

BELIEF IN THE HEREAFTER AND RESURRECTION

QUR'AN - (Translated into English by Ali Unal. THE QUR'AN With Annotated Interpretation in Modern English by Ali Ünal)

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ
وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

And those who believe in what is sent down to you, and what was sent down before you (such as the Torah, Gospel and Psalms, and the Scrolls of Abraham), and in the Hereafter, they have certainty of faith (Surah Al-Baqarah, 4)¹

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

Those who feel as if always in the Presence of their Lord, having met with Him; and are certain of following the way to return to Him. (Surah Al-Baqarah, 46)²

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ
الْمِيعَادَ

"Our Lord, You it is Who will gather humankind for a Day about (the coming of) which there is no doubt. Surely God does not fail to keep the promise." (Surah Al-Imran, 9)³

¹ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2

² http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2&min=40&show=10

³ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=3

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ
الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى
الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Godliness and virtue is not that you should turn your faces in the direction of the east and west; but he is godly and virtuous who believes in God and the Last Day, the angels, the Book, and the Prophets, and gives away of his property with pleasure, although he loves it, to relatives, orphans, the destitute, the wayfarer, and those who have to beg (or who need a loan), and for the liberation of slaves, and establishes the Prayer and pays the Prescribed Purifying Alms. And those (are godly and virtuous) who fulfill their covenant when they have engaged in a covenant, and who are patient and persevering in misfortune, hardship, and disease, and at the time of stress (such as a battle between truth and falsehood). Those are they who are true (in their faith), and those are they who have achieved righteousness, piety, and due reverence for God. (Surah Al-Baqarah, 177)⁴

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي
الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ

30.19. He brings forth the living out of the dead, and brings the dead out of the living, and revives the earth after its death. It is in this way (that He revives the dead earth) that you will be brought forth from the dead (Surah Ar-Rum, 19)⁵

فَانظُرْ إِلَىٰ آثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Look, then, at the imprints of God's Mercy how He revives the dead earth after its death: certainly then it is He Who will revive the dead (in a similar way). He has full power over everything. (Surah Ar-Rum, 50)⁶

⁴ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2&min=170&show=10

⁵ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=30&min=10&show=10

HADITH

Narrated Abu Huraira:

The people said, "O Allah's Apostle! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the full moon on a clear (not cloudy) night?" They replied, "No, O Allah's Apostle!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied in the negative. He said, "You will see Allah (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allah will come to them and say, 'I am Your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him. Then Allah will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' Allah will call them, and As-Sirat (a bridge) will be laid across Hell and I (Muhammad) shall be the first amongst the Apostles to cross it with my followers. Nobody except the Apostles will then be able to speak and they will be saying then, 'O Allah! Save us. O Allah Save us.' There will be hooks like the thorns of Sa'dan in Hell. Have you seen the thorns of Sa'dan?" The people said, "Yes." He said, "These hooks will be like the thorns of Sa'dan but nobody except Allah knows their greatness in size and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allah intends mercy on whomever He likes amongst the people of Hell, He will order the angels to take out of Hell those who worshipped none but Him alone. The angels will take them out by recognizing them from the traces of prostrations, for Allah has forbidden the (Hell) fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result they will grow like the seeds growing on the bank of flowing water. Then when Allah had finished from the Judgments amongst his creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter paradise. He will be facing Hell, and will say, 'O Allah! Turn my face from the fire as its wind has dried me and its steam has burnt me.' Allah will ask him, "Will you ask for anything more in case this favour is granted to you?" He will say, "No by Your (Honour) Power!" And he will give to his Lord (Allah) what he will of the pledges and the covenants. Allah will then turn his face from the Fire. When he will face Paradise and will see its charm, he will remain quiet as long as Allah will. He then will say, 'O my Lord! Let me go to the gate of Paradise.' Allah will ask him, 'Didn't you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?' He will say, 'O my Lord! Do not make me the most wretched, amongst Your creatures.' Allah will say, 'If this request is granted, will you then ask for anything else?' He will say, 'No! By Your Power! I shall not ask for anything else.' Then he will give to his Lord what He will of the pledges and the covenants. Allah will then let him go to the gate of Paradise. On reaching then and seeing its life, charm, and pleasure, he will remain quiet as long as Allah wills and then will say, 'O my Lord ! Let me enter Paradise.' Allah will say, May Allah be merciful unto you, O son of Adam! How treacherous you are! Haven't you made covenants and given pledges that you will not ask for anything more that what you have been given?' He will say, 'O my Lord! Do not make me the most wretched amongst Your creatures.' So Allah will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been

⁶ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=30&min=40&show=10

fulfilled . Then Allah will say, 'Request more of such and such things.' Allah will remind him and when all his desires and wishes; have been fulfilled, Allah will say "All this is granted to you and a similar amount besides." Abu Said Al-Khudri, said to Abu Huraira, 'Allah's Apostle said, "Allah said, 'That is for you and ten times more like it.' " Abu Huraira said, "I do not remember from Allah's Apostle except (his saying), 'All this is granted to you and a similar amount besides.'" Abu Sahd said, "I heard him saying, 'That is for you and ten times more the like of it.'"⁷

Narrated/Authority of Anas:

Verily the Messenger of Allah (may peace be upon him) observed: The Hour (resurrection) would not come so long as Allah is supplicated in the world.⁸

Abu Dharr reported that Allah's Messenger (ﷺ) said:

I know the last of the inhabitants of Paradise to enter it and the last of the inhabitants of Hell to come out of it. He is a man who would be brought on the Day of Resurrection and it will be said: Present his minor sins to him, and withhold from him his serious sins. Then the minor sins would be placed before him, and it would be said: On such and such a day you did so and so and on such and such a day you did so and so. He would say: Yes. It will not be possible for him to deny, while he would be afraid lest serious sins should be presented before him. It would be said to him: In place of every evil deed you will have a good deed. He will say: My Lord! I have done things I do not see here. I indeed saw the Messenger of Allah laugh till his front teeth were exposed.⁹

Narrated Ibn `Abbas:

The Prophet (ﷺ) said, "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited:--'As We began the first creation, We, shall repeat it: A Promise We have undertaken: Truly we shall do it.' (21.104) He added, "The first to be dressed on the Day of Resurrection, will be Abraham, and some of my companions will be taken towards the left side (i.e. to the (Hell) Fire), and I will say: 'My companions! My companions!' It will be said: 'They renegade from Islam after you left them.' Then I will say as the Pious slave of Allah (i.e. Jesus) said. 'And I was a witness Over them while I dwelt amongst them. When You took me up You were the Watcher over them, And You are a witness to all things. If You punish them. They are Your slaves And if You forgive them, Verily you, only You are the All-Mighty, the All-Wise.'" (5.120-121)¹⁰

COMMENTARIES

Tafseer by Ibn Kathir – a verse by verse tafseer

وَالَّذِينَ يُؤْمِنُونَ بِمَا نُنزِّلُ لَكُمْ مِّنْ لَّدُنَّا سُبْحَانَ الَّذِي يَخْتَارُ مَا يُنزِّلُ إِلَّا لِمَن يَشَاءُ لِيُذَكِّرَ الَّذِينَ لَمْ يَرْجِعُوا إِلَى الْآخِرَةِ هُمْ يُوقِنُونَ

⁷ <http://sunnah.com/bukhari/10/201>

⁸ <http://ahadith.co.uk/chapter.php?cid=6&page=28&rows=10>

⁹ <http://sunnah.com/muslim/1/375>

¹⁰ <http://sunnah.com/bukhari/60/29>

“And who have faith in what is revealed to you and in what was revealed before you, and in the Hereafter they are certain.” (Surah Al – Baqarah, 4)

The people described here (2:4) are those whom Allah *subhanahuwata`ala* described in the preceding Ayah.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

“And who have faith in what is revealed to you (Muhammad).”

It means, the people of *emaan* believes in what Allah *subhanahuwata`ala* sent them with, and in what the previous Messengers were sent with. They neither distinguish between them, nor do they reject what they were sent with from their Lord.

وَمَا أُنزِلَ لَمِن قَبْلِكَ

“And that was revealed before you (Muhammad)”.

What was revealed before you means the past Scriptures: Torah and Bible. We believe in all of them because they all were for *hidayah*, given to other prophets to provide Allah’s message so that people can understand true meaning of guidance.

هُم يُوقِنُونَ بِالْآخِرَةِ

“And in the Hereafter they are certain.”

Believers are those who are certain about the life after death and the Day of Judgment when Allah *subhanahuwata`ala* will ask them about all their good and bad deeds. Hell or heaven will be decided. *Emaan* was mentioned about a lot of things, but *yaqeen* (certainty) was mentioned about the afterlife. It is because our actions of *emaan* are only useful when we have certainty of belief in the Hereafter. The Hereafter is so named because it comes after this earthly life.¹¹

From the Risale-I Nur Collection by Beduizzam Said Nursi – a thematic tafseer

The Words, The Tenth Word

Brother, if you wish for a discussion of resurrection and the hereafter in simple and common language, in a straightforward style, then listen to the following comparison, together with my own soul.

Once two men were travelling through a land as beautiful as Paradise (by that land, we intend the world). Looking around them, they saw that everyone had left open the door of his home and his shop and was not paying attention to guarding it. Money and property were readily accessible, without anyone to claim them. One of the two travellers grasped hold of all that he fancied, stealing

¹¹ <https://versebyversequranstudycircle.wordpress.com/2014/05/03/surah-al-baqarah-tafseer-ayaat-4-and-5/>

it and usurping it. Following his inclinations, he committed every kind of injustice and abomination. None of the people of that land moved to stop him. But his friend said to him:

“What are you doing? You will be punished, and I will be dragged into misfortune along with you. All this property belongs to the state. The people of this land, including even the children, are all soldiers or government servants. It is because they are at present civilians that they are not interfering with you. But the laws here are strict. The king has installed telephones everywhere and his agents are everywhere. Go quickly, and try to settle the matter.”

But the empty-headed man said in his obstinacy: “No, it is not state property; it belongs instead to some endowment, and has no clear or obvious owner. Everyone can make use of it as he sees fit. I see no reason to deny myself the use of these fine things. I will not believe they belong to anyone unless I see him with my own eyes.” He continued to speak in this way, with much philosophical sophistry, and an earnest discussion took place between them.

First the empty-headed man said: “Who is the king here? I can’t see him,” and then his friend replied:

“Every village must have its headman; every needle must have its manufacturer and craftsman. And, as you know, every letter must be written by someone. How, then, can it be that so extremely well-ordered a kingdom should have no ruler? And how can so much wealth have no owner, when every hour a train¹ arrives filled with precious and artful gifts, as if coming from the realm of the unseen? And all the announcements and proclamations, all the seals and stamps, found on all those goods, all the coins and the flags waving in every corner of the kingdom — can they be without an owner? It seems you have studied foreign languages a little, and are unable to read this Islamic script. In addition, you refuse to ask those who are able to read it. Come now, let me read to you the king’s supreme decree.”

The empty-headed man then retorted: “Well, let us suppose there is a king; what harm can he suffer from the minute use I am making of all his wealth? Will his treasury decrease on account of it? In any event, I can see nothing here resembling prison or punishment.”

His friend replied: “This land that you see is a manoeuvring ground. It is, in addition, an exhibition of his wonderful royal arts. Then again it may be regarded as a temporary hospice, one devoid of foundations. Do you not see that every day one caravan arrives as another departs and vanishes? It is being constantly emptied and filled. Soon the whole land will be changed; its inhabitants will depart for another and more lasting realm. There everyone will be either rewarded or punished in accordance with his services.”

That treacherous empty-headed one retorted rebelliously: “I don’t believe it. Is it at all possible that a whole land should perish, and be transferred to another realm?”

His faithful friend then replied: “Since you are so obstinate and rebellious, come, let me demonstrate to you, with twelve out of the innumerable proofs available, that there is a Supreme Tribunal, a realm of reward and generosity and a realm of punishment and incarceration, and that just as this world is partially emptied every day, so too a day shall come when it will be totally emptied and destroyed.

First Aspect: Is it at all possible that in any kingdom, and particularly so splendid a kingdom as this, there should be no reward for those who serve obediently and no punishment for those who rebel?

Reward and punishment are virtually non-existent here; there must therefore be a Supreme Tribunal somewhere else.

- **Second Aspect:** Look at the organization and administration of this kingdom! See how everyone, including the poorest and the weakest, is provided with perfect and ornate sustenance. The best care is taken of the sick. Royal and delicious foods, dishes, jewel encrusted decorations, embroidered garments, splendid feasts — all are to be found here. See how everyone pays due attention to his duties, with the exception of empty-headed people such as yourself. No one transgresses his bounds by as much as an inch. The greatest of all men is engaged in modest and obedient service, with an attitude of fear and awe. The ruler of this kingdom must possess, then, great generosity and all-embracing compassion, as well as, at the same time, great dignity, exalted awesomeness and honour. Now generosity requires liberality; compassion cannot dispense with beneficence; and awesomeness and honour make it imperative that the discourteous be chastised. But not even a thousandth part of what that generosity and awesomeness require is to be seen in this realm. The oppressor retains his power, and the oppressed, his humiliation, as they both depart and migrate from this realm. Their affairs are, then, left to the same Supreme Tribunal of which we speak.

- **Third Aspect:** See with what lofty wisdom and ordering affairs are managed, and with what true justice and balance transactions are effected! Now a wise polity requires that those who seek refuge under the protecting wing of the state should receive favour, and justice demands that the rights of subjects be preserved, so that the splendour of the state should not suffer. But here in this land, not a thousandth part of the requirements of such wisdom and justice is fulfilled; for example, empty-headed people such as yourself usually leave this realm unpunished. So again we say, matters are postponed for the consideration of a Supreme Tribunal.

- **Fourth Aspect:** Look at these innumerable and peerless jewels that are displayed here, these unparalleled dishes laid out like a banquet! They demonstrate that the ruler of these lands is possessed of infinite generosity and an inexhaustible treasury. Now such generosity and such a treasury deserve and require a bounteous display that should be eternal and include all possible objects of desire. They further require that all who come as guests to partake of that display should be there eternally and not suffer the pain of death and separation. For just as the cessation of pain is pleasurable, so too is the cessation of pleasure painful! Look at these displays and the announcements concerning them! And listen to these heralds proclaiming the fine and delicate arts of a miracle-working monarch, and demonstrating his perfections! They are declaring his peerless and invisible beauty, and speaking of the subtle manifestations of his hidden beauteousness; he must be possessed, then, of a great and astounding invisible beauty and perfection. This flawless hidden perfection requires one who will appreciate and admire it, who will gaze on it exclaiming, Ma'shallah!, thus displaying it and making it known.

As for concealed and peerless beauty, it too requires to see and be seen, or rather to behold itself in two ways. The first consists of contemplating itself in different mirrors, and the second of contemplating itself by means of the contemplation of enraptured spectators and astounded admirers. Hidden beauty wishes, then, to see and be seen, to contemplate itself eternally and be contemplated without cease. It desires also permanent existence for those who gaze upon it in awe and rapture. For eternal beauty can never be content with a transient admirer; moreover, an admirer destined to perish without hope of return will find his love turning to enmity whenever he imagines his death, and his admiration and respect will yield to contempt. It is in man's nature to hate the unknown and the unaccustomed. Now everyone leaves the hospice of this realm very quickly and vanishes, having seen only a light or a shadow of the perfection and beauty for no more

than a moment, without in any way being satiated. Hence, it is necessary that he should go towards an eternal realm where he will contemplate the Divine beauty and perfection.

• **Fifth Aspect:** See, it is evident from all these matters that that peerless Being is possessed of most great mercy. For he causes aid to be swiftly extended to every victim of misfortune, answers every question and petition; and mercifully fulfils even the lowliest need of his lowliest subject. If, for example, the foot of some herdsman's sheep should hurt, he either provides some medicine or sends a veterinarian.

Come now, let us go; there is a great meeting on that island. All the nobles of the land are assembled there. See, a most noble commander, bearing exalted decorations, is pronouncing a discourse, and requesting certain things from that compassionate monarch. All those present say: "Yes, we too desire the same," and affirm and assent to his words. Now listen to the words of that commander favoured by his monarch:

"O monarch that nurtures us with his bounty! Show us the source and origin of these examples and shadows you have shown us! Draw us nigh to your seat of rule; do not let us perish in these deserts! Take us into your presence and have mercy on us! Feed us there on the delicious bounty you have caused us to taste here! Do not torment us with desperation and banishment! Do not leave your yearning, thankful and obedient subjects to their own devices; do not cause them to be annihilated!" Do you not hear him thus supplicating? Is it at all possible that so merciful and powerful a monarch should not totally fulfil the finest and highest aim of his most beloved and noble commander?

Moreover, the purpose of that commander is the purpose of all men, and its fulfilment is required by the pleasure, the compassion and the justice of the king, and it is a matter of ease for him, not difficulty, causing him less difficulty than the transient pleasures of enjoyment contained in the hospice of the world. Having spent so much effort on these pleasures of witnessing that will last only five or six days, and on the foundation of this kingdom, in order to demonstrate instances of his power, he will, without doubt, display at his seat of rule true treasures, perfections and skills in such a manner, and open before us such spectacles, that our intellects will be astonished.

Those sent to this field of trial will not, then, be left to their own devices; palaces of bliss or dungeons await them.

• **Sixth Aspect:** Come now, look! All these imposing railways, planes, machines, warehouses, exhibitions show that behind the veil an imposing monarch exists and governs. Such a monarch requires subjects worthy of himself. But now you see all his subjects gathered in a hospice for wayfarers, a hospice that is filled and emptied each day. It can also be said that his subjects are now gathered in a testing-ground for the sake of manoeuvres, and this ground also changes each hour. Again, we may say that all his subjects stay in an exhibition-hall for a few minutes to behold specimens of the monarch's beneficence, valuable products of his miraculous art. But the exhibition itself changes each moment. Now this situation and circumstance conclusively shows that beyond the hospice, the testing-ground, the exhibition, there are permanent palaces, lasting abodes, and gardens and treasuries full of the pure and elevated originals of the samples and shapes we see in this world. It is for the sake of these that we exert ourselves here. Here we labour, and there we receive our reward. A form and degree of felicity suited to everyone's capacity awaits us there.

• **Seventh Aspect:** Come, let us walk a little, and see what is to be found among these civilized people. See, in every place, at every corner, photographers are sitting and taking pictures. Look, everywhere there are scribes sitting and writing things down. Everything is being recorded. They are

registering the least significant of deeds, the most commonplace of events. Now look up at the tall mountain; there you see a supreme photographer installed, devoted to the service of the king;¹ he is taking pictures of all that happens in the area. The king must, then, have issued this order; "Record all the transactions made and deeds performed in the kingdom." In other words, that exalted personage is having all events registered and photographically recorded. The precise record he is keeping must without doubt be for the sake of one day calling his subjects to account.

Now is it at all possible that an All-Wise and All-Preserving Being, who does not neglect the most banal doings of the lowest of his subjects, should not record the most significant deeds of the greatest among his subjects, should not call them to account, should not reward and punish them? After all, it is those foremost among his subjects that perform deeds offensive to his glory, contrary to his pride and unacceptable to his compassion, and those deeds remain unpunished in this world. It must be, therefore, that their judgement is postponed to a Supreme Court

- **Eighth Aspect:** Come, let me read to you the decrees issued by that monarch. See, he repeatedly makes the following promises and dire threats: "I will take you from your present abode and bring you to the seat of my rule. There I shall bestow happiness on the obedient and imprison the disobedient. Destroying that temporary abode, I shall found a different realm containing eternal palaces and dungeons."

He can easily fulfil the promises that he makes, of such importance for his subjects. It is, moreover, incompatible with his pride and his power that he should break his promise. So look, o confused one! You assent to the claims of your mendacious imagination, your distraught intellect, your deceptive soul, but deny the words of a being who cannot be compelled in any fashion to break his promise, whose high stature does not admit any such faithlessness, and to whose truthfulness all visible deeds bear witness. Certainly you deserve a great punishment. You resemble a traveller who closes his eyes to the light of the sun and looks instead upon his own imagination. His fancy wishes to illuminate his awesomely dark path with the light of his brain, although it is no more than a glow-worm. Once that monarch makes a promise, he will by all means fulfil it. Its fulfilment is most easy for him, and moreover most necessary for us and all things, as well as for him too and his kingdom.

There is therefore, a Supreme Court, and a lofty felicity.

- **Ninth Aspect:** Come now! Look at the heads of these offices and groups.¹ Each has a private telephone to speak personally with the king. Sometimes too they go directly to his presence. See what they say and unanimously report, that the monarch has prepared a most magnificent and awesome place for reward and punishment. His promises are emphatic and his threats are most stern. His pride and dignity are such that he would in no way stoop to the abjectness inherent in the breaking of a promise. The bearers of this report, who are so numerous as to be universally accepted, further report with the strong unanimity of consensus that "the seat and headquarters of the lofty monarchy, some of whose traces are visible here, is in another realm far distant from here. The buildings existing in this testing-ground are but temporary, and will later be exchanged for eternal palaces. These places will change. For this magnificent and unfading monarchy, the defective and imperfect matters. It is based rather on matters worthy of it, eternal, stable, permanent and glorious."

There is, then, another realm, and of a certainty we shall go toward it.

- **Tenth Aspect:** Come, today is the vernal equinox.¹ Certain changes will take place, and wondrous things will occur. On this fine spring day, let us go for a walk on the green plain adorned with beautiful flowers. See, other people are also coming toward it. There must be some magic at work,

for buildings that were mere ruins have suddenly sprung up again here, and this once empty plain has become like a populous city. See, every hour it shows a different scene, just like a cinema screen, and takes on a different shape. But notice, too, that among these complex, swiftly changing and multifarious scenes perfect order exists, so that all things are put in their proper places. The imaginary scenes presented to us on the cinema screen cannot be as well-ordered as this, and millions of skilled magicians would be incapable of this artistry. This monarch whom we cannot see must, then, have performed even greater miracles.

O foolish one! You ask: "How can this vast kingdom be destroyed and re-established somewhere else?"

You see that every hour numerous changes and revolutions occur, just like that transfer from one realm to another that your mind will not accept. From this gathering in and scattering forth it can be deduced that a certain purpose is concealed within these visible and swift joinings and separations, these compoundings and dissolvings. Ten years of effort would not be devoted to a joining together destined to last no longer than an hour. So these circumstances we witness cannot be ends in themselves; they are a kind of parable of something beyond themselves, an imitation of it. That exalted being brings them about in miraculous fashion, so that they take shape and then merge, and the result is preserved and recorded, in just the same way that every aspect of a manoeuvre on the battleground is written down and recorded. This implies that proceedings at some great concourse and meeting will be based on what happens here. Further, the results of all that occurs here will be permanently displayed at some supreme exposition. All the transient and fluctuating phenomena we see here will yield the fruit of eternal and immutable form. splendour of which is apparent from its works, can in no way be founded or based on so transient, impermanent, unstable, insignificant, changing, All the variations we observe in this world are then, for the sake of a supreme happiness, a lofty tribunal, for the sake of exalted aims as yet unknown to us.

• **Eleventh Aspect:** Come, o obstinate friend! Let us embark on a plane or a train travelling east or west, that is, to the past or the future. Let us see what miraculous works that being has accomplished in other places. Look, there are marvels on every hand like the dwellings, open spaces and exhibitions we see. But they all differ with respect to art and to form. Note well, however, what order betokening manifest wisdom, what indications of evident compassion, what signs of lofty justice, and what fruits of comprehensive mercy, are to be seen in these transient dwellings, these impermanent open spaces, these fleeting exhibitions. Anyone not totally devoid of insight will understand a certainty that no wisdom can be imagined more perfect than his, no providence more beauteous than his, no compassion more comprehensive than his, and no justice more glorious than his.

If, for the sake of argument, as you imagine, no permanent abodes, lofty places, fixed stations, lasting residences, or resident and contented population existed in the sphere of his kingdom; and if the truths of his wisdom, compassion, mercy and justice had no realm in which to manifest themselves fully (for this impermanent kingdom is no place for their full manifestation) — then we would be obliged to deny the wisdom we see, to deny the compassion we observe, to deny the mercy that is in front of our eyes, and to deny the justice the signs of which are evident. This would be as idiotic as denying the sun, the light of which we clearly see at midday. We would also have to regard the one from whom proceed all these wise measures we see, all these generous acts, all these merciful gifts, as a vile gambler or treacherous tyrant (God forbid!). This would be to turn truth on its head. And turning a truth into its opposite is impossible, according to the unanimous testimony of all rational beings, excepting only the idiot sophists who deny everything.

There is, then, a realm apart from the present one. In it, there is a supreme tribunal, a lofty place of justice, an exalted place of reward, where all this compassion, wisdom, mercy and justice will be made fully manifest.

• **Twelfth Aspect:** Come, let us return now. We will speak with the chiefs and officers of these various groups, and looking at their equipment will inquire whether that equipment has been given them only for the sake of subsisting for a brief period in that realm, or whether it has been given for the sake of obtaining a long life of bliss in another realm. Let us see. We cannot look at everyone and his equipment. But by way of example, let us look at the identity card and register of this officer. On his card, his rank, salary, duty, supplies and instructions are recorded. See, this rank has not been awarded him for just a few days; it may be given for a prolonged period. It says on his card: "You will receive so much salary on such-and-such a day from the treasury." But the date in question will not arrive for a long time to come, after this realm has been vacated. Similarly, the duty mentioned on his card has not been given for this temporary realm, but rather for the sake of earning a permanent felicity in the proximity of the king. Then, too, the supplies awarded him cannot be merely for the sake of subsisting in this hospice of a few days' duration; they can only be for the sake of a long and happy life. The instructions make it quite clear that he is destined for a different place, that he is working for another realm.

Now look at these registers. They contain instructions for the use and disposition of weapons and equipment. If there were no realm other than this, one exalted and eternal, that register with its categorical instructions and that identity card with its clear information, would both be quite meaningless. Further, that respected officer, that noble commander, that honoured chief, would fall to a degree lower than that of all men; he would be more wretched, luckless, abased, afflicted, indigent and weak than everyone. Apply the same principle to everything. Whatever you look upon bears witness that after this transient world another and eternal world exists.

O friend! This temporary world is like a field. It is a place of instruction, a market. Without doubt a supreme tribunal and ultimate happiness will succeed it. If you deny this, you will be obliged also to deny the identity cards of all the officers, their equipment and their orders; in fact, you will have to deny too all the order existing in the country, the existence of a government in it and all the measures that the government takes. Then you will no longer deserve the name of man or the appellation of conscious. You will be more of a fool than the sophists.

Beware, do not imagine that the proofs of the transfer of creation from one realm to another are restricted to these twelve. There are indications and proofs beyond counting and enumeration, all showing that this impermanent, changing kingdom will be transformed into a permanent and immutable realm. There are also innumerable signs and evidences that men will be taken from this temporary hospice and sent to the eternal seat of rule of all creation.

I will show one proof in particular that is stronger than all the twelve aspects taken together.

Come now, look, in the midst of the great assembly visible in the distance the same noble commander whom we previously saw on the island, adorned with numerous decorations, is making an announcement. Let us go and listen. See, that luminous and most noble commander is conveying a supreme edict, beautifully inscribed. He says:

"Prepare yourselves; you will go to another and permanent realm, a realm such that this one will appear as a dungeon by comparison. You will go to the seat of rule of our king, and there receive his compassion and his bounty, if you heed this edict well and obey it. But if you rebel and disobey it, you will be cast into awesome dungeons." Such is the message that he conveys. If you look at the

decree, you will see that it bears such a miraculous seal that it cannot in any way be imitated. Everyone apart from idiots such as yourself knows of a certainty that the decree is from the king. Moreover, the noble commander bears such bright decorations that everyone except those blind like yourself understands full well that he is the veracious conveyer of the king's orders.

Is it at all possible that the teaching of transfer from one realm to another, challengingly conveyed by that noble commander in the supreme edict he has received, should at all be open to objection? No, it is not possible, unless we deny all that we have seen.

Now, o friend, it is your turn to speak. Say what you have to say.

“What should I say? What can be said to contradict all of this? Who can speak against the sun at midday? I say only: Praise be to God. A hundred thousand thanks that I have been saved from the dominance of fancy and vain imagination, and delivered from an eternal dungeon and prison. I have come to believe that there is an abode of felicity in the proximity of the monarch, separate from this confused and impermanent hospice.”¹²

The Words, The Tenth Word, The Ninth Truth

Is it at all possible that the One Who gives life to this vast dead and dry earth; Who in so doing demonstrates His power by deploying more than three hundred thousand different forms of creation, each of them as remarkable as man; Who further demonstrates in this deployment His all-embracing knowledge by the infinite distinctions and differentiations He makes in the complex intermingling of all of those forms; Who directs the gaze of all His slaves to everlasting bliss by promising them resurrection in all of His heavenly decrees; Who demonstrates the splendour of His dominicality by causing all of His creation to collaborate with one another, to revolve within the circle of His command and His will, to aid one another and be submitted to Him; Who shows the importance He has given to man by creating him as the most comprehensive, the most precious and delicate, the most valued and valuable fruit on the tree of creation by addressing him without intermediary and subjugating all things to him; — is it at all possible that so Compassionate and Powerful a One, so Wise and All-Knowing a One, should not bring about resurrection; should not gather His creatures together or be unable to do so; should not restore man to life, or be unable to do so; should not be able to inaugurate His Supreme Court; should not be able to create Heaven and Hell? Nay, indeed, by no means is any of this possible.

Indeed, the Almighty Disposer of this world's affairs creates in every century, every year and every day, on the narrow and transient face of the globe, numerous signs, examples and indications of the Supreme Gathering and the Plain of Resurrection.

Thus in the gathering that takes place every spring we see that in the course of five or six days more than three hundred thousand different kinds of animal and plant are first gathered together and then dispersed. The roots of all the trees and plants, as well as some animals, are revived and restored exactly as they were. The other animals are recreated in a form so similar as to be almost identical. The seeds which appear, in their outward form, to be so close to each other, nonetheless, in the course of six days or six weeks, become distinct and differentiated from each other, and then

¹² <http://www.erisale.com/index.jsp?locale=en#content.en.201.59>

with extreme speed, ease and facility, are brought to life in the utmost order and equilibrium. Is it at all possible that for the One Who does all of this anything should be difficult; that He should be unable to create the heavens and the earth in six days; that He should be unable to resurrect men with a single blast? No, by no means is it possible!¹³

The Words, The Tenth Word, The Tenth Truth

Brief gatherings and dispersions are arranged at great expense merely for the sake of taking pictures that can thereafter be shown in the cinema. So too, one of the reasons for our passage through individual and social life in this life, for a brief time, is to enable pictures to be taken and images formed, to enable the result of our deeds to be registered and recorded, for display on a day of accounting, for being shown at a vast gathering, and to yield the fruit of supreme happiness. The noble saying of the Prophet (Peace and blessing be upon him) "This world is the tillage for the hereafter," indicates this meaning.¹⁴

The Words, The Tenth Word, The Eleventh Truth

Just as we saw by looking at the identity papers of an officer in our comparison that his rank, duty, wage, instructions and equipment prove that he exists not for the sake of some temporary battlefield, but rather that he is proceeding to some permanent kingdom, for the sake of which he is exerting himself — so too those to whom truth and certainty have been unveiled are unanimously agreed that the subtleties inscribed in the book of man's heart, the senses written down in the notebook of his intellect, the equipment contained in his essential character, are all turned towards Eternal Bliss; they have been given to man and fashioned in accordance with this ultimate goal.

For example, if one servant and illustrator of the intellect called "the imaginative power," is told that "you can have a million years of life and rule over the world, but in the end you shall become nothing," it will react with sorrow instead of pleasure, unless deceived by vain fancy and the interference of the soul. The greatest of transient things cannot, then, satisfy the smallest faculty of man.

It is, then, this disposition of man — his desires extending to eternity, his thoughts that embrace all of creation and his wishes that embrace the different varieties of eternal bliss — that demonstrates he has been created for eternity and will indeed proceed to eternity. This world is like a hospice for him, a waiting-room for the hereafter.¹⁵

¹³ <http://www.erisale.com/index.jsp?locale=en#content.en.201.92>

¹⁴ <http://www.erisale.com/index.jsp?locale=en#content.en.201.99>

¹⁵ <http://www.erisale.com/index.jsp?locale=en#content.en.201.101>

The Words, The Tenth Word, The Ninth Truth

...if someone one day should gather together a great army, and you are then informed that he will summon its battalions together with a blast of the trumpet after they had dispersed to rest, and the battalions will form up in disciplined shape, would you respond by saying, "I don't believe it?" Were you to say any of these things, your behaviour would truly be madness.¹⁶

The Letters, The First Letter, The Second Question

Death is a great bounty because it means one is freed from the duties and obligations of life, which become burdensome. It is also a door through which one passes in order to join and be united with one's friends, ninety-nine out of a hundred of whom are already in the Intermediate Realm.

The Second: It is to be released from the narrow, irksome, turbulent prison of this world, and to receive an expansive, joyful, troublefree immortal life, and to enter the sphere of the Eternally Beloved One's mercy.

The Third: There are numerous factors like old age which make life arduous and show death to be a far superior bounty. For example, if together with your very elderly parents who cause you much distress you beheld before you your grandfather's grandfathers in all their pitiful state, you would understand what a calamity life is, and what a bounty, death.¹⁷

Worldly Benefits of Belief in Hereafter – from the Risale-I Nur Collection

Belief in the hereafter underlies the happiness and the peace of individual life and community life. Some of the numerous evidences will be pointed out here.

1. Children form an important part of humanity. They can only console themselves with the idea of Paradise when they face the terrible and grievous deaths around. For instance, a child whose brother, mother or close relative dies can only cope with this painful and sorrowful situation thanks to belief in the hereafter. For instance, a child facing this situation consoles himself with saying, "My brother died but he did not disappear; now he is in Paradise, living there more happily and better than me" and can endure the pains.

Otherwise it is impossible for children to endure these pains in the world.

2. Old people also form an important part of humanity. Since the world life will soon end for them and they approach death, they can only console themselves with the existence of life in the hereafter and belief in that life. They know that by believing in the hereafter they will not disappear

¹⁶ <http://www.erasale.com/index.jsp?locale=en#content.en.201.93>

¹⁷ <http://www.erasale.com/index.jsp?locale=en#content.en.202.22>

when they die that they will be given an eternal youth in Paradise and eternal, wonderful blessings there and they find solace in it.

Otherwise, if they did not believe in the hereafter, this world would be a dark dungeon and the world life would be a troublesome unbearable torture for them since they would die soon. However, belief in the hereafter tells the following to the old:

“Don’t worry! You have an immortal youth; a shining, endless life awaits you. You will be joyfully reunited with the children and relatives you have lost. All your good deeds have been preserved and you will receive your reward.” Belief in the hereafter gives the old and other people such solace and joy that it relieves them. It frees them from sorrow and despair. It becomes like a remedy for man’s pains in this world. It consoles him psychologically, rehabilitates him and frees him from crises. According to our belief, death is not a disappearance but a transfer. A transfer from the temporary world to the eternal world of the hereafter.

3. Another group that forms the most important part of the community is the youth. The only thing that can prevent them from attacking and harming the things and people around them in a term when their feelings and bodies are the strongest and when they are eager to satisfy their desires is belief in Hell.

If the youth did not have the fear and concern about Hell, those drunken youngsters and tempted teenagers would transform the world to Hell for the poor, the weak and the old, a place impossible to live in and they would transform humanity to animalism in accordance with the rule “The rule and sovereignty belong to the conquerors”.

4. The most important support, shelter and source of happiness for man in this world is the family life. The house a person lives in and his family life is a small world of his. The happiness of family life lies in the faithful respect, and real, affectionate and altruist mercy. This real respect and mercy can only be achieved by belief by the family members that there will be an eternal life with their understanding of eternal friendship, motherhood, fatherhood, brotherhood, unity and togetherness. For instance, with this belief a father thinks about his wife as follows: “My wife is my eternal partner in an eternal life in an eternal world; she may be old and ugly now but it does not matter. She will have an eternal beauty. For the sake of such an eternal friendship, I will show all kinds of altruism and mercy.”and treats her old wife as if she was a houri and with love, affection and mercy.

5. The world and the country man lives in is like a big house for him. If belief in the hereafter prevails in this house, intimate respect, serious mercy, gratuitous love, solidarity and cooperation, guileless service, nice human relations, candid beneficence and merit, selfless grandness and virtue start to develop in that grand family life. The reason for it is as follows:

Belief in the hereafter

says to the children: “There exists Paradise, stop being naughty.”, it makes them decent in their behavior;

says to the youth: “There exists Hell, stop being drunk”, it makes them come round;

says to the oppressor: “There exists severe torture, you will be punished”, it makes him bow to the justice;

says to the old: “An eternal, otherworldly happiness much higher than the happiness that you let go, a fresh and permanent youth awaits you. Try to obtain it.”, and transforms their crying into laughing”.

The benefits of belief in the hereafter listed above shows its effects in the best and positive way more or less in all of the individuals and levels of the community. It has an important role in the improvement of the community. Crime rates fall down to a minimum in such a community. A peaceful community life prevails there. So, the only cause for the happiness in both worlds and lives is belief in Allah and the hereafter. ¹⁸

Second Point: It deals with belief in the hereafter and the proofs of other pillars of belief – from Risale – I Nur Collection

This explains in summary form a proof —one of many— proceeding from the testimony to the truth of resurrection of the other pillars of belief. It is as follows:

All the miracles indicating the Messengership of Muhammad (Peace and blessings be upon him) and the evidences for his prophethood, and all the proofs of his veracity, together testify to the occurrence of the resurrection, and prove it. For after Divine unity, everything he claimed throughout his life was centred on the resurrection of the dead. Also, all his miracles and proofs affirming, and making affirmed, all the previous prophets attest to the same truth. Also, the testimony of the phrase “and in His Scriptures,” which makes completely clear the testimony of the phrase “and in His Prophets,” testifies to the same truth. Like this:

All the miracles, truths, and proofs proving foremost the veracity of the Qur’an of Miraculous Exposition, testify to and prove the realization and occurrence of resurrection. For almost a third of the Qur’an is about resurrection, and at the beginning of most of its short suras are powerful verses about it. It expresses the same truth explicitly and implicitly with thousands of its verses, and proves and demonstrates it. For example:

When the sun is folded up. (Qur’an, 81:1.)

O men, fear your Sustainer; the trembling of the Hour

is an awesome event; (Qur’an, 22:1.)

When the earth is convulsed; (Qur’an, 99:1.)

When the heavens are torn asunder; (Qur’an, 82:1.)

When the heavens are torn apart; (Qur’an, 84:1.)

Concerning what they dispute; (Qur’an, 78:1.)

Has the story reached you, of the overwhelming event? (Qur’an, 88:1.)

Besides demonstrating with complete certainty at the beginning of thirty or forty suras that resurrection is the most important and necessary truth in the universe, it sets forth various persuasive evidences for that truth in others of its verses.

Is there any possibility that belief in the hereafter should be false, which emerges like the sun from

¹⁸ <http://www.questionsonislam.com/article/2-belief-hereafter>

the thousands of declarations and statements of a Book a single indication of one of the verses of which has yielded before our eyes the fruits of numerous learned and cosmic truths in the Islamic sciences? Is there any possibility of denying the sun, or the existence of the universe? Would it not be impossible and absurd? Is it at all possible that although an army may sometimes be plunged into battle so that a mere sign of the king should not be given the lie, to show as false the thousands of words, promises, and threats of that most serious, proud monarch? Is it possible that they should be false?

Although a single sign of that glorious spiritual monarch who for thirteen centuries without break has ruled over innumerable spirits, minds, hearts, and souls within the bounds of truth and reality, and trained and raised them, would be sufficient to prove the truth of resurrection, it has demonstrated it with thousands of explicit statements. Is the torment of Hell-fire not necessary then for the compounded idiot who does not recognize this fact? Is it not pure justice?

Moreover, by their definite acceptance of the truth of resurrection, which the Qur'an —prevailing over the future and all times— repeatedly proves in detail and elucidates, all the revealed scriptures and sacred books, each of which dominated a particular period, proved it according to their own times and centuries, but in undetailed, veiled, and summary manner, confirming with a thousand signatures what the Qur'an teaches.

Included here since it is related to this discussion is the testimony at the end of the Third Ray of the other pillars of faith and particularly "the Prophets" and "Holy Scriptures" to "belief in the Last Day." It forms a convincing proof of resurrection, and is in the form of a powerful yet succinct supplication, which dispels all doubts. It says in the supplication:

"O My Compassionate Sustainer!

"I have understood from the instruction of Your Noble Messenger (PBUH) and the teaching of the Qur'an, that foremost the Qur'an and the Messenger, and all the sacred scriptures and prophets, have unanimously testified and pointed out that the manifestations of the Names related to Your beauty and glory, examples of which are to be seen in this world, will continue even more radiantly for all eternity, and that Your bounties, samples of which are to be observed in this transitory world, will continue in the abode of bliss in more glittering fashion, and that those who long for them in this world will accompany them for all eternity.

"Also, relying on hundreds of evident miracles and decisive signs, foremost Your Most Noble Messenger (Peace and blessings be upon him) and the All-Wise Qur'an, and the prophets with their luminous spirits, and the saints, who are spiritual poles with their light-filled hearts, and the purified scholars with their enlightened intellects, relying on Your repeated threats and promises in all the sacred scriptures, and trusting in Your sacred attributes like power, mercy, favour, wisdom, glory, and beauty, and on Your functions, and the dignity of Your glory, and the sovereignty of Your dominicality, and in consequence of their illuminations and visions and beliefs at 'the knowledge of certainty,' give the glad tidings to men and jinn of eternal happiness and inform them of Hell for the people of misguidance; they firmly believe this and testify to it.

"O All-Powerful and Wise One! O Most Merciful and Compassionate! O Munificent One True to His Promise! O All-Compelling One of Glory, One of Dignity, Grandeur, and Wrath!

"You are utterly exempt from and exalted above giving the lie to so many loyal friends, and so many promises, and attributes and functions, and denying the certain demands of the sovereignty of Your dominicality and the endless prayers and supplications of Your innumerable acceptable servants,

whom You love and who attract Your love by assenting to You and obeying You; and You are exempt from confirming the denial of resurrection by the people of misguidance and unbelief, who through their disbelief and rebellion and denial of Your promises, offend the magnificence of Your grandeur and affront Your dignity and glory and the honour of Your Godhead, and sadden the compassion of Your dominicality. We declare Your justice, beauty, and mercy to be exempt from such infinite tyranny, such ugliness. We believe with all our strength that the testimony of the prophets, purified scholars, and saints, who are those truthful envoys of Yours, those heralds of Your sovereignty, at the degrees of 'absolute certainty,' 'knowledge of certainty,' and 'the vision of certainty,' to the treasuries of Your mercy in the hereafter and the stores of Your bounties in the everlasting realm, and to the wondrously beautiful manifestations of Your Beautiful Names, which will be manifested totally in the abode of bliss, are absolutely true and veracious, and what they have indicated conforms absolutely with reality, and that what they have given glad tidings of is true and will occur. Believing that the supreme ray of Your Name of Truth, which is the source, sun, and protector of all realities, is this truth of the resurrection and Great Gathering, they teach it to Your servants.

"O Allah! For the sake of what they teach and in veneration of it, grant us and all students of the Risale-iNur perfect belief and a happy death. And allow us to receive their intercession. Amen!"

Moreover, just as all the proofs demonstrating the veracity of the revealed scriptures, and all the miracles and evidences proving the prophethood of Allah's Beloved (PBUH) and of all the prophets, indirectly prove the reality of the hereafter, which is what they teach above all else; so most of the evidences for the existence and unity of the Necessary Existent testify indirectly to the existence and opening up of an eternal realm of bliss, which will be the supreme manifestation of dominicality and divinity. For as is explained and proved in the following paragraphs, both the existence of the Necessarily Existent One, and most of His attributes, functions and Names, like dominicality, Godhead, mercy, grace, wisdom, and justice, necessitate the hereafter with the utmost certainty, and demand an eternal realm and the resurrection of the dead and Last Judgement for the granting of reward and punishment.

Since there is a pre-eternal and post-eternal Allah, most certainly there is the hereafter, the everlasting means of the sovereignty of His Godhead.

And since there is in the universe and in living beings a most majestic, wise, and compassionate absolute dominicality, and it is apparent; there is certain to be an eternal realm of happiness which will save the majesty of that dominicality from abasement, its wisdom from purposelessness, and its compassion from cruelty; and that realm shall be entered.

And since the unlimited bestowals, bounties, favours, gifts, and instances of grace and mercy which are to be seen, show to minds that are not extinguished and hearts that are not dead that behind the veil of the Unseen is One All-Merciful and Compassionate; surely there is an immortal life in an eternal realm which will save the bestowal from mockery, the bounties from deception, the favours from enmity, the mercy from torment, the grace and gifts from treachery, and will make the bounties bounty and the bestowal bestowal.

And since in the springtime on the narrow page of the earth, a pen of power writes a hundred thousand books without error tirelessly before our eyes; and since the Holder of the pen has promised a hundred thousand times: "I am going to write a fine, immortal book in a broad realm, easier than this book of the spring, which is written in this narrow realm, confused and intermingled, and I shall allow you to read it;" He mentions the book in all his decrees; certainly, the main part of the book has been written, and with the resurrection and Last Judgement its footnotes shall be added, and all the notebooks of people's actions shall be recorded in it.

And since, with its multiplicity of creatures, and its being the dwelling, source, factory, exhibition, and gathering place of hundreds of thousands of constantly changing species of living beings and beings with spirits, and the heart, centre, summary, and result of the universe, and the reason for its creation, the earth has supreme importance, and is held equal to the mighty heavens despite its smallness; in the heavenly decrees, it is always said: Sustainer of the Heavens and Earth...

And since there is man, who rules over the earth, which is thus, has disposal over most creatures, and subjects most living beings gathering them around himself; and so orders, displays, and gathers each remarkable species together in one place like a list, adorning them, that he attracts not only the attention and admiration of men and jinn, but of the dwellers of the heavens and the universe, and the appreciative gaze of the universe's Owner, thus gaining great importance and high worth; and who shows through his sciences and arts that he is the purpose of the universe's creation, and its most important result, and most precious fruit, and the vicegerent of the earth; and who because with respect to this world, he has ordered and displayed excellently the miraculous arts of the world's Maker, is left in this world despite his rebellion and disbelief, and whose punishment is postponed, and because of this work of his, whose term is prolonged and is allowed success...

And since there is an extremely powerful, wise, and compassionate Disposer, Who makes the mighty globe into a treasury of every sort of metal and mineral that man needs in a way entirely beyond his strength and will—who despite being weak, impotent, and wanting by nature and creation, has innumerable needs and is subject to innumerable pains—and a store of every sort of food, and a shop stocking goods of every kind that pleases man, and looks to man in this way, and nurtures him, and gives him what he wants...

And since there is a Sustainer Who is thus, Who both loves man, and causes man to love Him, and Who is enduring, and has eternal worlds, and Who performs every work with justice, and carries out everything with wisdom; and since the splendour of that Pre-Eternal Sovereign's rule and His eternal rule cannot be contained in this brief worldly life, and in man's fleeting span, and in the temporary and transient earth; and since the excessive wrongdoing and rebellion that occur among men, which are contrary to and opposed to the universe's order, justice, balance, and beauty, and their denial, treachery, and disbelief towards their Benefactor, Who nurtures them tenderly, are not punished in this world, and the cruel oppressor passes his life in ease, while the unhappy oppressed live in hardship; and since the absolute justice whose traces are to be seen throughout the universe is entirely opposed to the cruel tyrant and despairing oppressed being equal in death, and would in no way permit it...

And since just as the universe's Owner has chosen the earth from the universe, and man from the earth, and bestowed on him a high rank and importance; so out of mankind He has chosen the prophets, saints, and purified ones, true human beings who conform to the aims of His dominicality and through their belief and submission make Him love them; He has taken them as friends and addressees, and bestowed miracles and success on them and punished their enemies with heavenly blows. And out of these worthy and lovable friends He has chosen their leader and source of pride, Muhammad (Peace and blessings be upon him), and for long centuries has illuminated with his Light half the globe and a fifth of humanity; as though the universe was created for him, all its purposes become apparent through him and his religion and the Qur'an. And although he deserved to live for an infinite time in recompense for his infinitely valuable service, for millions of years, he only lived a brief sixty-three years of great hardship and striving. Is there any possibility then that he should not be resurrected together with all his peers and friends? That they should not now be living in the spirit? That they should have been annihilated eternally? God forbid, a hundred thousand times! Yes, all the universe and the reality of the world demand that he should be resurrected and they

beseech the universe's Owner that he should be living...

And since in the Seventh Ray, The Supreme Sign, each with the strength of a mountain, the thirty-three powerful consensuses have proved that the universe emerged from a single hand and is the property of a single being; and have demonstrated self-evidently His unity and oneness, the means of the Divine perfections; and through unity and oneness all beings become like soldiers under orders and subservient officials; and with the coming of the hereafter, perfections are saved from decline, absolute justice from mocking cruelty, universal wisdom from foolish absurdity, all-embracing mercy from jeering torment, and the dignity of power from abased impotence, and they are exonerated from this...

Certainly and without any doubt, as necessitated by the truths in these six 'sinces' —six out of hundreds of points of belief in Allah— the end of the world shall come and the resurrection of the dead occur. Abodes of reward and punishment shall be thrown open so that the above-mentioned importance of the earth, and its centrality, and man's importance and value shall be realized, and the above-mentioned justice, wisdom, mercy, and sovereignty of the All-Wise Disposer, Who is the Creator of the earth and of man, and their Sustainer, shall be established; and the true and yearning friends of that eternal Sustainer shall be saved from eternal annihilation; and the most eminent and worthy of those friends receive the recompense for his sacred services, which have made all beings pleased and indebted; and the perfections of the Eternal Sovereign should be exempted and exonerated from all fault and deficiency, and His power from impotence, and His wisdom from foolishness, and His justice from tyranny.

In Short: Since Allah exists, so does the hereafter certainly exist.

Moreover, just as with all the evidences that prove them, the above three pillars of belief testify to and indicate resurrection; so do the two pillars "and in the angels, and in Divine Determining, that both the good of it and the evil of it are from Allah Almighty," also necessitate resurrection and testify in powerful fashion to the eternal realm. It is like this:

All the evidences proving the existence of the angels and their duties of worship, and innumerable observations of them and conversations with them, prove indirectly the existence of the Spirit World, and the World of the Unseen, and the eternal realm and world of the hereafter, and the existence of an abode of happiness and Paradise and Hell, which in the future shall be populated with men and jinn. For with Divine permission, the angels can see these worlds and enter them. And all the high-ranking angels who meet with humans, like Gabriel, tell unanimously of the existence of these worlds and of their travelling round them. Just as we are certain, due to the information of those coming from there, that the continent of America exists, although we have not seen it, so due to information about the angels, which has the strength of a hundredfold consensus, we should believe in the existence of the world of eternity, the realm of the hereafter, and Paradise and Hell with the same certainty. And thus we do believe in it.

Furthermore, all the evidences proving the pillar of "belief in Divine Determining," included in the Treatise on Divine Determining, the Twenty-Sixth Word, prove indirectly the resurrection of the dead, the balancing of deeds on the supreme scales, and the publishing of the pages of deeds. For the recording before our eyes of the appointed courses of all things on the tablets of order and balance, and the inscribing of the life-stories of all living beings in their faculties of memory, and the transcribing of the notebooks of deeds of all beings with spirits, and especially men, on the Preserved Tablet, such a comprehensive determining and wise apportioning and precise recording and preserving inscription could surely only be the result of a general judgement in a supreme tribunal set up to mete out permanent reward and punishment. That comprehensive and precise

recording and preservation would otherwise be completely meaningless and purposeless, and contrary to wisdom and reality.

Also, if there was no resurrection, all the certain meanings of the book of the universe, written with the pen of Divine Determining, would be nullified, which is completely impossible. It is as impossible as denying the universe's existence, indeed, is a delirium.

In Short: The five pillars of belief demand with all their evidences the occurrence of the resurrection and Last Judgement, and their existence, and the existence and opening up of the realm of the hereafter, and they testify to these and necessitate them.

Thus, it is because there are such vast and unshakeable supports and proofs of the resurrection, completely in conformity with its vastness, that almost one third of the Qur'an of Miraculous Exposition is formed by resurrection and the hereafter, and it makes it the basis and foundation stone of all its truths, and constructs everything on it.¹⁹

FethullahGulen – The Essential Of Islamic Faith - a thematic tafseer

The Resurrection In Revealed Scriptures

The Qur'an, the last heavenly Scriptures, has four main themes: God's Existence and Unity, the Resurrection and afterlife, Prophethood, and worship and justice. It emphasizes the Resurrection far more than all previous Scriptures.

Despite the distortion it has suffered, the Torah still has verses concerning the Resurrection. The Gospel came to restore this corruption and to affirm what had remained intact. However, it also was distorted. Not long after Jesus' departure from this world, about 300 Gospels appeared and were circulated. Their internal contradictions and those with other Gospels led to many distortions that only grew over time. However, there are still some Gospel passages about the Resurrection and the Hereafter, such as the following:

Blessed are the poor in spirit, for theirs is the kingdom of heaven... Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God...Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven... Rejoice and be glad, because great is your reward in heaven. (Matthew 5:3, 7-8, 10, 12)

Woe to the world because of the things that cause people to sin! Such things must come, but woe to the man through whom they come! If your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands and two feet and be thrown into eternal fire. And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of Hell (Matthew 18:7-9)

¹⁹ <http://www.questionsonislam.com/article/second-point-it-deals-belief-hereafter-and-proofs-other-pillars-belief>

The dead will be raised physically and spiritually. According to the context, the Qur'an mentions either spiritual or bodily resurrection. For example: O soul at peace! Return unto your Lord well-pleasing and well-pleased! Enter among My (righteous) servants. Enter My Paradise! (89:27-30).

These verses mention the soul's return to its Lord. However, many other verses describe the Resurrection and the other world in such material or physical terms that we must accept that it also will be physical. The Qur'an discusses the truth of Paradise and Hell, either in detail or in brief, in 120 places. While describing these realms and explaining who deserves which one, it stresses the combination of our soul and our body.

For example, the faces of the people of Paradise will shine with happiness, and they will find prepared for them whatever they desire. They will be together with their spouses and family members who deserve Paradise. God will rebuild the women of Paradise without defect and as virgins, and they will excel Paradise girls in beauty. The people of Paradise will live in magnificent palaces set in gardens full of splendid trees, beneath which will flow rivers of honey, pure water, milk, and other beverages. On the other hand, the people of Hell will suffer great remorse and burn in fire. When their skins are scorched or burned completely, they will be exchanged for new ones. In addition, those bodily parts with which they sinned will witness against them.

Hell, because of its terror, warns people to reject unbelief and sin, and Paradise urges those with sublime feelings to strive for perfection. And so the Qur'an mentions both Paradise and Hell as a favor or grace:

This is Hell which the guilty deny. They go circling round between it and fierce, boiling water. Which is it, of the favors of your Lord, that you deny? But for him who fears the standing before his Lord there are two gardens. Which is it, of the favors of your Lord, that you deny? (55:43–47)²⁰

FethullahGulen – The Religious Education Of The Child - a thematic tafseer

Speaking About Resurrection

The child should believe in their hearts that as soon as this life ends a new life, an everlasting afterlife, will begin. Science, wisdom and reality point out that Allah created this universe and that He maintains it. He is the One Who demonstrates and fixes 'time'. The Qur'an alludes to this fact by the following verse: "Say: Travel in the land and see how Allah originated the creation; then Allah produces the other generation. Allah truly has power over everything." (29/20)

Therefore, we should investigate the laws of the universe, examine everything step by step; we should see and reflect on how life began on earth, how this universe came into existence out of

²⁰ <http://fgulen.com/en/fethullah-gulens-works/1362-essentials-of-the-islamic-faith/24581-the-resurrection-in-revealed-scriptures>

nothing, how human beings appeared, how various forms of life were created as different species and how perfection was completed with human beings.

Allah Who created the universe from nothing, will certainly resurrect us. Is the One Who has established this order not able to establish another? Is the One Who created this earth so splendidly not able to create another? Can He not call this world as 'worldly life', and the other one as 'the Hereafter'? Can the One Who brought us to this world not take us to an eternal abode? Such explanations are at a suitable level for the comprehension of our children.

We can see that the skies and the earth have been created perfectly with our eyes. Like a fish swimming in the sea, or a bird soaring in the sky, those immense systems, those nebulas float by so smoothly in an enrapturing harmony through the universe, that no disorder or randomness can be seen by one who looks with eyes of wisdom. Moreover, this harmony is explicit even to the simplest mind. The Glorious Qur'an highlights all of these and points to the special significance of the creation of humans, apart from the creation of the heavens and the earth.

"Allah, Who created the heavens and the earth in six days, sat upon the Throne. You have no guardian or intercessor, apart from Him. Do you not recollect?" (32/4)

"Who fashioned well everything He created, and originated the creation of man from clay." (32/7)

The Glorious Qur'an says Allah created and ordered these magnificent systems. He will create a different universe after they have been demolished. These are undeniable facts. There are a lot of unique and crystal clear statements on this subject contained in the Glorious Qur'an.

In the following verse, the Glorious Qur'an addresses those who deny resurrection: "Say: 'He Who originated them the first time will bring them back to life and He has knowledge of every creation'." (36/79)

Another verse decrees: "Behold, then, the marks of Allah's Mercy, how He revives the earth after it was dead. He, indeed, is the One Who revives the dead and He has power over everything." (30/50)

The Glorious Qur'an's articulate style, free from redundancy, will explain what needs to be told to people of every age very clearly. The Archangels and destiny are also among subjects that need to be regarded sensitively. We must make it very clear to the younger generation in different ways that everything has a program, a project, and a plan; thus so must the universe. This program called 'destiny' is within divine knowledge and it includes everything that has not come into existence yet.

In conclusion, we will have shown our children the "Sirat-iMustaqim" (the right path) only after having taught all these things to them; we will have said "Lead us to the right path" (1/6), both in words and actions. Insha-Allah (if Allah wills), we will reap the benefit of our efforts and of our practical prayer by the Grace of the Almighty Lord. By teaching our children everything from the essentials of faith to the pillars of Islam, we should direct them to the Almighty, and in this way, we will save them from mental and spiritual death.

If a child grows up in a pure atmosphere, Insha-Allah his spirituality will not be shaken by any evil he faces and he will always be an obedient servant of Allah.²¹

²¹ <http://fgulen.com/en/fethullah-gulens-works/faith/religious-education-of-the-child/25307-speaking-about-the-resurrection>

FethullahGulen – The Essential Of Islamic Faith - a thematic tafseer

The Benefits of Belief in the Resurrection

After belief in God, belief in the Resurrection has the primary place in securing a peaceful social order. Why should those who do not believe that they will be called to account strive to live an honest, upright life? But those of us who are convinced of this final reckoning in the other world certainly try to live a disciplined and upright life. The Qur'an declares:

In whatever affair you may be, and whichever part of the Qur'an you recite, and whatever deed you do, We are witness over you when you are deeply engrossed therein. Not an atom's weight in the Earth and in the heaven escapes your Lord, nor is there anything smaller or greater, but it is in a Manifest Book. (10:61)

Certain angels are entrusted with recording everything that we do. God also has full knowledge and awareness of all our deeds, intentions, thoughts, and imaginings. Those who understand this (and act accordingly) will find true peace and happiness in both worlds. A family and community composed of such individuals would feel that they were living in Paradise.

Belief in the Resurrection prevents young people from wasting their lives in transitory and trivial things, and gives hope to the elderly as they move closer to the grave. It also helps children endure the death of loved ones. Children who believe that they will be reunited with their deceased loved ones in a far better world find true consolation in the Resurrection. Everyone, regardless of age, gender, and any other artificial human-devised difference, needs belief in the Resurrection as much as they need air, water, and bread.

As this belief leads people to a life of peace, intellectuals who seek public peace and security should emphasize it. Those who are convinced of what the Qur'an declares—Whoever does an atom's weight of good shall see it, and whoever does an atom's weight of evil shall see it (99:7–8)—live a responsible life, and a community composed of such people finds true peace and happiness. When this belief is inculcated in the hearts of young people, they will no longer be a harmful social element, but rather will seek to serve their nation and humanity.

Children are very sensitive and delicate. Extremely susceptible to misfortune, they also are easily affected by what happens to them and their families. When they lose a family member or become orphans, their world becomes dark and they fall into deep distress and despair. When one of my sisters died during my childhood, I was devastated. I frequently went to her grave and prayed from the bottom of my heart: "O God! Please bring her back to life again and let me see her beautiful face once more, or let me die so as to be reunited with her." So, what else other than belief in the Resurrection and reunion with deceased loved ones can compensate for the loss of parents, brothers and sisters, and friends? Children will find true consolation only when they are convinced that their beloved ones have flown to Paradise, and that they will be reunited with them.

How can you compensate the elderly for their past years, their childhood and youth that have been left behind? How can you console them for the loss of their loved ones who preceded them in

death? How can you remove the fear of death and the grave from their hearts? How can you make them forget death, which they feel so deeply? Will more and newer worldly pleasures console them? Only convincing them that the grave, which seems to them like an open-mouthed dragon just waiting to devour them, is really a door to another and much better world, or simply a lovely waiting room opening onto that world, can compensate and console them for such losses.

In its inimitable style, the Qur'an voices such feelings through Prophet Zechariah:

This is a mention of your Lord's mercy unto His servant Zechariah; when he invoked Him with a secret, sincere call, saying: "My Lord, my very bones have become rotten and my head is shining with gray hair. My Lord! I have never been disappointed in my prayer to You." (19:2-5)

Fearing that his kinsmen would not be sufficiently loyal to his mission after his death, Prophet Zechariah, upon him be peace, appealed to his Master for a male heir to his mission. This is the cry of all old people. Belief in God and the Resurrection gives them the good news: "Do not be afraid of death, for death is not eternal extinction. It is only a change of worlds, a discharge from your life's distressing duties, a passport to an eternal world where all kinds of beauty and blessing wait for you. The Merciful One Who sent you to the world, and has kept you alive therein for so long a time, will not leave you in the grave's darkness and dark corridors opening onto the other world. He will take you to His Presence, give you an eternal and ever-happy life, and bless you with all the bounty of Paradise." Only such good news as this can console the elderly and enable them to welcome death with a smile.

Our free will, which we use to direct our life, makes us unique among all creatures. Free will is the manifestation of Divine Mercy and, if used properly, will cause us to be rewarded with the fruits of Mercy. Belief in the Resurrection is a most important and compelling factor urging us to use our free will properly and not to wrong or harm others.

Sahl ibn Sa'd narrates that God's Messenger was told of a young man who stayed at home for days. The Messenger, upon him be peace and blessings, went to visit him. When the young man saw the Messenger appear before him unexpectedly, he threw himself into the Messenger's arms and died instantly. The Messenger told those around him: "Lay out the corpse of your friend. Fear of Hell frightened him deeply. I swear by Him in Whose hand my life is that God will surely protect him from Hell."²² The Qur'an declares: Those who fear to stand before their Lord and curb the desires of the carnal self, Paradise will be their dwelling place (79:40-41).

In a hadith qudsi, God says: "I will not unite two securities, nor two fears."²³ In other words, those who fear His punishment here will be protected from His punishment there, while those who do not fear His punishment here will not be saved from it there.

'Umar said, upon seeing a young man bravely protest and resist a wrong: "Any people deprived of the young are doomed to extinction." Young people have a transforming energy. If you let them waste it in triviality and indulgence, you undermine your own nation's future. Belief in the Resurrection stops young people from committing atrocities and wasting their energies on passing pleasures, and directs them to lead a disciplined, useful, and virtuous life.

Belief in the Resurrection also consoles the sick. A believer who suffers from an incurable illness thinks: "I am dying; no one can prolong my life. Everyone must die. Fortunately, I am going to a place

²² Ibn Kathir, Tafsir, 3:539 (quoting from Ibn 'Asakir's Tarikh al-Dimishq).

²³ Kanz al-'Ummal, 3.141, Hadith No. 5878.

(Paradise) where I will recover my health and youth and enjoy them forever." Secure in this knowledge, all beloved servants of God, Prophets and saints, welcome death with a smile. The Last Prophet, upon him be peace and blessings, said during his final minutes of life: "O God, I desire the eternal company in the eternal world." He had informed his Companions the day before: "God let one of His servants choose between enjoying the beauty of this world as long as he wishes and what is with Him. The servant chose what is with Him."²⁴ The servant given this choice was the Messenger himself. The Companions understood whom he meant and burst into tears.

Similarly, when 'Umar ruled over a vast area stretching from the western frontiers of Egypt to the highlands of Central Asia, he prostrated himself before God and sighed: "I can no longer fulfil my responsibility. Let me die and be taken to Your Presence." Such a strong desire for the other world, the world of eternal beauty, and being blessed with the vision of the Eternally Beautiful One caused the Prophet, 'Umar, and many others to prefer death to this world.

The world is a mixture of good and evil, right and wrong, beauty and ugliness, and oppressors and oppressed. Many instances of wrong (appear to) go unnoticed, and numerous wronged people cannot recover their rights. Only belief in being resurrected in another world of absolute justice consoles the wronged and oppressed, and dissuades them from seeking vengeance. Similarly, those stricken with affliction and misfortune find consolation in the Resurrection, because they believe that whatever befalls them purifies them, and that anything lost in a catastrophe will be restored in the Hereafter as a blessing of the Hereafter, just as if they had given these items as alms.

Belief in the Resurrection changes a house into a garden of Paradise. In a house where the young pursue their pleasures, children have nothing to do with religious sentiment and practices, parents are engrossed in procuring all fantasies of life, and grandparents live in a old-folks or nursing home and console themselves with pets, for there are no grandchildren around whom they can love and who can show them the respect they desire—in such a house, life is a burden difficult to bear. Belief in the Resurrection reminds people of their familial responsibilities, and as they implement these duties, an atmosphere of mutual love, affection, and respect begins to pervade the house.

This belief leads spouses to deepen their love and respect each other. Love based on physical beauty is temporary and of little value, for it usually disappears shortly after marriage. But if the spouses believe that their marriage will continue eternally in the other world, where they will be forever young and beautiful, their love for each other remains even though they gradually age and lose their physical beauty.

Such a belief-based family life makes its members feel that they are already living in Paradise. Similarly, if a country orders itself according to this same belief, its inhabitants would enjoy a life far better than what Plato imagined in his Republic or al-Farabi (Alpharabios) in his al-Madinat al-Fadila (The Virtuous City). It would be like Madina in the time of the Prophet, upon him be peace and blessings, or the Muslim lands under the rule of 'Umar, may God be pleased with him.

To have a better understanding of how the Prophet built that society, we provide several examples of his sayings concerning the Resurrection and the afterlife:

O people! You will be resurrected barefoot, naked, and uncircumcised. Listen to me with full attention: "The one who will be first clothed is Abraham, upon him be peace." Heed what I will say: "That day some from my Umma will be seized on the left side and brought to me. 'I will say: O Lord! These are my Companions.' I will be told: 'You do not know what disagreeable things they did after

²⁴ Ibn Ishaq, *Al-Sirat al-Nabawiyya* (Beirut: 1955), 2:642; Ibn Sa'd, *Al-Tabaqat al-Kubra'* (Beirut), 2:204.

you.' Then I will say as the righteous servant [meaning Jesus] said: 'I was a witness over them while I continued to stay among them. When You took me You became the watcher over them. You are Witness over all things. If You punish them, they are Your slaves; if You forgive them, surely You are the All-Mighty, the All-Wise.'"²⁵

Since God created them, the children of Adam have not experienced an event more terrible than death. However, death is easier than what will follow it. They will suffer such terror that sweat will cover their bodies until it becomes like a bridle around their chins, until it grows into something like a sea on which, if desired, vessels could be sailed.²⁶

People will be resurrected in three groups: those who combined fear of God with expectation [fearing His punishment but never despairing of His mercy and forgiveness], those who [because they frequently "faltered"] will try to go to Paradise "mounted on a mule" in twos, threes, fours ... or tens. The rest will be resurrected into Fire; [since they constantly pursued sins worthy of Hellfire], if they want to sleep in the forenoon, Hell will go to sleep with them; when they reach night, Hell will reach night with them; when they reach morning, Hell will reach morning with them, and when they reach evening, Hell will reach evening with them.²⁷

God's Messenger, upon him be peace and blessings, made sure that his Companions understood exactly what Hell was, and roused in them a great desire for Paradise by conveying its good tidings to them. As a result, they lived in great consciousness of Divine reward and punishment. They were so sensitive to religious obligations and the rights of people that, for example, two of them once appealed to the Messenger to solve a disagreement. After hearing them, the Messenger said:

I am a human being like you, so I will judge according to what you say. It is possible that one of you speaks more convincingly and I may judge in his favor. However, God will judge rightly in the Hereafter according to the truth of the matter. The wrongdoer will meet his due punishment, while the innocent will meet his reward.²⁸

This was enough for each Companion to concede his claimed right. The Messenger advised them: "Divide the disputed goods in half, and then draw lots. Each one should consent to his share wholeheartedly and without regret."

Sa'd ibn Rabi' was severely wounded at the Battle of Uhud. While breathing his last, he whispered to Muhammad ibn Maslama, who brought him greetings from the Messenger: "Take my greetings to God's Messenger. By God, I sense the fragrance of Paradise behind Uhud."²⁹

²⁵ Bukhari, Anbiya', 8:48; Muslim, Jannah, 56; Tirmidhi, Qiyama,

²⁶ Ahmad ibn Hanbal, Musnad, 3:154. (Related by Anas.)

²⁷ Bukhari, Riqaq, 45; Muslim, Jannah, 59; Nasa'i, Jana'iz, 118. (Related by Abu Hurayra. Bukhari and Muslim.)

²⁸ Bukhari, Shahadah, 27; Muslim, 'Aqdiyah, 4; Abu Dawud, Adab, 87.

²⁹ <http://fgulen.com/en/fethullah-gulens-works/1362-essentials-of-the-islamic-faith/24578-the-benefits-of-belief-in-the-resurrection>

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Quranic Arguments

Although scientific findings like the second law of thermodynamics show that existence is on the way to destruction, even a collision of two planets could destroy the universe. If existence began with a big bang, why should it not end with another big bang or collision? Existence is an extremely delicately calculated organism, a system with parts subtly dependent upon each other. A human body is made up of about 60 million million cells. As a single deformed, cancerous cell can kill the entire body, any serious deformation anywhere in the universe also could "kill" it. Our death sometimes comes unexpectedly and without any visible, diagnosed reason. Do we know whether or not the universe might "die" all of a sudden, unexpectedly, from a "disease" or a "heart attack"? Maybe our old world has terminal cancer because we abuse it so.

God's universal acts point to the Resurrection. The Qur'an argues for the Resurrection. To impress upon our hearts the wonder of what the Almighty will accomplish in the Hereafter, and to prepare our minds to accept and understand it, the Qur'an presents the wonder of what He accomplishes here. It gives examples of God's comprehensive acts in the macro-cosmos and, at times, presents His overall disposal of the macro-, normo-, and micro-cosmoses (the universe, humanity, and atoms, respectively).

For example, the following Qur'anic verse stresses God's Power and, by mentioning specific instances of It, calls us to have conviction in our meeting with Him in the Hereafter:

God is He Who raised the heavens without any pillars that you can see, then He established Himself upon the Throne (of authority; having shaped the universe and made it dependent upon certain laws, He exercises His absolute authority over it), and subjected the sun and the moon (to His command); each runs (its course) for an appointed term. He regulates all affair, expounding the signs, that you may believe with certainty in the meeting with your Lord. (13:2)

The first origination of the universe and humanity indicate their second origination. The Qur'an presents the phenomenon of the universe's creation, which it defines as the first origination (56:62), while describing the raising of the dead as the second origination (53:47), to prove the Resurrection. It also directs our attention to our own origin, arguing:

You see how you progressed—from a drop of sperm to a drop of blood, to a blood clot suspended on the wall of the womb, from a suspended blood clot to a formless lump of flesh, and from a formless lump of flesh to human form—how, then, can you deny your second creation? It is just the same as the first, or even easier [for God to accomplish]. (22:5; 23:13-16)

The Qur'an makes analogies between the Resurrection and His deeds in this world, and sometimes alludes to His deeds in the future and in the Hereafter, in such a way that we can become convinced of that which we cannot fully understand. It also shows similar events here and makes comparisons between them and the Resurrection. One example is as follows:

Has not man seen that We have created him from a sperm-drop? Then lo, he is a manifest adversary. And he has coined for Us a similitude, and has forgotten the fact of his creation, saying: "Who will revive these bones when they have rotted away?" Say: "He will revive them Who produced them at the first, for He is Knower of all creation." Who has made for you fire from the green tree, and

behold! you kindle from it. Is not He Who created the heavens and the Earth able to create the like of them. Aye, that He is! For He is the All-Wise Creator. (36:77–81)

The Qur'an likens the universe to a book unfolded. At the end of time, its destruction will be as easy for God as rolling up a scroll. As He unfolded it at the beginning, He will roll it up and, manifesting His absolute Power without any material cause, will re-create it in a much better and different form:

On that day We shall roll up the heavens like a scroll rolled up for books. As We originated the first creation, so We shall bring it forth again. It is a promise (binding) upon Us. Truly We shall fulfil it (as We promised it). (21:104)

Have they not seen that God, Who created the heavens and the earth and was not wearied by their creation, is able to give life to the dead? Surely He has power over everything. (46:33)

The Qur'an likens the Resurrection to reviving soil in spring following its death in winter, and mentions how God disposes of atoms and molecules while creating us in stages. Dried-out pieces of wood blossom and yield leaves and fruits similar, but not identical, to those that existed in previous years. Innumerable seeds that had fallen into the soil now begin to germinate and grow into different plants without confusion. God's raising the dead on the Day of Judgment will be like this:

Among His signs is that you see the soil dry and barren; and when We send down rain on it, it stirs to life and swells. Surely God Who gives the dead soil life will raise the dead also to life. Indeed, He has power over all things. (41:39)

O mankind! If you are in doubt concerning the Resurrection, (consider that) We created you of dust, then of semen, then of a fertilized ovum suspended on the wall of the womb, then of a lump of flesh shaped and unshaped, so that We demonstrate to you Our power. And We keep in the wombs what We please to an appointed term, and afterwards We bring you forth as infants, then We cause you to grow up, that you reach your prime. Among you some die (young) and some are sent back to the feeblest phase of age so that they know nothing after they had knowledge. You sometimes see the soil dry and barren. But when We pour down rain on it, it trembles, and swells, and grows of every pleasant pair. That is so because God is the Truth, and He it is Who gives life to the dead, and He is powerful over all things. (22:5-6)

Look at the prints of God's Mercy: how He gives life to the soil after its death. Lo! He verily is the Reviver of the dead (in the same way), and He is able to do all things. (30:50)

God has brought you forth from the soil like a plant. And to the soil He will restore you. Then He will bring you back fresh. (71:17–18)

Especially in surahs 81, 82, and 84, the All-Mighty alludes to the Resurrection and its attendant vast revolutions and Lordly deeds. Due to what we have seen here, such as seasonal changes, we can formulate an analogy that will help us understand and then, with awe in our hearts, accept what the intellect might otherwise refuse.

As giving even the general meaning of these three surahs would take a great deal of time, let's take one verse: When the pages are spread out (81:10). This implies that during the Resurrection, everyone's deeds will be revealed on a written page.

At first, this strikes us as strange and incomprehensible. But as the surah indicates, just as the renewal of spring parallels another resurrection, "spreading out the pages" has a very clear parallel.

Every fruit-bearing tree and flowering plant has its own properties, functions, and deeds. Its worship consists of glorifying God and thereby manifesting His Names. Its deeds and life record are inscribed in each seed that will emerge next spring. With the tongue of shape and form, these new trees or flowers offer an eloquent exposition of the original tree's or flower's life and deeds, and through their branches, twigs, leaves, blossoms, and fruits spread out the page of its deeds. He Who says: When the pages are spread out is the same Being Who achieves these feats in a very wise, prudent, efficient, and subtle way, as dictated by His Names All-Wise, All-Preserving, All-Sustaining and Training, and All-Subtle.

In many verses, the Qur'an warns us that we were created to achieve specific goals, not to do whatever we want. As we are responsible beings, whatever we do is recorded. Our creation from a drop of fluid through several stages, the utmost care shown to our creation and the importance attached to us, demonstrate that we have great responsibilities. After death, we will be called to account for our lives. In addition, our creation through stages is a manifest evidence for God's Power, Who raises the dead to life.

Does man think he will be left to himself uncontrolled (without purpose)? Was he not a drop of fluid which gushed forth? Then he became a clinging clot; then He shaped and fashioned, and made of him a pair, the male and female. Is He then not able to raise the dead to life? (75:36-40)

A close analysis of the universe's functioning shows that two opposed elements are prevalent and firmly rooted everywhere. These elements result in good and evil, benefit and harm, perfection and defect, light and darkness, guidance and misguidance, belief and unbelief, obedience and rebellion, and fear and love. The resulting continual conflict causes enough alteration and transformation to produce the elements of a new world. These opposed elements eventually will lead to eternity and materialize as Paradise and Hell. The eternal world will be made up of this transitory world's essential elements, which then will be given permanence.

Paradise and Hell are the two opposite fruits growing on the tree of creation's two branches, the two results of the chain of creation, the two cisterns being filled by the two streams of things and events, and the two poles to which beings flow in waves. They are the places where Divine Grace and Divine Wrath manifest themselves, and will be full of inhabitants when Divine Power shakes up the universe.

In this world, oppressors depart with their oppressive power intact, and the oppressed are still humiliated. Such wrongs will be brought before the Supreme Tribunal, for God would be unjust and imperfect if He allowed them to be ignored. Indeed, God sometimes punishes the guilty in this world. The suffering endured by previous disobedient and rebellious peoples teaches us that everyone is subject to whatever correction God Almighty's Splendor and Majesty chooses to apply. So, as declared in the verse: Keep apart on this day, O you criminals (36:59), God's absolute Justice requires that He separate the good from the wicked in the Hereafter and treat each group accordingly.³⁰

³⁰ <http://fgulen.com/en/fethullah-gulens-works/1362-essentials-of-the-islamic-faith/24579-quranic-arguments>

PARABLES

Story of Prophet Ibrahim asking Allah AzzawaJalla about resurrection

Four Birds and Prophet Ibraheem (Peace be upon him) – Source :Tafseer Ibn Kathir

(260. And (remember) when Ibrahim said, “My Lord! Show me how You give life to the dead.” He (Allah) said: “Do you not believe” He (Ibrahim) said: “Yes (I believe), but to be stronger in faith.” He said: “Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise.”)

The Khalil Supplicates to Allah to Show Him How He Resurrects the Dead

The scholars said that there are reasons behind this request by Ibrahim. For instance, when Ibrahim said to Nimrod, (My Lord (Allah) is He Who gives life and causes death,) he wanted to solidify his knowledge about resurrection by actually witnessing it with his eyes. Prophet Ibrahim said,

(“My Lord! Show me how You give life to the dead.” He (Allah) said: “Do you not believe” He (Ibrahim) said: “Yes (I believe), but to be stronger in faith.”)

Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

(We are more liable to be in doubt than Ibrahim when he said, “My Lord! Show me how You give life to the dead.” Allah said, “Don’t you believe” Ibrahim said, “Yes (I believe), but (I ask) in order to be stronger in faith.”)

The Prophet’s statement in the Hadith means, “We are more liable to seek certainty.”

The Answer to Al-Khalil’s Request:

Allah said,

(He said: “Take four birds, then cause them to incline towards you.”)

Scholars of Tafsir disagreed over the type of birds mentioned here, although this matter is not relevant due to the fact that the Qur’an did not mention it. Allah’s statement, (cause them to incline towards you) means, cut them to pieces. This is the explanation of Ibn `Abbas, `Ikrimah, Sa`id bin Jubayr, Abu Malik, Abu Al-Aswad Ad-Dili, Wahb bin Munabbih, Al-Hasan and As-Suddi.

Therefore, Ibrahim caught four birds, slaughtered them, removed the feathers, tore the birds to pieces and mixed the pieces together. He then placed parts of these mixed pieces on four or seven hills. Ibn `Abbas said, “Ibrahim kept the heads of these birds in his hand. Next, Allah commanded Ibrahim to call the birds to him, and he did as Allah commanded him. Ibrahim witnessed the feathers, blood and flesh of these birds fly to each other, and the parts flew each to their bodies, until every bird came back to life and came walking at a fast pace towards Ibrahim, so that the example that Ibrahim was witnessing would become more impressive. Each bird came to collect its head from Ibrahim’s hand, and if he gave the bird another head the bird refused to accept it. When Ibrahim gave each bird its own head, the head was placed on its body by Allah’s leave and power.”

This is why Allah said,

(And know that Allah is All-Mighty, All-Wise) and no one can overwhelm or resist Him. Whatever Allah wills, occurs without hindrance, because He is the All-Mighty, Supreme above all things, and He is Wise in His statements, actions, legislation and decrees.

`Abdur-Razzaq recorded that Ma`mar said that Ayyub said that Ibn `Abbas commented on what Ibrahim said, (but to be stronger in Faith), "To me, there is no Ayah in the Qur'an that brings more hope than this Ayah." Ibn AbiHatim recorded that Muhammad bin Al-Munkadir said that `Abdullah bin `Abbas met `Abdullah bin `Amr bin Al-`As and said to him, "Which Ayah in the Qur'an carries more hope for you" Ibn `Amr said,

(Say: "O `Ibadi (My servants) who have transgressed against themselves (by committing evil deeds and sins)! Despair not.) (39:53).

Ibn `Abbas said, "But I say that it is Allah's statement,

(And (remember) when Ibrahim said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe" He (Ibrahim) said: "Yes (I believe)...)

Allah accepted Ibrahim's affirmation when he merely said, 'Yes.' This Ayah refers to the doubts that attack the heart and the thoughts that Shaytan inspires." Al-Hakim also recorded this in Al-Mustadrak and said; "Its chain is Sahih but they did not record it."³¹

Story of Twins Talking in the Womb

Two twins were talking in the womb: Tell me, do you believe in life after birth? Of course. After birth comes life. Perhaps we are here to prepare for what comes after birth. Forget it! After birth there is nothing! From there, no one has returned! And besides, what would it look like? I do not know exactly, but I feel that there are lights everywhere ... Perhaps we walk on our own feet, and eat with our mouth. This is utterly stupid! Walking isn't possible! And how can we eat with that ridiculous mouth? Can't you see the umbilical cord? And for that matter, think about it for a second: postnatal life isn't possible because the cord is too short. Yes, but I think there is definitely something, just in a different way than what we call life. You're stupid. Birth is the end of life and that's it. Look, I do not know exactly what will happen, but Mother will help us... The Mother? Do you believe in the Mother? ! Yes. Do not be ridiculous! Have you seen the Mother anywhere? Has anyone seen her at all? No, but she is all around us. We live within her. And certainly, it is thanks to her that we exist. Well, now leave me alone with this stupidity, right? I'll believe in Mother when I see her. You can not see her, but if you're quiet, you can hear her song, you can feel her love. If you're quiet, you can feel her caress and you will feel her protective hands.³²

³¹ <http://salaf-us-saalih.com/2009/11/28/four-birds-prophet-ibrahim-peace-be-upon-him/>

³² Credits: Originally written in Hungarian by Útmutató a Léleknek, translated by Miranda Linda Weisz. - retold in the Aksiyon magazine by Ahmet TuranAlkan