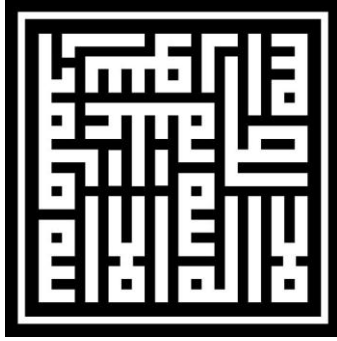




AHMED HULUSI



THE TRUTH OF LIFE



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www.ahmedhulusi.org

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TRANSLATOR'S NOTE

This little book started out as a translation of a Turkish audiotape produced by Sufi Master Ahmed Hulusi titled “YASAMIN GERCEGI”, which translates into English as “THE TRUTH OF LIFE”.

4

A small dilemma arises from the definitions of some of the words spoken on the tape and the conceptions these prompt in people’s minds. The way the Master speaks on the original audiotape, together with the fact that his commentary style is very conversational, make it difficult at times to grasp the essence of the subject easily, partly because there are so many Sufi terms being used. In order for my readers to clearly understand the Sufi terms in their proper context I have made a great effort to do the following things:

- 1) Translate the Sufi terms into English.
- 2) Translate the Turkish expressions into their English equivalent.
- 3) In order to help the readers to understand the text properly, I have tried to avoid literal translation of the text as far as possible and to stick to a free translation technique, which truly reflects the actual meaning of what has been spoken on the original audio tape.

I have personally consulted with many individuals for assistance in helping me to edit the translation and bring it to its final state. Translation of the speech as well as the editing process lasted several months and I would therefore like to express my gratitude to those who gave me their assistance for all their efforts. Special thanks are due to Mr Metin Arkin for his proof reading and *Mr Steve Coleman* for his editing, suggestions and invaluable help in bringing the translation to its present form, as well as to all the others who have contributed to it in any way.

5 I have also included a glossary section at the back of this booklet to help readers to understand the terminology used in the speech. This way, one can simply look up the meaning of the word italicised in the original text and get its meaning straight away to avoid any further confusion.

By translating his audiotape, I wanted to play my part, however small, in his process of *Giving To The World*. Of course, I may have a few mistakes too. May Allah the almighty forgive me for all the errors that I may have made during the translation and grant me the vision to comprehend things as they really are.

Ali Cuneyt TARI

London

July 22nd, 2001



EDITOR'S NOTE

During the summer of 2001, I received an email from Mr. Ali Tari, with an enclosed text about the beliefs of Sufism. He told me that he had translated the text from a Turkish language cassette and asked if I would proofread his translation and make any necessary corrections in terms of grammar, vocabulary, style and so on. I was interested in the job as soon as I read the email; much of the work that I get as a proofreader is densely technical and offers little in the way of creative satisfaction. This project was different. From the start, I was very impressed by Ali's translation. It was fluid and had few grammatical mistakes and was a pleasure to read. All I did as editor was to rearrange a few sentences here and there.

6

It was interesting for me in another way too. I knew very little about Sufism before I started reading Ali's tape script, but I found this text extremely easy to understand. I believe that newcomers to Sufism will find this an ideal place to find out more about the subject in a friendly and approachable way.

Steve Coleman

July 22nd, 2001

◆ THE TRUTH OF LIFE



PART ONE

Do we know anything about the world, which exists, beyond our physical viewpoint? In this day and age, everybody asked this question will naturally give the following answer:

8

“Of course, I live on Earth!” Well, this is actually the answer given to the question: “Where do you live now?” If you tell someone that he is an alien from outer space then the reply will be: “No, how can this happen? I am from a planet known as Earth.” So, is this Earth not in space? Are we not living on a planet called Earth, which is traveling through space?

Well, if we consider this realistically, we are in fact only a tiny speck in space. Because we have for so many centuries been inclined to accept everything in a conditioned manner, we think that we live in a world which is fixed at some point, around which the sun orbits, and that the whole of the universe is rotating about our planet Earth. As a result of this assumption, we accept ourselves as being life forms living on this Earth, and the Earth as the centre of the universe.

The most up-to-date modern science of our time still hasn't succeeded in making us aware that there are many other realities beyond our knowledge, which have to be learned in the meantime. We keep on telling ourselves that we are a

species born and raised on the planet Earth. Yes, but even though each of us has lived and spent our time here on this Earth, how could the world we live in be best explained? Under what criteria will the definition of our world be made? What sort of world is it and where can it be found in the universe?

9 Again, let me ask you a different question this time: How old are you? Some of you will say I am 30 and some of you will say I am 50. Now, the question is, are you really 30 or 50 years old? What I mean to say is, what dictates that your age is 30 or 50? As we already know, the world that we live in at present is only one of many other planets in this solar system of ours, which rotates around the sun. We are approximately 150 million kilometers away from the sun, continuously turning around this giant hot star. The sun which we see every day in the sky, standing out there in the sky like a giant copper tray or a massive saucepan is approximately one million 303 thousand times bigger than our world in terms of its mass.

Now, at this point, let's try to concentrate: We are always telling ourselves that our lives on Earth have been in the process of continuation ever since we were created. Furthermore, our definition of a one-year period is the amount of time it takes our Earth to complete one full revolution around the sun. According to us, this is the unit of measure, which is represented by one year. We also tell ourselves that our age has reached 30, because the Earth has gone around the sun 30 times in succession. In other words: since the day we were born, the Earth has completed exactly 30 revolutions around the sun. As can be seen very clearly from this example, this is the way in which we have produced

our own definition of time. Meanwhile, we are still unable to come to terms with a very important factor, which needs to be understood, either by deliberately ignoring it or by pretending that we don't want to know anything about it at all. Or perhaps we are totally unaware of this fact.

Because in our world of limited understanding, there is no such concept or point of view. Yes, in reality, all of us, regardless of whom we are, are living in our own world of perception and resemble very closely indeed a shell, covered over and submerged, so that our contact with the outside world has been completely lost. As a result of this, we can just about manage to communicate with the others around us through using our limited understanding but also get trapped into the values that these people have predetermined for us.

10

Being stuck into our own world of perception, we know absolutely nothing about what is happening out there, which means that our interpretation of what is actually happening around us is a complete mystery to us and is something that we don't notice, and therefore we are not able to realize many of the facts of our lives. As a matter of fact, we don't want to concern ourselves with any of these realities at all. Perhaps we are scared. We are scared of the unknown or it might be that we assume ourselves not to be powerful enough to grasp these facts fully. What are the actual realities lying outside our world of perception?

As we already know, we are surrounded by a reality, which hardly anyone would object to. At this present time, we know that we exist in this physical world and after a certain period has passed, we will disappear completely from the face of the Earth and will never be seen by anyone again. An incident

known as 'death' will come very soon and will strike each and everyone of us.

At this point, it is worthwhile discussing a matter, which we need to discover right now. As we already know, the time it takes for our world to complete a single revolution around the sun means that a period of one year has successfully passed here on our Earth. Similarly, the star we call the 'Sun' is also the subject of rotation around a particular axis. Its rotation takes place around the centre of our galaxy, which is known as the Milky Way. In other words, our world together with all of us in it, is turning around the centre of this particular galaxy in such a way that its position is dependent upon the sun, because the sun exerts a gravitational force on our Earth, which attracts the world towards it. Therefore our revolution around the galaxy is dependent on the position of the sun. The sun, which is forever turning around the centre of the galaxy we call the Milky Way, is at a distance of approximately 32 thousand light years away from the centre of this galaxy. Furthermore, this full revolution is completed every 255 million years, which reveals the fact that one year for the sun, according to our present calculations, lasts about 255 million Earth years.

11

We describe a period of one year as being a duration of time consisting of 365 days. Because this figure is related to our present understanding of time, we can never ever grasp or understand fully what the concept of time really is, since it is a relative concept in its own right. However, if we look at this matter from the point of view of our sun, a complete rotation of this hot planet, together with our world which is itself also dependent on its gravitational field takes a mere 255 million years to go around the centre of the galaxy. Now, let's think

very carefully about these figures. As was mentioned earlier, we exist on the face of the Earth for the time being. But after a certain period comes to an end, the world will disappear before our eyes as we experience the event we know as '*death*'.

As we already know, the way we perceive the world is by means of our five physical senses, which simply act as our biological organs. Their duty of perceiving events in every last detail is very limited indeed. We can see and eventually accept the existence of everything around us with the help of a very delicate organ called the 'Eye', which consists of a pupil positioned exactly in its centre. It is by means of this particular organ that the signals of visible objects are sent to our brain for interpretation. The eye, however, is not capable of seeing everything, as it cannot interpret the wavelength of each object. In fact, the range the eye can see is very limited indeed, on a wavelength of between four and seven megahertz. Our ears on the other hand can help us to hear sounds and many other voices, in the form of wavelengths. These wavelengths are transmitted to our brain so that the hearing process can take place. The value of these voices, which we can hear as wavelengths range between 16 to 16 thousand hertz.

As it can be seen, the world's existence cannot be understood or comprehended with our five physical senses. In theory, although we say that there is a world out there, we can never see through or perceive each and every living or non-living organism in this world. This is due to the fact that our five limited senses are not capable of accomplishing this task. At this present moment, we assume that the world we live in is the only place that exists and it will disappear from our minds the moment the incident called '*death*' takes place.

However, we will still continue to live our life, but in a new place, a totally new dimension which consists of a kind of magnetic field belonging to the world. This new life will take place in a special body form known as the spirit or the astral body. As we continue to live our lives here on the surface of this Earth and rotate around the sun at the same time, we are bound to be attracted towards the sun due to the force of gravity which the sun exerts over our Earth. With our death, we shall automatically be separated from all of the various material forces or objects, which we see around us every day. What's more is that the world will simply be regarded as a place which no longer has any special meaning for us since it will no longer exist. As a result of this, we shall carry on living our lives in a totally different dimension while at the same time occupying the same physical earthly space which we are living in at this present time.

Therefore we will take up our position in an area of magnetic field that belongs to the world as well as to the sun, both of which have the capability to attract us towards them. On the other hand, as soon as our world disappears from view, we will once again continue to live our lives, but this time in another new dimension, which is totally dependent upon the magnetic field of the sun. This new dimension of life will also contain some radioactive rays, which will harm our spiritual body.

Well, leaving everything to one side for the time being, let's ask ourselves the following question: At this precise moment, which particular dimension of time are we supposed to place ourselves into, since the world has now completely disappeared from our sight? It is evident that the laws relating to the physical science of our present world which

were once our only means of assessing and calculating everything, will now be cut off completely, because we are in an entirely new dimension. Furthermore, we will not be able to define the concept of time, day and night any more since they will no longer be effective values upon which to base our assumptions.

As we continue our journey by rotating around the sun, we will be not only in this particular dimension, but we will also occupy that spatial dimension which belongs to the sun and therefore be dependent on this new dimension at the same time. In other words, one year of the sun, which is equivalent to the value of 255 million earth years with our present calculations, will now be regarded as one year for us. If 255 million years is equivalent to one year according to the dimension of our sun, then let us compare this data with a 70-year period from our present time.

14

Imagine that we have spent some 70 years of our life on the face of this planet. At the end of that 70-year period, when our spirits are released from our physical bodies and depart from this world, what will be the meaning of 255 million years of world life? In other words, what is the actual value of our 70-year lifetime when it is compared with one yearly period of the sun, which corresponds to 255 million years? If we make a simple calculation to understand what 70 years really feels like in comparison to 255 million years, we can clearly see that 70 years of that time period is equivalent to 8.6 seconds according to one sun year. This simply means that a person who has lived for 70 years and is no longer alive in this world will, after their death, be living in a totally new environment where the time dimension of the sun applies. When this takes place, he will say: How long have I actually spent in this world? Was it just a short dream, which only

lasted for a time? This point is emphasized in the *Holy Qur'an*, in one particular chapter. The final verse of this chapter mentions the word '*Asheyyan*' to refer to the kind of person who places special importance on the afterlife. This word is also used to refer to the actual time of evening prayer, which is closely related to this event.

15 As we already know, the time of evening prayer is the moment in which the sun's red colour on the horizon is no longer visible to the naked eye and twilight creeps in. This is the time when the sun sets but still casts its brightness since the darkness of the night has not yet fallen. It is a very short time that can only be measured in minutes. You look at the horizon and see the sunset as well as the red colour of the sun, which has now completely disappeared. At this very moment you are faced with twilight. Then all of a sudden everywhere turns to darkness. In one of the chapters of the *Holy Qur'an*, there is a special verse which indicates that whenever a person's death takes place, he will leave this world and be transferred to another new world dimension called '*Barzakh*' in Arabic, which simply means the dimension of the afterlife. In actual fact, this particular dimension relates to the sun's gravitational field as the soul of the individual does no longer exist in the physical world, but becomes subject to life within the dimension of the sun.

As you already know, your life on the face of this world is dependent on using your five limited senses every day. If we try to understand the concept of time by using our five limited physical senses, we notice that dreams that we can all see when we are asleep only last for about 45 or 50 seconds. It seems to you as though ages have gone by when a dream, which you have experienced in real-time, only lasts for about

45 to 50 seconds. But as soon as you wake up from that dream the next day and start thinking about it, you inevitably say to yourself that you had a dream and it felt like it lasted for a very long time. Well, a dream, which only takes about 45 or 50 seconds, does in fact take a very short period of time as soon as you realize that you have just woken up from your sleep.

However, as soon as you pass away to the dimension of *Barzakh*, that is the dimension of the world you go to after your death, you will say that: Were we only in the world for a very short time, like the fall of twilight?

This same subject is mentioned again in the chapter called '*The Believers*', verses 113 and 114 of the *Holy Qur'an*. By looking at all this information now, the crucial point we need to carefully analyse here is this: For you, what is the meaning of a dream which only lasts for about 50 seconds or when you think about how you saw it the next day? By the time you are dead, you will all have taken your place in a new dimension, which will be dependent upon using this short unit of time.

16

As we already know, our lifetime of 70 or 80 years is based on the calculation of the physical world. The physical world has its own pace and time is all related to the movement created by nature, which in itself is the creation of *Allah*. In reality, all the physical activities of the body are tuned to the time scale of the world that we live in. So, if you have successfully managed to live in this world for 70 years, then according to this new time dimension, you would only have lived for eight seconds, meaning that the total amount of time you have spent is only about eight seconds. If you can notice, this 70-year lifetime is indeed long enough to allow you to live through many incidents. From your childhood until the time

when you grow up, as well as maturing into an older person or falling sick and losing your mental abilities and so on. These are the many different types of events, which you could face in during these 70 years of yours. In all this 70-year period, if you try to work out the amount of time in which your brain was actively thinking about your responsibilities in this life, then how many seconds do you think that you allowed for yourselves out of that 8.6 second period which represents your whole life? Just try to think. The period of time you are living in at present in this world is only meant for a very special purpose. It is meant for you to acquire the values, which it is absolutely essential to know to ensure your well being in the next life.

17

As it can be seen, through your death you are simply travelling from one dimension to another. Millions and millions of years will pass by in this new dimension until the coming of the resurrection day. If we take the measurement of time belonging to the dimension of the sun as our unit of reference, we can then see that the amount of time that you have really spent in this world can be worked out in units of seconds. In actual fact, at this very moment we are living our lives dependent on the sun. All living creatures on the face of this Earth, regardless of their nature, receive their energy from the rays of light, which directly reach the Earth from the sun. These light rays contain a special cosmic ingredient, which forms the basis for the source of life here on this planet. In other words, by means of the light rays travelling towards us from the sun, the divine qualities of *Allah* transmit all kinds of vital resources to our planet.

We know that from the moment we open our eyes, we find ourselves living within a spatial dimension belonging to the

sun, or at least that is what science informs us today. Again, with the manifestation of the event known as our death, we are simply being transferred from our present dimension of the physical world into a completely different environment and a new dimension within which we continue to live in our next lives. This new dimension of space attracts us towards itself as it did before, because it remains under the influence of the sun's continuous gravitational force.

Our lives in this current dimension will go on for a very very long time until the day of judgement finally arrives. As soon as this moment comes, we shall realize that it is going to be an impossible task for us to remember the type of events which took place during the course of our lifetime, because our minds are simply not capable of fixing each and every single event in our memory; especially when we face the reality of our death. This is due to the fact that the five organs with which our physical body is equipped and which act as our sensory devices have a very limited capacity since they cannot fully grasp what is taking place out there.

18

These five senses can hardly be expected to perceive everything properly, and yet our only way to see and feel the world out there is by means of these senses. Having said that, our senses have the ability to perceive things to a certain extent; let me draw your attention to a person who has successfully managed to live for 70 years on the Earth. According to the dimension of the sun, the time that this person has actually spent in his lifetime represents a very short period of time, about 8 seconds. Now, let us think very carefully for a moment. What does this person have to accomplish in this 8-second period and why does he has to do it?

Well, if we are one of these people with an intellectual mind, we can very easily see that, just like the Milky Way, our own galaxy, there are many billions of other galaxies present in this universe. The distances between each of these galaxies is simply immeasurable using our present calculations. This can never be possible. However, we can estimate the distances between each galaxy with the help of mathematical figures.

Of course, not everyone is capable of understanding how great these distances could be. So even if you forget about the billions of galaxies or the distances between them, it is still impossible for the human mind to understand the magnitude of the 400 billion stars, which are already present in our galaxy.

19

At this present time, there are between five to six billion people living in this world. If we multiply this figure by ten to count all the people who were born and have died up to the present day, we simply arrive at a figure of 50 billion, assuming that the world had 50 billion people in it from the very beginning. This figure still doesn't come close to that of the 400 billion stars present in our galaxy, a number which science has recently revealed. It has also been proved that there are about 400 billion stars like our sun in our galaxy. Assuming that we could send each person to a star in our galaxy, then this process would require 50 billion stars, which is still nowhere near good enough to match the figure of 400 billion.

In fact, I am only trying to explain this in order to explain how vast and massive the galaxy that we live in really is. Now it is meaningless to assume that there is a *God* living somewhere outside of our galaxy that controls it from a distant place, like

a giant source of power. It is up to you to decide whether this idea is right or wrong.

As a matter of fact, the prophet of Islam, *Mohammad*, attempted to wipe this rather primitive and meaningless concept off the face of the Earth completely and successfully managed to do this over 1400 years ago. He tried to emphasize to all of us the reality, which had been stated in the *Holy Qur'an* on so many occasions. He said: "*La ilaha illallah*" which simply means that God and any other concept relating to the existence of a God is a totally wrong idea and has no significance whatsoever; the only one who exists is *Allah*. This means that *No God* has ever existed anywhere in space above and that the actions that we perform are not for the purpose of pleasing him or making him happy. No such concept exists at all; only *Allah* exists.

20

There is only one living ultimate power, who has created this universe and the many others, which we have not yet had the chance to discover. There are an unlimited number of creatures that he has created and who have come into existence through his infinite power. Because every living being is made up from the origin and qualities contained in *Allah*, then every living being has the chance to find the meaning of their existence through their own origin and within themselves.

What I mean to say is that there is no God controlling you from some great distance, from a different place or galaxy, somewhere higher than and separate from you. I'm talking about the concept of *Allah* who has created this universe together with everything in it from his power of existence and that every living person can actually feel this concept through the origin of their self. This concept of *Allah* is the most

fundamental and important principle of the religion of Islam. Every other prophet who has lived in this world right from the very beginning of time until now is in fact united in this concept of *La ilaha illallah* as their common belief, a phrase which means that *There is no God, only Allah exists*.

Furthermore, all of these prophets have brought with them a series of proposals to benefit mankind in order to solve many of our daily social problems. The main reason for this was to improve the quality of people's lives with respect to their level of intelligence, and this in return provided many great benefits for the people who lived during those days.

21

Now, let's get down to the truth of life. It begins with understanding the system of *Allah*, which is created only by *Allah*. As you already know, our lives began in this world, in a particular solar system and a galaxy with our planet contained within it. We name this planet as Earth and on this planet Earth; each of us is referred to as a human being. As a living human being on the face of this Earth, each of us should acknowledge an important reality and tell ourselves the following things: As a person, I haven't actually given anything to anyone in writing which says that it was my precise desire to appear as a living human being in a particular galaxy in this universe. I was never asked about this at all. I was simply born in a galaxy called the Milky Way. Also, I was never consulted as to whether or not I would prefer my life to begin on a planet in this particular solar system or maybe in some other different solar system. I was born in a specific solar system and this solar system is contained in our own galaxy called the Milky Way.

In other words, without being asked anything about why it happened like this, I became a living human being on the face

of this Earth, which is itself contained in the solar system. I could have been born in another galaxy for instance. This event was something completely out of my control and with neither the power of my will nor my desire. Furthermore, I wasn't asked in which particular continent on the face of this Earth I wanted myself to be born in. I was born in a place called Turkey, resting in a location between two major continents, namely Asia and Europe. On top of that, I have never been asked either which part of Turkey I wanted to be born in or to which particular tribe, culture, religion or race I wanted to belong to. I was born right in the centre of Istanbul, in a place known as *Jerrahpasha*.

Again, I have never been questioned to see if I had any idea about wanting myself to belong to a particular family or a nation, or a desire to choose a specific kind of genetic program. I simply found myself coming out into the world from my mother's womb. As a result of that, I have been granted a particular type of genetic program, which wasn't really of my own choice. The characteristics of this genetic programming provided me with a special type of sex, which enabled me to be born as a male. In fact, regardless of whether I am male or female, ugly or beautiful, tall or short, intelligent or slow, I had no opportunity to choose these attributes freely.

To cut a long story short, whatever I have said up to this point shows very clearly that nothing is the result of my own choice or based on the demands of my own free will. As you can see, I have simply found myself in this situation. In search of the answer to why all this happened in such a way and who is responsible for it all, I happen to raise my head to the sky and gaze at the star we know as the sun, which is about one million 303 times larger than our world and is 150 million

kilometres away. My eyes cannot actually see it properly, because it is too bright. My mind is also unable to comprehend how big it is. Consequently, I cannot bring up this issue with anyone when I try to think about the endlessness of the galaxy, containing so many stars like our sun, which according to the scientists is a figure somewhere around the region of 400 million, just in our galaxy alone.

Unfortunately my power of thinking and reasoning can hardly stretch anywhere beyond that limit. Who shall I put my questions to concerning all this, or to whom shall I address myself to in order to find out why and how all these things happened? I simply cannot find anyone to talk to about this matter. Unfortunately, this leaves me with no alternative but to accept myself as what I am.

23

At this point, I tell myself this: I have virtually no control over myself right at this moment, and as I can only carry out my actions to a certain degree depending on my ability and willpower, it would be an excellent idea if I could at least show an effort to understand more about the order of the system as a whole, since I am already living in it. One thing for sure is that I can never go back to the past and do or undo what I did back then. The only thing I can do is to look ahead from where I stand and try to figure out what sort of incidents I am likely to face in the future, so that I can give my life a solid direction with respect to what I have understood and learned so far about the values and facts of life. Eventually, I need to try to save the rest of my life by doing whatever I can whenever I can with that thing called my willpower to try to ensure that happiness and peace of mind are restored on Earth for the sake of future generations. When I look at the truth of life, I can see this: I am only here

in this world for a certain length of time and I will depart from this world at a time, which is as yet totally unknown to me. But will I completely disappear forever?

By means of what we call the transformation process, every existing person will continue to live their lives in a different dimension, and this is why no one will actually vanish. By this logic I know that my body of today is an existent form which will be subjected to a transformation after a certain time has passed, and through this transformation I will continue to live my life in a totally new dimension, but this time under new physical laws and conditions. People usually refer to this incident as 'death'.

Indeed, death is upon us all and can be considered very much like a transition phase, which we experience when we pass into another dimension, into a world beyond matter. The event indicated by our 'death' is not just a vanishing act as some of us might think, and those who do are very unfortunate. According to the statement given in the holy book of *Qur'an*, it is the kind of event, which will only be experienced. The *Qur'an* also points out that every living soul will taste death. Therefore, I will continue to live my life as before, even after I taste death. In other words, I will actually be in a state where I will no longer be able to use my physical body. I will realize that using my physical body is impossible and will eventually realize that the connection I had with this body of mine is cut off.

Because I have been ceaselessly extending my knowledge by loading information into my consciousness at each and every single moment of my life, I have simply fallen prey to a kind of misunderstanding that whoever I may be, I consist only of this physical body, nothing else. For this reason, even though I am

separated from my biological form, I will never be able to leave this physical body of mine since my mind will still think that I am not really dead. They will bury my body in a grave and I will still go on having a living and conscious mind. I will also be able to witness the recital of my funeral prayer and watch the many people around me crying and moaning, bewailing my death.

They will then lower my body into a grave and will then start to throw soil from the top, onto my coffin, gradually filling the grave. I will see all of these things taking place, one after the other. From this dimension of the grave, I will move into another dimension where I will be able to live my next life. In Islam, the holy book of *Qur'an* defines this incident as tasting death. The Prophet of Islam also points out that whenever a person experiences death, he will be able to see what is going on around him and will be aware of the fact that he is buried alive while still conscious. He will also be able to hear people's voices calling to him from beyond the grave. This is why the Prophet of Islam clarified the matter with some advice to one of his loyal friends, *Omar*. He said this: "Whatever the state of your mind or consciousness is today, right at this very moment, you will continue to live on in your next life having exactly the same mental abilities and perception as you had before, even after your death".

In order to make other people aware of this situation, the Prophet of Islam addressed and delivered a speech to those who were killed and buried in graves during the Islamic battle of '*Badr*'. This happened just after the war had come to an end. People who had witnessed this incident seriously thought that those buried in the graves were not alive, and in astonishment they asked the Prophet: "How can you talk to

these dead people? Can they hear you?” The Prophet’s reply to them was: “Yes, they are not in a state where they are deaf to my voice at all, they can in fact hear my speech even better than you do. They can also consider what I say and verify that it is the only truth.” In other words, those people who have been put into a grave are not actually dead. They are totally conscious and have full mental abilities as if they were still alive.

Because they can no longer use or have virtually no control over their physical bodies, they can never communicate with us. However, our messages can reach them quite easily since the communication link between them and us is not broken in any way. For this reason, in order to be of help to the deceased, people usually pray and recite holy words by the graveside immediately after the burial takes place. Yes, as you can see we will go through a new dimension and then start a completely new life with the help of the event indicated as death.

26

Of course, when we pass into this new dimension, we will be able to live in a special bodily form known as the spirit, which can also be referred to as the astral body. But, there is a crucial point to be emphasized here, something, which we should never underestimate. The plain fact is that what we call our spiritual or astral body is actually something which is produced by using our brains when we are on Earth, and it can be constructed automatically by the way our brains function in various situations. This simply means that as we live our lives here on Earth at present, we are in fact constructing our spirit body by using our brains contained in our biological bodies and this is the actual body which we will use just after we die. As you can see, the world we live in at present is a place where we perform a series of particular

actions so that we can maintain our well being for the eternal life after our death. Whatever information that you have stored in your consciousness in this world, you will then have to live with and face the consequences of in the next life, soon after your death takes place.

In other words, every tiny piece of information in this world that your brain has managed to store in your consciousness and eventually used to construct your spirit body will be of use to you in your next life. You will have no chance to make any complaints whatsoever about the state of your present condition when the time comes to die and start living your next life. After all, it was you and you alone who chose each and every one of these attributes when you were in the world. It is therefore inevitable for us that when we go to the next world, we will face the reality of living with those qualities, which were in fact produced and then transferred, to our spirit bodies by means of our brains. The moment our spirits detach from our physical bodies; they will arrive at a place which is a completely different dimension of life to our own. In Arabic, this is known as the world of '*Barzakh*'. As soon as our spirit begins to live in this new dimension of life, all of us will realize the fact that it is impossible to ever return to this world again.

Therefore we will say to ourselves that: "If only we could go back to the world one more time and get another chance to correct all our mistakes by doing the actions which we should have done but neglected before. In this way, we could start everything afresh and eventually build a new spirit body, so as not to experience any kind of difficulty in life after death." The holy book *Qu'ran* explains this situation in a verse which states that: "When death comes to each one of them, they

will say: “O my Lord! Let me go back, so that I may do good deeds in the world which I have left behind!” But this is absolutely impossible. This particular verse in the *Qur’an* is mentioned to all of us to emphasize this crucial reality.

As soon as the world is left behind and we experience the dimension of life after death, there is no way to return to the old world through reincarnation and hence enter another biological body in order to obtain another chance for a life back in that world. This goes totally against the Muslim faith as well as against the *Qur’an* and the teachings introduced by the prophet of Islam.

Whatever we do or manage to do in this world, it is only now with these actions that we are able to enhance the capabilities of our souls. But, as soon as our death takes place, there is no more coming back to this world in order to make a completely fresh start so everything goes right from the beginning. For this reason, we will never be able to gain the qualities necessary for our eternal life since we will simply have no more chances at all. Well, if this is the case, then how can we get another chance to obtain those qualities necessary for eternal life now, when we are in this world?

But when we leave this physical world, our souls depart from our bodies to go to the dimension of the afterlife, and as this happens, we will be subject to life under new conditions. Hence the concept of time for us will change considerably, meaning that what we have actually lived on Earth will feel like it was lived for a very short time, for only a few seconds. This simply shows that life here in the dimension of our planet Earth is measured in seconds. During this period of just a few seconds, we have the obligation to build ourselves a

future that is sound as well as secure for our eternal life, which will last much longer, for billions and billions of years.

Now, in order to achieve and obtain a better afterlife for ourselves, there are two kinds of options we can take; we may either pay attention and understand the fact that there is an eternal life which follows our death, and that we could give our lives a better direction while we are still here on Earth by being aware of this fact, or we can pay no attention to it whatsoever and simply cover it up and say that it isn't important at all. In return, we'll have no alternative but to suffer the consequences of our actions and face the harsh reality that there will be no chance of ever returning to the world again and having the same opportunity for a second time. The choice is ours.

29

Although the choices we have made up to now do not belong to us, we are now faced with the fact that we have to carry on with our lives using our reasoning, and make the choices that we need to make in this manner.

By using our reasoning as well as our understanding with as much determination as possible, we should give our life the kind of direction which will enable us to get the best out of what we need for the life which follows our death. For all of these reasons we should completely ignore every kind of conditioning that we face and begin to distinguish between what is right and what is wrong, because we are living in a world, which contains many circumstances, which we find difficult to understand due to the fact that our knowledge is limited. We could also opt to stop our thought processes and reject all of these ideas outright. As a result of that, we will inevitably come face to face with many harsh realities, both

in this world and the one hereafter. So, we shall be obliged to suffer nothing but the consequences of our own ignorance.

Therefore, we should try to understand the nature of the event marked by our death, the environmental conditions which this incident brings with it, and also the kind of deeds that we should perform during our lifetimes to ensure our well being in the afterlife. The exact reasons why and how we should perform these deeds must also be considered very carefully. This is absolutely necessary for the future of each and every one of us.

It was purely for this reason that the prophet of Islam, *Mohammad* (peace be upon him) presented us with a series of proposals, understanding as he did more about the system and the meaning of our existence in this universe according to those realities, which were revealed, to him. We have been shown that at the root of all these proposals lies a very strong emphasis pointing to an extraordinary mechanism, a mechanism which forms the basis not just of all the realities available in the system of life as a whole, but also of the order of life which we are living at present.

The prophet of Islam has explained to each and every one of us that the system of our lives was created by *Allah*. He pointed out that this system's characteristics and conditions are laid down for us at this moment, so that we can try to understand them as much as possible and prepare ourselves for the future with respect to these conditions, or else you will face the reality that you have to suffer and pay for the consequences of your ignorance. This was the message that the holy prophet gave to all mankind. Indeed, neither the proposals brought by the prophet, nor the kind of activities, which we perform whilst worshipping, are aimed at pleasing

a God who is far removed from us and living so distantly. There is a simple reason why we should build our future in the best possible way.

So, in general we have two choices: Either we should try to understand why the prophet was sent to us and how we should carry out the steps necessary to achieve what he showed us, or we can just as well pay no attention whatsoever to what the prophet has said to us, not listen to or believe in him, or show no interest in anything relating to the system we live in at the present time. As a result, we'll have no alternative but to suffer the terrible consequences of all this. We must try to understand the religion the prophet has brought to us, because in religion everything is emphasized in an absolutely realistic manner.

31

Now, let's try to consider this point very carefully. The things that the prophet suggested and introduced to mankind concern the deeds that people must perform when alive, and these were meant purely for the purpose of making them totally aware, because they will surely be faced with these things in the afterlife. The prophet introduced mankind to all the things that they need to do, since they will face those things in the life they will live after their death. This shows that the religion has come in order to address those individuals whose lives will also continue after death.

The religion in this respect can be considered as a series or collection of proposals, and can be described as being governed by certain rules all of which were suggested by the holy prophet of Islam. Notice the fact that there is no possibility of anybody altering any of these rules or making any kind of modifications to them whatsoever. The reason for this is because the prophet of Islam informed us of all these

rules and proposals according to the way in which *Allah* revealed them to him. In other words, the right to speak in *Allah's* name was only granted to the final holy prophet *Mohammad*, and therefore the right to speak in *Allah's* name has been taken away from mankind completely, because it belongs only to the prophet and to no one else. Up until now, everybody, including *Abu Bakr* who was the closest friend of the prophet, has been able to explain and freely offer their comments or opinions about what they think about religion, but no-one has been able to talk in *Allah's* name or in the name of the religion itself, because they have absolutely no right to do that.

Therefore, we must nominate the holy prophet *Mohammad* as our only reference before we suggest anything to anybody concerning religion. This is because the prophet is the only person we have with whom we can consult on all religious matters. Over 1400 years ago, the prophet of Islam personally informed each and every person that they should do whatever necessary to secure their future. In other words, the prophet introduced us to the idea that every person can choose to do whatever they wish to suit their own interests and must themselves make their own decisions about how they want to act in this life.

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PART TWO

The prophet Mohammad brought a collection of proposals with him from which we must learn and practice, so that we are able to prepare ourselves for the kind of environment or conditions, which we will soon encounter after our death. These propositions have been given so as to protect each and every one of us who will most definitely face death from any sort of harm resulting from a severe and painful punishment in the afterlife. By putting these suggestions into practise, we could gain for ourselves soundness, peace of mind and happiness even before we die. It is therefore obvious that a person can only realize the importance of the prophet's proposals by using his mind and common sense. Whatever the situation may be, the person carries out these tasks for better or for worse in order to demonstrate that the prophet is fully understood. Or perhaps the person may decide to take no action at all. In return, he automatically suffers the consequences of these actions.

34

For this reason, the holy Muslim book, the Qur'an, states that: "In religion, there is no constraint placed upon any individual which demands that they should be forced to do something that they do not want to do." What this means is that practising the religion in everyday life should never cause

difficulties for anybody. In other words, no person can actually force another or interfere with their actions in any way as regards how the religious duties should be performed, simply because they have no right to do this. According to this particular verse in the Qur'an, it is not their responsibility. A person accepting what is written in the Qur'an should instinctively believe the meaning and the whole purpose of this special verse. This person should also realize that he has no right to apply force of any kind to people in order to make them practice the rules of the religion. This is because the main issue here has nothing to do with a forceful act.

35

Let's try to imagine for a moment that you are a kind person who possesses a certain amount of faith and belief, but that you don't attend the Friday prayers which in the Islamic religion it is compulsory for all Muslim people to perform every Friday. Whatever excuse you might have, you are still someone who believes in Allah as well as the prophet and you accept that the Qur'an is the holy book of all truth.

At this point, let's take another example. For instance, what will happen if I try to make you go to the mosque to pray on Fridays and then tell you that if you don't go there, I will punish you severely, so that you have to obey my instructions? You will go to the mosque to say your prayers, that's for sure, but in reality, this act of yours is something you object to, so you will do it unwillingly and without liking it.

Another example could be the case of fasting in the holy month of Ramadan. Similarly, I could ask you to observe this religious practice called fasting, something which you may have never performed before, simply because you do not approve of the idea of fasting. As can be seen from these

examples, I have put pressure on you to get you to do things and you have done your prayers and have fasted. Your behaviour while doing these things in this way is simply hypocrisy. What this really means is that, before you met me, you were a person who had a certain belief in religion, but because I have now forced you and you were pressed and compelled into doing the things that I ordered you to do, you can easily become what Muslims call a 'Hypocrite', meaning that you are a liar, somebody who can not be trusted, because you are making up excuses in order to suit your own desires as you wish.

The point, which needs to be understood here, is this; I have absolutely no right whatsoever to throw you into the state of hypocrisy when you could in fact be a devout believer. In fact, no one has the right to use any kind of force to make people practice any of the duties contained in religion. Says who? Of course, this is what is written in the Qur'an. The Qur'an suggests that people should find and illuminate their way to the ultimate truth through their own mental abilities and powers of reason.

36

For this reason alone, Islam is a religion, which consists of a collection of important proposals, each of which has been made purely for our well being, and we must only carry out these proposed activities. In other words, people are being advised that whether they perform these religious duties or not, they will be the ones who have to face the situations which result from their actions. The person either acts upon these propositions or does nothing. In return, that person must suffer the consequences. So, as it can be seen, Islam requires each and every single individual to decide and perform every single act of faith by themselves while at the

same time believing and being aware that there is a life after death.

Once again, let's try to understand. In religion, there is no such thing as forcing somebody to accept your views. On top of everything else, each of us is in a position to accept and believe in the holy prophet of Islam, and follow the path he offered us. So, personally speaking, you as an individual should not be a part of any religious group or be committed to any particular sect or follow their leader's steps. Since religion does not demand anything like this from people, it also places no pressure on people to engage themselves in such activities. This is due to the simple fact that religion addresses itself only to those who can think with a clear mind and who can reason logically. It requires people to use their logic as well as their ability to think carefully. In other words, religion demands that each individual chooses and follows their own path for themselves.

37

For this reason, everyone will find and grasp a particular meaning in the religious book of the Qur'an, depending on their ability or level of understanding. Likewise they will take note of the explanations and sayings of the prophet in a similar manner. As a result, they will study these rules carefully and eventually arrive at the best solution as to which direction they need to take. This is another way of saying that Islam, as well as the Holy Qur'an, strongly rejects the idea that people should not depend on others or be under the influence of anybody else until they actually know more about these people's potential and personality. It is very much in favour of those people who can think clearly and use their reasoning so that they can follow a path appropriate for them. This is why we suggest that everybody

should think about these matters as much as possible and make further research into the essence of these issues, and finally conduct an extensive study on the subject as a whole, so that they can choose and decide for themselves which course they should take in order to apply these principles to their own lives.

Therefore, we are totally against supporting the idea that we represent a religious leader, belong to any particular sect, or happen to represent a holy person like a sheikh. We have no such title. Furthermore, we are not actually inviting people to come and join us. We are simply inviting people to understand the simple fact that they must use their minds and think logically so as to be able to see for themselves what kind of action they need to take to allow them to follow their own path. If this is the case, let's take a moment to think about these facts. Let's weigh up the religion in a more realistic manner. Where will this evaluation finally lead us? It will lead us to the state I'm going to talk about now.

38

We know that the prophet was the person who provided us with all the advice necessary to deal with many issues, especially those relating to our living conditions in this present world and how we can cope with having to live in this system right now. He also made sure that all the advice he gave us fully suits our needs, regardless of what they might be. Furthermore, all of this advice fits in perfectly well with the order and system of our present universe. He pointed out that doing certain things will be to your advantage, and you will certainly reap the benefits of these things. If, however, you do not take my instructions into consideration and do something entirely different from what I said in the first place, then you will certainly experience some disappointment and distress on your part.

One thing that we must absolutely be sure about is that the proposals mentioned in the Holy Qur'an and those pointed out to us by the holy prophet should never be regarded as being like a great big package containing many different items within it, each of which is wrapped together rather than individually. Each single item in this big package is a separate issue from the others, and must be dealt with individually since they all describe and point to different particular divisions in the religion. In other words, it is completely wrong to assume that we should either practice everything that's mentioned in the religion or do nothing at all. This is a totally false assumption.

39 As some of us are probably aware, there are numerous suggestions mentioned in the Qur'an. The Prayers, Fasting, Pilgrimage to Mecca, Speaking of the Truth as well as those acts which are forbidden in religion such as gambling, fornication or gossiping are some of the many suggestions which the Qur'an has pointed out to us. The more we carry out these things which are not forbidden, the more advantage we gain; the more we neglect them, the more we will suffer the consequences.

Now, let's take an example to illustrate this point. Imagine a person who is currently in the process of fasting during the holy month of Ramadan but who cannot perform his prayers. Well, fine, let him carry on with his fast. If he cannot perform his prayers, so be it. It is wrong to consider that just because the person cannot say his prayers, the fast should never take place. If someone tells him, 'Because you are not performing your prayers, then you don't need to do any fasting at all!' this is totally wrong and is not even mentioned in the religion itself. Everybody will be able to perform as much as they can

and they themselves will be the ones who suffer the consequences of the things they cannot do. What I mean is that we can never ever make judgements on behalf of Allah and we are not responsible for judging one another on behalf of Allah. Everybody will do what they will do and eventually the mechanism between himself and Allah will decide. But unfortunately, we cannot understand or find an explanation for any of the things.

A very important part of our present times is women who wear headscarves. The holy prophet has explained to us what will be lost by those people who do not carry out their religious duties such as prayer, fasting and pilgrimage, duties which are crucially important for a human being. While these rules are very important, unfortunately some people have built their religious ideas on the basis that women should wear their headscarves. These people even make the point of emphasizing that a woman whose head is not covered is a nonbeliever and is not part of Islam. According to us, this interpretation is absolutely wrong. In the Qur'an there are verses for women on the subject of wearing headscarves. This is a kind of proposal made to women. But if a woman does not wear her headscarf, there is no such verse in the Qur'an stating what will happen nor is there an explanation given by the prophet Mohammad in this respect. Therefore, if a woman who has accepted the Muslim faith does not cover her head, we cannot pass comment on any of her actions. What she has done will be sorted out between herself and Allah, and the only thing that will happen is that which is decreed by Allah.

For this woman, the greatest mistake will be to accept the following statement: "Because I do not wear my headscarf, I therefore do not need to perform my prayers!" If she cannot

wear her headscarf, this is fine. But she can still perform her prayers, carry on fasting and can go on pilgrimage. She could wear her headscarf before praying and after her prayer has finished she can go out wearing her usual clothes. That woman can also go for Hajj, perform her pilgrimage duties there while still in that state of mind and after her return, she could carry on her life as normal, still wearing her usual clothes as she did before. If she does not wear her headscarf then this something that is between herself and Allah. If her head is not covered, this presents no obstacle to her and does not mean that she cannot perform her pilgrimage duties. I am saying very loudly and clearly that everybody has to assess their lives according to this. This is the fundamental principle in life: According to our dimension, the time that we actually live on Earth is a duration, which can be measured in seconds.

Furthermore, the holy prophet says that people are all asleep, but they become awake as soon as they die. The life, which they lived out before they died, can be considered to be a dream. Living in this dream world, we are faced with the reality that in order to obtain the eternal afterlife, we must pay its price and build up its eternal possibilities whilst here.

In this day and age, a fairly large part of our life has passed without us realizing these facts. We have wasted all our life in various activities during our teenage years, and particularly during middle age with our business affairs. We do not know how much time is left in front of us, maybe a very small amount. In today's present conditions, a traffic accident can end our life in a flash. After this it is absolutely impossible to come back to this world once again. Therefore, whatever we do, we'll do it over here. This is the kind of situation, which

we can compare with this aspect of our lives; imagine that the room we are living in has caught fire and is burning. We will try to save whatever we can from this room, will not be bothered with or worried over the things that have burnt, we will simply try to save whatever is left behind. Now, saying that I cannot wear my headscarf and can therefore neglect everything is the greatest mistake of all. So, everyone should do whatever they can. Those who can go for Friday prayers go for Friday prayers; those who can perform one or two prayers in a day perform one or two prayers in a day. Obviously, those who can complete prayers five times a day are the best. But it is absolutely wrong to say that because I cannot do this five times a day, then there is no need for me to do it at all.

42

If you cannot pray five times a day then pray four times. If you cannot pray four times then pray three times a day and if you still cannot do that much then at least in the mornings wash your hands and your feet so that you can at least complete the ablution. If you then do your two rakats; units of prayer before you leave your house, you would be able to complete at least one prayer cycle in a day. After all, it is better to do something even a little than not to do it at all.

Lets illustrate this with an example. When you arrive at your workplace to open your shop you might say this to yourself: - "Today, I will earn about one hundred and fifty pounds or maybe ten pounds". Let us suppose that you manage to earn only ten percent of what you wanted to earn. You would probably say to yourself: - "No, this was not what I wanted, this is certainly not what I was aiming for". Would you then turn it all down? Absolutely not. Whatever you earn for yourself is still a profit.

Therefore, in this worldly life with its worldly struggles, do whatever you can whether you are a man or a woman, whether you are young or old. What has passed has passed. We have no time to waste with arguments left over from the past. The time we have in front of us is an unknown quantity, only a short duration. Let us try to put this time to good use as much as we possibly can. Let's do whatever we can to turn this to our gain. In any case, to gain is better than to lose. This is why the main principle in religion is the fact that we should all do whatever we can, because we will not have another chance to come back to do the things we haven't done. Why? It's so simple.

43 As we continue to live our life in this physical body of ours, we take in various foods from outside and these foods provide us with bioelectrical energy. This bioelectrical energy is a kind of microvolt energy containing electricity within itself and it provides the bioelectrical energy needed for our brain cells. With the power that this bioelectrical energy provides, the brain sends out a certain type of radiant wave. These radiant waves that the brain broadcasts produce our astral bodies that we call our spirits. All the capacity containing our knowledge, our ability to comprehend and the concept known as spiritual power, which exists in our souls as potential energy is transferred to our soul via the brain.

From the moment the brain ceases to function, we begin to live our lives within the astral dimension, that is the area of the sun's magnetic field as well that of the Earth, until the day of resurrection; all the time remaining fully conscious since our knowledge has been stored within our spirits. This period of time is referred in Islamic religion as the world of Barzakh which means the world hereafter. Once we pass into this

sphere of life, there is no such thing as coming back to this world again, and because we will not get another chance to have a new brain, we will not be able to store new data in our spirits. It is for this reason that we must engage ourselves with certain activities aimed at securing our future. Now, let me try to get this point across in the simplest way. We perform something called the ablution. Whenever we perform this act, we may ask ourselves why it is that we do it. People who have old-fashioned traditions would consider it an act aimed at being clean.

In fact, our Prophet performed this process with only a glass of water. Nowadays, in the hot countries of the Middle East, you can see that people perform their ablution using only a small amount of water contained in a tiny cup. With so little water, it is impossible to clean the whole body. What this means is that this kind of cleansing activity cannot possibly be a physical cleansing, as we would think. Well, if the ablution process is not for getting clean, then what is it for?

44

If we think about this carefully, we know that the body absorbs oxygen from the world outside in the same way that it also absorbs water. As the body receives water and oxygen, the energy contained as H₂O, hydrogen and oxygen atoms is transmitted to the nervous system. If the ablution is not performed for the purpose of generating electrical energy through rubbing the water onto the body, then what is the use of it? This is what one should think about. In the same way, the ablution performed with sand is meant to discharge the static energy from the body, which causes discomfort and stress in the brain.

This clearly shows that each of these compulsory religious practices suggested to us is in fact associated with scientific,

physical as well as a chemical realities which are all concerned with universal rules. There is also a different way of looking at this matter and its nature in that respect can be explained as follows:

The omnipotent power who created the universe is referred to as Allah, both in the Qur'an as well as in the Islamic religion. This Supreme Being created everything, which exists in the universe with the attributes of the qualities of his names. For this reason, all the qualities that each one of us has come from the meanings, which are contained in the name Allah. In other words, for a human being to be a caliph in this world would mean that the meanings contained within the essence of the 99 names of Allah become manifested in that person, and this applies to all other living humans as well.

45

Now that I have told you about a human being a caliph, I now wish to clarify another point. Listen carefully. In the Qur'anic verse, this reads as 'We created human beings as caliphs on the face of this Earth'. With this statement no gender discrimination was meant. This means that both men and women are equal when it comes to being the caliph of Allah. Both of them have the maturity to become the caliphs of Allah. For this reason, one can never talk about a woman as a second degree being or as a second-class person when compared to a man. Because when Allah said that 'We created you as the caliphs on the face of the Earth' he mentioned nothing about the differences between a man and a woman. With respect to the origin and the nature of men and women, they both have the same qualities when it comes to the subject of caliphate. After emphasizing this fact

about the Qur'an and about Islam, I would like to go on and talk about this subject in a bit more detail.

Because all of us happened to come into existence with the meanings of the names of Allah, not only do we possess the qualities of these names, such as Rahman (the All Merciful), Rahim (the All Beneficent), Melik (the Absolute Ruler), Quddus (the Pure One), but we also exist with the attributes of Allah's divine essence. All of us are alive due to the fact that we have the quality of Allah's Al Hayy (the Ever Living) attribute, and this is why we are living. Having the quality of the name of Allah we know as Alim, meaning 'the One who knows everything in all of us', we all have a conscious mind. We each also have the quality of the name of Allah known as willpower inside us which points to the quality of the attribute to our will. Therefore we all will the things in our consciousness and because each of us has this attribute of the almighty within us, we can make our wishes come true. This means that all of us exist with the divine essence and the qualities of the attributes of Allah.

46

The Qur'an and the prophet have informed us of these names of Allah. But these names are not mentioned for the purpose of introducing us to the qualities of a God existing out there, far away from us; it is done simply for the purpose of defining the qualities of our existence as well as for defining the reality of our existence and making it known. As a matter of fact, the saying of the prophet, "He who knows himself knows his Lord", highlights this reality, which means that the more you know and identify these qualities in yourself, then this is how much you will be able to understand about the qualities of Allah which is the reality of yourself, your existence and the whole of the universe. In fact, no matter how much you know Allah with these qualities, it is still impossible to understand

or be able to think about Allah with respect to his essence. Because of the infinity and limitlessness of his essence, he does not make it possible for those who have finite and limited comprehension to understand his essence.

Therefore, as we all came into existence with his being and with the qualities of his divine essence, in reality each and every one of us is created with all of his qualities that he willed, and because we all happen to be his caliphs, we all deserve respect and love. For this reason, irrespective of our name, gender, colour, race, language and religion, we must show respect and love to every human being. Therefore, the existence behind all these things, such as name, colour, language, religion and race, is the creation that belongs to Allah. This shows that all these creations from which you turn your face away, or hate, or dislike, or consider unworthy are really just beings that rely on the existence of Allah. This is why, you behave in this way, and it goes directly to Allah. Obedience to Allah does not only mean touching the ground before you with your forehead, but also being able to acknowledge Him as the Absolute existence within every existing being and not keeping Him at a great distance.

If we can come to this realization, we realize that we can never look down upon an Arabian, nor an Iranian, nor a Kurd, nor a Shia, nor a Sunni nor any other individual. Therefore, what should be important for us is that a human being is the caliph of Allah and no matter what race, gender, language or religion a person appears to be; we must do our utmost to show them our respect and love. Otherwise, we will pass blindly away from this world in a conditioned state of mind, completely unaware both of all those realities as well as of Allah. So this would eventually lead us to a state of complete

suffering and torment. As a result of this, we would show no gratitude to the people we came into contact with since we would have been deprived of our own reality and would be totally ignorant of our own true nature.

Therefore, we will pass away from this world unaware of these things, and as the saying goes, just as if we were inside a cocoon, which we cannot break out of. Either we will escape from this cocoon and fly away like a butterfly, or we will be unable to break out and within it we will sink beneath the surface of the boiling waters. Because of this we will not be able to turn into a butterfly since we will stay in our silkworm state. As a result, we will go up in flames just like a caterpillar inside silk. Being inside silk and unable to get out, hence, sinking down under the boiling water and burning with this cocoon must be an extremely unpleasant experience for the caterpillar.

48

So, you inside the silk! Try to break out and fly away from your cocoon like a butterfly. Otherwise, the boiling water awaits you as you are going to be that caterpillar inside the cocoon. So, come on, use your commonsense and break out from your cocoon as quickly as possible. See the realities of life, listen to the speeches of the holy prophet, try to consider what he says and save your eternal life. Because those things which were proposed to you are in fact things which are essential for yourself. Neither Allah, the Prophet, the Holy Qur'an, nor I need you. You must think about what I tell you and evaluate what it is, if only to save your future. Otherwise, your regret will never ever be of any use to you.

At present, there are five billion people living on the face of this Earth. If only it was possible to gather those five billion people onto an empty field, you would then have to take into

consideration that your chance of finding and recognizing a person you know among these five billion people is one in five billion. With the incident known as death, you will leave this dimension and go to another dimension of life spent inside a grave. Here, you will continue to live your life for millions and millions of years till the day of resurrection. On this very day, all of these people would gather in one place. I wonder, how many of the things you valued most you would be able to see and to find, or be unable to find at all? Here, I said that with the incident known as death, you would go on living your life inside a grave. Now, I would like to briefly explain this subject.

49 Soon after our bodily contact comes to an end with the incident known as death, we are put inside a grave while still in a state of total consciousness, which means that we can see the insects inside the grave, inside the soil and everything else around us. In the same way, we can hear voices coming from outside, but we cannot come out and leave our grave. The fact that the incidents you keep thinking about throughout the day automatically enter your dreams means that you will not be able to change these incidents in your dreams and therefore in your dreams you will go on living the natural consequences of these incidents which are constantly being stored in your brain on a daily basis.

As it was stated: 'In this world, people are asleep; they wake up when they die'. Therefore, you begin to live inside that grave, with the consequences of all of these things, which you lived through in the world, as well as with the things you valued most, took pride in and owned as yours. Because, after a while, the materialistic world completely disappears, the section of the grave containing soil also disappears, and

therefore, you start to live inside the grave in a dimension of the spiritual world. For you to start living inside a grave in the dimension of the spiritual world means that the world in front of your very eyes is going to disappear completely and you will begin to live in a dimension occupied by the rays of sun. This means that you will clearly begin to see the sun and all the living things inside it. You will also be able to see all the other beings living within the dimension of all the stars in the galaxy. In religion, this particular event is explained as follows.

When a person is dead and is lowered into a grave, a window opens on one side and that person sees Hell and everything within it. Again, a window opens on one side and the person sees Paradise and all it contains. In fact, in the eye of the spirit, there is no such concept as distance. Even if our eyes have a limit to their sight, they can still see as far as 50 metres, 100 metres or 1000 metres away, though the concept of distance for the eye of the spirit is lifted when a person passes into the world of graves. This person starts to see the radiant beings and the living things at the centre of the sun as if they were only a couple of meters away but are in fact 150 million kilometres away. Now, according to a calculation made by a friend of ours, his body, which weighs 70 kilograms at this present time, will actually weigh three hundred thousand kilograms on the sun. Again, there are some sayings (*hadith*) and explanations made by the holy prophet informing us that the bodies of the people who entered Hell would be amazingly gigantic in size.

Yes, the person who has crossed into that dimension of the world of graves sees the sun, the living beings inside the sun and that environment. If he is one of those people who is meant to stay there for an indefinite period, he will then see

that beautiful environment which he will not be able to go to and that tormenting environment he will have to go to. As a result of that, he will suffer a rather distressing and tormenting phase in his grave, just like a person who experiences a nightmare as he sleeps. If the opposite of this happens, meaning that the person will go to that beautiful environment we call paradise, he will be very peaceful and will be in this joyful state, for it will be an escape from that other eternal environment, and this will continue until Judgement Day. It is our understanding that Judgement Day is the phase following the destruction of the world by the sun after the sun has enlarged. At this present moment, the world forms a band of magnetic field with respect to its existence and the souls of people departing from it will live in this magnetic field. The magnetic field, which is within this band, is the band that surrounds what is called the world of graves and the world of Barzakh (Isthmus). As the phase of the sun's growth approaches, the Sun will cause Mercury, Venus and the Earth to melt down, become vaporized and then disappear completely from their places.

With this disappearance, the Van Allen radiation belt trapped in orbit around the world and surrounding it like a magnetic ring will come to an end, and when this happens the world's magnetic gravitational field will be deactivated, which will cause all the people to come together on the sun's platform. After this field has disappeared from its place, the end of the world will come, which we know as Judgement Day, and after that phase, the people will come to realize what they have done in their worldly lives and what these things have brought them with respect to that day's conditions as well as the environment existing around themselves on that very same day, as well as what the rights and wrongs of their

doings will bring them. All of these incidents referring to Judgement Day which were symbolically described by the sayings (*hadiths*) of the prophet are to be lived through by those who have done certain tasks and have achieved certain results amongst other people. In other words, they will come out from the environment of Hell and will pass on to an environment called Paradise to remain there forever. Others will come to rest inside that environment called the magnetic field of the sun.

Our studies on the topic of Hell show that in reality the sun is Hell. *Said-i Nursi*, who talked about this matter in his book titled the *Mektubat*, which is a collection of letters, says that Hell lies at the centre of the Earth. This is his opinion. When we talk about this phenomenon with respect to our recent and scientific data then it has been proved for certain that the sun is going to swallow up and destroy the Earth. As this is the case in reality, then what must we do about this situation? Yes, what must we do? We come back again to where we started. In a sense, because we create our spirits for the afterlife with regards to one of our aspects and with regards to how our brain works at present, we must realize the value of our brain at its maximum level. For example, scientifically speaking, it has been found that everybody's brain uses between approximately five and twelve percent of its total working capacity. Around ninety percent of the remaining capacity is inactive. So, whenever we say, "Let us meditate Allah", what are we actually doing and why are we doing it? Let me explain this briefly.

The most important thing for a human is *zikr*, which is a form of meditation, because the phenomenon known as *zikr* is not meant for the purpose of worshipping a God way above us. Just as I explained a while ago, it is a fact that we have come

into existence through the qualities indicated by the various names of Allah. The meaning of these qualities, for example the name Rahman (the All Merciful), the name Rahim (the All Beneficent), the name Murid (the Will), the name Quddus (the Pure One), the name Fattah (the Opener) are present within our brains. How do they come to be there? Well, in the brain, there is neither a word nor a picture nor an image. In the brain, there is a certain vibration at a certain frequency for each meaning. The brain cells are in a state of constant electrical vibration. Every single thought in the brain creates a certain vibration and a certain electrical current between certain groups of cells.

53 For the first time in the world, in one of our books entitled the *Mysteries Of Man* published in 1986, we wrote that the function of the zikr is to stimulate electrical activity between certain cells. By means of word repetition, called the zikr, the electrical activity between the cells is increased and the frequency from it is transmitted to other inactive cells by means of a transmitter. As a result, these inactive cells are activated by being programmed to the incoming frequency. Therefore, the zikr increases the working capacity of the brain. After we wrote about this in the year 1986, the first development in the world was in America in 1993 where this subject was dealt with in an article in the December 1993 issue of the world's number one scientific magazine, *The Scientific American*. In this article, the author wrote that brain cells become active when certain words are repeated, and by the repetition of words, certain cells in the brain become activated to increase their capacity. (*The Scientific American* magazine, December 1993 issue). Those who wish can read up on the subject in the aforementioned magazine. What I mean to say here is this: By performing zikr, which means

through repeating certain names of Allah, you can increase your brain capacity in such a way that you become equipped with the quality of the actual meanings of those words.

For instance let us assume that you are meditating the name Murid, which is the third attribute from the seven main attributes of Allah's essence pointing to the quality of the willpower of Allah. If you repeat this a certain number of times say, 1000, 2000 or 3000 every day, then after a certain period, say in a few months time, you will notice that your willpower is increasing. In addition to that, as soon as you start repeating the name Quddus, you will realize that you are experiencing some sort of purification within yourselves, you will give up your bad habits and realize that you are not simply made up of this physical body but that you are a conscious being. You will also realize that you are an eternal being which means that your life continues after death and the enhancement of this perception within you will grow more and more.

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As you can see, all of these meditations carried out by the repetition of certain words will increase and improve certain capacities in your brain. The more this capacity increases the more the meaning of that name will manifest itself in you. In return, you could recognize Allah in the direction indicated by the actual meaning of that particular name. In other words, your comprehension of Allah is linked to the extent to which you can find Him within yourselves. As well as in yourselves, the qualities, which are also manifest in others, are the names of Allah's various qualities.

Whereas, if we look into the matter with respect to improving ourselves rather than being dependent on our surroundings, we can see that meditation can increase our brain capacity

and therefore develop the personality of the individual, so that these qualities can be transferred automatically by the brain to the soul, which in return will help us to obtain perfect souls with far better qualities and a greater degree of perfection. So, all of these activities that we carry out for our own personal benefit, like meditation or methods of worship such as Praying, Fasting, Pilgrimage to Hajj and so on, are aimed at building ourselves the best future and improving our living standards in the best possible manner in the dimension of the afterlife.

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Accordingly, by practising these activities we will improve and strengthen our astral body, a body to which we will have access in the life beyond our death. What's more is that we will be able to grasp and more fully understand about Allah and his qualities in a much better way. The more we understand and familiarize ourselves with these, the more we will be able to lead our lives in that direction. Or we will ignore and be totally unaware of the fact that there is a God far away up there who we assume is in need of our actions. As a result of these thoughts, we will take no notice of this matter and therefore evaluate it by saying:

“Well, he does not need what I do for him”. After that we will be faced with much harsher facts of life.

During my speech, I have tried to explain to you as much as I can about some of the facts of life, why these facts were proposed as religion and the reasons why religion has arisen. I dont know if I have been helpful or not. But it is a most definite fact that even though these things I have told you about could be lacking something or be wrong in some way, you should do some research into this subject by referring to the original sources, think it over carefully and also study it

thoroughly. Do not gamble your life away. Speaking of your life, I am talking about your eternal life.

Compared to the real dimension as well as the real time, how many seconds have we lived in this world and how many more seconds do we have left to live? Do remember this. How many seconds of your life have gone by and how many seconds or milliseconds of it are left? Time is passing very quickly. The countdown has begun: fifty-nine, fifty-eight, fifty-seven, fifty-six. The time is counting down very quickly. So put these last remaining moments of your time to good use in an effective manner. Do some research into what I have told you and find out if it holds true or false; learn about its true nature. Put the remainder of your time to good use.

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According to the Qur'an and the prophet Mohammad, no human being can ever return to the world again to do those things that they didn't do before and make up for their mistakes. All of these values over here will have absolutely no meaning at all as soon as you leave for the world hereafter. Therefore please try to think about these facts in a more realistic manner and make sure that you continue to live your lives with no regrets. Because, at this point of regret, you will never have the right to return again. May Allah grant and make it easy for all of us to evaluate the truth of life in such a way that we shall not be regretful. Keep well my friends...

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◆ THE TRUTH OF LIFE



GLOSSARY OF TERMS

Abu Bakr: The first of the Caliphs.

Allah: The name of 'God' among Muslims. Originates from Arabic word Allah, contraction of Al-ilah 'the god'.

Alim: The Knower of all.

Badr: The name of the first full military confrontation between the Muslim and the enemies of Allah.

Berzakh: "The intervening space", but technically the term denotes the "World of Ideas" which is considered intermediary between the material or phenomenal world and the world of pure spirits as well as of God. Isthmus.

Caliph: The chief Muslim civil and religious ruler, regarded as the successor of Muhammad.

Caliphate: Origin, from Arabic kalifa meaning 'deputy (of God) or meaning successor of 'Mohammad'.

Fattah: The Opener.

Hadith: Sayings of the prophet Mohammad.

Hajj: The Muslim pilgrimage to Mecca which takes place in the last month of the year, and which all Muslims are expected to make at least once during their lifetime.

Jerrahpasha: A small town in the city of Istanbul.

Kurd: A member of a mainly pastoral Islamic people living in Kurdistan.

La ilaha illallah: There is no lord (worthy of worship) only (the One) Allah.

Mektubat: Collection of letters compiled by Sufi Master Said-Nursi.

Murid: Allah's attribute of Will.

Qu'ran: The Holy Muslim Book.

Quddus: The Pure One.

Ramadan: The ninth month of the Muslim year, during which strict fasting is observed from sunrise to sunset.

Rahim: The All Beneficent.

Rahman: The All Merciful.

Rakat: An individual unit of prayer.

Said-i Nursi: An Islamic scholar.

Sheikh: An Arab leader, in particular the chief or head of an Arab tribe, family, or village.

Shia: One of the two main branches of Islam, that rejects the first three Sunni caliphs and regards Ali, the fourth caliph, as Muhammad's first true successor.

Sunni: One of the two main branches of Islam, commonly described as orthodox, and differing from Shia in its understanding of the Sunna and in its acceptance of the first three caliphs.

Van Allen Belt: Each of two regions of intense radiation partly surrounding the earth at heights of several thousand kilometres.

Zikr: Rememberance of Allah, Invocation.