Belief in the Resurrection and the Hereafter

# Outline

1. *Opening:* Seeds of Reality! (From the Seeds of Reality, Letters)
2. *Story:* A great talisman in Belief in God and the Last Day. (From the 7th Word)
3. *Reading Circle:* Resurrection and Hereafter (From the 10th Word)
4. *Appendices*
	1. Multimedia on the Hereafter
	2. An epic expedition! (From the 10th Word)

# Opening: *Seeds of Reality!*

*And from Him do we seek help.* *All praise be to God, the Sustainer of All the Worlds, and blessings and peace be upon our master Muhammad, and on all his Family and Companions.*

1. The **raising** to life of all animate beings at the resurrection of the dead can be no more difficult for divine power than restoring to life a fly in the spring, heavy with the death-stained sleep of winter. For pre-eternal power is essential; it does not change; impotence cannot penetrate it; obstacles cannot intervene in it; there can be no degrees in it; everything is the same in relation to it.
2. Whoever **created** the mosquito’s eye, created the sun.
3. Whoever **ordered** the flea’s stomach, ordered the solar system.
4. **Nature** resembles a printing-press, not the printer. It is an embroidery, not the Embroiderer. It is passive, not active. It is a pattern, not a source. It is an order, and not the Orderer. It is a law, not a power. It is a code of laws proceeding from a will, not an external reality.
5. Pre-eternal power, which does not leave ants without a prince or bees without a queen, certainly does not leave mankind without **prophets**. As the Splitting of the Moon was a miracle of Muhammad (UWBP) for men in the Manifest World, so his Ascension was a supreme miracle before the angels and spirit beings in the World of the Inner Dimensions of Things.
6. *“But, indeed, the home of the Hereafter, that is the life,”* (29:64)
* TAKE AWAY POINT:
	+ *Whoever created the first time from nothing will recreate in the Hereafter.*
* DRILL:
	+ What are the differences between a house and a home?
* PRAYER:
	+ *Allahümme ahsin âkibetenâ fi'l-umûri küllihâ ve ecirnâ min hızyi'd-dünyâ ve azâbi'l-âhireti.*

# Story: *A Great Talisman in the Belief in God and the Last Day.*

If you want to understand what valuable, difficulty-resolving talismans are the two parts of the phrase I believe in God and the Last Day, which solve both the enigmatical riddle of creation and open the door of happiness for the human spirit, and what beneficial and curative medicines are reliance on your Creator and taking refuge in Him through patience and entreaty, and supplicating your Provider through thanks, and what important, precious, shining tickets for the journey to eternity —and provisions for the hereafter and lights for the grave— are listening to the Qur'an, obeying its commands, performing the prescribed prayers, and giving up serious sins, then listen and pay attention to this comparison:

One time a soldier fell into a most grave situation in the field of battle and examination, and the round of profit and loss. It was as follows:

The soldier was wounded with two deep and terrible wounds on his right and left sides and behind him stood a huge lion as though waiting to attack him. Before him stood a gallows which was putting to death and annihilating all those he loved. It was awaiting him too. Besides this, he had a long journey before him: he was being exiled. As the unfortunate soldier pondered over his fearsome plight in despair, a kindly person shining with light like Khidr appeared. He said to him: *“Do not despair. I shall give you* ***two talismans*** *and teach you them. If you use them properly, the lion will become a docile horse for you, and the gallows will turn into a swing for your pleasure and enjoyment. Also I shall give you* ***two medicines****. If you follow the instructions, those two suppurating wounds will be transformed into two sweet-scented flowers called the Rose of Muhammad (PBUH). Also, I shall give you* ***a ticket****; with it, you will be able to make a year's journey in a day as though flying. If you do not believe me, experiment a bit, so that you can see it is true.”* The soldier did experiment a bit, and affirmed that it was true.

O my soul, which laughed in its youth and now weeps at its laughter! Know that the unfortunate soldier is you, and man. The lion is the appointed hour. As for the gallows, it is death, decline, and separation, through which, in the alternation of night and day, all friends bid farewell and are lost. Of the two wounds, one is man's infinite and troublesome **impotence**, while the other is his grievous and boundless **poverty**. The exile and journey is the long journey of examination which passes from the world of spirits through the womb and childhood to old age; through the world and the grave and the intermediate realm, to the resurrection and the Bridge of Sirat. As for the two talismans, they are belief in Almighty God and the hereafter.

Yes, through the second sacred talisman, death takes on the form of a mastered horse, a steed to take believing man from the prison of this world to the gardens of Paradise and the presence of the Most Merciful One. It is because of this that the wise who have seen death's reality have loved it. They have wanted it before it came. And through the talisman of belief in God, the passage of time, which is decline and separation, death and decease and the gallows, takes on the form of the means to observe and contemplate with perfect pleasure the miracles of the All-Glorious Maker's various, multicolored, ever-renewed embroideries, the wonders of His power, and the manifestations of His mercy. Yes, when mirrors reflecting the colors of the sun's light are changed and renewed, and the images of the cinema changed, better, more beautiful scenes are formed.

As for the two medicines, one is **trusting in God and patience**, and the other is relying on the power of one's Creator and having confidence in His wisdom. Is that the case? Indeed it is. What fear can a man have, who, through the certificate of his **impotence**, relies on a Monarch of the World with the power to command: “Be!” and it is (2:117)For in the face of the worst calamity, he says: Verily, to God do we belong, and verily to Him is our return, (2:156) and places his trust in his Most Compassionate Sustainer. A person with knowledge of God takes pleasure from impotence, from fear of God. Yes, there is pleasure in fear. If a twelve-month baby were sufficiently intelligent and it were asked him*: “What is most pleasurable and sweetest for you?”*, he might well say: *“To realize my powerlessness and helplessness, and fearing my mother's gentle smack to at the same time take refuge in her tender breast.”*

The second medicine is **thanks and contentment**, and entreaty and supplication, and relying on the mercy of the All-Compassionate Provider. Is that so? Yes, for how can **poverty**, want and need be painful and burdensome for a guest of an All-Generous and Munificent One Who makes the whole face of the earth a table of bounties and the spring a bunch of flowers, and Who places the flowers on the table and scatters them over it? Poverty and need take on the form of a pleasant appetite. The guest tries to increase his poverty in the same way he does his appetite. It is because of this that the wise have taken pride in want and poverty. But beware, do not misunderstand this! It means to be aware of one's poverty before God and to beseech Him, not to parade poverty before the people and assume the air of a beggar.

As for the ticket and voucher, it is to **perform the religious duties**, and foremost the prescribed prayers, and to **give up serious sins**. Is that so? Yes, it is, for according to the consensus of those who observe and have knowledge of the Unseen and those who uncover the mysteries of creation, the provisions, light, and steed for the long, dark road to post-eternity may only be obtained through complying with the commands of the Qur'an and avoiding what it prohibits. Science, philosophy, and art are worth nothing on that road. Their light reaches only as far as the door of the grave.

O my lazy soul! How little and light and easy it is to perform the five daily prayers and give up the seven deadly sins! If you have the faculty of reason and it is not corrupted, understand how important and extensive are their results, fruits, and benefits! Say to the Devil and that man who were encouraging you to indulge in vice and dissipation*: “If you have the means to kill death, and cause decline and transience to disappear from the world, and remove poverty and impotence from man, and close the door of the grave, then tell us and let us hear it! Otherwise, be silent! The Qur'an reads the universe in the vast mosque of creation. Let us listen to it. Let us be illuminated with that light. Let us act according to its guidance. And let us recite it constantly. Yes, the Qur'an is the word. That is what they say of it. It is the Qur'an which is the truth and comes from the Truth and says the truth and shows the truth and spreads luminous wisdom.”*

* TAKE AWAY POINTS:
	+ *Our journey:*
		- From world of spirits 🡪 womb and childhood to old age 🡪 grave 🡪 intermediate realm 🡪 resurrection 🡪 To Bridge of Sirat.
	+ *Two talismans: *
	+ *Two wounds and two medicines during our great journey:*
		- *Feel your impotence 🡪 Rely on His Power, trust in His Wisdom; and be patient!*
		- *Feel your poverty 🡪 Rely on His Mercy, give thanks; and be content!*
	+ *Your Airplane Ticket: Perform your prayers and Refrain from bad deeds.*
* DRILL:
	+ What are differences between impotence and poverty? Their relations to the Hereafter?

# Reading Circle: *Twelve gates to the everlasting life!*



*In the Name of God, the Compassionate, the Merciful.*



*Look, then, to the signs of God's mercy - how He restores life to the earth after its death - verily He it is Who quickens the dead, for He is powerful over all things (30:50)*

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

It is not at all possible that the Eternal Creator of the transient world should not create also an eternal realm. It is not possible that the Everlasting Maker of this fine but unstable cosmos, should not create another cosmos, permanent and lasting. It is not possible that the **Wise**, **Powerful** and **Merciful** Creator of this world, which is like an exhibition, or a testing-ground, or a field, should not create also a hereafter in which the purposes of this world shall be made manifest.

Entry is to be had to this truth by means of **twelve gates**, and the twelve gates are to be unlocked by means of twelve other truths. We will begin with the shortest and simplest of them:

1. Truth: The Gate of Dominicality and Sovereignty, the Manifestation of the Name of Sustainer

Is it at all possible that the glory of God's dominicality and His Divine sovereignty should create a cosmos such as this, in order to display His perfections, with such lofty aims and elevated purposes, without establishing a reward for those believers who through faith and worship respond to these aims and purposes? Or that He should not punish those misguided ones who treat His purposes with rejection and scorn?

1. Truth: The Gate of Generosity and Mercy, the Manifestation of the Names of Generous and Merciful

Is it at all possible that the Lord of this world, Who in His works demonstrates infinite generosity, infinite mercy, infinite splendor and infinite glory, should not give reward in a manner befitting His generosity and mercy, and not punish in a manner befitting His splendor and glory? If one looks at the disposition of affairs in this world, one sees that all animate beings —from the weakest to the most powerful— are given some fitting form of sustenance. Indeed, the weakest and most powerless are given the best form of sustenance. This largesse and bounty is distributed with such lofty generosity that a hand of infinite generosity is manifestly at work.

1. Truth: The Gate of Wisdom and Justice, the Manifestation of the Names of Wise and Just

Is it at all possible that the Lord of Glory, Who demonstrates His dominical sovereignty in the wisdom and order, the justice and equilibrium that pervade all things, from the atom to the sun, should not bestow favor on those believers who seek refuge beneath the protective wing of His dominicality, who believe in His Wisdom and Justice, and whose acts are for the purpose of worshipping Him?

Again, is it possible that He should not chastise those rude and discourteous men who disbelieve in His wisdom and justice, and rebel against Him in insolence? Now not even a thousandth part of that wisdom and justice is exercised with respect to man, in this transient world; it is rather deferred. Most of the people of misguidance leave this world unpunished, and most of the people of guidance leave it unrewarded. All things are, then, postponed for a supreme tribunal, an ultimate bliss.

1. Truth: The Gate of Generosity and Beauty, the Manifestation of the Names of Generous and Beautiful

Is it at all possible that infinite generosity and liberality, inexhaustible riches, unending treasures, peerless and eternal beauty, flawless and everlasting perfection, should not require the existence of grateful supplicants, yearning spectators and astounded onlookers, all destined to stay an eternity in an abode of bliss, a place of repose? Yes, adorning the face of the world with all these objects of beauty, creating the moon and the sun as its lamps, filling the surface of the earth with the finest varieties of sustenance and thus making it a banquet of bounty, making fruit-trees into so many dishes, and renewing them several times each season — all this shows the existence of infinite generosity and liberality. Such unending liberality and generosity, such inexhaustible treasures of mercy, require the existence of an abode of repose, a place of bliss, that shall be everlasting and contain all desirable objects within it. They also require that those who enjoy such bliss should remain in that abode of repose eternally, without suffering the pain of cessation and separation. For just as the cessation of pain is a form of pleasure, so too the cessation of pleasure is a form of pain, one that such infinite generosity is unwilling to countenance. It requires, then, the existence both of an eternal paradise and of supplicants to abide in it eternally.

In short, just as this world, with all its creatures, decisively demonstrates the existence of the Glorious Maker, so too do His sacred attributes and Names indicate, show and logically require, the existence of the hereafter.

1. Truth: The gate of Compassion and Muhammadan Worship, the Manifestation of the Names of Answerer of Prayer and Compassionate

Is it at all possible that a Lord possessing infinite compassion and mercy, Who most compassionately fulfils the smallest need of His lowliest creatures in the most unexpected fashion. Who heeds the muffled plea for help of His most obscure creature, and Who responds to all the petitions He hears, whether vocal or mute — is it at all possible that such a Lord should not pay heed to the greatest petition of the foremost among His servants, the most beloved among his creatures, that He should not hear and grant his most exalted prayer? The kindness and ease manifested in the feeding and nurturing of weak and young animals show that the Monarch of the cosmos exercises his dominicality with infinite mercy.

If there were not countless reasons and causes for the existence of the hereafter, a single prayer of that exalted being would be enough for the creation of Paradise, a task as easy for the power of the Merciful Creator as the creation of spring.[[1]](#footnote-1)

So just as the Prophet opened the gates of this world with his messenger-hood, he opens the gates of the hereafter with his worship.

*May the blessings of the Compassionate One he upon him, to the extent of all that this world and paradise contain. O God, grant blessings and peace to Your servant and Messenger, that Beloved One who is the Master of both Realms, the Pride of all the Worlds, the source of life in both spheres, the means for the attainment of happiness here and in the hereafter, he who flies on two wings, who is the messenger to both men and jinn — to him, and to his Family, and all of his Companions, as well as his brethren from among the prophets and messengers. Amen.*

1. Truth: The Gate of Splendor and Eternity, the Manifestation of the Names of Glorious and Eternal

Is it at all possible that the splendor of dominicality that subdues and commands all beings, from suns and trees down to particles, just like obedient soldiers, should concentrate its entire attention on the wretched and transient beings that pass a temporary life in the hospice of this world, and not create an eternal and everlasting sphere of splendor, an unending manifestation of dominicality? The display of Divine splendor in the changing of the seasons, the sublime motions of the planets in the heavens as if they were airplanes, the subjugation of all things and the creation of the earth as man's cradle and the sun as his lamp, vast transformations such as the reviving and adornment of the dead and dry globe — all of this shows that behind the veil a sublime dominicality exists, that a splendid monarchy is at work.

1. Truth: The Gate of Protection and Preservation, the Manifestation of the Names of Preserver and Guardian

Is it at all possible that God's attribute of Preserver, which protects all things with the utmost order and balance, —things in the heavens and on the earth, on dry land and in the ocean, dry and wet, large and small, commonplace and exalted— and as it were, sifts their results by way of accounting — is it at all possible that this attribute should permit the deeds and acts of man, man who has been given the lofty disposition of humanity, the rank of the supreme vicegerency, and the duty of bearing the Supreme Trust, not to be recorded, not to be passed through the sieve of accounting, not to be weighed in the balance of justice, not to be punished or rewarded fittingly, even though his acts and deeds closely pertain to God's universal dominicality? No, it is not in any way possible!

Or is it possible for man to flee and hide himself in annihilation, for him to enter the earth and conceal himself from that Powerful and Glorious One to Whose Power over all contingencies in the future, the occurrences of past time —each a miracle of His power— bear witness, and Who visibly creates winter and spring, that, taken together, resemble resurrection? Since man is not called to account and judged in fitting fashion while in this world, it follows that he must proceed to a Supreme Tribunal and a final felicity.

1. Truth: The Gate of Promise and Threat, the Manifestation of the Names of Beautiful and Glorious

Is it at all possible that the Maker of this world, the Possessor of Absolute Knowledge and Absolute Power, should not fulfil the oft-repeated promise and threat that has been proclaimed unanimously by all the prophets and been witnessed in unison by all the veracious and the saints, and thus display weakness and ignorance? God forbid! All that is implied by His promise and threat is not at all difficult for His power to fulfil; it is extremely simple and easy. It is as easy for Him as bringing back next spring the countless beings of last spring, in part identically, in part in simile. It is our need, the need of everything, His own need and the need of His dominical sovereignty, that He should fulfil His promise. For Him to break His promise would be contrary to the dignity of His power, and it would contradict the comprehensiveness of His knowledge. For the breaking of a promise can arise only from ignorance or impotence.

1. Truth: The Gate of God's bestowal of life and death, the Manifestation of the Names of Eternally Living and Self-Subsistent, and Giver of Life and Giver of Death

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

Look upon the signs of God's mercy, and see how He restores life to the earth after its death. Verily He it is Who shall bring to life the dead, and He is powerful over all things. (30:50).

1. Truth: The Gate of Wisdom, Grace, Mercy and Justice; the Manifestation of the Names of All-Wise, Generous, Just and Merciful

Is it at all possible that the Glorious Possessor of all Dominion in this impermanent hospice of the world, in this transient place of testing, in this unstable showplace of the earth so manifest a wisdom, so evident a grace, so overwhelming a justice, so comprehensive a mercy, — is it at all possible that in His realm, in the worlds of the outer and inner dimensions of things, there should not exist permanent abodes with eternal inhabitants, everlasting stations with immortal residents, and that as a result all the truths of wisdom, grace, mercy and justice that we now see should decline into nothingness.

Since the world exists, and within this world wisdom, beneficence, compassion and justice also exist, with their numerous evidences, of a certainty the hereafter also exists, just as surely as does this world. Since one aspect of everything in this world is turned to that world and is proceeding toward it, to deny that world would be denying this world with all it contains. Just as the allotted hour and the grave await man, so too do Paradise and Hell, anxiously watching for his arrival.

1. Truth: The Gate of Humanity, and the Manifestation of the Name of Truth

Is it at all possible that God Almighty, He Who is worshipped by right, should create man within creation as the most significant of all of His servants with respect to His absolute dominicality and with respect to His universal dominicality in all of His realms; that He should make him the most thoughtful recipient of His glorious address, the most comprehensive mirror to the manifestation of His Names; that He should create him as the most beautiful miracle of His power in the fairest of forms, in order to receive the manifestation of the Greatest Name, as well as that quality of the Greatest Name inherent in the other Names, in order for him to assess and perceive the contents of His treasuries of mercy; that He should make him an investigator of secrets equipped more than any other creature with balances and instruments; and He should make him the most needy of all creatures with respect to His infinite gifts, the one suffering most from annihilation and the one most desirous of immortality; that He should make him the most delicate, the poorest and neediest of animals, most wretched and subject to pain in his worldly life but most sublime in disposition, in the highest of forms and characters — is it possible that God Almighty should do all this with man and not send him to the Eternal Realm for which he is suited and fitted and for which he is longing? Is it possible that He should thus negate the whole essence of humanity, act in a manner totally contrary to His own veracity, and perform an act of injustice that the eye of truth must deem ugly?

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

1. Truth: The Gate of Messengerhood and Revelation, and the Manifestation of “In the Name of God, the Merciful, the Compassionate”

Is it at all possible that errant doubts, no stronger than the wing of a fly, could close the path to the hereafter and the gate to Paradise that have been definitively opened by the Most Noble Messenger (Peace and blessings be upon him), with all of his might, relying upon the power of his thousand certified miracles as well as the thousands of decisive verses of the All-Wise Qur'an, a book miraculous in forty different ways — that Messenger whose words are affirmed by all of the other prophets, relying upon their own miracles, whose claim is affirmed by all of the saints, relying upon their visionary and charismatic experiences, and to whose veracity all of the purified scholars bear witness, relying upon their investigations of truth?

From the previous truths it has become apparent that resurrection is so firmly rooted a truth that not even a power capable of lifting up the globe, breaking it and casting it aside, could shake it. For God Almighty Himself affirms this truth in accordance with the meaning of all His Names and attributes; His Noble Messenger confirms it with all of his miracles and evidences; the All-Wise Qur'an establishes it with all of its truths and verses; and the cosmos itself bears witness to it with all the creational signs it contains and all the wise processes that take place within it. Is it at all possible that the Necessary Being should unite with all of His creation (excepting only the unbelievers) on this question of resurrection, and doubts feebler than a whisker and satanic insinuations should shake and uproot that exalted and firmly-rooted truth which resembles a mountain? No, by no means!

Beware, do not imagine that the proofs of resurrection are restricted to the Twelve Truths we have mentioned. The All-Wise Qur'an alone, that instructed us in these Twelve Truths, indicates thousands of other aspects of the matter as well, each aspect being a sign that our Creator will transfer us from this transient realm to an eternal one.

Again, do not imagine that the Divine Names which logically require the existence of resurrection are only those we have discussed — *Wise, Generous, Merciful, Just, Preserver*. On the contrary, all the Divine Names manifest in the ordering of the cosmos logically require the existence of resurrection, indeed make it imperative.

The preceding Twelve Truths confirm, supplement and support each other. Coming together in union, they demonstrate the required result. Does it lie in the capacity of any doubt to penetrate those twelve firm walls, each like steel or diamonds, in order to shake the belief in resurrection housed within their closed citadel?

* TAKE AWAY POINTS:
	+ *Two widespread and evident facts in this transient, unstable showplace of the earth are Wisdom and Mercy**(Hikmet and Rahmet). It would be total annihilation and against this apparent wisdom and mercy not to be resurrected into an everlasting life after death. So, look out to observe the wisdom and mercy around you! Then, you’ll see the gateways to the afterlife.*
	+ *Seven magnificent gates to the everlasting life:*

Wisdom

****

Mercy

Generosity

Preservation

Beauty

Promise

Revelation

* DRILL:
	+ Give an example for each of the aforementioned seven indicators of the everlasting life?
* PRAYER:
	+ I believe in God, His angels, His books, His messengers and in the Last Day. I believe that both the good and evil of destiny are from God Almighty; that resurrection after death is a reality; that Paradise is a reality; that Hell-fire is a reality; that intercession is a reality; that Munkar and Nakir are reality; and that God will resurrect those who are in the tombs. I bear witness that there is no god but God, and I bear witness that Muhammad is the Messenger of God. O God, grant blessings to the most delicate, the most noble, the most perfect, the most beautiful fruit of the Tuba of Your mercy, him whom You sent as a mercy to all the worlds, and as a means for our attaining unto the most beauteous, the fairest, purest and most exalted of the fruits of that Tuba, the branches of which are outspread over the hereafter and paradise; o God, protect us and our parents against the fire, and cause us and our parents to enter Paradise with the pious, for the sake of Thy chosen Prophet. Amen.

# Appendix A: *Multimedia on the proofs on the Hereafter*

* [Belief in the Hereafter : Introduction](http://www.questionsonislam.com/article/belief-hereafter-introduction)
* [Belief in the Hereafter # 1 : The Proof of Sovereignty](http://www.questionsonislam.com/article/belief-hereafter-1-proof-sovereignty)
* [Belief in the Hereafter # 2 : The Proof of Mercy](http://www.questionsonislam.com/article/belief-hereafter-2-proof-mercy)
* [Belief in the Hereafter # 3 : The Proof of Dignity](http://www.questionsonislam.com/article/belief-hereafter-3-proof-dignity)
* [Belief in the Hereafter # 4 : The Proof of Wisdom](http://www.questionsonislam.com/article/belief-hereafter-4-proof-wisdom)
* [Belief in the Hereafter # 5 : The Proof of Justice](http://www.questionsonislam.com/article/belief-hereafter-5-proof-justice)
* [Belief in the Hereafter # 6 : The Proof of Generosity](http://www.questionsonislam.com/article/belief-hereafter-6-proof-generosity)
* [Belief in the Hereafter # 7 : The Proof of Beauty and Perfection](http://www.questionsonislam.com/article/belief-hereafter-7-proof-beauty-and-perfection)
* [Belief in the Hereafter # 8 : The Proof of Answering Prayers](http://www.questionsonislam.com/article/belief-hereafter-8-proof-answering-prayers)
* [Belief in the Hereafter # 9 : The Proof of Grandeur and Majesty](http://www.questionsonislam.com/article/belief-hereafter-9-proof-grandeur-and-majesty)
* [Belief in the Hereafter # 10 : The Proof of Preserving](http://www.questionsonislam.com/article/belief-hereafter-10-proof-preserving)
* [Belief in the Hereafter # 11 : The Proof of Promising](http://www.questionsonislam.com/article/belief-hereafter-11-proof-promising)
* [Belief in the Hereafter # 12 : The Proof of Giving Life](http://www.questionsonislam.com/article/belief-hereafter-12-proof-giving-life)
* [Belief in the Hereafter # 13 : The Proof that the Value Given to Man Necessitates the Hereafter](http://www.questionsonislam.com/article/belief-hereafter-13-proof-value-given-man-necessitates-hereafter)
* [Belief in the Hereafter # 14 : The Proof of Hazrat Muhammad (PBUH) and the Qur’an](http://www.questionsonislam.com/article/belief-hereafter-14-proof-hazrat-muhammad-pbuh-and-quran)
* [Belief in the Hereafter # 15 : Eternity of God's Power](http://www.questionsonislam.com/article/belief-hereafter-15-eternity-gods-power)

# Appendix B: *An epic expedition!*

Once two men were travelling through a land as beautiful as Paradise (by that land, we intend the world). Looking around them, they saw that everyone had left open the door of his home and his shop and was not paying attention to guarding it. Money and property were readily accessible, without anyone to claim them. One of the two travelers grasped hold of all that he fancied, stealing it and usurping it. Following his inclinations, he committed every kind of injustice and abomination. None of the people of that land moved to stop him. But his friend said to him:

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

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

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

*“Every village must have its headman; every needle must have its manufacturer and craftsman. And, as you know, every letter must be written by someone. How, then, can it be that so extremely well-ordered a kingdom should have no ruler? And how can so much wealth have no owner, when every hour a train[[2]](#footnote-2) arrives filled with precious and artful gifts, as if coming from the realm of the unseen? And all the announcements and proclamations, all the seals and stamps, found on all those goods, all the coins and the flags waving in every corner of the kingdom — can they be without an owner? It seems you have studied foreign languages a little, and are unable to read this Islamic script. In addition, you refuse to ask those who are able to read it. Come now, let me read to you the king's supreme decree.”*

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

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

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

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

**First Aspect:** Is it at all possible that in any kingdom, and particularly so splendid a kingdom as this, there should be no reward for those who serve obediently and no punishment for those who rebel? Reward and punishment are virtually non-existent here; there must therefore be a Supreme Tribunal somewhere else.

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

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

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

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

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

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

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

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

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

 **Sixth Aspect:** Come now, look! All these imposing railways, planes, machines, warehouses, exhibitions show that behind the veil an imposing monarch exists and governs.

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

 **Seventh Aspect:** Come, let us walk a little, and see what is to be found among these civilized people. See, in every place, at every corner, photographers are sitting and taking pictures. Look, everywhere there are scribes sitting and writing things down. Everything is being recorded. They are registering the least significant of deeds, the most commonplace of events. Now look up at the tall mountain; there you see a supreme photographer installed, devoted to the service of the king; he is taking pictures of all that happens in the area. The king must, then, have issued this order; *“Record all the transactions made and deeds performed in the kingdom.”* In other words, that exalted personage is having all events registered and photographically recorded. The precise record he is keeping must without doubt be for the sake of one day calling his subjects to account.

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

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

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

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

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

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

**Tenth Aspect:** Come, today is the vernal equinox. Certain changes will take place, and wondrous things will occur. On this fine spring day, let us go for a walk on the green plain adorned with beautiful flowers. See, other people are also coming toward it. There must be some magic at work, for buildings that were mere ruins have suddenly sprung up again here, and this once empty plain has become like a populous city. See, every hour it shows a different scene, just like a cinema screen, and takes on a different shape. But notice, too, that among these complex, swiftly changing and multifarious scenes perfect order exists, so that all things are put in their proper places. The imaginary scenes presented to us on the cinema screen cannot be as well-ordered as this, and millions of skilled magicians would be incapable of this artistry. This monarch whom we cannot see must, then, have performed even greater miracles.

O foolish one! You ask: *“How can this vast kingdom be destroyed and reestablished somewhere else?”*

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

All the variations we observe in this world are then, for the sake of a supreme happiness, a lofty tribunal, for the sake of exalted aims as yet unknown to us.

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

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

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

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

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

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

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

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

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

*“Prepare yourselves; you will go to another and permanent realm, a realm****such****that this one will appear as a dungeon by comparison. You will go to the seat of rule of our king, and there receive his compassion and his bounty,****if****you heed this edict well and obey it. But if you rebel and disobey it, you will be cast into awesome dungeons.”* Such is the message that he conveys. **If** you look at the decree, you will see that it bears such a miraculous seal that it cannot in any way be imitated. Everyone apart from idiots such as yourself knows of a certainty that the decree is from the king. Moreover, the noble commander bears such bright decorations that everyone except those blind like yourself understands full well that he is the veracious conveyer of the king's orders.

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

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

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

*————————————————————————————————————— 🙞 🙜 —————————————————————————————————————*

*Congratulations! You’ve completed this unit.*

1. *To display wondrous samples of art, and examples of resurrection on the face of the earth that, compared with the hereafter is like a narrow page, to inscribe and include on that single page, in perfect order, all the different species of creation, that resemble three hundred thousand separate books, is certainly more difficult than building and creating the delicate and symmetrical structure of Paradise in the broad realm of eternity. Indeed, it may be said that to whatever degree Paradise is more elevated than the spring, to that degree the creation of the gardens of spring is more difficult and wondrous than the creation of Paradise.* [↑](#footnote-ref-1)
2. *Indicates the cycle of a year. Indeed, every spring is a carload of provisions coming from the realm of the unseen.* [↑](#footnote-ref-2)