

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ
رَسُولُ
مُحَمَّدٌ



DEATH RESURRECTION HELL



HARUN YAHYA
(ADNAN OKTAR)



ABOUT THE AUTHOR

Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied fine arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, scientific, and faith-related issues. Harun Yahya is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.


Harun Yahya's works, translated into 63 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations.

His pen-name is a composite of the names Harun (Aaron) and Yahya (John), in memory of the two esteemed Prophets who fought against their peoples' lack of faith. The Prophet's seal on his books' covers is symbolic and is linked to their contents. It represents the Qur'an (the Final Scripture) and Prophet Muhammad (saas), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [saas]), the author makes it his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (saas), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

All of Harun Yahya's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in English, French, German, Spanish,





Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Maldives), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, Indonesian, Bengali, Danish and Swedish.

Greatly appreciated all around the world, these works have been instrumental in many people recovering faith in Allah and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, by means of the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for Allah's right path. No material gain is sought in the publication of these works.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of Allah, render an invaluable service.

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological confusion, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of Allah, these books will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.

TO THE READER

- A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation—and therefore, Allah's existence—over the last 150 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the opportunity to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.
- All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensures that everyone of every age and from every social group can easily understand them. By means of their effective, lucid narrative, they can be read at one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.
- This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.
- In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of Allah. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.
- We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.
- In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.

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DEATH



**Say: 'Death, from which you are fleeing,
will certainly catch up with you.
Then you will be returned to the Knower
of the Unseen and the Visible and
He will inform you about
what you did.'
(Surat al-Jumu'a: 8)**



INTRODUCTION



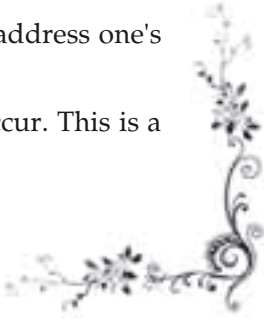
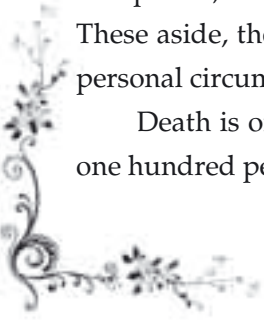
Death may catch up with you at any time. Who knows, perhaps this is the moment. Or, it may be much closer than you have ever expected.

These lines may be the last opportunity, the last reminder, the last warning before death comes upon you. As you proceed with these lines, you can never know that you will still be alive in the next hour. Even if it proves to be so, nothing can guarantee you another hour. Let alone an hour, not even after a single moment, is it certain that you will be still living. There is no guarantee that you will ever finish reading this book. Death will, most likely, come upon you at a time when, only a moment before, you never thought about dying.

You will most certainly die, as will all your loved ones. Before you or after you, they will certainly die. A hundred years from now, there will not be a single soul you are familiar with in this world.

Endless aims pertaining to life occupy man's minds; to finish high school, to enter university, to graduate, to have a respectable occupation, to marry, to bring up children, to lead a peaceful life... These aside, there are thousands of others devised to address one's personal circumstances.

Death is one of the few things in life certain to occur. This is a one hundred percent certainty.





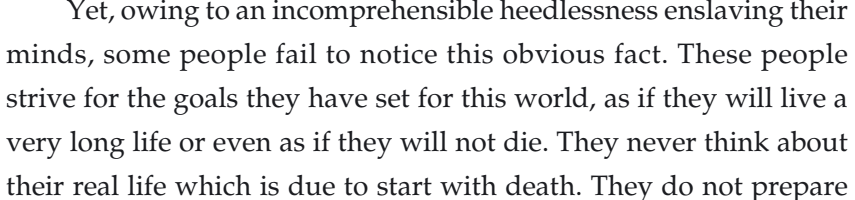
DEATH, RESURRECTION, HELL

After years of hard work, a student succeeds in entering the university, yet may die on the way to class. Or someone who has recently been hired for a job may lose his life on his first morning commute to his work. A traffic accident may end the lives of a newly married couple on their wedding day. A successful businessman may prefer to fly to save time, and his life may end in an unexpected way.

Leaving behind plans doomed to remain unfinished for all eternity, they head for a point of no return—and yet it is a destination they never planned for. Ironically, for years, they spent too much time detailing plans which would never be put into operation, yet never gave a thought to the one certain thing—death—that would happen.

How then should a man of wisdom and conscience establish his priorities? Does he have to make his plans for the one thing certain to happen or for something unlikely to happen? Some people give priority to goals which they can never be certain of accomplishing. No matter which phase of life they are passing through, they resolutely plan for a better and more fulfilling future.

This tendency would be quite rational, if man was immortal. Yet the fact remains that all plans are doomed to that absolute end, called death. Thus it is irrational to disregard death, which is certain to occur, and devote all one's attention to all those things which may or may not materialize.



Yet, owing to an incomprehensible heedlessness enslaving their minds, some people fail to notice this obvious fact. These people strive for the goals they have set for this world, as if they will live a very long life or even as if they will not die. They never think about their real life which is due to start with death. They do not prepare

themselves for it. Once they are resurrected, they are faced with this truth and feel deep remorse because of the irrecoverable mistakes they have made all through their lives.

The intention in writing this book is to make man ponder over and warn him against an imminent and ineluctable event...

Avoiding thinking about it cannot, by any means, provide a solution.

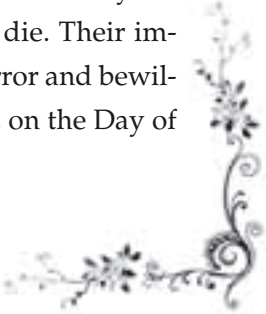
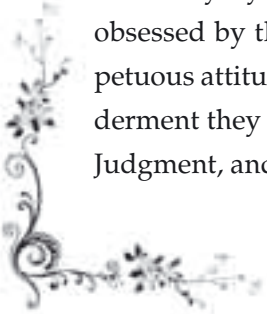


SUPERSTITIONS AND FACTS



Everyone who appears on this earth is destined to die. Man only lives until a certain day and then dies. Some die very young, while still babies. Others go through all phases of life and face death in their latter years. Nothing a man possesses, neither property, fortune, status, fame, grandeur, confidence nor good looks can repel death. Without exception, all men are helpless against death and will remain so.

The majority of people avoid thinking about death. It never occurs to them that they will be confronted with this absolute end someday. Some people harbor the superstitious belief that if they avoid the thought of it, that it will make them immune from death. In daily conversations, those who intend to talk about death are interrupted and cut short. Someone who does talk about death, recalls a sign from Allah, and even if it is slightly, contributes to the removal of a thick cloud of heedlessness that covers in people's minds. Nevertheless, some people who make indifference a way of life, feel uneasy when such "disturbing" facts are presented to them. Yet, the more they try to escape from the thought of death, the more they are obsessed by thoughts about the moment they might die. Their impetuous attitude will determine the intensity of the terror and bewilderment they will experience at the moment of death, on the Day of Judgment, and during the eternal torment.



You can never find a man who has resisted ageing and death. This is impossible because man has no influence whatsoever on his body or on his own life. That he himself did not decide his birth makes this fact obvious. Another piece of evidence is man's desperateness in the face of death. The owner of life is the One Who grants it to man. And whenever He wills, He takes it back. Allah, the Owner of life, informs man about this in the verse He revealed to His Prophet (saas):

We did not give any human being before you immortality. And if you die, will they then be immortal? (Surat al-Anbiya': 34)

At this moment, there are millions of people living around the world. From this we conclude that countless people appeared and passed away since the creation of the first man on earth. They all died without exception. Death is a certain end: for people in the past as well for those currently alive. No one can avoid this inevitable end. This truth is revealed in the Qur'an thus:

Every self will taste death. You will be paid your wages in full on the Day of Resurrection. Anyone who is distanced from the Fire and admitted to the Garden has triumphed. The life of the world is just the enjoyment of delusion. (Surah Al 'Imran: 185)

Falsely Assuming Death to be Coincidence

Death, as is the case with all other incidents, happens by Allah's decree. Just as the birth date of a man is predestined, so also is the date of his death right down to the very last second. Man rushes towards that last moment, rapidly leaving behind every hour, every

minute granted to him. The death of everyone, its location and time, as well as the way one dies are all predetermined.

Despite this, however, some people assume death to be the last point of a logical sequence of events, whereas its actual reasons are known only to Allah. Everyday death stories appear in newspapers. After reading these stories, some people make ignorant comments like: "He could have been saved, if necessary precautions had been taken" or "He would not have died, if so and so had happened." Not a minute longer or less can a person live, other than the time determined for him. However, people, who are remote from the consciousness granted by faith, view death as a component of a sequence of coincidences. In the Qur'an, Allah warns believers against this distorted rationale which is peculiar to unbelievers:

You who have faith! Do not be like those who disbelieve and say of their brothers, when they went on journeys or military expeditions, 'If they had only been with us, they would not have died or been killed.' Allah will cause them to regret their words. It is Allah Who ordains life and death. Allah sees what you do. (Surah Al 'Imran: 156)

Assuming death to be a coincidence is sheer imprudence. As suggested in the verse above, this gives great spiritual anguish and irresistible trouble to man. For unbelievers losing a relative or a loved one is a cause of anguish and remorse. Attributing death to bad luck or negligence, they think there could be some leeway to avoid death. This is the rationale which indeed adds to their grief and regret. This grief and regret, however, is nothing but the torment of disbelief.

Nevertheless, contrary to the received wisdom, the cause of

death is neither an accident, nor a disease nor anything else. It is surely Allah Who creates all these causes. Once the time granted to us in our destiny terminates, our life ends for these apparent reasons. Meanwhile, none of the material resources devoted to saving one from death will bring another breath of life. Allah reveals this Divine law in the following verse:

No self can die except with Allah's permission, at a pre-determined time... (Surah Al 'Imran: 145)

A believer is aware of the temporary nature of the life of this world. He knows that our Lord, Who gave him all the blessings he has enjoyed in this world, will take his soul whenever He wills and call him to account for his deeds. However, since he has spent his entire life to earn Allah's good pleasure, he does not worry about his death. Our Prophet Muhammad (saas) also referred to this good character in one of his prayers:

Jabir ibn Abdullah narrated, "When Allah's Apostle (peace be upon him) commenced the prayer he recited: Allah is the Greatest; then said: Verily my prayer, my sacrifices, my life and my death are for Allah, the Lord of the worlds." (Al-Tirmidhi, 262)

The Distorted Understanding of Destiny

People entertain many misconceptions about destiny, especially when death is the issue. False ideas, e.g. that one may "defeat one's destiny" or "change one's destiny" are prevalent. Deeming their expectations and assumptions to be destiny, some people believe it is destiny that changes when events do not proceed as they anticipate or predict. They assume an unwise attitude and act as if they have read destiny beforehand and events have not proceeded in line with



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what they have read. Such a distorted and inconsistent rationale is surely the product of an inadequate understanding of destiny.

Destiny is Allah's perfect creation of all events past and future in timelessness. Allah is the One Who creates the concepts of time and space from nothing, Who keeps time and space under His control and Who is not bound by them. The sequence of events which was experienced in the past or which will be experienced in the future is, moment by moment, planned and created in the Sight of Allah.

Allah creates time, thus He is not bound by it. In His Sight, both the beginning and end of an event are plain. Similarly, there is no doubt about where this event is situated on the plane of eternity. Everything has already taken place and finished. This is similar to a person watching a movie; just as the person cannot exercise any influence on the movie and change it, human beings who play their individual roles in life cannot influence the flow of events recorded on the destiny. Human beings have no influence whatsoever on destiny. Just the contrary, it is destiny which is the determining factor in people's lives. Man, an absolute component of destiny, is not separate and independent from it. Man is unable to go beyond the boundaries of destiny. For a better understanding, we can draw a parallel between a man and an actor in a film. The actor cannot slip out of the film, acquire a physical existence and start making changes in the film by deleting unfavorable scenes or adding some new ones. This would surely be an irrational suggestion.

Consequently, it is impossible to defeat destiny or divert the flow of events. One who says: "I defeated my destiny." is only deceiving himself—and the fact that he does so is a matter of his destiny.

For example, a person may remain in coma for days. It may

seem unlikely that he will revive. Yet, if he does recover, this does not mean that "he defeated his fate" or "doctors changed his fate." This is simply an indication that his time is not yet over. His recovery is nothing but a component of his own ineluctable fate. His sickness and recovery are like that of all other things determined in the Sight of Allah. Allah reveals in the Qur'an thus:

... And no living thing lives long or has its life cut short without that being in a Book. That is easy for Allah. (Surat al-Fatir: 11)

Our Prophet (saas) said the following to a believer who was praying to Allah to enable her to derive benefit from her loved ones:

You have asked from Allah about durations of life already set, and the length of days already allotted and the sustenances the share of which has been fixed. Allah would not do anything earlier before its due time, or He would not delay anything beyond its due time. (Book 33, Number 6438, Sahih Muslim)

According to another piece of false belief, the death of a person dying in his 80s is "destiny" whereas the death of a baby, a young or a middle-aged man is a "dire event." To be able to accept death as a natural phenomenon, some people try to make death fit their established criteria. According to these heedless people, death seems acceptable after a long and severe illness while, death by a sudden sickness or accident is an untimely disaster. That is why some people often meet death in a rebellious spirit. However such stance is a clear sign of being unaware of Allah's justice, infinite compassion and the fact that Allah creates everything for good and with wisdom. Those nurturing such a frame of mind will be doomed to live in constant grief and trouble in this life unless they submit themselves fully to Allah.

The False Belief in Reincarnation

One of the common irrational beliefs people hold about death is that "reincarnation" is a possibility. Reincarnation means that on the physical death of the body, the soul transmigrates to or is born again in another body with a separate identity in a different time and location. Recently, it has become a perverted movement attracting many adherents among unbelievers and followers of superstitious beliefs.

In technical terms, the reasons why such superstitious beliefs receive support—on the basis of no concrete evidence whatsoever—are the concerns disbelieving people subconsciously harbor. Having no faith in the hereafter, people are afraid of being reduced to insignificance after death. Those of poor faith, on the other hand, feel uneasy about the thought of being sent to hell since they are aware, or at least, consider it a probability, that Allah's justice entails their punishment. For both, however, the idea of the rebirth of the soul in other bodies at various times sounds extremely alluring. Thus, particular circles who exploit this distorted belief succeed in making people believe in this fallacy with the help of a little window-dressing. That their followers do not demand any further evidence encourages the efforts of these opportunists.

Such a perverted belief also finds adherents in Muslim circles. These are mostly the type of Muslims who are anxious to project an intellectual and liberal self-image. There is another serious dimension to this issue that deserves mention; such people strive to confirm their views with the help of verses in the Qur'an. To this end, they distort the explicit meanings of the verses and fabricate their own interpretations. Our intention here is to emphasize that this perverted belief is totally at variance with the Qur'an and Islam and

wholly contradictory to the verses of the Qur'an which are absolutely precise.

These circles claim that there are a few verses in the Qur'an which corroborate reincarnation. One of these verses they mention is the following:

They will say, 'Our Lord, twice You caused us to die and twice You gave us life. We admit our wrong actions. Is there no way out?' (Surah Ghafir: 11)

On the basis of this verse, people who believe in reincarnation claim the following: man is given a new life after he has lived in this life for some time and then dies. This is the second time he comes into being and also the period during which his soul completes its development. After the second death following this second life, they claim, man is resurrected in the hereafter.

From the verse, it is evident that man experiences two states of living and dying. In this context, a third state of being dead or alive is out of question. This being the case, one question comes to mind: "What was man's initial state? Being dead or alive?" We find the answer to this question in the following verse:

How can you reject Allah? Did He not give you life when you were dead and will He not cause you to die and then give you life again? Will you not return to Him at last? (Surat al-Baqara: 28)

The verse is self-explanatory; initially, man is dead. In other words, owing to the very nature of his creation, he is originally made up of inanimate matter such as water, earth, etc., as the verses inform. Then, Allah made this heap of inanimate matter alive, "created and shaped" it. This is the first death and thus the first rising from

the dead. Some time after this first rising from death, life ends and man dies. He returns to earth again, just as in the first phase, and is reduced to insignificance. This is the second transition to the state of death. The second and last event of rising from the dead is the one taking place in the hereafter. Since this is the case, there is not a second resurrection in the life of this world. Otherwise, this would necessitate a third resurrection. However, there is no reference to a third resurrection in any of the verses. Both in Surah Ghafir: 11, and Surat al-Baqara: 28, there is no reference suggesting the possibility of a second resurrection in the life of this world. On the contrary, these verses explicitly reveal the existence of one resurrection in this world and another one in the hereafter.

In addition, several other verses in the Qur'an make it clear that there is only one life where man is put to the test and that it is in the life of this world. That there is no return to this life after death is stated in the following verse:

When death comes to a wrongdoer, he says, 'My Lord, send me back again, so that perhaps I may act rightly regarding the things I failed to do!' 'No indeed! It is just words he utters. Before them shall stand a barrier until the Day they are raised up.' (Surat al-Mu'minun: 99-100)

The dialogues in the verse make it clear that after death, there is no return to this life. Meanwhile, in this verse, Allah draws our attention to the fact that unbelievers entertain desperate hopes about a second raising from the dead, a second return to this life. However, the verse clarifies that these are just words suggested by unbelievers which have no validity.

That the people of paradise will not experience another death

other than the "first" death is described in the following verse:

They will not taste any death there—except for the first one. He will safeguard them from the punishment of the Blazing Fire. A favor from your Lord. That is the Great Victory. (Surat ad-Dukhan: 56-57)

The great bliss of the people of paradise is described in another verse. This bliss is due to the fact that they will not experience another death except for the first one:

Are we not going to die, except for our first death? Are we not going to be punished? Truly this is the Great Victory! (Surat as-Saffat: 58-60)

The above verses leave no room for further questions. The conclusion is, there is only one death which man experiences. At this stage, the following question may arise: "Despite the reference to two deaths in the previous verses, why is only one death mentioned in Surat as-Saffat: 58?" The answer to this question is given in the 56th verse of Surat ad-Dukhan, which says: "They will not taste any death there—except for the first one." Indeed, there is one and only one death that man meets consciously. He encounters it, and with all his senses, perceives it. This is the death one meets at the moment his life ends. He surely cannot perceive the very first state of death since at that time he is deprived of senses and consciousness.

In the face of such definite and clear explanations as the Qur'an brings, maintaining that there are more deaths and states of rising from the dead and holding that there is transmigration of the soul would be an overt denial of the Qur'an verses.



THE VEIL OF HEEDLESSNESS



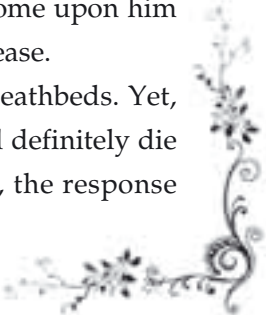
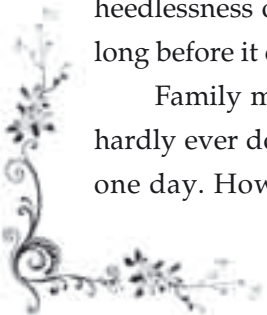
Man is intrinsically selfish; he is extremely sensitive about issues linked to his own interests. Ironically, he displays indifference towards death, which ought to be a matter of paramount concern. In the Qur'an, this state of mind peculiar to "those who do not hold firmly to Faith" is defined by Allah in one word: "heedlessness".

The meaning of heedlessness is a deficiency in full comprehension of facts owing to a blurring of awareness or even total unawareness and the resultant failure to arrive at sound judgments and give pertinent responses. An example of this is given in the following verse:

Mankind's Reckoning has drawn very close to them, yet they heedlessly turn away. (Surat al-Anbiya': 1)

People feel certain that one who is afflicted by a fatal or incurable disease will die. Yet, no less than this patient, these people who harbor such feelings of certainty, too, will die. That this will happen some time in the future or very soon does not change this fact. Often, heedlessness obscures this truth. Maybe death will come upon him long before it comes upon that person with a fatal disease.

Family members grieve over patients on their deathbeds. Yet, hardly ever do they grieve over themselves, who will definitely die one day. However, given the certainty of the event, the response



should not vary depending on whether it occurs shortly or at some far-off time.

If, in the face of death, grief is the correct response to give, then everyone should immediately start grieving for himself or for another, before the time of death comes. Or, he should overcome his heedlessness and strive to have a deeper understanding of death.

To this end, being acquainted with the reasons for heedlessness will be useful.

Causes for Heedlessness

— **A Lack of Sagacity:** Some people are not accustomed to thinking over serious issues. Making heedlessness a way of living, they do not think about death. Trivial issues, already "congesting" their minds, do not allow them to give serious thought to grave issues. Thus, they spend their lives drifting in the daily flow of events. Meanwhile, at the death of somebody, or when the conversation turns to the subject of death, they derive comfort from blurred phrases and simply avoid the subject.

— **The Complexity and Vividness of Life:** Life flows very fast and it is alluringly vivid. In the absence of exceptional mental effort, man is likely to take no notice of death, which may overcome him sooner or later. This is true especially for people who do not comprehend destiny, putting trust in Allah and submission to Him. From the moment these people become conscious of themselves, they strive to ensure a good living. Such people constantly chase after new plans, interests and objectives and do not ponder on death. And one day, they unpredictably and therefore with no preparation, face the reality of death. But then it is too late for them.

— **The Deception of Population Increase:** One of the reasons for heedlessness is the recurrence of births. The population of the world keeps increasing; it never shrinks. Once dragged into the spiral of life, however, man may, because of misconceptions, believe in alluring yet utterly false notions like "births replace deaths", thereby maintaining an equilibrium of population. Such a rationale makes conditions ripe for the formation of a heedless outlook upon death. However, if from now on, no more births ever occurred around the world, we would still witness deaths one after another and, as a result, a shrinking world population. Then the horror of death would start to be felt. Man would see the disappearance of the people surrounding him one by one and would realize that the inevitable end would likewise afflict him. Years pass by, but still every day, those still alive go to sleep in a state of anxiety over whether the next day it would be their turn. Never do they fail to remember death, not for one second.

Ironically, the actual situation is no different from the aforementioned example. New-borns have no effect whatsoever on the ones destined to die. This is only a psychological misconception. The inhabitants of the world who lived 150 years ago are not around today. The following generations did not save them from death. Likewise, 100 years from now, those currently living, with a few exceptions, will not be alive. That is because the world is not a permanent place for man.

Methods of Self-Deception

About from the reasons which make us disregard death and plunge into heedlessness, there are also certain defense mechanisms

which people employ to deceive themselves. A few of these mechanisms are mentioned below.

— **Postponing thinking about death to the latter years of life:** People generally take it for granted that they will live until their mid-sixties or seventies. This explains why generally young and middle-aged people employ this defense mechanism. With such calculations in mind, they postpone thinking about such issues to the latter years of their lives. The latter years of life are inescapably the time when one cannot get the best out of life and this period is thought by many people to be the most appropriate phase in which to think sedulously about death and become prepared for the next life. This also brings spiritual relief, since it provides a sense of doing something for the hereafter.

Nevertheless, it is evident that making such long-term and inconclusive plans makes no sense for one whose next breath is not even guaranteed. Every day he sees many people of his age or even younger ones dying. Obituaries constitute a considerable part of daily newspapers. Every hour, television channels report news of deaths. Often man witnesses the death of people surrounding him. Yet, little does he think that people around him will also witness his own death or read about it in the newspaper. On the other hand, even if he lives for a very long time, nothing will change in his life, since his mentality will remain the same. Until he is actually facing death, he just postpones thinking about death.

— **Making the assumption that one will "serve one's sentence" in hell only for a certain period:** This view, which is prevalent in society, is inaccurate. In no part of the Qur'an do we find any reference to "serving one's sentence" in hell for some time and then being forgiven, unless Allah wills so. Quite the contrary, in all rele-

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vant verses, there is specific mention of the separation of believers and unbelievers on the Day of Judgments. Again we know from the Qur'an that believers will remain in paradise for all eternity, while unbelievers will be cast into hell, where they will suffer everlasting torment:

They say, 'The Fire will only touch us for a number of days.' Say, 'Have you made a contract with Allah—then Allah will not break His contract—or are you rather saying about Allah what you do not know? 'No indeed! Those who accumulate bad actions and are surrounded by their mistakes, are the Companions of the Fire, remaining in it timelessly, forever. Whereas those who believe and do right actions, such people are the Companions of the Garden, remaining in it timelessly, forever. (Surat al-Baqara: 80-82)

In another verse Allah reveals thus:

That is because they say, The Fire will only touch us for a number of days.' Their inventions have deluded them in their religion. (Surah Al 'Imran: 24)

Hell is a place of unimaginable torment. Hell is the place where the attributes of Allah, al-Jabbar (The Compeller) and al-Qahhar (The Subduer) are manifested to the utmost degree. The torment in hell is incomparable to any pain in the world. A person who cannot endure even a burn on his finger saying he can readily undergo such torture is merely demonstrating weak-mindedness. Furthermore, a person who does not feel terrified by the Wrath of Allah fails to give Allah due esteem. Such a person is entirely deprived of wisdom.

— **Thinking "I already deserve paradise"**: There is also a group who assume themselves to be the people of paradise. Engaging in

some minor deeds they assume to be good deeds and avoiding some wicked deeds, they think they will go to heaven. Steeped in superstition and mouthing heresies which they associate with religion, these people actually adhere to a faith completely divorced from that of the Qur'an. They present themselves as true believers. However, according to the verses in the Qur'an as such people ascribe partners to Allah, they are not true believers.:

Give them this parable. Once there were two men. To one of them We gave two vineyards surrounded by date-palms, with some cultivated land in between. Both gardens yielded their crops and did not suffer any loss, and We made a river flow right through the middle of them. He was a man of wealth and property and he said to his companion, while conversing with him, 'I have more wealth than you and more people under me.' He entered his garden and wronged himself by saying, 'I do not think that this will ever end. I do not think the Hour of Doom will ever come. But if I should be sent back to my Lord, I will definitely get something better in return.' His companion, with whom he was conversing, said to him, 'Do you then disbelieve in Him Who created you from dust, then from a drop of sperm, and then formed you as a man? He is, however, Allah, my Lord, and I will not associate anyone with my Lord. (Surat al-Kahf: 32-38)

With the words, "But if I should be sent back to my Lord", the garden owner expresses his lack of sound faith in Allah and the hereafter and consequently reveals that he is an idolater who harbors doubts. Meanwhile, he claims that he is a superior believer. Moreover, he feels no doubts that Allah will reward him with para-

dise. This false belief is very common among people.

These people, deep inside, know that they are entirely fraudulent, yet once they are questioned about it, they try to prove their innocence. They claim that observing the commandments of religion is not so important. Furthermore, they try to clear themselves, claiming that the seemingly religious people they see around them are immoral and dishonest. They try to prove that they are "good people" by stating that they do not mean any harm to anyone. They state that they do not hesitate to give money to beggars, that they have been serving honestly in public service for years and these are the things that make a sincere Muslim. In an endeavor to base their distorted religion on some kind of rationale, they subscribe to certain fallacies. This is actually typical of their insincerity. To legitimize their own life, they seek refuge in slogans like: "The best form of worship is to work" or "what matters is sincerity of heart." In the Qur'an, it is revealed that this is just "inventing lies against Allah" and it merits the punishment of eternal hell. In the Qur'an, Allah describes the situation of such people as follows:

What is the matter with you?

How do you reach your judgment?

Will you not pay heed?

Or do you have some clear authority? Bring your Book, then, if you are telling the truth! (Surat as-Saffat: 154-157)

— **Double-Standard Rationales:** Sometimes when people think about death, they assume they will disappear for all eternity. Such a startling idea makes them develop another defense mechanism; they

only give half credence to the fact that "there is an eternal life promised by Allah." Such a conclusion raises some hope in them. When they consider the responsibilities of a believer towards his Creator, they prefer to completely ignore the fact of an eternal life. They comfort themselves thinking: "After all, we shall be reduced to insignificance, decomposing completely in the soil. There is no life after death." Such an assumption represses all fears and concerns, such as giving an account of one's deeds on the Day of Judgment or suffering in hellfire. In both sets of circumstances, they lead their lives in heedlessness until the end of their days.

The Consequence of Heedlessness

In the previous sections, as we have said, as long as one lives, death inevitably calls itself to one's attention. These reminders sometimes prove to be beneficial, prompting man to re-examine his priorities in life and to re-evaluate his outlook in general. But there are other times when the above-mentioned defense mechanisms take over, and with each passing day, the veil of heedlessness before one's eyes becomes thicker.

If unbelievers await death in a tranquil mood and have an irrational feeling of comfort, even when they are intensely aware of its approach in the latter years of their lives, it is because they are completely swathed in this veil. That is because death for them connotes restful and sound sleep, tranquility and calmness, and an eternal relief.

Contrary to what they think, however, Allah, the One Who creates every being from nothing and the One who makes them die and who will give life to all creatures on Judgment Day, promises them

eternal regret and grief. They will, too, witness this fact at the moment of death, a time when they assume they will go to an eternal sleep. They realize that death is not total disappearance, but the initial moment of a new world full of anguish. The coming of the angels of death in a terrifying way is the first sign of this great torment:

How will it be when the angels take them in death, beating their faces and their backs? (Surah Muhammad: 27)

At this moment, the pre-death arrogance and insolence of the unbelievers turn into terror, regret, desperation and eternal pain. In the Qur'an, Allah reveals this truth thus:

They say, 'When we have been absorbed into the earth, are we then to be created afresh?' In fact, they deny they will ever meet their Lord. Say: 'The Angel of Death, who has been given charge of you, will carry off your souls, and then you will be sent back to your Lord.' If only you could see the evil-doers hanging their heads in shame before their Lord: 'Our Lord, we have seen and we have heard, so send us back again and we will act rightly. Truly we are now firm believers.' (Surat as-Sajda: 10-12)

There Is No Escape From Death

Death, especially at an early age, seldom comes to mind. Considering this as the end, man even escapes from the thought of it. However, just as physical avoidance provides no cure for death, neither does avoidance of thinking about it. Besides, it is impossible to ignore death. As indicated before, every day, newspapers run headlines about the deaths of so many people. One frequently comes across hearses or pass by cemeteries. Relatives and associates die.

Their funerals or visits to offer condolences inevitably bring death to mind. As one witnesses the death of others, and especially the death of beloved ones, he inevitably thinks about his own end.

No matter how strongly the individual resists, wherever he seeks refuge or how he tries to escape, he may actually encounter his own death at any moment. He has no other choice. Ahead of him, there is no other exit. The countdown never stops, not for a moment. Wherever he returns, death meets him there. There is no change in Allah's law. The death catches up the person when his time comes. Allah reveals this truth in the Qur'an as follows:

Say: 'Death, from which you are fleeing, will certainly catch up with you. Then you will be returned to the Knower of the Unseen and the Visible and He will inform you about what you did.' (Surat al-Jumu'a: 8)

Wherever you are, death will catch up with you, even if you are in impregnable fortresses. (Surat an-Nisa': 78)

That is why one needs to stop deceiving himself or disregarding facts and strive to earn the good pleasure of Allah during this period predetermined by Him. Only Allah knows when this time will be over.

Our Prophet Muhammad (saas) also said that one of the best ways to prevent one's conscience from hardening, and attain a good character is by frequently remembering death:

Abdullah ibn Umar narrated, "Allah's Messenger (peace be upon him) said, 'These hearts become rusty just as iron does when water affects it.' On being asked what could clear them he replied, 'A great amount of remembrance of death and recitation of the Qur'an.'" (Al-Tirmidhi, 673)



THE ACTUAL DEATH AND WHAT IS OBSERVED ABOUT DEATH



The Death of the Soul (The Actual Death)

Have you ever thought about how you will die, what death looks like and what will happen at the moment of death?

So far, nobody has appeared who died and was raised again and who could share his actual experiences and feelings about death. This being the case, it is, technically, impossible to gather information regarding what death is like and what one feels at the moment of death.

Allah, the One Who bestows life upon man and takes it back in due course, informs us in the Qur'an about how death actually occurs. Thus, the Qur'an is the only source from which we can learn about how death really occurs and what someone who dies actually experiences and feels.

Death, as referred in the Qur'an, is quite unlike the "medical death" people observe from outside.

Primarily, in the Qur'an we are informed with events as seen by the dying person himself, which can never be perceived by others. This is related in the Surat al-Waqi'a:

Why then, when death reaches his throat and you are at that moment looking on—We are nearer him than you, but you cannot see. (Surat al-Waqi'a: 83-85)

In another verse it is related that the unbelievers experience death as a great source of torment.

Do not let their wealth and their children impress you. Allah merely wants to punish them by them in this world, and for them to expire while they are unbelievers. (Surah at-Tawba: 85)

Unlike the unbelievers' death, that of the believers is blissful:
...the angels reclaim the souls of the just, saying: (to believers) 'Peace be upon you! Enter the Garden as a reward for your labors.' (Surat an-Nahl: 32)

In these verses we are informed about a very important and unchanging fact about death: at the moment of death, what the dying person goes through and what those nearby observe are dissimilar experiences. For instance, a person who spent his entire life as an unyielding unbeliever may be perceived from outside to experience a death in his sleep. However, the soul, in a totally different dimension now, tastes death in a very painful way. Alternatively, the soul of a believer, despite seemingly suffering great pain, leaves his body "in a virtuous state".

In brief, the "medical death of the body" and the death of the soul, which is referred to in the Qur'an, are totally different events.

As mentioned earlier, the death "tasted" by unbelievers is a great source of torment for them, while it turns out to be bliss for believers. In the Qur'an we are given a detailed account of the difficulty the unbelievers undergo while their souls are taken away, because of the way angels deal with the soul of an unbeliever at the moment of death:

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The angels will take the unbelievers in death by beating their faces and backs:

How will it be when the angels take them in death, beating their faces and their backs? That is because they followed what angers Allah and hated what is pleasing to Him. So He made their actions come to nothing. (Surah Muhammad: 27-28)

In the Qur'an there is also reference to the "throes of death," which are actually the result of the angels giving the news of eternal torment at the moment of death:

...If you could only see the wrongdoers in the throes of death when the angels are stretching out their hands, saying, 'Yield up your souls. Today you will be repaid with the punishment of humiliation for saying something other than the truth about Allah, and being arrogant about His signs.' (Surat al-An'am: 93)

If only you could see when the angels take back those who were unbelievers when they died, beating their faces and their backs: 'Taste the punishment of the Burning! That is for what you did. Allah does not wrong His servants.' (Surat al-Anfal: 50-51)

As the verses make it clear, just the death of an unbeliever is an entire period of agony in itself. While people surrounding him see a seemingly untroubled death in his bed, a great spiritual and physical torment begins for him. The angels of death take his soul, inflicting pain and humiliation on him. In the Qur'an, the angels who take the souls of unbelievers are described as: **"those who pluck out harshly"**. (Surat an-Nazi'at: 1)

In other verses the death of the unbeliever is explained as follows:

No indeed! When it (the soul) reaches the gullet and he hears the words, 'Who can heal him now?' he knows it is indeed the final parting. (Surat al-Qiyama: 26-28)

At this moment, the unbeliever faces the truth he denied all throughout his life. With death, he will start to suffer the consequences of his great guilt, his denial. Angels "beating their backs" and "plucking (the soul) out harshly" are only the beginning and a minor indication of the grief awaiting him.

On the contrary, death for the believer is the beginning of eternal happiness and bliss. Unlike that of the unbeliever who suffers bitterly, the soul of the believer is "drawn out gently" (Surat an-Nazi'at: 2) with the angels saying: "Peace be upon you! Enter the Garden as a reward for your labors." (Surat an-Nahl: 32) This is similar to the state of sleep.

This is the ultimate truth about death. Externally, people witness only the medical death: a body gradually losing its corporeal functions. Those watching from the outside a person on the brink of death see neither his face and back being beaten, nor his soul reaching the gullet. Only the soul of the person concerned experiences these feelings and sees these images. However, the actual death is "tasted" in all of its aspects by the person dying in a dimension unfamiliar to those witnessing death from the outside. In other words, what is experienced during the course of death is a "change in dimension."

The Death of the Believer

— Being aware that death is inevitable, the believer prepares himself for death all throughout his life and ultimately passes on.

— Angels of death greet him and give him the glad tidings of paradise.

- Angels take the soul of a believer gently.
- The believer feels the need to give the glad tidings to other believers in the world that Allah's promise is assured and that there is neither fear nor sorrow for believers. Yet, this is not allowed.

The Death of Unbeliever

- He meets the death he has always avoided all throughout his life.
- He suffers from intense fits of shaking during the course of death.
- Angels extend their hands to him and give him the tidings of the degrading punishment of the Burning.
- Angels take him in death, beating his face and back.
- The soul is taken with a great inner pain.
- The soul is taken as it reaches the gullet and at that moment there remains no one to heal him.
- The soul is taken with difficulty while he is indulging in denial. At the moment of death, his faith or repentance is not accepted. When he sees the truth, he feels immense regret and says "**If only we could have another turn [on Earth] then we would be among the believers!**" (Surah Ash-Shu'ara'). But his wish is not accepted.

There are also lessons to be drawn from the "medical death" people witness from outside. The way medical death reduces the human body to insignificance makes one see certain very important facts. Therefore, the "medical death" and the grave, awaiting each one of us, also deserve mention and contemplation.

The Death of the Body (As Witnessed from Outside)

At the moment of death, as the soul leaves the dimension the human being lives in, it leaves behind the lifeless body. As in the

case of living beings changing their skins, it leaves behind his body and proceeds towards its real life.

However, the story of the body which remains here in this world is important, especially for those who attach more importance to the body in this life than it actually deserves.

Have you ever thought in detail about what would befall this body when one dies?

One day you will die. Maybe in a way you have never expected. While going to the grocery to buy bread, a car will hit you. Or, a fatal disease will bring your life to an end. Or, simply, your heart will stop beating for no reason at all.

So, you will begin experiencing death.

From then on, you will have no relation with your body whatsoever. That body, you possessed as "yourself" all your life, will turn into an ordinary heap of flesh. With your death, your body will be carried by other people. There will be people around weeping and mourning. Then that body will be carried to the morgue, where it will remain for a night. The next day, the burial operations will start. The lifeless body, now very rigid, will be washed all over with cold water. Meanwhile, the traces of death will start to appear and some parts of the body will turn purple.

Then, the body will be wrapped in a shroud and put in a wooden coffin. The hearse will be ready to take the coffin. Proceeding towards the graveyard, life will be as always on the streets. Seeing that a hearse is passing by, some people will show respect, but the majority will go on with their daily tasks. At the graveyard, the coffin will be carried by those who love you or by those who seem to love you. Most probably, there will again be people around weeping and mourning. Then, people will arrive at the in-

escapable destination: the grave. On the marble stone, your name will be inscribed...Your corpse will be taken out of the coffin and placed in the pit. Finally, people with shovels will start to cover your body with soil. Soil will also be thrown into the shroud. It will fill your mouth, throat, eyes and nose. Then the soil will gradually cover your shroud. Soon, the funeral will be over and people will leave the grave. Then, the graveyard will return to its deep silence. Those attending the funeral will go on with their everyday lives and for your buried body, life will no longer be meaningful. A beautiful house, a pretty person, a breathtaking landscape will mean nothing. Your body will never meet a friend again. From then on, the only certainty for the body will be the soil and the worms and bacteria inhabiting it.

Have You Ever Thought About What Your Body Will Look Like After Death?

With burial, your body will undergo a rapid process of decay, caused by internal and external factors.

Soon after you are placed in the grave, the bacteria and insects proliferating in the corpse due to the absence of oxygen will start to function. The gases released from these organisms will inflate the body, starting from the abdomen, altering its shape and appearance. Bloody froth will issue from the mouth and nose due to the pressure of gases on the diaphragm. As corruption proceeds, body hair, nails, soles, and palms will fall off. Accompanying this outer alteration in the body, internal organs such as lungs, heart and liver will also decay.

In the meantime, the most horrible scene takes place in the abdomen, where the skin can no longer bear the pressure of gases and suddenly bursts, spreading an unendurable disgusting smell. (The

smell of the dead body is one of the worst smells in the world.)

Starting from the skull, muscles will become detached from their particular places. Skin and soft tissues will completely disintegrate. The brain will decay and start looking like clay. This process will go on until the whole body is reduced to a skeleton.

Your body, you think to be yourself, will thus disappear in a terrible and disgusting manner. While those you leave behind carry out the customary rituals, worms, insects and bacteria in the soil will eat the body away.

If you die by an accident and are not buried, then the consequences will be even more tragic. Your body will be worm-eaten, just like a piece of meat left at room temperature for a long time. By the time the worms have eaten the last bit of flesh, your body will have become a skeleton.

This is the way, a human being's life, created in "the best of forms", comes to the most horrible end possible.

Why?

It is surely by the Will of Allah that the body ceases to exist in such a drastic way. That it does so actually carries a very important inner message in itself. The terrible end awaiting man should make him acknowledge that he is not a body himself, but a soul "encased" within a body. In other words, man has to acknowledge that he has an existence beyond his body. Such a striking end, with its many lessons, is made ready for man so that he may understand that he is not mere "flesh and bones," but he has a soul.

Man should look at this body to which he attaches importance, as if he would stay in this temporary world forever, and should contemplate the end of it—its death. For it will decay under the soil, become worm-eaten and finally turn into a skeleton.



THE TEMPORARY LIFE OF THIS WORLD



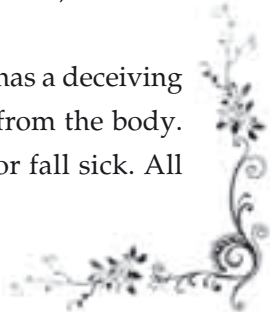
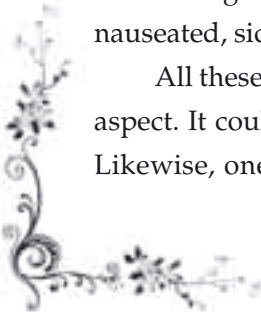
Have you ever thought why does man need to devote so much time and effort to keeping his body clean? Why does an unclean body, a foul-smelling mouth, greasy skin or hair seem so unbecoming? Why does man sweat and why is the odor accompanying sweat so disturbing?

Unlike man, plants have extremely pleasant odors. A rose or a carnation never stinks, despite the fact that it grows in soil and remains in an environment of dust and dirt. However, man can hardly achieve such a permanent fragrance, no matter how much he cares for his body.

Have you ever thought why man is created with so many weaknesses? Why Allah created flowers with beautiful fragrances but made the human body prone to such weaknesses?

The weaknesses of man are not limited to things mentioned above: he gets tired and hungry, feels weak, gets injured, becomes nauseated, sick...

All these may seem to be ordinary to man, yet it has a deceiving aspect. It could well be that a bad odor never came from the body. Likewise, one might never suffer from a headache or fall sick. All



these difficulties happen not by "coincidence" but are created by Allah on purpose. Allah assigned man a particular goal and intentionally made him with these features.

First of these goals is to make man realize that he is a weak being, a "servant" of Allah. Being perfect is an attribute of Allah. His servants, on the other hand, are infinitely frail and thus inherently in need of their Creator. This is explained in the Qur'an as follows:

Mankind! you are the poor in need of Allah, whereas Allah is the Rich Beyond Need, the Praiseworthy. If He wills He can dispense with you and bring about a new creation. That is not difficult for Allah. (Surat al-Fatir: 15-17)

Another purpose these weaknesses serve is to remind man of the temporary nature of this life. That is because these weaknesses are peculiar to the body in this world. In the hereafter, the Companions of the Garden will be endowed with a perfect body. The poor, imperfect and weak body in this world is not the actual body of the believer but a temporary mould he remains in for a certain period.

That is why, in this world perfect beauty is never attainable. The most physically perfect and beautiful person also has physical weaknesses, sweats, has bad breath in the mornings and now and then suffers from acne. One needs to involve oneself in endless routines to keep clean and fresh. Some people have pretty faces but lack shapely bodies. There are also cases in which just the contrary is true. Some have beautiful eyes but a big nose. There are countless such examples. A person with outwardly perfect looks might be suffering from a serious disease.

Over and above this, even the most perfect-looking person ulti-

mately grows old and dies. In an unexpected traffic accident, his body might be irretrievably injured. It is not only the human body which is imperfect, flawed and temporary in this world. All flowers fade, the most delicious food decays and goes bad. All these are peculiar to this world. The short life in this world granted to us as well as this body are temporary favors bestowed by Allah. An eternal life and a perfect creation are possible only in the hereafter. As it is put in the Qur'an:

Whatever you have been given is only the enjoyment of the life of the world. What is with Allah is better and longer lasting for those who have faith and trust in their Lord. (Surat ash-Shura: 36)

In another verse the real essence of the world is explained as follows:

Know that the life of the world is merely a game and a diversion, ostentation and a cause of boasting among yourselves, and a quest to outdo one another in wealth and children. It is like the plants which flourish after rain: this delights the cultivators, but then they wither and you see them turning yellow, and then they become broken stubble. In the hereafter a terrible punishment awaits you but also forgiveness from Allah and His good pleasure. The life of the world is nothing but the enjoyment of delusion. (Surat al-Hadid: 20)

In brief, in this world, Allah, as a sign of His infinite might and knowledge, creates many beautiful and wonderful things as well as many flawed things. Permanence and excellence are against the laws of this world. Nothing the human mind can imagine, including advanced technology, will ever change this law of Allah. This is so that

people has to strive to attain the hereafter and show due respect and gratefulness to Allah. It is also so that people may realize that the actual place of these favors is not this temporary world, but the eternal abode prepared for believers. In the Qur'an, this is alluded to as follows:

Yet still you prefer the life of the world when the hereafter is better and longer lasting. (Surat al-A'la: 16-17)

Another verse says: "**The abode of the hereafter—that is truly Life if they only knew.**" (Surat al-Ankabut: 64) There is a very thin border between this world, which is a temporary abode, and our "actual life", the hereafter, which is our real life. Death raises this curtain. By death, man will break off all his relations with his body and this world; he will start his eternal life with his newly created body.

The real life is the one beginning with death. Flaws, imperfections and impermanence are the laws of this world. The real laws are formulated on the principles of infiniteness, excellence and immortality. In other words, what is normal is a non-fading flower, a never-ageing man, a never-decaying fruit. The actual laws entail the instant realization of every wish of man or the removal of pain and diseases, or even sweating or feeling cold. However, temporary laws are in effect in this temporary life, while the actual laws are binding upon the next life.

The abode of the actual laws, namely the hereafter, is very close. Allah can end the life of man at any moment He wills and makes him pass to the hereafter. This transition will occur in a very short period; in the blink of an eye. This is similar to waking up from a dream. The brevity of this world is explained in the Qur'an follows:





DEATH, RESURRECTION, HELL




He will say, 'How many years did you tarry on the earth?' They will say, 'We tarried there for a day or part of a day. Ask those able to count!' He will say, 'You only tarried there for a little while if you did but know! Did you suppose that We created you for amusement and that you would not return to Us?' (Surat al-Muminun: 112-115)

When death comes, dreams come to an end and man starts his actual life. Man, who remained on earth for a period as short as "the blink of an eye" comes into the Presence of Allah to give an account of his deeds in this world. If he has kept death in his mind all throughout his life and lived to attain Allah's approval, he will hope to be saved. In the Qur'an, the words of "those who are given their Books in their right hands" are quoted as follows:

As for him who is given his Book in his right hand, he will say, 'Here, come and read my Book! I counted on meeting my Reckoning.' (Surat al-Haqqa: 19-20)

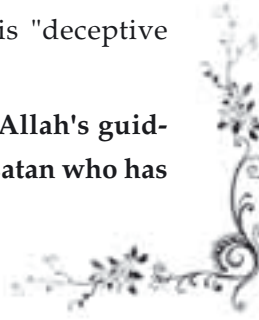
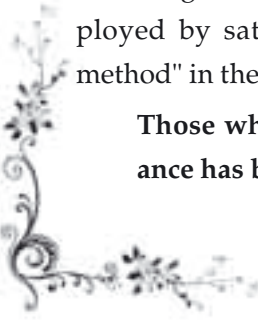


THE SITUATION OF THOSE IN THIS WORLD AND THE HEREAFTER WHO DO NOT TAKE LESSONS FROM DEATH



Some people falsely believe that "Death is the moment life ends." However if these people could think a little further then they would comprehend that death is the moment the next life starts. This ill-informed outlook makes unbelievers compress everything they want into the very short time of this life. That is why, those who do not come to realize the truth of the hereafter want to make the most of this life without giving it a second thought. Not making a distinction between right and wrong, they seek to satisfy all their tastes in this world. This stance is essentially based upon the notion that death will put an end to all the joys and pleasures of this world. Believing that they still have long years ahead of them, they chase after long-term plans. This is one of the most classical methods employed by satan to deceive man. Allah reveals this "deceptive method" in the following verses:

Those who have turned back to unbelief after Allah's guidance has been revealed to them, are seduced by satan who has



filled them with false hopes. (Surah Muhammad: 25)

He makes promises to them and fills them with false hopes. But what satan promises them is nothing but delusion. (Surat an-Nisa': 120)

Amassing fortune in this world as if life would last forever, unbelievers perceive life as a competition. All throughout their lives, they take pride in possessions and children. This pride gives them a sense of artificial superiority, which causes them to drift completely away from the thought of the hereafter. However, the following verses disclose where they are destined for because of this great delusion:

Do they imagine that, in the wealth and children We give to them, We are hastening to them with good things? No indeed, but they have no awareness! (Surat al-Muminun: 55-56)

Do not let their wealth and children impress you. Through them Allah merely wants to punish them during their life in the world and for them to expire while they are unbelievers. (Surat at-Tawba: 55)

Allah gives man many warnings and messages to make him ponder upon death and the hereafter. In one verse, Allah draws attention to the trials given as a warning to man:

Do they not see that they are tried once or twice in every year? But still they do not turn back. They do not pay heed. (Surat at-Tawba: 126)

Indeed, the majority of people encounter various trials, so that they may frequently ask for forgiveness and take heed. These may take place very rarely, once or twice in a year, as stated in the verse.

Alternatively, they may be small, daily troubles. Man witnesses accidents, deaths or injuries. In the face of such events, man should remember that calamities can at any time befall him and at any moment his testing period may end. Such an awareness makes one sincerely turn to Allah, seek refuge in Him and ask for forgiveness from Him.

The lessons believers draw from the adversity they encounter are abiding. Yet, the same events have a totally different impact on unbelievers. Being terrified by the thought of death, unbelievers turn their backs on the reality of death or simply try to forget it. In doing this, they seek relief. However, this deceptive method only does them harm. That is because Allah "reprieves them till a predetermined time" and this period, contrary to what they think, works against them. (Surat an-Nahl: 61) In the Qur'an Allah says:

Those who are unbelievers should not imagine that the extra time We grant to them is for their good. We only allow them more time so they will increase their evil-doing. They will have a humiliating punishment. (Surah Al 'Imran: 178)

A heedless person, who does not take a lesson even when death befalls someone very close to him, becomes very sincere towards his Creator, when he himself encounters death. This psychology is related in the Qur'an as follows:

It is He Who guides them on both land and sea so that, when some of them are in a boat, running before a fair wind, rejoicing at it, and then a violent squall comes upon them and the waves come at them from every side and they realize there is no way of escape, they call on Allah, making their religion sincerely His: 'If You rescue us from this, we will truly be

among the thankful.' (Surah Yunus: 22)

However upon deliverance, these people return to their initial heedless state. Forgetting their promise, they display a low and false attitude and, while doing this, never feel the slightest pangs of conscience. Yet, this falsity will be evidence against them on the Day of Judgment:

But then, when He does rescue them, they become rebellious in the land without any right to do so. Mankind, your rebelliousness is only against yourselves. Take your enjoyment in the life of the world and then you will return to Us and We will inform you about what you did. (Surah Yunus: 23)

Frantically, man re-attempts to do the same at the moment of death. Yet, the time predetermined for him is already over:

When death comes to one of them, he says, 'My Lord, send me back again. so that perhaps I may act rightly regarding the things I failed to do!' No indeed! It is just words he utters. Before them there is an interspace until the Day they are raised up. (Surat al-Muminun: 99-100)

We see that the unbelievers persist with this attitude even before Allah. This is revealed in the Qur'an as such:

If only you could see the evil-doers hanging their heads in shame before their Lord: 'Our Lord, we have seen and we have heard, so send us back again and we will act rightly. Truly, we are now firm believers.' ...(It will be said to them): 'So taste this. Because you forgot the meeting of this Day, We have forgotten you too. Taste the eternal punishment for your misdeeds.' (Surat as-Sajda: 12-14)

The same unyielding efforts will continue also in hell:

There they will cry out: 'Our Lord! take us out! We will act rightly, differently from the way we used to act!' 'Did We not let you live long enough for anyone who was going to pay heed to pay heed? And did not the warner come to you? Taste this then! There is no helper for the wrongdoers. (Surat al-Fatir: 37)

These hopeless strivings in the hereafter and the painful end are surely the results of man's scant acknowledgement of the actual purpose of his existence on earth and of his value. One who has no faith does not take lessons from the happenings around him, does not listen to the warnings sent by Allah, feigns ignorance of the voice of his conscience or flouts it, and sees death as an unlikely event for himself. He complies with the wishes of the wicked side of his soul rather than seeking Allah's pleasure. All these eventually pave the way for death to seize him suddenly and make him fall into the desperate situation depicted in the above verses. Thus, before death comes upon one, one should wake up from the deep sleep of heedlessness, since the moment of death is too late for such a recovery. People are warned in the Qur'an against this:

Give from what We have provided for you before death comes to one of you and he says, 'My Lord, if only you would give me a little more time so that I can give alms and be one of the righteous!' But Allah will not give anyone more time, once their time has come. Allah is aware of what you do. (Surat al-Munafiqun: 10-11)

DEATH, RESURRECTION, HELL



Immediately after death



Someone who died foaming at the mouth

HARUN YAHYA (ADNAN OKTAR)



Post-mortem bruising in the eyes



The body of a person burned to death

DEATH, RESURRECTION, HELL



The face of a dead person eaten away by insects in the grave



Before the dead body starts to fall apart



The bones left in the grave



Skeletal parts left in the grave

A person with wisdom should constantly dwell upon death rather than keep avoiding the thought of it. Only thus can he act in compliance with Allah's will and prevent the wicked side of his soul and satan from deceiving him with this fleeting life. Indeed, making the life of this world one's only goal is the greatest danger for people. Our Prophet (saas) also reminded the believers of this with his supplication "let not worldly affairs be our greatest care of all that we know about." (Narrated by Abdullah ibn Umar, Al-Tirmidhi, 783)

Getting Prepared for Death

This world is a place where man is being trained. Allah charged man with many responsibilities in this world and informed him about the limits He has set for him. Provided that man observes these limits, complies with His orders and avoids prohibited acts, he will attain personal maturity and a better state of wisdom and awareness. With such attributes, a believer shows inexhaustible patience no matter what befalls him; he turns only to Allah and seeks help only from Him. These are the ways to revere Allah and to feel an inner submission to and an unbounded faith in Him. Realizing the actual worth of favors bestowed by Allah, he expresses a deeper gratefulness to Allah and feels closer to Him. Consequently, he becomes an ideal believer endowed with the superior attributes of wisdom and morality. Furthermore, he becomes the type of person deserving to attain paradise, a place of perfection.

Man continues to be tested by countless events befalling him; his success in dealing with them earns him rewards in his eternal life, while his failure earns him punishment. Nobody knows when his period of testing will be over. In the words of the Qur'an, "the

term of every life is fixed." (Surah Al 'Imran: 145) This term can sometimes be long, but can also sometimes be short. The truth is, however, that even the period we regard as being long rarely extends beyond 7 or 8 decades.

That is why, rather than engage in making long-term plans, man has to be guided by the Qur'an and the sunnah of our Prophet (saas) and live by their principles, knowing that he will give an account of all his deeds in the hereafter. Otherwise, failure to prepare oneself for the eternal life, missing the one and only opportunity granted for this purpose, and deserving hell for all eternity will be a painful situation indeed. That is why, every moment spent in vain in this world is a great loss and a giant step taken towards an atrocious end.

Since this is so, this fact should take precedence over everything else in this world. Just as a person prepares himself for the possible situations which he will confront in the course of his life, one needs to devote similar and even greater efforts, to be prepared for the next life. Everyone will experience everything which will happen after death all alone. To those seeking eternal salvation, Allah commands the following:

You who have faith! Have fear of Allah and let each self look to what it has sent forward for tomorrow. Have fear of Allah. Allah is aware of what you do. Do not be like those who have forgotten Allah, so that He has made them forget themselves. Such people are evil-doers. (Surat al-Hashr: 18-19)



RESURRECTION

...Yet man still wants to deny what is ahead of him, asking, 'So when is the Day of Resurrection?' But when the eyesight is dazzled, and the moon is eclipsed, and the sun and moon are fused together, on that Day man will say, 'Where can I run?' No indeed! There will be no safe place. That Day the only resting place will be your Lord.
(Surat al-Qiyama: 5-12)



INTRODUCTION

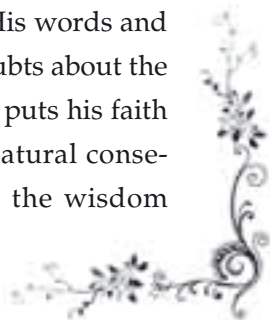
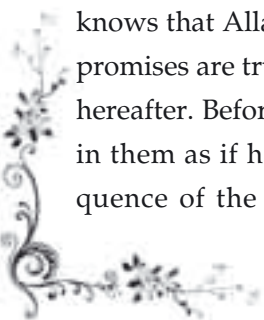


Faith in the Hereafter

Faith in the hereafter is one of the most important pillars of faith. In the first surah of the Qur'an, after His attributes, the "All-Merciful" and the "the Most Merciful", Allah states that "He is the King of the Day of Judgment" (Surat al-Fatiha: 3). In the third verse of the next surah, it is stated that believers are "...those who have faith in the Unseen..." (Surat al-Baqara: 3)

This concept of "the Unseen" also includes rising from the dead after death, the Day of Resurrection, paradise and hell, in brief, everything related to the hereafter. Indeed, in the 4th verse of Surat al-Baqara, with the words "**...they are certain about the hereafter**", the importance of faith in the hereafter is reminded once more.

The faith in the hereafter as defined in the Qur'an provides strong evidence for the sincerity and truthfulness of a believer. One having faith in the hereafter has already reposed unconditional faith in Allah, in His Book and in His messenger. Such an individual knows that Allah has power over all things and that His words and promises are true. Consequently, he never harbors doubts about the hereafter. Before seeing and witnessing these facts, he puts his faith in them as if he has already seen them. This is the natural consequence of the faith and trust he puts in Allah and the wisdom



granted to him. An unshakeable faith in the hereafter, purified of all forms of doubts, embraces faith in the existence of Allah as well as in His attributes, as explained in the Qur'an, and complete trust in and submission to Him. This faith also makes one know Allah and appreciate Him as is proper. This is the faith Allah considers to be precious.

Having true and complete conviction is possible with a committed faith in the hereafter. In many parts of the Qur'an, Allah reveals the unbelievers' denial of the hereafter and their indecision about its realization. In fact, the majority of these are people who believe in the existence of Allah. However, what misleads them most is not the existence of Allah but His attributes. Some believe Allah initially created everything and then left human beings to their own devices. Some, on the other hand, hold that Allah created man, but that it is the individual himself who determines his own fate. Another group maintains that Allah does not know the inner thoughts and secrets of man. Some others believe in the existence of Allah, but reject the idea of religion. Allah reveals about the holders of this false conviction as follows:

They do not measure Allah with His true measure when they say, 'Allah would not send down anything to a mere human being.' (Surat al-An'am: 91)

As revealed in the verse, rather than a total denial of the existence of Allah, "not measuring Allah with His true measure" and accordingly, the denial of the hereafter, underlie faithlessness. Indeed, the proportion of people refusing to accept the existence of the Creator is rather low and many of them often entertain doubts about their convictions. One finds extensive reference to people who as-

cribe partners to Allah and deny rising from the dead, the Judgment Day, paradise, hell and to all the details and rationales pertaining to faith in the hereafter.

Although the hereafter is a fact which cannot be perceived through the five senses, Allah created it along with countless pieces of evidence so that our minds might easily have a grasp of it. As a matter of fact, as a requisite for passing the test of this world, one should perceive this fact, not through the five senses, but with wisdom and as a matter of conscience. Any average person, after some contemplation, easily recognizes that everything in his environment, including himself, could not have come into existence as a result of pure coincidence but rather by the exercise of the superior might, knowledge, will and control of our Creator. Then, he consequently comprehends that the creation of the hereafter is easy for Allah and that it is the result of Allah's wisdom and justice.

Although this is so apparent, one who is rebellious against the commandments of Allah, would dislike the idea of rising from the dead. As one who spends his life on satisfying his vain desires, he would not be willing to stand before Allah to give an account of the deeds he engaged in throughout his life. That is why, despite having a thorough grasp of the existence of Allah, he would choose to suppress the voice of his conscience and deceive himself. Being confined in heedlessness, an unbeliever starts to make unwise, inconsistent and irrational comparisons without any long-term considerations, just to deny the resurrection and the hereafter. In the Qur'an one of such comparisons made by the unbelievers is revealed thus:

He makes likenesses of Us and forgets his own creation, saying, 'Who will give life to bones when they are decayed?'
(Surah Ya sin: 78)

DEATH, RESURRECTION, HELL

However, this question, asked merely to escape reality and bolster self-deceit, has an explicit answer. Allah reveals:

Say 'He Who made them in the first place will bring them back to life. He has total knowledge of each created thing.' (Surah Ya sin: 79)

In the Qur'an, Allah states that the making of such inconsistent comparisons is an attribute peculiar to unbelievers:

Evil are the ways of those who do not have faith in the hereafter. But most sublime are the ways of Allah. He is the Almighty, the All-Wise. (Surat an-Nahl: 60)

Some, on the other hand, attempt to justify their stance by providing some so-called explanations. However every word they say reveals their foolishness more. Allah says the following in the Qur'an about such people:

They will say, 'Are we to be restored to our former state? When we have become decayed, worm-eaten bones?' They say, 'That will clearly be a fruitless restoration!' (Surat an-Nazi'at: 12)

In Surat an-Nahl, the persistence of the unbelievers in denying the hereafter is revealed as follows:

They swear by Allah with their most earnest oaths that Allah will not raise up those who die, when, on the contrary, it is a binding promise on Him; but most people do not know it. (Surat an-Nahl: 38)

Taking their whims and desires as their gods, these people veil their consciences and deceive themselves. Allah reveals the nature of these people who deny the existence of the hereafter:

We created many of the jinn and mankind for hell. They have hearts they do not understand with. They have eyes they do not see with. They have ears they do not hear with. Such people are like cattle. No, they are even further astray! They are the unaware. (Surat al-A'raf: 179)

In another verse in the Qur'an, the situation of these people is described as follows:

Have you seen him who takes his whims and desires to be his god—whom Allah has misguided knowingly, sealing up his hearing and his heart and placing a blindfold over his eyes? Who then will guide him after Allah? So will you not pay heed?

They say, 'There is nothing but our existence in the world. We die and we live and nothing destroys us except for time.' They have no knowledge of that. They are only conjecturing. (Surat Al-Jathiyah: 23-24)

The Reality of the Worldly Life

Unbelievers have doubts about rising from the dead and the hereafter, however these are the truths of the life of this world.

Sleep and dreams are important comparisons for death and rising from the dead. One who insistently denies that he will rise from the dead after death and constantly escapes from the thought of death, is in fact not aware that he experiences death every night in his sleep and likewise rises from the dead in the morning when he wakes up. The account provided in the Qur'an of sleep is of great help in understanding the subject.

Allah takes back people's selves when their death arrives and those who have not yet died, while they are asleep. He keeps hold of those whose death has been decreed and sends the others back for a specified term. There are certainly signs in that for people who reflect. (Surat az-Zumar: 42)

It is He Who causes you to be (like) dead at night, while knowing the things you perpetrate by day, and then brings you back to life (wakes you up) again, so that a specified term may be fulfilled. Then you will return to Him. Then He will inform you about what you did. (Surat al-An'am: 60)

In the verses above, the state of sleeping is referred to as "death". No significant distinction is made between "death" and sleep. Sleep is the departure of the human soul from the body that it occupies while it is awake. In dreaming, on the other hand, the soul acquires a totally different body and starts to perceive a totally different setting. Most of the time we cannot discern that this is a dream. We feel fear, regret, and pain, we become excited, or experience pleasure. In our dreams, we feel very assured that what befalls us is real and we often give the similar responses as we give when we are awake.

If it were technically possible to intervene from outside and tell the dreamer that what he saw were mere illusions, he would simply ignore this warning or even would not believe. However, in reality, these perceptions have no material correlates in the external world and what we experience in our dreams is the sum of the images and perceptions which Allah projects to our souls.

The most important point we need to keep in mind is the fact that the same Divine law still applies when we wake up. Allah, in the

Qur'an, affirms that dreams are under His will and control as stated in the verse: **"Remember when Allah showed them (the unbelievers) to you in your dream as only a small band. If He had shown them to you as a great army, you would have lost heart and quarreled about the matter; but Allah saved you. He knows what your hearts contain."** (Surat al-Anfal: 43). The verse, **"Remember when Allah made you see them as a few when you met them, and also made you seem few in their eyes. This was so that Allah could settle a matter whose result was preordained. All matters return to Allah."** (Surat al-Anfal: 44) provides clear evidence that the same law applies to daily life. The fact that the perceptions and images we have of matter are entirely subject to the will and creation of Allah and that apart from them, there is no existence in the external world is stated in the following verse:

There was a sign for you in the two parties which met face to face, one party fighting in the Way of Allah and the other unbelievers. You saw them as twice their number with your own eyes. Allah reinforces with His help whoever He wills. There is instruction in that for people of insight. (Surah Al 'Imran:13)

Just as is in the case of dreams, what we experience in the course of daily life are images projected to our souls by Allah, along with the feelings He makes us perceive. Images and actions pertaining to our bodies as well as those of other beings exist because Allah creates the related images and perceptions frame by frame. This fact is explained in the Qur'an:

You did not kill them; it was Allah Who killed them; and you did not throw, when you threw; it was Allah Who threw: so

He might test the believers with this excellent trial from Him. Allah is All-Hearing, All-Knowing. (Surat al-Anfal: 17)

The same Divine law applies to the creation of the hereafter and the images and perceptions related to it. When death comes, all relations with this world and the body are broken. The soul, however, is eternal by Allah's will. Transition from this world to the hereafter is no different from waking up from sleep and proceeding with daily life.

With resurrection, a new life begins in the hereafter with a new body. Allah, the Creator of infinite images, voices, odors, tastes and feelings pertaining to this life, will, in like manner, create infinite images and feelings of paradise and hell. The creation of all these is easy for Allah:

...When he decides on something, He just says to it, 'Be!' and it is. (Surat al-Baqara: 117)

Another fact to be noted is that just as life in this world appears in sharper relief than dreams, so does the hereafter as compared to life in this world. Likewise, just as dreams are short compared to this life, so also is this life as compared to the hereafter. As known, time is a relative concept. This is a fact which is verified by science today. In dreaming, an event assumed to go on for hours, lasts only for a few seconds. Even the longest dream is of only a few minutes duration. Yet, the one who has the dream assumes he has most probably spent days experiencing it. Allah reveals in the Qur'an the relativity of time:

The angels and the Spirit ascend to Him in a day whose length is fifty thousand years. (Surat al-Ma'arij: 4)

He directs the whole affair from heaven to earth. Then it will

again ascend to Him on a Day whose length is a thousand years by the way you measure. (Surat as-Sajda: 5)

Similarly, a person spending long years in this world actually lives a short life based on the time concept in the hereafter. The following conversation during the judgment in the hereafter is a good example of this:

He (Allah) will say, 'How many years did you tarry on the earth?' They will say, 'We tarried there for a day or part of a day. Ask those able to count!' He will say, 'You only tarried there for a little while, if you did but know! Did you suppose that We created you for amusement and that you would not return to Us?' (Surat al-Mu'minin: 112-115)

Since this is the case, it is evident that risking one's eternal life in return for this temporary one is an unwise choice. This becomes more clear when one considers the shortness of the worldly life in comparison to the hereafter.

To sum up, everything we experience in this world is nothing but sensations projected to man's soul by Allah. The body is also nothing but an image which Allah projects to man's soul. Allah changes the images whenever he wishes. When one dies, the veil over the eyes is removed and then one realizes that death is not disappearance as one had believed. This is stated in the Qur'an as follows:

The throes of death come revealing the truth. That is what you were trying to evade! The Trumpet will be blown. That is the Day of the Threat. Every soul shall come attended by one who will drive it on, and another to testify against it. One will say: 'You were heedless of this, so now We have stripped you of



DEATH, RESURRECTION, HELL



your covering and today your sight is sharp.' (Surah Qaf: 19-22)

Unbelievers thereby attain a better comprehension of the truth and this is revealed in the Qur'an as follows:

They will say, 'Alas for us! Who has raised us from our resting-place? This is what the All-Merciful promised us. The Messengers were telling the truth.' (Surah Ya sin: 52)

From then on, the unbeliever starts to experience great regret—the greatest of all regrets.

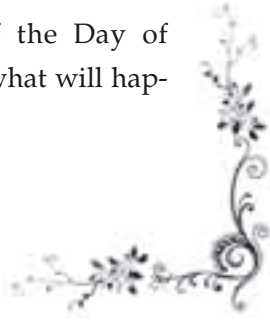
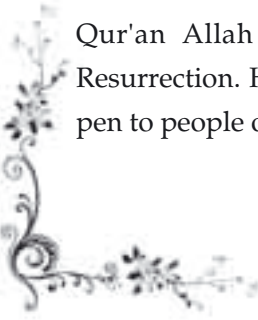


THE DEATH OF THE UNIVERSE



In the Qur'an, it is stated that apart from all the created beings, the universe will also confront death. It is not only man who is mortal. All animals and plants die. Even the planets and stars die. Death is the destiny common to all that has been created. In Allah's Presence, on a predestined day, all people, all living beings, the Earth, the Sun, the Moon, the stars, in brief, all the material world will disappear. In the Qur'an, this day is called the "Day of Resurrection". This is "**...the Day mankind will stand before the Lord of all the worlds**" (Surat al-Mutaffifin: 6)

Just as the death of man is terrifying, so is the death of the universe. On the Day of Resurrection, those who did not have faith previously, will, for the first time, have an intense feeling of Allah's greatness and might. That is why the Day of Resurrection is a day of grief, torment, regret, pain and great confusion for unbelievers. A person witnessing the Day of Resurrection will be seized by some grave fear. This indefinable fear is hundreds of times more intense than all the fears one is likely to experience in this world. In the Qur'an Allah provides account of each phase of the Day of Resurrection. How this great event will happen and what will happen to people on that day are all described.



The First Blast of the Trumpet

The Day of Resurrection begins when the Trumpet is blown. This is the sign of the total destruction of the world and of all the universe and the beginning of the end. This is the point of no return. This is the sound declaring that the life of the world has come to an end for all and that the real life has begun. This is the initial sound arousing an uninterrupted fear, terror and confusion in the hearts of unbelievers. This sound heralds the beginning of the difficult days for unbelievers which will extend to eternity. In Surat al-Muddaththir, the Day of Resurrection is thus referred to from the point of view of unbelievers:

For when the Trumpet is blown, that Day will be a difficult day, not easy for the unbelievers. (Surat al-Muddaththir: 8-10)

The sound of the Trumpet will surely create a great dread and unrest among unbelievers. An imperceptible, non-definable vibration with no apparent source will permeate the entire world and hence all people will acknowledge that great events are about to happen. The unrest felt by unbelievers soon turn into panic and horror. The consecutive events following the sound of the Trumpet will raise this horror to an unimaginable level.

The Destruction of the Universe

As revealed in the Qur'an a great tremor and a "deafening blast" follows the sound of the Trumpet. At this moment, people recognize that they are face to face with a horrible disaster. It is obvious that the world and life is about to cease to exist. That is why, everything on earth loses its value in just a few moments. Even the sound of the Day of Resurrection will suffice to break all worldly relations among

people. No thoughts can occupy the minds of people other than escaping and rescuing themselves. Fear is rife and, on that day, everyone is concerned only about himself:

When the Deafening Blast comes, the Day a man will flee from his brother and his mother and his father, and his wife and his children: on that Day every man among them will have concerns enough of his own. (Surah 'Abasa: 33-37)

After an intense shake, it is revealed in the Qur'an that the earth throws up all its treasures and discloses all its secrets, none of which will have any value at all from then on:

When the earth is convulsed with its quaking and the earth then shakes off its burdens and man asks, 'What does this mean?'—on that Day it will impart all its tidings because your Lord will have inspired it. (Surat az-Zalzalah: 1-5)

A terrifying noise followed by an intense tremor and sudden underground explosions ravage everything to which people formerly attached a great deal of importance. For instance, people treasured their houses, offices, cars and fields. Some people held a house to be the main target of their lives. Yet, the vanity of such goals surfaces at the very moment of the Day of Resurrection. The wealth, to which people devoted all their lives, will disappear in a second. The goals of one who makes getting promoted in the company his main ambition become worthless. Another who devoted his life to seizing power in his country experiences the same terrifying situation. He bitterly witnesses the disappearance of that country... Everything loses its significance, except everything done to earn Allah's approval. As Allah states in the Qur'an: **"When the Great Calamity comes: that Day man will remember what he has striven for and the Blazing Fire will be displayed for all who can see."** (Surat an-Nazi'at: 34-36)

The Crushing of Mountains

The calamities which will occur on the Doomsday are beyond one's imagination. Mountains, the most awe-inspiring, unshakeable structures of the earth, are set in motion; they are lifted from their roots and crushed. Even a minor earthquake spreads terror into the hearts of people and inspires in them feelings of insecurity. It makes them leave their homes and spend the whole night out on the streets. This being so, the type of disaster so dreadful as to cause the mountains to shift proves to be unbearable. In the Qur'an, the mountains on that day are depicted as follows:

So when the Trumpet is blown with a single blast, and the earth and the mountains are lifted and crushed with a single blow,—on that Day, the Dread Event will come to pass. (Surat al-Haqqa: 13-15)

The Day of Decision is a fixed appointment: the Day the Trumpet is blown and you come in droves. The gates of heaven shall swing open and the mountains shall be shifted and become a mirage. (Surat an-Naba': 17-20)

(Each soul shall know what it has done) 'when the mountains are set in motion, when the camels in foal are neglected, when the wild beasts are all herded together.' (Surat at-Takwir: 3-5)

'On that day men shall become like scattered moths and the mountains like tufts of carded wool... (Surat al-Qari'ah: 4-5)

That day, there is an awesome and unbounded might, so powerful as to throw black mountains of stone, earth and rocks into the air like "tufts of carded wool". Now, people are well aware of the fact that this is not something which is within the "power of nature" to ac-

comply. They witness that "mother nature", which they once upon a time worshipped as an idol and to which they attributed their existence, cannot prevent its own destruction. Now is the time for the unbelievers, who did not measure Allah with His true measures, to become acquainted with the real owner of this power. Yet, this acquaintance is no longer of any benefit to them. They will apprehensively understand facts, which they have failed all their lives to grasp as a matter of wisdom and conscience.

This terror encloses all beings, living and non-living. This horror keeps everything under its control. Human beings, animals and nature alike are all crushed under this common fear. Mountains are no longer majestic, oceans are not boundless and heaven is not as unattainable as in the past. The Sun, stars and all the universe are surrounded by the quaking of the Day of Resurrection. They all submit to their Creator. As mountains crumble like sand castles, man, inexpressibly feeble next to the mountains, stars and oceans, goes through a phase of great destruction. Only the ones who had fear of Allah and lived their lives by the Qur'an will be saved from the horror of that day. This is Allah's promise:

On the Day the Trumpet is blown and everyone in the heavens and everyone on the earth is terrified – except those Allah wills, everyone will come to Him abject. (Surat An-Naml: 87)

The Surge of Oceans

With its present faculties, it is unlikely that the human mind can conceive of the horror of the Day of Resurrection. The events that will take place on that day will be the manifestation of Allah's infi-

nite power. One of these manifestations of Allah's infinite might will be seen in the oceans:

When the oceans surge into each other, when the souls are divided into classes. (Surat at-Takwir: 6-7)

When the seas flood and overflow." (Surat al-Infitar: 3)

The Destruction of the Heavens

On the Day of Resurrection, not only the earth but also the entire universe will be destroyed. The predetermined time of extinction will also come for the sky, the Moon, the Sun and the planets as well as the earth, whatever lies underground, the mountains and oceans. Allah states that on that day, **"what you are promised will certainly happen. When the stars are extinguished, when heaven is split open, when the mountains are pulverized..."** (Surat al- Mursalat: 7-10)

On the Day of Resurrection, all beings to whom, and established orders to which people attribute eternity will collapse and will ultimately be reduced to nothing. This also holds true for the sky. From the moment one comes into existence, the atmosphere proves to be a protective roof. Yet, on the Day of Resurrection, the air and atmosphere, which surround man all through his life will become **"like molten brass."** (Surat al-Ma'arij: 8) and will burn with great intensity.

A comparison drawn between the fear created by disasters in this world and the horror of the events of the Day of Resurrection may provide some understanding about that day. Earthquakes and volcanic eruptions frighten most of the people. The earth crust cracked by an earthquake or a volcanic eruption dispels the tediousness of everyday life in a moment. This makes man appreciate the

solid ground he steps on with confidence.

Nevertheless, despite all the pain they give, earthquakes and volcanic eruptions are lived through only once. An earthquake or an eruption lasts for a certain period of time. Pains are forgotten and in time they become memories. But the Day of Resurrection is neither like an earthquake nor any other disaster. Incredible acts of destruction occurring one after another signify that everything has come to a point of no return. For instance, an event beyond one's imagination will happen: heaven will crack and split apart. This is the collapse of all the known "laws of physics" and the concepts one has trusted so far. The heaven and the earth which have remained in existence for thousands of years are crushed by Allah, Who constructed them. The Day of Resurrection, as is explained in the Qur'an (Surat al-Infitar: 1-3), will be marked by the sky splitting apart, the stars being strewn about, and the seas flooding and overflowing. When the sky bursts open, it will be **"hearkening to its Lord as it is bound to do!"** (Surat al-Inshiqaq: 1-2)

Everything people attach importance to in this world will cease to exist. The heavenly bodies will die one after another as revealed in the Qur'an:

When the sun is compacted in blackness, when the stars fall in rapid succession. (Surat at-Takwir: 1-2)

When the Sun, the source of light for the earth for millions of years, is folded up, people will come to realize that it has a real owner and that it has moved until then under His control. Up till that point, people will have gone on thinking of stars as unattainable, glorious and mysterious entities. However, on that day, they will be extinguished. Unshakeable mountains will be moved, boundless

oceans will begin to boil. With such scenes, who the real Owner is of all beings, the one and only Possessor of might Who is above and over everything, will become most apparent. The predestined time will be over and thus unbelievers will be bitterly awoken from the heedlessness they have indulged in. The reason for this heedlessness is unbelievers' failure to appreciate the might of their Creator while they were still in the world. On that day, however, they will understand who the real owner of the universe and life is:

They do not measure Allah with His true measure. The whole earth will be a mere handful for Him on the Day of Resurrection, the heavens folded up in His right hand. Glory be to Him! He is exalted above the partners they ascribe! (Surat az-Zumar: 67)

The Situation of the People

All this fear, dread and confusion of the Day of Resurrection will be caused by the unbeliever's heedlessness. The more heedless a person is, the more his dread will be on that day. The feeling of fear and horror which begins with death never ends for all eternity. Each event becomes a source of fear for him. Every hideous event he confronts will also nurture his future fears. This fear will be so intense that it will even turn children's hair grey. Allah reveals in the Qur'an thus:

How will you safeguard yourselves, if you are unbeliever, against a Day which will turn children grey, by which heaven will be split apart? His promise will be fulfilled. (Surat al-Muzzammil: 17-18)

Those who assumed Allah to be unaware of their deeds realize

at that moment that Allah postponed their judgment until the Day of Resurrection. This is explained in the Qur'an as follows:

Do not consider Allah to be unaware of what the wrongdoers perpetrate. He is merely giving them respite till a Day on which their gaze will be transfixed. (Surah Ibrahim: 42)

In another verse, the fear felt by unbelievers is described as follows:

The Crashing Blow! What is the Crashing Blow? What will convey to you what the Crashing Blow is? It is the Day when mankind will be like scattered moths and the mountains like tufts of carded wool. (Surat al-Qari'a: 1-5)

One of the strongest bonds in this world is the love and feeling of protection a mother feels for her child. The intensity of the Day of Resurrection will break even this strong bond, however. That great shock will make people lose their consciousness. Confused and panicked, they will run about like drunks. The situation of the unbelievers in the face of Allah's wrath is revealed in the Qur'an thus:

Mankind, have fear of your Lord! The quaking of the Hour is a terrible thing. On the day they see it, every nursing woman will be oblivious of the baby at her breast, and every pregnant woman will abort the contents of her womb, and you will think people drunk when they are not drunk; it is just that the punishment of Allah is so severe. (Surat al-Hajj: 1-2)

Apart from fear and dread, another grievous feeling people will experience on that day is desperateness. Mankind takes necessary precautions against all possible disasters; against the most lethal calamity, the most powerful earthquakes, floods, hurricanes or the most horrible nuclear war. Man finds ways to protect himself and




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builds shelters. However, on that day, there will not remain a single secure place where one can take refuge. The unbelievers will receive no help from Allah. There will also be no other person or authority who could provide help. In the past, man sought assistance and guidance from science and technology. But now, all the laws of science will have collapsed. Even if advanced technology could enable one to flee to the remotest point of space, Allah's wrath would find him there. That is because the Day of Resurrection pervades the entire universe. Not only the earth he lived on securely but also the remote stars will submit to the will of Allah, with the Sun, "compacted in blackness," and the stars "falling in rapid succession." (Surat at-Takwir: 1-2)

The despair into which human beings will fall on that day is described as follows:

...and the Moon is eclipsed, and the sun and moon are fused together. On that Day man will say, 'Where can I run?' No indeed! There will be no safe place. That Day the only resting place will be your Lord. (Surat al-Qiyama: 8-12)

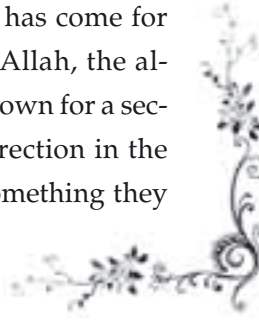
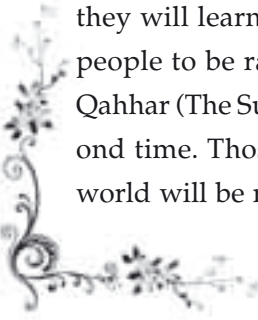


THE SECOND BLAST OF THE TRUMPET AND RAISING OF THE DEAD



When the trumpet is blown for the first time, heaven and earth will be crushed and the whole universe will come to an end. Not a living soul will be left. As stated in the Qur'an: "**On the Day the earth is changed into a different earth, and the heavens likewise, mankind shall stand before Allah, the One who conquers all.**" (Surah Ibrahim: 48) Our Lord says the following about this new environment prepared for the Last Judgment:

They will ask you about the mountains. Say: 'My Lord will scatter them as dust. He will leave them as a barren, level plain on which you will see no dip or gradient.' (Surah Ta ha: 105-107)



This is the point at which people will rise from dead, gather and wait to give an account of their deeds. This is also the place where they will learn where they are heading for. The time has come for people to be raised from the dead and presented to Allah, the al-Qahhar (The Subduer). And then the trumpet will be blown for a second time. Those who denied the hereafter and resurrection in the world will be raised from their graves. This will be something they

never expected. The following account of these happenings are given in the Qur'an as follows:

The Trumpet will be blown and those in the heavens and those on the earth will all lose consciousness, except those Allah wills. Then it will be blown a second time and at once they will be standing upright, looking on. And the earth will shine with the Pure Light of its Lord...(Surat az-Zumar: 68-69)

The Emergence of the Dead From their Graves

Allah gives a detailed account of the situations which will take place as the dead rise again by His will. As related in the Qur'an, this great event will occur thus:

—By the time the trumpet is blown for the second time, the dead will be called from the earth. Upon this call, they will rapidly **"emerge from their graves with downcast eyes, like swarming locusts."** (Surat al-Qamar: 7)

(...Then, when) He calls you forth from the earth, you will emerge at once. (Surat ar-Rum: 25)

The Day the earth splits open all around them as they come rushing forth, that is a gathering, easy for Us to accomplish. (Surah Qaf:44)

—As if hastening on to a goal, they will follow the inviter who will call them with their necks extended towards him. This call will be dissimilar to any other call hitherto heard:

... On the Day the Summoner summons them to something unspeakably terrible. (Surat al-Qamar: 6)

On that day they will follow the Summoner who has no crookedness in him at all. (Surah Ta Ha: 108)

...That Day they will emerge swiftly from their graves as if rushing to rally to the flag. (Surat al-Ma'arij: 43)

Those who committed transgressions beyond the limits set by Allah, who did not obey Allah, insisted on their own ways, denied Allah, and remained arrogant, will suddenly become obedient and submit to Him as soon as they are raised from the dead. Without questioning, they will respond to this call. Because the test in this world will be over, they will have no other choice but to conform. Even if they so desired, they could not do otherwise. They could not even harbor such a wish. They will have no power to resist this call. That is why, they will feel deep inside that this is a "pitiless day":

With necks outstretched, eyes transfixed, rushing headlong to the Summoner, the unbelievers will say: 'This is a pitiless day!' (Surat al-Qamar: 8)

—Thus the unbelievers will run forward. Everyone will display an absolute obedience. That day, the one and only important thing people possess is faith. However, unbelievers are bereft of it. That is why, their hearts are "hollow" as they rush "headlong—heads back, eyes vacant." (Surah Ibrahim: 43)

They will slide towards Allah:

...the Day the Trumpet is blown and you come in droves (Surat an-Naba': 18)

The Trumpet will be blown and at once they will be sliding from their graves towards their Lord. They will say, 'Alas for us! Who has raised us from our resting-place? This is what the

All-Merciful promised us. The Messengers were telling the truth.' (Surah Ya Sin: 51-52)

The exclamation "Alas for us!" which is revealed in the verse, is the expression of great panic and disappointment. The unbeliever who witnesses his own resurrection realizes that Allah's apostles who conveyed this message throughout his life had told the truth. He then grasps that he will be subjected to the "eternal torment" with which the unbelievers were threatened. At that moment, he sheds all doubts on the subject and comes to terms with the fact that there is just not anything like "eternal sleep". His disappointment is intensified by his diminishing hopes of salvation from the forthcoming torment.

— During the Day of Resurrection, unbelievers will feel fear, horror and they are desperate. Their general appearance is frightening; their faces are black, dust-covered. What is more, they will be humiliated:

Some faces on that Day will be downcast (Surat al-Ghashiyah: 2)

That Day some faces will be dust-covered, overcast with gloom. Those are the dissolute unbelievers. (Surah 'Abasa: 40-42)

On the Day of Resurrection you will see those who lied against Allah with their faces blackened. Do not the arrogant have a dwelling place in hell? (Surat az-Zumar: 60)

— Allah will raise unbelievers on the Day of Resurrection, blind.

But if anyone turns away from My reminder, his life will be a

dark and narrow one and on the Day of Resurrection he will come before Us blind.' He will say, 'My Lord, why have you brought me blind before you when before I was able to see?' He will say, 'Just as Our signs came to you and you forgot them, in the same way you too are forgotten today.' (Surah Ta Ha: 124-126)

Whoever Allah guides is truly guided. But as for those He leads astray, you will not find any protectors for them apart from Him. We will bring them before Us on the Day of Resurrection, flat on their faces, blind, dumb and deaf. Their shelter will be hell. Whenever the Blaze dies down, We will increase it for them. (Surah al-Isra': 97)

— The white part of the eye will turn to a bluish color. This color of the eye will intensify the frightening and disgusting appearance of unbelievers.

On the Day the Trumpet is blown, We will gather the evildoers on that Day, their eyes dimmed (as if they were covered with a bluish film). (Surah Ta Ha: 102)

With this terrible and degraded appearance the unbelievers will be distinguished from the believers at first sight. This is the beginning of the end of this group of people who waged war against the verses of Allah and remained arrogant.

There Exists no Friendship, Kinship and Cooperation

On that day, a person will be too occupied to worry about others. He will even abandon his own mother, father, spouse and chil-

dren. The intensity and inconceivable terror of the Day of Resurrection will make everyone concern himself over his own affairs. Allah describes the Day of Resurrection as follows:

What will convey to you what the Day of Judgment is? Again! What will convey to you what the Day of Judgment is? It is the Day when a soul will have no power to help any other soul in any way. The command that Day will be Allah's alone. (Surat al-Infitar: 17-19)

When the Deafening Blast comes, that Day a man will flee from his brother and his mother and his father, and his wife and his children: on that Day every man among them will have concerns enough of his own. (Surah 'Abasa: 33-37)

And thus the most precious social bonds that one worshipped in this life will come to a bitter end. The terror of that day will render all close relations and kinship meaningless. The only precious thing remaining will be faith:

Then when the Trumpet is blown, that Day there will be no family ties between them; they will not be able to question one another. Those whose scales are heavy are the successful ones. Those whose scales are light are the losers of their souls, remaining in hell timelessly, forever. (Surat al-Mu'minun: 101-103)

Bonds and family ties break down in such a way that people would give their so-called beloved sons, spouses, brothers and even all their relatives in ransom for their own salvation:

No good friend will ask about his friend, even though they can see each other. An evil-doer will wish he could ransom himself from the punishment of that Day, by means of his sons, or

his wife or his brother or his family who sheltered him or everyone else on earth, if only that meant that he could save himself. But no! It is a Raging Blaze. (Surat al- Ma'arij:10-15)

This offer for ransom on the Day of Resurrection is actually an indication of the vanity of this life. Some people usually chase after trivial goals; they work for a life time for an admirable job, a beautiful house, for a career or money. However, as related in the Qur'an, in his desperate efforts to be saved, a person will be willing to pay, not just a single woman or a man, but all the women and the men in the world or all possible possessions in the world in ransom for his own personal salvation. However, these are all futile efforts.

The Gathering of People To Give an Account of Their Deeds

Allah states the real meaning of life in the Qur'an thus:

O Man! You are toiling laboriously towards your Lord but meet Him you will. (Surat al-Inshiqaq: 6)

No matter what we do in the course of our lives, we will eventually stand before Allah. The ultimate aim of this life is to be His servant. The most important time, on the other hand, is the Day of Resurrection, when we shall be giving an account of our lives.

Each passing day brings us even closer to that point in time. Each passing hour, minute or even second is a step taken towards death, resurrection and the moment of reckoning. Life, like an hour-glass, flows continuously in this direction. There is no way to stop time or to reverse it. All people will be following this path. Allah states in the Qur'an:

Certainly it is to Us they will return. Then their Reckoning is

Our concern. (Surat al-Ghashiyah: 25-26)

There are billions of people on the earth today. Adding this figure to the total number of people who ever lived in the past will give some idea of the crowd that will gather on the Day of Resurrection. All people, from the Prophet Adam (as), the first man on earth, to the last person who will ever live in the world will be there. This horde of human beings will present an amazing picture. Nevertheless, at the same time, it is certain that it will be a fearsome one. The situation of all people in the Presence of Allah is depicted in the Qur'an as follows:

On that day they will follow the Summoner who has no falsity in him at all. Voices will be hushed before the All-Merciful and You shall hear only the sound of marching feet.

On that Day intercession will not be of any use except for him whom the All-Merciful has authorized and with whose word He is well-pleased.

He knows what is in front of them and behind them. But their knowledge does not encompass Him.

Faces will be humbled before the Living, the All-Sustaining One. And anyone weighed down with wrongdoing will have failed. (Surah Ta Ha: 108-111)

The moment of giving accounts, which unbelievers neglected for a lifetime, while believers zealously prepared for it, has come. A glorious location is created for this great court. As related in the Qur'an, on that day:

"Heaven will be split apart, for that Day it will be very frail. The angels will be gathered round its edge. On that Day, eight

will bear the Throne of their Lord above their heads." (Surat al-Haqqa: 16-17)

On the Day when the Spirit and the angels stand in ranks, they shall not speak; except him who shall receive the sanction of the Merciful and says what is right. (Surat an-Naba': 38)

Allah, the Lord of the heavens and earth will demand an account of their deeds from His servants. A source of infinite torture is also created for the unbelievers. No one can inflict the type of anguish Allah will give on that day. In the Qur'an Allah states:

No indeed! When the earth is crushed and ground to dust and your Lord arrives with the angels rank upon rank and that Day hell is produced, that Day man will remember; but how will the remembrance help him? He will say, 'Oh! If only I had prepared in advance for this life of mine!' That Day no one will punish as He punishes and no one will shackle as He shackles. (Surat al-Fajr: 21-26)

If man fails to serve His Creator in the world and to prepare for this great day, then he shall suffer a keen regret. On that day the unbelievers will say "**Oh, if only I were dust!**" (Surat an-Naba: 40) Yet, this regret will be of no avail. On the contrary, it will become a new source of anguish and add to the torment he will be subjected to in hell.

The Giving out of the Books and Just Balances

Right after the resurrection, the unbelievers become struck with fear and grief. This is because they will give an account of their deeds

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in the Presence of Allah. All the deeds they engaged in throughout their lives and all their thoughts will be disclosed. No minor detail is forgotten. It is stated in a verse as follows:

... even if something weighs as little as a mustard-seed and is inside a rock or anywhere else in the heavens or earth, Allah will bring it out. Allah is All-Pervading, All-Aware. (Surah Luqman: 16)

When the people are questioned, they will see what they had presented for their eternal life. This is related in the Qur'an as follows:

That Day people will emerge segregated to see the results of their actions. Whoever does an atom's weight of good will see it. Whoever does an atom's weight of evil will see it. (Surat az-Zalzalah: 6-8)

As mentioned in the Qur'an, unbelievers will receive their books from their left, while believers will receive theirs from their right. The experience of the people of the "right" is described as follows:

On that Day you will be exposed—no concealed act you did will stay concealed. As for him who is given his Book in his right hand, he will say, 'Here, come and read my Book! I counted on meeting my Reckoning.' He will have a very pleasant life in an elevated Garden, its ripe fruit hanging close to hand. 'Eat and drink with relish for what you did before in days gone by!' (Surat al-Haqqah: 18-24)

Contrary to the happiness and joy of believers, unbelievers will have an acute feeling of malaise and regret. They would like to die,

even to disappear. Their desperate mood is indicated in the Qur'an as follows:

But as for him who is given his Book in his left hand, he will say, 'If only I had not been given my Book and had not known about my Reckoning! If only death had really been the end! My wealth has been of no use to me. My power has vanished.'
(Surat al-Haqqa: 25-29)

Allah reveals the difference between the people of the right and left as follows:

As for him who is given his Book in his right hand, he will be given an easy reckoning and return to his family joyfully. But as for him who is given his Book behind his back, he will cry out for destruction, but will be roasted in a Searing Blaze. He used to be joyful in his people. He thought that he was never going to return. But in fact his Lord was always watching him!
(Surat al-Inshiqaq: 7-15)

The deeds recorded in the Books are measured by just balances. That day, in the Presence of Allah's justice, everyone will be justly treated:

We will set up the Just Balance on the Day of Resurrection and no soul will be wronged in any way. Even if it is no more than the weight of a grain of mustard-seed, We will produce it. We are sufficient as a Reckoner. (Surat an-Anbiya': 47)

Every deed engaged in this life, even of a minor nature, is placed in this balance. The indicator of this balance determines whether one will be sent to eternal torment or to eternal bliss and salvation. If the balance is well weighed down with good deeds, the

person being judged is sent to paradise. If not, he will be destined for hell. No one, no power can help him but Allah:

As for him whose balance is heavy, he will have a most pleasant life. But as for him whose balance is light, his motherland will be the Abyss. And what will convey to you what that is? A raging Fire! (Surat al-Qari'a: 6-11)

Then, all men give their accounts one by one. Here, positions and ranks in the world lose their meanings. A president of a country or an ordinary person are both the same; they receive the same treatment in the Presence of Allah. Here, they are subjected to arduous questioning as to whether or not they served their Creator and obeyed His commands. All sins, wicked deeds, and inner thoughts of an unbeliever are disclosed:

...on the Day when the secrets are sought out and man will have no strength or helper. (Surat at-Tariq: 9-10)

This process is grueling for those who did not live by the laws of Allah but by their own desires or by the distorted values, beliefs and principles of their environment. In the following verses, Allah gives an account of this great day:

When the baby girl buried alive is asked for what crime she was killed, when the Pages are opened up, when Heaven is peeled away, when the Fire is set ablaze, when the Garden is brought up close: then each soul will know what it has done. (Surat at-Takwir: 8-14)

No one can deny what he engaged in in the Presence of Allah. All his deeds, good and wicked, are disclosed. Even if he denies anything, there are witnesses to tell the truth. People who witnessed him

during the course of his life are also brought to the fore to testify. Allah states in the Qur'an as follows:

And the earth will shine with the Pure Light of its Lord; the Book will be put in place; the Prophets and witnesses will be brought; and all will be judged with fairness; none shall be wronged. (Surat az-Zumar: 69)

In the course of giving accounts, there are other unexpected witnesses awaiting the unbelievers. The senses of hearing and sight as well as human skins are endowed with the faculty of speech by the Will of Allah and testify against them. The betrayal of even one's own organs, which one assumed to belong to oneself for a lifetime, adds to the depression one will suffer on that day. Allah describes this fact in the Qur'an as follows:

On the Day, We crowd the enemies of Allah into the Fire and they are driven in close-packed ranks; when they reach it, their hearing, sight and skin will testify against them concerning what they did. They will ask their skins, 'Why did you testify against us?' and they will reply, 'Allah gave us speech as He has given speech to everything. He created you in the first place and you will be returned to Him. You did not think to shield yourselves from your hearing, sight and skin testifying against you and you thought that Allah would never know much of what you did. It is that thought you had about your Lord that has destroyed you, so now you find yourselves among the lost.' If they are steadfast, the Fire will still be their residence! If they ask for pardon, they will not receive it. (Surah Fussilat: 19-24)

Unbelievers bear the great guilt of rebelling against the Creator,

Who created them and made living possible for them. That is why, on the Day of Resurrection, they are not allowed to defend themselves. No opportunity is given to them to voice their defense. Humiliated and desperate, they wait for the verdict to be given thus:

On that Day, woe to the deniers! This is the Day they will not say a single word, nor will they be allowed to offer any excuses. On that Day, woe to the deniers! This is the Day of Decision. We have gathered you and the earlier peoples. So if you have any cunning, use it against Me now! On that Day, woe to the deniers! (Surat al-Mursalat: 34-40)

That day, the unbeliever feels an inner loathing for his own deeds and his own self. However, Allah's feeling of aversion is more intense. The unbelievers will be addressed thus:

...Allah's abhorrence of you, when you were called to the faith but then chose to disbelieve, is even greater than your hatred of yourselves. (Surah Ghafir: 10)

Encountering Allah's wrath, the unbeliever falls into a state of profound hopelessness, sorrow and shame, and wishes he would never rise from the dead. He wishes that death had put an end to his life for all eternity. However death is not an end, but only a beginning. And there is no death other than this. Their state of mind is thus expressed in the Qur'an as follows:

It may be that those who are unbelievers will wish that they had been Muslims. (Surat al-Hijr: 2)

In contrast to the difficulties the unbelievers will experience on that Day, the way believers will give their accounts will be quite easy. After giving their accounts before Allah, the believers will remain in eternal bliss. Allah, the Most Merciful, will forgive their sins,

as they have lived by the principles laid down by our Creator. They thus attain paradise, a place filled with Allah's boundless favors and are kept remote from hellfire.

O Man! You are toiling laboriously towards your Lord but meet Him you will! As for him who is given his Book in his right hand, he will be given an easy reckoning and return to his family joyfully. (Surat al-Inshiqaq: 6-9)

The Desperateness of Unbelievers

On that day, the unbeliever intends to comply with all orders, yet, he fails to do so. That is because, he no longer has any energy to accomplish anything. When he is called upon to prostrate himself, he wants to do so. However, he cannot even succeed in doing this. Just like a person having a bad dream, he wants to scream but cannot. Neither can he move his legs or hands. Fear, terror and despair leave him almost paralyzed. This situation the unbelievers experience is described in the Qur'an thus:

On the Day when legs are bared and they are called on to prostrate themselves, they will not be able to do so. Their eyes will be downcast, darkened by debasement; for they were called on to prostrate themselves when they were in full possession of their faculties. (Surat al-Qalam: 42-43)

One of the purposes of calling upon the unbeliever to prostrate himself in the hereafter may be to intensify the regret and sorrow he feels at not having complied with the call made when he was in the world, and to remind him that this disobedience, unlikely to be compensated for, will be a source of eternal sorrow and hopelessness.

In the Qur'an we are also informed about how believers and un-

believers will look on that day. The inner joy of believers is seen on their faces; their eyes shine brightly. Unbelievers, on the other hand, realize how they ungratefully and unwisely conducted themselves and start to wait for the torment they will be subjected to. Contrary to the joyful expressions on the faces of believers, disbelievers' faces are dull and gloomy:

You love this fleeting world and you disregard the hereafter. There will be faces that Day which will be radiant, gazing at their Lord. And there will be faces that Day which will be glowering, realizing that a back-breaking blow has fallen. (Surat al-Qiyama: 20-25)

Seeing Hell

Allah informs us in Surah Maryam that all people, both believers and unbeliever, will be assembled around hell on their knees:

Man says, 'When I am dead, will I then be brought back to life again?' Does not man recall that We created him out of the void? By your Lord, We will collect them and the devils together. Then We will assemble them around hell on their knees. Then We will drag out from every sect the one among them most insolent towards the All-Merciful. Then it is We who will know best those most deserving to roast in it. There is not one of you who will not come to it. That is the final decision of your Lord. Then We will rescue those who feared Us and We will leave the wrongdoers in it on their knees. (Surah Maryam: 66-72)

As we see from the above verses, on the Day of Resurrection, people will be gathered around hell on their knees. Unbelievers and

believers alike will all hear the horrible noise and roar of the fire together and witness stunning images. However, believers are saved with Allah's approval after some time and unbelievers are left on their knees. Then, they are cast into the hellfire.

Having a better grasp of Allah's wrath and being grateful to Him can be considered as one of the purposes of the presence of believers among the crowd gathered around hell. A believer witnessing the wrath in hell looks like comprehends how a great favor the faith granted to him is. Because hell is a terrible place, even being saved from torment means bliss for the human being.

Witnessing hell, the believer can make comparisons and thus better appreciate paradise, a place of blessings where he will reside for all eternity. Even in the world, to be saved from pain is a great boon. For instance, someone facing the danger of being frozen on a mountain rejoices at finding an old hut with a fireplace. He perceives this hut almost as if it were a luxury hotel room. For someone who has not eaten anything for days a loaf of bread is a feast. The end of pain is an unsurpassable reason for joy, happiness, peace and gratefulness.

A believer who sees hell at close quarters and is saved from it by Allah, attains this kind of bliss. Moreover, being rewarded with paradise makes believers attain the salvation mentioned in the Qur'an. Having seen the greatest torment in hell, the believer very well understands the value of paradise overflowing with blessings. For the rest of his eternal life, he never forgets what hell looks like and hence takes greater pleasure in paradise.

On the Day of Judgment, people hear the following words of those who recognize believers and unbelievers from their faces:

There will be a dividing wall between them and on the ram-

parts there will be men who recognize everyone by his look. They will call out to the people of the Garden: 'Peace be upon you!' But they will not enter it yet for all their ardent desire to do so. When they turn their eyes towards the inmates of the Fire, they will say, 'Our Lord, do not cast us among these wrongdoers!'

The Companions of the Ramparts will call out to men they recognize by their mark, saying, 'What you amassed was of no use to you. Likewise your arrogance. Are these the people you swore would never earn Allah's mercy?' (Again turning to the blessed, they will say): 'Enter the Garden. You will feel no fear and know no sorrow.' (Surat al-A'raf: 46-49)

After Resurrection, it is the time when believers, "the best of creatures", (Surat al-Bayyina:7) and unbelievers, "the worst of creatures", (Surat al-Bayyina: 6) are separated from one another. This day is described in the Qur'an as follows:

When the Messengers' time is appointed—until what day is that deferred? Until the Day of Decision. And what will teach you what the Day of Decision is? On that Day, woe to the deniers! Did We not destroy the earlier peoples, then cause others to follow them? That is how We deal with evil-doers. On that Day, woe to the deniers! (Surat al-Mursalat: 11-19)

In the Surah Qaf, the journey believers and unbelievers take to their real abodes is related as follows:

The throes of death come revealing the truth. That is what you were trying to evade! The Trumpet will be blown. That is the Day of the Threat. Every soul will come along with one who drives it on and one who testifies against it. One will say:

"You were heedless of this so We have stripped you of your covering and today your sight is sharp.' His inseparable comrade will say, 'My testimony is ready to hand.' (And it is said): 'Cast into hell every obdurate unbeliever, impeder of good, doubt-causing aggressor, who has set up another deity besides Allah. Hurl him into the terrible punishment.' His inseparable comrade will say, 'Our Lord, I did not make him overstep the limits. He was, in any case, far astray.' He will say, 'Do not argue in My Presence when I gave you advance warning of the Threat. My Word, once given, is not subject to change and I do not wrong My slaves.' On the Day He says to hell, 'Are you full? 'it will ask, 'Are there no more to come?' And the Garden will be brought up close to the righteous. (And it is said): 'This is what you were promised. It is for every careful penitent: those who fear the All-Merciful in the Unseen and come with a contrite heart. Enter it in peace. This is the Day of Timeless Eternity.' (Surah Qaf: 19-34)



HELL

... He (the denier) reflected and he schemed. Curse him, how he schemed! Again curse him, how he schemed! Then he looked. Then he frowned and glowered. Then he drew back and was proud. He said, 'This is nothing but magic from the past. This is nothing but the words of a mere mortal!' I will roast him in the Fire. What will convey to you what the Fire is? It does not spare anyone and it does not ease up, ceaselessly scorching the flesh.
(Surat al-Muddaththir: 18-29)



INTRODUCTION



Deceptions and Facts

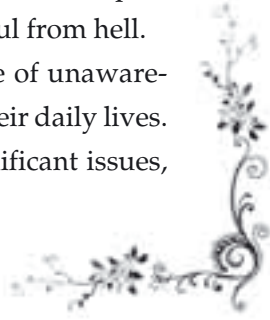
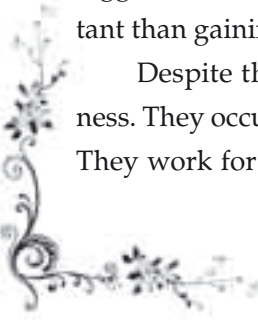
Hell is the place, where unbelievers will remain for all eternity and specially created for them to bear the penalty of their sins.

The unbelievers are guilty. Their guilt is to be ungrateful and rebellious to the Allah, the One Who gives man a soul. Therefore, in the hereafter there is grievous punishment for such a deadly sin. That is the purpose that hell serves. Man is created to be a servant of Allah. If he denies the main purpose of his creation, then he surely receives what he deserves in hell. Allah states the following in one of the verses:

...those who are too arrogant to serve Me will surely find themselves in hell—in humiliation! (Surah Ghafir: 60)

People who do not believe Allah, who do not measure Him with His true measures and do not serve Him will be sent to hell at the end and no one has any guarantee to be saved from it. The biggest threat to man is hell. Therefore nothing can be more important than gaining Allah's approval and saving one's soul from hell.

Despite this, some people on earth live in a state of unawareness. They occupy themselves with other troubles in their daily lives. They work for months, years, even decades for insignificant issues,



yet never think of the biggest threat, the gravest danger to their eternal existence. Hell is right next to them; yet, they are too blind to see it. In the Qur'an, the following is said about this group of people who are in a constant state of heedlessness:

Closer and closer to mankind comes their Reckoning; yet they pay no heed and turn away. To each renewed Message from their Lord they listen as in jest: their hearts are set on pleasure. (Surat al-Anbiya': 1-3)

Such people engage in vain effort. These people spend their whole lives on the basis of various distractive objectives they imagine will benefit them in the transitory life of this world. Most of the time, their goals are being promoted in the company, marrying, having a "happy family life", earning a lot of money or being an advocate of a useless ideology. While doing these things, these people are unaware of the big threat ahead of them which will last forever. One catches the insensitive attitude they have towards hell even from their manner of referring to the subject. The "ignorant society" composed of such people frequently utter the word "hell" without having a thorough grasp of its meaning. Now and then, this word becomes the subject of jokes. However, nobody gives as much thought to the subject as it deserves. This is one of the gravest mistakes of these people and For them, hell is an imaginary fiction.

In fact, hell is more real than this world. The world will cease to exist after some time, but hell will remain for all eternity. Allah, the Creator of the universe and the world and all the delicate balances in nature, has likewise created the hereafter, paradise and hell. A grievous punishment is promised to all unbelievers and hypocrites.

Hell, the worst place that can ever be imagined, is a source of

the sheerest torture. This torture and pain is not similar to any kind of pain in this world. It is much more intense than any pain or misery one can ever face in this world. It is surely the work of Allah, the Exalted in Wisdom.

A second reality about hell is that, for everyone, this torture is timeless and eternal. The majority of people in this ignorant society have a common misconception about hell: they assume that they will "serve their sentence" in hell for a certain period and then they will be forgiven. This is only wishful thinking.

Such people assume that there is no limit to the extent that they may indulge in worldly pleasures. According to the same belief, they will attain paradise after receiving temporary punishment in hell. However, the end awaiting them is more painful than they expect. Hell is definitely a place of everlasting—unless Allah wills otherwise—torment. In the Qur'an, it is often stated that punishment for unbelievers is constant and everlasting. This is made explicit in the following verse: "**They will dwell therein for ages.**" (Surat an-Naba': 23)

The rationale stating: "I will serve my sentence for a while and then I will be forgiven" is bigoted thinking indulged in by some to comfort themselves. Indeed, Allah draws attention to this in the Qur'an, the same rationale having also been given utterance to by the Jews:

They say, 'The Fire will only touch us for a number of days.' Say, 'Have you made a contract with Allah—then Allah will not break His contract—or are you rather saying about Allah what you do not know?' No indeed! Those who accumulate bad actions and are surrounded by their mistakes, are the

**Companions of the Fire, remaining in it timelessly, for ever.
(Surat al-Baqara: 80-81)**

Being ungrateful and rebellious to the Creator Who "gave hearing and sight and intelligence and affections" (Surat an-Nahl: 78) certainly deserves unceasing suffering. The excuses one puts forward will not save one from hell. The verdict given for those who display indifference—or worse, animosity—towards the religion of his Creator is certain and invariable:

When Our signs are recited to them—clear signs—you can detect denial in the faces of those who are unbelievers. They all but assault those who recite Our signs to them! Say: 'Shall I inform you of something worse than that? The Fire which Allah has promised those who are unbelievers. What an evil destination!' (Surat al-Hajj: 72)

Those who remained arrogant to Allah and harbored enmity towards believers will hear the following words on the Day of Judgment:

So enter the gates of hell, to dwell therein. Thus evil indeed is the abode of the arrogant. (Surat an-Nahl: 29)

The most fearsome characteristic of hell is its eternal nature. Once in hell, there will be no return except for the ones Allah saves. The only reality is hell together with many other kinds of torture. Encountering such an eternal torture, a person falls into total despair. He has no further expectations. This state is described in the Qur'an as follows:

As for those who are rebellious and wicked, their abode will be the Fire. Every time they wish to get away from it, they will be forced into it, and they will be told: 'Taste the Penalty of

the Fire, which you were wont to reject as false.' (Surat as-Sajda: 20)

...The Fire is your home. You will be in it timelessly, for ever, except as Allah wills. Your Lord is All-Wise, All-Knowing. (Surat Al-An'am: 128)

They will want to get out of the Fire but they will not be able to. They will have an everlasting punishment. (Surat al-Ma'idah: 37)

In addition, there is the following hadith of our Prophet (saas) as a blessing from Allah:

The Prophet (saas) said: "He with the slightest speck of faith will be saved from the fire." Abu Said says: "Whoever doubts (that he really said this) should read the following verse: "Allah does not wrong anyone by so much as the smallest speck..." (Surat an-Nisa, 40) (Tirmidhi, Sifatul Cehennem 10, (2601))



THE TORMENTS IN HELL



Being Taken to Hell

Hell is the place, where the attributes of Allah, the al-Jabbar (the Compeller), the al-Qahhar (the Subduer) and al-Muntaqim (the Avenger) are manifested for all eternity. It is specially created to inflict suffering on unbelievers. In the Qur'an, hell is depicted as if it were a living being. This creature is full of rage and hatred for unbelievers. Since the day it was created, it waits to take its revenge upon unbelievers. As related in the Qur'an, hell is "**ceaselessly scorching the flesh.**" (Surat Al-Muddaththir: 29) When it encounters those who deny the religion, its rage intensifies. The creation of this fire serves a purpose; to inflict an unbearable torment. Indeed, it will carry out its duty and give the gravest of all pain.

After the judgment of unbelievers takes place in the Presence of Allah, they will take their Books from the left side. This is the moment they will be sent to hell for all eternity. For the unbelievers, there is no opportunity to escape. There will be billions of people, yet this huge crowd will not offer the unbelievers an opportunity to escape or to be ignored. No one can hide himself in this crowd. Everyone will come with a witness and one who drives the soul on. Allah states as follows:

The Trumpet will be blown. That is the Day of the Threat.

Every soul will come along with one who drives it on, and one who testifies against it. One will say 'You were heedless of this, so We have stripped you of your covering and today your sight is sharp.' His inseparable comrade will say, 'My testimony is ready to hand.' (And it is said): 'Cast into hell every obdurate unbeliever, impeder of good, doubt-causing aggressor, who has set up another deity besides Allah. Hurl him into the terrible punishment.' (Surah Qaf: 20-26)

Unbelievers are driven towards this terrible place. As related in the Qur'an, they are driven "in divisions". However, on the way to hell, fear is inspired in the hearts of unbelievers. The horrible noise and roar of the fire is heard from a distance:

When they are flung into it, they will hear it gasping harshly as it seethes. It all but bursts with rage. Each time a group is flung into it, its custodians will question them: 'Did no warner come to you?' (Surat al-Mulk: 7-8)

In the 12th verse of Surah al- Furqan, it is revealed that "**When it sees them coming from a long way off, they will hear it seething and rasping.**"

From the verses, it is obvious that when they are recreated, all unbelievers will understand what will befall them. They will remain all alone; no friends, relatives, or supporters will be there to help. Unbelievers will not have the strength to be arrogant and they will look with averted eyes. In the Qur'an their desperation is stated as follows:

You will see them as they are exposed to it, abject in their abasement, glancing around them furtively. Those who have faith will say, 'Truly the losers are those who lose themselves

and their followers on the Day of Resurrection. The wrongdoers suffer an everlasting punishment.' (Surat ash-Shura: 45)

Entrance to Hell and the Gates of Hell

In the Qur'an the events the unbelievers will experience at the gates of hell are described as follows:

Those who are unbelievers will be driven to hell in companies and when they arrive there and its gates are opened its custodians will say to them, 'Did Messengers from yourselves not come to you, reciting your Lord's signs to you and warning you of the meeting on this Day of yours? 'They will say, 'Indeed they did, but the decree of punishment is justly carried out against the unbelievers.' They will be told, 'Enter the gates of hell and stay there timelessly, forever. How evil is the abode of the arrogant!' (Surat az-Zumar: 71-72)

For each one of the groups a special gate of hell is created. Depending upon the extent of their rebellion against Allah, people are subjected to a classification. Unbelievers are placed in their individual locations in hell according to the sins they have committed. It is stated thus in the Qur'an:

He will say, 'Enter the Fire together with the nations of jinn and men who have passed away before you.' Each time a nation enters, it will curse its sister nation, until, when they are all gathered together in it, the last of them will say to the first, 'Our Lord, those are the ones who misguided us, so give them a double punishment in the Fire.' He will say, 'Each will receive double. But you do not know it.' (Surat al-A'raf: 38)

In another verse in the Surat al-Hijr we are informed that hell

will have seven different gates:

... Hell is the promised meeting-place for all of them. It has seven gates and each gate has its allotted share. (Surat al-Hijr: 43-44)

Those subjected to the severest torment will be the hypocrites. These are the people who behaved in this world as if they were believers, although they had no faith in their hearts. The place of the hypocrites in hell is stated in the Qur'an as follows:

The hypocrites are in the lowest level of the Fire. You will not find any one to help them. (Surat an-Nisa': 145)

Hell is full of hatred; its hunger for unbelievers can never be quenched. Despite the many unbelievers thrown into it, it asks for more:

On the Day He says to hell, 'Are you full? 'it will ask, 'Are there no more to come?' (Surah Qaf: 30)

Once hell catches, it keeps the unbeliever for all eternity. Allah describes hell in the Qur'an as follows:

I will roast him in hellfire. What will convey to you what hellfire is? It does not spare anyone and it does not ease up, ceaselessly scorching the flesh. (Surat al-Muddaththir: 26-29)

As seen in the verses, unbelievers will be "thrown" into hell. In another verse in Surat ash-Shu'ara, we are informed that they are "bundled" (Surat ash-Shu'ara: 94) into it.

An Endless Life Behind Locked Doors

As soon as unbelievers arrive in hell, the doors are locked behind them. Here, they see the most fearsome sights. They immedi-

ately understand that they will be "presented" to hell, the place where they will remain for all eternity. The closed doors indicate that there will be no salvation. Allah describes the state of unbelievers as follows:

And (as for) those who disbelieve in Our signs, they are the people of the left hand. On them is fire closed over. (Surat al-Balad: 19-20)

The torment in the Qur'an is described as "a severe punishment" (Surah Al 'Imran: 176), "a heavy doom" (Surah Al 'Imran: 4), and "a painful chastisement" (Surah Al 'Imran: 21). The descriptions of it are inadequate to give a full understanding of the punishment in hell. Being unable to suffer even minor burns in the world, man cannot grasp being exposed to fire for all eternity. What is more, the pain that a fire gives in the world does not stand comparison with the severe torture of hell. No pain can be similar to that of hell:

None punishes as He will punish on that day! None binds as He then will bind. (Surat al-Fajr: 25-26)

There is life in hell. Yet it is a life in which every moment is full of torture and anguish. In that life, every type of physical, mental and psychological torment, along with various types of torture and disgrace rage unchecked. To compare it to any distress in the world is impossible.

People in hell perceive pain through all five senses. Their eyes see disgusting and terrible images; their ears hear frightening screams, roars and cries; their noses fill with terrible and acrid smells; their tongues taste the most unbearable, vile tastes. They feel hell deep in their cells; this is a maddeningly severe pain that is difficult to imagine in this world. Their skin, their internal organs and

their whole body are wracked and they writhe in pain.

The people of hell are very resistant to pain and they never die. Allah states in the Qur'an as **"How steadfastly they will endure the Fire!"** (Surat al-Baqara: 175) Their skins are mended as they burn; the same torture continues for all eternity; the intensity of torture never decreases. Allah says in the Qur'an: **"Burn in the flames of hell. It makes no difference whether you bear it with patience, or not."** (Surat at-Tur: 16)

No less than physical pain, mental pain is also severe in hell. People in hell have profound regrets, fall into hopelessness, feel desperate and spend ages in despair. Every corner, every place in hell is created to give mental suffering. The suffering is eternal; if it were to end after millions or billions years, even such a long-term possibility could arouse fervent hopes and remain a strong reason for happiness and joy. Yet, the eternity of torture will inspire a kind of hopelessness that cannot be compared to any similar feeling in this world.

As described in the verses of the Qur'an, hell is a place where extreme pain is experienced. It is narrow, noisy, smoky and gloomy, injecting feelings of insecurity into the human soul. It is a place characterized by disgusting smells, fires burning deep in the heart, nasty food and drink, garments of fire and liquid pitch. These are the basic characteristics of hell. There is a life going on in this terrible environment, however. They hear, talk and argue, and they try to escape from suffering. They burn in the fire, become thirsty and hungry, and feel regret. They are tormented by feelings of guilt. They want the pain to be relieved.

The people of hell live a life infinitely more debased than that of the animals in this dirty and disgusting environment. The only nourishment they have is the fruits of the bitter thorn and the tree of za-

qqum (oleander). Their drink, on the other hand, is blood and pus. Meanwhile, fire engulfs them everywhere.

With skin rent, flesh burned, and blood splattering all over, they are chained and whipped. Hands tied to their necks, they are cast into the core of hell. Angels of punishment, in the meantime, place those who are guilty in beds of fire, with their covers also of fire. The coffins they are placed in are likewise covered with fire. Unbelievers constantly scream to be saved from such anguish. And in return, they often receive more humiliation and torture. They are left all alone.

These scenes will all come true. They are real. They are as real as our daily lives.

Those who make money, status, careers and other such material things the main goals of their lives and accordingly neglect the good pleasure of Allah; those who alter the commands of Allah in accordance with their own wishes and desires; those who interpret the Qur'an according to their own interests; those who go astray from the right path—in brief—all polytheists, unbelievers and hypocrites will abide in hell, except for those upon whom Allah bestows His mercy and forgiveness. This is the conclusive word of Allah and will certainly be borne out:

If We had so willed, We could certainly have brought every soul its true guidance: but the word from Me will come true, "I will fill hell with jinn and men all together." (Surat as-Sajda: 13)

These people are already destined for hell:

Many are the jinn and men we have made for hell: They have hearts with which they do not understand, eyes with which they do not see and ears with which they do not hear. They are

like cattle - nay more misguided: for they are heedless (of warning). (Surat al-A'raf: 179)

The Torment of Fire

In this life of hell, one of the greatest torments is no doubt being exposed to fire. Unlike other forms of torture, fire leaves irreparable traces on the human body. As related in the Qur'an, it is a torment permeating the human body down to its cells. The people of hell are thrown into this "**Raging Blaze**" (Surat al-Ma'arij: 15). They burn in "**a Searing Blaze**" (Surat al-Furqan: 11) which is "**a Fire which rages**" (Surat al-Layl: 14). In Surat al-Qari'ah, it is said:

But as for him whose balance is light, his motherland is hell-fire. And what will convey to you what that is? A raging Fire! (Surat al-Qari'a: 8-11)

From the verses, we understand that fire rages all over hell. In this pit, there is not a single place which remains protected against fire. Fire reaches every corner of hell. While being subjected to other forms of physical and spiritual tortures, the unbeliever is constantly in touch with fire. The hellfire is enormously big. In the Qur'an, analogies are drawn between the sparks of fire and "great sparks the size of castles" and "a herd of yellow camels" to describe the intensity and magnitude of the fire.

On that Day, woe to the deniers! Proceed to that which you denied! Proceed to a shadow which forks into three but gives no shade or protection from the flames, shooting up great sparks the size of castles, like a herd of yellow camels. (Surat al-Mursalat: 28-33)

Unbelievers devote all their energy to escaping the flames, but

it is not allowed. As related in the 17th verse of Surat al-Ma'arij, it is a fire "which calls for all who drew back and turned away." In another verse the fate of the deniers is related thus:

But as for those who are deviators, their refuge is the Fire. Every time that they want to get out, they are put straight back into it again and they are told, 'Taste the punishment of the Fire, which you denied.' (Surat as-Sajda: 20)

The screams and sighs of those who are subjected to such torment can be heard all over. Just these terrifying screams and sighs are a special source of torment for unbelievers. This is related in the Qur'an thus:

There will be sighing for them. (Surat an-Anbiya': 100)

As for those who are wretched, they will be in the Fire, where they will sigh and gasp. (Surah Hud: 106)

Fire causes unbearable pain. Human beings are unable to endure even such pain as the flame of a match gives. However, any pain we experience in this world is insignificant as compared to that of hellfire. No one can be exposed to fire in the world over a long period of time. He either dies in 5-10 seconds or feels the pain for a limited period of time.

However, hellfire is horrible; it does not kill but only inflicts pain. People in hell will be subjected to a fire which will abide for all eternity, unless Allah wills otherwise. Knowing that this torment will never end will make hell's inmates fall into a state of utter hopelessness. They will feel desperate and experience a sense of total destruction.

A burned face is the most undesirable aspect of torment. That is because the face is important in being the part of the body which gives

one a feeling of pride. It gives a person an identity and it is the most significant expression of what we call "I". Often, the features of being ugly or beautiful are attributed to the face. Upon seeing photographs of a person with a severe burn on his face, people shrink and immediately turn to Allah asking for protection for themselves against such a disaster. Nobody wants to be struck down by such misery. However, unbelievers are heedless of one important fact; they are gradually approaching a similar end, and an incredibly severe one. The pain of hellfire penetrates the entire human body. However, when the face is exposed to fire, it becomes an unbearable torture. Eyes, ears, nose, tongue and skin, in brief, all sensory organs are located in this important part of the body. Any threat to the face, albeit minor, elicits a strong reflex response. In hell however, the face is scalded. In this way, the most vulnerable part of the body is injured the most severely. This torment is depicted in the following verses:

They will say on the Day their faces are rolled over in the Fire, 'If only we had obeyed Allah and obeyed the Messenger!'
(Surat al-Ahzab: 66)

...wearing shirts of tar, their faces enveloped in the Fire.
(Surah Ibrahim: 50)

The Fire will sear their faces, making them grimace horribly in it, their lips drawn back from their teeth. (Surat al-Mu'minun: 104)

The Firewood for Hellfire and Boiling Water

In the Qur'an, unbelievers are referred to as "firewood for hellfire". Their burning is dissimilar to the burning of any other thing in

fire. Unbelievers themselves make up the fuel of the fire. This is related in the Qur'an thus:

The deviators will be firewood for hellfire. (Surat al-Jinn:15)

Wood the kindling for fire, burns longer than any other material and with a greater intensity. Likewise, unbelievers become the wood for this fire which they once upon a time denied. This fact is made manifest in the following verses:

You who have faith! Safeguard yourselves and those who are close to you from a Fire whose fuel is people and stones... (Surat at-Tahrim: 6)

As for those who are unbelievers, their wealth and children will not help them against Allah in any way. They are fuel for the Fire. (Surah Al 'Imran: 10)

You and what you worship besides Allah are fuel for hell. You will go down into it. (Surat al-Anbiya': 98)

As well as the people serving as wood, there is also real wood to kindle the fire. Yet, this is another source of torment. Unbelievers, who used to be very close in the world,— husband and wife, for instance—carry wood for each other's fire. Abu Lahab and his wife are given as an example in the Qur'an:

Ruin to the hands of Abu Lahab and ruin to him! His wealth has not helped him nor anything he has earned. He will burn in a Flaming Fire. And so will his wife, the firewood-carrier, with a rope of twisted fiber round her neck. (Surat al-Masad: 1-5)

This is the break-up of all bonds in this world. Unbelievers, who used to say that they were very much in love and rebelled against Allah together, build the fires of one another in hell. One's spouse,

close relatives and all one's intimate friends will become enemies. Treachery will know no bounds.

Skin, one of the vital organs stretched all over the human body, and hardly a few millimeters in thickness, makes one perceive the outer world by the sense of touch. All vital parts of body like the face, hands, arms, legs—the organs to which one attaches the utmost importance—are covered by skin. Owing to its sensitivity, the human skin can become a major source of pain. It is especially vulnerable to fire and boiling liquids. Fire scorches the skin, boiling water scalds it. Scalding water wracks the skin completely; hardly a piece of skin remains unhurt. The thin skin first swells and then becomes inflamed, inflicting a severe pain. Neither physical charm, material wealth, strength, nor fame, in brief, nothing renders a person resistant to the injury done by scalding water. As related in the Qur'an, "...they will have scalding water to drink and a painful punishment because they were unbelievers." (Surat al-An'am:70) In Surat al-Waqi'a, it is said:

And if he is one of the misguided deniers, there is the hospitality of scalding water and roasting in the Blazing Fire. This is indeed the Truth of Certainty. (Surat al-Waqi'a: 92-95)

In another Surah, this form of torment for unbelievers is described as follows:

Seize him and drag him bodily into the middle of the Blazing Fire. Then pour the punishment of boiling water on his head! 'Taste that! You are the mighty one, the noble one! This is the very thing you used to doubt.' (Surat ad-Dukhan: 47-50)

These aside, there are other forms of anguish inflicted by fire. Branding is one of them; people of hell are branded with red-hot

metals. However, these metals are actually the possessions unbelievers ascribed as partners to Allah in the world:

...As for those who hoard up gold and silver and do not spend it in the Way of Allah, give them the news of a painful punishment. The Day will surely come when they are heated up in the fire of hell and their foreheads, sides and backs are branded with it: 'This is what you hoarded for yourselves, so taste what you were hoarding!' (Surat at-Tawba: 34-35)

Other Forms of Torment

Contrary to the received wisdom, hell is not merely a place where the people of hell will be exposed to fire. The people of hell are also engulfed by other physical and psychological torments.

Various methods and equipment are employed to subject someone to torture in this world. People are often crippled or sometimes die of the pain. Those who survive become mentally distorted. Yet, the fact remains that the techniques employed for torture in this world are incomparably simpler than those of hell. The people of hell will undergo very different and severe tortures. In the case of a person who is electrocuted, the electricity given as well as the vulnerability of man to electricity are both created by Allah. Many other unknown sources of pain and the weaknesses of man all form part of Allah's perfect knowledge. Accordingly, Allah will inflict the most severe of all tortures. This is the law of Allah, the al-Qahhar (the Subduer).

As stated in the Qur'an, in hell, there is misery everywhere. There is no avoidance of torment; it engulfs the people of hell from all sides. They can neither fend off the torment nor avoid it. The situ-

ation they are in is related in the Qur'an as follows:

They ask you to hasten the punishment, but hell already encircles the unbelievers. (Surat al-Ankabut: 54-55)

Besides, there are other sources of suffering in hell. These are enumerated in the Qur'an as follows:

Hell, where they will roast. What an evil resting-place! This! So let them taste it - boiling water and scalding pus, and other such torments. (Surah Sad: 56-58)

In the Qur'an the various kinds of torments in hell are alluded. Surely, Allah has the power to create many other forms of torments for the wrongdoers beyond one's imagination.

Hotness, Darkness, Smoke and Narrowness

Narrow, hot and dirty places are the most troublesome to be in for any individual in this world. Humidity and heat cause a feeling of suffocation; breathing, an essential function of body, is rendered difficult by high levels of humidity. Not being able to breathe causes intense weariness; the breast constricts. Even shade does not provide any relief in very hot weather and humidity. An unseen yet thick encompassing layer of air becomes suffocating. Even the levels of temperature and humidity in luxury saunas are difficult to tolerate. Unable to withstand intense steam for only ten minutes, a person locked in a sauna faints in a short while. A longer stay means death.

This stifling atmosphere dominates hell. Man, who takes elaborate precautions against becoming over-heated in this world, feels desperate in hell. Hell is hotter than any desert and dirtier and more oppressive than any place imaginable. Heat penetrates the human body; it is felt deep within the cells. For unbelievers, there is no pos-

sibility of relief or of cooling down there. In the Qur'an, the situation of the people of hell is depicted as follows:

And the Companions of the Left: what of the Companions of the Left? They shall dwell amid searing blasts and scalding water and the murk of thick black smoke, providing no coolness and no pleasure. (Surat al-Waqi'a: 41-44)

On that Day, woe to the deniers! Proceed to that which you denied! Proceed to a shadow which forks into three but gives no shade or protection from the flames. (Surat al-Mursalat: 28-31)

In such a dense atmosphere, being confined to a narrow place proves to be another form of torment. This punishment for the unbelievers is described in Surat al-Furqan as follows:

When they are flung into a narrow place in it, shackled together in chains, they will cry out there for destruction. 'Do not cry out today for just one destruction, cry out for many destructions!' (Surat al-Furqan: 13-14)

Being locked in a narrow place is really hard and depressive for a person. Solitary confinement is one of the severest punishments for prisoners. Being stuck in a car for hours after an accident or remaining locked in the wreckage of an earthquake-ravaged city is considered to be among the gravest disasters. However, such examples are insignificant beside their counterparts in hell. After all, someone trapped among the rubble either loses consciousness and dies, or is rescued alive after some time. In both cases, the pain lasts for a certain period of time.

This does not hold true for hell, however. There is no end to the pain in hell and thus no hope. In a dirty, stuffy, gloomy atmosphere

with smoke filling the air, the unbeliever, hands tied to his neck and cast into a small room, is afflicted with anguish. He struggles, strives for salvation, but to no avail. He cannot even move. Ultimately, he begs to be allowed to disappear, as stated in the verse, and wishes only that he were dead. This request is simply returned. In that narrow hole he is confined in, he remains for months, years and may be for hundreds of years. A growing trouble fills his heart, while he begs thousands of times for his own disappearance. Once "saved," he will not taste salvation, but will encounter another face of hell.

Food, Drinks and Garments

The world abounds in countless varieties of delicious and nutritious food. Each one is a blessing from Allah. Various kinds of meat, fruits and vegetables with innumerable colors, tastes and odors, dairy products, honey and many other nutrients produced by animals and spices, had all been created specially and generously given for the service of man by the time this world was created. Moreover, the human senses have been created in such a way as to perceive all these delicious tastes. By the inspiration of Allah, man has an appetite for dainty food, while he is disgusted at rotten and nasty food, pus and so on. This is another inspiration by Allah.

Favors, far greater than the ones in this world, are kept prepared in paradise, and from them believers will derive the benefit for all eternity. This is the gift of Allah, the One Who gives blessings and prosperity. The people of hell, on the other hand, in retribution for the wicked deeds they engaged in in this world, are kept distant from the favors of Allah, the ar-Razzaq, (Surat ash-Shuara: 19) so that all they encounter is torment. The end they will face in the here-

after is related in the Qur'an as follows:

On the Day when those who were unbelievers are exposed to the Fire, (it will be said): 'You dissipated the good things you had in your worldly life and enjoyed yourself in so doing. So today you are being repaid with the punishment of humiliation for being arrogant on the earth without any right and for being deviators.' (Surat al-Ahqaf: 20)

There shall be no further favors for them. Even meeting the most essential needs turns out to be a torment. Allah has created food specially as a source of suffering. The only edible things are the fruits of the bitter thorn and the tree of zaqqum, which neither nourish nor satiate. They only give pain, tearing apart mouth, throat and stomach and giving off a disgusting taste and odor. In the Qur'an, we find descriptions of both the glorious beauties and the delicious food peculiar to paradise as well as the unendurable food of the people of hell:

Is that better by way of hospitality or the tree of Zaqqum which We have made to be an ordeal for the wrongdoers? It is a tree that emerges in the depths of the Blazing Fire. Its fruits are just like the heads of devils. They will eat from it and fill their bellies with it. (Surat as-Saffat: 62-66)

They have no food but a bitter thorny bush which neither nourishes nor satisfies. (Surat al-Ghashiyah: 6-7)

The people of hell, being rebellious and ungrateful to Allah, deserve such a requital. As a punishment, they encounter due "hospitality." In Surat al-Waqi'a, this is related as follows:

Before that they were living in luxury, persisting in immense wrongdoing and saying, 'When we are dead and turned to

dust and bones, shall we then be raised again or our forefathers, the earlier peoples?' Say: 'The earlier and the later peoples will certainly all be gathered on an appointed day. Then you, you misguided people, you deniers, will eat from the tree of Zaqqum, filling your stomachs with it and drink scalding water on top of it, slurping like thirst-crazed camels. This will be their fare on the Day of Judgment!' (Surat al-Waqi'a: 45-56)

In the world, one occasionally suffers from a severe sore throat or a stomach ache. However, in hell, the unbelievers suffer from the severest of all these pains. The food unbelievers are entitled to eat chokes them. If they can ever manage to swallow, it seethes in the belly like molten brass (Surat ad-Dukhan: 44). It never satiates. This being the case, the people of hell suffer an everlasting, horrible hunger.

The people of hell feel hunger so intensely that, despite trying countless times, they cannot help but eat the fruits of the bitter thorn, which make them writhe in pain. Then they rush to the boiling water. Yet, this water can never be digested. As stated in the verse above, they slurp like thirst-crazed camels. To make this suffering even more severe, unbelievers are driven to hell thirsty. (Surah Maryam: 86)

Another disgusting drink of the people of hell is pus. This fluid is known in medicine as the most offensive odor. In another verse, it is related that pus is served with boiling water, so as to make the unbeliever taste the obscene taste of pus and perceive the torment of boiling water with all his senses.

Despite their being disgusting and unbearable, that unbelievers still drink them to meet their needs shows their craving for drink. Once they taste this torment, they run to another. This also lasts for

all eternity. Due to a never-ending thirst, the people of hell writhe in affliction. This is related in the Qur'an thus:

Not tasting any coolness there or any drink, except for boiling water and scalding pus—a fitting recompense. (Surat an-Naba': 24-26)

Therefore here today he has no friend nor any food except exuding pus which no one will eat except those who were in error.' (Surat al-Haqqa: 35-37)

Unbelievers struggle to swallow this mixture, but to no avail. Blood and pus choke them yet they never manage to die:

And beyond him is hell where he will be given pus to drink. He gulps at it but can hardly swallow it down. Death comes at him from every side, but he does not die. And beyond him is relentless punishment. (Surah Ibrahim: 16-17)

In this desperate situation, by means of a special dialogue, dwellers of hell see the people of paradise. They witness the wonderful favors the people of paradise enjoy. This enormously adds to their torment. Meanwhile, the people of hell plead for some of their provisions. But this is a futile supplication. Their supplication is stated in the Surat al-A'raf as follows:

The Companions of the Fire will call out to the Companions of the Garden, 'Throw down some water to us or some of what Allah has given you as provision.' They will say, 'Allah has forbidden them to the unbelievers. (Surat al-A'raf: 50)

Aside from the provisions, the garments of the people of hell are also specially created for them. Human skin is a sensitive tissue; even touching a hot stove or an iron for a second gives an unbearable

pain. In such a case, the afflicted person suffers for days, his wound becomes inflamed and swells. hell, however, abounds in garments hotter than molten iron which turn into a flame which blankets the skin and viciously burns:

...Those who are unbelievers will have garments of fire cut out for them... (Surat al-Hajj: 19)

...wearing shirts of tar, their faces enveloped in the Fire. (Surah Ibrahim: 50)

They will have hell as a resting-place and covering layers on top of them. That is how We repay wrongdoers. (Surat al-A'raf: 41)

Angels of Punishment

There will not be a single soul to provide aid to the people of hell. No soul will be able to save them from it. More importantly Allah will not help them or talk to them forever. Being abandoned will give them a bitter feeling of loneliness. Of the wrongdoer Allah says in the Qur'an: "**Therefore, here today, he has no friend**" (Surat al-Haqqa: 35). Among them, there will be only "angels of punishment", who will inflict perpetual torture and suffering. These are extremely stern, merciless, terrifying guards against the unbelievers, bearing the sole responsibility for inflicting severe torture on the people of hell. The sole purpose of their existence is to take revenge upon those who rebel against Allah, and they discharge their responsibility with due care and attention. Allah states in the Qur'an thus:

You who have faith! Safeguard yourselves and those who are close to you from a Fire whose fuel is people and stones. Harsh, terrible angels are in charge of it who do not disobey Allah in respect of any order He gives them and carry out what they are ordered to do. (Surat at-Tahrim: 6)

No indeed! If he does not desist, We will grab him by the forelock, his lying, sinful forelock. Let him call his attendants; We will call the Guards of hell! No indeed! Do not obey him, but prostrate yourself and draw near. (Surat al-'Alaq: 15-18)

These angels of punishment related in the Qur'an are the manifestations of Allah's wrath and rage for the unbelievers. They subject the people of hell to the severest, and most terrifying and degrading tortures.

The angels of punishment administer the punishment in the way unbelievers deserve. These angels, the main manifestation of Allah's justice, are the holy beings who perform this duty with great pleasure and in a manner submissive to Allah.



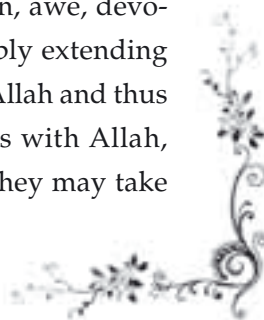
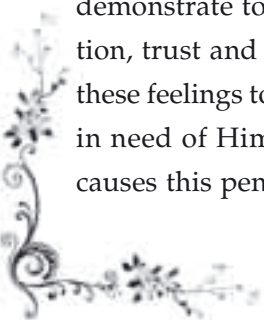
THE SPIRITUAL TORMENT IN HELL



The unbelievers will experience spiritual torment as well as the physical torment in hell. Regret, hopelessness, humiliation, a feeling of being ill-treated, embarrassment, and disappointment are the feelings aroused by these various torments.

"The Fire Reaching Right into the Heart"

In one way or another, people who do not submit themselves to Allah or who do not believe Him, taste spiritual torment in this world. For instance when such people lose their closest friends, spouse, or children or are deceived by someone in whom they have placed unquestioning trust, their hearts are filled with an inexplicable grief. This grief is, in fact, a special form of torment which Allah implants in a person's heart as a penalty for idolizing someone lost or someone who betrayed him. The individual needs essentially to demonstrate to Allah his feelings of love, appreciation, awe, devotion, trust and friendship. Failing to do this and simply extending these feelings to someone else, who is also created by Allah and thus in need of Him, in other words, associating partners with Allah, causes this penalty. Idolaters taste this grief, so that they may take



lessons from it, ask for pardon and turn to Allah before they are caught by death. The being which is idolized is not, necessarily, a human being. People have different things they cannot resist. Possessions, money, fortune, fame, in brief, anything or any concept being worshipped besides Allah may well be idolized.

The pain the loss of these idols inflicts on one's heart in this world is but a glimpse of the great torment one would undergo in hell. In essence, it is a warning. In hell, the real and non-ending form of this pain awaits an idolater. Sometimes, this spiritual torment becomes so intense that, one would prefer physical torture. Even, suicide is considered a salvation. This spiritual aspect of torment in hell is stressed in the Qur'an and described as a "fire reaching right into the heart":

Woe to every faultfinding backbiter who has amassed wealth and hoarded it! He thinks his wealth will make him live forever. No indeed! He will be flung into the Shatterer. And what will convey to you what the Shatterer is? The kindled Fire of Allah reaching right into the heart. It is sealed in above them in towering columns. (Surat al-Humaza: 1-9)

Even the severest pain in this world disappears in time. Its traces may remain for a while, but time eventually erases its most hurtful traces. In hell, however, an even more bitter pain penetrates the hearts of unbelievers like a fury and remains there eternally.

Apart from this, the spiritual torment produces a sensation somewhat between hopelessness and humiliation, rage and hatred. No less than physical pain, unbelievers are also subjected to an insufferable spiritual pain.

Humiliation in Hell

Many verses regarding hell inform us that a degrading, humiliating torment awaits unbelievers there. They incur this punishment due to their arrogance and pride.

In this world, one of the main goals of unbelievers is to make others envy them and appreciate their personality and social status. A distinguished career, children, beautiful mansions, cars, and similar other worldly passions mean more to the individual when they become a part of a vain display of himself. Indeed, in the Qur'an, boasting of one's wealth and properties are mentioned as being among the lures of this world.

This passion, namely "boasting", turns in the hereafter to anguish which includes degradation as well as physical pain. That is because, the unbeliever forgot about **"Allah, Who is Praiseworthy"** (Surat al-Baqara: 267) and **"has taken his whims and desires to be his god"** (Surat al-Furqan: 43). For this reason, he has mainly busied himself in earning appreciation for himself rather than glorifying and praising Allah. He has built his life upon earning the pleasure of other people rather than earning Allah's approval. That is why he is blighted most when he is humiliated in front of other people.

The most horrible nightmare of an unbeliever is being disgraced and degraded in front of other people. There are even some people who would consider dying only to be appreciated rather than be disgraced. Adversities peculiar to hell have this feature at their core. The dismal state of the dwellers of hell is mainly due to their haughtiness. Never before have they been so utterly degraded. In numerous verses this fact is stated:

On the Day when those who were unbelievers are exposed to

the Fire, (it will be said): 'You dissipated the good things you had in your worldly life and enjoyed yourself in so doing. So today you are being repaid with the punishment of humiliation for being arrogant on the earth without any right and for being deviators.' (Surat al-Ahqaf: 20)

Those who are unbelievers should not imagine that the extra time We grant to them is good for them. We only allow them more time so that they will increase their evil-doing. They will have a humiliating punishment. (Surah Al 'Imran: 178)

Unbelievers are subjected to thousands of kinds of degrading treatment... even lower than that which animals receive in this world. Iron whips, shackles and collars are available only to humiliate. The faithless are tied to pillars, collared and chained.

In reality, humiliation is the essence of all the torments in hell. For instance, while being cast into the fire, they are degraded. This dreadful treatment starts from the moment the unbeliever is resurrected and chosen to be sent to hell. Among billions of people, the unbeliever is taken by the angels and grabbed by his forelock and feet. As related in the Qur'an, "**That Day no man or jinn will be asked about his sin...The evil-doers will be recognized by their mark and seized by their forelocks and their feet.**" (Surat ar-Rahman: 39-41)

In hell, the unbeliever has to come to terms with a type of treatment even worse than that which animals receive. Seized by his hair, he will be dragged along the ground and then cast into hell. Unable to resist, he will ask for help, but to no avail. A feeling of desperation only increases the torment:

No indeed! If he does not desist, We will grab him by the fore-

lock, his lying, sinful forelock. Let him call his attendants; We will call the Guards of hell! No indeed! Do not obey him, but prostrate yourself and draw near. (Surat al-'Alaq: 15-18)

As stated in the verses, unbelievers will be "shoved roughly into the Fire of hell" (Surat at-Tur: 13-14) and they will be "herded headlong into hell." (Surat al-Furqan: 34)

Similarly,

...those who perform bad actions will be flung head first into the Fire: 'Are you being repaid for anything other than what you did?' (Surat an-Naml: 90)

...On the Day that they are dragged face-first into the Fire. (It will be said): 'Taste the scorching touch of hell!' (Surat al-Qamar: 48)

Degradation becomes even more intense once in hell. Apart from the physical pain, an intense feeling of degradation overwhelms the dwellers of hell:

'Seize him and drag him bodily into the middle of the Blazing Fire. Then pour the punishment of boiling water on his head.' 'Taste that! You are the mighty one, the noble one! This is the very thing you used to doubt.' (Surat ad-Dukhan: 47-50)

To humiliate unbelievers, specially created whips, collars and chains are used. This is related in the Qur'an as follows:

'Seize him and truss him up. Then roast him in the Blazing Fire. Then bind him in a chain which is seventy cubits long. He used not to have faith in Allah the Magnificent, nor did he urge the feeding of the poor.' (Surat al-Haqqa: 30-34)

In this world, except for those which are savage, even animals

DEATH, RESURRECTION, HELL

are not chained. And as for human beings, only the untreatable and dangerously mentally retarded are chained. This being the case, those sent to hell are the most inferior of all creatures. That is why, they are bound in "a chain which is seventy cubits long", as stated in the above verse. Other verses also give details of this degrading torment:

...they have shackles and chains around their necks and are dragged along the ground into the boiling water and then are thrown into the Fire! Then they will be asked, 'Where are those besides Allah you associated with Him?' (Surah Ghafir: 71-73)

... If you are surprised at their blindness, what could be more surprising than their words: 'What, when we are turned to dust, shall we then be created all anew?' These are the people who reject their Lord. Such people have iron collars round their necks. Such people are the Companions of the Fire, remaining in it timelessly, forever. (Surat ar-Ra'd: 5)

...that Day you will see the evil-doers yoked together in chains, wearing shirts of tar, their faces enveloped in the Fire. So that Allah may repay every self for what it earned. Allah is swift at reckoning. (Surah Ibrahim: 49-51)

Those who are unbelievers will have garments of fire cut out for them, and boiling water poured over their heads, which will melt the contents of their bellies as well as their skin, and they will be beaten with cudgels made of iron. (Surat al-Hajj: 19-21)

The dark spirit the degradation accounts for becomes apparent

on the faces of the people of hell. In the world too, you can see the serious trouble of people who are disgraced, dishonored and mistreated. The degradation in hell will also affect the appearance of dwellers of hell as stated in the following verse:

Some faces, that Day, will be humiliated. (Surat al-Ghashiyah: 2)

Apart from all the methods of humiliation we have mentioned so far, we have to keep in mind that various other forms of it will be exercised in hell. In the Qur'an, the term "humiliation" is used and a few examples are provided to illustrate it. However, we need to keep in mind that this is a broad term which can by no means be limited to a few examples. All feelings, treatment or events stirring up humiliation in man's soul in this world are included in this concept and they are all available in hell.

An Irrecoverable Regret

By the time he is resurrected, the unbeliever bitterly realizes what he has done wrong. The regret caused by his irreparable wrong gives him a bad shaking up. His desperate situation is exacerbated by this profound regret.

When the unbeliever is confronted with the deeds he engaged in this world, he understands that he has no longer any other opportunity to restore any honor to his life. Yet he still asks for another opportunity. In this spirit, he wants to return to his old life to atone for his wrongdoing. Meanwhile, he never again wants to see his friends and beloved ones with whom he heedlessly enjoyed life. All friendships, all bonds are torn apart. The lifestyle and traditions people adhered to in life, their houses, cars, spouses, children, companies, the

ideologies they advocate lose their value and vanish. Quite simply, they are replaced by torment. The spirit caused by the terror of that day is related as follows:

If only you could see them when they are standing before the Fire and saying, 'Oh! If only we could be sent back again, we would not deny the signs of our Lord and we would be among the believers.' Indeed that which they were concealing before has been shown to them; and if they were sent back they would merely return to what they were forbidden to do. Truly, they are liars. They say, 'There is nothing but this life and we will not be raised again.' If only you could see them when they are standing before their Lord. He will say, 'Is this not the Truth?' They will say, 'Yes indeed, by our Lord!' He will say, 'Then taste the punishment for your disbelief.' (Surat al-An'am: 27-30)

The Contention Among the People of Hell

Social status and hierarchical relations, which were assumed to be momentous in this world, lose all their meaning in hell. The state that both the people and their leaders are reduced to is such that they curse one another. This is related in the Qur'an thus:

When those who were followed disown those who followed them, and they see the punishment, and the connection between them is cut, those who followed will say, 'If only we could have another chance, we would disown them just as they have disowned us.' In that way Allah will show them their actions as a cause of anguish and remorse for them. They will never emerge from the Fire. (Surat al-Baqara: 166-167)

They will say on the Day their heads roll about in the Fire, 'If only we had obeyed Allah and obeyed the Messenger!' And they will say, 'Our Lord, we obeyed our masters and great men and they led us away from the right path. Our Lord, give them double the punishment and curse them many times over!' (Surat al-Ahzab: 66-68)

Arguing in it with one another, they will say, 'By Allah, we were plainly misguided when We equated you with the Lord of all the worlds. It was only the evil-doers who misguided us and now we have no one to intercede for us; we do not have a single loyal friend. If only we could have another chance, then we would be among the believers!'

There is certainly a sign in that, yet most of them are not believers. (Surat ash-Shu'ara: 96-103)

Among the people of hell encountering an eternal torment, contentiousness arises. Everyone accuses everyone else. Intimate friends hate one another. The main source of this hate is the friendship they cherished in the world. They tempted one another into committing sins and offered encouragement in denial. All concepts regarding friendship have disappeared in the face of hellfire and all bonds strengthened in this life are broken. In the midst of all this crowd, everyone is alone, cursing all the others:

He will say, 'Enter the Fire together with the nations of jinn and men who have passed away before you.' Each time a nation enters, it will curse its sister nation, until, when they are all gathered together in it, the last of them will say to the first, 'Our Lord, those are the ones who misguided us, so give them a double punishment in the Fire.' He will say, 'Each will re-

ceive double. But you do not know it.' (Surat al-A'raf: 38)

Those who are unbelievers say, 'Our Lord, show us those jinn and men who misguided us and we will place them beneath our feet, so that they will be among the lowest of the low.' (Surah Fussilat: 29)

When they are squabbling with one another in the Fire, the weak will say to those deemed great, 'We were your followers, so why do you not ward off from us some of the flames?' But those who deemed themselves great will say, 'All of us are in it. Allah has clearly judged between His servants.' (Surah Ghafir: 47-48)

'Here is a troop rushing headlong with you! There is no welcome for them. They will certainly roast in the Fire.' (And the damned will say to their leaders), 'No, it is you who have no welcome. It is you who brought this upon us. What an evil place to settle!' They will say, 'Our Lord, give him who brought this on us double the punishment in the Fire!' 'But how is it that we do not see some men whom we used to count among the worst of people and whom we turned into figures of fun? Did our eyes miss them?' All this is certainly true - the bickering of the people of the Fire. (Surah Sad: 59-64)

Pleas of Desperation and Hopelessness

The people of hell are in a hopeless state. The torture they undergo is extremely cruel and never-ending. Their only hope is to beg for salvation. They see the people of paradise and beg for water and food. They try to repent and ask forgiveness of Allah. Yet, all these

moves are in vain.

They beseech the keepers of hell. They even want them to act as intermediaries between them and Allah and ask for mercy. Their pain is so unbearable that they want to be saved from it even if it is only for a single day:

Those in the Fire will say to the custodians of hell, 'Call on your Lord to make the punishment less for us for just one day.' They will ask, 'Did your Messengers not bring you the clear signs?' They will answer, 'Yes.' Then they (their keepers) will say, 'Offer your prayers!' But the prayers of the unbelievers shall be in vain. (Surah Ghafir: 49-50)

Unbelievers further try to seek forgiveness, but they are strictly turned down:

They will say, 'Our Lord, our miserable destiny overpowered us. We were misguided people. Our Lord, deliver us from hell! Then if we revert to sin, we will definitely be wrongdoers.' He will say, 'Stay here in shame and do not plead with Me. There was a group of My slaves who said, "Our Lord, we have faith, so forgive us and have mercy on us. You are the Best of the Merciful." But you made a mockery of them so that they made you forget to remember Me while you were laughing at them. Today I have rewarded them for being steadfast. They are the ones who are victorious.' (Surat al-Mu'minun: 106-111)

This is actually the last address of Allah to the people of hell. His words "Stay here in shame and do not plead with Me!" are conclusive. From then on, Allah never considers the people of hell. One would not even like to think about this situation.



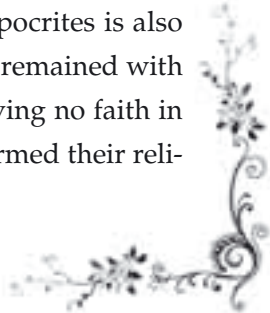
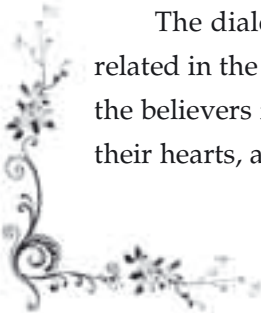
DEATH, RESURRECTION, HELL

While the sinners burn in hell, those who attain "happiness and salvation" remain in paradise enjoying the benefit of endless favors. The suffering of the people in hell becomes more intense when they observe the life of believers in paradise. Indeed, while being subjected to unbearable torture, they can "watch" the magnificent blessings of paradise.

Believers, whom unbelievers derided in this world, now lead a full and happy life, living in glorious locations, magnificent houses and savoring delicious food and drinks. The sight of the believers in a state of peace and abundance further aggravates the humiliation of being in hell. These scenes add greater pain and suffering to their grief.

The regret becomes deeper and deeper. Not having followed the commands of Allah in the world makes them feel profound remorse. They turn to the believers in paradise and try to speak to them. They beg for help and sympathy from them. Yet, these are vain efforts. The people of paradise also see them. This exchange between the peoples of hell and paradise is as follows:

In Gardens they will ask the evil-doers: 'What caused you to enter hell?' They will reply, 'We were not among those who prayed and we did not feed the poor. We engaged in vain disputes and denied the Day of Judgment until the inevitable end overtook us.' The pleas of the intercessors will not help them. (Surat al-Muddaththir: 40-48)



The dialogue between the believers and the hypocrites is also related in the Qur'an. Hypocrites are the people who remained with the believers for a certain period of time. Despite having no faith in their hearts, and purely for personal gain, they performed their reli-

gious duties as if they were believers. Thus, they earned the appellation of "hypocrites". In hellfire, they implore the believers to give them help. The dialogue between believers and hypocrites is conveyed in the Qur'an as follows:

That Day the hypocrites, both men and women, will say to those who have faith, 'Wait for us, so that we may borrow some of your light.' But they will be told, 'Go back and look for some other light!' And a wall with a gate will be erected between them. Inside there will be mercy, but on the exterior lies punishment. They will call out to them, 'Were we not with you?' They will reply, 'Indeed you were. But you made trouble for yourselves and hung back and doubted, and false hopes deluded you until Allah's command arrived. The Dissembler tricked you about Allah. So today no ransom will be accepted from you or from those who were unbelievers. Your refuge is the Fire. It is your master. What an evil destination!' (Surat al-Hadid: 13-15)

An Eternal Torment With No Salvation

There is an important aspect of hell which augments the intensity of torment inflicted: it is eternal. In this world, the fact that even the sharpest pain lessens with time gives comfort to man and there is always hope for salvation.

However, there is no such hope in hell and this is what overwhelms the people of hell most. When they are cast into the fire, chained, scalded, whipped, and crammed into narrow places, their hands tied to their necks, they know that it will last for all eternity. Their attempts to escape can never meet with success. This indicates

that their torment will continue forever. The anguish they feel is stated in the Qur'an as follows:

Every time they want to come out of it, because of their suffering, they will be driven back into it: 'Taste the punishment of the Burning!' (Surat al-Hajj: 22)

Hell is an entirely isolated place. Unbelievers enter it and never re-emerge. There is no way out of hell. The feeling of confinement engulfs unbelievers. They are surrounded with walls and locked doors. This bitter feeling of confinement is described in the Qur'an as follows:

Those who reject Our signs, they are the Companions of the Left. Above them is a sealed vault of Fire. (Surat al-Balad: 19-20)

Say: 'It is the truth from your Lord; so let whoever wishes have faith and whoever wishes be a unbeliever.' We have prepared for the wrongdoers a Fire whose billowing walls of smoke will hem them in. If they call for help, they will be showered with water like seething molten brass, which will scald their faces. What a noxious drink! What an evil repose! (Surat al-Kahf: 29)

The shelter of such people will be hell. They will find no way to escape from it. (Surat an-Nisa': 121)

By the time unbelievers see the fire, they fully recognize where they belong. They truly understand that there is no probability whatsoever of getting away from the fire. At this stage, the time concept loses its meaning and an eternal torment begins. The incessant nature of pain is its worst aspect. Even if a hundred years, a thousand

years or millions of years pass by, one never draws close to the end. Millions of years is nothing as compared to eternity. The unbeliever dwelling in hell awaits an end, yet to no avail. That is why the eternal nature of hell is stressed:

Allah has promised the hypocrites, both men and women, and the unbelievers the Fire of hell. They shall remain in it timelessly, for ever. It will suffice them. Allah has cursed them. They will have everlasting punishment. (Surat at-Tawba: 68)

If those (the idols) had really been gods, they would not have gone down into it. Each one will be in it timelessly, forever. (Surat al-Anbiya': 99)

As for those who are unbelievers, the Fire of hell awaits them. Death shall not deliver them, nor shall its punishment be lightened for them. That is how We repay every thankless man. (Surah Fatir: 36)

All the pain in this world comes to an end. There is always salvation. One who suffers from pain either dies, or his pain is alleviated. However, in hell, pain is continual and incessant, offering no relief for even a moment.

An Important Reminder to Avoid Torment

In the Qur'an it is related that those who reject the commands of Allah in this world and deny the existence of our Creator will have no salvation in the hereafter and that they will face a terrifying torment in hell and people are warned.

Therefore, without losing any time, each one has to realize his



DEATH, RESURRECTION, HELL

situation in the Presence of Allah and surrender to Him. Otherwise, he will regret it and face a fearsome end:

It may be that those who are unbelievers will wish that they had been Muslims. Leave them to eat and enjoy themselves. Let false hope divert them. They will soon know. (Surat al-Hijr: 2-3)

The way to avoid eternal punishment, win eternal bliss and attain the approval of Allah is apparent:

Before it is too late, have true faith in Allah. Spend your life in doing good deeds to earn His pleasure...

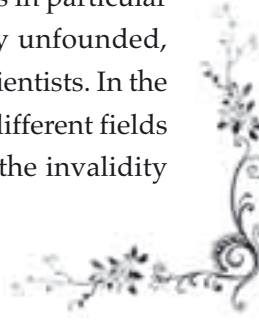
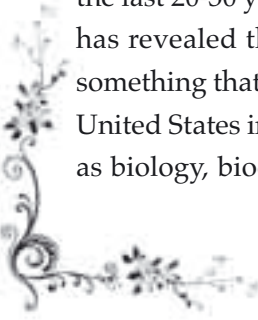


THE DECEPTION OF EVOLUTION



Darwinism, in other words the theory of evolution, was put forward with the aim of denying the fact of Creation, but is in truth nothing but failed, **unscientific nonsense**. **This theory, which claims that life emerged by chance from inanimate matter, was invalidated by the scientific evidence of miraculous order in the universe and in living things, as well as by the discovery of more than 300 million fossils revealing that evolution never happened. In this way, science confirmed the fact that Allah created the universe and the living things in it.** The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.

Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been stated by a large number of scientists. In the United States in particular, many scientists from such different fields as biology, biochemistry and paleontology recognize the invalidity



of Darwinism and employ the fact of Creation to account for the origin of life.

We have examined the collapse of the theory of evolution and the proofs of Creation in great scientific detail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

The Scientific Collapse of Darwinism

As a **pagan doctrine** going back as far as ancient Greece, the theory of evolution was advanced extensively in the nineteenth century. The most important development that made it the top topic of the world of science was Charles Darwin's *The Origin of Species*, published in 1859. In this book, he opposed, in his own eyes, the fact that Allah created different living species on Earth separately, for he erroneously claimed that all living beings had a common ancestor and had diversified over time through small changes. **Darwin's theory was not based on any concrete scientific finding; as he also accepted**, it was just an "assumption." Moreover, as Darwin confessed in the long chapter of his book titled "**Difficulties on Theory**," **the theory failed in the face of many critical questions.**

Darwin invested all of his hopes in new scientific discoveries, which he expected to solve these difficulties. However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties. The defeat of Darwinism in the face of science can be reviewed under three basic topics:

- 1) The theory cannot explain how life originated on Earth.
- 2) No scientific finding shows that the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.
- 3) The fossil record proves the exact opposite of what the theory suggests.

In this section, we will examine these three basic points in general outlines:

The First Insurmountable Step: The Origin of Life

The theory of evolution posits that all living species evolved from a single living cell that emerged on Earth 3.8 billion years ago, supposed to have happened as a result of coincidences. How a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions that the theory cannot answer. However, first and foremost, we need to ask: **How did this "first cell" originate?**

Since the theory of evolution ignorantly denies Creation, it maintains that the "first cell" originated as a product of blind coincidences within the laws of nature, without any plan or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. Such a claim, however, is inconsistent with the most unassailable rules of biology.

"Life Comes From Life"

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, which asserts that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

Similarly, maggots developing in rotting meat was assumed to be evidence of spontaneous generation. However, **it was later understood that worms did not appear on meat spontaneously, but were carried there by flies in the form of larvae, invisible to the naked eye.**

Even when Darwin wrote *The Origin of Species*, the belief that bacteria could come into existence from non-living matter was widely accepted in the world of science.

However, **five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory.** In his triumphal lecture at the Sorbonne in 1864, Pasteur said: **"Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."**

For a long time, advocates of the theory of evolution resisted these findings. However, as the development of science unraveled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.

Inconclusive Efforts of the Twentieth Century

The first evolutionist who took up the subject of the origin of life in the twentieth century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930s, he tried to prove that a living cell could originate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession:

Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.²

Evolutionist followers of Oparin tried to carry out experiments to solve this problem. The best known experiment was carried out by the American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial Earth's atmosphere in an experiment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that **this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.**³

After a long silence, **Miller confessed that the atmosphere medium he used was unrealistic.**⁴

All the evolutionists' efforts throughout the twentieth century to explain the origin of life ended in failure. The geochemist Jeffrey Bada, from the San Diego Scripps Institute accepts this fact in an article published in *Earth* magazine in 1998:

*Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?*⁵

The Complex Structure of Life

The primary reason why evolutionists ended up in such a great impasse regarding the origin of life is that even those living organisms Darwinists deemed to be the simplest have outstandingly complex features. The cell of a living thing is more complex than all of our man-made technological products. **Today, even in the most developed laboratories of the world, no single protein of the cell, let**

alone a living cell itself, can be produced by bringing organic chemicals together.

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. However, there is no need to explain the situation with these details. Evolutionists are at a dead-end even before reaching the stage of the cell. That is because the probability of just a single protein, an essential building block of the cell, coming into being by chance is mathematically "0."

The main reason for this is the need for other proteins to be present if one protein is to form, and this completely eradicates the possibility of chance formation. This fact by itself is sufficient to eliminate the evolutionist claim of chance right from the outset. To summarize,

1. Protein cannot be synthesized without enzymes, and enzymes are all proteins.

2. Around 100 proteins need to be present in order for a single protein to be synthesized. There therefore need to be proteins for proteins to exist.

3. DNA manufactures the protein-synthesizing enzymes. Protein cannot be synthesized without DNA. DNA is therefore also needed in order for proteins to form.

4. All the organelles in the cell have important tasks in protein synthesis. In other words, in order for proteins to form a perfect and fully functioning cell needs to exist together with all its organelles.

The DNA molecule, which is located in the nucleus of a cell and which stores genetic information, is a magnificent databank. If the information coded in DNA were written down, it would make a giant library consisting of an estimated 900 volumes of encyclopedias

consisting of 500 pages each.

A very interesting dilemma emerges at this point: DNA can replicate itself only with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can be realized only by the information coded in DNA. As they both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by itself to a deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.⁶

No doubt, if it is impossible for life to have originated spontaneously as a result of blind coincidences, then it has to be accepted that life was "**created.**" This fact explicitly invalidates the theory of evolution, whose main purpose is to deny Creation.

Imaginary Mechanism of Evolution

The second important point that negates Darwin's theory is that both concepts put forward by the theory as "evolutionary mechanisms" were understood to have, in reality, no evolutionary power.

Darwin based his evolution allegation entirely on the mechanism of "natural selection." The importance he placed on this mechanism was evident in the name of his book: *The Origin of Species, By Means of Natural Selection...*

Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for life. For example, in a deer herd under the threat of attack by wild animals, those that can run faster will survive. Therefore, the deer herd will be comprised of faster and stronger individuals. However, unquestionably, this mechanism will not cause deer to evolve and transform themselves into another living species, for instance, horses.

Therefore, **the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact** and had to state this in his book *The Origin of Species*:

*Natural selection can do nothing until favourable individual differences or variations occur.*⁷

Lamarck's Impact

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.⁸

However, the laws of inheritance discovered by Gregor Mendel

(1822-84) and verified by the science of genetics, which flourished in the twentieth century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favor as an evolutionary mechanism.

Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory," or as it is more commonly known, Neo-Darwinism, at the end of the 1930s. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings due to such external factors as radiation or replication errors, as the "cause of favorable variations" in addition to natural mutation.

Today, the model that Darwinists espouse, despite their own awareness of its scientific invalidity, is neo-Darwinism. The theory maintains that millions of living beings formed as a result of a process whereby numerous complex organs of these organisms (e.g., ears, eyes, lungs, and wings) underwent "mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: **Mutations do not cause living beings to develop; on the contrary, they are always harmful.**

The reason for this is very simple: **DNA has a very complex structure, and random effects can only harm it.** The American geneticist B. G. Ranganathan explains this as follows:

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building

*which, in all probability, would not be an improvement.*⁹

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living things, and leaves them disabled. (The most common effect of mutation on human beings is cancer.) Of course, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself," as Darwin also accepted. This fact shows us that **there is no "evolutionary mechanism" in nature.** Since no evolutionary mechanism exists, no such any imaginary process called "evolution" could have taken place.

The Fossil Record: No Sign of Intermediate Forms

The clearest evidence that the scenario suggested by the theory of evolution did not take place is the fossil record.

According to the unscientific supposition of this theory, every living species has sprung from a predecessor. A previously existing species turned into something else over time and all species have come into being in this way. In other words, this transformation proceeds gradually over millions of years.

Had this been the case, numerous intermediary species should have existed and lived within this long transformation period.

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the reptilian traits they already had. Since these would be in a transitional phase,

they should be disabled, defective, crippled living beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms."

If such animals ever really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record. In *The Origin of Species*, Darwin explained:

*If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.*¹⁰

However, **Darwin was well aware that no fossils of these intermediate forms had yet been found.** He regarded this as a major difficulty for his theory. In one chapter of his book titled "Difficulties on Theory," he wrote:

*Why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links?*¹¹

Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the nineteenth century all over the world, **no transitional forms have yet been uncovered.** All of the fossils, contrary to the evolutionists' expectations, show that **life ap-**

peared on Earth all of a sudden and fully-formed.

One famous British paleontologist, Derek V. Ager, admits this fact, even though he is an evolutionist:

*The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find – over and over again – not gradual evolution, but the sudden explosion of one group at the expense of another.*¹²

This means that in **the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in between.** This is just the opposite of Darwin's assumptions. Also, this is very strong evidence that **all living things are created.** The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor is that it was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

*Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.*¹³

Fossils show that living beings emerged fully developed and in a perfect state on the Earth. That means that "the origin of species," contrary to Darwin's supposition, is not evolution, but **creation.**

The Tale of Human Evolution

The subject most often brought up by advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that man evolved from so-called ape-like creatures. During

this alleged evolutionary process, which is supposed to have started 4-5 million years ago, some "transitional forms" between man and his imaginary ancestors are supposed to have existed. According to this completely imaginary scenario, four basic "categories" are listed:

1. Australopithecus
2. Homo habilis
3. Homo erectus
4. Homo sapiens

Evolutionists call man's so-called first ape-like ancestors Australopithecus, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various Australopithecus specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.¹⁴

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the Homo series are more developed than Australopithecus. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of Homo sapiens, are extremely difficult and may even resist a final, satisfying explanation."¹⁵

By outlining the link chain as Australopithecus > Homo habilis > Homo erectus > Homo sapiens, evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoan-

thropologists have revealed that Australopithecus, Homo habilis, and Homo erectus lived at different parts of the world at the same time.¹⁶

Moreover, a certain segment of humans classified as Homo erectus have lived up until very modern times. **Homo sapiens neanderthalensis and Homo sapiens sapiens (man) co-existed in the same region.**¹⁷

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. The late Stephen Jay Gould explained this deadlock of the theory of evolution although he was himself one of the leading advocates of evolution in the twentieth century:

*What has become of our ladder if there are three coexisting lineages of hominids (A. africanus, the robust australopithecines, and H. habilis), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.*¹⁸

Put briefly, the scenario of human evolution, which is "upheld" with the help of various drawings of some "half ape, half human" creatures appearing in the media and course books, that is, frankly, by means of propaganda, is nothing but **a tale with no scientific foundation.**

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years and studied Australopithecus fossils for 15 years, finally concluded, despite being an evolutionist himself, **that there is, in fact, no such family tree branching out from ape-like creatures to man.**

Zuckerman also made an interesting "spectrum of science" ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's spectrum, the most "scientific"—that is, depending on concrete data—fields of science are chemistry and physics. After them come the biological sciences

and then the social sciences. At the far end of the spectrum, which is the part considered to be most "unscientific," are "extra-sensory perception"—concepts such as telepathy and sixth sense—and finally "human evolution." Zuckerman explains his reasoning:

*We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.*¹⁹

The tale of human evolution boils down to nothing but the prejudiced interpretations of some fossils unearthed by certain people, who blindly adhere to their theory.

Darwinian Formula!

Besides all the technical evidence we have dealt with so far, let us now for once, examine what kind of a superstition the evolutionists have with an example so simple as to be understood even by children:

The theory of evolution asserts that life is formed by chance. According to this irrational claim, lifeless and unconscious atoms came together to form the cell and then they somehow formed other living things, including man. Let us think about that. When we bring together the elements that are the building-blocks of life such as carbon, phosphorus, nitrogen and potassium, only a heap is formed. No matter what treatments it undergoes, this atomic heap cannot form even a single living being. If you like, let us formulate an "experiment" on this subject and let us examine on the behalf of evolutionists what they really claim without pronouncing loudly under the name "Darwinian formula":

Let evolutionists put plenty of materials present in the composi-

tion of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. **No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope.** They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

Briefly, **unconscious atoms cannot form the cell** by coming together. They cannot take a new decision and divide this cell into two, then take other decisions and create the professors who first invent the electron microscope and then examine their own cell structure under that microscope. **Matter is an unconscious, lifeless heap, and it comes to life with Allah's superior creation.**

The theory of evolution, which claims the opposite, is a total fallacy completely contrary to reason. Thinking even a little bit on the claims of evolutionists discloses this reality, just as in the above example.

Technology in the Eye and the Ear

Another subject that remains unanswered by evolutionary theory is the excellent quality of perception in the eye and the ear.

Before passing on to the subject of the eye, let us briefly answer the question of how we see. Light rays coming from an object fall oppositely on the eye's retina. Here, these light rays are transmitted into electric signals by cells and reach a tiny spot at the back of the brain, the "center of vision." These electric signals are perceived in this center as an image after a series of processes. With this technical background, let us do some thinking.

The brain is insulated from light. That means that its inside is completely dark, and that no light reaches the place where it is located. Thus, the "center of vision" is never touched by light and may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even the technology of the twentieth century has not been able to attain it. For instance, look at the book you are reading, your hands with which you are holding it, and then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, colored, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-

dimensional image, whereas with your eyes, you watch a three-dimensional perspective with depth.

For many years, tens of thousands of engineers have tried to make a three-dimensional TV and achieve the vision quality of the eye. Yes, they have made a three-dimensional television system, but it is not possible to watch it without putting on special 3-D glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by chance. Now, if somebody told you that the television in your room was formed as a result of chance, that all of its atoms just happened to come together and make up this device that produces an image, what would you think? How can atoms do what thousands of people cannot?

If a device producing a more primitive image than **the eye could not have been formed by chance**, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear, the middle ear transmits the sound vibrations by intensifying them, and the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalizes in the center of hearing in the brain.

The situation in the eye is also true for the ear. That is, **the brain is insulated from sound** just as it is from light. It does not let any sound in. Therefore, no matter how noisy is the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are

perceived in the brain. **In your completely silent brain, you listen to symphonies, and hear all of the noises in a crowded place.** However, were the sound level in your brain measured by a precise device at that moment, complete silence would be found to be prevailing there.

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since **the creation of man.**

So far, no man-made visual or recording apparatus has been as sensitive and successful in perceiving sensory data as are the eye and the ear. However, as far as seeing and hearing are concerned, a far greater truth lies beyond all this.

To Whom Does the Consciousness that Sees and Hears within the Brain Belong?

Who watches an alluring world in the brain, listens to symphonies and the twittering of birds, and smells the rose?

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: Who perceives these electro-chemical nerve impulses as images, sounds, odors, and sensory events in the brain? **There is a consciousness in the brain that perceives all this without feeling any need for an eye, an ear, and a nose.** To whom does this consciousness belong? Of course it does not belong to the nerves, the fat layer, and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot answer these questions.

For **this consciousness is the spirit created by Allah**, which needs neither the eye to watch the images nor the ear to hear the sounds. Furthermore, it does not need the brain to think.

Everyone who reads this explicit and scientific fact should ponder on Almighty Allah, and fear and seek refuge in Him, for He squeezes the entire universe in a pitch-dark place of a few cubic centimeters in a three-dimensional, colored, shadowy, and luminous form.

A Materialist Faith

The information we have presented so far shows us that **the theory of evolution is incompatible with scientific findings**. The theory's claim regarding the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that **the required intermediate forms have never existed**. So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas, such as the Earth-centered universe model, have been

taken out of the agenda of science throughout history.

However, the theory of evolution is kept on the agenda of science. Some people even try to represent criticisms directed against it as an "attack on science." Why?

The reason is that this theory is an indispensable dogmatic belief for some circles. These circles are **blindly devoted to** materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward to explain the workings of nature.

Interestingly enough, they also confess this fact from time to time. A well-known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...²⁰

These are explicit statements that **Darwinism is a dogma** kept alive just for the sake of adherence to materialism. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter brought life into being. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to ignorantly defend it just so as not to acknowledge, in their own eyes,

the evident existence of Allah.

Anyone who does not look at the origin of living beings with a materialist prejudice sees this evident truth: **All living beings are works of a Creator**, Who is All-Powerful, All-Wise, and All-Knowing. **This Creator is Allah**, Who created the whole universe from non-existence, designed it in the most perfect form, and fashioned all living beings.

The Theory of Evolution: The Most Potent Spell in the World

Anyone free of prejudice and the influence of any particular ideology, who uses only his or her reason and logic, will clearly understand that belief in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of science or civilization, is quite impossible.

As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scientists as Einstein and Galileo; such artists as Humphrey Bogart, Frank Sinatra and Luciano Pavarotti; as well as antelopes, lemon trees, and carnations. Moreover, as the scientists and professors who believe in this nonsense are educated people, it is quite justifiable to speak of this theory as "the most potent spell in history." Never before has any other belief or idea so taken away peoples' powers of reason, refused to allow them to think intelligently and logically, and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (as) worshipping

idols they had made with their own hands, or some among the people of the Prophet Moses (as) worshipping the Golden Calf.

In fact, Allah has pointed to this lack of reason in the Qur'an. In many verses, He reveals that some peoples' minds will be closed and that they will be powerless to see the truth. Some of these verses are as follows:

As for those who do not believe, it makes no difference to them whether you warn them or do not warn them, they will not believe. Allah has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Surat al-Baqara, 6-7)

... They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Such people are like cattle. No, they are even further astray! They are the unaware. (Surat al-A'raf, 179)

Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say: "Our eyesight is befuddled! Or rather we have been put under a spell!" (Surat al-Hijr, 14-15)

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all of its features so perfectly suited to life; and living things full

of countless complex systems.

In fact, in the Qur'an Allah relates the incident of the Prophet Moses (as) and Pharaoh to show that some people who support atheistic philosophies actually influence others by magic. When Pharaoh was told about the true religion, he told the Prophet Moses (as) to meet with his own magicians. When the Prophet Moses (as) did so, he told them to demonstrate their abilities first. The verses continue:

He said: "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Surat al-A'raf, 116)

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Moses (as) and those who believed in him. However, his evidence broke the spell, or "swallowed up what they had forged," as revealed in the verse:

We revealed to Moses: "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Surat al-A'raf, 117-118)

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who, under the influence of a similar spell, believe in these ridiculous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist defending evolution for some 60 years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

*I myself am convinced that **the theory of evolution**, especially the extent to which it's been applied, **will be one of the great jokes in the history books in the future**. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.²¹*

That future is not far off: On the contrary, people will soon see that "chance" is not a deity, and will look back on **the theory of evolution as the worst deceit and the most terrible spell in the world**. That spell is already rapidly beginning to be lifted from the shoulders of people all over the world. Many people who see its true face are wondering with amazement how they could ever have been taken in by it.

**They said, "Glory be to You!
We have no knowledge except
what You have taught us. You are
the All-Knowing, the All-Wise."
(Surat al-Baqara: 32)**

DEATH, RESURRECTION, HELL

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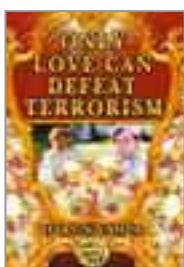
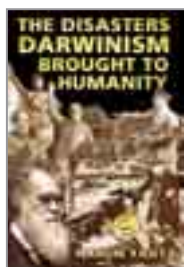
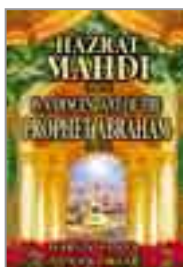
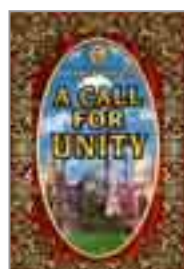
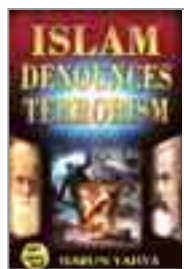
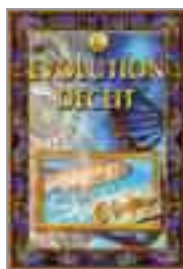
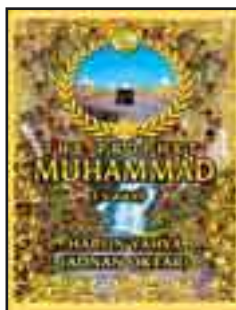
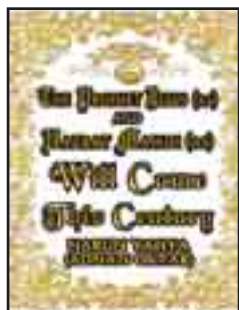
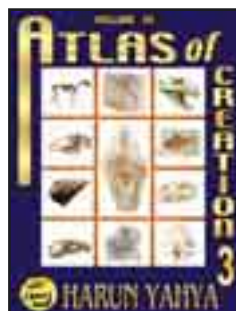
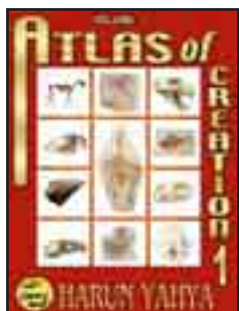


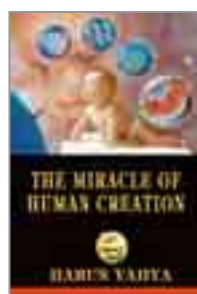
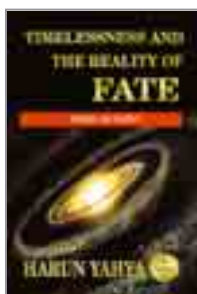
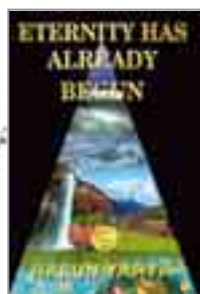
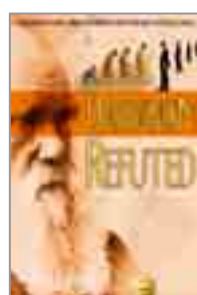
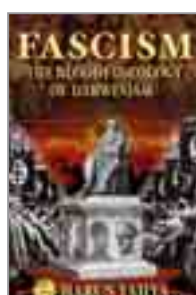
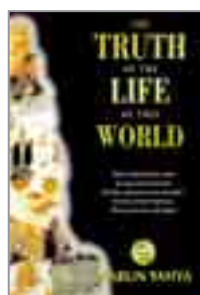
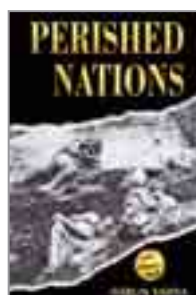
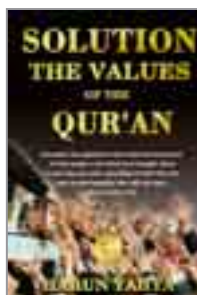
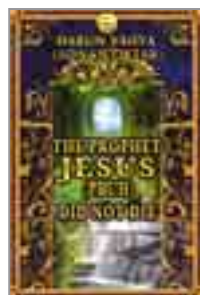
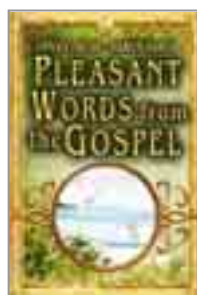
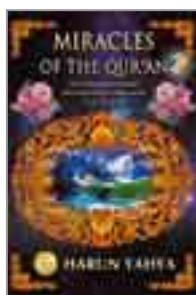
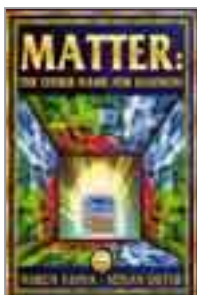
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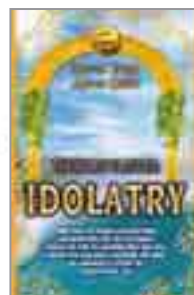
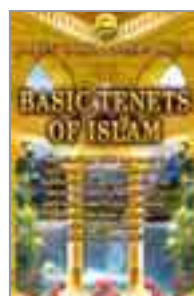
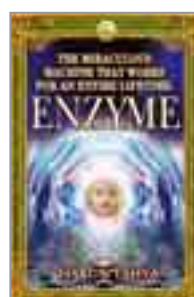
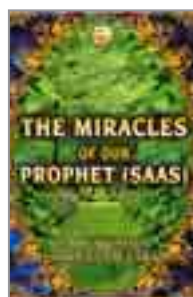
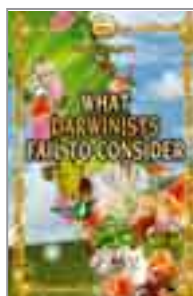
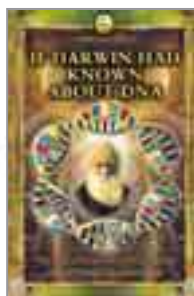


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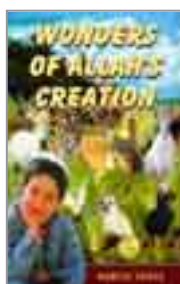


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