

The Disputing of the inhabitants of the Fire

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Introduction

Islam is a system devised by Allah for all His servants. It is the religion of all Prophets since Adam until the seal of the Prophets, Muhammad peace and blessings be upon him.

Allah's revelation through the Holy Prophet Muhammad was not meant for one faith or tribe, one race or set of people. It was meant for all mankind, to whom, if they turn to Allah, it is a Message of glad tidings of His Mercy, and if they do not turn to Him, it is a warning against disbelief and sin, and consequently the inevitable punishment.

We have sent thee not, except to mankind entire, good tidings to bear and warning, but most men do not know it (Saba', 28).

That the punishment does not come immediately is no reason for doubting it. Allah grants much respite to sinners, for He is most gracious and Merciful. But all this respite will profit them nothing if they are merely immersed in the vanities of the world. In spite of their rebellion and their rejection, Allah sends Messengers to warn people of a severe punishment if they don't repent and return to Him. For Allah knows human weakness, and He will never be unjust in the least.

According to the Quran, man must be governed by reason. He must not be guided by false traditions and preconceived wrong evidences.

Now We have sent down to you a Book wherein is your Remembrance; will you not understand? (al-Anbiya', 10).

The worst creatures in Allah's sight are those deaf to reality and unwilling to use their intelligence. They do not use their brains - a gift of Allah granted to man in order to differentiate between right and wrong. They are blind to Allah's clear evidences. They have no need for intelligence as they cling to their lords, their forefathers, the established traditions and public opinion. Those who have failed to get the Message of the Quran the loss is their own, for Allah casts uncleanness on those who will not understand.

Surely the worst of beasts in Allah's sight are those that are deaf and dumb and do not understand.

If Allah had known of any good in them He would have made them hear; and if He had made them hear, they would have turned away, swerving aside (Al-Anfâl 21, 22).

The arrogance of the disbelievers is openly based on their worldly power and position, their family influence, and the strength of their man-power. Wherever the Message of Allah comes, the vested interests range themselves against it. Worldly power has made them arrogant; worldly pleasures have deadened their sensibility to truth. They reject the Message because it threatens their false positions. The true progress in spiritual life is to be measured by other things than material wealth and influence. What we have to ask ourselves is: are we nearer to Allah?

They also said, 'We are more abundant in wealth and children, and we shall not be chastised.'

Say: 'My lord outspreads and straitens the position to whomsoever He will, but most men do not know it.'

It is not your wealth nor your children that shall bring you nigh in nearness to Us, except for him who believes, and does righteousness; those – there awaits them the double recompense for what they did, and they shall be in the lofty chambers in security (Saba' 35-37).

Human efforts to defeat Allah's plan will only bring humiliation to those who indulge in them. Such efforts, besides their failures, will land them in an abyss of punishment in Hell-Fire.

They wax proud in the land, and devise evil; but evil devising encompasses only those who do it.

Allah revealed the Koran to guide people into all truth and lead them out of darkness to light. The Koran invites all people to denounce evil and ignorance and superstitions of later times and live a life based on the faculty of the mind by which one reasons and exercises the power of thought and understanding. The Koran invites people to live a life free of idolatry and polytheism, and obey and worship the One and Only true God, Allah, the Creator of the universe who gives life and ordains death.

O believers, respond to Allah and the Messenger when he calls you unto that which will give you life; and know that Allah stands between a man and his heart, and that to Him you shall be mustered (Al-Anfâl, 24).

Since the Koran is the Book of Allah, He Himself guarded it from corruption. It was not falsified in the process of being communicated to mankind.

Verily, We, It is We Who have sent down the Remembrance and surely, We will guard it (Al-Hijr, 9).

The Koran was sent down by Allah in truth; it was not forged by any mortal.

With the truth We have sent it down, and with the truth it has come down; and We have sent thee not except good tiding to bear and warning (AL-Isra', 105).

Those who had turned a cold shoulder to the Koran and strive to keep men from Allah, will never prosper, and will be hurled together to destruction.

And woe to the unbelievers for a terrible chastisement, such as prefer the present life over the world to come, and bar from Allah's way, desiring to make it crooked – they are in far error (Ibrahîm 1-3).

The Prophet shall not be able to make his voice reach the spiritually dead nor shall he be able to guide those who lack spiritual perception. He can only influence those who listen to him and give credence to Allah's revelations, for such-like persons have indeed conformed to Islam.

Thou shalt not make the dead to hear, neither shalt thou make the deaf to hear the call when they turn about retreating. Thou shalt not guide the blind out of their error, neither shalt thou make any to hear, save such as believe in Our signs, and so surrender (Al-Naml 80, 81).

If the people don't listen to the Prophet and obey him, so they simply follow their own lusts. And who is more astray than one who follows

his own lusts without guidance from Allah? Allah guides not the wrongdoers.

Then if they do not answer thee, know that they are only following their caprices; and who is further astray than he who follows his caprice without guidance from Allah? Surely Allah guides not the people of the evildoers (Al-Qasas, 50.

Muhammad is a Warner to mankind in face of a severe torment. He has nothing to gain from the people. His message is for their own good.

...He is naught but a Warner unto you, before a terrible chastisement.

Say: 'I have asked no wage of you; that shall be yours. My wage falls only upon Allah; and He is witness over everything (Saba' 46, 47).

If even as they falsely claim, Muhammad goes astray, he shall stray only to his own loss. But if he remains guided, it is because of the revelation of his Lord descended upon him.

Say: "If I go astray, I go astray only to my own loss; if I am guided; it is by what my Lord reveals to me. He is All-Hearing, Ever-Nigh (Saba', 50).

Allah instructed the Prophet not to let himself be affected with grief and sorrow for the irreverent response to the divine Message, nor should he let his soul go out in sighing after them, for Allah leaves to stray whom He wills, and guides whom He wills. He knows well what His servants do.

And what of him, the evil of whose deeds has been decked out fair to him, so that he thinks it is good? Allah leads astray whomsoever He will, and whomsoever He will He guides; so let not thy soul be wasted in regrets for them; Allah has knowledge of the things they work (Fatir, 8).

The Prophet shall not be able to guide to the path of Allah whom he likes, but Allah guides to His path that He wills. Allah guides whom He

pleases and as He pleases. He alone knows those who are willing to surrender to Him.

Thou guidest not whom thou likest, but Allah guides whom He wills, and knows very well those that are guided (Al-Qasas, 56).

He who strives in the cause of Allah, simply strives to save his own soul. Allah is Independent of his creatures.

Whosoever struggles, struggles only to his own gain; surely Allah is All-Sufficient nor needs any being (Al-Ankabût, 6).

The day shall come when Allah throng from every nation a group of those who rejected His Message (worshipping Him alone – Islamic monotheism - along with every deed of righteousness) and denied His divine signs. They shall be driven like herds one flock behind the other, until they have all assembled before Him for judgment. Then shall He question them. "Did you deny My signs when you did know their significance! Or what was it you had in mind?"

And the Word of torment will be fulfilled against them, because they have done wrong, and they will be unable to speak in order to defend themselves.

Upon the day when We shall muster out of every nation a troop of those that cried lies to Our signs, duly disposed, till, when they are come, He shall say, "Did you cry lies to My signs, not comprehending them in knowledge, or what have you been doing?"

And the Word shall fall upon them because of the evil they committed, while they speak naught (Al-Naml, 83-85).

Man must realize that Allah's mercy, grace and forgiveness, are unbounded. If man rejects all this, Allah's punishment will also be beyond all that we can conceive.

Tell My servants I am the All-Forgiving, the All-Compassionate, and that My chastisement is the painful chastisement (Al-Hijr 49, 50).

Lures of this world and its fleeting pleasures often make man forget that the life of the Hereafter is an imminent reality. Many of those who

claim to believe in the life to come act and behave as if it belonged to a distant future, and had no relevance to their present activities and mode of living. The Koran repeatedly reminds man that the Hour of Reckoning is not a distant possibility, but very close to man, and could come to pass any moment. The wisest course of man, therefore, is to be always alert and watchful and keeps away of all forms of sin and impiety, for when the promised Hour comes, it will come all of a sudden without any prior notice.

To Allah belongs the Unseen in the heavens and in the earth. And the matter of the Hour is as a twinkling of the eye, or nearer. Surely Allah is powerful over everything (Al-Nahl, 77).

The Prophet died, but he left humanity with everlasting teachings. His comprehensive and universal teachings will continue to guide mankind as long as there are people who search for the truth.

The part of the Prophet was that of a Messenger. He was not responsible if the disbelievers rejected his Message. He fulfilled His mission in promulgating and explaining it.

No Prophet will come after Muhammad, he is the seal of the Prophets, and his Book, the Koran, is the last warning to mankind.

The final Word of Allah - the Koran - stood the test of time. Allah guarded it against corruption. It will never be subject to counterfeit. It is the same Book that was descended upon the Prophet more than 1400 years ago. No addition or curtailment ever occurred in its verses as happened in the Books of Old and New Testaments.

The inhabitants of Hell are the disbelievers in Allah's oneness, the sinners, and the wrongdoers, the polytheists who associate other deities in worship with Allah, the hypocrites, the idolaters, and the atheists, the rejecters of Allah, His Books, His Messengers, His angels and the Last Day.

The inmates of Hell upon seeing the terrible chastisement, will dispute amongst themselves and with Satan, with their tormentors, and with the people of Paradise.

Based on the verses of the Koran, and the sayings of the prophet, this book talks about the disputing of the inhabitants of the Fire upon seeing the terrible chastisement laid upon them. Their words are filled with remorse, regret and deep sorrow.

Chapter 1

Hell in the Koran and the Sunna of the Prophet

1- Do Hell and Paradise really exist?

Paradise and Hell presently exist and are eternal. Hell exists at the present time and will continue to exist forever. Muslims believe that no one will come out of Hell except sinful believers who believed in the Oneness of Allah in this life and believed in the specific prophet sent to them. The polytheists and unbelievers will reside in it forever. This belief is based on clear verses of the Koran and confirmed reports of the Prophet of Islam.

The Koran speaks of Hell in the past tense and states that it has already been created:

“And fear the Fire which is prepared for the disbelievers.” (Al-Imrân, 131)

The Prophet said:

“When any of you dies, he is shown his position (in the Hereafter) morning and evening. If he is one of the people of Paradise, he is shown the place of the people of Paradise. If he is one of the people of Hell, he is shown the place of people of Hell. He is told, ‘this is your position, until God resurrects you on the Day of Resurrection.’” (Saheeh Al-Bukhari, Saheeh Muslim).

In another report, the Prophet said:

“Surely, the soul of a believer is a bird hanging on the trees of Paradise, until God returns it to his body on the Day of Resurrection.” (Muwatta of Malik).

These texts make it clear that Hell and Paradise do exist, and that souls may enter them before the Day of Resurrection.

Speaking of Hell’s eternity, Allah says:

“They will long to leave the Fire, but never will they leave there from; and theirs will be a lasting torment.” (Al-Maidah: 37)

“And they will never leave of the Fire.” (Al-Baqarah,167)

“Surely, those who disbelieve and did wrong; God will not forgive them, nor will He guide them to any way except the way of Hell, to dwell therein forever.” (An-Nisa, 168-169)

1- Names of Hell

Hell has different names in Islamic texts. Each name gives a separate description. Some of its names are:

Jaheem – fire - because of its blazing fire.

Jahannam - Hell - because of the depth of its pit.

Ladthaa - blazing fire - because of its flames.

Sa’eer - blazing flame - because it is kindled and ignited.

Saqar - because of the intensity of its heat.

Hotamah - broken pieces or debris - because it breaks and crushes everything that is thrown

Haawiyah - chasm or abyss - because the one who is thrown into it is thrown from top to bottom.

2- Is life in Paradise and Hell eternal?

The believers in Allah’s oneness and in the divine teachings of their specific prophets but committed sins, Allah may forgive their sins and admit them to Paradise, or may torture them first in the Fire for a given period of time then admit them to Paradise. This shows that believing in Allah’s oneness is a pre-condition for entering Paradise. No sinner who worshipped Allah alone without associating with Him any partners will stay permanently in Hell. As for the sinners who rejected Allah or associated partners with Him in worship, they will surely stay in Hell for eternity. Good deeds without believing in Allah’s oneness are useless and will not be accepted by Allah on the Day of Judgment. On the other hand, those who believed in Allah’s oneness and were god-fearing, paradise will be their eternal abode.

The Prophet said: **“Allah would admit the inmates of Paradise into Paradise and the inmates of Hell into Hell. Then the announcer would stand between them and say: ‘O inmates of Paradise, there is no death for you, O inmates of Hell, there is no death for you. You would live forever therein’”** (Book 40, No. 6829).

Abu Sa'id reported that Allah's Messenger said, **“Death would be brought on the Day of Resurrection in the form of a white-colored ram. Then it would be made to stand between Paradise and Hell, and it would be said to the inmates of Paradise: Do you recognize this? They would raise their necks and look towards it and say: ‘Yes, it is death.’ Then it would be said to the inmates of Hell, ‘Do you recognize this?’ And they would raise their necks and look and say: ‘Yes, it is death.’ Then command would be given for slaughtering that (the colored ram) and then it would be said: ‘O inmate of Paradise, there is an everlasting life for you and no death.’ And then to the inmates of Hell, it would be said: ‘O inmates of Hell, there is an everlasting living for you and no death.’**

Allah's Messenger then recited this verse pointing with his hand to this (material) world: **“And warn thou them of the day of anguish, when the matter shall be determined, and they yet heedless and unbelieving.** (Maryam, 39). (Sahih Muslim, book 40, No. 6827, Sahih Muslim).

On the Day of resurrection some shall be sinking in the sea of misery and some shall be rejoicing beyond a common joy. As for those who are sorely distressed, the end of their journey is Hell, within there, shall they remain as long as the heavens and the earth last except that Allah wills.

But those whom Allah has graced, shall make abode in Paradise for all the time that the heavens and the earth endure, except as Allah wills, a gift without break.

Allah says in the Koran:

As for the wretched, they shall be in the Fire, wherein there shall be for them moaning and sighing, therein dwelling forever, so long as the heavens and earth abide, save as thy Lord will; surely thy Lord accomplishes what He desires. And as for the happy, they shall be in Paradise, therein

dwelling forever, so long as the heavens and earth abide, save as thy Lord will – for a gift unbroken (Hūd 107, 108).

Ibn Abbas explains the words "***therein dwelling forever***": they will stay in the Fire forever; "***so long as the heavens and earth endure***": for as long as the earth and heavens remain, from the moment they were created until the moment they lapse; "***save as thy Lord will***": and your Lord has willed that they will abide in the Fire forever.

In another interpretation: those who are damned will abide therein forever for as long as the heavens, the earth and the children of Adam subsist, except those whom Allah wills to change from damnation to felicity by His saying:

Allah blots out, and He establishes whatsoever He wills (Al-Ra'd, 39).

it is also said that this means: they will abide in the Fire for as long as the heavens and the earth subsist: the sky of the Fire and the earth of the Fire unless Allah wills to get the people who believed in Allah's divine Oneness out of it, those whose wretchedness was caused by a sin less than disbelief. Allah will enter these into Paradise because of their pure faith.

There is another interpretation for: "***they will abide in Paradise for as long as the heavens (of paradise) and the earth (of Paradise) subsist***", unless Allah wills to torment some people before making them enter Paradise, such that He puts them first in Hell and then gets them out of it and puts them in Paradise, to abide therein forever- a gift, a reward for them, unending, undiminished and uninterrupted.

As for the interpretation of: "***And as for those who will be happy, those who were decreed to be felicitous, they will be in the Garden, abiding there in Paradise so long as the heavens and the earth endure save for that which thy Lord wills***", Allah if He wills to turn them from felicity to damnation due to His saying (**Allah blots out, and He establishes whatsoever He wills**).

The Quran also alludes to the fact that everyone enters hell, and only the faithful will come out; (Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās).

Abu Said Al-Khudri narrated that the Prophet said concerning people exiting Hell, **"When the people of Paradise have entered Paradise, and the people of the Fire have entered the Fire, Allah will say, 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart.' They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayyat (life) and they will spring up just as a seed grows on the bank of a rainwater stream."** The Prophet said, **"Don't you see that the germinating seed comes out yellow and twisted?"** (Sahih al-Bukhari, Volume 8, Book 76, Number 565)

Anas bin Malek narrated that the Prophet said, **"Some people who will be scorched by Hell (Fire) as a punishment for sins they have committed, and then Allah will admit them into Paradise by the grant of His Mercy. These people will be called, 'Al-Jahannamiyyin' (the people of Hell)."** (Sahih al-Bukhari, Volume 9, Book 93, Number 542)

The companions of the Prophet said, "O Allah's Apostle! What is the bridge?"

He said, **"It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called As-Sa'dan. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross by being dragged (over the bridge)."**

The Prophet said, **"You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe."**

They will say, 'O Allah! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) Dinar.' Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one half Dinar.' They will take out whomever they will recognize and return, and then Allah will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant),' and so they will take out all those whom they will recognize."

Abu Sa'id said: If you do not believe me then read the Holy Verse:--

Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it, and gives from Him a great reward (An-Nisa, 40)

The Prophet added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My Intercession.' He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life."

They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without them having done any good deeds and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'" (Sahih al-Bukhari, Volume 9, Book 93, Number 532s) (1).

Chapter 2

Nature of hell

1-People of Hell

In Sahih Al-Bukhari and Muslim from Harithah ibn Wahb that the Messenger of Allah said:

“Shall I not tell you about the people of Paradise? They said, “Of course”. He said, “Every weak and oppressed person; if he were to implore (ask) Allah for anything, He would grant it to him.” He then said, May I not inform you about the denizens of Hell-Fire? They said: Yes. And he said: Every haughty, fat and proud (person) (Book 40, No. 6833).

We benefit from the above saying of the Prophet that in Hell there will be the mighty and arrogant whilst in Paradise there will be the weak and the poor. Most of those who will enter Paradise will be the weak and destitute, whom people tend to ignore and care little about, but in the sight of Allah they are important, because they fear Him and worship Him sincerely and with humility.

Harithah bin Wahb narrated that he heard the Messenger of Allah saying, **“Shall I not inform you who the people of Paradise are? They are comprised of every person who is weak and taken advantage of, but if he swore that Allah would do something, He would comply. And shall I not inform you who the people of Hell are? They are comprised of everyone who is cruel, proud and arrogant.”** (Sahih al-Bukhari and Muslim).

It is narrated that the Prophet said, **“The inhabitants of Hell are five: 1) the weak who lack self-restraint, who follow blindly and do not care for family or property; 2) the treacherous who does not show himself but his greed is such that he is deceitful**

even in small things; 3) a person who would betray you morning and evening regarding your family and your property; 4) the miser and the liar and 5) one who is in the habit of abusing people and using obscene and foul language." (Muslim).

Abu Hurairah narrated that the Messenger of Allah said: **"There are two types of inhabitants of Hell whom I have not seen in my lifetime: People who have whips like the tails of oxen with them and will be beating people, and women who will be dressed yet undressed, who will be inclined to evil and will make others incline towards it. Their heads will appear like the humps of Persian camels inclined to one side. They will not enter Paradise, nor will they even smell its odor, although will be smelled from long distances away."** (Muslim).

It is narrated that the Messenger of Allah said: **"Paradise and Hell fell into a dispute for accommodating the haughty and proud, and Paradise said, 'What is the matter with me that only the meek and the humble and the downtrodden and simple will find abode in me?' Thereupon, Allah said to Paradise, 'You are a means of My mercy. I will show mercy through you to whom I will from among My servants.'** Then He said to Hell, **'You are a sign of My chastisement, and I will chastise through you whom I will from among My servants. Both of you will be full.'** And as regards to Hell, it will not be full until Allah, the Exalted and Glorious, places His foot over it. Then Hell will say, **'Enough, enough, enough!'** at which point it will be full and will be compressed. Allah will not treat unjustly anyone among His creation. As for Paradise, He will create another creation to fill it." (Muslim).

2- The levels of Hell:

In Islam, Heaven and Hell are split into many different levels depending on man's deeds. Punishment in Hell is given depending on the level of evil done in life. The gates of Hell are guarded by Mâlik who is the leader of the angels assigned as the guards of hell also known as Zabaaniyah (tormentors of the damned in Hell). The Quran states that the fuel of Hell-fire is stones and men.

Although generally Hell is often portrayed as a hot steaming and tormenting place for sinners, there is one Hell pit which is characterized differently from the other Hell in Islamic tradition. Zamhareer (bitter cold) is seen as the coldest and the most freezing Hell of all; yet its coldness is not seen as a pleasure or a relief to the sinners who committed crimes against Allah. The state of the Hell of Zamhareer is a suffering of extreme coldness, of blizzards, ice, and snow which no one on this earth can bear.

There are levels in Hell, the lowest and the hottest is the first level followed by the second and the third until the seventh.

3- The keepers of Hell

Standing over Hell are mighty and stern angels who never disobey Allah Who has created them. They do whatever He commands them, as Allah says:

"O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which are (appointed) angels stern [and] severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely what) they are commanded." (At-Tahrīm, 6).

Their number is nineteen as Allah says:

I shall surely roast him in Sakar (one of the names of Hell); and what will teach thee what is Sakar? It spares not, neither leaves alone scorching the flesh; over it are nineteen (angels as guardians and keepers of Hell) (Al-Muddaththir, 26-30).

Over it are Nineteen (i.e., guards). We have appointed only angels to be masters of the Fire, and their number We have appointed only as a trial for the unbelievers, that those who were given the Book may have certainty, and that those who believe may increase in belief, and that those who were given the Book and those who believe may not be in doubt, and that those in whose hearts there is sickness, and the unbelievers, may say, 'What did Allah intend by this as a similitude?' So Allah leads astray whomsoever He will, and He guides whomsoever He will; and none knows the hosts of thy Lord but

He. And it is naught but a Reminder to mortals (Al-Muddaththir 30, 31).

4- The levels of Hell

It appears from the Noble Quran that Hell has 7 levels:

Gehenna shall be their promised land all together. Seven gates it has, and unto each gate a set portion of them belongs (Al-Hijr 43, 44).

There are variations in the degrees of heat in Hell, and in the levels of punishment which Allah has prepared for its inhabitants. People will be placed in different levels of Hell according to the extent of their blasphemy and sins (2).

The lowest pit of all existing Hells is the Hawiyah which is meant for the hypocrites and two-faced people who claimed to believe in Allah and His Messenger by the tongue but denounced both in their hearts. Hypocrisy is considered to be one of the most dangerous sins, and so is Shirk (associating other deities with Allah in worship).

Allah says:

Verily the hypocrites will be in the lowest depths [grade] of the Fire (An-Nisa, 145).

Allah refers to the levels of Paradise and Hell in the Qur'an:

"For all there will be degrees [or ranks] according to what they did" (Al-An'âm, 132).

"Is then one who follows [seeks] the good pleasure of Allah like the one who draws on himself the Wrath of Allah? His abode is Hell - and worst, indeed, is that destination! They are in varying grades with Allah, and Allah is All-Seer of what they do". (Al-Imrân 162,163).

The levels of paradise go up and the levels of Hell go down. The sinners amongst the monotheists who enter Hell would be in the first level, the Jews would be in the second level, the Christians in the third

level, the Sabians in the fourth level, the Magians in the fifth level, the polytheist Arabs in the sixth level and the hypocrites in the seventh level (1).

The levels of Hell are:

- 7th level (top of Hell) –for Muslims who believe in Allah as one God - called Jahanam.
- 6th level -For Christians - called Sa'ah
- 5th level -For Jews - called al-Hotamah
- 4th level – For Iblis and associates - called Nati
- 3rd level - the Magians (who worship fire) - called Saqar
- 2nd level -the polytheist Arabs believing in many gods - called al-Jaheem
- 1st level – the lowest and hottest part of Hell - the abode of the hypocrites - called al-Hawiyah (bottom of hell).

5- Snakes and scorpions of hell

The prophet said:

“Verily, there is long necked camel like snakes in Hell that anyone of them if sting a Hellish person will feel pain for 40 years” (Ahmad).

Ninety nine dragons above the unbeliever’s grave

The Prophet said:

There dominate ninety-nine dragons over the unbeliever in the grave. They (constantly) bite him and sting him till there comes the hour (of resurrection). (These dragons are so poisonous) that if one of them exhales on the Earth, no verdure (green vegetation) will ever grow upon it.” (Hadith - Reported by Darimi, Narrated Abu Sa'id ,Tirmidhi).

6- The Vast extent of Hell

On the Day when We will say to Hell: 'Are you filled?' It will say: 'Are there any more to come?' (Qâf, 30).

In Sahih Muslim, Kitaab al-Jannah, Baab fi shiddat haar an-naar, 4/2184 no. 2844, a companion of the Prophet said:

"We were with the Messenger of Allah and we heard the sound of something falling. The Prophet said, **"Do you know what that was?"** We said, "Allah and His Messenger know best". He said, **"That was a stone that was thrown into Hell seventy years ago and it was falling through Hell until now"**.

7- The great number of angels which will bring Hell

The Prophet said:

"Hell will be brought forth that Day by means of seventy thousand ropes, each of which will be held by seventy thousand angels." (reported by Muslim from 'Abdullaah ibn Mas'ud, 4/2184 no.2842).

One can only imagine the vastness of this terrifying creation that requires such a huge number of strong and powerful angels whose strength is known only to Allah!

8- The gates of Hell

Allah said in the Koran:

"And surely, Hell is the promised place for them all. It (Hell) has seven gates, for each of these gates is a (special) class (of sinners) assigned" (Al-Hijr 43, 44).

9- Fuel of Hell

Stones and the rebellious disbelievers are the fuel of Hell, as Allah says:

Believers, guard yourselves and your families against a Fire whose fuel is men and stones (At-Tahrîm, 6).

The Prophet said:

"Fire as we know it is one-seventieth part of the Fire of Hell." Someone said, "O Messenger of Allah, it is enough as it is!" He said, "It (the fire of Hell) is as if sixty nine equal portions were added to the fire as we know it." (Al-Bukhari).

This Fire never dies down, no matter how much time passes:

Taste! We shall increase you not save in chastisement (An-Naba', 30).

The disbelievers will not taste the luxury of respite, and the torment will not be lessened for them no matter how long it lasts:

Their torment shall not be lightened nor shall they be helped (Al-Baqarah, 86).

The Prophet said:

When it becomes very hot, wait until it cools down to pray, because the intense heat is a breeze from Hell.

10- Hell can see and speak

When it [Hell] sees them from a far place, they will hear its raging and roaring (Al-Furqân, 12).

If Muslims (believers in Allah's oneness) sins outweigh their good deeds they will go to Hell for a period of time to wipe out their sins and then Allah will admit them to Paradise.

Many texts indicate that nine hundred and ninety-nine out of every thousand of the children of Adam will enter Hell, and only one in a thousand will enter Paradise.

11- As-Sirât – the bridge over Hell

Sirât in Arabic means a way or a road; according to traditions, it is a bridge or road which passes from the top of Hell. In a *Hadith* it is stated that Siraat is a bridge thinner than a hair, sharper than a sword and hotter than fire. In the Hereafter, true believers will pass over it quickly, some will find some difficulty crossing it but will eventually find relief, and others will slip and fall down in the pits of Hell.

Not a single person will be able to escape from walking over this bridge – neither the people of Paradise, nor the people of Hell.

Allah says in the Qur'an:

And there is not one of you but shall come to it, this is an unavoidable decree of your Lord. And we will deliver those that were god-fearing and the evildoers We shall leave there, hobbling on their knees (Maryam 71, 72).

Narrated from the Holy Prophet that this bridge contains seven obstacles (*Aqabat*). There will be stations in each obstacle and each station will be 70 *Farsakh* (1 *Farsakh* = 5.5 km) long, and 70,000 Angels will be posted at each obstacle.

Those who safely pass through all seven obstacles will arrive at the Abode of Permanence (*Dar al-Baqa*), where they will live an everlasting life without any troubles. They will reside in the neighborhood of Allah with the Prophets and the Imâms, the martyrs and the righteous ones from among His slaves. However, if a person is stopped at a Pass or an obstacle, and neither a good deed of his nor the Mercy of Allah reaches him, he will stumble in his step and be hurled down in the fire of Hell. (*E'teqadat al-Imamiyah*).

After the Believers have passed over as-Sirât (the bridge over Hell), they will be kept on a bridge between Paradise and Hell, where they will be purified by means of their settling any wrongs that existed between any of them in this world. So they will enter Paradise pure and clean with no grudge against each other (2).

12- Depth of Hell

The Prophet said, **"If a stone was dropped into hell, it will keep falling for 70 years before reaching the bottom"**(ibn hibban).

The prophet said, **"Four walls have been surrounding Hell, The width of every wall is a distance of 40 years walking"**

13- Darkness of Hell

The prophet said:

"Hell was blown for one thousand years so that its fire turned red, it was then blown for another thousand years so that it

became white, it was again blown for one thousand years and it turned black. At present Hell looks black and dark”.

Chapter3

The category of the inhabitants of Hell

1- Disbelievers

Those who choose to reject faith and deny Allah and His ordinances and refuse to recognize Allah’s revelations and signs shall be the inmates of Hell wherein they shall last forever.

As for the unbelievers who cry lies to Our signs, those shall be the inhabitants of the Fire, therein dwelling forever (Al-Baqarah, 39).

Those who denied Allah and renounced faith and entered the gates of death captivated in disbelief have come within the measure of Allah’s wrath. Such-like persons have earned the curse of Allah and of the angels and of all mankind. Such curse which indicates divine wrath and malignant fate shall follow them like their shadow and beset them on all sides until the day they are dragged in chains into Hell, confined with shackles and put to the torment which shall not abate nor shall their punishment be put in respite.

But those who disbelieve, and die disbelieving – upon them shall rest the curse of Allah and the angels, and of men altogether, therein dwelling forever; the chastisement shall not be lightened for them; no respite shall be given them (Al-Baqarah 161, 162).

2- Hypocrites

The hypocrites are destined to the abode in the deep bottomless abyss of Hell, and never shall they find anyone who can afford them help.

Surely the hypocrites will be in the lowest reach of the Fire; thou wilt not find for them any helper (Al-Nisa’, 145).

At the time of the Prophet, the hypocrites were the worst enemies of Islam. They pretended to believe in his divine Message, but they secretly planned against him by siding with the Jews of Medina and the Arab idolaters of Makkah. They were afraid of being found out lest a surah (chapter) should be revealed betraying their real character which they wished to be kept secret. They ridiculed the Prophet and Allah's signs to scorn. They enjoined what is evil and forbade what is right. They kept their hands tightly shut, unwilling to spend in divine service. They were faithless, perverse, and morally depraved. Allah has cursed them and promised them the Fire of Hell.

The hypocrites are afraid, lest a sura should be sent down against them, telling thee what is in their hearts.

Say: 'Mock on; Allah will bring forth what you fear.'

And if thou question them, then assuredly they will say, 'We were only plunging and playing.'

Say: 'What, then were you mocking Allah, and His signs, and His Messenger?'

Make no excuses. You have disbelieved after your believing. If We forgive one party of you, We will chastise another party for that they were sinners.

The hypocrites, the men and the women, are as one another; they bid to dishonor, and forbid honor; they keep their hands shut; they have forgotten Allah, and He has forgotten them.

The hypocrites they are the ungodly.

Allah has promised the hypocrites, men and women, and the unbelievers, the fire of Gehenna, therein to dwell forever. That is enough for them; Allah has cursed them; and there awaits them a lasting chastisement (Al-Tawbah 65-68).

3- Polytheism

Polytheism implies ascribing divine attributes to others besides Allah and believing that the source of power, harm and blessings comes from another besides Allah. In Islam ascribing partners with Allah in worship is an unforgivable sin.

Allah forgives not that partners should be set up with Him; less than that He forgives to whomsoever He will. Whoso associates with Allah anything has indeed forged a mighty sin (Al-Nisa', 48).

He who invokes or incorporates with Allah another god shall have much to answer on the Day of Judgment. Never shall the polytheists find an instance of physical or spiritual relief in the Hereafter.

And whosoever calls upon another god with Allah, whereof he has no proof, his reckoning is with his Lord; surely the unbelievers shall not prosper (Al-Mu'minun, 117).

The Jews and the Christians took their rabbi and their monks as well as the Messiah, son of Mary, to be their lords besides Allah, yet they have been commanded to worship but One God, Allah, the only God there is. Praise be to Him and extolled are His glorious attributes. He is far beyond all those they incorporate with Him.

They have taken their rabbis and their monks as lords apart from Allah, and the Messiah, Mary's son – and they were commanded to serve but one god; there is no God but He; glory be to Him, above that they associate (Al-Tawbah, 31).

Considering Jesus - the Prophet of Allah - as god or the son of God amounts in Islam to glaring blasphemy.

They do blaspheme who say: 'Allah is the Messiah, Mary's son.' For the Messiah said, 'Children of Israel, serve Allah, my Lord and your Lord. Verily whoso associates with Allah anything, Allah shall prohibit him entrance to Paradise, and his refuge shall be the Fire; and wrongdoers shall have no helpers.' (Al-Maidah, 72).

The Christian concept of Trinity is also considered in Islam as plain polytheism, a matter that is strictly forbidden.

They do blaspheme who say: 'Allah is one of three in a Trinity,' for there is no god except One God – Allah, if they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemer among them (Al-Maidah, 73).

There are foolish persons who deliberately use the choice given them to go wrong. They think something else is equal to Allah. But those of faith who believe in Allah's oneness are overflowing in their love for Allah. If only the unrighteous could see the torture that awaits them, they will realize that to Allah belong all power and that He indeed punishes severely.

The scriptures of the people of the Book (Jews and Christians) should have prepared them for the advent of the greatest and last of the Prophets. The Jewish scriptures promised the Jews a Prophet like Moses: **'The Lord thy god will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him you shall hearken.'** (Deut. xviii., 15).

Jesus also promised a comforter (John xiv. 16; xv. 26 and xvi. 7) almost by name.

However, the Jews and the Christians did not really seek the truth, but only followed their own fancies and desires.

The responsibility of the people of the Book is greater than that of the pagans, because they had been prepared for the standard and straight religion by the revelations which they had already received. Yet, when the clear evidence came in Islam, they resisted it.

Allah gives his apostle a short narrative of some of their misgivings and their destiny:

The unbelievers of the people of the Book and the idolaters would never leave off (depart from their ways), till the Clear Sign came to them (the holy prophet himself, his Book, his life, his personality, his teaching), a Messenger from Allah, reciting scriptures kept pure and holy.

And they scattered not, those that were given the Book, excepting after clear sign came to them. They were commanded only to serve Allah, making the religion His sincerely, men of pure faith, and to perform the prayer, and pay the alms – that is the right religion.

The unbelievers of the people of the Book and the idolaters (polytheists) shall be in the Fire of Gehenna, therein dwelling forever; those are the worse of creatures (Al-Bayinah 1-6).

The fate of the polytheists in the Hereafter has been clearly mentioned in the Koran:

For when the Trumpet is blown, that day there shall be no kinship any more between them, neither will they question one another. Then he whose scale are heavy – they are the prosperous, and he whose scales are light – they have lost their souls in Gehenna dwelling forever, the fire smiting their faces, and they will grin with displaced lips (disfigured).

(It will be said to them) 'what, were My signs not recited to you, and you cried them lies?'
They shall say, 'Our Lord, our adversity prevailed over us; we were an erring people. Our Lord brings us forth out of it! Then if ever we return (to evil) we shall be evildoers indeed.'
He (Allah) will say, 'Slink you into it, and do not speak to Me.'
(Al-Mu'minun 101-108).

4- People of the book rejecting Islam

To be given the faculty of discrimination between right and wrong, and then to reject truth (Islam) is the worst folly which the creature endowed with will can commit. It must necessarily bring its own punishment, whether the creature calls himself one of the children of Abraham, or one of the redeemed of Christ, or whether he goes by the mere light of nature and reason as a pagan. Honor in the sight of Allah is not due to race or wealth but to sincere and righteous conduct.

Those who reject (truth) among the people of the Book and among the polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures (Al- Bayinah, 6).

5- Sinners and criminals

The wrongdoers suffer not because Allah is unjust or cruel, but because their evil deeds must bear their inevitable fruit. Allah's grace was ever ready to offer opportunities for repentance and forgiveness. But they rejected them. They were unjust to themselves.

But the evildoers dwell forever in the chastisement of Gehenna that is not abated for them and therein they are sore confounded.

We never wronged them, but they themselves did the wrong
(Az-Zukhruf 74-76).

6- The wrongdoers and arrogant rejecters of the truth

The mockery of the unjust and arrogant rejecters of the truth will be turned into panic when the wrath of Allah descends on them. It may come so suddenly, by night or by day, when the least expect it, when in life below they mockingly challenged it, and wished it to be hastened on! This will be the final doom and they will themselves have brought it on themselves! When the penalty stares the sinners at the face, they would give anything to escape it and they would want to

repent, but they will not be given the chance to repent. There and then they will be judged with equity and justice and no one shall ever be wronged (3).

Say: 'Have you considered if His chastisement comes upon you by night or day, what part of it will the sinners seek to hasten? What, when it has come to pass, will you then believe in it? Now, when already you seek to hasten it!'

Then it will be said to the evildoers: 'Taste the chastisement of eternity! Are you recompensed for aught but that you have been earning?'

They ask thee to tell them, 'Is it true?'

Say: 'Yes, by my Lord? It is true; you cannot frustrate Him.'

If every soul that has done evil possessed all that is in the earth, he would offer it for his ransom; and they will be secretly remorseful when they see the chastisement, and justly the issue is decided between them, and they are not wronged (Yunus 50-54).

Those who choose to reject faith and deny Allah and refuse to recognize His revelations and signs shall be the inmates of Hell, they will abide therein forever.

And those that cry lies to Our signs, and wax proud against them – those shall be the inhabitants of the Fire therein dwelling forever (Al-A'raf, 36).

Those who belie Allah's revelations and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (example showing impossibility). Thus do Allah recompense the criminals, polytheists, idolaters, sinners, oppressors, etc. Theirs will be a bed of Hell and over them coverings of Hell-Fire.

Those that cry lies to Our signs and wax proud against them – the gates of heaven shall not be opened to them, nor shall they enter Paradise until the camel passes through the eye of the needle. Even so We recompense the sinners; Gehenna shall be their cradle, above them coverings. Even so We recompense the evildoers (Al-A'raf 40, 41).

7- Transgressors

When there comes the Judgment, the time for sorting out all things according to their true values, the day when man shall remember all that he strove for, and Hell-Fire shall be placed in full view for all to see, then for him who transgressed all bounds in disbelief, oppression and evil deeds of disobedience to Allah, and preferred the life of this world by following his evil desires and lusts, the abode will be Hell-Fire.

Then, when the Great Catastrophe comes upon the day when man shall remember what he has striven, and Hell is advanced for whoever sees, then as for him who was insolent and preferred the present life, surely Hell shall be the refuge (AL-Nazi'at 37-39).

8- Those concealing Allah's revelations

The people of the Book (Jews and Christians) concealed the truth about the advent of Muhammad that was clearly mentioned in their scriptures. They were supposed to know Muhammad as well as they know their own sons: they know him to be true and upright, they know him to be in the line of Abraham; they know him to correspond to the description of the Prophet foretold among themselves; but selfishness made some of them to act against their own knowledge and conceal the truth.

Those to whom we gave the Scripture (Jews and Christians) recognize him (Muhammad) as they recognize their sons. But a party of them conceal the truth while they know it (Al-Baqarah, 146).

And there is a sect of them twist their tongues with the Book, that you may suppose it part of the Book, yet it is not part of the Book; and they say, 'It is from Allah,' yet it is not from Allah, and they speak falsehood against Allah, while they know it (Al-Imran, 78).

Those who keep from the knowledge of others the clear revelations which Allah represented in His Books have come within the measure of Allah's wrath. These have earned the curse of Allah and of those of the angels and the pious whose curse takes effect against whom it is uttered.

Those who conceal the clear signs and the guidance that We have sent down, after We have shown them clearly in the Book

– **they shall be cursed by Allah and the cursers** (Al-Baqarah, 159).

9- Tyrants

The Messengers sought victory and help from Allah, but the obstinate tyrant infidel who refused to believe in Allah's oneness, and wished them destruction; his hopes were doomed to disappointment. In front of him is Hell and he will be made to drink boiling, festering water. He will sip it unwillingly. And he will find a great difficulty to swallow it down his throat and death will come to him from very side, yet he will not die, and in front of him, will be a great torment.

They (the messengers) sought a judgment; then was disappointed every forward tyrant – beyond him Gehenna, and he is given to drink of oozing pus, the which he gulps, and can scarce swallow, and death comes upon him from every side, yet he cannot die; and still beyond him is a harsh chastisement (Ibrahîm 15-17).

On the Day of Resurrection every transgressor will come forth along with two angels who accompanied him in life; one to drive him and the other to bear witness. The two watchful angels will be told: 'Cast into Hell every tyrant who transgressed in the land and denied Allah. He incorporated with Allah another deity and so put him to the torment that is laid upon the damned.'

And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness. It will be said to the tyrant sinners: 'Indeed you were heedless of this. Therefore We have now removed from thee thy covering, and so thy sight today is piercing.'

And his companion (angel) will say, 'Here is (this record) ready with me!'

Allah will say to the angels: 'Cast, you twain, into Gehenna every stubborn disbeliever, every hinderer of the good, transgressor, disquieter who set up with Allah another god. Therefore, you twain, cast him into the terrible chastisement (Qâf 21-26).

10- Murderers

If a man kills a believer intentionally, his recompense is Hell, to abide therein forever; and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.

And whoso slays a believer willfully, his recompense is Gehenna, therein dwelling forever, and Allah will be angry with him, and will curse him, and prepare for him a mighty chastisement (Al-Nisa, 93).

11-Persecutors of believers

Woe to those who persecute the truth! They are watched by mighty eyes; they will have to answer when the Judgment comes; and a clear record will witness against them. Are they cruel to men because of their faith? Allah is strong, and will subdue the mightiest foes. Be warned and learn from His gracious message, preserved through all time (3).

Those who persecute the believers, men and women, and then have not repented, there awaits them the chastisement of Gehenna, and there awaits them the chastisement of the burning (Al-Buruj, 10).

12- Those that prefer this world and neglect the Hereafter

He who wishes to go by the world and its fleeting enjoyment will find Allah moving quickly to respond to whom He will and apportion to him what He will, but in the end will Allah make Hell for him the abode where he sits brooding on its vast abyss, censured, despised and rejected.

Whosoever desires this hasty world, We hasten for him therein what We will unto whomsoever We desire; then We appoint for him Gehenna wherein he shall roast, condemned and rejected (Al-Isra', 18).

13- Those who commit suicide

Committing suicide is a grave sin in Islam. Many scholars view a person who has committed suicide as someone who has turned his back on Islam altogether. Muslims regard Allah to be the creator of life. Thus only Allah has the right to end life and not man.

If anyone killed a person, unless it was for murder or spreading mischief on earth, it would be as if he killed all of mankind. And if anyone saved a life, it would be as if he had saved the lives of all mankind (Al-Maidah, 32).

And killed not one another. Surely Allah is compassionate to you. But whosoever does that in transgression and wrongfully, him We shall certainly roast at a Fire; and that for Allah is an easy matter (An-Nisa, 29-30).

The Prophet said:

“Whoever commits suicide with piece of iron will be punished with the same piece of iron in Hell-Fire.”

the Prophet also said:

A man was inflicted with wounds and he committed suicide, and so Allah said, ‘My slave has caused death on himself hurriedly, so I forbid Paradise for him (Sahih Bukhari 2. 445).

The Prophet said:

“He who commits suicide by throttling shall keep on throttling himself in the Hell-Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire.” (Sahih Bukhari 2. 2446).

14- Women

Women in Islam are highly honored because they have an important role in building the Islamic society. They are not like women in the western world who find it modern and civilized to run after the latest fashions and wear clothes revealing their private parts to strange men. There is no sex outside marriage in Islam. A woman living a free sexual life as we see in the west, and moving from one man to another under the pretext of freedom and liberty is considered in Islam as an act of adultery, degrading women to devious levels and plundering their honor and ravishing their dignity.

Women must be good wives to their husbands and good mothers to their children. They participate with their husbands in promoting good and eliminating evil.

And the believers, the men and the women, are friends one of the other; they bid to honor, and forbid dishonor, they perform the prayer, and pay the alms, and they obey Allah and His Messenger. Those - upon them Allah will have mercy; Allah is All-Mighty, All-Wise (At-Tawbah, 71).

Anas bin Malik reported that the Prophet said, **"When a woman observes the five times prayer, fasts during Ramadan, preserves her chastity and obeys her husband, she may enter by any of the gates of paradise she wishes."**

Obedience to the husband extends to those matters classified as the rights of the husband. However, the husband cannot be obeyed if he were disobedient to Allah. None can be obeyed in acts of transgression to Allah.

The Prophet said: **"O women, the pious among you will enter Paradise before pious men. When the husbands will enter Paradise these women will be presented to their husbands after being bathed and perfumed. These women will be on red and yellow colored conveyances accompanied by children (as beautiful) as scattered pearls."**

Addressing Salamah, the nurse of his son Ibrahim, the Prophet said, **"Does it not please any one of you that if she conceives by her husband and he is satisfied with her that she receives the reward of fasting and vigil for Allah's sake. And none of the dwellers of Heaven or Earth know about the coolness of her eyes (a unique repose) she will get for the labor pains she suffered. When she delivers, not mouthful of milk flows from her and not an instance of the child's suck, but that she receives for every suck and mouthful, the reward of a good deed. If she is kept awake by her child during the night she receives the reward of freeing seventy slaves for the sake of Allah."**

The Prophet then said: **"O Sallamah do you know which women are being referred to? Those who despite piety and enjoying a respectable position obey their husbands and do not belittle them."** (Al-Tabarani).

The Qur'an showed the status of man in the sight of Allah, and that status has made the angels crane their necks to reach it, but could not. The status referred to here is that Allah honored man by making

him his viceroy in the earth.

As revealed in the Koran, the angels said to Allah: **"What, Wilt Thou set therein one who will do corruption there, and shed blood, while we proclaim Thy praise and call Thee Holy?"** (Albaqarah, 30).

The high status of man in the sight of his Creator is that Allah taught him the names of all objects that existed on earth then commanded the angels to honor him by prostrating to him.

When thy Lord said to the angels, 'See, I am creating a mortal of clay. When I have shaped him, and breathed My spirit in him, fall you down, bowing before him!' Then the angels bowed themselves all together, save Iblîs; he waxed proud, and was one of the unbelievers (Sâd 71-74).

The fate of man's enemy (Iblîs), who rebelled against Allah's command and refused to prostrate to Adam, is Allah's curse and permanent exclusion from paradise.

Said He, "Then go thou forth hence; thou art accursed. Upon thee shall rest My curse, till the Day of Doom (Sâd, 77-78).

The Qur'an has also shown the position of man in the large and materialistic universe, it is the position of the Master to whom Allah made available all there is in the heavens and the earth:

It is Allah who created the heavens and the earth, and sent down out of heaven water wherewith He brought forth fruits to be your sustenance. And He subjected to you the ships to run upon the sea at His commandment; and He subjected to you the rivers, and He subjected to you the sun and moon constant upon their courses, and He subjected to you the night and day, and gave you of all you asked for (Ibrahîm 32-34).

What offered man this high status in the universe is his readiness to carry the great trust, and the huge responsibility Allah put on his shoulder.

We offered the trust to the heaven and the earth and the mountains, but they refused to carry it and were afraid of it; and man carried it (Al-Ahzâb, 72).

A huge responsibility which puts the fate of every man in his own hands, leading himself either to heaven or to hell.

Upon that day the recourse shall be to thy Lord. Upon that day man shall be told his former deeds and his latter; nay, man shall be a clear proof against himself, even though he offers his excuses (Al-Qiyâmah, 13-15).

The trust Allah laid on man's shoulder does not depend upon birds, omens or stars which the pagans used to rely on to know their future fate, but upon man's deeds, good or evil, which will be hanged round man's neck on the Day of resurrection. These deeds good or evil will be embodied in a scroll which will be quite open to man on the Day of Judgment.

Man's true accusers are his own deeds. In Islam the doctrine of personal responsibility (the trust) is insisted on. The doctrine of vicarious atonement is condemned. Salvation for the wicked cannot be attained by the punishment of the innocent. One man cannot bear the burden of another; that would be unjust. Every man must bear his own responsibility (3).

And We have fastened every man's deeds to his neck; and We shall bring forth for him, on the Day of Resurrection, a book he shall find spread wide open.

'Read thy book! Thy soul suffices thee this day as a reckoner against thee.'

Whosoever is guided, is only guided to his own gain, and whosoever goes astray, it is only to his own loss; no soul laden bears the load of another.

We never chastise, until We send a messenger (Al-Isra' 13-15).

Men in Islam are the tutelary guardians of women's interests and welfare by consequence of the inherent constitutional qualities and attributes which Allah has invested in one above the other, and by virtue of the expenditure they incur. Women in return must protect their husbands' property in their absence and guard their chastity. The good wife is obedient and harmonious in her husband's presence, and in his absence guards his reputation and property, and her own virtue, as ordained by Allah.

Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the

righteous women are devoutly obedient (to Allah and their husbands), and guard in their husband's absence what Allah orders them to guard (e.g. their chastity and their husband's property (An-Nisa', 34).

Abu Hurairah reported that the Messenger of Allah said:

"When a man calls his wife to his bed, and she does not respond and he (the husband) spends the night angry with her, the angels curse her until morning." (Al-Bukhari and Muslim).

In another narration the prophet said:

"By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is above the heaven becomes displeased with her until he (her husband) becomes pleased with her." (Al-Bukhari and Muslim).

This saying makes it abundantly clear that obedience of the wife to her husband is compulsory. If there is no any lawful reason that makes her disobey her husband, she could be exposed to Allah's wrath and curse until she returns to obedience. This saying of the Prophet has a stern warning for those women who do not care to fulfill the needs of their husbands because of their bad temperament, stubbornness and domineering habits.

Ibn Umar reported that the Prophet said:

"All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects." (Al-Bukhari and Muslim).

Abu Hurairah reported that he Prophet said:

"If I were to order anyone to prostrate himself before another, I would have ordered a woman to prostrate herself before her husband." (At-Tirmidhi).

This Hadith shows the unique importance of the wife's obedience to her husband within her capacity and as long as he does not order her to disobey Allah.

Umm Salamah (RA) reported that the Messenger of Allah said:

"Any woman dies while her husband is pleased with her, she will enter Jannah (Paradise)." [At-Tirmidhi].

Mu`adh bin Jabal reported that the Prophet said:

"Whenever a woman harms her husband in this world (without any due right), his wife among the (Houris in Jannah) says: `You must not harm him. May Allah destroy you! He is only a passing guest with you and is about to leave you to come to us." ([At-Tirmidh).

The Islamic Sharia commands men to treat their wives with kindness. In the same spirit it commands wives to be obedient to their husbands. A woman can hurt the feelings of her husband by using indecent language, immodest conduct, immoral behavior and asking unfair demands that are beyond his means. It is very common among women to trouble their husbands by these bad conducts, except for pious women.

Usamah bin Zaid reported that the Prophet said:

"I am not leaving behind me a more harmful trial for men than women." (Al-Bukhari and Muslim).

The Prophet said:

"...Then I saw the (Hell) Fire, and I have never before, seen such a horrible sight as that, and I saw that the majority of its dwellers were women." The people asked, "O Allah's Apostle! What is the reason for that?" He replied, "Because of their ungratefulness." It was said. "Do they disbelieve in Allah (are they ungrateful to Allah)?" He replied, "They are not thankful to their husbands and are ungrateful for the favors done to them. Even if you do good to one of them all your life, when she sees some harshness from you, she will say, "I have never seen any good from you." (Hadith - Sahih Bukhari 4:464).

Also in Sahih Al-Bukhari and Muslim from Usamah ibn Zayd that the Messenger of Allah said:

"I stood at the gate of Paradise and saw that most of those who entered were the poor and destitute. The people of means

were held back, whilst the people of Hell had been ordered into the Fire. I stood by the gate of Hell, and saw that most of those who entered it were women."

Muslim reports from 'Imraan ibn Husayn that the Prophet said, **"Few of the inhabitants of paradise are women"**.

Women will be few among the inhabitants of Paradise because in most cases they prefer the immediate pleasures of this life, as they are less wise and unable to keep the Hereafter in mind. They are too weak to strive and prepare themselves for it, and are more inclined towards this world. They are in fact the strongest factor in this world that distracts men from the Hereafter, because men are inclined to desire them and they are not concerned with the Hereafter. They are quick to follow those who call them to deviate from Islam, and reluctant to follow those pious people who call them to the Hereafter, and righteous deeds". (al-Qurtubee, at-Tadhkirah, 1/369)

However, there are many righteous women, who stay within the limits set by Allah and adhere to His laws, and obey Allah and His Messenger. Many of these women will enter Paradise, and many of them excel over men in their faith and righteous deeds.

The true Muslim woman however, is always careful to give thanks for Allah's blessings if her life is easy, and she never loses her patience if she encounters difficulty. She never forgets the warning that the Prophet issued to women in general, when he saw that most of the inhabitants of Hell will be women, and so she seeks refuge with Allah from becoming one of them.

Bukhari and Muslim narrated from Ibn 'Abbas that the Prophet said: **"O women, give charity, for I have surely seen that you form the majority of the inhabitants of Hell."** They asked, 'Why is this so, O Messenger of Allah?' He said, **"Because you curse too much, and are ungrateful for good treatment (on the part of your husbands)."**

According to another report given by Bukhari, the Prophet said, **"because they are ungrateful for good treatment, even if you treat her well for an entire lifetime, then she saw one fault in you, she would say, 'I have never seen anything good from you!"**

According to a report given by Ahmad, a man said, "O Messenger of Allah, are they not our mothers and sisters and wives?" He said, **"Of course, but when they are treated generously they are ungrateful, and when they are tested, they do not have patience."**

When the true Muslim woman thinks about these Prophetic narrations which describe the penalty awaiting ungrateful women in the Hereafter, they become cautious lest they fall into the sins of ingratitude towards their husbands, or frequent cursing, or denying their husbands' good treatment, or forgetting to give thanks to Allah in times of ease, or failing to be patient in times of difficulty. In all cases, they should hasten to give charity as the Prophet urged them to do because giving to charity serve as expiation for sin. This might save disobedient women from the awful fate which could befall them when deviating from truth. The true Muslim woman, on the other hand, respects her husband's rights and does not ignore his virtues. She treats his mother and family with kindness and respect. She devotes herself to her husband and is keen to please him. She does not disclose his secrets, and does not talk with her friends about her most intimate sexual relationship with him. She would never sink to the level of such cheap and shameless talk. Her time is too precious to be wasted in such vulgar behavior. She would never accept for herself to be counted as one of those people whom the Prophet described as one of the worst types:

"Among the worst type of people in the sight of Allah on the Day of Judgment is a man who enjoys his wife's intimate company, and she enjoys his intimate company, then one of them goes and discloses the secret of the other."

The good Muslim woman stands by her husband and offers him advice when he needs one. She encourages him to spend for the sake of Allah. She helps him to obey Allah in different ways, especially to pray to Allah late at night seeking His pleasure.

Abu Hurayrah narrated that the Prophet said:

"May Allah have mercy on the man who gets up at night to pray and wakes up his wife to pray, and if she refuses, he sprinkles water on her face. And may Allah have mercy on the woman who gets up at night to pray, and wakes her husband up to pray, and if he refuses, she sprinkles water in his face."

The good Muslim woman is the one who fills her husband's heart with joy. She understands the saying of the Prophet and implements it: **"This world is nothing but temporary conveniences, and the greatest joy in this world is a righteous woman."**

The good Muslim woman must make herself beautiful for her husband, become cheerful when she meets him, and share his joys and sorrows. She must not look at men other than her husband, in obedience to the command of Allah:

And say to the believing women that they should lower their gaze...(An-Nûr, 31).

Based on the narration of the Prophet, she must not describe other women to her husband.

"No woman should talk about another woman, or describe her to her husband (so that it is) as if he sees her."

The true Muslim woman must not forget that according to Islam marriage is one of the signs of Allah. Islam has made wife a source of tranquility, rest and consolation for her husband:

And of His Signs is that He created for you, of yourselves, spouses, that you might repose to them, and He has set between you love and mercy. Surely in that are signs for a people who consider (Ar-Rûm, 21).

Marriage is the deepest of bonds which Allah ties between one soul and another, so that they may enjoy peace, tranquility, stability and permitted pleasures. The wife is a source of refuge, security and rest for her husband in a marital home that is filled with sincere love and compassionate mercy. The truly-guided Muslim woman is the best one to understand this lofty meaning and to translate it into a pleasant and cheerful reality.

The Muslim woman is tolerant and forgiving, thus overlooking any errors on the part of her husband, for there is nothing that will turn her husband against her like resentment, counting faults and reminding him of his mistakes.

In this regard the Muslim woman follows the guidance of Allah:

. . . Let them pardon and forgive. Do you not love that Allah should forgive you? . . .(An-Nûr, 22).

Such a woman deserves to be the queen of her husband's heart because she is filling his soul with joy and happiness (4).

Chapter 4

The disputing of the inhabitants of Hell

The Prophet said, "Paradise and the Hell Fire disputed and the Hell Fire said, 'In me are the mighty and arrogant.' Paradise said, 'In me are the weak and poor.' So Allah judged between them saying, 'You are Paradise, My Mercy. Through you I show mercy to whom I wish. And you are the Hell Fire, My Punishment. Through you I punish whom I wish, and it is incumbent upon Me that each of you shall be filled.'"

On the Day of Resurrection Allah would say to Hell, 'Are you completely filled?' And it would say, 'Is there anything more?' In this connection the Prophet said:

"The sinners would be thrown therein and it would continue to say: 'Is there anything more?', until Allah, the Exalted and Glorious, would place His foot therein, and Hell would say, 'Enough, enough, by Thy Honor and by Thy Dignity,' and some parts of it would draw close to the other, and there would be enough space in Paradise until Allah would create a new creation and He would make them accommodate that spare place in Paradise."

When the time of Judgment comes those who were misled and failed to see that each soul bears its own responsibility and cannot shift it on to others, will turn to those who misled them (false priests or leaders), in hope that they might intercede for them or do something to help them. They receive a plain answer: "If we had received the guidance of Allah, we should have given it to you. Now it is all the same whether we rage or bear (the torment) there is no way of escape." And Satan will say, "Allah had promised you the truth. I too promised,

but I broke my promise. I had no authority over you except to call you to falsehood but you listened to me; therefore don't blame me, but reproach your own souls. Today, I cannot listen to your cries, nor can you listen to mine. I cannot help you now nor can you help me either from the severe torment awaiting us. I reject your former act in associating me with Allah, for the wrongdoers are destined to eternal suffering."

They sally forth unto Allah, all together; then say the weak to those who waxed proud, 'We were your followers. Will you avail us against the chastisement of Allah anything?'

They say, 'If Allah had guided us, we would have guided you. Alike it is for us whether we cannot endure or whether we are patient; we have no asylum.'

And Satan says when the issue is decided, 'Allah surely promised you a true promise; and I promised you, then I failed you, for I had no authority over you, but that I called you and you answered me. So do not blame me, but blame yourselves; I cannot help you, neither can you help me. I disbelieved in your associating me with Allah aforesaid.' (Ibrahîm 21, 22).

Who is more wrong than those who cheaply relate to Allah falsehood or deny His revelations? These rebels however, will not be cut off in this life for their sins. They will get the portion allotted to them, including the good things of life and the chance of repentance and reformation, during their probationary period on this earth. During that period they will have a full run. After that period expires, the angels of death will come to them to disembody their souls at the pre-determined point of time. The angels will say to them, "Where now are those whom you incorporated with Allah and invoked besides Him?" They will answer, "They have forsaken and renounced us, they failed our expectation." And so they will bear witness against themselves, that they had rejected Allah.

And who does greater evil than he who forges against Allah a lie, or cries lies to His signs? Those – their portion of the book shall reach them; till, when Our messengers come to them, to take them away, they say, 'Where is that you were calling on, beside Allah?'

They will say, 'They have gone astray from us,' and they will bear witness against themselves that they were unbelievers. (Al-A'râf, 37).

When man sinks into the stupor of death which is the gateway between the probationary life and the spiritual world, he will realize how the things which he neglected or looked upon as remote are the intimate realities, and the things which seemed to loom large in his eyes in this world were shadows that have fled. The next stage will be the Judgment heralded by the blowing of the Trumpet. Every soul will then come forth along with an angel to drive him and an angel to bear witness. The sinners will be told, 'You did not perceive this day; and so, now we have removed your covering, and sharp is your sight this day. And his companion, the angel will say, 'His record is ready with me.'

Allah will say to the angels, 'Throw into Hell every stubborn disbeliever, hinder of good, transgressor, doubter, who set up another god with Allah (son, idol, saint, priest, pope, animal etc.), cast him in the severe torment.'

Here, Satan, his companion, will say to Allah, 'Our Lord I did not push him to transgression, disbelief, oppression and evil deeds, but he was himself in error far astray.'

Allah will say, 'Dispute not in front of Me, I had already proffered unto you the warning. The sentence that comes from Me cannot be changed, and I am not unjust to My slaves.

The day shall come when Allah asks Hell, 'Are you to the full?' And it will say, 'Are there no more?'

And death's agony comes in truth; that is what thou wast shunning! And the Trumpet shall be blown; that is the Day of the threat. And every soul shall come, and with it a driver and a witness, 'Thou wast heedless of this; therefore We have now removed from thee thy covering, and so thy sight today is piercing.'

And his comrade shall say, 'This is what I have, made ready.' 'Cast, you twain, into Gehenna every stubborn disbeliever, hinder of good, transgressor, doubter, who set up with Allah another god; therefore, you twain cast him into the terrible chastisement.'

And his comrade shall say, 'Our Lord, I made him not insolent, but he was in far error.'

He shall say, 'Dispute not before Me, for I sent you beforehand the threat. The Word is not changed with Me; I wrong not My servants.'

Upon the day We shall say unto Gehenna, 'Art thou filled? And it shall say, 'Are there anymore to come (Qâf 19-30).

Those who denied Allah's revelations are they who were born to be great losers. Never shall heaven open its gates to provide them hospitality, nor shall they enter Paradise until the camel passes through the needle's eye (an example of impossibility); thus does Allah requite the wrongdoers. For them there is Hell, as a couch below, and folds and folds of covering above. Such is Allah's requital of those who do wrong.

Those that cry lies to Our signs and wax proud against them – the gates of heaven shall not be opened to them, nor shall they enter Paradise until the camel passes through the eye of the needle. Even so We recompense the sinners; Gehenna shall be their cradle, above them coverings. Even so We recompense the evildoers (Al-A'râf, 40, 41).

The earlier generations committed a double crime: (1) their own sins, (2) the bad example they set for those that followed. Man is responsible not only for his own misdeeds, but also for not using his mind and intellect to comprehend the truth.

The later generations have to answer for two things: (1) their own sins, and (2) their failure to deduce the truth about Allah (pure monotheism) from the adulterated Books and false doctrines their fore-fathers invented. Their failure to learn from the wrong experience of those who preceded them is their own fault.

Those who wronged themselves by relating to Allah falsehood and denied his revelations, on the Day of Judgment they shall be told, "Enter you in the company of nations who passed away before you of men and jinn, into the Fire."

Every time a new nation enters, it curses its sister nation that went before until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire."

He will say, "For each one there is double torment, but you know not."

Then say the former nation to the latter, "You lacked intellectual and led us astray, you are not better than us."

And here Allah says, "So taste the torment of what you used to earn."

He (Allah) will say , 'Enter among nations that passed away before you, jinn and mankind, into the Fire.'

Whenever any nation enters, it curses its sister-nation; till, when they have all successively come there, the last of them shall say to the first of them, 'O our Lord, these led us astray; so give them a double chastisement of the Fire.'

He will say, 'Unto each a double, but you know not.'
The first of them shall say to the last of them, 'you have no superiority over us, then; so taste the chastisement for what you have been earning.' (Al-A'râf 38, 39).

Those who claim that Allah has taken up a son have strayed from the right path and have gone into a far error. Glory be to Allah and extolled are His glorious attributes; He is infinitely Independent and Absolute. To him belong all that is in the heavens and all that is on earth.

Allah wonders in the Koran: 'Do you people have proof to evidence your ugly and false allegation! Do you relate to Allah what you do not know nor able to prove!'

Allah orders His prophet to say to them, 'those who invent a lie against Allah will never be successful. A brief enjoyment in this world and then into Allah will be your return, then He shall make you taste the severest torment because you used to disbelieve.'

They say, 'Allah has taken to Him a son.' Glory be to Him! He is All-Sufficient; to Him belongs all that is in the heavens and in the earth; you have no authority for this. What, do you say concerning Allah that you know not?

Say: 'Those who forge against Allah falsehood shall not prosper.' Some enjoyment in this world; then unto Us shall they return; then We shall let them taste the terrible chastisement, for they were unbelievers (Yunus 68-70).

For those who disobeyed Allah and took partners with Him in worship, Allah will throng them all together on the Day of Judgment and says to them, 'Stop at your places, you and your partners whom you had worshipped in the worldly life.'

Then Allah will separate them, the one from the other, and their false partners will say, 'It was not us you worshipped, Allah suffices as a witness between us and you, that we were unaware of your worship. There, every person will know exactly what he had earned before and they will be brought back to Allah, their only rightful lord, and their invented false deities will vanish from them.'

And the day We will muster them all, then We shall say to those who associate other gods with Allah: 'get you to your place, you and your associates!' Then We shall set a place between them, and the associates will say, 'Not us you were serving. Allah is a sufficient witness between us and you; assuredly we were heedless of your service.'

There does every soul experience that which it did aforetime, and they shall be restored to Allah, their rightful Lord, and there shall go astray from them that they were forging (Yunus 28-30).

In the darkness of the Day of Judgment there will be a light to guide the righteous to their destination. This will be the light of their faith and their good works; the blessed will receive their record in their right hand. The light of faith, which reflects the divine light cannot be borrowed from another. The record of deeds will divide the good from the evil. The evil ones will now claim some right of kinship or association or proximity with the good in earthly life; but in fact they have been arrogant and had selfishly despised them before. The reply will be: you yourselves chose temptation and evil. When you had power in the earthly life, you hoped for ruin to the good, and perhaps plotted for it. You were warned by Prophets of Allah, but you doubted Allah's existence and certainly His Mercy and Justice, and the Hereafter. You followed your own lusts and neglected reason and truth. You were given plenty of rope, but you followed your stubbornness, until judgment came upon you, and now it is too late for repentance. Satan deceived you in respect of Allah, he made you oblivious of Allah's mercy, he made you reject His grace; he made you think that Allah's justice may not overtake you.

This day there is no room for vicarious ransom or for ransom by payments of gold or silver or by sacrifice of possessions. Fire is the proper place to claim them, and an evil refuge it is.

Upon the day when thou seest the believers, men and women, their light running before them, and on the right hands.

Good tidings for you today! Gardens underneath which rivers flow, therein to dwell forever; that is indeed the mighty triumph.

Upon the day when the hypocrites, men and women, shall say to those who have believed, 'Wait for us, so that we may borrow your light!'

And a wall shall be set up between them, having a door in the inward whereof mercy is, and against the outward thereof is chastisement.

They shall be calling unto them, 'Were we not with you?'

They shall say, 'Yes indeed; but you tempted yourselves, and you awaited, and you were in doubt, and fancies deluded you until Allah's commandments came, and the deluder deluded you concerning Allah.'

Therefore today no ransom shall be taken from you, neither from those who disbelieved. Your refuge is the Fire, that is your master – an evil home coming!’ (Al-Hadîd 12-15).

He whom Allah does not guide to His path of rectitude, shall find no guardian besides Allah to guide him. On the Day of Resurrection the wrongdoers will be excited with fear and terror when Hell is in their sight. There and then shall they say, ‘O Allah, do we stand a chance to return back to life and follow your way without deviation?’

They will be brought forward to Hell, made humble by disgrace, and looking with stealthy glance.

And those who believe will say, ‘Verily, the losers are they who lose themselves and their families on the Day of Resurrection.

The wrongdoers will be in a lasting torment. And they will have no protectors to help them other than Allah.

And he whom Allah sends astray, for him there is no way.

Whomsoever Allah leads astray, he has no protectors after him; and thou shalt see the evildoers, when they see the chastisement, saying, ‘Is there any way to be sent back?’ And thou shalt see them as they are exposed to it, abject in humbleness, looking with furtive glance; and the believers shall say, ‘Surely the losers are they who lose themselves and families on the Day of Resurrection; surely the evildoers are in lasting chastisement.

They have no protectors to help them, apart from Allah, and whomsoever Allah leads astray, no way has he (Ash-Shura 44-46).

The inmates of Hell will dispute in the Fire, the weak will say to those who were arrogant: ‘Verily, we followed you, can you then take from us some portion of the Fire?’

Those who were arrogant will say, ‘We are all together in this Fire! Verily, Allah has judged between His servants.’

And those in the Fire will say to the keepers (angels) of Hell, ‘Call upon your Lord to lighten for us the torment for a day!’

The keepers will say, ‘Did there not come to you your Messengers with clear evidences and signs?’

They will say, ‘Yes.’ The keepers will reply, ‘Then call as you like!

And the invocation of the disbelievers is nothing but in vain – as it will not be answered by Allah.

And when they argue one with the other in the Fire, and the weak say unto those who waxed proud, ‘Why, we were your

followers; will you avail us now against any part of the Fire?' Then those who waxed proud shall say, 'Every one of us is in it; indeed, Allah already has passed judgment between His servants.'

And those who are in the Fire will say to the keepers of Gehenna, 'Call on your Lord, to lighten for us one day of the chastisement!'

They shall say, 'Did not your Messengers bring you the clear signs?'

They shall say, 'Yes indeed.'

They shall say, 'Then do you call!'

But the calling of the unbelievers is only in error (Ghafir 47-50).

Those who argue against the verses and signs of Allah are turned away from the truth of Islamic monotheism to the falsehood of polytheism. Those who deny the Koran and that, with which Allah sent His Messengers i.e. to worship none but Allah alone and sincerely, and to reject all false deities and to confess resurrection after the death for recompense, they will come to know when they will be cast into the Fire of Hell when iron collars will be rounded over their necks, and the chains, they shall be dragged along. Plunged into boiling water, then they will be burned in the Fire. Then it will be said to them, 'Where are all those whom you used to join in worship as partners besides Allah? They will say, 'They have vanished from us: nay, we did not invoke anything before.' Thus Allah leads astray the disbelievers.

It will be said to them, 'That was because you had been exulting in the earth without any right by worshipping others instead of Allah and by committing crimes, and you used to rejoice extremely in your error. It will be said to them, 'Enter the gates of Hell to abide therein, and indeed what an evil abode for the arrogant.'

Hast thou not regarded those who dispute concerning the signs of Allah, how they are turned about?

Those who cry lies to the Book and that wherewith We sent our Messengers – soon they will know!

When the fetters and chains are on their necks, and they dragged into the boiling water, then into the Fire they are poured; then it is said to them: 'Where are those you associated, apart from Allah?'

They shall say: 'They are gone astray from us; nay, but it was nothing at all that we called upon aforetime.'

Even so Allah leads astray the unbelievers.

'That because you rejoiced in the earth without right, and were exultant. Enter the gates of Gehenna to dwell therein forever.'

How evil is the lodging of those that are proud!' (Ghafir 69-76).

Those who denied Allah and refused to acknowledge His authority will be addressed in the Hereafter, "Verily Allah's abhorrence is more terrible than your abhorrence one of another, when you were called unto the faith but did refuse."

They will say, "Our lord! Twice have you made us die (i.e. we were dead in the loins of our fathers and dead after our life in this world), and you have given us life twice (i.e. life when we were born and life when we were resurrected), now we confess our sins, then is there any way to get out of the Fire?"

They are told, "This is your plight, because when Allah alone was invoked in worship you disbelieved, but when partners were joined to Him you believed! So Judgment rests only in the hands of Allah, the Sublime, the Majestic."

It shall be proclaimed to the unbelievers, 'Surely Allah's hatred is greater than your hatred one of another, when you were called unto belief, and disbelieved.'

They shall say, 'Our Lord, Thou hast caused us to die two deaths and thou hast given us twice to live; how we confess our sins. Is there any way out?'

That is because, when Allah was called to alone, you disbelieved; but if others are associated with Him, then you believe.

Judgment belongs to Allah, the All-High, the All-Great (Ghafir 10-12).

And there shall come the day when Allah questions the infidel polytheists, 'Where are the partners you attributed to Me?'

They will say, 'We do acknowledge that none of us bear witness that they are your partners.'

And those whom they used to invoke before in this world will disappear from them, and they will perceive that they have no way of escape.

Upon the day when He shall call to them, 'Where now are My associates?'

They shall say, 'We proclaim to thee not one of us is a witness. And those whom they used to invoke before shall disappear from them. And they perceive they have no place of refuge (Fussilat 47, 48).

On the Day of Judgment the enemies of Allah will be gathered together to the Fire, they will be marched in ranks. At length when they reach the Fire, their hearing, their sight, and their skins will bear witness against them as to all their deeds.

They will say to their skins, 'Why bear you witness against us?'

They will say, 'Allah has given us speech – it is He who gives speech to everything. He created you the first time, and unto Him were you to return. You did not seek to hide yourselves in the world lest your ears, and your eyes, and your skins should testify against you, but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become this day of those utterly lost.' If then they have patience, the Fire will be a home for them! And if they ask for favor, yet they are not of those unto whom favor can be shown.

Upon the day when Allah's enemies are mustered to the Fire duly disposed, till when they are come to it, their hearing, their eyes, and their skins bear witness against them concerning what they have been doing, and they will say to their skins, 'Why bore you witness against us?'

They shall say, 'Allah gave us speech, as He gave everything speech. He created you the first time, and unto Him you shall be returned. And you have not been hiding (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your lord has brought you to destruction; and you have become (this day) of those utterly lost. Then, if they bear the torment patiently, the Fire shall be lodging for them; and if they ask amends yet no amends shall be made to them (Fussilat 19-24).

On the Day of Judgment those who denied Allah will say, 'O Allah, would you show us those of the jinn and mankind who misled us and made us wander from the path of rectitude so that we crush them beneath our feet that they be among the nethermost?'

And the disbelievers shall say, "Our lord, show us those that led us astray, both jinn, and men, and we shall set them underneath our feet, that they become the lowest (Fussilat, 29).

The sinners will be tortured in Hell for eternity. The punishment will not be lightened for them, and the longer they lose hope, the more

they nurse despair. Allah will never act unjustly to them, it was they who acted unjustly to themselves and were wrong-headed. They will cry: 'O Mâlik (the angel in charge of Hell), would that thy Lord put an end to us!' He will say, 'Verily, you shall abide forever.'

But the evildoers dwell forever in the chastisement of Gehenna that is not abated for them and therein they are sore confounded.

We never wronged them, but they themselves did the wrong. And they shall call, 'O Mâlik, let thy Lord have done with us!' He will say, 'You will surely tarry. We brought you the truth, but most of you were averse to the truth.' (Al-Zukhruf 74-78).

When it is the turn of the leaders of falsehood to be cast into Hell those who preceded them of their people shall be told: 'here is another crowd rushing headlong with you. No welcome for them! Verily, they shall burn in the Fire.'

The followers shall cry to those who misled them: 'You are not welcomed here either. It is you who have brought this upon us! Evil is the place of your destined end.'

And they in Hell will add: 'O Allah our Creator! Whoever brought this upon us, add to him a double torment in the Fire.'

And in their wonderment they will say, 'Why we do not see those men whom we used to count among the evil ones? Did we take them as an object of mockery, or have our eyes failed to perceive them?'

How true is the altercation of the people of the Fire!

This is a troop rushing in with you; there is no welcome for them; they shall roast in the Fire.

They say, 'No, it is you have no welcome; It is you who brought this upon us, how evil is the place of your destined end!'

They say, 'Our Lord, whoso forwarded this for us, give him a double chastisement in the Fire.'

They say, 'How is it with us that we do not see men here that we counted among the wicked? What, did we take them for a laughing-stock? Or have our eyes swerved away from them?'

Surely that is true – the disputing of the inhabitants of the Fire (Sâd, 59-64).

The infidels who denied Allah or incorporated with him in worship other deities will be herded in throngs to the abyss of hell. And when they have reached its gates, it will be opened, and its keepers will say, 'Did you not – you infidels - receive apostles chosen from your midst to

recite to you the divine revelations revealed by Allah and warning you of the meeting of this Day of Judgment?

The infidels will say, 'indeed they did.'

The angels will say, 'But the word of torment has been justified against the disbelievers.'

And here they are told, 'Enter you the gates of Hell, to abide therein. Evil indeed is the abode of the arrogant!'

Then the unbelievers shall be driven in companies into Gehenna, when they have come thither, then its gates will be opened and its keepers will say to them, 'Did not Messengers come to you from among yourselves, reciting to you the signs of your lord and warning you against the encounter of this your day?'

They shall say, 'Yes indeed.'

But the word of the chastisement has been realized against the unbelievers.

It shall be said, 'Enter the gates of Gehenna, to dwell therein forever.'

How evil is the lodging of those that are proud! (Az-Zumar 71, 72).

To the pagans all scriptures are taboo, whether it be the Koran or any revelation that came before it. In Madina, before the descend of the Koran upon Muhammad, the people of the Book (the Jews) who were living in Madina despised the Arab pagans and prided themselves over them because they were people of God abiding by the teachings of the Torah. Their arrogance however, prevented them from accepting the latest and most universal scripture when it came in the form of the Koran. They even reached to the extent of preventing the pagan Arabs from accepting the new religion. They became the main Prophet's enemy in Madina, when betrayed him by siding with the idolaters of Quraish and the hypocrites of Madina.

In the Hereafter the Arab pagans will say to the Jews: 'You misled us; you had previous revelations and you should have known how Allah sent His Messengers; had it not been for your bad example, we should have received Allah's Revelations and become believers.'

The misleaders are constantly plotting night and day to keep the misled ignorant and under their thumb. They show them the ways of evil, because by that means they are more in their power.

All these mutual recriminations will be swallowed up in the general realization of the truth by both sides in the Hereafter. They will be prepared openly to declare their repentance, but it would be too late.

On the Day of Resurrection the wrongdoers of all ages will be made to stand before their Lord. They will cast the blaming words one to another. Those who were deemed weak will say to those who were arrogant, 'had it not been for you, we should certainly have been believers.'

And those who were arrogant will say to those who were deemed weak, 'Did we keep you back from guidance after it had come to you? Nay but you were disbelievers.'

Those who were deemed weak will say to those who were arrogant, 'Nay, but it was your plotting by night and day; when you ordered us to disbelieve in Allah and set up rivals to Him!'

And they will be filled with remorse when they behold the collars round their necks. The yoke of slavery to evil will be on their necks. Allah's justice put it there, but what else could it do? Their own sins will cry out against them and hold them under their yokes (3).

The unbelievers say, 'We believe not in the Koran, nor in that which was before it.'

Ah, if thou couldst see the evildoers are stationed before their Lord, bandying argument the one against the other! Those that were abased will say to those that waxed proud, 'Had it not been for you, we would have been believers.'

Those that waxed proud will say to those that were abased, 'What, did we bar you from the guidance after it came to you? Nay, but devising night and day, when you were ordering us to disbelieve in Allah, and to set up compeers to Him.'

They will be secretly remorseful when they see the chastisement and We put fetters on the necks of the unbelievers; shall they be recompensed except for what they were doing? (Saba' 31-33).

The infidels who deny Allah and His Messenger shall have to suffer for it. Hell shall assert them as her own and therein never shall they perish so they would die, nor shall their torment be mitigated, for thus do Allah requite every ungrateful one.

Into the abysm of Hell shall they implore Allah in a loud and excited voice: 'O Allah, our Creator, deliver us out of it. We shall work righteousness, not the deeds we used to do.'

But they shall be told, 'Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the Warner came to you. So taste you the evil of your deeds. For the wrongdoers there is no helper.'

As for the unbelievers, theirs shall be the Fire of Gehenna; they shall neither be done with and die, nor shall its chastisement be lightened for them. Even so We recompense every ungrateful one.

Therein they shall shout, 'Our Lord, bring us forth, and we will do righteousness, other than what we have done.'

'What, did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the Warner came to you; so taste you now! The evildoers shall have no helper.' (Fatir 36, 37).

On the Day of Resurrection the Trumpet shall be sounded and from the graves the dead will come out quickly to their Lord. The resurrected will exclaim: 'Woe to us! Who has awakened us from our resting place? It will be said to them: 'This is what the Most Gracious, Allah, had promised and the verity which the truthful Apostles had related.' Time and space - as we know them here - will be no more. The whole gathering will be as in the twinkling of an eye. It will be no more than a single shout when they will be brought before their Lord for Judgment. This day shall no soul suffer injustice, nor will it be requited anything except that which it used to do.

They also say, 'When shall this promise come to pass if you speak truly?'

They are waiting only for one Cry to seize them while they are yet disputing, then they will not be able to make any statement, nor will they return to their people.

And the Trumpet shall be blown; then behold! From the sepulchres they will rush forth to their Lord.

They say, 'Alas for us! Who roused us out of our sleeping place?'

This is what the All-merciful promised and the Envoys spoke truly.'

It was only one Cry; then behold, they are all arraigned before Us.

So today no soul shall be wronged anything, and you shall not be recompensed, except according to what you have been doing (Yasîn 48-54).

On that day it will be said to the criminals (polytheists, sinners, disbelievers in Allah's oneness, rejecters of faith, those who misled their people into false doctrines and deviated them from the true path of rectitude, arrogant and wicked evil ones etc.), 'Get you apart this day from the believers. Did I not command you, O Children of Adam,

that you should not worship Satan? Verily he is a plain enemy to you. And that you should worship Me alone without associating with Me any partners (son, pope, priest, saint, idol, animal etc.). That is the straight path. And indeed Satan did lead astray a great multitude of you. Did you not then understand? This is Hell which you were promised. Burn therein this day for that you disbelieved.'

On this Day of Judgment Allah will seal up their mouths and their hands will speak to Allah, and their feet will bear witness to what they used to earn.

'Now keep yourselves apart, you sinners, upon this day! Had I not covenant with you, Children of Adam, that you should not serve Satan – surely he is a manifest foe to you – and that you should serve Me? This is a straight path. He led astray many a throng of you; did you not understand? This is Gehenna, which you were promised; roast well in it today, for that you were unbelievers!'
Today We set a seal on their mouths, and their hands speak to us, and their feet bear witness as to what they have been earning (Yasin 59-65).

Allah has cursed the disbelievers in Him and His Messenger Muhammad. He has prepared for them a flaming Fire in Hell, wherein they will abide forever, and never shall they find therein anyone to protect them nor afford them help. This is a day when their faces shall be rolled in the Fire and they shall wish they had obeyed Allah and obeyed His Apostle, Muhammad.

And they will say, 'Our Lord! We have obeyed our chiefs and they misled us from the right way. O Allah, our Creator, give them double torment and curse them with a mighty curse.'

Allah has cursed the unbelievers, and prepared for them a blaze, therein to dwell forever; they shall find neither protector nor helper.

Upon the day when their faces are turned about in the Fire they shall say, 'Ah, would we had obeyed Allah and the Messenger!'
They shall say, 'Our Lord we obeyed our chiefs and great ones, and they led us astray from the way. Our Lord give them chastisement twofold, and curse them with a mighty chastisement.' (Al-Ahzâb 64-68).

When the Trumpet is blown on the Day of Judgment no ties of kinship of any kind shall be of avail. Ties are simply dissolved and each soul

will stand on its merits. Good and evil deeds will be weighed against each other. If the good deeds prevail, the soul will attain salvation; if the contrary, there will be the misery and anguish of Hell. Their iniquities and unjust treatment of Allah's revelations have made them lose their souls, in Hell will they abide. The Fire will burn their faces and their lips will quiver and fall out of place, exposing their teeth. And there they will be told, 'Were not My verses recited to you and then you used to deny them?'

They will say, 'Our Lord! Our wretchedness overcame us, and we were erring folk. Our Lord! Deliver us out of it (Hell). If ever we return to evil, then indeed we shall be wrongdoers.'

Allah will say, 'Sink to the bottom of it, and speak you not to Me. Verily there was a part of my servants prayed for mercy and forgiveness, but you chose them for a laughing stock until they caused you to forget My Message. I have rewarded them this Day for their patience; they are the ones that are successful.'

For when the Trumpet is blown, that day there shall be no kinship any more between them, neither will they question one another.

Then he whose scales are heavy – they are the prosperous, and he whose scales are light – they have lost their souls in Gehenna dwelling forever.

The Fire smiting their faces and they are glum therein.

'What, were My signs not recited to you, and you cried them lies?'

They shall say, 'Our Lord, our adversity prevailed over us; we were an erring people. Our Lord, bring us forth out of it! If we ever return, we shall be evildoers indeed.'

'Slink you into it,' He shall say, 'and do not speak to Me. There is a party of My servants who said, 'Our Lord, we believe; therefore forgive us, and have mercy on us, for thou art the best of the merciful.' But you took them for a laughing-stock, till they made you forget My remembrance, mocking at them. Now today I have recompensed them for their patient endurance; they are the triumphant.' (Al-Mu'minun 101-111).

On the Day of Resurrection the disbelievers and polytheists who were followed by foolish persons will disown their followers.

The followers will say, 'If a return was possible for us, we would disown them even as they disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.'

When those that were followed disown their followers, and they see the chastisement, and their cords are cut asunder, and those followed say, 'O if only we might return again and disown them as they have disowned us!'

Even so Allah shall show them their works. O bitter regrets for them! Never shall they issue from the Fire (Al-Baqarah, 166, 167).

Hell will appear plainly to the erring. And it shall be said to them, "Where are the gods you worshipped besides Allah? Can they help you or help themselves?"

Then they will be thrown on their faces into the Fire, with those who wasted their days in vanity. And added to them shall be the hosts of Satan together.

And they will say when they are quarrelling therein, "By Allah, we were truly in an error manifest, when we made you equal with the Lord of the worlds. No one led us to the maze of error but the wicked that were given to sin and steeped in crime. Now we have none to intercede for us, nor any loving friend. Now if we only had a chance of return we shall truly be of those who believe."

And Paradise shall be brought forward for the god-fearing, and Hell advanced for the perverse.

It shall be said to them, "Where is that you were serving apart from Allah? Do they help you or help themselves?"

Then they shall be pitched into it, they and the perverse and the hosts of Iblis (Satan) all together.

They shall say as they dispute there one with another:

"By Allah we were certainly in manifest error when we made you equal with the Lord of All Being. It was naught but the sinners that led us astray; so now we have no intercessors, no loyal friend. If we only might return again, and be among the believers!" (AL-Shu'araa 90-102).

Chapter 5

Words of truth

Religion as a system of faith and worship, commended by Allah since the creation of Adam until Jesus, till Muhammad, and until the Day of Judgment, is only one religion – the religion of Islam. It is the recognition on the part of man of Allah's Omnipotence and Authority and His Power to control his destiny. Yet until the people of the Book had received divine discourse and intellectual acquaintance with the truth did they fall in dispute and set themselves at variance through mutual envy and ill-will. And he who disregards Allah's revelations and His signs which He makes clear to the senses shall find that Allah is swift in calling to account.

The true religion With Allah is Islam (Al-Imran, 19).

Islam is the religion preached by all Prophets. It was the truth taught by all the inspired Books. In essence it amounts to a consciousness of the will and plan of Allah and a joyful submission to that will and plan. If anyone wants a religion other than that, he is false to his own nature, and he is false to Allah's will and plan. Such a one cannot expect guidance for he has deliberately renounced guidance (3).

Whose desires another religion than Islam; it shall not be accepted of him; in the next world he shall be among the losers (Al-Imran, 85).

Muslims believe in the revealed books of Allah. This includes the Koran, the final revelation to mankind, and the earlier books of revelation given by Allah to his various messengers over time. The Koran notes five books of revelation: the Scrolls of Abraham, the Book given to Moses, the Torah, the book given to David, the Psalms, and the Gospel given to Jesus, and finally the book given to Muhammad, the Koran.

After the Messengers received their revelations, some like Abraham, Moses and David wrote these revelations down and others like Jesus didn't. After Abraham, Moses and David died, the book of Abraham was lost, The Torah of Moses was corrupted and badly edited as time went on and most of the Psalms of David were written by unknown writers. As for the Gospel, as soon as Jesus left the earth—the New Testament was badly corrupted by unreliable oral traditions, growing legends, fictional forms and cheats and frauds who were pretending to be apostles of the original church like Paul of Tarsus (5).

The Koran says that the current Torah, the Psalms of David, and the Gospel of Jesus have been badly corrupted. Numerous passages of the Koran indicate man's distortion and alterations of the previous divine Books. These passages in the Koran show clearly that the present books of the Jews and the Christians do not conform to the original revelations that were given to Moses, David and Jesus.

The following verses from the Koran address this distortion:

Are you then so eager that they should believe you, seeing there is a party of them that heard Allah's word, and then tampered with it knowingly after they understood it...Then woe to those who write the Book with their own hands, and then say:"This is from Allah," to traffic with it for miserable price! Woe to them for what their hands have written, and for the gain they make thereby (Al-Baqarah, 75,79)

And there is a sect of them twist their tongues with the Book, that you may suppose it part of the Book, yet it is not part of the Book; and they say, 'It is from Allah,' yet it is not from Allah, and they speak falsehood against Allah while they know it (Al-Imran, 78).

And remember Allah took a covenant from the People of the Book (Jews and Christians), to make it (their scriptures) known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made! (Al-Imran, 187).

So for their breaking their compact We cursed them (the Jews) and made their hearts hard, they perverting words from their meanings; and they have forgotten a portion of that they were

reminded of; and thou wilt never cease to light upon some act of treachery on their part, except a few of them.

Yet pardon them, and forgive; surely Allah loves the good-doers.

And with those who say, 'We are Christians' We took compact; and they have forgotten a portion of that they were reminded of.

So We have stirred up among them enmity and hatred, till the Day of Resurrection; and Allah will assuredly tell them of the things they wrought (Al-Maidah 13, 14).

They measured not Allah with His true measure when they said, 'Allah has not sent down aught on any mortal.' Say: 'Who sent down the Book that Moses brought as a light and guidance to men? You put it into parchments, revealing them, and hiding much; and you were taught that you knew not, you and your fathers.'

Say: 'Allah.' Then leave them alone, playing their game of plunging (Al-An'am, 91).

The Koran therefore evidently maintains that the books of the Jews and the Christians have been corrupted, altered and edited over time. When the Quran talks about the Torah, Psalms and the Gospel it is speaking about the original versions given to Moses, David and Jesus. It is not talking about the current Torah, Psalms and the Four Canonical Gospels existing today.

Even the Biblical book of Jeremiah clearly states that the scribes of the ancient Israelites altered the revealed scriptures given to the Israelites by Allah, and thus changed them "into a lie".

" How can you say, 'We are wise, for we have the law of the Lord,' when actually the lying pen of the scribes has handled it falsely?'" (Jeremiah 8:8 New International Version).

Among the highest and greatest of the gifts of Allah is His Koran which serves as a criterion by which man judges between right and wrong, between false and true worship, between the Message that comes from Allah and the forgeries of men, between the real in our eternal future and the fancies by which we are misled.

In a time when the earth was filled with chaos and confusion and man had once strayed from the guidance of Allah, Muhammad was sent

with words of inspiration, words of warning and glad tidings for all creation.

O mankind verily, there has come to you a convincing proof (Prophet Muhammad) from your Lord, and We sent down to you a manifest light (the Koran). So, as for those who believed in Allah and hold fast to Him, He will admit them to His Mercy and Grace and guides them to Himself by a straight path (An-Nisa, 174-175).

By descending the Koran upon Muhammad, Allah had shown His abundant goodness to all His creatures. He sent the Revelation of His will, not only in the unlimited Book of Nature, but in a definite Book in human language, which gives clear directions and admonitions to all.

Blessed be He who has sent down the Criterion upon His servant, that he may be a Warner to all beings; to whom belongs the kingdom of the heavens and the earth; no son has He begotten, and He has no associate in the kingdom; and He created everything, then He ordained it exactly. Yet they have taken to them gods apart from Him, that create nothing and themselves are created, and have no power to hurt or profit themselves, no power of death or life or raising up (Al-Furqan 1-3).

The Koran is the final revelation of Allah given to mankind through his last Prophet Muhammad.

The Qur'an is the Word of the Ever-living God (Allah); it has been sent down to guide man for all times to come.

He has sent down upon you the Book with the Truth ... as guidance unto mankind ...' (Al 'Imran, 2-3)

The Qur'an is the fulfillment of Allah's promise to Adam and his descendants:

'There shall come to you guidance from Me, and whosoever follows My guidance no fear shall be on them, neither shall they sorrow' (Al-Baqarah, 38).

The Qur'an is a mizan (scale that weigh good and evil).

Allah it is who has sent down the Book with the truth, and also the Balance. And what shall make thee know? Haply the Hour is nigh (Ash-Shura, 17).

The above verse shows that the Almighty has revealed the Qur'an in truth and as a balance of reason and justice. The Koran is like a balance, a scale of justice distinguishing between good and evil; an instrument placed in our hands by which we can weigh all moral issues, all questions of right and wrong in conduct. We must do so constantly for the Judgment may be quite near and we must always be prepared.

The Qur'an is also called the 'Furqân' (Criterion) which gives clear directions and admonitions to all. By it we can judge clearly between right and wrong. Everyone must turn to it only to resolve differences of opinion.

Blessed be He who has sent down the Furqân upon His servant that he may be a Warner to all beings (Al-Furqân, 1).

After the corruption of the older revelations, the Koran comes with a two-fold purpose: (1) to confirm the true and original Message, and (2) to guard it, or act as a check to its interpretation.

And We have sent down to you the Book with the truth, confirming the Book that were before it and Muhayminan (trustworthy in highness, a witness and a guardian) over it (old Scriptures) (Al-Maidah, 48).

The Arabic word 'Muhaymin' is very comprehensive in meaning. It means one who safeguards, watches over, stands witness, preserves, and upholds. The Koran safeguards the 'Book' (scrolls of Abraham, Psalms of David, Torah of Moses, Gospel of Jesus and all other divine Books), for it has preserved within it the teachings of all the former Books. It watches over these Books in the sense that it will not let their true teachings to be lost. It supports and upholds these Books in the sense that it corroborates the Word of Allah which has remained intact in them. It stands as a witness because it bears testimony to the Word of Allah contained in these Books and helps to sort it out from the erroneous interpretations and commentaries of the people which were mixed with it. What is confirmed by the Koran is the Word of Allah and what is against it is that of the people (3).

Muhammad was sent therefore with guidance and the religion of truth, that He may make it superior to all religions. The divine disposition of events in the coming of Islam and its promulgation by the Holy prophet are themselves evidence of the truth of Islam and its all-reaching character; for there is nothing which it has not influenced.

It is He who has sent His Messenger with the guidance and the religion of truth, that He may uplift it above every religion. Allah suffices as a witness (Al-Nasr, 28).

The Koran is therefore the last Message to mankind and a clear proof against them, in order that they may know that Allah is the only God and none has to be worshipped but Him alone, and that men of understanding may take heed.

This is a Message to be delivered to mankind that they may be warned by it, and that they may know that He is One God, and all possessed of minds may remember (Ibrahîm, 48-52).

The Koran has come to all people from their Lord to open their eyes, so whoso sees, it is for his own good, and whoso is blind, is blind to his own hurt. Had Allah willed, people would not have taken false gods. The Prophet's job is only to deliver the Message, Allah has not set him as a keeper over the people, nor is he responsible over them. Muhammad is not to watch over people's innocence and folly.

Allah says in the Koran:

Clear proofs have come to you from your Lord. Whoso sees clearly, it is to his own gain, and whoso is blind, it is to his own loss; I am not a watcher over you. Had Allah willed, they were not idolaters; and We have not appointed thee a watcher over them, neither art thou their guardian (Al-An'am 104-107).

The Koran is a Message for mankind, and a clear proof against them, in order that they may be warned thereby, and that they may know that he is the only One Ilâh (Allah-God). None has the right to be worshipped but Allah – and that men of understanding may take heed.

This is a Message to be delivered to mankind that they may be warned by it, and that they may know that He is One God, and that all possessed of mind may remember (Ibrahîm, 52).

There exists only a single Koran. The Koran is the only sacred Book standing today. The Koran now is just as it was, when it was revealed to Prophet Muhammad, more than 1400 years ago. The matter of retaining the Quran in its original form, unchanged and unadulterated rests with Allah alone who takes its responsibility, declaring so in the Quran itself, that it shall remain unaltered and not tampered with till the last day?

We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption) (Al-Hijr, 9).

It is explicitly stated in the Koran that the Prophets always warned their people against traditions and false beliefs. Those adamant in their convictions based on ingrained prejudices inherited from their ancestors were determined not to change their opinions and were resolute not to break with tradition. The perpetuation of the established system inherited from the forefathers and the emulation of their ways have always seemed attractive and preferable to rationalization.

The Koran says:

And among men there is such a one that dispute concerning Allah without knowledge or guidance, or an illuminating Book; and when it is said to them, 'Follow what Allah has sent down,' they say, 'No; but we will follow such things as we found our fathers doing.'

What? Even though Satan were calling them to the chastisement of the burning' (Lukman 20, 21).

The prophet always urged his community to make use of their intelligence and resort to reason while pondering and contemplating the verses of the Koran.

The Koran points to the fact that what has been inherited from the forefathers must not take precedence over Allah's Book.

And pursue not that thou hast no knowledge of; the hearing, the sight, the heart – all of those shall be questioned of (Al-Isra', 36).

The worshippers who listen to words of Allah and choose out with deliberation the best course to follow, those are the ones endowed with understanding.

So give thou good tidings to My servants who give ear to the Word and follow the fairest of it. Those are they whom Allah has guided; those – they are men possessed of minds (Az-Zumar, 18).

Indeed, the worst creatures in Allah's sight are the deaf, and dumb who are unwilling to hear or heed.

Surely the worst of beasts in Allah's sight are those that are deaf and dumb and do not understand (Al-Anfâl, 22).

The Koran is the only weapon to help man's frail existence as he struggles against the forces of evil and temptation in this world. It is the only means to overpower man's fear and anxiety. It is the only light as man grope in the darkness, with which to find his way to success and salvation. It is the only healing for man's inner sicknesses, as well as the social ills that may surround him. It is the constant reminder of man's true nature and destiny, of his station, his duties, his rewards, his perils.

The prophet had a certain mission to fulfill. He was sent to give glad tidings and admonition. He asks no reward for imparting the divine revelation to the people. His only reward is to see the people take a straight path to their lord.

We have sent thee not, except good tidings to bear, and warning.

Say: 'I do not ask you a wage for this, except for him who wishes to take to His Lord a way (Al-Furqan, 56, 57).

The prophet shall not be able to guide to the path of Allah whom he likes, but Allah guides to his path whom He pleases and as He pleases, He alone knows those who are willing to surrender to Him.

Thou guidest not whom thy likest, but Allah guides whom He wills, and knows very well those that are guided (Al-Qassas, 56).

Likewise, the Prophet cannot make the spiritually dead to hear, nor can he make the deaf to hear the call when they flee, turning their backs to His Message. Nor can he lead the blind out of their error. He

can only make to hear those who believe in Allah's signs, those who have committed themselves to Allah in total surrender (Islam).

Thou shall not make the dead to hear, neither shalt thou make the deaf to hear the call when they turn about, retreating. Thou Shalt not guide the blind out of their error, neither shalt thou make any to hear, save such as believe in our signs, and so surrender (Al-Naml 80, 81).

It is out of Allah's mercy that He willed and for the last time to call the Jews who had attributed a "Nationalistic" belonging to Allah, and labeled Him "The Tribal God" for the Children of Israel, and those who call themselves 'Christians' of a terrible chastisement if they don't stop claiming that Jesus is God or son of God and that He is one in a Trinity! The concept of pure monotheism which was inspired to Jesus and all Prophets before him, and also to Muhammad after him is now reintroduced to the Christians as the only way for salvation. The vague and ambiguous dogmas of the Christians were refuted one by one by the Koran. The refutation is supported by undoubted divine narrations and clear historical evidences.

When Muslims ask the Christians about the nature of their God, they fail to give adequate answers. They forward instead several ambiguous doctrines trying to explain the concept of Trinity but to no avail. They worship a god whose nature is vague!

The Koran came to correct t and amends. Christians won't go wrong if they listen to the Koran because their true salvation resides in its teachings. Among several other important purposes, the Koran came to purify present Christianity from the false dogmas that might take them to the road of perdition. In this regard, disputing the teachings of the Koran and rejecting its rules in order to prove that traditional Christianity is true and the Koran is false will not be in favor of the truth. Triggering theological debates is useless if it doesn't lead to the truth. What is needed here are open minds and willing hearts that could understand the truth and abide by it before it is too late.

The Islamic concept of Allah is crystal clear, and it is purely of divine source – not human conjecture. Man with all his senses, sees Allah's creation around him – both animate and inanimate objects. These include the heavens and the earth, and all that is between them – mankind, the sun, the moon, the stars, the rains, the mountains, animals, vegetables and all kinds of fruits, and many more. All these have the same patterns of creation, and are, therefore, clear signs

that there is One and only true God, Allah, the Almighty, and the supreme Creator. He has asked us to mediate on those signs, so we would be able to realize that every creation has a definite purpose – not accidental or a mere idle sport (7).

We created not the heaven and the earth, and all there is between them, save in truth... (Al-Hijr, 85).

There are several Koranic verses which clearly manifest the Oneness of Allah:

And your God is One God: there is no god but He, Most gracious, Most merciful (Al-Baqarah, 163).

Say: 'He is Allah the One and Only; Allah, the Eternal, Absolute; he begets not, nor is He begotten; and there is none like unto Him (Al-Ikhlâs, 1-4).

To rectify man's baseless conjectures, Allah explicitly brands those who adhere to Trinity and other strange polytheistic beliefs as blasphemers:

They do blaspheme who say: 'Allah is one of three in a Trinity: for there is no god except One God. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.' (Al-Maidah, 74).

The One and only true God, Allah, has absolutely no partner. Indeed, He is self-sufficient. He does not need any associate. So, one should not venture into believing that Allah shares His divinity with anyone. Indeed this is a blasphemous belief, which will only pave the way for someone who cherishes it to Hell-Fire.

The following Koranic verses elucidate the nature of Allah, being the One and Only True God, Who is absolutely devoid of any partner or partners:

**He is God;
there is no god but He.
He is the knower of the Unseen and the Visible;
He is the All-Merciful, the All-Compassionate.**

**He is God;
There is no god but He.**

**He is the King, the All-Holy, the All-Peaceable'
The All-Faithful, the All-Preserver,
The All-Mighty, the All-Compeller, the All-Sublime.
Glory be to god, above that they associate.**

**He is God;
The Creator, the Maker, the Shaper.
To him belong the Names Most beautiful.
All that is in the heavens and the earth magnifies Him;
He is the All-Mighty, the All-Wise (Al-Hashr, 22-24).**

On The day of Resurrection Allah shall muster the unbelievers all together, then He shall say unto those who associated other gods with Him, 'Where are your associates whom you were asserting?'

**Then they shall have no proving, but to say, 'By God our lord,
we never associated other gods with Thee.'
Behold how they lie against themselves, and how that which
they were forging has gone astray from them! (Al-An'âm, 22-24).**

The Christian concept of God includes Jesus Christ as one in three in a trinity. This wrong belief is based on their allegation that Jesus is the only begotten son of God! Being All-Knowing, All-Perfect and devoid of all the animalistic qualities the Christian attribute to Him, Allah categorically rectifies such misconception as the following verses show:

**They say, 'Allah has taken to him a son.' Glory be to Him! He is
All-Sufficient; to him belongs all that is in the heavens and in
the earth; you have no authority for this. What, do you say
concerning Allah that you know not?
Say: 'Those who forge against Allah falsehood shall not
prosper.'
Some enjoyment in this world; then unto Us they shall return;
then We shall let them taste the terrible chastisement, for that
they were unbelievers (Yûnus, 68-70).**

**It is not for Allah to take a son unto Him. Glory be to Him!
When He decrees a thing, He but says to it 'Be' and it is.
(Maryam, 35).**

**And they say, 'The All-Merciful has taken unto him a son.'
You have indeed advanced something hideous!**

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall down crashing for that they have attributed to the All-Merciful a son; when it is not meet for (the Majesty of) the beneficent that He should choose a son (Maryam, 88-92).

The misconception that Jesus is the only begotten son and has the same divine essence as the supreme Creator is indeed a great unforgivable sin. Every Christian must know that Jesus was a man; and as such, he does not possess any of the divine attributes of Allah. In fact the bible testifies more than once that 'Allah is not a man'. With this alone, the Christians are either ignorant of their own scriptures or they are merely blind-followers of a false god.

By the same token, the Bible mentions the weakness of Jesus, just like any other man, Jesus felt the basic human needs of hunger and thirst. Like anyone who needs to rest when the day is gone, Jesus also slept. The case of Allah is entirely different as **"no slumber can seize him nor sleep, and there is nothing whatsoever like unto Him...(Ash-Shura, 11).**

Thus, the Christian concept of the deity of Jesus is absolutely contrary to the Divine Oneness of Allah.

The Holy Koran states:

They are unbelievers who say, 'Allah is the Messiah, Mary's son.'

For the Messiah said, 'Children of Israel, serve Allah, my Lord and your Lord. Verily whoso associates with Allah anything, Allah shall prohibit him entrance to Paradise, and his refuge shall be the Fire; and wrongdoers shall have no helpers.' (Al-Maidah, 73).

Allah says in the Koran:

Take not to you two gods.

He is only one God; so have awe of Me.' (Al-Nahl, 51).

It is unthinkable and impossible for a Muslim to believe in the existence of God as a Father, Son and Holy Spirit in the New Testament sense. Whoever says that Allah has a partner, companion or an equal God beside him will, from an Islamic point of view, fall into an unforgivable sin. Consequently, the Islamic

confession of faith declares not just the uniqueness of Allah but at the same time firmly rejects the deity of Christ and the deity of the Holy Spirit.

The fundamental pillar of faith in Islam is to declare that “There is no deity worthy of worship except the One true Almighty God, Allah.

Islam is based on the concept of Tawhîd, or unity of God. Muslims are strictly monotheistic, and fiercely reject any attempt to make Allah visible or human. Islam rejects any form of idol worship, even if its intention is to get closer to Allah, and rejects the Trinity or any attempt to make Allah human.

In Muslim understanding, Allah is beyond our sight and understanding, yet at the same time, He is **“nearer to us than our jugular vein”** (Qâf, 16). Muslims pray directly to Allah, with no intermediary, and seek guidance from Him alone, because **“...Allah knows well the secrets of your hearts”** (Al-maidah, 70).

In the Koran people are asked to look around them for the signs of Allah in the natural world. The balance of the world, the rhythms of life are signs for those who would believe. The universe is in perfect order: the orbits of the planets, the cycles of life and death, the seasons of the year, the mountains and the rivers, the mysteries of the human body. This order and balance are neither haphazard nor random. The world, and everything in it, has been created with a perfect plan, by the One Who knows all.

Islam is a natural faith, a religion of responsibility, purpose, balance, discipline, and simplicity. To be a Muslim is to live a life remembering Allah and striving to follow His merciful guidance.

As the Koran teaches, no burdened person shall bear the burden of another. Every soul shall carry its own injustices, whether disbelief or sin, and none else shall carry its burden of sin, as Allah states:

No soul laden bears the load of another; and if one heavy-burdened call for its load to be carried, not a thing of it will be carried, though he be a near kinsman (Fatir, 18).

The Koran emphasizes that the life of this world is but play and amusement. Better far is the abode of the Hereafter for those who keep their duty to Allah.

The present life is naught but a sport and a diversion; surely the last abode is better for those that are god-fearing. What, do you not understand? (Al-An'am, 32).

One of the fundamental truths established by the Koran is that no one can be compelled to accept Islam. It is the duty of Muslims to promulgate the message of Islam and not to force it on others. After that, whoever wishes to accept Islam may do so and whoever wishes to continue upon unbelief may do so. No one should be threatened or harmed in any way if he does not wish to accept Islam.

Allah says:

"Let there be no compulsion in religion. Truth has been made clear from error. Whoever rejects false worship and believes in Allah has grasped the most trustworthy handhold that never breaks. And Allah hears and knows all things." (Al-Baqarah: 256).

This verse is decisive in establishing that each person has the right to make his or her own choice about embracing Islam.

No soul can believe except by the will of Allah. Allah set uncleanness upon those who have no sense.

It is not for any soul to believe save by the leave of Allah; and He lays admonition upon those who have no understanding (Yunus, 100).

Had Allah willed, He would have induced all people domiciled on earth to conform to His system of faith and worship. All would then have had faith, but that faith would have reflected no merit on them. In the actual world as it is, man has been endowed with various faculties and capacities, so that he should strive and explore, and bring himself into harmony with Allah's will. Hence faith becomes a moral achievement. As a complimentary proposition, men of faith must not be impatient or angry if they have to contend against unfaith, and most important of all, they must guard against the temptation of forcing faith or imposing it on others by physical compulsion, or any other forms of compulsion

such as social pressure, or inducements held out by wealth or position, or other adventitious advantages. Forced faith is no faith.

“If it had been your Lord’s will, all of the people on Earth would have believed. Would you then compel the people until they becomes believers?” (Yûnus, 99)

As the Koran teaches, should the Jews and the Christians and the Arab pagans argue with Muhammad and maintain their irreverent position by adducing their unfounded reasons, the prophet should say to them, “I have vowed to resign myself to Allah’s purpose and I have conformed my will and my reason to His blessed will, and so did my followers.”

The Prophet was also ordered to say to them, “Have your doubts been satisfied with what you heard from the Koran and have now surrendered to Allah in Islam?” If they have, then they are on the right path, but should they turn a deaf ear, the prophet is only responsible for relating the Message, and Allah keeps a watchful eye upon His servants, and upon the way they conduct themselves in life.

“So if they dispute with you, say ‘I have submitted my whole self to Allah, and so have those who follow me.’ And say to the People of the Scripture and to the unlearned: ‘Do you also submit yourselves?’ If they do, then they are on right guidance. But if they turn away, your duty is only to convey the Message. And Allah is All-Seer of His servants.” (Al-Imrân, 20).

The duty of the prophet is only to convey, the Message and it is up to the people to believe or not to believe, but on the Day of Resurrection they will have much to answer for.

“The Messenger’s duty is but to proclaim the Message; and Allah knows what you reveal and what you conceal.” (Al-Maidah, 99).

The problem with the enemies of Islam is that they think that Islam is a false religion and that Muhammad had invented it. They think that Muslims are heretics; therefore they give themselves the right to attack the religion of Islam without precaution, ignorantly thinking that by doing so they are defending their religion or doing a good deed.

They stubbornly don’t want to understand that Islam is a universal religion that came for the Arab pagans and the Jews as well as to the

Christians. It came with a comprehensive law touching all aspects of human life, and with one motto, one emblem – Allah is only One God. He is the Almighty, Creator and Sustainer of the universe, Who is similar to nothing and nothing is comparable to Him.

The Prophet Muhammad was asked by his contemporaries about Allah; the answer came directly from God Himself in the form of a short chapter of the Quran, which is considered the essence of the unity or the motto of monotheism. This is chapter 112 which reads:

**"In the name of God, the Merciful, the Compassionate.
Say (O Muhammad) He is Allah the One God, the Everlasting
Refuge, who has not begotten, nor has been begotten, and
equal to Him is not anyone."**

Any deviation from this motto is considered in the sight of Allah as the most heinous sin, a sin that will never be forgiven on the Day of Judgment. The Koran came to the Christians as a mercy when it indicated to them that the concepts of original sin, Trinity, crucifixion, and vicarious atonement are in fact man-made doctrines and that Allah is not a triune god but One God, and that man is responsible for his own deeds, and no other soul will carry his burden on the day of resurrection.

Allah ordered the believers to respond favorably to His commands and to obey what His Messenger calls them unto that which will give them life. A life based on worshipping Allah alone and following the teachings of the Koran and the Sunna of the Prophet.

O believers, respond to Allah and the Messenger when he calls you unto that which will give you life; and know that Allah stands between a man and his heart, and that to Him you shall be mustered (Al-Anfal, 24).

But some people will counsel deaf and don't listen to the teachings of the Koran. They reject Allah's Word and the Sunna of his Prophet. These are the worst of creatures in the sight of Allah. They are deaf and dumb and understand not. Had Allah known of any good in them, He would have made them listen; and even If He had made them listen, they would but have turned away with aversion to the truth. They are only hurting themselves but realize it not.

O believers, obey Allah and His Messenger, and do not turn away from Him, even as you are listening; and be not as those who say, 'We hear', and they hear not.

Surely the worst of creatures in Allah's sight are those that are deaf and dumb and do not understand. If Allah had known of any good in them He would have made them hear; and if He had made them hear, they would have turned away, swerving aside (Al-Anfal, 20-23).

Let not the wicked think, because they are given a lease of life and luxury for a time, that their wickedness has escaped notice. Allah notes and sees all things, both open and secret. He knows the hidden motives and thoughts of men, and He has no need of any other evidence. His knowledge and sight are all-sufficient. As the Koran teaches, the transitory things of this life are worth little in the eternal scheme of things; wealth, fortunes and materialistic gains are provided not just because their recipients wish for them, but according to a definite plan of Allah; and in the end there is for the wicked the eternal misery and deprivation of grace – the Hell which is worse than destruction in the terms of this world.

All the pride and insolence will then be brought low. The disgrace and the exclusion from the "sight of the Face of Allah" will by themselves be punishments of which the magnitude cannot be measured in the term of the present material life (3).

He who wishes to go by the world and its fleeting enjoyment and glory will find Allah moving quickly to respond to whom He will and apportion to him what He will. Allah's favors are showered on all – the just and the unjust, the deserving and the undeserving. But those who are favored with Allah's blessings, there is no excuse for them if they misuse His blessings and disbelieve in Allah or seek other objects of worship than Him. If foolish men turn to false objects of worship, they will not only be disappointed, but they will be reduced to destitution.

...and sufficient is your Lord as an All-Knower and All-Beholder of the sins of His slaves. Whosoever desires this quick-passing world, We hasten for him therein what We will unto whomsoever We desire; then We appoint for Him Hell wherein he shall roast, condemned and rejected.

On each – these as well as those – We bestow from the Bounties of your Lord; and thy Lord's gift is not confined.

Behold, how We prefer some of them over others!

And surely the world to come is greater in ranks, greater in preferment (Al-Isra', 17-21).

No Prophet will come after Muhammad. He is the seal of the Prophets, and his Book, the Koran is the last warning to mankind. According to the teachings of the prophet, Jesus in his second coming will not bring another Gospel, but he shall rule by the Koran, the only divine Book which stood the test of time. Jesus will rule for around forty years after which he will be buried in Madina beside the Prophet of Islam. Jesus endeavor in his second coming is to continue spreading the Message of Islam because religion with Allah is only Islam. The religion that was sent to all prophets beginning with Adam until Jesus, until Muhammad: Allah is One, no god is worth being worshipped but Allah.

Truth must triumph and all false gods and false worship must come to an end; for Allah is One, and His truth has been one throughout the ages.

He whom Allah guides, he is led aright; but He whom He sends astray, never shall he find for himself a protector besides Allah, and Allah shall gather people astray on the Day of Resurrection on their faces dumb, blind and deaf; their abode will be hell; whenever it abates, He shall increase for them the fierceness of the fire.

Whomsoever Allah guides, he is rightly guided; and whom He leads astray – thou wilt not find for them protectors, apart from Him. And We shall muster them on the Resurrection Day upon their faces, blind, dumb, deaf; their refuge shall be Gehenna (Hell), and whensoever it abates We shall increase for them the Blaze (Al-Isra', 97).

A very simple question never crossed the mind of those opposing and attacking Islam: 'What would be the case if Islam is truly the last of religions and Muhammad is the seal of the prophets?' If that is the case, and it surely is, the enemies of Islam with all the falsehood they are launching against the religion will find themselves but compiling over their heads sins over sins and on the Day of Resurrection a severe and eternal punishment awaits them! They don't realize that they are but fighting their Creator, they don't know that they have chosen the most irresistible avenger man could ever encounter!

The enemies of Islam, those claiming that Muslims worship a black stone in Makka, or worship a moon God - those attacking the Message of Islam without authority by belying the Koran, defiling it and arrogantly burning it - those slandering the Prophet of Islam - the man who brought the last divine message of mercy to all mankind – on the

Day of Judgment they shall certainly be questioned about all that they used to fabricate. By Allah, they will be heavily punished for their senseless attack on the last Word of Allah to His servants, and for their intentional assertion of what is false.

And who does greater evil than he who forges against Allah a lie, or cries lies to His signs? Surely the sinners do not prosper (Yunus, 17).

O people of the world, the Koran is brought to your own doors. Surely now you have no excuse for remaining strangers to the final Word of Allah, the glorious Koran.

Now We have brought them the Word; haply they may remember (Al-Qasas, 51).

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