

The 5th Day

THE AYAT AND THE HADITH OF THE DAY

**Correct and courteous words accompanied by forgiveness
are better than giving charity followed by insulting words.**

Allah is Rich Beyond Need, All-Forbearing.

(Surat al-Baqara: 263)

**Do not be like the hypocrite who, when he talks, tells lies;
when he makes a promise, breaks it; and when he is trusted,
proves dishonest.**

(Bukhari and Muslim)

MIRACLES OF THE QUR'AN

CREATION FROM HOT SMOKE



Scientists today are able to observe the formation of stars from a hot gas cloud. Formation from a warm mass of gas also applies to the creation of the universe. The creation of the universe as described in the Qur'an confirms this scientific discovery in the following verse:

He placed firmly embedded mountains on it, towering over it, and blessed it and measured out its nourishment in it, laid out for those who seek it—all in four days. Then He turned to heaven when it was smoke and said to it and to the earth, "Come willingly or unwillingly." They both said, "We come willingly." (Qur'an, 41:10-11)

The Arabic word for "smoke" in the above verse is "dukhanun," which describes the hot, cosmic smoke in question. This word in the Qur'an, in pinpoint fashion, describes this smoke very accurately for it is a warm body of gas containing mobile particles connected to solid substances. Here, the Qur'an has employed the most appropriate word from the Arabic language for describing the appearance of this phase of the universe. Let us note that only in the 20th century have scientists discovered that the universe emerged from a hot gas in the form of smoke. [1](#)

The fact that such information about the creation of the universe is given in the Qur'an is nothing short of a miracle of the Qur'an.

THE SPLITTING ASUNDER OF "THE HEAVENS AND THE EARTH"

Another verse about the creation of the heavens is as follows:

Do those who disbelieve not see that the heavens and the earth were sewn together and then We unstitched them and that We made from water every living thing? So will they not believe? (Qur'an, 21:30)

The word "ratq" translated as "sewn to" means "mixed in each, blended" in the Arabic vernacular. It is used to refer to two different substances that make up a whole. The phrase "we unstitched" is the verb "fataqa" in Arabic and implies that something comes into being by tearing apart or destroying the structure of things that are sewn to one another. The sprouting of a seed from the soil is one of the actions to which this verb is applied.

Let us take a look at the verse again. In the verse, sky and earth are at first subject to the status of "ratq." They are separated (fataqa) with one coming out of the other. Intriguingly, when we think about the first moments of the Big Bang, we see that the entire matter of the universe collected at one single point. In other words, everything—including "the heavens and earth" which were not created yet—were in an interwoven and inseparable condition. Then, this point exploded violently, causing its matter to disunite. (For further reference, please see, [Miracles of the Qur'an](#), by Harun Yahya)

1. Dr. Mazhar U. Kazi, 130 Evident Miracles in the Qur'an (New York, USA: Crescent Publishing House: 1998), 52

THE END TIMES AND THE MAHDI

SIGNS OF THE LAST DAY IN THE QUR'AN

THE QUR'AN TELLS OF 'ISA'S RETURN TO EARTH

Allah did not allow the disbelievers to kill 'Isa (as), but took him up into His own presence, and announced the good news to humanity that he will return to Earth in the End Times. The Qur'an provides information about 'Isa (as)'s return in several instances:

- One verse says that the disbelievers who set a trap to kill 'Isa (as) did not succeed;

(And We cursed them) for their saying, 'We killed the Messiah, 'Isa son of Maryam, Messenger of Allah.' They did not kill him and they did not crucify him but it was made to seem so to them. Those who argue about him are in doubt about it. They have no real knowledge of it, just conjecture. But they certainly did not kill him. (Surat an-Nisa': 157)

- Another verse says that 'Isa (as) did not die, but was taken from the human sphere into the presence of Allah.

Allah raised him up to Himself. Allah is Almighty, All-Wise. (Surat an-Nisa': 158)

• In the 55th verse of Surah Al 'Imran, we learn that Allah will place the people who follow 'Isa (as) above those who disbelieve until the Day of Rising. It is an historical fact that, 2000 years ago, 'Isa (as)'s disciples had no political power. Christians who lived between that period and our own have believed a number of false doctrines, the chief of which is the doctrine of the Trinity. Therefore, as is evident, they will not be able to be referred to as followers of 'Isa (as), because, as it says in several places in the Qur'an, those who believe in the Trinity have slipped into denial. In such a case, in the time before the Hour, the true followers of 'Isa (as) will overcome the deniers and become the manifestation of the divine promise contained in Surah Al 'Imran. Surely, this blessed group will be made known when 'Isa (as) returns again to earth.

- Again, the Qur'an states that all the People of the Book will believe in 'Isa (as) before he dies:

There is not one of the People of the Book who will not believe in him ('Isa) before he dies; and on the Day of Rising he will be a witness against them. (Surat an-Nisa': 159)

We learn clearly from this verse that there are still three unfilled promises concerning 'Isa (as). First, like every other human being, the Prophet 'Isa (as) will die. Second, all the People of the Book will see him in bodily form and will obey him while he is alive. There is no doubt that these two predictions will be fulfilled when 'Isa (as) comes again before the Last Day. The third prediction about 'Isa (as)'s bearing witness against the People of the Book will be fulfilled on the Last Day.

- Another verse in Surah Maryam discusses the death of 'Isa (as).

Peace be upon me the day I was born, and the day I die and the day I am raised up again alive. (Surah Maryam: 33)

When we compare this verse with the 55th verse of Surah Al 'Imran, we can recognize a very important fact. The verse in Surah Al 'Imran speaks about 'Isa (as)'s being raised to the presence of Allah. In this verse, no information is given as to whether 'Isa (as) died or not. But in the 33rd verse of Surah Maryam, 'Isa (as)'s death is referred to. This second death is possible only if 'Isa (as) came to earth again and died after living here for some time. (Allah surely knows best)

- Another verse that alludes to 'Isa (as)'s return to earth reads:

He will teach him ('Isa) the Book and Wisdom, and the Torah and the Gospel. (Surah Al 'Imran: 48)

To understand the reference to the 'Book' mentioned in this verse, we must look at other verses in the Qur'an that are relevant to this subject: if the Book is stated in one verse together with the Torah and the Gospel, then it must mean the Qur'an. The third verse of Surah Al 'Imran serves as such an example:

Allah, there is no god but Him, the Living, the Self-Sustaining. He has sent down the Book to you with truth, confirming what has there before it. And He sent down the Torah and the Gospel, previously, as guidance for mankind, and He has sent down the Furqan (the Criterion of judgement between right and wrong). (Surah Al 'Imran: 2-4)

- In that case, the book referred to in verse 48, that 'Isa (as) is to learn, can only be the Qur'an. We know that 'Isa (as) knew the Torah and the Gospel during his lifetime, that is, approximately 2000 years ago. Clearly, it will be the Qur'an that he will learn when he comes to earth again.

- What verse 59 of Surah Al 'Imran offers is very interesting: **'The likeness of 'Isa in Allah's sight is the same as Adam...'** In this verse we can see there must be a number of similarities between the two prophets. As we know, both Adam (as) and 'Isa (as) had no father, but we may draw a further similarity from the above verse, between Adam's (as) descending to earth from Paradise and 'Isa (as)'s descent from Allah's presence in the End Times.

- The Qur'an says this about 'Isa (as):

He ('Isa) is a Sign of the Hour. Have no doubt about it. But follow me. This is a straight path. (Surat az-Zukhruf: 61)

We know that 'Isa (as) lived six centuries before the Qur'an was revealed. Therefore, this verse must refer, not to his first life, but to his coming again during the End Times. Both the Christian and the Islamic world are eagerly awaiting 'Isa (as)'s second coming. This blessed guest's honored presence on the earth will be the important sign of the Last Day.

- Further evidence of the second coming of 'Isa (as) can be found in the use of the word *wakahlan* in Surah Maida, 110 and Surah Al 'Imran 46. In these verses, we are revealed these commands: Remember when Allah said, **"Isa, son of Maryam, remember My blessing to you and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown (wakahlan) ..."** (Surat al-Ma'ida: 110)

He will speak to people in the cradle, and also when fully grown (wakahlan), and will be one of the righteous. (Surah Al 'Imran: 46)

This word occurs only in these two verses and only in reference to 'Isa (as). The word is used to describe 'Isa (as)'s more mature age. The word refers to the age between 30 and 50, that is, to the end of youth and the beginning of old age. Islamic scholars are agreed in translating this word to refer to a period after the age of 35.

Islamic scholars rely on a tradition related by Ibn Abbas to the effect that 'Isa (as) was raised to the presence of Allah when he was young, that is, at the beginning of his 30's, and that when he comes to earth again, he will have 40 years left to live. 'Isa (as) will progress into his old age after he has returned to earth, so this verse may be said to be a proof of 'Isa (as)'s second coming to earth. **2**

THE PROPHET (SAAS) TOLD OF 'ISA'S SECOND COMING

There are a few hadiths from the Prophet (saas) that refer to the second coming of 'Isa (as). The Islamic scholar Shawkani stated that there are 29 hadiths about 'Isa (as)'s return, and that the information contained in these hadiths could not have been falsified. (Ibn Majah)

By Him in Whose Hands my soul is, son of Maryam, 'Isa, will shortly descend amongst you people (Muslims) as a just ruler. (Bukhari)

The Hour will not be established until the son of Maryam (i.e. 'Isa) descends amongst as a just ruler. (Bukhari)

The Prophet (saas) tells what 'Isa (as) will do when he returns:

'Isa (as), son of Maryam (as), will descend, rule for 40 years with the book of Allah and my sunnah, and die. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-Zaman)

Isa (as), son of Maryam (as), will be a just judge and just ruler (in my community), break and crush the cross and kill the pig ... The earth will be so filled of peace as a vessel is filled with water. The entire world shall recite and follow one and the same Word and none shall be worshipped except Allah. (Ibn Majah)

(For further reference, please see, [The End Times and the Mahdi](#), by Harun Yahya)

2. Faslu'l-Makal fi Ref'i Isa Hayyen ve Nuzulihi ve Katlihi'd-Deccal, p.20

THE EVOLUTION DECEIT

THE THEORY OF EVOLUTION CONFLICTS WITH THE QUR'AN - I

In our day some Muslims labour under the false impression that many a people believe in the theory of evolution or that these people generally go by the name of 'scientists.' For that reason they fall into the trap of defending the theory of evolution. Whereas these people have no proof that Allah created people by evolution, nor even one verse from the Qur'an confirming these claims.

Muslims who Defend the Theory of Evolution Ignore Darwinism's Claims of Chance

The most important mistake made by those who suggest that the theory of evolution does not contradict the Qur'an is that they think the theory's basic thesis is that 'living things came about by developing from one another.' Under the influence of that deception they think 'Allah could have created living things by evolving them from one another, what is wrong with that?' Whereas they are ignoring one important fact: the fundamental difference between supporters of the theory of evolution and those of creation is not the question 'Did living things emerge separately or by developing from one another?' The basic question is 'Were living things formed by chance and natural events, or were they created in a conscious manner?'

The theory of evolution claims that inorganic matter came together as the result of chance, then formed the building blocks of life, again by natural causes which developed by coincidence, and then finally formed life itself. It proposes that the different kinds of living things emerged by coincidence and from natural causes, with no conscious plan or intervention. At the end of the day, this claim accepts time, inorganic matter and chance as creative forces. Even someone who knows very little about the theory of evolution knows that this view forms the basis of Darwinist scientists' claims.

This fact is actually admitted by Darwinists themselves. One of the world's foremost spokesmen for Darwinism, the militant atheist Richard Dawkins, sums up the belief known as the theory of evolution in the words, 'Darwin made it possible to be an intellectually fulfilled atheist.' (*The Blind Watchmaker*, [1986], Penguin: London, 1991, reprint, p.6).

There is No Scientific Evidence for the Theory of Evolution

Since the theory of evolution's claim is one of 'chance,' it is clear there can be no 'common ground' between that theory and Islam. Furthermore, there is no point in looking for one, because the theory of evolution has no scientific basis.

All the relevant branches of science show that evolution never happened. Far from showing that different classes of living things evolved from each other by small stages, the fossil record shows that very different living things emerged suddenly and with their own particular structures, with no common ancestor between them. Reptiles did not turn into birds, and neither did fish come to live on land. Each class of living thing was created with its own particular features.

In the past 50 years in particular, new developments and discoveries in branches of science such as palaeontology, microbiology, genetics and comparative anatomy have revealed that the theory of evolution is wrong, and that living things emerged suddenly, with the same different and perfect forms that they possess today. This truth is now indisputable within the scientific world. Palaeontology today shows that almost all of the most basic groups of living thing, the 'phyla,' (in other words, arthropods, mollusks, vertebrates etc. the most fundamental and different classes of animal) all emerged suddenly in the short geological period of time known as the Cambrian Age.

For that reason, there is no scientific reason to claim that Allah used an evolutionary process in his creation. Allah created every group of living things separately and at the same time, with the command 'Be!'

Those Who Defend Darwinism are Unaware of the Theory's Dangers



Darwinism is a belief consisting totally of superstitions and illogicalities. Nobody who thinks freely and honestly, without prejudice, can believe that unconscious atoms came together as the result of chance and organized themselves to create human beings who think, reason, feel, see, hear, found civilizations, make discoveries, create works of art, rejoice, suffer, and then study the atoms that make up their own bodies under an electron microscope. But Darwin's theory is based on that irrational belief. Muslims who support Darwinism are unaware of this grave danger. It is very easy for someone who stubbornly accepts such a claim to be a fascist, a communist or an atheist. It is very easy to put weapons in the hands and make a terrorist out of someone who has lost his powers of reasoning, who cannot see obvious truths because he is swept away by propagandistic explanations and blindly tied to an idea just because the majority believe it, or to convince him that 'Darwin says that this person is from an inferior race, so you can kill him.' People who end up like that lose all conscience and reason.

In fact, all the fascists and communists who filled the 20th century with blood and suffering were committed Darwinists. From Hitler to Mao, from Mussolini to Stalin, all these bloody dictators based their slaughter on Darwin and frequently stated that they were inspired by him. (For more details, see [The Disasters Darwinism Brought to Humanity](#), Al-Attique Publishers)

Those who say, 'Darwinism died out years ago, there is no need to show any interest in it' are sadly deceived. It is a clear fact that Darwinism is very influential in many countries in the world. The 'proofs of evolution,' which have been demonstrated to be invalid or which are full of falsehoods, are still taught as scientific fact in schools. The great majority of university lecturers are Darwinists. Those scientists who reject the theory of evolution cannot publish their scientific articles in world-famous magazines. So, it is very wrong to say that Darwinism is dead. Furthermore, it is a claim that prevents many people from taking precautions against this grave menace.

There are No Verses in the Qur'an to the Effect that Allah Employed Evolution in His Creation

There is no statement in the Qur'an that Allah created living things by means of evolution. Of course Allah possesses the power to create living things by evolution. However, had that been His means of creation, it would have been possible for us to see detailed statements of this in Qur'anic verses.

However, some people interpret some verses as though they talked about evolution, even though they are perfectly open and clear. They try to force interpretations onto the verses that are quite different to their true ones. Whereas the Qur'an must be read and interpreted in the form that Allah revealed it, with a completely sincere heart, without being influenced by any idea or philosophy outside religion. In that event, it will be seen that there is no information in the Qur'an about 'creation by evolution,' on the contrary, it will be seen that Allah created living things and everything else with the single command 'Be!'. The fact that the Qur'an is quite clear and very understandable shows that the evolutionary creation claim is untrue.

However, some of those who make this claim do so out of deliberate intent, and others from lack of awareness. They do not consider what the things they say actually mean, and ignore Darwinism's ultimate intention.

(For further reference, please see, [Why Darwinism is Incompatible with the Qur'an](#), by Harun Yahya)

THE MUSLIM WAY OF SPEAKING

SPEAKING SO AS NOT TO ASSOCIATE OTHERS WITH ALLAH

In this verse of the Qur'an, **"Your Allah is One Allah. There is no god but Him, the All-Merciful, the Most Merciful"** (Surat al-Baqara: 163), Allah informs us that there is no Creator other than Him and no other power to intervene for good or ill. Allah is the One, and there is no power other than Him Who can guide human beings to the truth, protect them and give them peace and blessings.

However, a segment of humanity is unaware of this truth. Some, when asked, say that there is no god but Allah, and that they believe He is omnipotent, but, because in their hearts they do not believe it to the full, hope for aid instead from other people, or from a change in circumstances, or even such mythical powers as luck or chance. However, neither human nor any other creation exercises any such power. As we are told in the Qur'an,

... All might belongs to Allah... (Surah Yunus: 65)

Believers, on the other hand, are cognizant that there is no god but Allah, that all glory and power are His, a truth which they sense devoutly and at every moment of their lives. They hope for help from none other than Allah, not from any other person or event. They trust Allah and rely on Him solely. They fear only Allah, and expect help only from Him, because no person or living creature can possess the attributes of Allah; they are all creatures in need of Him, who have no power to ensure any good for themselves or to protect themselves from evil. The Qur'an explains the matter with the following example:

The call of truth is made to Him alone. Those they call upon apart from Him do not respond to them at all. It is like someone stretching out his cupped hands towards water to convey it to his mouth: it will never get there. The call of the unbelievers only goes astray. (Surat ar-Ra'd: 14)

The language of the faithful who are aware of this truth reflects this sincere faith and fear of Allah in their hearts. Whatever the subject, it can immediately be recognized from such people's way of speaking that they trust in and rely on Allah alone. Those who have understood that there is no god but Allah know that everything is under Allah's control, no matter what they may encounter. Such developments may affect their entire life, or their future, their safety, their property or their health; it may appear outwardly that all these are dependent upon the decisions of a few, or the result of some error committed by them, or on some success which they might have achieved. However, those of pure faith know that all are under Allah's control, and they thus behave accordingly. With regards to this matter we may offer the following example:

A businessman who has invested all his money in a new venture enters into various advertising and promotional campaigns to secure a good market share for his products. In order to compete with other firms in the same sector, he needs to produce better quality products. In addition, he expects good performances from all those who work for the company, from the advertising executive to the marketing or sales personnel. He gives these employees the necessary instructions. He makes speeches to encourage them or to inspire them because it is clearly necessary for him to stay ahead of other companies and to achieve greater success than they have.

Now let us consider the difference between this person and someone else, in a similar situation, but who knows there is no god but Allah. That person follows all the appropriate practical steps. However, he is aware that the authority to make him rich lies not with the advertising, promotion or marketing campaigns, nor in expert personnel. On the contrary, he knows that they are human beings, who can only make decisions through the will of Allah, and achieve success only with Allah's permission. He knows that if he were to regard any of these as possessing a power independent of Allah, that would be to deify others besides Allah. For this reason, when communicating his demands, managing his employees, and monitoring all operations, he speaks with the knowledge that all such factors are at Allah's disposition. When something occurs which appears to him to be a setback, at no time does he plunge into depression, nor does he lash out angrily. No matter who was responsible for the problem, or for what reason, he takes the wisest decisions and adopts the most appropriate measures. However, at no time does he employ a manner of speaking that reflects the deification of others beside Allah, by regarding the person who caused the error as an independent power, or believing that events transpired by and of



themselves. That is because, he knows that, if a mistake was made, it was made because it was in that person's fate and that Allah had willed it. The whole scenario is a part of his trial in the life of the world; of whether he will fall into the error of believing that events arise out of the disposition of others, or that he will act in the knowledge that there is no god but Allah. In this situation which we have described, one who is of committed faith knows that everything is part of the destiny decreed by Allah, according to His divine wisdom. For this reason, when a person comes up against an unexpected outcome, they remain calm, and speak in a way that is grateful to Allah, thus exemplifying humility towards Him and submission to Him.

Such knowledge, when reflected in speech, is an important manifestation of faith. One who knows that there is no god but Allah, and in whom that knowledge is reflected in his speech, habitually brings attention to Allah's greatness and glory to those around him, or, otherwise, brings these things to their attention.

(For further reference, please see, [Muslim Way of Speaking](#), by Harun Yahya)

NAMES OF ALLAH

AL-'ALEEM THE ALL-KNOWING



Both East and West belong to Allah, so wherever you turn, the Face of Allah is there. Allah is All-Encompassing, All-Knowing. (Surat al-Baqara, 2:115)

After people begin to think, they start to learn and, over time, accumulate more and more knowledge. Some specialize in certain fields, such as physics, philosophy, or history. All of this knowledge relates to the verb "to know," as we understand it. However, this verb also has a dimension that is far beyond humanity's grasp: how Allah knows things.

Allah, being the Creator, holds the knowledge of the heavens, Earth, and every being in between, as well as of all the laws regulating the universe and anything that happens, regardless of time or place. Moreover, His knowledge is boundless, for He knows the names of all new-born babies at any moment, every leaf falling from every tree, what will happen to each star in each galaxy, whatever happens in space at any moment, what is hidden in every living thing's DNA, and an infinite number of other things.

We must always keep the following fact in mind: In addition to what has been mentioned above, Allah knows all of our thoughts and our most secret acts. We assume that we alone are aware of our feelings, thoughts, or distress. But this is a delusion, for Allah, Who holds complete control over every point of the universe, knows what is in each person's mind and everything else. Indeed, the Qur'an informs us about Allah's infinite knowledge:

You will not attain true goodness until you give of what you love. Whatever you give away, Allah knows it. (Surah 'Al Imran, 3:92)

Do you not see that everyone in the heavens and Earth glorifies Allah, as do the birds with their outspread wings? Each one knows its prayer and glorification. Allah knows what they do. (Surat an-Nur, 24:41)

And the sun runs to its resting place. That is the decree of the Almighty, the All-Knowing. (Surah Ya Sin, 36:38)

See how they wrap themselves round, trying to conceal their feelings from Him! No, indeed! When they wrap their garments round themselves, He knows what they keep secret and what they make public. He knows what their hearts contain. (Surah Hud, 11:5)

But they will never ever long for it, because of what they have done. Allah knows the wrongdoers. (Surat al-Baqara, 2:95)

You did not kill them; it was Allah Who killed them. You did not throw when you threw; it was Allah Who threw: so He might test the believers with this excellent trial from Him. Allah is All-Hearing, All-Knowing. (Surat al-Anfal, 8:17)

(For further reference, please see, [Names of Allah](#), by Harun Yahya)

QUICK GRASP OF FAITH

CAN ANYONE RELATE INFORMATION ABOUT THE FUTURE?

Knowledge of the future, whether close or remote, belongs only to Allah, the sole possessor of the knowledge of the Unseen. Thus, people cannot relate any information about the future. Allah, however, says in the Qur'an that He may provide some information about the future to His Messengers:

He is the Knower of the Unseen, and does not divulge His secrets to anyone—except a Messenger with whom He is well pleased, and then He posts sentinels before him and behind him. (Surat al-Jinn, 26-27)

*** Is it proper to talk about the future in a definite manner?**

No, for only Allah knows what will happen. Whatever one encounters in a week, a minute, or a second later occurs completely by His will. Thus, people cannot possibly make a definite plan even for the following day. Allah may redirect or even end the course of a person's life, send a serious accident or a fatal illness, destroy his or her city by means of an earthquake, or send some other unexpected events. As people cannot know their destiny, which Allah has predetermined, they have no guarantee that they will even be able to execute a given plan in the next second.

Given that all events occur according to Allah's decree, the Qur'an advises people not to talk about anything so definitely, but rather to say: "If Allah wills," as follows:

Never say about anything: "I am doing that tomorrow," without adding: "If Allah wills." Remember your Lord when you forget, and say: "Hopefully my Lord will guide me to something closer to right guidance than this." (Surat al-Kahf, 23-24)



* Can anyone know when the Last Hour will come?

No, for such knowledge is unique to Allah. No person, unless Allah wills, can know when it will take place. All we know is that it is coming, for the Qur'an states:

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

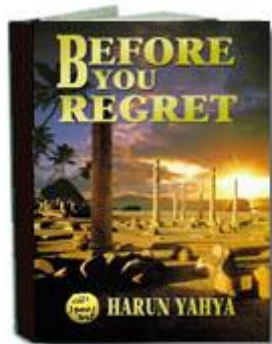
(For further reference, please see, Quick Grasp of Faith [1](#), [2](#), [3](#) by Harun Yahya)

BOOK REVIEW

BEFORE YOU REGRET

b y H a r u n Y a h y a

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)



The purpose of this book is to warn people against the day on which they will say "If only we did not rebel against Allah. If only we listened to the messengers..." and therefore feel deep regret. This is a summons to live for the cause of Allah when there is still time.

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)

SITE OF THE DAY



www.paradiseinthequran.com

PARADISE IN THE QUR'AN

This site describes everything about Paradise in the light of the Qur'an's verses. So, as you read this information and try to envision that blessed place, remember that the Qur'an is the truth. Based on this information, consider the perfection of the real land that is waiting for you, and make every effort to be worthy of it.

Be aware that Allah will give you all of these things by His grace, and that they can be yours forever. Given all of this, if you still cannot decide in favor of eternal beauty, remember that the only choice left is Hell, a place full of anguish from where you will observe the comfort of those in Paradise and experience eternal anxiety, sadness, misery, and sorrow. [Visit the site >>](#)

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