

NEVER FORGET

Those who took their religion as a diversion and a game, and were deluded by the life of the world. Today We will forget them just as they forgot the encounter of this Day and denied Our Signs.

(Surat al-A'raf: 51)

HARUN YAHYA

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NEVER FORGET

TO THE READER

The reason why a special chapter is assigned to the collapse of the theory of evolution is that this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation, and therefore the existence of Allah, during the last 140 years it has caused many people to abandon their faith or fall into doubt. Therefore, showing that this theory is a deception is a very important duty, which is strongly related to the religion. It is imperative that this important service be rendered to everyone. Some of our readers may find the chance to read only one of our books. Therefore, we think it appropriate to spare a chapter for a summary of this subject.

In all the books by the author, faith-related issues are explained in the light of Qur'anic verses, and people are invited to learn Allah's words and to live by them. All the subjects that concern Allah's verses are explained in such a way as to leave no room for doubt or question marks in the reader's mind. The sincere, plain and fluent style employed ensures that everyone of every age and from every social group can easily understand the books. This effective and lucid narrative makes it possible to read them in a single sitting. Even those who rigorously reject spirituality are influenced by the facts recounted in these books and cannot refute the truthfulness of their contents.

This book and all the other works by Harun Yahya can be read individually or discussed in a group. Those readers who are willing to profit from the books will find discussion very useful in that they will be able to relate their own reflections and experiences to one another.

In addition, it is a great service to the religion to contribute to the presentation and circulation of these books, which are written solely for the good pleasure of Allah. All the books of the author are extremely convincing, so, for those who want to communicate the religion to other people, one of the most effective methods is to encourage them to read these books.

It is hoped that the reader will take time to look through the review of other books on the final pages of the book, and appreciate the rich source of material on faith-related issues, which are very useful and a pleasure to read.

In them, one will not find, as in some other books, the personal views of the author, explanations based on dubious sources, styles unobservant of the respect and reverence due to sacred subjects, or hopeless, doubt-creating, and pessimistic accounts that create deviations in the heart.

ABOUT THE AUTHOR

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

His pen-name is made up of the names "Harun" (Aaron) and "Yahya" (John), in memory of the two esteemed prophets who fought against lack of faith. The Prophet's seal on the cover of the books is symbolic and is linked to the their contents. It represents the Qur'an (the final scripture) and the Prophet Muhammad, the last of the prophets. Under the guidance of the Qur'an and sunnah, the author makes it his purpose to disprove each one of the fundamental tenets of godless ideologies and to have the "last word", so as to completely silence the objections raised against religion. The seal of the final Prophet, who attained ultimate wisdom and moral perfection, is used as a sign of his intention of saying this last word.

All author's works center around one goal: to convey the Qur'an's message to people, encourage them to think about basic faith-related issues (such as the existence of Allah, His unity and the Hereafter), and to expose the feeble foundations and perverted ideologies of godless systems.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to Brazil. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, and Indonesian, and they are enjoyed by readers worldwide.

Greatly appreciated all around the world, these works have been instrumental in many people recovering their faith in Allah and in many others gaining a deeper insight into their faith. The wisdom, and the sincere and easy-to-understand style gives these books a distinct touch which directly effects any one who reads or studies them. Immune to objections, these works are characterized by their features of rapid effectiveness, definite results and irrefutability. It is unlikely that those who read these books and give serious thought to them can any longer sincerely advocate the materialistic philosophy, atheism or any other perverted ideology or philosophy. Even if they continue to do so, it will be only a sentimental insistence since these books refuted such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the collection of books written by Harun Yahya.

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

Considering these facts, those who encourage people to read these books, which open the "eyes" of the heart and guide them to become more devoted servants of Allah, render an invaluable service.

Meanwhile, it would just be a waste of time and energy to propagate other books which create confusion in peoples' minds, lead man into ideological chaos, and which, clearly have no strong and precise effects in removing the doubts in peoples' hearts, as also verified from previous experience. It is apparent that it is

impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the moral values of the Qur'an. The success and impact of this service are manifest in readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and all the ordeals the majority of people undergo is the ideological prevalence of disbelief. This state can only be ended with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, which leads people into the downward spiral of violence, corruption and conflict, it is clear that this service has to be provided more speedily and effectively. Otherwise, it may be too late.

It is no exaggeration to say that the collection of books by Harun Yahya have assumed this leading role. By the will of Allah, these books will be a means through which people in the 21st century will attain the peace, justice and happiness promised in the Qur'an.

The works of the author include The New Masonic Order, Judaism and Freemasonry, Global Freemasonry, Kabbalah and Freemasonry, Knight Templars, Islam Denounces Terrorism, Terrorism: The Ritual of the Devil, The Disasters Darwinism Brought to Humanity, Communism in Ambush, Fascism: The Bloody Ideology of Darwinism, The 'Secret Hand' in Bosnia, Behind the Scenes of The Holocaust, Behind the Scenes of Terrorism, Israel's Kurdish Card, The Oppression Policy of Communist China and Eastern Turkestan, Palestine, Solution: The Values of the Qur'an, The Winter of Islam and Its Expected Spring, Articles 1-2-3, A Weapon of Satan: Romanticism, The Light of the Qur'an Destroyed Satanism, Signs from the Chapter of the Cave to the Last Times, Signs of the Last Day, The Last Times and The Beast of the Earth, Truths 1-2, The Western World Turns to God, The Evolution Deceit, Precise Answers to Evolutionists, The Blunders of Evolutionists, Confessions of Evolutionists, The Misconception of the Evolution of the Species, The Qur'an Denies Darwinism, Perished Nations, For Men of Understanding, The Prophet Musa, The Prophet Yusuf, The Prophet Muhammad (saas), The Prophet Sulayman, The Golden Age, Allah's Artistry in Colour, Glory is Everywhere, The Importance of the Evidences of Creation, The Truth of the Life of This World, The Nightmare of Disbelief, Knowing the Truth, Eternity Has Already Begun, Timelessness and the Reality of Fate, Matter: Another Name for Illusion, The Little Man in the Tower, Islam and the Philosophy of Karma, The Dark Magic of Darwinism, The Religion of Darwinism, The Collapse of the Theory of Evolution in 20 Questions, Engineering in Nature, Technology Mimics Nature, The Impasse of Evolution I (Encyclopedic), The Impasse of Evolution II (Encyclopedic), Allah is Known Through Reason, The Qur'an Leads the Way to Science, The Real Origin of Life, Consciousness in the Cell, Technology Imitates Nature, A String of Miracles, The Creation of the Universe, Miracles of the Qur'an, The Design in Nature, Self-Sacrifice and Intelligent Behaviour Models in Animals, The End of Darwinism, Deep Thinking, Never Plead Ignorance, The Green Miracle: Photosynthesis, The Miracle in the Cell, The Miracle in the Eye, The Miracle in the Spider, The Miracle in the Gnat, The Miracle in the Ant, The Miracle of the Immune System, The Miracle of Creation in Plants, The Miracle in the Atom, The Miracle in the Honeybee, The Miracle of Seed, The Miracle of Hormone, The Miracle of the Termite, The Miracle of the Human Body, The Miracle of Man's Creation, The Miracle of Protein, The Miracle of Smell and Taste, The Miracle of Microworld, The Secrets of DNA.

The author's childrens books are: Wonders of Allah's Creation, The World of Animals, The Glory in the Heavens, Wonderful Creatures, Let's Learn Our Islam, The Miracles in Our Bodies, The World of Our Little Friends: The Ants, Honeybees That Build Perfect Combs, Skillful Dam Builders: Beavers.

The author's other works on Quranic topics include: The Basic Concepts in the Qur'an, The Moral Values of the Qur'an, Quick Grasp of Faith 1-2-3, Ever Thought About the Truth?, Crude Understanding of Disbelief, Devoted to Allah, Abandoning the Society of Ignorance, The Real Home of Believers: Paradise, Knowledge of the Qur'an, Qur'an Index, Emigrating for the Cause of Allah, The Character of the Hypocrite in the Qur'an, The Secrets of the Hypocrite, The Names of Allah, Communicating the Message and Disputing in the Qur'an, Answers from the Qur'an, Death Resurrection Hell, The Struggle of the Messengers, The Avowed Enemy of Man: Satan, The Greatest Slander: Idolatry, The Religion of the Ignorant, The Arrogance of Satan, Prayer in the Qur'an, The Theory of Evolution, The Importance of Conscience in the Qur'an, The Day of Resurrection, Never Forget, Disregarded Judgements of the Qur'an, Human Characters in the Society of Ignorance, The Importance of Patience in the Qur'an, General Information from the Qur'an, The Mature Faith, Before You Regret, Our Messengers Say, The Mercy of Believers, The Fear of Allah, Jesus Will Return, Beauties Presented by the Qur'an for Life, A Bouquet of the Beauties of Allah 1-2-3-4, The Iniquity Called "Mockery," The Mystery of the Test, The True Wisdom According to the Qur'an, The Struggle Against the Religion of Irreligion, The School of Yusuf, The Alliance of the Good, Slanders Spread Against Muslims Throughout History, The Importance of Following the Good Word, Why Do You Deceive Yourself?, Islam: The Religion of Ease, Zeal and Enthusiasm Described in the Qur'an, Seeing Good in All, How do the Unwise Interpret the Qur'an?, Some Secrets of the Qur'an, The Courage of Believers, Being Hopeful in the Qur'an, Justice and Tolerance in the Qur'an, Basic Tenets of Islam, Those Who do not Listen to the Qur'an, Taking the Qur'an as a Guide, A Lurking Threat: Heedlessness, Sincerity in the Qur'an, The Religion of Worshipping People, The Methods of the Liar in the Qur'an.

NEVER FORGET!

Just consider of how many times a day you have to force yourself to remember something. Already by the time you get out of bed, there are many issues with which you have to keep your mind occupied. You might have taken notes or placed a reminder somewhere so as not to forget about any of them. At times, even the thought of forgetting is worrisome...

What if, though, you had actually forgotten about something greatly more important than anything else in your daily life?

Our purpose in writing this book is to remind you of those issues in your life that are most important. Never forget that, forgetting those things of which you will be reminded in this book will cost you immeasurably more than forgetting what you attempt to remember throughout the day, no matter how valuable that issue may seem.

The purpose of this book is to remind you of the reason of your existence in this world. We feel the need to remind of this because man is forgetful. Engrossed in everyday routines, unless he wills otherwise, he may easily become distracted from the real issues to which he actually needs to pay attention. He may easily forget that Allah encompasses him all around, that He watches him at every moment, that He listens to him, and that he will one day have to give an account of his actions to Allah. He may well forget about the certainty of death, the grave, Paradise and Hell, that nothing happens other than that which is Allah's Will, and that there is ultimately a reason for everything.

Man is prone to forgetfulness. In forgetfulness, he may not remember the purpose of his life, and thus, temporarily fail to conduct himself correctly and commit a mistake. For sincere people, such forgetfulness does not last more than a second; by the time they recognize their failings, they immediately repent, turn towards Allah, and continue observing the limits set by Him. Believers pray to Allah in the following way:

...Our Lord, do not take us to task if we forget or make a mistake!... (Surat al-Baqara: 286)

The kind of forgetfulness meant here, though, is actually not the ordinary forgetfulness we are likely to experience in our daily lives. Man is, by nature, forgetful and is inclined to make mistakes. However, the sort of forgetfulness treated in this book is the kind that contributes to spiritual numbness, inattention and ignorance, even though one's mental faculties allow him to continue with the regular course of his day.

So, what is it that a person disregards and therefore forgets?

No doubt, the most crucial matter a person is inclined to forget is the existence of his Creator, and his accountability to Him... the reality of an eternal life to be spent either in Paradise or in Hell... The existence of Hellfire and the eternal blessings of Paradise are as real as you reading this page. However, despite their knowledge of these truths, those who have allowed themselves to become forgetful have become unconcerned, and falsely assume that deliberately forgetting these matters will help them avoid the truth.

But, can man really avoid his responsibilities by forgetting about them? Certainly not. Man is responsible to Allah, his Creator; he will taste death sooner or later, and will then be called to account in His presence, all alone. As a consequence to this account, he will either spend the rest of eternity either in Paradise or in Hell. As

the Qur'an reads, "**We did not create heaven and earth and everything in between them as a game**" (Surat **al-Anbiya': 16**); no being, including man, is created without a purpose. Man is not left to his own devices, but is created to "**worship Allah.**" (Surat **adh-Dhariyat: 56**) However, if he becomes carried away by daily routines and fails to exercise his wisdom, then he may well come to forget this truth. Only those who reflect more deeply on the events and beings that surround them can arrive to this important conclusion.

Reflection upon one's own creation alone would make a person realize Allah's favours on him. It will eventually make him conscious of the necessity of making serious effort to show devotion to his Creator. Initially, he was nothing; then, he began life as a single cell invisible to the naked eye. This cell divided billions of times, and gradually grew into a man with all his organs intact. More importantly, this being acquired life, a soul, though he had been nothing. A drop of sperm developed into a lump, and then into a being, able to enjoy the faculties of thinking and speaking. It is His Lord Who created him from nothing. However, some people come to forget their creation, making paltry excuses, and dare to deny Him.

He makes likenesses of Us and forgets his own creation, saying, "Who will give life to bones when they are decayed?" Say "He Who made them in the first place will bring them back to life. He has total knowledge of each created thing." (Surah Ya Sin: 78-79)

If you too fear of being ungrateful, then you have to stop being distracted by every-day thoughts. Because, a person keeps himself occupied with the thought of his Lord only if he does so deliberately. Similarly, he becomes cognizant of his responsibility to Him, if he remembers that this world is a temporary place, and that he will have to give an account of everything he has done in this world.

Essentially, none of the issues discussed in this book are of a kind for which you would merely say, "I'd better not forget." No, you must not forget any single one of them. Only by remembering them can you worship Allah and earn His good pleasure. Most importantly, do not forget that it is the only way to salvation, both in this world and beyond.

Allah shows you two ways with which He tests you; you are free to make a choice, but remember that one of these ways leads to eternal punishment, while the other leads to eternal bliss...

And shown him the two highways? But he has not braved the steep ascent. What will convey to you what the steep ascent is? It is freeing a slave or feeding on a day of hunger an orphaned relative or a poor man in the dust; then to be one of those who believe and urge each other to steadfastness and urge each other to compassion. Those are the Companions of the Right. Those who reject Our signs, they are the Companions of the Left. Above them is a sealed vault of Fire. (Surat al-Balad: 10-20)

NEVER FORGET THAT THE ONLY GOD IS ALLAH

...They have forgotten Allah, so He has forgotten them... (Surat at-Tawba: 67)

The following is just common sense: If we see a castle made of sand along the seashore, we are certain that someone has made it. Only a foolish person would claim that it was coincidentally formed by the effect of waves and winds. Everything existing in the universe has evident design. Moreover, this design apparent in every detail of created things is incomparably more perfect, superior and complex than that of a sandcastle. Therefore, we are confronted with a crystal clear fact: The universe is created by a superior Creator. That Creator is Allah, the Lord of all the worlds.

The existence of flawless order in the universe is an undeniable fact. The world on which we live was created to be habitable. The ratio of the gravitational force, the distance between the earth and the sun, the proportion of oxygen in the atmosphere, and hundreds of other delicate equilibria, have not occurred spontaneously or by chance. They are, without a doubt, the creation of Allah, Who holds control over everything, from the miniscule microorganisms, to the immense planets of the solar system. It is Allah Who created the universe with infinite wisdom and might, and specifically designed the world as an inhabitable place for us:

He makes night merge into day and day merge into night, and He has made the sun and moon subservient, each one running until a specified time. That is Allah, your Lord. The Kingdom is His. Those you call on besides Him have no power over even the smallest speck. (Surah Fatir: 13)

Turning our attention now from outer space, let's consider our body. The human body is a structure abounding with amazing wonders. The perfect functioning of the human brain is beyond comparison to the computer, the most advanced product of modern technology. Furthermore, each organ fulfills its specific task perfectly, and works in complete harmony with other organs. For example, in order to take a single breath, one's mouth, nose, trachea, lungs, heart and all blood vessels, must function simultaneously. None of these ceases for a single instant or becomes exhausted. They are all obedient and submissive to their Creator, and dutifully comply with what is ordained for them. Air, purified and warmed as it passes through the nose, is then carried to the lungs through the trachea. This oxygen will be used by our hearts and blood vessels, by every single cell in our bodies. The organs involved in this process skilfully carry out many processes without confusion, error or delay in any way. Should there be any flaw in this harmony, there would be neither respiration, nor life.

The same also holds true for the process of sight. The eye is one of the clearest signs of creation. Both human and animal eyes are remarkable examples of perfect design. This awesome organ provides quality vision, still unmatched by twenty-first century technology. But, never forget that an eye only functions with all its components intact. For instance, if all components of the eye, such as the cornea, conjunctiva, iris, pupil, lens, retina, choroids, muscles and the lachrymal glands were intact, but missing only a single eyelid, the eye would become damaged and unable to see. By the same token, merely the failure of tear production would cause the

drying of the eye, and, ultimately, blindness. This fact raises a vital question: Who created the eye and its ability to perceive from nothing?

Certainly, it is not the possessor of the eye himself who decides to create his own eye. Because, it is indeed illogical to assume that a being, unaware of even the concept of "sight," could decide upon its necessity and for the creation of an eye in its own body. This being the case, the reality is that there is a Being with superior wisdom, Who created living beings with the faculties of sight, hearing and so on. Some people who cannot measure Allah with His true measure claim that unconscious cells acquired sight and hearing, faculties that demand consciousness, by their own will and skill. However, it is clearly evident that it cannot possibly be so. The Qur'an reveals by whom sight is given as follows:

Say: "It is He Who brought you into being and gave you hearing, sight and hearts. What little thanks you show!" (Surat al-Mulk: 23)

As is seen in the verse above, it is Allah Who creates all of these systems that function in perfect harmony with one another. Countless details within our bodies and in other organisms show forth the might and grandeur of Allah, and reveal to us the truth that He encompasses everything with His knowledge. Nevertheless, rather than reflecting upon it some people find it easier to turn their back to this reality. However, Allah encourages man to look around and reflect on His greatness:

It is Allah Who created the seven heavens and of the earth the same number, the Command descending down through all of them, so that you might know that Allah has power over all things and that Allah encompasses all things in His knowledge. (Surat at-Talaq: 12)

Never forget how near Allah is to you and that He encompasses everything. Whatever may be crossing your mind at this very moment, something you experienced in your childhood as well as your plans for the next two years are all kept in Allah's knowledge. His sovereignty over all beings persists unceasingly, night and day. Allah informs us about this truth in the Qur'an as follows:

We created man and We know what his own self whispers to him. We are nearer to him than his jugular vein. (Surah Qaf: 16)

Allah knows the hidden parts of all things, including secrets and thoughts otherwise unknown to human beings. Allah, Who encompasses humanity from all around, is with us no matter where we are or what we are doing:

You do not engage in any matter or recite any of the Qur'an or do any action without Our witnessing you while you are occupied with it. Not even the smallest speck eludes your Lord, either on earth or in heaven. Nor is there anything smaller than that, or larger, which is not in a Clear Book. (Surah Yunus: 61)

Despite this fact, some people assume Allah to be far off. According to their flawed rationale, Allah resides beyond a remote planet, occasionally intervening in the "worldly affairs," or never intervening at all. They think that He created the universe and then left it uncontrolled (Surely Allah is beyond that) However, this is an obvious error. Allah is everywhere and His presence encompasses everything. He surrounds every place, from the east to the west, and from the north to the south.

What is in the heavens and in the earth belongs to Allah. Allah encompasses all things. (Surat an-Nisa': 126)

Wherever you go, Allah is there, even if it is the remotest corner of the earth. He surrounds you even at this very moment; He is nearer to you than your jugular vein. He rules your body, your room, and the city you live in, the whole universe, and all the worlds you are unable to see; furthermore, He has the knowledge of their past and future. Some people, who ignore these absolute facts, can manage to hide their thoughts and many offences they commit from other people. But, they forget the fact that they cannot hide them from Allah. In reality, Allah is with them even while they are plotting.

He knows what is in front of them and behind them. But their knowledge does not encompass Him. (Surah Ta Ha : 110)

You can never know what you will experience in a given moment, but Allah does. Hence, you are already submissive and yielding to Allah, whether or not you are aware of it.

Whether you divulge what is in yourself or keep it hidden, Allah knows it. Not a single word you whisper is kept hidden from Him. There are no secrets for Allah; He knows your secrets and anything you think you keep hidden.

Never forget that everything on the face of the earth is in need of Allah, whereas He is exalted above anything and far from any deficiency. Allah is not in need of anything. He is far above human failings such as sleep, hunger, thirst and fatigue. Everyone will certainly die, but Allah, the Living, will remain alive for all eternity:

Allah, there is no god but Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep. Everything in the heavens and the earth belongs to Him. Who can intercede with Him except by His permission? He knows what is before them and what is behind them but they cannot grasp any of His knowledge save what He wills. His Footstool encompasses the heavens and the earth and their preservation does not tire Him. He is the Most High, the Magnificent. (Surat al-Baqara: 255)

Never forget that Allah has everything under His control. As is stated in the Qur'an, "No leaf falls without His knowing it" (Surat al-An'am: 59) Everything happens by the Will of Allah and only under His command. Similarly, He directs every affair from heaven to earth. Many people are prone to confine this concept of "every affair" merely to natural phenomena and events such as birth and death. However, any incident happens because Allah commands so. Similarly, any work is accomplished and any system functions

because Allah wills so. Technological discoveries, administration of any state in the world, the regulation of their social and economic affairs, advancements in the arts, any business company, its annual performance, each baby that opens his eyes to the world, every moment a person spends throughout his life, are all held under Allah's control. No decision, whether important or insignificant, can be taken without Allah's permission. No action is taken without His Will. By the same token, the functioning of trillions of cells in our bodies, the respective function each organelle performs within these cells, systems that keep these cells alive, and countless other details, are under His control. In addition, the earth rotates unceasingly in boundless space, and all the systems from respiration to reproduction, make the life of a single ant on this planet possible, because our Lord has them under His control. This fact is related in the Qur'an as follows:

I have put my trust in Allah, my Lord and your Lord. There is no creature He does not hold by the forelock. My Lord is on a Straight Path. (Surah Hud: 56)

Everyone is subject to Allah. Allah, the All-Knowing, encompasses everything in His knowledge. It is He Who gives knowledge to people, from the little child to a scientist. He is knowledgeable of the unseen as well as the visible. He determines the number of everything in the heavens and earth, including stars, trees, animals, people, and the amount of rain that falls on earth:

There is no one in the heavens and earth who will not come to the All-Merciful as a servant. He has counted them and numbered them precisely. (Surah Maryam: 93-94)

Every event taking place in any corner of the universe is under Allah's control. He knows every aspect of events, whether they are secret or open. He also has knowledge, not only of us, but of everything in the heavens, in the earth and all that is in between. Allah is the Owner of all the worlds. **This being the case, never forget that nothing, not even something of minor importance, is hidden from Him, and that all thoughts and all acts, including your own, are under His control.** That is because Allah knows what one experiences all through his life, of which He is keeping an account, in their detail. Allah never forgets anything.

Never forget that it is Allah Who has given you everything. Take a look around you; everything you see is meticulously prepared to meet your needs and given to your service. Now look at the sky and try to recognize everything you see around. This is the way to have a better grasp that it is Allah Who gives us many favours we see or fail to see, and it is Allah to Whom we must feel grateful. It is Allah Who creates the human body, which still remains a mystery, despite the greatest technological achievements, and maintains the functioning of all its organs in perfect harmony. It is also Allah Who creates livestock and places them at the service of mankind; Who raises them for meat, dairy products, wool, skins, and makes them suitable for purposes of riding and carrying loads; Who sends down water from the sky and brings forth fruits and crops with different tastes from the very same soil; Who puts hundred billions of galaxies in motion in a perplexing order; Who makes the daytime suitable for activity and the night for rest; Who makes the sun orbit so as to meet the requirements of all living things; Who creates the sea in the most proper form so that human beings can obtain food from it and travel on it. In a verse, Allah reveals:

He created man from a drop of sperm and yet he is an open challenger! And He created livestock. There is warmth for you in them, and various uses and some you eat. And there is beauty in them for you in the evening when you bring them home and in the morning when you drive them out to graze. They carry your loads to lands you would never reach except with great difficulty. Your Lord is All-Gentle, Most Merciful. And horses, mules and donkeys both to ride and for adornment. And He creates other things you do not know. The Way should lead to Allah, but there are those who deviate from it. If He had wished He could have guided every one of you. It is He Who sends down water from the sky. From it you drink and from it come the shrubs among which you graze your herds. And by it He makes crops grow for you and olives and dates and grapes and fruit of every kind. There is certainly a Sign in that for people who reflect. He has made night and day subservient to you, and the sun and moon and stars, all subject to His command. There are certainly Signs in that for people who use their intellect. And also the things of varying colors He has created for you in the earth. There is certainly a Sign in that for people who pay heed. It is He Who made the sea subservient to you so that you can eat fresh flesh from it and bring out from it ornaments to wear. And you see the ships cleaving through it so that you can seek His bounty, and so that hopefully you will show thanks. He cast firmly embedded mountains on the earth so it would not move under you, and rivers and pathways so that hopefully you would be guided, and landmarks. And they are guided by the stars. Is He Who creates like him who does not create? So will you not pay heed? If you tried to number Allah's blessings, you could never count them. Allah is Ever-Forgiving, Most Merciful. (Surat an-Nahl: 4-18)

Each one of the blessings that one could hardly number in the course of his lifetime have come into existence by the Will of our Lord, Who regulates everything. Allah reminds us of this reality with a very striking example:

If all the trees on earth were pens and all the sea, with seven more seas besides, was ink Allah's words still would not run dry. Allah is Almighty, All-Wise. (Surah Luqman: 27)

Never forget that it is Allah Who has given you all the possessions and goods you possess, and that He is the true Owner of them. That is because the sovereignty of the heavens and the earth and everything in between belongs to Allah. He allots what He wills to whomever He wills. When He puts an end to their lives, He is again the only inheritor. The sole truth is, the real owner of all houses, cars, goods and properties is Allah.

The kingdom of the heavens and the earth and everything in them belongs to Allah. He has power over all things. (Surat al-Ma'ida: 120)

Once death comes upon you, you will leave behind everything you possess. Your fortune, status, personal belongings, in brief, nothing you cherished in this world, will be any longer with you. Your naked body, wrapped in a simple cloth, will be placed in a pit. Meanwhile, your soul will turn to Allah, alone. Neither your social status, your name nor your wealth will be of any help to you. These were merely to test you. You are not

their real owner; you have everything because Allah gives them to you. If Allah takes them back for some reason, you will never be able to retrieve them.

Never forget that nothing happens to you except for what Allah has decreed for you. Allah holds the knowledge of every thing that happens. That is, everything is predetermined by Allah. All that happens is in accordance with one's destiny. A person waking up to a new day in the morning can never know what awaits him during the rest of that day. Even though he may carefully plan his day, it will never turn out as he had planned. Furthermore, he may well be confronted with events that were totally unexpected. Surrounded by such uncertainty, a person can only be relieved through the acknowledgement that every event he encounters is ordained by Allah especially for him, by trusting in Him, and being submissive to fate. Allah holds the knowledge of the events you had not planned and they all happen under his control. By the same token, however, the ones you had planned are also under His control...

Indeed, no place or moment in the universe is independent of Allah. Nothing can remain out of His sovereignty.

Say: "Nothing can happen to us except what Allah has ordained for us. He is Our Master. It is in Allah that the believers should put their trust." (Surat at-Tawba: 51)

Never forget that whatever happens to you does so by Allah's Will and is surely ordained for a purpose. Remember that man has no recourse other than taking refuge in Him; and that he has no protector or helper other than Allah:

Do you not know that Allah is He to Whom the kingdom of the heavens and the earth belongs and that, besides Allah, you have no protector and no helper? (Surat al-Baqara: 107)

It is Allah Who helps us to handle any problem in the course of a day or when we want to accomplish a task. Besides being the One to make that task easier for us, it is again Allah Who creates that task and enables us to accomplish it. On the other hand, a person who forgets the grandeur of Allah considers his colleagues, his family or his teacher, as those who could help him...

Surely, these people may be able to provide some assistance through their knowledge and experience. But we must keep in mind that each of them are only the means. That is because, Allah has created a system of cause and effect in this world. For example, in order to cultivate apples, a farmer must first plant the seed, water it and fertilize the soil. These are the causes by which Allah causes a result. Only after fulfilling all these pre-conditions can the farmer expect to reap a plentiful harvest. While carrying out a task, we must always be aware that we can achieve a desirable result only by Allah's Will, and that we must show sincere gratitude for what He ordains.

Never forget that it is only Allah Who protects you from danger, disease, distress and difficulty. Otherwise, it could only be a matter of an instant in which a disaster could strike you. You may well be thinking that it is your doctor and the drugs you take that heal you. Of course, these are the causes by which Allah healed

you. There is no reason why you should not take advantage of these causes, but in the mean time, you must keep in mind that it is ultimately Allah Who restores you to health. Unless Allah wills, neither the most proficient physician, the most expensive drugs, nor the best hospital can be of help to you. Never forget that Allah may bring illness upon whomever He wills without a cause, just as He restores whomever He wills to health without one. In the words of the prophet Ibrahim, this is related as follows in the Qur'an:

...and when I am ill, it is He Who heals me. (Surat ash-Shu'ara': 80)

Forgetting that Allah holds all the power, and thereby, seeking help from one who is unable to be of any use either to himself or to anyone else, results only in failure, both in this world and beyond:

Those you call on besides Him are not capable of helping you. They cannot even help themselves. (Surat al-A'raf: 197)

Never forget that you must fear only Allah and seek His good pleasure. No one who you may esteem or consider important or powerful actually possesses any real power. This being the case, fearing or loving someone with the fear, esteem and love due to Allah is a form of idolatry, a truly great transgression:

Some people set up equals to Allah, loving them as they should love Allah. But those who believe have greater love for Allah. If only you could see those who do wrong at the time when they see the punishment, and that truly all strength belongs to Allah, and that Allah is severe in punishment. (Surat al-Baqara: 165)

The Prophet Muhammad, peace be upon him, also warned people against this form of idolatry:

Whoever meets Allah, without associating partners with Him, will enter Paradise; and whoever meets Him as one who associated anything with Him, will enter the Fire. (Muslim)

This is such an important notion to understand. If a person bases his entire life by it, he will acknowledge the fact that there is no being to fear, to submit to or to be in need of, apart from Allah. By doing so, that person attains freedom in its real sense, and achieves invincibility, being protected by His Creator, the Almighty. Such a person hopes to earn the good pleasure of Allah, Who meets all the needs of all beings, sends down security upon His servants, helps the oppressed and the needy, recompenses in full for what anyone has earned:

Who is better: someone who founds his building on heeding and pleasing Allah, or someone who founds his building on the brink of a crumbling precipice so that it collapses with him into the Fire of Hell? Allah does not love wrongdoers. (Surat at-Tawba: 109)

One of the greatest errors most people commit is this: they base their entire lives on the pursuit of other people's consent. However, every moment spent and every deed done to earn other peoples' consent, forgetting one's Creator, will eventually only lead to torment. For people of understanding, Allah has given the following example in the Qur'an:

Allah has made a metaphor for them of a man owned by several partners in dispute with one another and another man wholly owned by a single man. Are they the same?... (Surat az-Zumar: 29)

Allah grants to those servants of His who live by His commands a good life both in this world and beyond. However, those who are far from those practices that would please Him, who seek help from others who are Allah's servants just as weak as themselves, can only ultimately suffer. Of this account, one verse reads:

Allah does not wrong people in any way; rather it is people who wrong themselves. (Surah Yunus: 44)

Furthermore, those who worship others beside Allah will be abandoned, and find themselves in disgrace and destitution:

Do not set up any other god together with Allah lest you sit back, reviled and forsaken. (Surat al-Isra': 22)

Those who are reckless and forgetful of Allah's existence in this world lead a life of difficulty. Their hearts can never find peace or happiness in this life. In fact, this suffering is merely the recompense for their ascribing the existence of perfect systems in this world to accident. In return for their ingratitude, a searing blaze awaits them in the hereafter.

Never forget that the "fear of Allah" is the basic tenet of Islam. Allah grants only those who fear Him the discernment to judge between right and wrong. This discernment is truly a great blessing to be conferred upon man:

You who believe! If you have fear of Allah, He will give you a criterion (by which to judge between right and wrong) and erase your bad actions from you and forgive you. Allah's favour is indeed immense. (Surat al-Anfal: 29)

The Qur'an also makes mention of people who do not appreciate Allah with the appreciation due Him, and who do not fear Him despite knowing of His existence:

Say: "Who provides for you out of heaven and earth? Who controls hearing and sight? Who brings forth the living from the dead and the dead from the living? Who directs the whole affair?" They will say, "Allah." Say, "So will you not have fear of Allah?" That is Allah, your Lord, the Truth, and what is there after truth except misguidance? So how have you been distracted? (Surah Yunus: 31-32)

The person described in the above verse is aware of Allah's existence and even affirms it. But, he feels no fear for Him. True believers, however, hold their Lord in deep awe. Having fear for the Day of Judgment, they are sensitive to His commands.

Consequently, whether or not a person keeps all Allah's laws in his mind, and becomes a servant of Him, or neglects them, it does not change the ultimate reality that he is rushing towards that day when he will return to his Lord:

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

This being the case, never forget that there is no power other than of the Almighty Allah, the holder of absolute power. Those who are unaware of this fact worship others beside Allah and, moreover, fear them as they should fear Allah. However, no man or society possesses power other than of Allah's. Everything is subject to Him. Everything in the heavens and the earth fall under the Will of Allah, and are all, willingly or not, under His control. From a single cell, to the billions of galaxies, from people to animals, from mountains to the winds, all beings are subject to Him. Therefore, never forget to give thanks to Allah, as it has been advised in the following verse:

...so that you might sit firmly on their backs and remember your Lord's blessing while you are seated on them, saying, "Glory be to Him Who has subjected this to us. We could never have done it by ourselves." (Surat az-Zukhruf: 13)

Unless by Allah's Will, no one can take an action or utter a single word. This is why each every word you hear or every event you witness is from Allah, the One Who is your Protector and your only true friend... If you are a person of faith, then you know that an absolute good and beauty is hidden even behind those things that would otherwise seem evil to you. Allah knows it even though you may not know it. No matter what you encounter in life, never forget to conduct yourself with the knowledge of this fact in mind.

Never forget that Allah is Ever-Forgiving, and that there always remains the opportunity to repent. No matter what error you commit, if you turn towards Allah with sincere regret and a firm intention not to repeat it, you will always find Allah Ever-Forgiving and Most Merciful. Allah states that He forgives all errors and sins provided that His servants abandon them once and for all:

Say: "My servants, you who have transgressed against yourselves, do not despair of the mercy of Allah. Truly Allah forgives all wrong actions. He is the Ever-Forgiving, the Most Merciful." (Surat az-Zumar: 53)

In this world, there is always the chance to repent and the hope of being forgiven for one's mistakes and sins. In Allah's religion, one does not have to bear the burden of his past misdeeds. Asking for Allah's forgiveness, and turning towards Him sincerely, will relieve him of this load. At that moment, he will only be responsible of his deeds and thoughts from then on. **Meanwhile, never forget that Allah accepts only a sincere repentance and not the repentance a person asks when death comes upon him.**

Even the Pharaoh, whose fierceness and arrogance is related in the Qur'an, decided to believe when he realized he was about to drown. Allah reveals the following about repentance at the moment of death:

Allah only accepts the repentance of those who do evil in ignorance and then quickly repent after doing it. Allah turns towards such people. Allah is All-Knowing, All-Wise. There is no repentance for people who persist in doing evil until death comes to them and who then say, "Now I repent," nor for people who die as disbelievers. We have prepared for them a painful punishment. (Surat an-Nisa': 17-18)

Never forget that Allah is infinitely patient. He grants respite to some even after they have committed a mistake. Nevertheless, if a wrongdoer is not punished immediately he should not let it deceive him. That is because following his misdeeds, Allah grants His servant a certain amount of chance. If that person realizes his mistakes and asks for forgiveness, he finds Allah Ever-Forgiving. If, on the other hand, he persists on his mistake and rebels, he will certainly taste the evil consequences of his deeds:

If Allah were to punish people for their wrong actions, not a single creature would be left upon the earth, but He defers them till a predetermined time. When their specified time arrives, they cannot delay it for a single hour nor can they bring it forward. (Surat an-Nahl: 61)

Never forget that you cannot be other than a servant to Allah; because Allah created man to worship Him:

I only created jinn and man to worship Me. (Surat adh-Dhariyat: 56)

Being submissive to our Lord, Who gives us everything we have, Who created us and granted us a life span, to which He will put an end whenever He wills, is like taking hold of the firmest grip, one can never come loose:

Those who submit themselves completely to Allah and do good have grasped the Firmest Handhold. The end result of all affairs is with Allah. (Surah Luqman: 22)

So, never forget about "ALLAH, OUR LORD"...

That is Allah, your Lord. There is no god but Him, the Creator of everything. So worship Him. He is responsible for everything. Eyesight cannot perceive Him but He perceives eyesight. He is the All-Penetrating, the All-Aware. (Surat al-An'am: 102-103)

NEVER FORGET THAT THE ONLY GUIDE IS THE QUR'AN

Alif Lam Ra. This is a Book We have sent down to you so that you can bring mankind from the darkness to the light, by the permission of their Lord, to the Path of the Almighty, the Praiseworthy. (Surah Ibrahim: 1)

Allah sent down the Qur'an for people to reflect upon, so that they can know that He is the only God, to learn how to worship Him, and to become heedful. The Qur'an, our only guide, provides us with explanations for everything we need, shows us the path which pleases Allah, and gives the good news of the great consequences of surrendering as a servant to Him:

...We have sent down the Book to you making all things clear and as guidance and mercy and good news for the Muslims. (Surat an-Nahl: 89)

The Qur'an is the book in truth Allah sent to His servants. It is an admonition, a healing and a mercy for believers. Believers who can grasp this important reality reflect deeply on every verse of the Qur'an, and spend all their lives in compliance with it. The answer of any question they seek is provided by the Qur'an:

We have brought them a Book elucidating everything with knowledge, as guidance and a mercy for people who believe. (Surat al-A'raf: 52)

Since the Qur'an explains everything relevant to being a servant to Allah, man is responsible for living by the Qur'an, observing its limits and complying with its commands. On the Day of Reckoning, people will be questioned based on this book alone. **Therefore, never forget that the way you conduct yourself, your thoughts and decisions, in brief, your entire way of life, should be in compliance only with the Qur'an, and not with what the majority of people want.** Living by the Qur'an is the unique way to salvation.

Moreover, it is necessary to read and comprehend the Qur'an in order to live by the religion revealed in it, even though those around you may be far from complying with it. The majority of people might have never read the Qur'an. Among those who are familiar with the Qur'an, on the other hand, there may be those who only memorize verses in Arabic without reflecting on their meaning. They may even consider the Qur'an as a kind of amulet (Surely Allah is beyond all that which they falsely ascribe to Him) and thus keep it on the upper shelves of closets. But if what you want to accomplish is salvation, you need to comply with Allah's commands, not those of the majority of people. You need to read the admonitions sent down by Allah and know by heart His commands. The reason why the Qur'an was revealed is made clear in the following verses:

This is a communication to be transmitted to mankind so that they may be warned by it and so that they will know that He is One God and so that people of intelligence will pay heed. (Surah Ibrahim: 52)

It is a Book We have sent down to you, full of blessing, so let people of intelligence ponder its Signs and take heed. (Surah Sâd: 29)

As is seen in the above quoted verses, Allah informs us that only the people of intelligence, who have the faith described in the Qur'an, can take heed. **And remember that the Qur'an is made easy for us to reflect and take advice:**

"Am I to desire someone other than Allah as a judge when it is He Who has sent down the Book to you clarifying everything?" Those We have given the Book know it has been sent down from your Lord with truth, so on no account be among the doubters. (Surat al-An'am: 114)

In this way We have sent it down as Clear Signs. Allah guides anyone He wills. (Surat al-Hajj: 16)

Aside from that stated in these verses, there is yet another fact we need to keep in mind: the Qur'an is a guide for believers whereas it may misguide disbelievers. Those who do not believe that they will be gathered in the presence of their Lord on the Day of Judgment and that the Qur'an is the book in truth sent by the Lord, fail to grasp the divine purpose of its verses. They remain deaf and blind towards them. This condition is related in the Qur'an as follows:

When you recite the Qur'an, We place an obscuring veil between you and those who do not believe in the hereafter. We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. When you mention your Lord alone in the Qur'an, they turn their backs and run away. (Surat al-Isra': 45-46)

Undoubtedly, this attitude of the disbelievers results from their insincerity and their inclination to follow their whims and desires. Examples of this inherent lack of understanding among the disbelievers are as follows:

We have only appointed angels as masters of the Fire and We have only specified their number as a trial for those who are disbelievers; so that those who were given the Book might gain in certainty, and those who believe might increase in their faith, and both those who were given the Book and the believers might have no doubt; and so that those with sickness in their hearts and the disbelievers might say, "What did Allah intend by this example?" In this way Allah misguides those He wills and guides those He wills. No one knows the legions of your Lord but Him. This is nothing but a reminder to all human beings. (Surat al-Muddaththir: 31)

Believers, on the other hand, are of an entirely different state of mind. As soon as they hear Allah's verses, they conform to this most beautiful message, and thus, attain salvation both in this world and beyond. The attitude typical of a believer towards Allah's signs is related in the Qur'an as follows:

Allah has sent down the Supreme Discourse, a Book consistent in its frequent repetitions. The skins of those who fear their Lord tremble at it and then their skins and hearts yield softly to the remembrance of Allah. That is Allah's guidance by which He guides whoever He wills. And no one can guide those whom Allah misguides. (Surat az-Zumar: 23)

Never forget that, if you really fear Allah, your heart should soften when you listen to His verses. That is because Allah has informed us that believers with sincere faith will have the faculty to grasp the Qur'an as the book in truth. Only disbelievers harbour doubts about its justness:

...and so that those who have been given knowledge will know it is the truth from their Lord and believe in it and their hearts will be humbled to Him. Allah guides those who believe to a straight path. But those who disbelieve will not cease to be in doubt of it until the Hour comes on them suddenly or the punishment of a desolate Day arrives. (Surat al-Hajj: 54-55)

Never forget that you will also be judged according to the Qur'an on the Day of Judgment. Allah reveals this truth in the following verse;

So hold fast to what has been revealed to you. You are on a straight path. It is certainly a reminder to you and to your people and you will be questioned. (Surat az-Zukhruf: 43-44)

That the majority of people are far removed from the Qur'an, and that they have almost abandoned it, should not deceive you. That is because, as people regard a lifespan of 60-70 years as guaranteed, they tend to wait for the later years of their lives as the appropriate time to follow the Qur'an. They wrongly conclude that living by the religion would deprive them of the pleasures of youth. By this insincere reasoning, however, they prepare a bitter end for themselves.

The sole guide that explains for you how to be a servant to Allah is the Qur'an. You must structure your life according to its commands. That is because, on the Day of Judgment, believers and disbelievers alike, will be judged according to their obedience to the Qur'an. **Never forget that you can only hope to attain Paradise and deliverance from eternal punishment provided that you sincerely carry out what the Qur'an commands.**

NEVER FORGET THAT EVERY MOMENT YOU EXPERIENCE IS PART OF YOUR DESTINY

We have created all things according to a fixed decree. (Surat al-Qamar: 49)

As is stated in the verse above, everything is ordained by Allah, the Almighty. For Allah, Who needs only to command "Be" and it is, has not only ordained the fate of people, but also of all beings. Those who truly believe in this absolute truth unconditionally submit to the destiny Allah has ordained for them with His infinite wisdom. **Never forget that, either willingly or unwillingly, everything is under Allah's control and is subject to Him.**

However, people hold many errant opinions about fate. These opinions, mainly inspired by various deviant outlooks, are voiced without giving much thought to them. Moreover, they ignore that this is something that displeases Allah. They do not avoid using common catch phrases, lyrics or poems that imply a rejection of destiny. Evidencing this flawed understanding, nonsense phrases such as "to overcome destiny" or "to change destiny" come about. People who believe such notions consider their expectations and aspirations as "destiny," and, in their failure to realize that these are mere expectations, they assume that destiny has failed to proceed as ordained and thus been altered. Such irrational reasoning is typical of those who fail to have a true grasp of destiny.

Destiny is Allah's creation and infinite knowledge of all events, either past or future. Allah creates time and space from nothing, keeps them under His control, and is not Himself bound by them. Moment by moment, every detail of everything that occurs, or has or will occur, are predetermined in the sight of Allah.

Never forget that Allah creates time and thus is not bound by it. Therefore, He does not merely watch what is happening and wait to see their consequences.

In His sight, the beginning and conclusion of every event, and its respective position on the timeline of eternity, is known. Everything is determined and comprised in destiny. Therefore, man lacks the power to make any changes to it. Conversely, destiny is a decisive efficient factor over man. Every moment of his life is bound within it. A person cannot even step out of the boundaries of fate, let alone change it. This is similar to the case of an actor, who slips outside of a video-cassette, acquiring a separate existence to make deletions or additions to the scenes of the film in which he is an actor. This is certainly an illogical and impossible situation to expect.

Evidently, phrases such as "overcoming destiny " or "changing the course of destiny" are but fallacies. **Never forget that a person who says he has changed his destiny is actually uttering something he was destined to say.**

For example, there may not be a ray of hope that a patient be restored to health. But, his unexpected recovery would neither mean that he overcame his fate, nor that it had been changed by his doctors. It just reveals that the time determined for him was not yet due. Like everything, this is, too, determined in the sight of Allah and a part of destiny:

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

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

Being bound by time and space, it is unlikely for us to have a full grasp of fate because Allah creates us and our destinies, and He is unbounded by anything. Whatever happens to you, believe that Allah is entirely unbounded by time and space.

There is yet another fact you need to keep in mind: All events are planned by Allah in a way to benefit the religion and believers. This being the case, a person of faith always shows deference to the events he encounters. Forgetting or ignoring the fact that all situations in life are ordained by Allah is the greatest harm one can ever do to oneself; bringing nothing but deep distress. In any case, whether one acknowledges this fact or not, it does not change what is predestined for him; ultimately the course of all affairs is predetermined by fate:

Nothing occurs, either in the earth or in yourselves, without its being in a Book before We make it happen. That is something easy for Allah. (Surat al-Hadid: 22)

As is also evident from this verse, whatever happens to someone is definitely predestined by Allah, and whether one believes in it or not does not alter this fact. All affairs taking place on the face of this earth, including the birth and death of every person, occurs by Allah's Will at just the predetermined time—not a moment before or later.

It is He Who created you from clay and then decreed a fixed term, and another fixed term is specified with Him... (Surat al-An'am: 2)

Since nothing happens either on earth or within people's souls without Allah's Will, always putting one's trust in Allah is a disposition that Allah demands from His servants. Also, this is what man is inherently inclined to:

Say: "Nothing can happen to us except what Allah has ordained for us. He is Our Master. It is in Allah that the believers should put their trust." (Surat at-Tawba: 51)

As stated in the verse "**...We test you with both good and evil as a trial. And you will be returned to Us.**" (Surat al-Anbiya': 35), Allah puts believers to test in a number of ways. To this end, besides things that they deem good, other things that seem harmful to believers happen to them. But, never forget that since everything is created by Allah's Will, they always yield the best results:

...It may be that you hate something when it is good for you and it may be that you love something when it is bad for you. Allah knows and you do not know. (Surat al-Baqara: 216)

Those who have faith in Allah and follow His path always enjoy the security and peace of mind of being submissive to destiny. Nothing frightens or distresses a person who submits himself to his destiny. Allah will grant His believing servants a good life both in this world and beyond, and keep them under His protection as long as they seek His pleasure. However, Allah may not always reveal the good of something that happens in this world. Yet, it remains that which may be seemingly adverse may lead a believer attain a better reward in the hereafter. A believer who is seriously ill, for instance, does not feel grief for what he experiences. On the contrary, he sees his disease as a way to get nearer to his Lord. **The most important thing to remember is that Allah plans all events to protect His true servants and to enable them to earn Paradise.**

My Protector is Allah Who sent down the Book. He takes care of the true believers. (Surat al-A'raf: 196)

Those who never forget that there is a divine purpose in whatever happens to them feel the nearness of Allah's company in every step they take. Wherever they are, or whatever they are doing, they never forget that Allah knows it all very well.

Therefore, never forget that everything, past and future, in all its detail, is recorded in Allah's sight, that nothing happens to man except for what Allah wills, that Allah is knowledgeable about our actions wherever we are or whatever we are doing, and that we are all bound within the destiny ordained for us.

NEVER FORGET ABOUT THE EXISTENCE OF SATAN WHICH STRIVES TO LEAD YOU ASTRAY

Did I not make a contract with you, tribe of Adam, not to worship Satan, who truly is an outright enemy to you, but to worship Me? That is a straight path. He has led numerous people among you into error. Why did you not use your intellect? (Surah Ya Sin: 60-62)

Always bear in mind that you have an enemy whose only aim is to keep you far from Allah, His religion and the Qur'an. He does not relent from his plot even for a moment; lying in ambush, he awaits the opportunity to fulfil his task. He is able to see you from where you cannot see him and tries thousands of methods to entrap you. One of his characteristics is that he is stealthy. His methods, tactics and tricks may vary from one person to next. The tactics he employs may also depend on the time, place and conditions. This enemy of ours is Satan, the being who was driven from the sight of Allah.

Contrary to what the majority of people think, Satan is not an imaginary being. As a part of the test in this world, one needs to be always watchful against Satan. Because, revolting against Allah, Satan swore to lead His servants astray. The rebellious behaviours of the devil is related in the Qur'an as follows:

We created you and then formed you and then We said to the angels, "Prostrate before Adam," and they prostrated—except for Iblis. He was not among those who prostrated. He (Allah) said, "What prevented you from prostrating when I commanded you to?" He (Satan) replied, "I am better than him. You created me from fire and You created him from clay." He (Allah) said, "Descend from Heaven. It is not for you to be arrogant in it. So get out! You are one of the abased." He (Satan) said, "Grant me a reprieve until the day they are raised up." He (Allah) said, "You are one of the reprieved." He (Satan) said, "By Your misguidance of me, I will lie in ambush for them on your straight path. Then I will come at them, from in front of them and behind them, from their right and from their left. You will not find most of them thankful." He (Allah) said, "Get out of it, reviled and driven out. As for those of them who follow you, I will fill up Hell with every one of you." (Surat al-A'raf: 11-18)

As is made clear in the above verses, Satan is the most avowed enemy of mankind. This being will also try to mislead you by arousing in you sinful desires. However, an important point should be noted here; as is stated in the verses above, the major goal of Satan is to make you, along with the rest of mankind, follow him. The accursed Satan will not relent until you enter Hell. **Therefore, never forget that you must always be wary of him and not follow any of his temptations.**

There is yet an even more important fact to remember: Satan does not possess any power independent of Allah. He is created by Allah, and is completely under His control. He is a servant of Allah, and can only act with His permission. He is charged with the task of helping to distinguish those who truly believe from those who do not. He can only act under Allah's Will. When the time granted to him expires, he will be thrown into Hell together with those he had led astray:

(Allah said): I will fill up Hell with you and every one of them who follows you. (Surah Sâd: 85)

Therefore, always bear in mind that Satan does not actually have any power over believers. As stressed in the following verse, he has power only over those who do not truly and sincerely believe:

He (Satan) said, "My Lord, because You misled me, I will make things on the earth seem good to them and I will mislead them all, every one of them, except Your servants among them who are sincere." (Surat al-Hijr: 39-40)

Satan cannot lead a man, who is created by Allah as a believer, to go astray from the right path. Of course, believers are always prone to make mistakes. However, they never despair of Allah's mercy, but immediately take refuge in Him and repent with sincerity. We are informed in the Qur'an of those over whom Satan can exert his power:

He has no authority over those who believe and put their trust in their Lord. He only has authority over those who take him as a friend and associate others with Allah. (Surat an-Nahl: 99-100)

Never forget that Satan wishes to lead you to become insolent, arrogant and disobedient to Allah, just as he himself is. He commands you to do evil, to perform acts that are not pleasing to Allah and to say of Allah that about which you have no knowledge. He tries to hinder you from assessing Allah's true grandeur and might. Allah draws attention to this danger in the Qur'an as follows:

Mankind! Eat what is good and lawful on the earth. And do not follow in the footsteps of Satan. He truly is an outright enemy to you. He only commands you to do evil and indecent acts and to say about Allah what you do not know. (Surat al-Baqara: 168-169)

His main endeavour is to fill mankind with constant fear of poverty, a goal which he is able to accomplish once he has made them forget about the hereafter. Unaware that everything is under Allah's control, and that no one can prevent any good if Allah wills it, these people live completely irresponsibly, leading them to commit all sorts of offences against Allah:

Satan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing. (Surat al-Baqara: 268)

Satan's primary tactic is deviousness. Indeed, Allah describes this stealth **"...the insidious whisperer who whispers (evil) in people's breasts."** (Surat an-Nas: 4-5) As the verse makes clear, Satan, who approaches people deceptively, busies people with idle and trivial matters and makes their wrongdoings seem fair to them:

If only they had humbled themselves when Our violent force came upon them! However, their hearts were hard and Satan made what they were doing seem attractive to them. (Surat al-An'am: 43)

More importantly, these people, whose hearts are hardened and who assume themselves to be on the right path, though in fact they are misled, lead themselves still further from Allah's revelations. Forsaking Allah, they hold Satan dear, follow his path, and thus, grow even more insolent. Allah warns mankind thus:

Recite to them the tale of him to whom We gave Our Signs, but who then cast them to one side and Satan caught up with him. He was one of those lured into error. (Surat al-A'raf: 175)

Remember that Satan will employ different methods for different people, and will target your weaknesses in order to lead you astray.

Throughout history, Satan has approached each person with a different tactic. He ensures that a person who is already distant from religion distances himself still further by making the life of this world seem alluring to him. He makes him forget about the Day of Judgment, and thus, manages to keep him far from the true religion all through his life.

All the while, he does not neglect to approach the believers. In order to hinder believers from worshipping Allah sincerely, he strives to stop them from engaging in deeds done to earn Allah's consent. He endeavours to weaken their values. Disguising the true nature of their evil, he tempts believers into succumbing to arrogance, selfishness, forgetfulness, carelessness, conceit, and irascibility.

In order to distract them, Satan encourages people to make long-term plans with which to keep their minds busy. He strives to prevent them from keeping their minds occupied with the remembrance of Allah. For this purpose, he makes people immerse themselves in everyday problems, or inspires them with excuses to justify their negligence in remembering Allah.

Believers who are submissive to Allah, who remember Him night and day, who are aware that everything takes place under His control, and who sincerely turn towards the Lord, are less susceptible to the influence of Satan. As the Prophet Muhammad (pbuh) also said, *"When a group of people assemble for the remembrance of Allah, (Allah's) mercy envelops them, and tranquillity descends upon them."* Aware of this fact, Satan especially strives to make people neglect remembrance of Allah. Indeed, he has a particular influence over those who do not fear Allah:

Satan has gained mastery over them and made them forget the remembrance of Allah. Such people are the party of Satan. No indeed! It is the party of Satan who are the losers. (Surat al-Mujadala: 19)

Never forget that it is Satan who stirs up hatred and hostility among people. Since time immemorial, "Satan's provocations" underlie all wars, conflicts, disputes and deceit. Satan's provoking of people is related in a verse as follows:

Do you not see that We send the Satans against those who disbelieve to goad them on? (Surah Maryam: 83)

Disbelievers are the people who have taken Satan as their friend and adopted his system. With such a mindset, adherence to Satan and the hatred and hostility they feel for one another become unavoidable. However, Satan also strives to stir up hatred among believers. In doing so, he aims to weaken the believers' will and deter them from obeying Allah. Allah has warned His servants against this danger and showed them the ways to avoid it:

Say to My servants that they should only say the best. Satan wants to stir up trouble between them. Satan is an outright enemy to man. (Surat al-Isra': 53)

Never forget that, at any moment, Satan may try through his slyness to tempt you. Contrary to the common perception, Satan is not a being that appears now and then. He follows you wherever you go, or in whatever you do. He is resolved to this struggle so long as you live.

A person who forgets the existence of Satan is apt to misidentify his temptations. Therefore, he may be easily deceived into believing that these temptations are his own thoughts. He may simply fail to grasp that this cunning inner voice is the voice of Satan. However, true believers are granted with the wisdom and insight to distinguish the voice of Satan from that of their conscience. Allah has informed them how to protect themselves from the whispers and provocations of Satan:

If an evil impulse from Satan provokes you, seek refuge in Allah. He is All-Hearing, All-Seeing. As for those who perform their duty, when they are bothered by visitors from Satan, they remember and immediately see clearly. (Surat al-A'raf: 200-201)

Never forget that Satan will strive to make you forget those truths which you need to always bear in mind. As mentioned earlier, one of the most effective methods which Satan frequently resorts to in order to lead people astray is to make them "forget." Satan's main strategy, therefore, is to make people forget about their responsibilities to Allah. He strives to hinder good deeds by making us forget that Allah encompasses us from all around, that we are subject to fate, and that we will die and have to give an account of our actions in Allah's presence.

Satan does not want people to be thankful to Allah. That is why he tries to make them forget that everything around us is a favour from Allah. By making the life of this world seem alluring, and making them forget the existence of the hereafter, he strives to deceive people. He endeavours to make people forget that there is an absolute good in everything that happens, and especially in unexpected events. The reality of fate and the need of putting one's trust in Allah are other key factors he tries to make people forget.

In the Qur'an, Allah draws our attention several times to the fact that with his inculcations, Satan can affect a human's mind and thus make him to forget:

When you see people engrossed in mockery of Our Signs, turn from them until they start to talk of other things. And if Satan should ever cause you to forget, once you remember, do not stay sitting with the wrongdoers. (Surat al-An'am: 68)

"...No one made me forget to remember it except Satan. It found its way into the sea in an amazing way." (Surat al-Kahf: 63)

...but Satan made him forget to remind his lord, and so he stayed in prison for several years. (Surah Yusuf: 42)

Despite all these acts of Satan, never forget that he is a being entirely under Allah's control and he has no power over true servants of Allah.

After all, Satan is created by Allah and, willingly or not, he is subject to Him. He can perform his acts only with His permission. Unless Allah wills, he is incapable of doing any of them. No matter what Satan does, he can mislead only deniers. On the other hand, his actions against those with faith only help to reinforce their commitment:

...so that He can make what Satan insinuates a trial for those with sickness in their hearts and for those whose hearts are hard—the wrongdoers are entrenched in hostility—and so that those who have been given knowledge will know it is the truth from their Lord and have faith in it and their hearts will be humbled to Him. Allah guides those who have faith to a straight path. (Surat al-Hajj: 53-54)

Allah has revealed to us that Satan actually has no power. It is only the disbelievers that he can capture under this influence. This is made clear in the Qur'an:

Iblis was correct in his assessment of them and they followed him, except for a group of the believers. He had no authority over them except to enable Us to know those who believe in the hereafter from those who are in doubt about it. Your Lord is the Preserver of all things. (Surah Saba': 20-21)

On the other hand, believers do not lend an ear to the temptations of Satan but immediately take refuge in Allah, as they are commanded in the Qur'an:

If an evil urge from Satan eggs you on, seek refuge in Allah... (Surah Fussilat: 36)

They are aware that failure to take refuge in Allah, by which they may block Satan's doings, may render them more vulnerable to his temptations. This is the way Satan becomes the confidant of his adherents and leads them away from Allah and the remembrance of Him.

If someone shuts his eyes to the remembrance of the All-Merciful, We assign him a Satan who becomes his bosom friend. (Surat az-Zukhruf: 36)

From the foregoing, it is obvious that there is no reason why people of sound faith should be concerned for the temptations of the devil. Without a doubt, they must be aware of him. But, at the same time, Allah also gives the glad tidings of a very important fact:

But as for My servants, you will not have any authority over them. Your Lord suffices as a guardian. (Surat al-Isra': 65)

Never forget that Satan is shifty in character; he will leave his followers all alone on the Day of Judgment.

On the conclusion of our life in this world, Satan will abandon his followers while announcing to them that he had deceived them. This announcement is related as follows in the Qur'an:

When the affair is decided Satan will say, "Allah made you a promise, a promise of truth, and I made you a promise but broke my promise. I had no authority over you, except that I called you and you responded to me. Do not, therefore, blame me but blame yourselves. I cannot come to your aid nor you to mine. I reject the way you associated me with Allah before." The wrongdoers will have a painful punishment. (Surah Ibrahim: 22)

Adherents of this shifty Satan will fully recognize their wrongdoings on the Day of Judgment. They will feel pangs of despair over having been irresponsible towards Allah all through their lives and not following His way. Yet, it will be too late to atone for their wrongdoing:

The Day when a wrongdoer will bite his hands and say, "Alas for me! If only I had gone the way of the Messenger! Alas for me! If only I had not taken so-and-so for a friend! He led me astray from the Reminder after it came to me." Satan always leaves man in the lurch. (Surat al-Furqan: 27-29)

Never forget that the final resting place of those who pursue evil in the world will certainly be Hell.

On the Day of Judgment, adherents of Satan will denounce one another in the presence of Allah:

"If only there was the distance of the two Easts between you and me! What an evil companion!" (Surat az-Zukhruf: 38)

On that day, man will eventually understand that Satan was his outright enemy. But, as mentioned above, it will be too late, and his final apprehension of the fact will not save him from eternal punishment of Hell. Satan and his followers will certainly be called to account for everything they had done:

By your Lord, We will collect them and the Satans together. Then We will assemble them around Hell on their knees. (Surah Maryam: 68)

Satan is your enemy so treat him as an enemy. He summons his party so they will be among the people of the Searing Blaze. (Surah Fatir: 6)

Consequently, never forget that you have an enemy who wants you to suffer pain and distress, and moreover taste the punishment of Hell for all eternity. He is watching you even at this very moment you

read this book. Remember that, if you truly believe in Allah, you should seek refuge in Him to avoid the inculcations of evil...

NEVER FORGET THAT THE WORLD IS A TEMPORARY PLACE AND A TEST

The life of the world is nothing but a game and a diversion. The abode of the hereafter—that is truly Life if they only knew. (Surat al-'Ankabut: 64)

Never forget that everything on the face of the earth is created for a purpose. It is a most definite fact that everything you see around you serves a special purpose. There is also a purpose for which you and the rest of humanity exists:

He Who created death and life to test which of you is best in action. He is the Almighty, the Ever-Forgiving. (Surat al-Mulk: 2)

As the verse above explains, Allah placed man temporarily in this world to test him. He tests us with what we experience in life; He creates this life in order that believers may be distinguished from the non-believers, and by which they may be purified of evil, and worthy of the reward of Paradise. In other words, the world is merely a testing-ground where we can earn the good pleasure of Allah.

Allah has made clear the limits to observe, and the behaviour by which He is pleased or displeased. Accordingly, a person's temperament in this world determines his rewards or punishment in the hereafter. Therefore, every single passing moment brings us closer to either Paradise or Hell. **As such, never forget that you are being tested, even right at this moment, and that the result of this test will determine your afterlife. Also, never forget that this result is very near.** Allah reminds us of this fact in several verses and warns His servants against that day:

You who believe! Heed Allah and let each self look to what it has sent forward for Tomorrow. Heed Allah. Allah is aware of what you do. (Surat al-Hashr: 18)

Allah warns people against not being greedily attached to the temporary and alluring joys of this world. That is because, neither wealth, beauty nor social status, that is, nothing a man possesses in this world, will be of help to him in the hereafter. He will leave behind everything he had, including his body. His body will decay in the earth; the possessions of which he had been so proud will be unable to resist the irrepressible damage of time. All alone, he will be brought to the presence of his Lord to give an account of his deeds.

However, despite this apparent reality, engrossed with everyday routines, the majority of people totally forget the truth of death and the hereafter; they assume their life to be confined to this world only. This attitude is explained in the Qur'an as follows:

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

However, these people disregard one crucial fact; the life of this world is actually quite brief. Consider a man in his thirties. If he were to consider his life, it would certainly seem that it was a "fleeting." If he were asked what he thinks about those 30 years, he would simply remark that everything has passed so quickly. If he were asked to tell his story, his reminiscences would only add up to a few hours talk. This man will probably have 30 more years to experience, and which will pass as quickly as his past days. In many verses, Allah draws our attention to the brevity of this life and informs us that people will admit this fact in the hereafter:

On the day We gather them together—when it will seem if they had tarried no more than an hour of a single day... (Surah Yunus: 45)

On the Day the Last Hour arrives, the evildoers will swear they have not even tarried for an hour. That is the extent to which they are deceived. (Surat ar-Rum: 55)

To hinder man from undue attachment to this world, Allah has installed various flawed and undesirable elements into this life, and thus stressed the temporary nature of this world. This is certainly one of the subjects over which man has to reflect; anything you cherish or deem valuable in this life ages, your loved ones pass, one after another, even the most beautiful people around you grow old, become sick or fall weak... The moments you so much enjoyed, or those you had so looked forward to, are all now part of the past. That also applies to the most trying times you experienced. It will also hold true for your future experiences, the course of the rest of your life, which will seem as brief as the blink of an eye. You will continually be tested, a test that will go on until death catches up with you... Then, as every man who has ever entered this world, you will be repaid in full for what you have done, and thus your eternal life will begin.

However, man never desires anything beautiful or enjoyable to fade. Yet, in this fleeting life, such a wish cannot be fulfilled. So, how can one attain them? Paradise is the only place where they will be realized.

Never forget that the world is not the proper place to fulfil these desires. If you truly yearn for the ever-lasting favours, never forget that you must not pursue the life of this world, but seek the hereafter by preparing yourself for it.

Disbelievers who are ignorant of these facts, however, try to confine everything they desire into this temporary world. Such pursue aims founded in the perverted belief that death brings an end to this world. Thus, it is in this world that they seek to attain all blessings and pleasures. Fearing that death will deprive them of their desires, they strive to make the most of this life. However, their efforts are vain; this world is utterly deficient. The real abode of man, that is, the hereafter is the place that offers the best and incorruptible favours that man can enjoy; however, all such favours are saved only for true believers who serve Allah and no one else. The favours enjoyed by disbelievers are confined only to this world. The way in which the disbelievers will be exposed to fire is related in the Qur'an as follows:

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

That is also why the Prophet (pbuh) drew attention to the importance of the accountability of one's self and deeds:

A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfilment of his vain desires. (Tirmidhi)

As related here, nothing could be more important than the deeds done with the effort of avoiding the punishment of fire. In some cases, a student would study hard to graduate, a businessman to acquire great wealth, and yet another would sacrifice anything to attain a prestige. However, there is no guarantee these people will live long enough to attain these goals; that student may not live to see his graduation day, for instance. One thing is certain, however; he will return to his Lord and will have to give an account of his deeds on the Day of Judgment.

As for those who do not expect to meet Us and are content with the life of the world and at rest in it, and those who are heedless of Our Signs, their shelter will be the Fire because of what they earned. (Surah Yunus: 7-8)

Diseases, accidents or old age, of which we must take heed are but evidences that this world is not a place for which we are to feel attachment:

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

As is evident from the verse, "...You desire the goods of the world, whereas Allah desires the hereafter..." (Surat al-Anfal: 67), Allah repeatedly reminds us that this world is flawed so that Allah's servants can attain the better place in the hereafter:

Never disregard these reminders and keep in mind that you must please Allah to be worthy of bliss for all eternity. Allah has made clear in the Qur'an that those who are attached to the brief life of this world will lose the eternal life in the hereafter:

If anyone desires to cultivate the hereafter, We will increase him in his cultivation. If anyone desires to cultivate the world, We will give him some of it but he will have no share in the hereafter. (Surat ash-Shura: 20)

In His verses, Allah urges people to desire the hereafter, since it is better and longer lasting. (Surah Ta Ha: 131)

All the while, never forget that Allah will grant true believers, who aspire to the life of the hereafter, a good life also in this world. Believers are those who attain Allah's best favours both in this world and in the hereafter:

There is good news for them in the life of the world and in the hereafter... (Surah Yunus: 64)

NEVER FORGET THAT DEATH MAY COME UPON YOU AT ANY MOMENT

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

All those you see around you, your friends, relatives, basically, every one living on this planet, will certainly one day die, as did billions of others who lived before them. This fact is related in a verse that reads, **"Every self will taste death..." (Surat al-Anbiya': 35).** To forget this certainty marks a great lack of conscientiousness. Man, who is incapable of avoiding death, will most certainly die, for one reason or another, at a time and place unknown to him.

Keep in mind that, neither beauty, fame, status, wealth, nor youth could have ever prevented their death.

Even though most people are well aware of these realities, they avoid thinking about death, and even strive to forget about it. However, this is nothing but self-deception. That is why the Prophet (pbuh) also reminded believers to *"remember frequently death."* (Tirmidhi) Whether one thinks about this inevitable event or not, death will certainly meet him:

The throes of death come revealing the truth. That is what you were trying to evade! (Surah Qaf: 19)

These lines must have reminded you of the closeness of death. Still, try to ponder this issue more deeply; who knows, death may come upon you before you have a chance to finish this book. **Therefore, never forget that death is very close to you, as it is close to all.**

Contrary to the popular perception, death is not the final stage of a logical sequence of events. Once it is time, Allah sends His angel to whom death is ordained, and takes his soul suddenly, at some quite unexpected moment. It may happen right at this instant, before you have a chance to rise from your chair. The Angel of Death may appear before you, all of a sudden. That you may be surrounded by your friends or your family would not alter this possibility; they can in no way protect you from death. **So, never forget that every soul will be taken by the Angel of Death appointed by Allah to the task, and will thus be returned to his Lord.**

Still, the idea that you may die at any moment may seem difficult to fathom. The thought of those things you still need to accomplish gives you the feeling that it is too early for you to die. The fact is, however, it is

only Allah Who determines the time of death. Not a minute longer or less can a person live, other than the time determined for him. Death meets the soul of a man at the best time predetermined in his destiny:

Allah will not give anyone more time, once their time has come. Allah is aware of what you do. (Surat al-Munafiqun: 11)

Have you ever thought what your body will experience in death?

No matter whether you are beautiful or rich, your stiffened body will rest in a room or morgue. Wrapped in a shroud, your body will be put in a narrow coffin. The hearse will take your body to the graveyard where your corpse will be placed in the pit. Soil will cover you all over. Your body, merely a heap of bones and flesh, will soon start to decay and putrefy. Ultimately, nothing will remain of you except for a pile of bones. **Never forget that you will surely meet such a day; eventually, your body will remain alone, under the ground.**

A dead human body is an object from which we are to draw lessons. A corpse is hard to tolerate even for a few minutes. Have you ever wondered why a human body, which is able to maintain its robustness for the duration of a lifetime becomes unbearable after death? This is certainly something to ponder, since the thought of your decaying body—as the bodies of all your loved-ones—will assist you in not forgetting the hereafter and becoming attached to this world.

Despite these facts, however, the majority of people absorb themselves in the trivialities of their every day life while they turn their back to this inevitable event. Yet, this is definite error; their failure to prepare themselves for the afterlife ultimately leads them only to an eternal torment. Therefore, remaining aware that death will certainly one day meet him, man should strive to do good deeds in order to earn Allah's consent. Our Lord, the Almighty and the Just, grants sufficient time to every one in which to heed His warning. This period, though, is confined to the life of this world. That is, one can only sincerely repent for his mistakes in this world. Once death takes him, there will no longer be any opportunity to correct his errors. Instead, he will feel regret for all eternity:

They will shout out in it (the Fire of Hell), "Our Lord! Take us out! We will act rightly, differently from the way we used to act!" Did We not let you live long enough for anyone who was going to pay heed to pay heed? And did not the warner come to you? Taste it then! There is no helper for the wrongdoers. (Surah Fatir: 37)

Never forget that death is not the end; contrary to the common notions, death does not bring everything to an end. Nor is it an everlasting peaceful sleep, as many ignorantly assume. Death is the beginning of one's real and eternal life; this is a life determined according to how one conducts himself in this world, and it is unlikely to be changed once death comes upon him. Death is a gate to bliss and salvation, if that person has spent his life to earn Allah's good pleasure. For those who turned away from Allah, however, it is the beginning of an eternal torment.

In this world, Allah causes man to experience many incidents that serve as reminders of death and the hereafter. For those inclined to take the warning, these reminders make them seriously reflect upon their lives and reconsider their outlook on it. Those who disregard these warnings, however, are in great loss. Never forget

that those who have already died had not been expecting death either, just like people who are still alive now, and death probably came upon them at a very unexpected moment, such as at the dinner table or while they were making plans for the weekend.

So, never forget to work for your afterlife, before death comes to you after which you won't have the chance to perform a further good deed.

In the Qur'an, Allah relates the fact that death is not an event that can in any way be put off, and describes the deep regret suffered by those for whom death was ordained:

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

NEVER FORGET THAT THE DAY OF RESURRECTION AND THE DAY OF RECKONING WILL SURELY HAPPEN

And the Hour is coming without any doubt and Allah will raise up all those in the graves. (Surat al-Hajj: 7)

Now stop and look at your watch; with every second that passes, you are rushing towards that final moment, the moment you will be returned to your Lord to account for your deeds. That predetermined time will certainly come. This will most likely be at some quite unexpected moment, a moment at which your soul will be taken away by the angel of death. After that, you will find yourself at the Day of Resurrection. At once, anything related to this world will lose its significance for you, and you will clearly see that what really mattered is one's faith and earning the good pleasure of Allah.

So, while you still have the chance, do not forget to make preparations for the Day of Resurrection, when everything of this world will perish and all humanity will rise from their graves to give account for themselves to their Lord.

On that day when every single deed done in life will be made apparent, those who sought good will be repaid in full, while the evil-doers will wish to be distanced from their wrongdoings. Alone in Allah's presence, man will be judged with justice and will not be in any way unjustly treated.

While the time flies through the countdown to the Day of Judgment, those who do not heed Allah's warning but follow their whims and desires are in a great loss. This fact is related in the Qur'an as follows:

Mankind's Reckoning has drawn very close to them, yet they heedlessly turn away. No fresh reminder comes to them from their Lord without their listening to it as if it was a game. (Surat al-Anbiya': 1-2)

Never forget that this great day of reckoning is rushing toward you, and that on that day Allah will inform you of all your deeds, including those you remember and those you do not.

On that day, all deeds of a person, kept in Allah's infinite memory, will be presented to man. Every thought, every deed, even those he cannot recall will be made apparent. Indeed, the Qur'an informs us that everything one does is recorded down to its minute detail:

Everything they did is in the Books. Everything is recorded, big or small. (Surat al-Qamar: 52-53)

Man is forgetful, but Allah never forgets, nor does He err. Therefore, wrongdoers will never be able to distance themselves from their misdeeds. A person may forget a word displeasing to Allah he uttered 10 years before or an irreverent idea that crossed his mind. But Allah, the Almighty, will make him to know his words and thoughts on the Day of Reckoning:

Say, "Whether you conceal what is in your breasts or make it known, Allah knows it. He knows what is in the heavens and what is on earth. Allah has power over all things." On the Day that each self finds the good it did, and the evil it did, present there in front of it, it will wish there were an age between it and then. Allah advises you to beware of Him. Allah is Ever-Gentle with His servants. (Surah Al 'Imran: 29-30)

On that day Allah will raise them altogether, He will inform them of their deeds:

Allah has recorded it while they have forgotten it. Allah is a Witness of all things. (Surat al-Mujadala: 6)

Never forget that Allah, Who witnesses everything, Who never forgets and is never mistaken, will present you all your deeds and thoughts on that day.

Unmindful of the fact that one will be required to give an account of his deeds, every deed a person commits in this ignorance will certainly bring disappointment and incurable regret. Nothing else a man forgets in this life could bring such a grievous penalty. **This being the case, never forget this fact, which may jeopardize your eternal life**, for it is a great sin to be committed against Allah's Will:

...Those who are misguided from the Way of Allah will receive a harsh punishment because they forgot the Day of Reckoning. (Surah Sâd: 26)

The Qur'an provides clear descriptions of the Day of Resurrection in order to make people cognizant of it. The Day of Resurrection is the day when everything will become insignificant. As Allah informs, **"that Day will be a difficult day, not easy for disbelievers."** (Surat al-Muddaththir: 9-10)

When the trumpet is blown, the material world will come to an end, and the Day of Resurrection will begin. While even a minor earthquake forces people out of their homes in terror, people on that Day will witness terrifying tremors that will convulse even the firmly set mountains. The 6th verse of the Surat al-Qamar describes that day as **"...the Day the Summoner summons them to something unspeakably terrible."**

That day an unprecedented tumult will permeate every corner of the universe. Oceans will surge into each other (Surat at-Takwir: 6), the sky will be like molten brass, the stars will be extinguished, the moon will be eclipsed, the sun and moon will be fused together, (Surat al-Qiyama: 8-9) heaven will be opened and become doorways (Surat an-Naba': 19), the mountains will be pulverized (Surat al-Mursalat: 10), and become like tufts of colored wool (Surat al-Qari'a: 5), and the earth will become flat so that no dip or gradient will be in it (Surah Ta Ha: 107). When the Trumpet is blasted a second time, people will be resurrected and gathered to give account for their deeds:

The Trumpet will be blown and those in the heavens and those in the earth will all lose consciousness, except those Allah wills. Then it will be blown a second time and at once they will be standing upright, looking on. And the earth will shine with the Pure Light of its Lord; the Book will be

put in place; the Prophets and witnesses will be brought; it will be decided between them with the truth; and they will not be wronged. (Surat az-Zumar: 68-69)

Disbelievers will emerge from their graves with downcast eyes, like swarming locusts. With necks outstretched, eyes transfixed, rushing headlong to the Summoner, they will say, **"This is a pitiless day!" (Surat al-Qamar: 7-8)**. Those who claimed that Allah would not fix a time with them for reckoning (**Surat al-Kahf: 48**) will have no safe place to escape on that day. Then will they be in the presence of the Lord, which is the true final destination. (**Surat al-Qiyama: 10-12**)

When the Hour comes, those who believed that they would not be raised again, and that death is merely an everlasting sleep, will know that Allah's warnings had been true:

They will say, "Are we to be restored to how we were? When we have become perished, worm-eaten bones?" (Surat an-Nazi'at: 10-11)

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

On the Day of Judgment, those who believed and those who disbelieved will be clearly recognized from each other. While the elation of the believers will be apparent from their faces, the faces of disbelievers will be gloomy.

Faces that Day will be radiant, gazing at their Lord. And faces that Day will be glowering, realizing that a back-breaking blow has fallen. (Surat al-Qiyama: 22-25)

On that day, those who have acknowledged that they would have to account for their deeds, and thus, sold the life of this world in return for the hereafter, will receive their Books from the right. Those who with a clear conscience engaged in deeds to earn Allah's consent will be able to happily say "Here is my Book." In return for their devotion, they will attain eternal joy.

The one who receives his book from the left, however, will feel an unrelenting regret and grief because of having been unconcerned of the Day of Reckoning, and will say, **"If only I had not been given my Book and had not known about my Reckoning." (Surat al-Haqqa: 25-26)** As is stated in these verses, his life will be dark and straightened, his face will be downcast and dust-covered, covered in gloom. Allah will gather these people on the Day of Resurrection, flat on their faces, blind, dumb and deaf. (**Surat al-Isra': 97**)

The words of those who will be raised blind because they did not keep themselves occupied with the remembrance of Allah are conveyed as follows:

He will say, "My Lord, why have you gathered me blind when before I was able to see?" He will say, "Just as Our Signs came to you and you forgot them, in the same way you too are forgotten today." (Surah Ta Ha: 125-126)

In order to avoid finding yourself in such a situation on the Day of Reckoning, never forget that you should seek Allah's consent throughout your life.

It is a day when everyone, except those favoured by Allah, will be terrified. The wrongdoers will blame one another and feel unbearable grief. On that Day, only those who have sincerely complied with the commands of Allah will feel no fear. The more unconcerned and unprepared a person is in this world, the more terrified he will be on the Day of Resurrection. Allah reminds us of the terror of that day as follows:

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

Never forget that no one will worry for his friend that day. None will be around to help. On the Day of Resurrection, everyone will try to sell even his closest relations as ransom for his own salvation. Yet, nothing will be accepted from him:

Even though they can see each other. An evildoer will wish he could ransom himself from the punishment of that Day, by means of his sons, or his wife or his brother or his family who sheltered him or everyone else on earth, if that only meant that he could save himself. But no! It is a Raging Blaze. (Surat al-Ma'arij: 11-15)

In brief, there is no recourse or no place to escape. That will be the day a person will remember the warnings given to him in this world. Though, it will not help him at all:

He used to be joyful in his family. He thought that he was never going to return. But in fact his Lord was always watching him! (Surat al-Inshiqaq: 13-15)

On the Day of Resurrection, the scales of justice will be weighed and no soul will be wronged in the least. Even if it were no more than the weight of a grain of mustard-seed, it will be brought to account. (Surat al-Anbiya': 47) Those whose scale of good is heavy will attain a pleasant life. But as for those whose scale is light, their abode will be Hell. (Surat al-Qari'a: 6-11) Allah draws attention to this fact as follows:

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

Remember that that will be a day when nor status, titles, goods or sons one had possessed in this world will be of any significance. On that day, the only criteria employed to distinguish between people will be their deeds. Each person will be asked whether he worshipped his Creator or not. On that day when all hidden things will surface, man will not be in a position to make up for his wrongdoings:

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

Evil deeds, wrongdoings and the thoughts of deniers, will be brought before them one by one for all to see. In a despised and humiliated state, those who committed the most serious offences by denying Allah, Who created and gave them life, will wait for their judgment:

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

Believers, however, will have an easy reckoning. They will be safe from the terror of that day. Being removed far from the punishment of the Fire, they will gain the blessings of Paradise.

Even a disbelieving person must recognize it to be certain that he will meet that Day. It is meaningless to say, "I won't meet that day because I don't believe it is possible." Even if he were not to believe it at all, he must at least give it the possibility of a fifty-fifty chance. Once the terrors of the Day of Resurrection and the torment in Hell are considered, one must fear and strive to escape it, even if the probability of its existence were only one percent.

Moreover, every hour that passes bring us closer to death, the end of the world, and the day we will be questioned. This is the inevitable end for all. **Never forget the day when the deniers will regretfully "wish that they had been Muslims."** (Surat al-Hijr: 2) Of such people, Allah says:

So taste it. Because you forgot the meeting of this Day, We have forgotten you. Taste the punishment of eternal timelessness for what you did. (Surat as-Sajda: 14)

NEVER FORGET THAT THE ABODE OF DISBELIEVERS IS HELL, THE PLACE OF ETERNAL PUNISHMENT

...I shall fill up Hell entirely with jinn and human beings. (Surat as-Sajda: 13)

Hell is the place of eternal punishment for those who deny Allah, spending their lives in ambivalence. The truth is that this world to which those who do not believe in the hereafter are excessively attached will surely vanish, while Hell will last forever. The "Companions of the Fire" will remain in it for all eternity. As a punishment that they will never be able to escape from, it will be unlike any other punishment:

That Day no one will punish as He punishes. (Surat al-Fajr: 25)

What will convey to you what Saqar is? It does not spare and does not ease up, ceaselessly scorching the flesh. (Surat al-Muddaththir: 27-29)

Some people hold to the superstition that they will enter Paradise after remaining in Hell for a certain time. The dreadful reality about Hell, however, is that the punishment there will never cease, and that there will never be a way out of it. The Qur'an makes it clear that it is a serious mistake to hold to such a superstition:

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

Hell lies in wait—a homecoming for the profligate remaining in it for countless aeons, (Surat an-Naba' : 21-23)

Unless willed by Allah, it is impossible to leave Hell. Once the evildoers enter Hell, its doors will be closed for all eternity, and fire will cover them from everywhere:

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

The Prophet Muhammad (pbuh) also states that there is no death for the inmates of Hell:

Allah would admit the inmates of Paradise into Paradise and the inmates of Hell into Hell. Then the announcer would stand between them and say: O inmates of Paradise, there is no death for you, O inmates of Hell, there is no death for you. You would live for ever therein. (Muslim)

Never forget that every individual who spends the limited time granted to him in this world carelessly will earn Hell, where its fire will engulf him for all eternity.

It is difficult to even grasp the severity of the torment beyond the sealed doors. From the Qur'anic account, we understand that Hell is a confined, noisy, gloomy and smoky place. Hell is the final destination, a place of torment, where heat overwhelms every cell of its inmates, and where disgusting food and drinks are consumed. Every moment in Hell is filled with unfathomable pain. The Inhabitants of Hell will see the most dreadful and abominable images; they will hear the most horrifying and distressing sounds, loud noises, screams, moans and cries. They will perceive the most offensive odours; taste the worst and most acrid flavours. Their bodies will be scorched from head to foot.

The faces of the people in Hell will be engulfed by fire; boiling water will be poured over their heads. And, they will be branded on their sides and their backs. With no rest or relief, the agony will last for all eternity.

A scorching blaze will engulf the inhabitants of Fire. Descriptions in the Qur'an provide a clear picture of the severity of the punishment inflicted on the inhabitants of the Fire; garments of flame will be cut out for them (**Surat al-Hajj: 19**) and they will wear shirts of tar (**Surah Ibrahim: 50**). Every time their skins are burned off, their bodies will be replaced with new skins (**Surat an-Nisa': 56**) so that they can constantly taste the unrelenting pain of fire. They will be chained and whipped. Hands tied to their necks, they will be cast into the core of Hell. (**Surat al-Furqan: 13**) They will lie in beds of Hell-fire covered in a linen of fire.

They will cry out and beg for relief, but to no avail; there will be none around to answer.

They will ask for the alleviation of the punishment, even only for a day, but their request will be answered with humiliation and more torment.

The roaring of the Fire is so great that it can be heard from very far away. The companions of Hell will be flung into the raging Fire (**Surat al-Ma'arij: 15**), which blazes fiercely (**Surat al-Layl: 14**), and burned as they shriek and cry.

Remember how it hurts when you burn even just your fingertip. So never forget to avoid a misdeed that could lead to enter such a place where the punishment of fire is so severe.

In this permanent abode, people will of course feel hunger and thirst. However, in return for their ingratitude and their wrongdoings, they will be repaid with fruits of the bitter thorn (**Surat al-Ghashiyya: 6**) and the tree of Zaqqum. They will not taste any drink, except for boiling water and scalding pus. They will gag (**Surat al-Muzzammil: 13**), unable to swallow their food or drink (**Surat an-Naba': 24-25**), which will neither nourish nor satisfy them. (**Surat al-Ghashiyya: 7**)

All their efforts to escape the Fire will prove useless; once they will have entered it, there will be no return. Through this unbearable punishment, they will cry out for their own destruction. However, in Hell, one will neither die nor live; death will surround him from all sides but he will not die. (**Surah Ibrahim: 17**) The people of Hell will only suffer because of what they had earned. There will be no mercy for them, nor any alleviation of their pain.

The Hellfire does not kill, but causes intense pain. Aware now that this agony will last for all eternity, the people of Hell will realize how desperate, hopeless and defeated they are. Meanwhile, the faces of the arrogant and boastful, which they had so adored in this world, will be in flames. And, the face is the part of the body where pain is felt most severely because it is where all the sense organs intersect:

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

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

If you do not want your face to be covered in fire, never forget the reason behind your existence in this world, and that you will definitely encounter Hell, unless you earn Allah's good pleasure.

Apart from physical torment, the people of Hell will also writhe in spiritual anguish; that is, they will be abased, humiliated and disgraced. They will be consumed with feelings of regret, helplessness and hopelessness. The arrogant who are too proud to worship their Lord in this world will enter Hell abject. Humiliated and ashamed, they will be unable to keep their heads up:

On the Day that they are dragged face-first into the Fire: "Taste the scorching touch of Saqar!" (Surat al-Qamar: 48)

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

The Day they are shoved roughly into the Fire of Hell. (Surat at-Tur: 13)

As Allah states in another verse, "...they will be bundled into it head first, they and the misled." (Surat ash-Shu'ara': 94)

On that day, each one of them will admit their wrongdoing. As the Qur'an conveys to us, their words will be: **"If only we had really listened and used our intellect, we would not have been Companions of the Blaze." (Surat al-Mulk : 10), "Oh! If only we could be sent back again, we would not deny the Signs of our Lord and we would be among the believers." (Surat al-An'am: 27), and "If only we had obeyed Allah and obeyed the Messenger!" (Surat al-Ahzab: 66).** On that day they will denounce one another.

They will ask for water and food from the people of Paradise, but it will all be forbidden to them:

If they call for help, they will be helped with water like seething molten brass, frying their faces. (Surat al-Kahf: 29)

They will shout out, **"Our Lord! Take us out! We will act rightly, differently from the way we used to act!" (Surah Fatir: 37)** But all such efforts will be futile. It will be of no help to them, and their bitter fate will never be altered.

Therefore, always remember the verse, "Respond to your Lord before a Day comes from Allah which cannot be turned back. On that Day you will have no hiding-place and no means of denial." (Surat ash-Shura: 47)

Never forget that Allah, Who decides between people with justice, has sent a warner to all of humanity, including you, and has granted every one enough time to take heed. Therefore, in the hereafter, there will be no one to help those who are referred to in the Qur'an as "wrongdoers." (Surah Fatir: 37) The truth, absolutely, is that no one will be requited except for what he earned in this world:

Then it will be said to those who did wrong, "Taste the punishment of eternity! Have you been repaid for anything other than what you earned?" (Surah Yunus: 52)

This is Hell of which Allah warns His servants in various ways. No one on the face of the earth can claim that he has not been warned about the eternal punishment of Hell. Allah describes the bitter regret the people will feel on that day:

...and that Day Hell is produced, that Day man will remember; but how will the remembrance help him? He will say, "Oh! If only I had prepared in advance for this life of mine!" (Surat al-Fajr: 23-24)

Never forget that on that day, heeding the warnings you received in this world will be of no help to you, and it will be impossible to get out of Hell, not after a year, a thousand years, a billion years, trillions of years, nor even all eternity.

NEVER FORGET THAT ONLY THE TRUE BELIEVERS WILL ENTER PARADISE, THE PLACE OF REWARDS

And Paradise will be brought up close to the righteous, not far away: "This is what you were promised. It is for every careful penitent: those who fear the All Merciful in the Unseen and come with a contrite heart. Enter it in peace. This is the Day of Timeless Eternity." (Surah Qaf: 31-34)

Those who deserve "the best homecoming in the presence of Allah," as defined in the Qur'an, their Book, in which everything they did in this world is recorded, will be handed to them from their right hand, and they will feel no difficulty in accounting for their deeds. From then on, they will be in a life of bliss. Believers are given the glad tidings of this pleasant state in many verses of the Qur'an:

As for him who is given his Book in his right hand, he will be given an easy reckoning and return to his family joyfully. (Surat al-Inshiqaq: 7-9)

As for him who is given his Book in his right hand, he will say, "Here, come and read my Book! I counted on meeting my Reckoning." He will have a very pleasant life in an elevated Garden. (Surat al-Haqq: 19-22)

Believers who will have earned this future life will be welcomed by angels with the words, **"Peace be upon you! You have done well so enter it timelessly, for ever."** (Surat az-Zumar: 73) Then they will be led to Paradise in companies and will enter it in peace and security:

...such people will be repaid for their steadfastness with the Highest Paradise, where they will meet with welcome and with "Peace." They will remain in it timelessly, for ever. What an excellent lodging and abode! (Surat al-Furqan: 75-76)

Remember that you can earn a similar welcome and enter the abode of bliss and joy only if you have an unswerving faith in the hereafter, fear Allah and the Day of Account, and perform good deeds. Allah informs us in the Qur'an that people of Paradise will say the following:

"Truly We fear from our Lord a glowering, calamitous Day." So Allah has safeguarded them from the evil of that Day and has made them meet with radiance and pure joy. (Surat al-Insan: 10-11)

A superb vista of lakes, rivers, and lush greenery is the sort of Paradise people imagine. However, Paradise is not limited to these qualities alone. Paradise is the eternal residence of believers, and is resplendent in ultimate beauty and the most sublime blessings, beyond what we could ever imagine or wish for. We form a mental picture of Paradise based on what we know in this world; but any notion that we may gain about Paradise from what we know in this world is inevitably inadequate; we can only derive certain hints by which to

paint a general picture. We will only be able to comprehend the real nature of Paradise once we have entered it. Indeed, a verse draws our attention to this fact as the following manner:

No soul knows the delight that is hidden away for it in recompense for what it used to do. (Surat as-Sajda: 17)

Whatever pleases you in this world exists in Paradise, in its best and most perfect state. Paradise, an abode of numberless blessings, includes everything a man can desire and take pleasure from. In a verse of the Qur'an, Allah describes Paradise in the following manner:

Seeing them, you see delight and a great kingdom. (Surat al-Insan: 20)

In one of his sayings, Allah's Messenger, the Prophet Muhammad (pbuh) described Paradise as follows:

When the dwellers of Paradise enter Paradise, an announcer will call: (you have a promise from Allah that) you will live therein and you will never die; you will stay healthy therein and you will never fall ill; you will stay young and you will never become old; you will be under a constant bliss and you will never feel miserable. (Muslim)

Believers in Paradise will be offered many types of food and drink. **(Surat al-Mursalat: 43)** Allah will provide them with any kind of fruit and meat, **(Surat at-Tur: 22)** and any meat of fowl they desire. **(Surat al-Waqi'a: 21)** Furthermore, this sustenance will never run out. **(Surah Sâd: 54)** The Qur'an describes that gardens of deep viridian green **(Surat ar-Rahman: 64)** will have rivers flowing underneath, and their foodstuffs and cool shade will abide forever. **(Surat ar-Ra'd: 35)** The fruit-laden branches of trees in these gardens will have ripe fruit hanging ready to be picked. **(Surat al-Insan: 14) (Surat al-Waqi'a: 28-29)** And, gushing water and springs are other natural features referred to about Paradise in the Qur'an. **(Surat ar-Rahman: 66)**

There will also be rivers of water which will ever remain pure, and rivers of milk whose taste will never change, and rivers of honey of undiluted purity, delightful to all who drink it. **(Surah Muhammad: 15)** While some of the blessings of Paradise will resemble those in this world, others will consist of an entirely unknown nature. **(Surat ar-Rahman: 48)** Numberless favours and unimaginable splendour awaits believers in Paradise as proclaimed in the verse 22 of Surat ash-Shura.

Believers will live in splendid dwellings in Paradise **(Surat at-Tawba: 72)**, and will recline on sumptuous couches of brocade **(Surat al-Waqi'a: 15-16)**. Other blessings that believers are promised are as follows:

Vessels of silver and goblets of pure crystal will be passed round among them. (Surat al-Insan: 15)

And (Allah) will reward them for their steadfastness with a Garden and with silk. (Surat al-Insan: 12)

They will wear green garments of fine silk and rich brocade. They will be adorned with silver bracelets... (Surat al-Insan: 21)

Certainly, enjoying the company of our loved-ones is one of the favours of this world. Believers take great pleasure in spending time with their brothers and sisters who are truly devoted to Allah. Therefore, the thought of being together again with them in Paradise is a great source of motivation for believers, who are, by nature of their faith, inclined to this sentiment. However, this companionship is not limited to a mere few years, as is in the case of this life. Rather, it is destined to last for all eternity:

Gardens of Eden which they will enter, and all of their parents, wives and children who were righteous. Angels will enter in to welcome them from every gate: "Peace be upon you because of your steadfastness! How wonderful is the Ultimate Abode!" (Surat ar-Ra'd: 23-24)

In Paradise, believers will also be with spouses who they themselves desire. As is stated in the Qur'an, **"in them they will have spouses of perfect purity..." (Surat an-Nisa': 57)**. Purified of any worldly imperfection, spouses in Paradise will be created differently:

We have created (their Companions) of special creation. (Surat al-Waqi'a: 35).

The people of Paradise will take up their time enjoying themselves, reclining on couches in the shade with their spouses. (Surah Ya Sin: 55-56)

Allah, Who grants many favours to His servants in Paradise, will create everything in such a way as to offer ultimate pleasure. Allah will reward His servants by creating for them anything they desire. The following verse makes clear that there will be no limits to these favours in Paradise:

They will have there everything they want and with Us there is still more. (Surah Qaf: 35)

To ensure that people long for Paradise and seek His good pleasure, Allah has made this world imperfect. In this world, which is created with far fewer blessings than there are in Paradise, everything comes to an end. The imperfect nature of this world is not limited to death alone; as a trial inflicted on disbelievers by Allah, they enjoy things only briefly, as they quickly become bored with even with the best things in this life. Paradise, however, is a place where one will never be able to tire of the enjoyment of its blessings. No weariness or fatigue, though, will come upon the believers, both in Paradise and in this world. (Surah Fatir: 35)

But, never forget that far greater than these blessings, the utmost benefit of Paradise, is the good pleasure of Allah. For believers, no material gain can bring greater pleasure than earning Allah's good pleasure. As is stated in the Qur'an, **"...Allah's good pleasure is even greater..." (Surat at-Tawba: 72)**

What makes the pleasures of Paradise so supreme is that they are given as a result of the good pleasure of Allah. Allah has been pleased with the deeds of those whom He considered worthy to enter Paradise, forgiven

their errors, and placed them in the most beautiful abode, where they will enjoy a blissful life for all eternity. The good news of Paradise is given in the Qur'an as follows:

O self at rest and at peace, return to your Lord, well-pleasing and well-pleased! Enter among My servants! Enter My Paradise. (Surat al-Fajr: 27-30)

This is Allah's promise to those who please Him. Never forget, only those who know that this world is a test, heed the warnings from Allah, follow their consciences, and try to earn Allah's good pleasure attain this good end.

NEVER FORGET TO PRAY TO ALLAH

Call on your Lord humbly and secretly. He does not love those who overstep the limits. Do not corrupt the earth after it has been put right. Call on Him fearfully and eagerly. Allah's mercy is close to the good-doers. (Surat al-A'raf: 55-56)

Never forget that Allah is the Lord of all of humanity, including yourself, and that He is your only friend and helper. Therefore, never forget that when you ask for anything, ask it first from Him.

Prayer is one of the most important acts of worship to draw us nearer to Allah. By their very nature, all people feel the need to perform this act of worship. However, while it is a necessary and desirable part of believers' lives, a disbeliever resorts to it only in times of distress. The latter may not be accepted by Allah, since what is most commendable is to ask help from Allah both in times of ease as in difficulty, that is, in every moment of our lives. That is because, the one who prays to Allah is the person who acknowledges his weakness in Allah's sight, and his inability of accomplishing anything unless it is by His Will.

Prayer is accompanied by submission to Allah. One who prays attributes all outcomes, whether easy or trying, to the Creator and Ruler of the universe. The acknowledgment that the solution of a problem, or the prevention of an undesirable circumstance, rests with Almighty Allah, is a source of relief and confidence for a believer. For, praying only to Allah, and taking Him as one's sole friend, instils a sense of security in a believer.

However, we need here to point to a common misconception: praying to Allah alone does not mean to sit-back, wait, and do nothing. A person must feel confident in the fact that Allah holds every event in His control. As well, he must be meticulous in employing the means Allah has shown as solutions. One who sincerely prays to Allah must also perform "prayers of action" in compliance with the rules established by Allah. What we mean by "prayers of action" here, is doing one's utmost to attain a desirable result. For instance, exploiting all forms of medical care is a form of "prayer by action" exercised by a sick person in order to recover from his illness. Offering one's prayers to Allah for recovery is a form of verbal prayer. Therefore, prayer by action is a fundamental act of worship that must always accompany verbal prayer.

While praying, never forget to be sincere and to turn towards Allah with a deep feeling of humility in your heart. Allah is nearer to man than his jugular vein. He knows and hears everything. Prayer is the easiest way to reach Him. Not a single thought that crosses your mind can be kept concealed from His knowledge. Although this is the case, many nevertheless are unaware that Allah has knowledge of everyone's prayers and wishes. They think that Allah only listens to some of their prayers, or that even if He hears, that He does not answer. (Surely Allah is far above what they attribute to him). This reasoning of theirs is flawed. Allah knows our innermost thoughts, every word we may utter, and He answers them all. Allah draws our attention to this fact in the Qur'an as follows:

If My servants ask you about Me, I am near. I answer the call of the caller when he calls on Me. They should therefore respond to Me and believe in Me so that hopefully they will be rightly guided. (Surat al-Baqara: 186)

Therefore, never forget that if we want something we need only to ask it from Allah. Reaching our Lord is that easy.

Man is impetuous by nature, a fact which is also stressed in the verse, "**Man was created hasty. I will show you My Signs so do not try to hasten Me.**" (Surat al-Anbiya': 37) This hastiness may sometimes reveal itself in his prayers too. As is stated earlier, man always expects an immediate answer to his prayers.

However, we must bear in mind that it is Allah Who knows what is good for us. We are informed about this in the Qur'an, "**it may be that you hate something when it is good for you and it may be that you love something when it is bad for you. Allah knows and you do not know.**" (Surat al-Baqara: 216) This is why, when a person asks for something from his Creator, he must be pleased with Him, whatever the outcome, being aware that the decision rests with Allah alone. Not everything you wish for may be good for you. Therefore, Allah answers the prayer, not in the way we necessarily expect, but in the way deemed by Him to be most just. It may well be that, in order for you to grow in wisdom, Allah may prepare your character otherwise until it is time for you to do so. It may also be that Allah will replace your wish with something still better, but is testing your patience and faithfulness.

The Prophet Muhammad's advice to believers as to how to pray to Allah is a very good example of how a believer must behave:

When one of you contemplates entering upon an enterprise, let him supplicate: O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are Capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter is good for me in respect of my Religion, my livelihood and the consequences of my affairs, then ordain it for me, make it easy for me, and bless it for me. But if You know this matter to be bad for my Religion, my livelihood or the consequences of my affairs, then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it. (Bukhari and Muslim)

Indeed, Allah recommends us to be steadfast in prayer:

Seek help in steadfastness and prayer. But that is a very hard thing, except for the humble. (Surat al-Baqara: 45)

Do not forget that perseverance in prayer purifies a believer, and endows him with strength of will and character. As an answer to his prayers, a believer attains a deeper spiritual state, which is more valuable than anything else he could ask for.

However, those who do not regard Allah in a manner due Him harbour doubts in their hearts, falsely assuming that their prayers have gone unanswered. A believer, however, feels certain that Allah hears his prayers, and that, in some way, He answers them. He is fully aware that nothing is outside of His control, and that everything occurs according to a specific predetermined fate. Therefore, he feels no doubt that his prayer

will be answered. **Never forget to offer your prayers to Allah without doubting in securing Allah's help, knowing that your call will certainly be answered. Regardless of the situation, trust in the Lord, because Allah wants His servants to be near to Him.** It is so easy for Allah, Who created you from a drop of fluid and created the universe from non-existence, to answer your prayers. Hence, all you have to do is to ask with faith and patience.

Prayer is a special bond between man and Allah. A person shares all his troubles and wishes with Allah; he pleads Him. Allah, Who hears every call, never leaves it unanswered. This is why the Qur'an does not specify merely one way of worship. The Qur'an urges man to "**remember Allah standing, sitting and lying on your sides**" (Surat an-Nisa': 103), which means that one can bring Allah to mind and pray to Him at any time and under all conditions, without necessarily performing any particular ritual or ceremony. That is because, what matters is not the outward performance but one's sincerity...

This aside, a particular place does not necessarily need to be assigned for prayer. **Remember that you can pray in the shopping mall, on the street, in the car, at school, at work, that is, anywhere.** All you have to do is to free your mind from idle thoughts and feel Allah's nearness to you.

Never forget that a life without prayer is meagre in the sight of Allah. As the 77th verse of the Surat al-Furqan reads, "**What has My Lord to do with you if you do not call on Him?**" Being conscious of one's subjection makes a person dear in the sight of Allah. Therefore, man must turn to his Creator, admit his shortcomings to Him, and seek help only from Him. Any other comportment would mean showing arrogance to Allah, and to incur an eternal punishment in Hell.

Never forget that Allah is the Most Merciful. Anyone who does evil and then asks for forgiveness will find Allah Ever-Forgiving, Most Merciful. (Surat an-Nisa':110) Hence, remember that Allah is the Most Merciful and the Ever-Forgiving, and pray to Him in hope.

No matter how serious the error you may have committed, and are in deeply remorse over it, it is not a reason for you to despair of Allah's forgiveness. Thus, no matter how guilty a person feels, he can always expect to find his Lord forgiving. In fact, the Qur'an informs us that it is only disbelievers who despair of Allah's mercy:

...Do not despair of solace from Allah. No one despairs of solace from Allah except for people who are disbelievers. (Surah Yusuf: 87)

On the other hand, never forget that no one can guarantee that he is worthy of Paradise. No one is safe from the punishment of his Lord. This is why, when calling on Allah, a person must hope for Allah's mercy, but also be in fear of losing His good pleasure.

Just as how eagerly he prays to attain Paradise, so must he for avoidance of Hell. In other words, through fear of Hell, he hopes to attain Paradise. One who grasps Allah's greatness, fears His punishment, and desires to earn His good pleasure, will turn to Him with heartfelt sincerity and honesty. In a like manner, one who submits himself to Allah, and takes Him as his only friend and helper, will admit his struggles and distress to Him. As is in the case of the Prophet Ya'qub, who said "**I make complaint about my grief and sorrow to Allah alone,**"

(**Surah Yusuf: 86**), he will admit his sufferings and requests to Allah, and ask for help and good from Him alone.

Also remember that praying merely for the blessings of this world is a form of insincerity. The true goal of believers is Paradise. Allah grants the blessings of this world to those who desire them alone. Yet, it is not likely for them to attain the glorious recompense of the hereafter. As is stated in the Qur'an:

...There are some people who say, "Our Lord, give us good in the world." They will have no share in the hereafter. And there are others who say, "Our Lord, give us good in the world, and good in the hereafter, and safeguard us from the punishment of the Fire." They will have a good share from what they have earned. Allah is swift at reckoning. (Surat al-Baqara: 200-202)

In times of difficulty, the ignorant withdraw themselves and turn to Allah in prayer. Though, when relieved, they immediately lapse back into their former state of heedlessness, as if they had never called on Allah. That is, they turn to Allah as the "last resort." This ungrateful attitude is related in the Qur'an as follows:

When harm touches man, he calls on Us, lying on his side or sitting down or standing up. Then when We remove the harm from him he carries on as if he had never called on Us when the harm first touched him. In that way We make what they have done appear good to the profligate. (Surah Yunus: 12)

It is He Who conveys you on both land and sea so that when some of you are on a boat, running before a fair wind, rejoicing at it, and then a violent squall comes upon them and the waves come at them from every side and they realize there is no way of escape, they call on Allah, making their religion sincerely His: "If You rescue us from this, we will truly be among the thankful." But then, when He does rescue them, they become rebellious in the earth without any right to do so. Mankind, your rebelliousness is only against yourselves. There is the enjoyment of the life of this world and then you will return to Us and We will inform you about what you did. (Surah Yunus: 22-23)

Actually, not a single moment passes in which man is not in need of his Lord... So, never forget to call on your Lord **"...humbly and fearfully, without loudness of voice, morning and evening"** (Surat al-A'raf: 55, 205). Remember that the end of those who fail to offer their prayers to Allah will be the eternal torment in Hell:

Your Lord says, "Call on Me and I will answer you. Those who are too proud to worship Me will enter Hell abject." (Surah Ghafir: 60)

NEVER FORGET TO BE SINCERE AND HONEST WITH ALLAH

...You are not to blame for any honest mistake you make but only for what your hearts premeditate. Allah is Ever-Forgiving, Most Merciful. (Surat al-Ahzab: 5)

Religion is founded on the basis of fear of Allah. Only those who fear Allah in the way He should can be sincerely devout. That is because, as the Qur'an informs us, sincerity is the disposition of those people who feel a strong fear for Allah, and engage only in deeds with which He would be pleased. Nothing can daunt a sincere believer from his actual goal; he diligently avoids the deeds he would not be able to account for on the Day of Judgment. In one verse of the Qur'an, Allah has drawn attention to this best of approaches:

Who is better: someone who founds his building on fear of Allah and His good pleasure, or someone who founds his building on the brink of a crumbling precipice so that it collapses with him into the Fire of Hell? Allah does not love wrongdoers. (Surat at-Tawba: 109)

The Qur'an describes a believer, not as a person who never commits mistakes, but as someone who does, but immediately repents and asks for Allah's forgiveness. For every moment of his life, a believer who fears Allah seeks to adopt the best manner and behaviour. Though he may falter or make mistakes from time to time; sometimes insignificant, sometimes major The Qur'an gives many mistakes committed by believers. What is important, however, is to resolve not to repeat the mistake, and to sincerely give it up once and for all. As a matter of fact, it is impossible for a person not to err during his lifetime once after he has embraced the religion; the world is a place of trial and preparation. Furthermore, each mistake he commits adds to a believer's awareness of his weaknesses before Allah. Allah has promised to forgive those who sincerely repent for their wrongdoing and make amends for their errors.

Islam affords the greatest ease and liberty. However, because mistakes incur various unfavourable reactions from society, the majority of people conduct themselves in compliance with the criteria laid down by it. In societies of ignorance, people tend not to forgive someone even if that person redresses his mistakes. That mistake becomes permanent scar on that person's reputation. It is these societal mores that urge ignorant people into insincerity. He may seek to exalt himself in the eyes of people through fraudulent means. The opinions of others continually occupy his mind. The only true relief from such distress is to be sincere and honest with Allah, since it is only His religion that dispels those concerns regarding the judgments and opinions of others. It is again His religion that keeps believers away from any attitude that corrupts their sincerity and honesty:

Those who, when they act indecently or wrong themselves, remember Allah and ask forgiveness for their bad actions—for who can forgive bad actions except Allah?—and do not knowingly persist in what they were doing. (Surah Al 'Imran: 135)

As the Prophet (pbuh) said, "*the religion is sincerity and good will.*" (Muslim) One can be sincere only if he follows his conscience and keeps his mind occupied with the fact that Allah sees him in everything he does. **Never forget that conducting yourself according to the opinions and desires of others will deviate you from the truth.** Any comportment aimed to earn people's consent will impair one's sincerity. On the other hand, being aware that Allah watches His servants at every moment, and acting in compliance with the laws of the Qur'an, fosters sincerity.

Never forget that fearing nobody but Allah ensures true honesty. Satan leads man to become insincere by whispering to him false fears of public humiliation, or of suffering injustice or harm. This is a grave misconception since what really matters is Allah's good pleasure and forgiveness; it is Allah Who punishes or rewards man, both in this world and beyond. Everyone makes mistakes. Therefore, what really matters is to sincerely ask for forgiveness from Allah, and not to repeat that mistake once it has been recognized. One's attention to seeking redress for his mistakes reveals his sincerity. Since no man is faultless, the most honoured among men is he who is the most sincere and the most honest towards Allah. Allah has stated the following:

Your Lord knows best what is in your selves. If you are true believers, He is Ever-Forgiving to the remorseful. (Surat al-Isra': 25)

Every time a sincere person makes a mistake, he remembers his weakness before Allah and turns to Him, because he knows it is not people who can forgive, but Allah. In other words, when making a mistake, a believer repents with sincerity and doesn't concern himself over what people think. Those who try to please others and concern themselves with their opinions tend to make mistakes more often because of their effort to conceal them. The truth is, however, even if they can deceive others, Allah knows everything. **Remember that dishonest and insincere people ultimately inflict the heaviest loss only on their own souls.**

Allah imposes no burden on a person greater than he can bear. Furthermore, He has promised to forgive His sincere servants, provided their wrongdoing is committed by mistake. These are glad tidings that Allah gives to believers:

Allah does not impose on any self any more than it can stand. For it is what it has earned; against it, what it has merited. "Our Lord, do not take us to task if we forget or make a mistake! Our Lord, do not place on us a load like the one You placed on those before us! Our Lord, do not place on us a load we have not the strength to bear! And pardon us; and forgive us; and have mercy on us. You are our Master, so help us against the people of the disbelievers." (Surat al-Baqara: 286)

Also remember that it is only Allah to Whom a person must be dedicated with true sincerity. A person may be ignorant; he may also be unknowledgeable of things he must do to please Allah. However, Allah will surely guide to the straight path those who truly desire to turn to Him. What is important is to be sincerely devoted to the Lord. Allah has given the good news that whoever is submissive to Him will not suffer loss:

Those who submit themselves completely to Allah and do good have grasped the Firmest Handhold. The end result of all affairs is with Allah. (Surah Luqman: 22)

So, never ignore the countless reminders you receive, and never forget that the one and only way to attain salvation, both in this world and beyond, is to turn to Allah with a sincere heart.

NEVER FORGET TO REPENT AND ASK FOR FORGIVENESS FOR YOUR WRONGDOINGS

But to those who do evil in ignorance and then after that repent and put things right, to them your Lord is Ever-Forgiving, Most Merciful. (Surat an-Nahl: 119)

Having a grasp of the importance of sincerity towards Allah leads one not to falter in turning to Him, and to repent and seek His forgiveness, no matter what the wrongdoing may be. This is example of Allah's infinite mercy, as recounted in the Qur'an:

Anyone who does evil or wrongs himself and then asks Allah's forgiveness will find Allah Ever-Forgiving, Most Merciful. (Surat an-Nisa': 110)

Allah grants His servants the opportunity to make amends for any wrongdoing. In Allah's sight, what matters is not the significance or insignificance of the wrongdoing, but one's sincerity. This is certainly a great mercy bestowed upon believers:

Those who, when they act indecently or wrong themselves, remember Allah and ask forgiveness for their bad actions—for who can forgive bad actions except Allah?—and do not knowingly persist in what they were doing. (Surah Al 'Imran: 135)

Believers must acknowledge that no matter how serious a mistake may be—even the greatest offence one could possibly imagine, turning to Allah with a sincere repentance will relieve that person of his burden. As the Prophet Muhammad (pbuh) said:

If anyone constantly seeks pardon (from Allah), Allah will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance for him from where he expects not. (Abu Dawud)

It may well be that a person had disbelieved all through his life, until that very moment. He may have pursued only his whims and desires. However, in return for one's repentance for his wrongdoings, following a firm and sincere resolve never to commit the same error again, one can always hope for Allah's forgiveness. **Remember that to enjoy the relief from the burden of the offences committed against Allah only takes a moment through sincere repentance and is the only way to salvation.** Basically, a person needs to only keep his promise to Allah and be sincere to Him:

Allah only accepts the repentance of those who do evil in ignorance and then quickly make repentance after doing it. Allah turns towards such people. Allah is All-Knowing, All-Wise. There is no repentance for people who persist in doing evil until death comes to them and who then say, "Now I make repentance," nor for people who die disbelievers. We have prepared for them a painful punishment. (Surat an-Nisa': 17-18)

No matter what the sin may be, never forget to turn to Allah in repentance. Keeping in mind that death may come upon you at any moment, bringing to a sudden end any further opportunity to repent, ask for forgiveness now.

Certainly, it is difficult except for the humble (**Surat al-Baqara: 45**); but remember that such people will enter Hell abjectly (**Surah Ghafir: 60**), and be dragged face-first into the Fire (**Surat al-Qamar: 48**). On that day they will be banned from the presence of their Lord; Allah will neither speak to them nor purify them...

Except for those who repent and believe and act rightly: Allah will transform the wrong actions of such people into good—Allah is Ever-Forgiving, Most Merciful—for certainly all who make repentance and act rightly have turned sincerely towards Allah. (Surat al-Furqan: 70-71)

REMINDER BENEFITS ONLY THOSE WHO FEAR ALLAH

And remind them, for truly the believers benefit from being reminded. (Surat adh-Dhariyat: 55)

In the life of this world, Allah grants people a life long enough to take lessons from the many reminders He offers them. Essentially, there are many things that happen to a person in the course of his life that are to be regarded as reminders. For example, deaths being reported in the news or those we witness ourselves, should be taken as warnings. By these examples, Allah reminds us that we too may also meet our deaths at any moment. Likewise, physical weaknesses we cannot forestall are also reminders from our Lord. As mentioned earlier, Allah creates these weaknesses in man to make him understand that this world is not worthy of being devoted to. In addition, the loss of certain blessings or some disaster may also be a reminder from Allah. Though a person may be very beautiful or wealthy, by the Will of Allah, it may take only an instant for him or her to lose his beauty or possessions.

Never forget that any of these instances are simply reminders from Allah to His servants as a mercy, and that we must reflect upon them, and proceed along the straight path to which He summons us. However, as stated in the Qur'an, while these reminders benefit believers, they only upset those who are arrogant towards Allah:

Remind, then, if the reminder benefits. He who has fear will be reminded; but the most miserable will shun it. (Surat al-A'la: 9-11)

Again, never forget that Allah has sent the Qur'an to mankind as a guide, a warning and reminder, as stated in the Qur'an:

We have made things clear in this Qur'an so that they might pay heed, but it only makes them run away the more! (Surat al-Isra': 41)

There are many verses in the Qur'an which relate the fact that many reminders and warnings are given to people. Therefore, whoever ignores and turns away from them deserves to be punished. This is made clear in the Qur'an as follows:

As a reminder. We were never unjust. (Surat ash-Shu'ara': 209)

He warned them of Our onslaught but they dismissed the warnings. (Surat al-Qamar: 36)

Never forget that all the reminders you receive are actually coming from Allah. Allah has informed His servants, by way of His messengers and books, about His commands, and has made them know how they may conduct themselves in order to please Him. Allah has charged believers with the task of enjoining

the good, forbidding the wrong and reminding of the truth. Therefore, every reminder a believer receives is important. The Qur'an advises people to enjoin good and forbid evil and to remind one another of their responsibilities. In this manner, Allah's messengers warned their people in order to save them from the eternal torment:

Mankind was a single community. Then Allah sent out Prophets bringing good news and giving warning, and with them He sent down the Book with truth to decide between people regarding their differences. Only those who were given it differed about it, after the Clear Signs had come to them, envying one another. Then, by His permission, Allah guided those who believed to the truth of that about which they had differed. Allah guides whoever He wills to a straight path. (Surat al-Baqara: 213)

People of the Book! Our Messenger has come to you, making things clear to you, after a period with no Messengers, lest you should say, "No one came to us bringing good news or warning." Someone has come to you bringing good news and a warning. Allah has power over all things. (Surat al-Ma'ida: 19)

The Qur'an repeatedly stresses the importance of obedience to messengers. That is because, once the messenger clearly conveys the message of the Book and the religion to his people, there remains no longer any excuse they can make to Allah:

Messengers bringing good news and giving warning, so that people will have no argument against Allah after the coming of the Messengers. Allah is Almighty, All-Wise. (Surat an-Nisa': 165)

Prophet Nuh's summoning his people to the religion, their insistence on rejecting it, and the terrible end they suffered, are all related in the Qur'an as lessons to be retained by the generations that followed after them:

We sent Nuh to his people: "Warn your people before a painful punishment comes to them." He said, "My people, I am a clear warner to you. Worship Allah, heed Him and obey me. He will forgive you your wrong actions and defer you until a specified time. When Allah's time comes it cannot be deferred, if you only knew." He said, "My Lord, I have called my people night and day but my calling has only made them more evasive. Indeed, every time I called them to Your forgiveness, they put their fingers in their ears, wrapped themselves up in their clothes and were overweeningly arrogant. Then I called them openly. Then I addressed them publicly and addressed them privately. I said, 'Ask forgiveness of your Lord. Truly He is Endlessly Forgiving.'" (Surah Nuh: 1-10)

They said, "Nuh, you have argued with us and argued much so bring us what you have promised us if you are telling the truth." He said, "Allah will bring it to you if He wills and you will not be able to prevent it. My counsel will not benefit you, for all my desire to counsel you, if Allah desires to lead you into error. He is your Lord and you will return to Him." Or do they say, "He has invented it"? Say: "If I have invented it the crime will be laid at my door, but I am innocent of the crimes which you commit." It

was revealed to Nuh: "None of your people are going to believe except for those who already believe, so do not be distressed at what they do." (Surah Hud: 32-36)

Another example related in the Qu'ran is that of the tribe of Israel, who failed to heed the reminders sent to them or to redress their wrongdoings. For that reason, their hearts grew hard, and were deprived of compassion:

Allah made a covenant with the tribe of Israel and We raised up twelve leaders from among them. Allah said, "I am with you. If you establish prayer and pay alms, and believe in My Messengers and respect and support them, and make a generous loan to Allah, I will erase your wrong actions from you and admit you into Gardens with rivers flowing under them. Any of you who disbelieve after that have gone astray from the right way." But because of their breaking of their covenant, We have cursed them and made their hearts hard. They distort the true meaning of words and have forgotten a good portion of what they were reminded of. You will never cease to come upon some act of treachery on their part, except for a few of them. Yet pardon them, and overlook. Allah loves good-doers. (Surat al-Ma'ida: 12-13)

In the Qur'an, Allah relates of the various methods employed by messengers and truthful believers who followed them to guide their people to Allah's religion. Important stages in the history of past civilizations are narrated in the Qur'an, the only guide of the path of truth delineated for the human beings, so that the succeeding generations could draw lessons:

What are they waiting for but the same fate as those who passed away before them? Say: "Wait, I will be among the people waiting with you." (Surah Yunus: 102)

Never forget that these reminders benefit only those who fear Allah, whereas those without such fear cannot reflect upon nor draw lessons from them. Allah relates this condition of the rejecters as follows:

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

To turn away from the warnings of our Lord, and to forget those deeds one has done, is actually "a great wrong." Thus, Allah has obscured their understanding and deprived them of His blessings. That is because they are the ones who will never be guided:

Who could do greater wrong than someone who is reminded of the Signs of his Lord and then turns away from them, forgetting all that he has done before? We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. Though you call them to guidance, they will nonetheless never be guided. (Surat al-Kahf: 57)

Still however, Allah has sent reminders to them by way of the Qur'an, in the chance that they may heed them because, the punishment they will face will be beyond what they could image. **Never forget that the situation of those who insist on not heeding the reminders of Allah will be as follows:**

Then when they forgot what they had been reminded of, We rescued those who had forbidden the evil and seized those who did wrong with a harsh punishment because they were deviators. (Surat al-A'raf: 165)

Allah, Who has made the commandments of the Qur'an obligatory upon us, wishes no difficulty for His servants. On the contrary, He makes His servants' lives easy here in this world, as well as giving them the glad tidings of Paradise, an infinitely beautiful abode they will soon enter. Allah, the All-Compassionate and Merciful, also promises to forgive the wrongdoings of His servants who pray to Him. This being the case, what is incumbent upon man is to fear Allah and to worship Him as is His due:

Turn to your Lord and submit to Him before punishment comes upon you, for then you cannot be helped. Follow the best that has been sent down to you from your Lord before the punishment comes upon you suddenly when you are not expecting it; lest anyone should say, "Alas for me for neglecting what Allah was due, and being one of the scoffers!" (Surat az-Zumar: 54-56)

Actually, whether or not a person heeds these warnings and conducts himself responsibly towards His Creator, or neglects and forgets every reminder he receives, the fact remains that we are all rushing towards that moment when every soul will be called to give account of his or her deeds. Allah, Who never errs or forgets, will gather all people for reckoning:

...You will be returned to the Knower of the Unseen and the Visible and He will inform you regarding what you did. (Surat at-Tawba: 105)

This being the case, never forget that a reminder that you hear may be your last warning from your Lord, your last chance. If you do not want to suffer the eternal torment, remember that the only way to be saved from punishment is to repent and to become a true servant to Allah.

Do not be like those who forgot Allah so He made them forget themselves. Such people are the deviators. (Surat al-Hashr: 19)

You will remember what I say to you. I consign my affair completely to Allah. Truly Allah sees His servants. (Surah Ghafir: 44)

What you have been reminded of in this book are the facts that a person who believes in Allah does not have the permission or opportunity to choose to be neglectful. Because, this is a choice whose outcome will be an eternal life either in Paradise or in Hell. For this reason, a person who fears Allah, and is certain about the

hereafter, strictly avoids anything that is likely to place the outcome of his eternal life at risk. For the same reason, he welcomes whatever advice and reminders that will be beneficial for his life in the hereafter. Being proud or arrogant, on the other hand, are attitudes peculiar to disbelievers. Aware that every reminder is intended to save him from the Fire, a believer reflects humbly upon them.

Imagining oneself along the ramparts, as mentioned in the Qur'an, is the true criteria on which one's sincerity in his conduct is based. The rampart is the place where a soul—uncertain yet of where it will be placed, although he can actually see Paradise and Hell, respectively—waits to hear Allah's judgment over him. The relevant verses of the Qur'an are as follows:

There will be a dividing wall between them and on the ramparts there will be men who recognize everyone by their mark. They will call out to the people of the Garden: "Peace be upon you!" They will not enter it for all their ardent desire to do so. When they turn their eyes towards the Companions of the Fire, they will say, "Our Lord, do not place us with the people of the wrongdoers!" (Surat al-A'raf: 46-47)

Image yourself along the ramparts, somewhere between Paradise and Hell: how could you possibly forget something likely to land you in Hell, while you are there on the brink of it?

By the same token, could you ignore a reminder likely to put at risk your attainment of Paradise, while it is so close? Or, would you become upset when somebody reminds you about it? Rather, you would feel grateful to the person for the reminder.

This criteria on which sincerity is determined also holds true for the scales of justice that will be set up to measure the people's deeds on the Day of Judgment. On that day, every soul will be in need of every good deed on its behalf, even if it were no more than the weight of a grain. Similarly, he will want to be far removed from any of his wrongdoings, even if it were no more than the weight of a grain. The scales will be so sensitive that even the weight of a single grain on one pan could make a difference concerning one's after-life.

Therefore, enjoining good and forbidding evil, summoning people to the path of Allah, and warning people about the Day of Judgment, are great blessings for man, who is prone to be forgetful. The reason why the people of Hell are decreed Hell is related in the Qur'an as follows:

Those who took their religion as a diversion and a game, and were deluded by the life of the world. Today We will forget them just as they forgot the encounter of this Day and denied Our Signs. (Surat al-A'raf: 51)

It tends to be that people pay attention most to issues for which they will receive some sort of profit. For example, if a person is offered a huge sum of money if he completes a task by the end of the day, we can imagine attentively and eagerly he will pursue it. Likewise, he would be acutely alert and attentive if he knew his neglect or failure to accomplish the task would entail severe punishment.

The eagerness of the believers, and their vigilance against neglect, result from their unswerving faith in the hereafter, and in the existence of Paradise and Hell. This is why believers abide by this truth all through

their lives, and are destined eventually enter Paradise **"for what they did before in days gone by."** (Surat al-Haqqa: 24)

This being the case, always bear in mind the situation of the people who fearfully wait on the ramparts. Never forget that that time and place described in the Qur'an are more certain than the reality in which you are living right at this moment, and that all reminders made to you are to summon you to salvation and eternal life in Paradise.

NEVER FORGET THAT ALLAH CREATED ALL LIVING THINGS

Most people accept everything they hear from scientists as strict facts. It does not even occur to them that scientists may also have various philosophical or ideological prejudices.

However, it is a common misconception; for example, some evolutionary scientists impose their prejudices and philosophical views on the public under the guise of science. For instance, although they are aware that random events do not cause anything other than irregularity and confusion, they still claim that the marvellous order, plan, and design, seen both in the universe and in living organisms, arose by chance.

For instance, an atheist biologist personally observes the extremely complex structure of a protein molecule. He knows perfectly well that there is a great design in this complexity, and that it is impossible for this order to have come into being spontaneously. Nevertheless, he alleges that protein, the building block of life, came into existence by chance under primitive conditions on the earth billions of years ago. This is an irrational allegation. He does not stop there; he also claims, without hesitation, that not only one, but millions of protein molecules formed by chance, and then, incredibly, came together to create the first living cell. And, he defends his view with a blind stubbornness. This person is an evolutionary scientist.

If the same scientist were to find three bricks resting on top of one another while walking along a flat road, he would never suppose that these bricks had come together by chance and then climbed up on top of each other, again by chance. Indeed, anyone who did make such an assertion would be considered insane. How then can it be possible that people who are otherwise able to assess ordinary events rationally can adopt such an irrational theory when it comes to thinking about their own existence?

It is not possible to claim that this theory has been adopted in the name of science: wherever there are two equally possible alternatives, the scientific approach requires taking both into consideration. However, not even a single protein molecule, let alone a whole cell, could have come into existence by chance.

In this case, there is only one possibility left. Life did not come about by chance; it was brought into being by an intelligence. In other words, it has been created. All living things have come into being as a design by Allah, the Possessor of superior knowledge, power and wisdom. This is not simply a form of belief; it is a common-sense conclusion arrived at logically and scientifically.

So, never forget that it is Allah, our Lord, Who created the universe and Who designed it, down to the minutest detail.

THE EVOLUTION MISCONCEPTION

Every detail in this universe points to a superior creation. By contrast, materialism, which seeks to deny the fact of creation in the universe, is nothing but an unscientific fallacy.

Once materialism is invalidated, all other theories based on this philosophy are rendered baseless. Foremost of them is Darwinism, that is, the theory of evolution. This theory, which argues that life originated from inanimate matter through coincidences, has been demolished with the recognition that the universe was created by Allah. American astrophysicist Hugh Ross explains this as follows:

*Atheism, Darwinism, and virtually all the "isms" emanating from the eighteenth to the twentieth century philosophies are built upon the assumption, the incorrect assumption, that the universe is infinite. The singularity has brought us face to face with the cause – or causer – beyond/behind/before the universe and all that it contains, including life itself.*¹

It is Allah Who created the universe and Who designed it down to its smallest detail. Therefore, it is impossible for the theory of evolution, which holds that living beings are not created by Allah, but are products of coincidences, to be true.

Unsurprisingly, when we look at the theory of evolution, we see that this theory is denounced by scientific findings. The design in life is extremely complex and striking. In the inanimate world, for instance, we can explore how sensitive are the balances which atoms rest upon, and further, in the animate world, we can observe in what complex designs these atoms were brought together, and how extraordinary are the mechanisms and structures such as proteins, enzymes, and cells, which are manufactured with them.

This extraordinary design in life invalidated Darwinism at the end of the 20th century.

We have dealt with this subject in great detail in some of our other studies, and shall continue to do so. However, we think that, considering its importance, it will be helpful to make a short summary here as well.

The Scientific Collapse of Darwinism

Although a doctrine going back as far as ancient Greece, the theory of evolution was advanced extensively in the 19th century. The most important development that made the theory the top topic of the world of science was the book by Charles Darwin titled *The Origin of Species* published in 1859. In this book, Darwin denied that different living species on the earth were created separately by Allah. According to Darwin, all living beings had a common ancestor and they diversified over time through small changes.

Darwin's theory was not based on any concrete scientific finding; as he also accepted, it was just an "assumption." Moreover, as Darwin confessed in the long chapter of his book titled "Difficulties of the Theory," the theory was failing in the face of many critical questions.

Darwin invested all his hopes in new scientific discoveries, which he expected to solve the "Difficulties of the Theory." However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties.

The defeat of Darwinism against science can be reviewed under three basic topics:

- 1) The theory can by no means explain how life originated on the earth.
 - 2) There is no scientific finding showing that the "evolutionary mechanisms" proposed by the theory have any power to evolve at all.
 - 3) The fossil record proves completely the contrary of the suggestions of the theory of evolution.
- In this section, we will examine these three basic points in general outlines:

The First Insurmountable Step: The Origin of Life

The theory of evolution posits that all living species evolved from a single living cell that emerged on the primitive earth 3.8 billion years ago. How a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions the theory cannot answer. However, first and foremost, of the first step of the alleged evolutionary process it has to be inquired: How did this "first cell" originate?

Since the theory of evolution denies creation and does not accept any kind of supernatural intervention, it maintains that the "first cell" originated coincidentally within the laws of nature, without any design, plan, or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. This, however, is a claim inconsistent with even the most unassailable rules of biology.

"Life Comes from Life"

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

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

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

However, five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, which disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said, "*Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment.*"²

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

Inconclusive Efforts in the Twentieth Century

The first evolutionist who took up the subject of the origin of life in the twentieth century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930's, he tried to prove that the cell of a living being could originate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession: "Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms."³

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

Barely a few years had passed before it was revealed that this experiment, which was then presented as an important step in the name of evolution, was invalid, the atmosphere used in the experiment having been very different from real earth conditions.⁴

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.⁵

All the evolutionist efforts put forth throughout the twentieth century to explain the origin of life ended with failure. The geochemist Jeffrey Bada from San Diego Scripps Institute accepts this fact in an article published in *Earth Magazine* in 1998:

*Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?*⁶

The Complex Structure of Life

The primary reason why the theory of evolution ended up in such a big impasse about the origin of life is that even the living organisms deemed the simplest have incredibly complex structures. The cell of a living being is more complex than all of the technological products produced by man. Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing inorganic materials together.

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. The probability of proteins, the building blocks of cell, being synthesized coincidentally, is 1 in 10^{950} for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over 10^{50} is practically considered to be impossible.

The DNA molecule, which is located in the nucleus of the cell and which stores genetic information, is an incredible databank. It is calculated that if the information coded in DNA were written down, this would make a giant library consisting of 900 volumes of encyclopaedias of 500 pages each.

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

*It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.*⁷

No doubt, if it is impossible for life to have originated from natural causes, then it has to be accepted that life was "created" in a supernatural way. This fact explicitly invalidates the theory of evolution, whose main purpose is to deny creation.

Imaginary Mechanisms of Evolution

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

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

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

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

*Natural selection can do nothing until favourable individual differences or variations occur.*⁸

Lamarck's Impact

So, how could these "favourable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science in his age. According to the French biologist Lamarck, who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation and these traits, accumulating from one generation to another, caused new species to be formed. For instance, according to Lamarck, giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples, and in his book *The Origin of Species*, for instance, said that some bears going into water to find food transformed themselves into whales over time.⁹

However, the laws of inheritance discovered by Mendel and verified by the science of genetics that flourished in the 20th century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favour as an evolutionary mechanism.

Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory", or as it is more commonly known, Neo-Darwinism, at the end of the 1930's. Neo-Darwinism added mutations, which are

distortions formed in the genes of living beings because of external factors such as radiation or replication errors, as the "cause of favourable variations" in addition to natural mutation.

Today, the model that stands for evolution in the world is Neo-Darwinism. The theory maintains that millions of living beings present on the earth formed as a result of a process whereby numerous complex organs of these organisms such as the ears, eyes, lungs, and wings, underwent "mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: Mutations do not cause living beings to develop; on the contrary, they always cause harm to them.

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

*First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.*¹⁰

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living beings, and leaves them disabled. (The most common effect of mutation on human beings is cancer). No doubt, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself" as Darwin also accepted. This fact shows us that there is no "evolutionary mechanism" in nature. Since no evolutionary mechanism exists, neither could any imaginary process called evolution have taken place.

The Fossil Record: No Sign of Intermediate Forms

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

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

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

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the reptilian traits they already had. Since these would be in a transitional phase, they should be disabled, defective, crippled living beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms."

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

*If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.*¹¹

Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the 19th century all over the world, no transitional forms have yet been uncovered. All the fossils unearthed in excavations showed that, contrary to the expectations of evolutionists, life appeared on earth all of a sudden and fully-formed.

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

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

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

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

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

The Tale of Human Evolution

The subject most often brought up by the advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that the modern men of today evolved from some kind of ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, it is claimed that there existed some "transitional forms" between modern man and his ancestors. According to this completely imaginary scenario, four basic "categories" are listed:

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

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

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

By outlining the link chain as "*Australopithecus > Homo habilis > Homo erectus > Homo sapiens,*" evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that Australopithecus, Homo habilis and Homo erectus lived at different parts of the world at the same time.¹⁶

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

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. A paleontologist from Harvard University, Stephen Jay Gould, explains this deadlock of the theory of evolution although he is an evolutionist himself:

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

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

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

Zuckerman also made an interesting "spectrum of science." He formed a spectrum of sciences ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's spectrum, the most "scientific"—that is, depending on concrete data—fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spectrum, which is the part considered to be most "unscientific," are "extra-sensory perception"—concepts such as telepathy and sixth sense—and finally "human evolution." Zuckerman explains his reasoning:

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

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

Technology In The Eye and The Ear

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

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

The brain is insulated from light. That means that the inside of the brain is solid dark, and light does not reach the location where the brain is situated. The place called the centre of vision is a solid dark place where no light ever reaches; it may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even the technology of the 20th century has not been able to attain it. For instance, look at the book you read, your hands with which you hold it, then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, colored, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional perspective having depth.

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

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

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

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

from sound, you listen to the symphonies of an orchestra, and hear all the noises in a crowded place. However, if the sound level in your brain was measured by a precise device at that moment, it would be seen that a complete silence is prevailing there.

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

So far, no visual or recording apparatus produced by man has been as sensitive and successful in perceiving sensory data as are the eye and the ear.

However, as far as seeing and hearing are concerned, a far greater fact lies beyond all this.

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

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

The stimulations coming from the eyes, ears, and nose of a human being travel to the brain as electro-chemical nervous impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact about this subject: Who is it that perceives these electro-chemical nervous impulses as images, sounds, odours and sensory events in the brain? There is a consciousness in the brain that perceives all this without feeling any need for eye, ear, and nose. To whom does this consciousness belong? There is no doubt that this consciousness does not belong to the nerves, the fat layer and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot give any answer to these questions.

For this consciousness is the spirit created by Allah. The spirit needs neither the eye to watch the images, nor the ear to hear the sounds. Furthermore, nor does it need the brain to think.

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

A Materialist Faith

The information we have presented so far shows us that the theory of evolution is a claim evidently at variance with scientific findings. The theory's claim on the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that the intermediate forms required by the theory never existed. So, it certainly follows that the theory of evolution should be pushed

aside as an unscientific idea. This is how many ideas such as the earth-centered universe model have been taken out of the agenda of science throughout history.

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

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

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

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

These are explicit statements that Darwinism is a dogma kept alive just for the sake of adherence to the materialist philosophy. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter created life. It insists that millions of different living species; for instance, birds, fish, giraffes, tigers, insects, trees, flowers, whales and human beings originated as a result of the interactions between matter such as the pouring rain, the lightning flash, etc., out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to defend it just so as "not to allow a Divine Foot in the door."

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

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

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

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

of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Ibrahim worshipping idols they had made with their own hands or the people of the Prophet Musa worshipping the Golden Calf.

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

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

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

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

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

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

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

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Musa and those who believed in him. However, the evidence put forward by the Prophet Musa broke that spell, or "swallowed up what they had forged" as the verse puts it.

We revealed to Musa, "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Surat al-A'raf: 117-119)

As we can see from that verse, when it was realized that what these people who had first cast a spell over others had done was just an illusion, they lost all credibility. In the present day too, unless those who under the influence of a similar spell believe in these ridiculous claims under their scientific disguise and spend their lives defending them abandon them, they too will be humiliated when the full truth emerges and the spell is broken. In fact, Malcolm Muggeridge, an atheist philosopher and supporter of evolution admitted he was worried by just that prospect:

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

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

NEVER FORGET!!! THAT THE ONLY GOD IS ALLAH...

He is Allah. There is no god but Him. Praise be to Him in the world and the hereafter. Judgement belongs to Him. You will be returned to Him. (Surat al-Qasas:70)

Never Forget That...

- Our sole purpose in life is to serve Allah,
- Allah encompasses everything from East to West,
- Allah exercises absolute control over natural events and He directs their whole affairs,
- Allah holds all people under His control, including our mothers, fathers, classmates and colleagues,
- Allah is the true protector and defender of man,
- Allah will always win in the end,
- It is only Allah Who can relieve us of all the forms of difficulties we encounter,
- Allah knows the hidden truth of an event, the details pertaining to it, and any other unknown aspects about it,
- Allah knows the details of the deeds one has done throughout one's lifetime,
- Allah possesses the power to do anything He wishes,
- Allah knows all the subtle details pertaining to all matters, that He benefits His servants who fear Him,
- Allah protects those who take refuge in Him and gives them relief,
- Allah desires to make things easier for us,
- Everything that happens to us occurs under His control,
- It is Allah Who grants us all our blessings,
- Allah is the possessor of any property (yachts, houses, cars, furniture, clothes, jewelry etc...) and the actual owner of all money is Allah,
- Allah provides the provision of all living things,
- Allah will expand the blessings for whom He wills,
- We must engage in all deeds only to earn His good pleasure,
- Allah will reward most abundantly those deeds done to earn His good pleasure,
- Allah has taught us everything we know,
- Allah is the One Who has rightly guided us and willed for us to become believers,
- Allah is exalted above any sort of fallibility particular to human beings is in no means in need of anything,
- Every living being on earth is in need of Him,
- Allah is infinitely conscientious,
- Allah knows everything, whether we keep to ourselves or divulge it,
- Allah certainly helps those who help His religion,
- Allah sees us no matter where we are or what we are doing,
- Allah is infinitely just and does not wrong anyone by so much as the smallest speck,

- Allah does not harm mankind in any way,
- Allah is the Originator of the heavens and earth, and when He decides on something, He merely says "Be!" and it is,
- Allah knows everything beyond our knowledge,
- No one can change what Allah wills for him and no one can prevent something from happening, be it good or bad, if Allah wills for him,
- To look at and reflect upon the Signs Allah shows you within yourself and outside of you,
- Everything in the earth and in the heavens glorifies His praises,
- Only Allah deserves to be glorified,
- Allah never forgets anything,
- Allah is always alive, that He never sleeps, nor is in need of sleep,
- Allah heals the hearts of those who believe in His support,
- Allah supports believers at every moment,
- Allah forgives and accepts repentance from His servants,
- Allah does not punish wrongdoers immediately, and that he grants time so that people can repent and ask for forgiveness,
- Allah is Ever-Gentle with His servants,
- Allah wishes His faithful servants to attain Paradise,
- Allah will reward those who show patience,
- Allah is the One Who gives us our soul and gives health,
- Allah heals us when we are sick,
- Allah warns us constantly to help us attain true faith and reminds us through various ways,
- Allah has given us love of faith and has made disbelief, deviance and disobedience hateful to us,
- Allah will bring forward a people whom He loves and who love Him to replace those who renounce the religion,
- Allah erases bad actions from true believers,
- Allah gives the power of discernment to judge between right and wrong to those who have fear of Allah,
- Allah is closer to us than anyone or anything,
- We need to pray to Allah that He keep us as His friend till eternity.

THE EXISTENCE OF SATAN...

Satan is your enemy, so treat him as an enemy. He summons his party so they will be among the people of the Searing Blaze. (Surah Fatir: 6)

Never Forget That...

- Satan is our greatest enemy,
- Satan patiently waits to deceive people at every moment,

- Satan will try to hinder you from being grateful to your Lord by making you forget the blessings,
- Satan wants you to forget that there is good in every situation and thereby hinder you from putting your trust in Allah,
- Satan will try to instil carelessness, laziness, anger, heedlessness, selfishness and forgetfulness in you,
- Satan wants to hinder you from your acts of worship and conducting yourself responsibly towards Allah,
- Satan has no influence whatsoever on true believers,
- Seeking refuge in Allah when a deceptive suggestion from Satan provokes you will bring you relief,
- Forgetfulness is Satan's greatest weapon,
- Satan wants to hinder you from keeping your mind occupied with Allah's remembrance,
- Arrogance and resisting truth are attributes of the accursed Satan,
- Satan will try to fill you with false hopes,
- Satan never wants you to engage in deeds that will please Allah and attain Paradise,
- Satan's primary aim is to make you earn eternal torment, as he himself will,
- Satan has no authority over people, but merely calls on them.

TO REMEMBER ALLAH...

You who believe! Remember Allah much... (Surat al-Ahzab: 41)

Never Forget...

- To keep your mind occupied with the remembrance of Allah,
- To remember Allah when you are standing, sitting and lying on your side,
- That nothing except the remembrance of Allah removes our distress, the complications in our affairs, and provides us relief of heart,
- That nothing (trade or commerce) should distract us from the remembrance of Allah,
- That remembering Allah is the greatest,

THAT DEATH MAY COME UPON YOU AT ANY TIME...

Every self will taste death. We test you with both good and evil as a trial. And you will be returned to Us. (Surat al-Anbiya': 35)

Never Forget That...

- Everyone, including ourselves and our family members will certainly die,
- The time of death is determined by our Lord,
- Everyone's death is predetermined and that no one can put off that predetermined time when it comes,

- At death, we will return to our Lord,
- Our body will be of no value whatsoever once we die,
- When placed in the earth the body will undergo a rapid process of decay,
- The repentance made at the moment of death may not be accepted,
- All the forms of weakness we have in this world are given us to remind death,
- Thinking about death will purify us of all false ambitions,
- You must pray to Allah to take you as a Muslim at your death.

THAT THE WORLD WE LIVE IN WILL VANISH ONE DAY...

The life of the world is merely a game and a diversion. If you believe and fear of Allah, He will pay you your wages and not ask you for all your wealth. (Surah Muhammad: 36)

Never Forget That...

- Though it may seem long, the life of this world is brief,
- What seems attractive in this world are but trials,
- Allah lets everyone live long enough for the one who was going to repent could have time to repent,
- Allah created life and death so that He could test us, to see whose actions are the best,
- The life of this world is temporary,
- The blessings in this world are only inferior imitations of the actual blessings in Paradise, and that they are specifically created to remind us of Paradise,
- By the Will of Allah, the whole world will vanish at the Day of Judgment,
- The life of the world is nothing but a game and a diversion, and that the real refuge is the hereafter,
- The blessings in this world must not be a cause for boasting,
- The true believers never sell the hereafter for this world.

THAT THE DAY OF RESURRECTION IS RAPIDLY APPROACHING...

People will ask you about the Last Hour. Say: "Only Allah has knowledge of it. What will make you understand? It may be that the Last Hour is very near." (Surat al-Ahzab: 63)

Never Forget That...

- We are approaching the Last Hour rapidly,
- On that day, there will be unprecedented catastrophes,
- The Day of Resurrection will come abruptly before you can even realize it,
- That day there will be nowhere to escape,

• That day everyone will be asked to give account of his deeds before Allah, and will be asked about the blessings he enjoyed,

- Every soul that has ever been on earth will stand before his Lord,
- That day the mountains will be scattered as dust,
- That day heaven will be split and become red like dregs of oil,
- The stars will be extinguished,
- The mountains will be pulverized, and be like tufts of colored wool
- Allah will leave them as a barren, level plain,
- The sky will be like molten brass,
- Every nursing woman will forget the baby at her breast,
- We will come to the presence of Allah all alone, just as we were first created,
- Everything in the heavens and the earth, except those favoured by Allah, will be seized by fear,
- The evildoers will be recognized by their mark and seized by their forelocks and their feet,
- No soul will speak except by His permission,
- Disbelievers will be wretched,
- Those who lied against Allah will have their faces blackened,
- Voices will be humbled before the All-Merciful and nothing but a whisper will be heard,
- No acquaintance—including one's mother, brother, father—will ask about his friend,
- The guilty will accuse one another,
- Each soul will find the good it did and the evil it did, it will wish there had been ages to separate them,
- Some faces will be radiant,
- Any regret felt on that day will already be too late,
- There will be no recourse on that day,
- On that day, there will be no fear or sorrow for true believers.

THAT ONLY TRUE BELIEVERS WILL ATTAIN PARADISE...

...whereas those who believe and do right actions, such people are the Companions of the Garden, remaining in it timelessly, for ever. (Surat al-Baqara: 82)

Never Forget That...

- Allah created Paradise especially for believers,
- The rewards of those who sell their selves and their wealth will be Paradise,
- Believers will remain in Paradise for all eternity,
- Angels will meet believers in Paradise in the most gentle way,
- They will be in peace and complete security,
- In Paradise, there will be spouses of perfect purity,
- In Paradise, its inhabitants will see delight and a great kingdom wherever they turn,
- They will be reclining on couches lined with rich brocade,

- There will be ripe fruits hanging close to hand,
- It will be neither too hot nor too cold,
- There will be goblets and decanters circulating about them,
- The people of Paradise will have there all that their hearts desire and what their eyes find delight in,
- No one will be wronged there,
- Allah will bestow radiance and happiness upon the people of Paradise,
- In Paradise, there is no fear of committing sin,
- Any rancour will be stripped away from the hearts of the people of Paradise,
- Believers will be grateful to Allah in Paradise,
- It is by the mercy of Allah that believers will attain Paradise,
- In Paradise, no one grows weary,
- No one will feel fear and no one will know any sorrow,
- Allah will remove all sadness from the hearts of the people of Paradise,
- Far above all the blessings of Paradise, is the good pleasure of Allah.

THE EXISTENCE OF HELL...

...Had We so willed We could have given guidance to everyone, but now My Words are shown to be true: that I shall fill up Hell entirely with jinn and human beings. (Surat as-Sajda: 13)

Never Forget That...

- Allah made Paradise unlawful for those who ascribe partners to Him and that their eternal abode is Hell,
- The fire of Hell will last into eternity,
- People of Hell will have garments of fire cut out for them,
- People of Hell will be wearing shirts of tar,
- They will have their faces enveloped in fire,
- Boiling water will be poured over their heads,
- Their sides and backs will be branded,
- The Gates of Heaven will not be opened for them,
- People of Hell are the worst of creatures,
- Torment in Hell will be forever,
- Shackles and chains and a Searing Blaze are made ready for the people of Hell,
- There exists nothing to drink in Hell except boiling water and scalding pus,
- The people of Hell have no food but a bitter thorny bush, which neither nourishes nor satisfies,
- The Tree of az-Zaqqum is the food of the wicked, seething in the belly like molten brass,
- The people of Hell will be bound in a chain which is seventy cubits long,
- They will be beaten with cudgels made of iron,
- There exists a Fire in Hell, whose fuel is people and stones,
- The fire of Hell will seethe and rasp,

- There will be sighing for the wrongdoers in Hell,
- Hell is a destination for the profligate,
- When people of Hell are flung into a narrow confine within it, shackled together in chains, they will cry out for their destruction,
- They will neither die nor live,
- Death comes upon the people of Hell from every side but they do not die,
- There exists a Fire whose billowing walls of smoke will hem them in,
- Hell is a pitch-dark and smoke-filled place,
- Hell is a place that provides no relief and no pleasure,
- A wall with a gate within it will be erected between the people of Paradise and the people of Hell,
- The punishment will not be lightened for the people of Hell,
- They will want to get out of the Fire but they will not be able to,
- There exists above them a sealed vault of Fire,
- Every time their skins are burned off, they will be replaced with new skins,
- Their eyes will be downcast, darkened by humiliation,
- Everyone will acknowledge their sins,
- The people of Hell will say, "If only we had listened and used our minds,"
- They will say, "If only we could be sent back again, we would be among the believers,"
- They will say, "If only we had obeyed Allah and obeyed the Messenger!,"
- They will confess that they "have no other ally nor any intercessor,"
- They will call out to be saved from the Fire,
- They will call out to the companions of Paradise, "Throw down some water for us or some of what Allah has given you as provision.,"
- They will curse one another and pray for one another's detriment,
- They will suffer endless regret and despair,
- Allah will not speak to them.

TO LIVE BY THE VALUES OF THE QUR'AN EVERY MOMENT...

Alif Lam Ra. This is a Book We have sent down to you so that you can bring mankind from the darkness to the light, by the permission of their Lord, to the Path of the Almighty, the Praiseworthy. (Surah Ibrahim: 1)

Never Forget...

- To follow your conscience every moment of your life,
- To be just at every opportunity, even if it is against you, your parents or relatives,
- To be compassionate and merciful,
- To avoid being arrogant,

- To safeguard your trusts,
- That when you are greeted with a greeting, to return the greeting with a similar or better one,
- To control your rage,
- To avoid arguing over issues of which you possess little knowledge,
- To avoid boasting,
- That the only criterion of superiority is *taqwa* (awe or fear of Allah which inspires a person to be on guard against wrong action and eager for actions which please Him),
 - That the lower self always commands indecency and wrongdoing,
 - To always aim to do good,
 - To fear Allah alone,
 - To fear Allah as much as you are able to,
 - To enjoin good and forbid evil,
 - That no burden-bearer can bear another's burden,
 - That Allah does not love any vain or boastful person,
 - To safeguard your prayers,
 - Not to ridicule others,
 - Not to backbite one another,
 - To be obedient to Allah,
 - To be patient for Allah,
 - The existence of the two recording angels sitting on the right and on the left,
 - To avoid most suspicion,
 - To think in compliance with the Qur'an,
 - Believers should not despair,
 - Nothing should distress believers,
 - Not to boast about your blessings,
 - That there is always someone that knows better,
 - That there is no compulsion where the religion is concerned, and that the duty of the believers is merely to remind,
 - That unity among believers is of great importance,
 - Not to quarrel with believers,
 - To be always meticulous in attention to your prayers and other acts of worship, whatever the circumstances may be,
 - To turn to Allah in every deed you do,
 - That your Master is Allah, that you perform all acts only to earn His good pleasure, and that our wage is the responsibility of Allah alone.

**They said "Glory be to You! We have no knowledge except what
You have taught us. You are the All-Knowing, the All-Wise."**

(Surat al-Baqara: 32)

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