

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ



ABOUT THE AUTHOR

Under the pen-name HARUN YAHYA, the author has published many books on political and faith-related issues. An important body of his work deals with the materialistic world view and the impact of it in world history and politics. (The pen-name is formed from the names 'Harun' [Aaron] and 'Yahya' [John] in the esteemed memory of the two Prophets who struggled against infidelity.)

His works include The 'Secret Hand' in Bosnia, The Holocaust Hoax, Behind the Scenes of Terrorism, Israel's Kurdish Card, A National Strategy for Turkey, Solution: The Morals of the Qur'an, Darwin's Antagonism Against the Turks, Articles 1, Articles 2, The Calamities Darwinism Caused Humanity, The Evolution Deceit, Perished Nations, The Prophet Musa, The Golden Age, Allah's Artistry in Colour, Glory is Everywhere, The Truth of the Life of This World, Confessions of Evolutionists, The Blunders of Evolutionists 1, The Blunders of Evolutionists 2, The Dark Magic of Darwinism, The Religion of Darwinism, The Qur'an Leads the Way to Science, The Real Origin of Life, The Consciousness of the Cell, The Creation of the Universe, Miracles of the Qur'an, The Design in Nature, Self-Sacrifice and Intelligent Behaviour Models in Animals, Eternity Has Already Begun, Children Darwin Was Lying!, The End of Darwinism, Deep Thinking, Timelessness and the Reality of Fate, Never Plead Ignorance, The Secrets of DNA, The Miracle of the Atom, The Miracle in the Cell, The Miracle of the Immune System, The Miracle in the Eye, The Creation Miracle in Plants, The Miracle in the Spider, The Miracle in the Ant, The Miracle in the Gnat, The Miracle in the Honeybee, The Miracle of Seed, The Miracle in the Termite, The Miracle of the Human Body, The Miracle of Man's Creation.

Among his booklets are The Mystery of the Atom, The Collapse of the Theory of Evolution: The Fact of Creation, The Collapse of Materialism, The End of Materialism, The Blunders of Evolutionists 1, The Blunders of Evolutionists 2, The Microbiological Collapse of Evolution, The Fact of Creation, The Collapse of the Theory of Evolution in 20 Questions, The Biggest Deception in the History of Biology: Darwinism.

The author's other works on Quranic topics include: Ever Thought About the Truth?, Devoted to Allah, Abandoning the Society of Ignorance, Paradise, The Theory of Evolution, The Moral Values of the Qur'an, Knowledge of the Qur'an, Qur'an Index, Emigrating for the Cause of Allah, The Character of Hypocrites in the Qur'an, The Secrets of the Hypocrite, The Names of Allah, Communicating the Message and Disputing in the Qur'an, The Basic Concepts in the Qur'an, Answers from the Qur'an, Death Resurrection Hell, The Struggle of the Messengers, The Avowed Enemy of Man: Satan, Idolatry, The Religion of the Ignorant, The Arrogance of Satan, Prayer in the Qur'an, 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, Quick Grasp of Faith 1-2-3, The Crude Reasoning of Disbelief, The Mature Faith, Before You Regret, Our Messengers Say, The Mercy of Believers, The Fear of Allah, The Nightmare of Disbelief, Prophet Isa Will Come, Beauties Presented by the Qur'an for Life, Bouquet of the Beauties of Allah 1-2-3-4, The Iniquity Called "Mockery", The Secret of the Test, The True Wisdom According to the Qur'an, The Struggle with 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, Enthusiasm and Vigor in the Qur'an, Seeing Good in Everything, How does the Unwise Interpret the Qur'an?, Some Secrets of the Qur'an, The Courage of Believers, Being Hopeful in the Qur'an.

BEFORE YOU REGRET

*He (The Prophet) said, 'My Lord, help me
because of their calling me a liar!'*

*He (Allah) said, 'In a short while they will be full of regret.'
(Surat al-Muminun: 39-40)*



HARUN YAHYA

February, 2001

{C} All rights reserved
All Rights Reserved. No part of this publication may be
Reproduced, stored in a retrieval system or transmitted
in any form or by any means, electronic, mechanical,
photocopying, recording or otherwise, without the
prior written consent of the publisher.

Title: Before You Regret
Author: Harun Yahya

Copyright: All rights reserved
Printed: 2001
Printing supervised by: M.R.Attique
Printed at : Toronto – Canada

First Published by Vural Yayıncılık, İstanbul, Turkey in July 1999

{C} Al-Attique Publishers Inc. Canada 2001
ISBN : 1-894264-41-X

Published by: Al-Attique Publishers Inc.Canada
65-Treverton Drive Tel: (416) 615-1222
Scarborough Ont. Fax: (416) 615-0375
MIK 3S5 CANADA
E-mail: quran@istar.ca Website: www.al-attique.com
E-mail: al-attique@al-attique.com

All translations from the Qur'an are from "The Noble Qur'an: a New Rendering of its Meaning in English"
by Hajj Abdalhaqq and Aisha Bewley, published by Bookwork, Norwich, UK. 1420 CE/1999 AH.

REPRESENTATIVE IN USA
Islamic Education & Media
730 East 10th street, C.F,
Brooklyn, NY 11230
T+F: (718) 421-5428

DISTRIBUTOR IN SAUDI ARABIA
Dar-Al-Hadyan Publishers & Distributors
P/O Box No : 15031
Al-Riyadh:11444
T+F (966) 1-463-1685

Branch in Pakistan:
89 Qamer st People Colony
Shahdara Lahore
T+F : 9242-791-1678

Website: www.harunyahya.org - www.harunyahya.com
www.harunyahya.net email: info@harunyahya.org



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 the 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 of the author can be read individually or discussed in a group at a time of conversation. Those readers who are willing to profit from the books will find discussion very useful in the sense that they will be able to relate their own reflections and experiences to one another.

In addition, it will be a great service to the religion to contribute to the presentation and reading of these books, which are written solely for the good pleasure of Allah. All the books of the author are extremely convincing. For this reason, 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 these books, you will not find, as in some other books, the personal views of the author, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, doubt-creating, and pessimistic accounts that create deviations in the heart.

CONTENTS

INTRODUCTION7
THE REGRET THAT MAN FEELS IN THE WORLD	10
THE BEGINNING OF THE ETERNAL REGRET FOR DISBELIEVERS: DEATH22
THE REGRET FELT ON DOOMSDAY31
THE REGRET FELT IN HELL39
IN ORDER NOT TO FEEL REGRET IN THE HEREAFTER59
APPENDIX: THE COLLAPSE OF DARWINISM .	.62

INTRODUCTION



Occasionally a person faces various physical and spiritual sorrows and troubles in the world. Amongst these are feelings so intense that they cannot be compared with any other physical pain. This feeling that causes such great distress in the human soul is a feeling called 'regret'.

There are two completely different forms of regret, however. The regret felt by people of faith and the regret that non-believers experience.

Believers are the people who have an absolute faith in the fact that events take place by Allah's Will, and whatever befalls them does so by Allah's Will. This explains their all-important distinctive attribute of putting their unyielding trust in Allah, at good times, in trouble or when they make a mistake. Upon making a mistake, a believer immediately repents with sincerity and hopes for Allah's forgiveness. As a result, he does not suffer from a distressful and long-lived feeling of regret. The regret felt by believers urges them to ask for repentance, to purify themselves and prevents them from repeating this error. It helps them rectify their errors and prevents



them from plunging into a distressful and pessimistic mood. Moreover, this regret does not reduce their enthusiasm, devotion, or religious zeal nor does it drag them downward into a spiral of apprehension and depression.

Regret felt by disbelievers, on the other hand, is very distressing and constant, as they do not put their trust in Allah when they encounter a difficulty or commit a transgression. Throughout their lives, they often use phrases like "I wish I had not done this..." "I wish I had never said this...", and so on.

More importantly, they are subject to a much greater regret in the Hereafter. Those who lived a life apart from the religion (*deen*) in this world will regret every moment of their lives. They were warned before and invited to the straight path. They had enough time to contemplate and embrace the right way. Yet they did not listen when they were warned, ignoring the Hereafter as if they would never die. Then in the Hereafter, they will have no chance to get back to this world and correct their errors. In the Qur'an, their regretful expressions are related as follows:

We have warned you of an imminent punishment on the Day when a man will see what he has done, and the disbeliever will say, 'Oh, if only I were dust!' (Surat an-Naba': 40)

If only you could see when they are standing before the Fire and saying, 'Oh! If only we could be sent back again, we would not deny the Signs of our Lord and we would be among the believers.' (Surat al-An'am: 27)



They will say:

They will say, 'If only we had really listened and used our intellect, we would not have been Companions of the Blaze.' (Surat al-Mulk: 10)

The aim of this book is to warn people against a day when they will regret saying "had we only understood...", "had we only not rejected the signs of our Lord...", "had we only followed those who brought us the message...", "had we only done this and that" etc and to invite them to live for Allah while they still have the chance to correct their wrongs.

Keep in mind that that day no one's regret will save him from Allah's wrath. The only way to avoid this regret is to submit to Allah while there is still time and to comply with the commands of Allah.

This book is an invitation to the way of Allah and a reminder of the penalty in the inevitable Hereafter, where there will be no place to hide nor any chance of deliverance.

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: 49)



THE REGRET THAT MAN FEELS IN THE WORLD



*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;
(Surat az-Zumar: 54-55)*

When one is in mortal danger, his "conscience" starts to swiftly account for his life and appraises his life and actions. If this person did not live by the religion (*deen*) of Allah and did not engage in good deeds in this world, then he will be overwhelmed by grief and great regret. Many things that were neglected throughout his life appear suddenly and with clarity before his eyes. Maybe for the first time in his life, he realises how close death is. He acknowledges that he did not lead a worldly life that entitles him to Paradise. He becomes aware that he has been ungrateful to Allah and he feels that this will not be left unanswered. A dreadful fear which he never experienced before surrounds him, and he understands that only Allah can save him from the situation he is in. Then, he promises Allah to remain thankful and right and



always to remember this situation. He implores to Allah earnestly to be saved from the danger he is in. He asks just to be saved and to be given just one chance to stay alive...

However, after surviving such a mortal danger, most people do not remain true to their words and promises that they previously gave to Allah. As soon as Allah saves such a person, he returns to his former ways. The feelings of regret and submission are replaced by feelings of ingratitude. He forgets what he thought and realised at the moment he faced death. With the confidence of having overcome the danger, he turns away from Allah as if he was not the one who experienced regret and earnestly implored to Allah before. He resumes his life with even more attachment to the world, as if he had not been in a vulnerable situation a short while ago. In the Qur'an, several examples depict the psychological state of such people:

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 realise 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 the world and then you will return to Us and We will inform you about what you did. (Surah Yunus: 22-23)



When harm occurs to you at sea, those you call on vanish – except for Him alone! But when He delivers you to dry land, you turn away. Man truly is ungrateful. Do you feel secure against Him causing the shore to swallow you up or sending against you a sudden squall of stones? Then you will find no one to be your guardian. (Surat al-Isra: 67-68)

As emphasised in the verse above, how can one be sure that he will not face a similar or a totally different danger again? Alternatively, how does one feel assured that he will be saved for another time? No doubt one would never guarantee that these things would not happen. Also keep in mind that getting out of danger will not make any difference in one's life. Ultimately, one will die one day, exactly when one exhausts the time determined for him. Then he will feel regret but this will not be of any benefit to him.

Such is the common psychological state of those that live apart from the religion (*deen*). Allah explains this situation 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)

When harm touches people they call on their Lord, turning to Him in repentance. But then, when He gives them a taste of mercy from Him, a group of them immediately associate others with their Lord. (Surat ar-Rum: 33)



The people depicted in these verses turn to Allah when they are faced with difficulty. Yet no sooner do they come out of this difficulty than they forget the promises they made to Allah and show ungratefulness. This attitude explains that the regret they felt actually arose from the helplessness one feels in a state of difficulty.

The regret peculiar to believers however is much different from the regret mentioned above for it brings the most benefit to man. True regret is not forgotten at once. It prompts one and even produces fundamental changes in one's character. One who feels sincere regret in his heart lives the rest of his life bestowed to him in compliance with Allah's consent, hoping for Allah's mercy and forgiveness. When circumstances change or a new chance is granted, he never dares to return to his former way of life, being aware that such ungratefulness means a loss for him.

Allah in the Qur'an relates the psychological state of the people facing death aboard the ship so that it may give a warning to all people. That is because their disposition exists in every individual's ego. So drawing a lesson from this example described in the verses above, one should seriously avoid this negative aspect of one's soul and take a sincere audit of one's conscience. Then, he should ask the following questions to himself:

"What kind of a psychological state would I be in, had I been in a similar situation? What would make me regret? What radical changes would I promise myself to make in my character, provided I was saved from the danger? What would I give up doing and what decisions would I sincerely put into practice?"



To consider these and act accordingly, being physically in danger is not necessarily essential. It is all possible that someone failing to consider such a possibility might experience it very soon. Or, he may never face such danger for a lifetime. In both cases however, one thing is certain: when the moment of death destined for a person meets him, he will suddenly find the angels of death next to him. At this very moment when he fully acknowledges the fact of death, if he failed to lead his life in the way of Allah, he would definitely have things to regret.

To avoid regret in this world and the Hereafter, the only thing to do is to turn toward Allah, be mindful of one's duties to Allah, and fulfil the commands of Allah as stated in the Qur'an. Death is too close, so man should never delay doing the things that he is held responsible for. He should put his sincere decisions into action with patience and determination. The sincerity and closeness to Allah should be the sincerity one feels in times of danger and helplessness, if not more.

The most important fact to be remembered is the following: the main purpose of man's existence in this world is to serve Allah and be a servant who earns His good pleasure. Everything except this—namely, one's success, possessions, family, career, etc—are only the means whereby one may get closer to Allah. The efforts of those who endeavour solely to attain those means, forgetting and ignoring that these favours are granted to them by Allah so that they turn to Him and render their thanks to Him, will be in vain. Temporary benefits attained in this world can be of no help to man in the Hereafter. In one verse, Allah emphasised that these are the sorts



of people who will be most overwhelmed with grief:

Say: 'Shall I inform you of the greatest losers in their actions? People whose efforts in the life of the world are misguided while they suppose that they are doing good.' Those are the people who reject their Lord's Signs and the meeting with Him.

Their actions will come to nothing and, on the Day of Rising, We will not assign them any weight. (Surat al-Kahf: 103-105)

Provided that one attains the good pleasure of Allah in this world by way of his attitude and morals, Allah will certainly protect him both in this world and beyond. However if he loses this opportunity in this world, he will regret this terrible error at the moment the angels of death appear to him. This error, unlikely to be compensated for, will be a cause for eternal regret. In the Qur'an, the regret that people feel in the presence of their Lord is expressed as follows:

He will say, 'Oh! If only I had prepared in advance for this life of mine!' (Surat al-Fajr: 24)

...He said, 'Oh, if only I had not associated anyone with my Lord!' (Surat al-Kahf: 42)

..'Alas for me! If only I had gone the way of the Messenger! (Surat al-Furqan: 27)

A person who would not like to desperately utter these words should, right at this moment, submit to his Lord and live by the principles laid by his Creator.



One should take heed from the regret felt in this world

The life of this world is an important opportunity granted so that man can earn the perfect and eternal life of the Hereafter.

Those who do not make use of this opportunity and live a life far removed from the religion of Islam will regret every moment they spent in the world when they see the torment in the Hereafter. This is due to the fact that these people had been warned several times and been informed about the existence of the two abodes—Hell and Paradise. They had also been informed that their conduct would dictate which abode they would earn.

Allah mercifully provides training for mankind about this feeling of regret in this world by stimulating one's thoughts and feelings through the experience of regret, so that he may avoid reaching this irreversible end. In addition, Allah gives people a certain amount of time so that they can purify themselves from their mistakes and flawed attitudes. During one's lifetime, every human being is offered the chance to repent and lead the rest of his life in the way of Allah.

Viewed from this point, the feeling of regret is actually a great opportunity that Allah grants to man. This is because after such deep regret, if one turns to Allah, Allah grants him eternal salvation in response to his sincerity. Conversely, if one heedlessly ignores these warnings and opportunities, then his punishment will be eternal regret and grief.

In the Qur'an, Allah illustrates various examples of people who regretted their mistakes. These feelings of regret ur-



ged a group of people to turn to Allah and saved them from repeating their mistake for the rest of their lives. Yet another group totally forgot about this regret in time, and out of recurring ignorance, returned to their former rebellious selves.

The regret experienced by the three people who did not take part in a battle during the lifetime of the Prophet Muhammad is an apt example of repenting stemming from regret. We learn this from the Qur'an:

Allah has turned towards the Prophet, and those who fled (their homes) and the helpers who followed him at the 'time of difficulty', after the hearts of a group of them had almost deviated. Then He turned towards them – He is All-Gentle, Most Merciful to them – and also towards the three who were left behind,* so that when the earth became narrow for them, for all its great breadth, and their own selves became constricted for them and they realised that there was no refuge from Allah except in Him, He relented towards them so that they might repent. Allah is the Ever-Returning, the Most Merciful. (Surat at-Tawba: 117-118)

As we learn from the verses above, the three people who were left behind suffered a great regret in their hearts. Consequently, they realised that the only way to be saved from this regret was to repent and seek refuge in Allah. This is the sincere regret that mobilises people, changes them, and urges them to correct their mistakes. Such sincere people will lead a life in compliance with Allah's consent and hope for Allah's compassion and mercy. Allah surely accepts repentance from



His servants and forgives them:

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

But as for those who do evil actions and then subsequently repent and have faith, in that case your Lord is Ever-Forgiving, Most Merciful. (Surat al-Araf: 153)

But I am Ever-Forgiving to anyone who repents and has faith and acts rightly and then is guided. (Surah Ta Ha: 82)

It is also stated in the Qur'an that those nations to whom the prophets were sent regretted their wrong doings. Likewise, the people of the Prophet Musa who couldn't wait for him to return from Mount Sinai with Allah's message forgot Allah and reverted to idol-worship. This nation's great regret for their sin is described as follows:

After he left, Musa's people adopted a calf made from their ornaments, a form which made a lowing sound. Did they not see that it could not speak to them or guide them to any way? They adopted it and so they were wrongdoers.

When they took full stock of what they had done and saw they had been misled, they said, 'If our Lord does not have mercy on us and forgive us, we will certainly be among the lost.' (Surat al-Araf: 148-149)



Regret is once again emphasised in the Qur'an in the story of the owners of the garden. Allah granted them a garden as a favour. However, they grew arrogant, appropriated the garden for themselves, and forgot to be grateful to Allah. Hence the punishment they received caused them to regret their actions and turn towards Allah.

We have tried them as We tried the owners of the garden when they swore that they would harvest in the morning but did not say the redeeming words, 'If Allah wills'. So a visitation from your Lord came upon it while they slept and in the morning it was like burnt land stripped bare. In the morning they called out to one another, 'Leave early for your land if you want to pick the fruit.' So they set off, quietly saying to one another, 'Do not let any poor man into it today while you are there.' They left early, intent on carrying out their scheme.

But when they saw it, they said, 'We must have lost our way. No, the truth is we are destitute!' The best of them said, 'Did I not say to you, "Why do you not glorify Allah?"' They said, 'Glory be to our Lord! Truly we have been wrongdoers.' They turned to face each other in mutual accusation. They said, 'Woe to us! We were indeed inordinate. Maybe our Lord will give us something better than it in exchange. We entreat our Lord.'(Surat al-Qalam: 17-32)

But when the conditions change or they are given a new chance, most people forget the warning, which is supposed to make them regret, repent and encourage them to do good

deeds. Those who ignore the warnings and return to their former attitudes will surely be punished unless they repent in time as was the case with Thamud, the people of the Prophet Salih. These people blatantly rejected the warnings of the Prophet Salih, although they knew that they would regret their inevitable doom. Surely Allah will never break His promise in bringing forth His command.

He said, 'Here is a she-camel. She has a time for drinking and you have a time for drinking –on specified days. Do not do anything to harm her or the punishment of a terrible day will come down on you.' But they hamstrung her and woke up full of remorse, for the punishment did come down them. There is certainly a Sign in that, yet most of them are not believers. Truly your Lord is the Almighty, the Most Merciful. (Surat ash-Shu'ara: 155-159)

One has to remember that Allah is just. He does not leave any fault unanswered; yet He also generously rewards the good deeds done for Him. He gives glad tidings of His mercy and Paradise to those who turn towards Him with sincere repentance. Considering these, one should ask the following to himself: being aware of the intense trouble a temporary regret gives in this world, is it worth taking the risk of an everlasting regret? Not to forget that this will be the regret one would suffer in the never-ending afterlife in Hell...

Surely, nobody would risk feeling such regret in the Hereafter. In this case, what one has to do is apparent: every single person in this world still has the time to seize this opportunity. The one who capitalises on this favour of Allah will not



only be saved from the fire but will also be the heir of the blessings of this world and the eternal Hereafter.

Therefore, every person who endeavours to attain these blessings and avoid the regret of the Companions of the Fire needs to devote himself to earning the pleasure of Allah. One needs to unconditionally follow the route bringing man out of darkness into light. That route is prescribed by Allah:

It is He Who calls down blessing on you, as do His angels, to bring you out of the darkness into the light. He is Most Merciful to the believers. Their greeting on the Day they meet Him will be 'Peace!' and He has prepared a generous reward for them. (Surat al-Ahzab: 43-44)



THE BEGINNING OF THE ETERNAL REGRET FOR DISBELIEVERS: DEATH



*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)

Death is considered to be an end and a final destruction by those who do not believe in the Hereafter. This is a flawed perception however because death is not an end but a beginning. For believers, it is the beginning of a perfect, eternal paradise that is free from all evil and flaws. For disbelievers on the other hand, it is a transition to a life in Hell, where a great penalty lasts forever.

Those who comprehend this reality live a pleasant end in the world when death meets them and a pleasant beginning in the Hereafter. These two occur simultaneously. Disbelievers, on the other hand, encounter the irrecoverable regret of disregarding this reality, of which that had previously been informed. They suffer this regret every moment for all eternity and never find respite from it.

Although death is not a subject of profound thought for most people, it is an unavoidable end. That is because Allah creates death as the definite end of this life. So far, not a sing-



le person has avoided death. No one's property, wealth, career, or close friends have provided salvation from death. Certainly everyone will meet death. This fact is related in many verses in the Qur'an:

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

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)

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

So, does avoiding contemplation over death and the life after death save one from facing this reality? Surely the answer to this question is "No". Since man is desperate against death, the most rational thing to do is to constantly contemplate upon death and to get prepared for the hereafter, as our prophet said "Ponder on death a lot. Allah opens the heart of that person who thinks about death a lot and makes death easy for him." (Narrated by Abu Huraira, Ramuz el-ehadis, Gonca Publishing, Istanbul, Vol. 1, p.80/15)

Those who neglect thinking about the Hereafter whilst being distracted by this fleeting worldly life are taken by surprise by death. Those saying "While we are young, we can make the most of our lives and think about death in the latter years of our lives" definitely do not grasp that they might ne-



ver have such an opportunity. That is because death is predestined by Allah. A person may well die before he grows old. In this case, solely making future plans and postponing the fulfilment of Allah's commands will only lead to dreadful regret.

Those who spend their lives distant from Allah and who only repent when they realise they are close to death will experience such regret. Yet repentance which arises from the fear of death and which doesn't bear sincere intention to correct and purify one's self is not acceptable by Allah. Openly being in favour of this life despite the existence of death, such people desperately strive to save themselves only when they realise death is very near. This however brings no benefit. Allah knows their insincerity, because Allah is closer to man than his jugular vein. As Allah informs us in the Qur'an, He knows what is inside of man, including his most inner thoughts and deepest secrets. We are informed in the Qur'an that Allah will not accept repentance based on the fear of death at the very last moment:

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 a disbeliever. We have prepared for them a painful punishment. (Surat an-Nisa: 18)

It is stated in many verses that when another chance is granted, these insincere people soon resume their ungrateful attitude:

If only you could see when they are standing before the Fire and saying, 'Oh! If only we could be sent



back again, we would not deny the Signs of our Lord and we would be among the believers.' No, it is simply that what they were concealing before has been shown to them; and if they were sent back they would merely return to what they were forbidden to do. Truly they are liars. (Surat al-Anam: 27-28)

For this reason, it would be erroneous to have a rationale based on the thought "I will repent when the appropriate time comes." This kind of thinking will not save one from the torment in Hell. So if one does not want to suffer an eternal grievous penalty after death, he should live for a purpose, knowing that he will absolutely meet Allah and have to give an account of his actions.

The regret of disbelievers at the moment of death

Throughout their lives, people are reminded many times of the existence of the Garden and the Fire and that they have to get prepared for the afterlife. Yet disbelievers turn a deaf ear to these reminders. Upon facing death, the main source of their regret is the fact that they have led themselves to their own destruction. Nobody forced them; they, by their own will, chose this dreadful end for themselves. By the moment of death disbelievers start to suffer from grief. The dreadful fear felt at the time of death is the initial grief of this torment, which is illustrated in the Qur'an as follows:

...and one leg is entwined with the other: that Day he will be driven to your Lord. He neither affirmed the



truth nor did he pray, but rather denied the truth and turned away and then went off to his family, swaggering. It is coming closer to you and closer. Then closer to you and closer still. (Surat al-Qiyama: 29-35)

Yet, one needs to keep in mind that only disbelievers suffer from this fear. Believers are hopeful, as they have lived all their lives for Allah. Disbelievers, on the other hand, experience a great belated regret when death overpowers them. Nevertheless, this regret by no means keeps them safe from the punishment because it is too late. In the Qur'an, it is stated that at the moment of death, the souls of disbelievers are taken with a great suffering and difficulty.

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

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

It is surely unlikely to fully comprehend what disbelievers experience at the time of death. However, Allah depicts this situation so that man can contemplate and avoid meeting such an end. The angels of death, as the verses suggest, will take the souls of disbelievers whilst smiting their faces and their backs. By that moment, disbelievers will suffer physical



pain accompanied by a deep regret since they will know they have no opportunity to return back.

At the moment of death, man experiences what befalls him with a very open conscious. This is the beginning of his eternal life. Death is only a transitional phase; it is actually the departure of soul from the flesh.

Due to the torment they suffer at the time of death, disbelievers grasp that they will be subjected to a great penalty that will last for all eternity. Those who lived all their lives distant from the religion of Allah start to earnestly implore Allah's forgiveness and safety. They plead to be sent back to the world, to do good deeds and to make up for what they have lost. But their wishes aren't acceptable because they were **"given a life long enough so that they would receive admonition"** as the verse suggests. They were given glad tidings of the gardens of Paradise and also warned against the fire of Hell, but they wilfully turned away from all these truths. However, that they will again tend to denial upon another chance is stated in the Qur'an as follows:

When death comes to one of them, he says, 'My Lord, send me back again. so that perhaps I may act rightly regarding the things I failed to do!' No indeed! It is just words he utters... (Surat al-Muminun: 99-101)

Disbelievers knowingly did not prostrate before Allah, nor fulfil His orders, nor conform to the sublime morality. That at the time of death, they wouldn't even be able to simply prostrate is depicted in the Qur'an as follows:

On the Day when legs are bared and they are called



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

There is another point that adds to the regret of people who, at the moment of death, comprehend that Allah's promises are all true. Believers, to whom disbelievers did not trust and take seriously in the world and even of whom they made fun, suffer none of the grief disbelievers go through on that day. They are eternally rewarded with the best of rewards because they spent all their lives sincerely to attain the consent of Allah. Unlike disbelievers, their souls are drawn out "gently" without any pain. (Surat an-Naziat: 2) As is described in the verse, the angels greet the believers and give the good news of the Garden.

..those the angels take in a virtuous state. They say, 'Peace be upon you! Enter the Garden for what you did.' (Surat an-Nahl:32)

This is another mental torment for the disbelievers. They were also offered the very same opportunities given to the believers in this world. Yet, they willingly traded the eternal blessings of the Garden for the short-lived worldly benefits. Although they were reminded that the world is merely a place of testing for man and the real abode is the Hereafter, they feigned ignorance about it. Therefore they didn't engage in good deeds to attain Paradise. Yet, living by the morals of the Qur'an and being a sincere believer is possible for everyone only by one's committed intention. Pondering upon all these



adds to the regret of disbelievers.

In one verse Allah says:

Or do those who perpetrate evil deeds suppose that We will make them like those who have faith and do right actions, so that their lives and deaths will be the same? How bad their judgement is! (Surat al-Jat-hiyya: 21)

In other words, every soul will be rewarded appropriately, the good with glad tidings and the evil with wrathful punishment.

Furthermore the fear of knowing that Hell is prepared for them will intensify the regret felt by disbelievers. Until then they have only experienced the suffering of the removal of their souls. This suffering however makes them aware of their impending doom.

This regret of disbelievers beginning with death will last for all eternity. Every passing moment, hour, and day, they will remain in this everlasting penalty and they will never be saved from regret.

However, it is in the hands of man not to suffer such great regret. Waiting to encounter death is not necessarily the way to have a grasp of the reality of the death and beyond. For believers, the promise of Allah is enough. After death, the justice of Allah certainly prevails; disbelievers are punished with fire and believers are rewarded with the gardens of Paradise.

So, the wisest thing for a person to do who has not met death yet would be to seek refuge in Allah and to hope for His forgiveness. In addition, one needs to attentively explore



the Qur'an, the only guide to the true path for humanity, to attain a thorough understanding of it and live by its commands. Rather than avoidance from the thought of death, man will benefit from pondering over its reality and closeness and acting accordingly.

The one who turns towards Allah earns the consent of Allah both in this world and in the Hereafter and enters the Garden, well pleased with his Lord and his Lord well pleased with him.

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

The way to be saved from regret and win eternal bliss is to reflect on death and the Hereafter and comply with the way of Allah, the Creator of man.



THE REGRET FELT ON DOOMSDAY



The Trumpet is blown and those in the heavens and those in the earth swoon away, except those Allah wills. Then it is blown a second time and at once they stand upright, looking on. And the earth shines with the Pure Light of its Lord; the Book is put in place; the Prophets and witnesses are brought; it is decided between them with the truth; and they are not wronged. Every self is repaid in full for what it did. He knows best what they are doing.
(Surat az-Zumar: 68-70)

All who have ever lived on earth are resurrected on the Day of Judgement. The moment of resurrection is a perplexing one for disbelievers. The bewildered conversations among disbelievers at the moment of resurrection are related in the Qur'an as follows:

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

And the True Promise is very close, the eyes of those who were disbelievers will be transfixed: 'Alas for us! We were unmindful of this! No, rather we were definitely wrongdoers.' (Surat an-Anbiya: 97)



The phrase "Alas for us" is an expression of the great panic, fear and regret of disbelievers. At the moment they are resurrected, they realise that those who warned them against the Hereafter were right and truthful. Much to their detriment, they are now aware that other warnings will surface one after another. Right now, with no possibility to escape, they will be dragged to this torment, which they never considered as real before.

After rising from the dead, disbelievers will be brought to stand before Allah. Then they will be called to account for what they did in the world and judgement will be made accordingly. For this purpose, they are brought into the presence of Allah with all those other arrogant people who transgressed against the limits set by Allah.

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

On Doomsday, disbelievers will come to understand that no other action is more important than earning the consent of Allah and avoiding His wrath. Their failure to have grasped this fact in the world, where the signs of Allah's power and existence were obvious, intensifies their regret. That day, they will plainly see that they missed this opportunity. Their regret is manifest from the way they speak:

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.' Evil always leaves man in the lurch. (Surat al-Furqan: 27-29)



On the Day of Judgement, disbelievers will be so occupied with their own troubles that they turn a blind eye to the calls of their own children, spouses, mothers, and fathers. In the Qur'an, this is described as follows:

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

The concept of lineage loses its importance. From then on, the only thing that matters is to be saved from the penalty of Allah. This is so important that, in order to be saved from this state, disbelievers even offer to sacrifice their own sons, spouses, brothers, etc.

...On the Day the sky is like molten brass and the mountains like tufts of coloured wool. No good friend will ask about his friend 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." (Surat al-Ma'arij: 8-15)

Surely, these efforts of disbelievers bring no results. The main target of disbelievers in the worldly life were amassing a fortune, making a career, or having sons. They spent all their lives to attain these goals. However, on the Day of Judgement, they grasp that all these concepts are not precious at all. Judgement Day is the time when disbelievers will desire



to vanish. For believers, however, it is the time zealously and joyfully awaited for. Allah describes these moments in His verses as follows:

That Day some faces will be radiant, laughing, rejoicing. That Day some faces will be dust-covered, overcast with gloom. Those are the dissolute disbelievers." (Surah Abasa: 38-42)

On the Day of Reckoning, the most precious valuables one possesses are the righteous deeds purely done to earn the good pleasure of Allah. However, disbelievers have never striven for this treasure, which would bring them eternal salvation. Not a single good deed or blessing they have to present to Allah on that day. Having no faith in Allah, all their righteous efforts will have been wasted. Allah states this fact as follows:

Say: 'Shall I inform you of the greatest losers in their actions? People whose efforts in the life of the world are misguided while they suppose that they are doing good.' Those are the people who reject their Lord's Signs and the meeting with Him.

Their actions will come to nothing and, on the Day of Rising, We will not assign them any weight." (Surat al-Kahf: 103-105)

Those who denied the religion (*deen*) and harboured doubts about the existence of the Day of Judgement, did not feel the necessity to get prepared for this approaching day. For a lifetime, they occupied themselves with amassing wealth and following their vain desires. Now they confront a regret they will never be free of:



They will say, 'Alas for us! This is the Day of Reckoning!' This is the Day of Decision you used to deny. (Surat as-Saffat: 20-21)

Furthermore, disbelievers will find all the unscrupulous, ungrateful and evil deeds that they committed in the world discovered in the presence of Allah. They will personally bear witness to the sins they committed. This is described in the Qur'an as follows:

...they will be paraded before your Lord in ranks: 'You have come to Us just as We created you at first. Yes indeed! Even though you claimed that We would not fix a time with you.' The Book will be set in place and you will see the evildoers fearful of what is in it. They will say, 'Alas for us! What is this Book which does not pass over any action, small or great, without recording it?' They will find there everything they did and your Lord will not wrong anyone at all. (Surat al-Kahf: 48-49)

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-Zilzala: 6-8)

As related in the Qur'an, then comes the time for disbelievers to see their records.

Believers receive their records from their right side, whilst disbelievers from left. From the moment the angels of death took their souls, disbelievers were subjected to an unending suffering. The moment they receive their records is another suffering. They avoid looking at the crimes they perpetrated



against Allah and wish to vanish. This is described in the verses as follows:

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

... on the Day when a man will see what he has done, and the disbeliever will say, 'Oh, if only I were dust!' (Surat an-Naba: 40)

But as for him who is given his Book behind his back, he will cry out for destruction but will be roasted in a Searing Blaze. He used to be joyful in his family. He thought that he was never going to return. But in fact his Lord was always watching him! (Surat al-Inshiqaq: 10-15)

Witnessing these scenes, disbelievers understand the opportunity that they missed in the world and feel a most severe regret. Adding to their regret, they see and observe the blissful life of believers in Paradise. Because previously, they were invited to truth by believers but they arrogantly refused and turned a deaf ear to them.

But now a "just balance" is set. People are led to Hell or Paradise, based on their records. On the Day of Judgement, disbelievers see where they are heading for. Upon this, fear overtakes them:

You will see the wrongdoers afraid of what they have earned, when it is about to land right on top of them, (Surat ash-Shura: 22)

The justice of Allah prevails and it entails the fairest rewarding and punishment:

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

This process is easy for believers. However, it proves to be difficult and very painful for disbelievers. They are questioned for every each blessing Allah granted them in the world. They give an account of every each moment of their lives: about their failure to comply with the commands of Allah; their ungrateful attitudes; their inner rebellious thoughts and insults; the warnings that they ignored. However the insincere excuses they used to put forth in the world are no more acceptable. The situation disbelievers confront on that day is described in the verses below:

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)

Those disbelievers with no good deeds to present to Allah "will know what it has made ready" for them. This place of torment is described as a "bottomless pit" in the Qur'an:

As for him whose balance is heavy, he will have a most pleasant life. But as for him whose balance is

light, his motherland is Hawiya (Pit). And what will convey to you what that is? A raging Fire! (Surat al-Qari'a:6-11)

These are important to grasp the intensity of the regret disbelievers would experience on the Day of Judgement. The Day of Judgement is too late for one to feel regret. If one fully understands what is being told here and loses no time in engaging in good deeds, then he may hope for a "heavy balance (of good deeds)". Only such an endeavour will save one from eternal regret.



THE REGRET FELT IN HELL



When it sees them coming from a long way off, they will hear it seething and rasping.

(Surat al-Furqan: 12)

The regret disbelievers feel when they see Hell

On the Day of Judgement, once their accounts are taken, people will be gathered and will be driven to Hell in "divisions". Amongst this crowd will be everyone who denied the religion and existence of Allah throughout history and those who were arrogant and turned away from the signs of Allah. There will be also those who enjoyed wealth and fame. To their disappointment, however, those things they attached importance to in the world will not save them from eternal punishment. The Qur'an informs us that all disbelievers will be disgracefully dragged into Hell. Before Hell's gates, the keepers will make them confess their crimes for a last time and take them in. Upon this, the gates will be closed behind them for all eternity. The way disbelievers' are driven to Hell is described in the Qur'an as follows:

Those who are disbelievers will be driven to Hell in companies and when they arrive there and its gates



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

'That is because you exulted on the earth, without any right to do so; and strutted about. Enter the gates of Hell, remaining in it timelessly, for ever. How evil is the abode of the arrogant!' (Surah Ghafir: 75-76)

Not a single person among this crowd can come out and say that he was not warned against this day. Because Allah, Who is the Just, had sent messengers to every individual to remind him about the existence of Allah, the Day of Judgement, Paradise and Hell. Therefore, disbelievers will acknowledge that they deserved the torment in Hell.

They remained arrogant although they were warned and knowingly avoided to serve Allah, the One Who created them. Allah informs man that such people will be humiliated 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)

Considering themselves to be all-powerful in the world, some of these people insolently rebelled against their Lord. Power, they assumed, would provide deliverance. When



they were reminded about the attribute of Allah, the al-Qahhar (The Subduer), the existence of Hell and Paradise, and were offered guidance to the way favoured by Allah, they retorted:

**'Why does Allah not punish us for what we say?'
Hell will be enough for them! They will roast in it.
What an evil destination! (Surat al-Mujadala: 8)**

In response to their rebellion, they will be taken in through Hell's gates and never again allowed out. The moment they see the fire, they will feel an unbearable regret for their wrongs. This is the moment they explicitly realise there is no way out of Hell:

The evildoers will see the Fire and realise they are going to fall into it and find no way of escaping from it. (Surat al-Kahf: 53)

Comprehension will be very sharp in Hell; everything disbelievers feigned ignorance about in the world will appear to be very clear then. They will most realise that they consumed all their lives for vain purposes and they will ultimately understand that, in exchange for minor and temporary benefits, they must now remain in torment for all eternity. The few decades they had in the world seemed a long period of time to them and meanwhile they never thought about the Hereafter. Rather than a perfect and blissful life where one is not vulnerable to physical weaknesses such as hunger and exhaustion, they preferred this world where one finds himself incurably dissatisfied. No sooner they enter by Hell gates than they comprehend that they have no escape. Thus, as a last recourse to avoid torment, they seek salvation by offe-



ring a ransom: a ransom of everything they possess in this world. These vain efforts are described as follows:

...But as for those who do not respond to Him, even if they owned everything on the earth and the same again with it, they would offer it as a ransom. They will receive an evil Reckoning. Their shelter will be Hell. What an evil resting-place! (Surat ar-Rad: 18)

However, these last efforts displayed upon facing the fact of entering Hell will be in vain. Allah informs us that these attempts bring no benefit:

So today no ransom will be accepted from you or from those who were disbelievers. Your refuge is the Fire. It is your master. What an evil destination! (Surat al-Hadid: 15)

There is certainly an important reason why these attempts bring no results. Allah warned them against Hell when they were still in the world. Everything was made clear to them; that no man will be able to help another and that no one will be able to offer any ransom. They were further reminded that no ransom will be accepted. A verse Allah revealed to warn people about this fact is as follows:

Have fear of a Day when no self will be able to compensate for another in any way. No intercession will be accepted from it, no ransom taken from it, and they will not be helped. (Surat al-Baqara: 48)

Yet, in spite of all the warnings, they insisted on their denial and they knowingly prepared such an end for themselves. On that day, they will acknowledge one important fact: that their own deeds earned them Hell.



This regret will be a great torment they will find no salvation from eternally. That is because they encountered one important fact: had they devoted themselves to earning the favour of Allah instead of striving for vain goals, they would not be at the entrance to Hell but to Paradise. Due to their failure to comply with the right way, they meet eternal loss.

As stated in the twentieth verse of Surat al-Balad, "above them is a sealed vault of Fire". Once they enter by the gates of Hell, they will be locked inside. Behind these gates exists the torment of hellfire, which they will suffer for eternity. For the disbelievers, there is no possibility to escape from this torment. Allah calls this fire "the Shatterer":

**And what will convey to you what the Shatterer is?
The kindled Fire of Allah reaching right into the heart.
It is sealed in above them in towering columns.
(Surat al-Humaza: 5-9)**

The torment disbelievers confront in Hell

Before proceeding with the regret disbelievers will face in the Hereafter, it will be useful to describe the torment in Hell. Without being aware of the forms of torment in Hell, one might fail to comprehend the dimensions of the regret there.

As mentioned earlier, the regret of disbelievers begins at the very moment they see Hell and then continues for all eternity. The conversations among these people upon their arrival in Hell are as follows:

Those who reject their Lord will have the punishment of Hell. What an evil destination! When they



are flung into it they will hear it gasping harshly as it seethes. It all but bursts with rage. Each time a group is flung into it its custodians will question them: 'Did no warner come to you?' They will say, 'Yes indeed, a warner did come to us but we denied him and said, "Allah has sent nothing down. You are just greatly misguided."' They will say, 'If only we had really listened and used our intellect, we would not have been Companions of the Blaze.' Then they will acknowledge their wrong actions. Away with the Companions of the Blaze! (Surat al-Mulk: 6-11)

As stated in the verses, when they are flung into Hell, they hear a terrible noise. Allah describes this noise in the seventh verse of the Surat al-Mulk as "**gasp ing harshly as it seethes**". This terrible sound inflicts a dreadful distress and fear on disbelievers. In another verse, Allah describes Hellfire as a fire which almost bursts with rage (Surat al-Mulk, 8). The rejecters witnessing this horrible event will feel desperate because they will understand the punishment they will face. And as stated above, they will talk about their regret for their failure to have had a grasp of all while they were still in the world.

Such distress is comprehensible because the penalty they will confront will be extremely horrible and painful. In the verses, it is stated that Hell is the worst place to stay in.

...What an evil destination! (Surat al-Imran: 162)

...hell - a hapless journey's end! (Surat an-Nisa: 115)

Their shelter will be the Fire. How evil is the abode of the wrongdoers! (Surat al-Imran: 151)



Hell, where they will roast. What an evil place to stay! (Surah Ibrahim: 29)

The dwellers of Hell will be thrown down into this evil refuge in crowds. In a verse this is stated as "**They will be bundled into it head first, they and the misled**" (Surat ash-Shu'ara: 94) From the verse, it is understood that all disbelievers including those who were arrogant, had wealth and were held in esteem, will be thrown into the fire as worthless masses. In reply to their arrogance in the world on that day, they will be humiliated and despised.

In Hell, they will never be held in esteem and never will they receive mercy. As the firewood of Hell, they will live in pain and grief for all eternity.

You and what you worship besides Allah are fuel for Hell. You will go down into it. (Surat al-Anbiya: 98)
...They are fuel for the Fire. (Surat al- 'Imran: 10)

The Qur'an informs us of various forms of punishment in Hell. People will dwell there, as the verse points out, "for ages". In other words, they will be tormented forever. We can describe some of these punishments as follows:

In the thirteenth verse of Surat al-Furqan, it is related that disbelievers will be cast "into a narrow place in Hell shackled together in chains". Being left closed in a narrow space even for a few minutes makes one tense. Even the thought of being surrounded by four walls is often an unbearable thought. The torment of Hell, however, is incomparable to the one of the world. Confined in that narrow space, they will also be subjected to fire. Moreover, shackled together in chains, they will even not be able to move, let alone escaping from the fi-



re. Even imagining such a scene is painful.

In another verse, Allah informs that disbelievers will remain in "**shades of pitch-black smoke**" (Surat al-Wakia: 43). In general, the word "shade" reminds one coolness. However, this is not the case with Hell. In Hell, Allah informs us that this shade is neither cool nor refreshing.

Another form of punishment in Hell is the impossibility of death. Death is way of deliverance. For this reason, Allah will not allow the people of Hell to die as also indicated in the verse, "**death will come to them from every side, yet they cannot die**" (Surat al-Ibrahim: 17). In other words, they will experience every sort of assault which would, under normal conditions, result in death. Despite this, they will not die and instead continue to suffer more torment for eternity.

In this world, severe burns result in death in a short while. One can hardly endure fire. Even if one does not die but is only injured, it takes a long time for the wounds to heal properly. But in Hell, the torment of fire will be incomparable to the fire we know in this world. In Hell, skins are replaced as they are burned off just to make the condemned taste more anguish. (Surat an-Nisa: 56) In brief, in Hell, one would suffer from never-ending pain caused by fire.

Another form of torment caused by fire is depicted in the thirteenth verse of Surat adh-Dhariyat where it is said that the Companions of the Fire will be tormented by the Fire. It is unlikely to comprehend the pain such a state would cause. Considering the minor pain an ordinary burn gives in this world, one would discern the great pain this torment would give. While all these happen, man will also experience the following:



Then will be bound in a chain... (Sura 69Al-Haqqa: 32)

They will be shackled and chained. (Surat al-Insan: 4)

They will be beaten with cudgels made of iron. (Surat al-Hajj: 21)

Their foreheads, sides and backs are branded with the fire of Hell. (Surat at-Tawba: 35)

Boiling water will be poured over their heads, (Surat al-Hajj:19)

They will have garments of fire cut out for them, and they will be wearing shirts of tar, (Surah Ibrahim: 50)

They will not find a cool, refreshing drink. On that day only boiling water (Surat al-Sad, 57) and blood and pus (Surat al-Haaqqa, 36) will be available.

The only nourishment the people of Hell have, on the other hand, are the fruits of the bitter thorn and the tree of zaqqum. Allah informs how zaqqum will turn out to be a torment for disbelievers:

The Tree of az-Zaqqum is the food of the wicked, seething in the belly like molten brass, as boiling water bubbles and seethes. '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: 43-50)

From the descriptions in the Qur'an, we know that food in Hell will have a choking effect on people. They will try to sip the drink of fester water in gulps, but to no avail; they will never manage to swallow it. Pus, which is the most disgus-



ting thing in this world with its appearance and odour, will also be among the nourishment of the people in Hell. This will inflict great pain on the people of Hell but, out of starvation, they will have no other choice but to eat. Nevertheless, what they eat will not satisfy their hunger. They will also suffer the pain of hunger forever.

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

There are other descriptions in the Qur'an regarding the torment in Hell:

There will be sighing for them in it (Surat al-Anbiya': 100)

...(they will be) remaining in it for countless aeons,... (Surat an-Naba: 23)

...Their punishment will not be lightened. They will be granted no reprieve... (Surat al-Imran: 88)

They will want to get out of the Fire but they will not be able to. (Surat al-Maida: 37)

These torments will inflict indefinable suffering on disbelievers. For salvation, they will plead many times and even consent to their souls being taken. The conversations of the people in Hell are related in the Qur'an as follows:

They will call out, 'Malik (Master), let your Lord put an end to us!' He will say, 'You will stay the way you are. We brought you the truth but most of you hated the truth.' (Surat az-Zukhruf: 77-78)

Turning away from the religion (*deen*) and failing to take heed of the warnings will be to the detriment of these people,



as Allah relates in the Qur'an. Allah, in return, will not answer the calls of these people and He will keep them in their torment for all eternity.

These are only some of the torments which will be inflicted on those who denied Allah and the Hereafter and ignored the warnings about the existence of Hell and paradise. In addition, there is another torment, one which will always remain with disbelievers. This is the feeling of regret, one would never be able to forget for a moment. This feeling will even more deepen with the distress caused by the fact that one would forever remain in Hell, the most horrifying place one could ever see. As stated earlier, every moment disbelievers experience the suffering, they will remember that, had they complied with the right way, none of these would befall them. There is no way to avoid from this regret.

The regret disbelievers will feel for all eternity

Having an experience of the severity of the punishment, disbelievers will be seized by the regret of not having faith in Allah while they were still in the world. Yet this regret will not alter the situation. In the world, they were offered many opportunities, which they failed to take. Once they attain comprehension of this fact, they will lament to everyone and everything which distracted them from Allah and the Hereafter and made them indulge in worldly affairs.

In the Qur'an, the regret disbelievers feel is full of rage, as the verse follows:

They will say on the Day their faces are rolled over in the Fire, 'If only we had obeyed Allah and obeyed



the Messenger!' And they will say, 'Our Lord, we obeyed our masters and great men and they misguided us from the Way. Our Lord, give them double the punishment and curse them many times over!' (Surat al-Ahzab: 66-68)

So that, when he reaches Us, he says, 'If only there was the distance of the two Easts between you and me!' What an evil companion! It will not benefit you today, since you did wrong, that you share equally in the punishment. (Surat az-Zukhruf: 38-39)

As the verses suggest, they hope to save themselves by blaming those who misled them from the right path. However, Allah granted a conscience to everyone so that he could be guided to the right path. Allah also endowed man a will to carry out his pertinent decisions. In this sense, man is provided with both of the two alternatives as well as the knowledge of right and wrong. This being the case, one's choice rests entirely with him. Besides, Allah knows whether one keeps faith or denial deep in his heart. Accordingly, those leading people to Hell as well as those adhering to them will be justly punished. That day, nobody will bear responsibility for the sins of another.

While these people tempted one another into committing sins, it probably many times occurred to their minds that they would give an account of them in the Hereafter, yet they attached no importance to it as if it was an insignificant issue. They encouraged one another in denial of Allah, saying "I will bear responsibility for what you do". Satan, on the other hand, made tempting promises to them and misled them in



the wrong way. But Allah, with the verse, "**...and he will come to Us all alone.**" (Surah Maryam: 80), informs us that these promises will be of no help.

That day disbelievers will clearly see that they are all alone. They will understand one important fact themselves: other than Allah, man has neither a friend nor a protector. In Hell, their mentors and anybody they considered to be their friends in the world will leave them all alone. Likewise, Satan, whom, forsaking Allah, they took as their protector, will be unfaithful to them and address to them in the following way:

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)

Seeing the unfaithfulness of everyone they considered as friends will be another source of regret for disbelievers. Then do they clearly understand that there is no one they can take refuge in other than Allah. Yet seeing that this comprehension provides no relief for them will add to their troubles. On that day, they will quarrel with one another. Meanwhile, they confess their sins:

Arguing in it with one another, they will say, 'By

Allah, we were plainly misguided when We equated you with the Lord of all the worlds. It was only the evildoers who misguided us and now we have no one to intercede for us; we do not have a single loyal friend. If only we could have another chance then we would be among the believers!' (Surat ash-Shu'ara: 96-102)

As related in the verses above, in a deep regret, disbelievers wish to return to the world so that they can engage in good deeds which would bring goodness to them in the Hereafter. Yet, this is an unacceptable wish. Today, they realise that anything—wealth, beauty, career etc—that they chased after in the world is worthless in the Hereafter. Below some of their regretful expressions are quoted from the Qur'an:

But as for him who is given his Book in his left hand, he will say, 'If only I had not been given my Book and had not known about my Reckoning! If only death had really been the end! My wealth has been of no use to me. My power has vanished.' 'Seize him and truss him up. Then roast him in the Blazing Fire. Then bind him in a chain which is seventy cubits long. He used not to have faith in Allah the Magnificent, nor did he urge the feeding of the poor. Therefore here today he has no friend. (Surat al-Haqqa: 25-35)

...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)



In addition, witnessing the great joy and happiness of the Companions of the Garden deepens the regret of disbelievers. They see the conspicuous difference between the lives of the Companions of the Garden and that of themselves. Allah draws attention to the difference of the Companions of the Garden and of the Fire.

The appearance of the Companions of the Fire is depicted in the Qur'an in the following way:

Their eyes will be downcast, darkened by debasement. (Surat al-Qalam: 43)

And faces that Day will be glowering. (Surat al-Qiyama: 24)

On the other hand, the faces of the Companions of the Garden are described as follows:

That Day some faces will be radiant, laughing, rejoicing. (Surah Abasa: 38-39)

Disbelievers will not find any food other than boiling water, pus, bitter thorn, and the tree of zaqqum. Believers, on the other hand, will be rewarded with rivers of milk and honey, delicious drinks served in cups, all kinds of fruits and anything their souls desire. In a verse, the food of the Companions of the Garden is described as follows:

An image of the Garden which is promised to those who have fear: in it there are rivers of water which will never spoil and rivers of milk whose taste will never change and rivers of wine, delightful to all who drink it, and rivers of honey of undiluted purity; in it they will have fruit of every kind and forgiveness from their Lord. Is that like those who will be



in the Fire timelessly, for ever, with boiling water to drink which lacerates their bowels? (Surah Muhammad: 15)

Surely no parallels can be drawn between these favours granted to believers and the food of unbelievers, which by no means satisfy one's hunger and which become an eternal source of torment. They will be exposed to fire there for ages; their skins will be restored as they burn, and they will call for some relief and coolness. They will yearn for the favours granted to the Companions of the Garden resting in shade and they will ask for some for themselves. In the Qur'an, their situation is related as follows:

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

The calls of the disbelievers will never be answered.

We have prepared for the wrongdoers a Fire whose billowing walls of smoke will hem them in. If they call for help, they will be helped with water like seething molten brass, frying their faces. What a noxious drink! What an evil repose! (Surat al-Kahf: 29)

Likewise, Allah will present the Companions of the Garden green garments of fine silk and rich brocade and bracelets of gold and silver. Meanwhile, the Companions of the Fire will have garments of tar and fire cut out for them. The believers will dwell in fine dwellings and lofty chambers, reclining on "sumptuous woven couches", exquisite



rugs, and couches lined with rich brocade. Disbelievers, on the other hand, will have Hell as a resting place and covering layers on top of them.

Allah informs us in the Qur'an that believers will have anything they desire. The Companions of the Garden will be honoured with a joyful and peaceful life in the Garden.

They will have whatever they wish for with their Lord. (Surat ash-Shura: 22)

So Allah has safeguarded them from the evil of that Day and has made them meet with radiance and pure joy. (Surat al-Insan: 11)

Had disbelievers assumed a conscientious, sincere and honest attitude in the world and complied with the commands of Allah, they would not now be subject to torment in Hell. Thus disbelievers will feel more regret when they think about the Companions of the Garden. Allah defines this torment in Hell and the regret they feel as "suffering" and states that each one of their attempts to escape from this suffering will result in yet another punishment:

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

That is because Hell is a place of no return. It is the place, where the feeling of regret brings no benefit to man. Furthermore in Hell, the concept of regret is not defined. At the moment disbelievers die, angels will tell them that they will never again experience anything good for all eternity:

On the Day they see the angels, there will be no good news that Day for the evildoers. They will say,



'There is an absolute ban.' (Surat al-Furqan: 22)

For this reason, disbelievers find their personal destruction to be the only way of salvation. They will beg for their destruction, but to no avail. This is because they were granted a lifetime, which was long enough to receive admonition, but they wilfully favoured denial and turned away from the truth. In return for these, they will be told the following:

Do not cry out today for just one destruction, cry out for many destructions! (Surat al-Furqan: 14)

Roast in it! And bear it patiently or do not bear it patiently. It makes no difference either way. You are simply being repaid for what you did.' (Surat at-Tur: 16)

In the fortieth verse of Surat al-Araf, Allah describes the impossibility of disbelievers' leaving Hell and entering the Garden, saying that "they will not enter the Garden until a camel goes through a needle's eye". Furthermore, Allah informs that disbelievers will be disregarded and forgotten since, in the world, they turned away from the right way and ignored their meeting the Day of Judgement. They will not receive any answer or help from Allah:

He will say, 'Just as Our Signs came to you and you forgot them, in the same way you too are forgotten today.' (Surah Taha: 126)

They will be told, 'Today We have forgotten you as you forgot the meeting of this your Day. Your refuge is the Fire and you have no helpers. (Surat al-Jathiy-ya: 34)



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

They will implore Allah to be saved from the fire and Allah will answer them in the following way:

Our Lord, remove us from it! Then if we revert again, we will definitely be wrongdoers.' He will say, 'Slink away into it and do not speak to Me.' (Surat al-Muminun: 108)

Disbelievers will receive an eternal punishment. This punishment will be remaining all alone in torment and not receiving any help. Allah will not bestow His mercy on them, will not protect them, and will not forgive their sins and faults. If they had taken refuge in Allah when they were alive, they would have found Allah to be ever Forgiving and Most Merciful towards them. Yet, once they enter Hell, these facts occurring to their minds will no longer be of any help.

After all that has been said, one has to ponder over certain facts right now: that Allah is full of mercy and compassion towards His servants and that one needs to make Allah alone one's friend and protector. For once the gates of Hell are closed behind one, they will never open again and there will be no more opportunities granted as in this world. The Qur'an describes the way for salvation as follows:

Except those who repent and put things right and hold fast to Allah and dedicate their religion to



Allah alone; they are with the believers. Allah will give the believers an immense reward. Why should Allah punish you if you are thankful and have faith? Allah is All-Thankful, All-Knowing. (Surat an-Nisa: 146-147)



IN ORDER NOT TO FEEL REGRET IN THE HEREAFTER



Why should Allah punish you if you are thankful and have faith? Allah is All-Thankful, All-Knowing.

(Surat an-Nisa:147)

People are created with many weaknesses and imperfections. Throughout our lives, we forget many things and make countless mistakes. However through repentance, which is a great favour granted to us by Allah, it is always possible in this world to correct our mistakes. Indeed, the world is created just for this purpose: we are trained, put to test, and purified of our mistakes in this world. It is likely that we may deeply regret our mistakes or the way we have led our lives. However, it is always possible to make up for this regret. After having lived through this regret, we can ask for repentance and hope for Allah's forgiveness.

In the Qur'an, Allah gives the glad tidings that He will forgive any sin provided one repents sincerely. Allah knows our inner thoughts and every word we keep to ourselves. He knows whether we are true to Him or not. Allah, in the Qur'an, describes His closeness to his servants:

Your Lord knows best what is in your selves. If you



are righteous, He is Ever-Forgiving to the remorseful.(Surat al-Isra: 25)

Yet, another important fact surfaces here; after death, it is not possible to make up for the mistakes and sins committed in this world. So not a single moment do we have to lose. Minutes pass by in a blink of the eye and with every moment passing, we draw even closer to death. Furthermore, we can never foresee when death will confront us. Its date, hour and minute can never be known. We all will certainly die one day and will give an account of our deeds in the presence of Allah.

For this reason, man must always bear in mind that he may soon die. If he is not to regret in the Hereafter, he must reconsider his life.

If it were the time to meet the angels of death right now, would you be able to give an account of all the years you have spent in this world?

What have you done so far to earn the consent of Allah?

Have you been meticulous enough in fulfilling Allah's commands?

A person might not have an affirmative answer to any of these questions. But if he repents and sincerely makes an absolute commitment to live to earn the good pleasure of Allah, then he can hope for Allah's forgiveness.

We must take refuge in Allah, Who is al-Ghaffar (The Forgiver, He Who is All-Forgiving), al-Halim (Forbearing One, He Who is clement), and al-Tawwab (The Acceptor of repentance). Allah will absolutely give the rewards of those who persevere and often turn to Him. He will certainly forgive



His servants who have faith and reard their good deeds according to the best of what they did. In one verse, this great glad tiding is stated as follows:

What is with you runs out but what is with Allah goes on forever. Those who were steadfast will be recompensed according to the best of what they did. Anyone who acts rightly, male or female, being a believer, We will give them a good life and We will recompense them according to the best of what they did. (Surat an-Nahl: 96-97)

Never forget thatat any time any one of us might be caught by death and, though being full of regret, might not have again the opportunity to correct the wrongs we committed in the worldly life. For this reason, we should lose no time in asking for repentance from Allah and living by His commands. This is the only way to be a servant upon whom Allah bestows His mercy and love. This is again the only way to attain Paradise, the eternal abode Allah prepares for His true believers.



APPENDIX: THE COLLAPSE OF DARWINISM



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 Darwin's book was published, the discovery of Louis Pasteur disproved this belief, which constituted the groundwork of evolution. Pasteur summarized the conclusion he reached after time-consuming studies and experiments: "*The claim that inanimate matter can originate life is buried in history for good.*" 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 20th Century

The first evolutionist who took up the subject of the origin of life in the 20th 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, the origin of the cell remains a question which is actually the darkest point of the entire evolution theory. 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 20th 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 variations chance to 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:

*Mutations are small, random, and harmful. They rarely occur and the best possibility is that they will be ineffectual. These four characteristics of mutations imply that mutations cannot lead to an evolutionary development. A random change in a highly specialised organism is either ineffectual or harmful. A random change in a watch cannot improve the watch. It will most probably harm it or at best be ineffectual. An earthquake does not improve the city, it brings destruction.*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 sud-



*den 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 foremost defenders of the theory of evolution in the 20th century, admits this fact by saying that "the chain reaching as far as Homo sapiens is actually lost."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, coloured, 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 im-



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

For many years, ten 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 da-



ta 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 centimeters in a three-dimensional, coloured, 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.

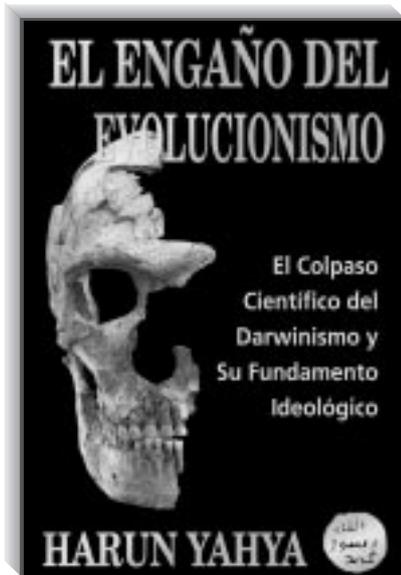


NOTES

1. Hugh Ross, *The Fingerprint of God*, p. 50
2. Sidney Fox, Klaus Dose, *Molecular Evolution and The Origin of Life*, New York: Marcel Dekker, 1977. p. 2
3. Alexander I. Oparin, *Origin of Life*, (1936) New York, Dover Publications, 1953 (Reprint), p.196
4. "New Evidence on Evolution of Early Atmosphere and Life", *Bulletin of the American Meteorological Society*, vol. 63, November 1982, p. 1328-1330.
5. Stanley Miller, *Molecular Evolution of Life: Current Status of the Prebiotic Synthesis of Small Molecules*, 1986, p. 7
6. Jeffrey Bada, *Earth*, February 1998, p. 40
7. Leslie E. Orgel, "The Origin of Life on Earth", *Scientific American*, Vol 271, October 1994, p. 78
8. Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 189
9. Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 184.
10. B. G. Ranganathan, *Origins?*, Pennsylvania: The Banner Of Truth Trust, 1988.
11. Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 179
12. Derek A. Ager, "The Nature of the Fossil Record", *Proceedings of the British Geological Association*, vol. 87, 1976, p. 133
13. Douglas J. Futuyma, *Science on Trial*, New York: Pantheon Books, 1983. p. 197
14. Solly Zuckerman, *Beyond The Ivory Tower*, New York: Toplinger Publications, 1970, ss. 75-94; Charles E. Oxnard, "The Place of Australopithecines in Human Evolution: Grounds for Doubt", *Nature*, Vol. 258, p. 389
15. J. Rennie, "Darwin's Current Bulldog: Ernst Mayr", *Scientific American*, December 1992
16. Alan Walker, *Science*, vol. 207, 1980, p. 1103; A. J. Kelso, *Physical Anthropology*, 1st ed., New York: J. B. Lipincott Co., 1970, p. 221; M. D. Leakey, *Olduvai Gorge*, vol. 3, Cambridge: Cambridge University Press, 1971, p. 272
17. *Time*, November 1996
18. S. J. Gould, *Natural History*, vol. 85, 1976, p. 30
19. Solly Zuckerman, *Beyond The Ivory Tower*, New York: Toplinger Publications, 1970, p. 19
20. Richard Lewontin, "The Demon-Haunted World", *The New York Review of Books*, 9 January, 1997, p. 28



***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)***

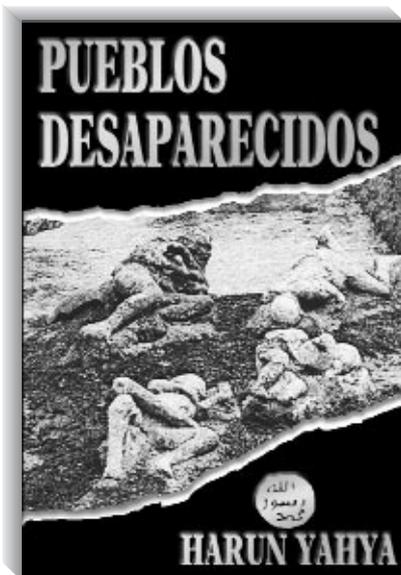


Many people think that Darwin's Theory of Evolution is a proven fact. Contrary to this conventional wisdom, recent developments in science completely disprove the theory. The only reason Darwinism is still foisted on people by means of a worldwide propaganda campaign lies in the ideological aspects of the theory. All secular ideologies and philosophies try to provide a basis for themselves by relying on the theory of evolution.

This book clarifies the scientific collapse of the theory of evolution in a way that is detailed but easy to understand. It reveals the frauds and distortions committed by evolutionists to "prove" evolution. Finally it analyzes the powers and motives that strive to keep this theory alive and make people believe in it.

Anyone who wants to learn about the origin of living things, including mankind, needs to read this book.

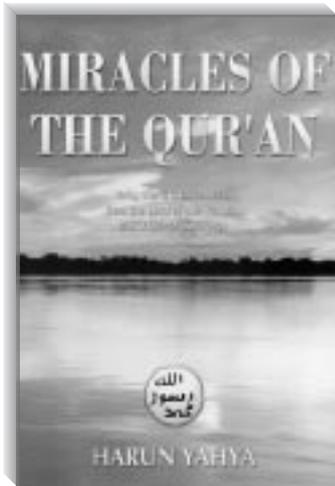
371 PAGES WITH 240 PICTURES IN COLOUR



Many societies that rebelled against the will of Allah or regarded His messengers as enemies were wiped off the face of the earth completely... All of them were destroyed—some by a volcanic eruption, some by a disastrous flood, and some by a sand storm...

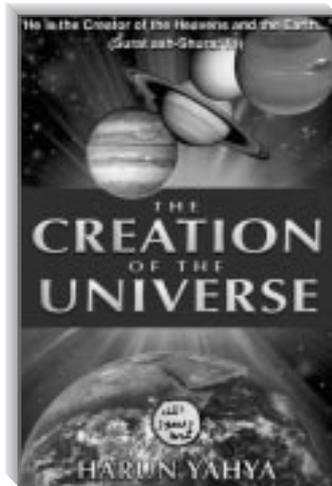
Perished Nations examines these penalties as revealed in the verses of the Quran and in light of archaeological discoveries.

160PAGES WITH 98 PICTURES IN COLOUR



Fourteen centuries ago, Allah revealed the Qur'an, the guide to truth for mankind, and summoned all humanity to seek salvation by following the commandments of this Book. From the day it was first revealed until Judgement Day, this final holy Book will remain the sole guide for humanity. The unprecedented style and the superior wisdom inherent in the Qur'an is conclusive evidence confirming that it is the Word of Allah. Apart from this, there are a number of miracles verifying the fact that the Qur'an is the revelation of Allah, one of them being that, 1,400 years ago, it declared a number of scientific facts that have only been established thanks to the technological breakthroughs of the 20th century. In this book, in addition to the scientific miracles of the Qur'an, you will also find messages regarding the future and examples of its "mathematical miracle."

120 PAGES WITH 73 PICTURES IN COLOUR

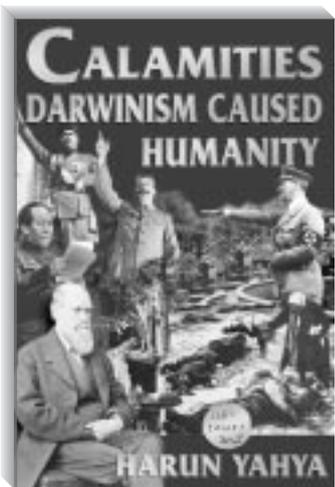


Ruling over the world of science in the 19th century, the materialist philosophy had proposed that the universe is an uncontrolled heap of matter that existed since eternity. The discoveries made in the twentieth century, however, entirely refuted this materialist claim.

Today, science has proven that the universe was created from nothing with a Big Bang. Moreover, all physical balances of the universe are designed to support human life. Everything from the nuclear reactions in stars to the chemical properties of a carbon atom or a water molecule, is created in a glorious harmony.

This is the exalted and flawless creation of Allah, the Lord of All the Worlds.

192 PAGES WITH 91 PICTURES IN COLOUR



Fascism and communism, which made humanity suffer dark times, are considered to be opposed ideas. However, these ideologies are fed from the same source, on the grounds of which they can attract masses to their side. This source has never drawn attention, always remaining behind the scenes. This source is the materialist philosophy and its adaptation to nature, which is DARWINISM. The acknowledgement of the scientific invalidity of this theory that serves as a basis for cruel dictators and vicious ideological trends will bring about the end of all these detrimental ideologies.

Al-Attique Publishers. Inc.Canada
65 - Treverton Drive Scarborough, ON . M1k 3S5
Tel: (416) 615-1222 F: (416) 615-0375

O U R P U B L I C A T I O N S

No	Name of Book	Author's Name	Page	C\$	US\$
122	The Bible led me to Islam ISBN: 9960-9148-3-6	Abdul Malik LeBlanc	82	3.00	2.00
123	Honor thy Father & Mother ISBN: 1-894264-17-7	-----	100	4.50	3.00
124	Why Islam is our only choice ISBN: 9960-9148-4-4	M. Hanif Shahid	291	12.00	8.00
125	Is Jesus God ? The Bible says No ISBN: 9960-9148-8-7	Shabir Allay	98	4.50	3.00
126	101 Questions to ask visiting Jehowah's witnesses ISBN: 9960-9148-5-2	-----	93	4.50	3.00
127	101 Clear Contradictions in the Bible ISBN: 9960-9148-9-5	-----	39	3.00	2.00
128	Yahweh, Jehowah or Allah – Which is God's real Name? ISBN: 1-894264-18-5	-----	40	3.00	2.00
129	Source of Islamic theories ISBN: 9960-777-05-7	-----	20	1.50	1.00
130	What God said about Eating Pork. ISBN: 9960-777-02-2	-----	38	3.00	2.00
131	Common Questions People ask about Islam ISBN: 9960-9148-6-0	-----	75	4.50	3.00
132	Science in the Quran ISBN: 9960-9148-7-9	-----	42	3.00	2.00
133	Decision of the court : Quadianies are not Muslim ISBN: 9960-9036-3-x	-----	200	9.00	6.00
134	Follow Jesus of Follow Paul ISBN: 9960-777-06-5	Dr, Roshan Inaam	75	6.00	4.00
136	A Guide for Hajj and Umrah ISBN: 9960-9036-4-8	Anis & Daud Matthews	365	12.00	8.00
103	Hajj and Umrah (Urdu) ISBN: 9960-9148-1-x	Sh: Abdul Aziz Bin Baz	156	3.00	2.00
	Islamic Guidelines	M.Jamil Zino	190	8.25	5.50
	Pillars of Islam and Iman	-----	264	9.75	6.50
	Islamic Creed	-----	64	4.00	3.00
107	Credo Islamico (IslamicCreed) ISBN: 1-894264-02-9	-----	70	6.00	4.00
	What a Muslim Believes	M.Jamil Zino	68	3.00	2.00
109	Actions are by intentions ISBN: 1-894264-03-7	Immam :Sh Faisal	48	4.00	3.00
118	Ramadaan Companion- Spiritual Reflections ISBN: 1-894264-29-0	Sheikh Faisal Abdur-Razak	172	9.00	6.00
110	Help yourself in Reading Quran + 2 audio Cassettes ISBN: 1-894264-01-0	-----	165	18.00	12.00
111	The Book of Death ISBN: 1-894264-05-3	-----	162	7.50	5.00

No	Name of Book	Author's Name	Page	C\$	US\$
112	The Universe seen through the Quran				
	ISBN: 1-894264-00-2	Dr. Mir Anees-ud-Din Ph. D	167	10.50	7.00
113	Pearls of the truth 99-Name of Allah				
	ISBN: 1-894264-2-8	Sh: Sidheeqe M.A	208	10.50	7.00
114	Doomsday::Portents & Prophecies				
	ISBN: 1-894264-06-1	-----	494	27.00	18.00
115	Forty Hadith	Immam Nawawi	132	4.50	3.00
116	Monotheism and Pantheism				
	ISBN: 1-894264-27-4	Amir Hamza	96	6.00	4.00
149	The Relationship between Muslim & Non-Muslim				
	ISBN: 1-894264-30-4	Dr .Saeed Ismael Sini	125	6.00	4.50
150	Fate – Al-Qadaa Wal-Qadar				
	ISBN: 1-894264-31-2	-----	96	7.00	5.00
99	(Lesfilles De l'autre Voie) Daughters of an other Path (French)				
	ISBN: 1-894264-28-2				
	Carol L.Anway Translated by: Renee Rivard		285	17.95	13.95
154	Daughters of Another Path : Experiences of American woman choosing Islam				
	ISBN: 1-894264-0-9	Carol L. Anway	224	17.95	13.95
210	West Versus Islam				
	ISBN: 1-894264-20-7	Margaret Marcus	98	6.00	4.00
153	The Fundamentals of ISLAMIC CREED				
	ISBN: 1-894264-32-0	Abu Jaifer-Al-Tahewi	255	20.00	15.00
146	I would like to Repent But----				
	ISBN: 1-894264-37-1	M.Saleh Al-Munajjid	53	3.00	2.00
148	Islam The Religion you can no longer Ignore				
	ISBN: 1-894264-34-7	Syed Iqbal Zaheer	53	3.00	2.00
152	Bilal : The Abyssinian Outrunner				
	ISBN: 1-894264-36-3	-----	104	7.00	5.00
151	Muhammad : The Unlettered Prophet who changed the world in 23 years				
	ISBN: 1-894264-33-9	-----	102	6.00	4.50
147	A Voice to Hear				
	ISBN: 1-894264-35-5	-----	117	3.00	2.00
	ني بن يء نج يم تجتج ة				
41	يمننم نيئج ييمه يمننم يء تجي له / تجين ني بن وي له تج برنج قبيء تج يم ي	116	3.00	2.00	
42	يمقنم تج بن نمه ينجونم برتم بر تجم برنج يدم	156	5.00	4.00	
43	-تج تج بر يدي برتدين تم تج يدي بري بمجنم		272	12.00	9.00
44	تج تج يمي يمي يمي	239	11.00	8.00	
45	تج تج نم ني يمي برتج يي تج تج يدي ني يء بر ني يدم		264	12.00	9.00
46	تج تج ن ... ني بن يدي تج يمي يدم يمننم		184	11.00	8.00
47	تج تج بن نم يلمه برنج تج يدي يدم برتم نم بن تج تج بري ني				
	بري يمي نملجم تج يم		103	5.00	4.00
48	ني يبن يدي تج برنج تجتج		95	4.00	3.00
	ني بن يء تج بري تج له				
49	ي يمي يمي تجي له ني تج يدي ندي يني		128	3.00	2.00
50	بري يمي ني يمي ني بن تج يمي برين يدم ندي يني يدي يمي ني يمي ني يمي له تج يمي		62	2.00	1.00
51	برتج ني تج نيم برتج لم يمي لم يمي له يمي له يمي له				
	تج يمي له / ني بن تج يمي له / تج يم تج		148	9.00	6.00

May Allah (SWT) protect all of us from all evils.

Website: www.al-attique.com E-mail: al-attique@al-attique.com & quran@istar.ca