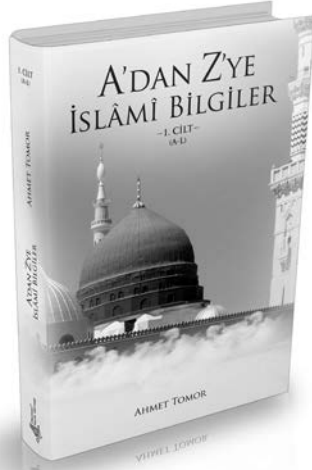
Allah Almighty will lift the last veils that lay before those believers who have divine love and the spiritual maturation by the manifestation of His pleasure and peace; He will show them His beauty.

Those who see the beauty of Allah will fall into an ecstasy that will last for seventy thousand world years, and they will be inflamed with love for Allah. They will experience divine pleasures that are beyond Paradise.

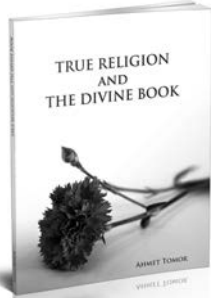
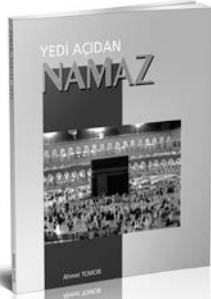
In a Hadith Qudsi, narrated by Bukhari and Muslim, Allah Almighty says:

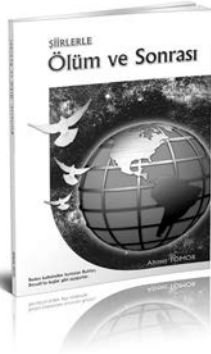
“I have prepared for My righteous servants what no eye has seen and no ear has heard, not has it occurred to the human heart.”

A person is unable to know the smell, taste, image, or characteristics of any fruit in Paradise; therefore, he surely cannot know the beauty of Allah. Therefore, let us beware and never try to examine the beauty of Allah in the darkness of our senses. Instead, let us perform our worship at our best so that we will deserve Paradise and the beauty of Allah.



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Allah Almighty says;

**“And among His Ayat (signs) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both (in the earth and other planets). And He is All-Potent over their assembling whenever He will.” (Shura, 29)**

Allah Almighty, Who created everything, states that there are living creatures that move and walk on planets other than Earth.

We do not yet know whether these creatures are intelligent, or what anatomic, organic or physical qualities they have. Yet, the existence of life beyond the Earth does not necessarily mean that human beings can live anywhere but on this planet. For example, human beings cannot live in the ocean, despite there being many living creatures in it.

