

KEY TO THE ANSWERS

This work was prepared based on the faith of “**Ahl as-Sunnah wal-Jama’ah**”

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PREFACE

Praise be to our Sublime Lord, and peace and blessings be upon our beloved Prophet, his family and Companions.

Our biggest duty in this world is to have a strong belief because belief is a means of happiness in the world and the hereafter. Weak belief can cause destruction of a person in this world and the hereafter.

The purpose of the preparation of this book is to enlighten the people who pursue truth about the issues of Islam and belief.

This work was prepared based on the faith of “**Ahl as-Sunnah wal-Jama’ah**”¹. We benefited a lot from the works of “**Risale-i Nur**”² and the website “**Sorularla İslamiyet**”, which is one of the reliable websites, while preparing this book.

The Dutch version of this book was printed as a result of a 2-year-work and nearly 100 thousand copies have been distributed up to now. Due to the very good results that were obtained, it was deemed appropriate to publish this work in other languages, especially Turkish.

Our request from those who read this book is to enable others to benefit from it as well.

¹ **Ahl as-Sunnah wal-Jama’ah**: They are those who adhere to the Sunnah of the Prophet (pbuh) and the way of his Companions and adopt the religious way and method followed by them. Ahl as-Sunnah is a community that united based on the Quran and Sunnah, avoided separation, and accepted the Quran and Sunnah, not reasoning, as its source. Those who followed the Sunnah of the Prophet are called ‘Ahl as-Sunnah’, those who accept his Companions as just and follow their method in religion are called ‘Ahl al-Jama’ah’, and together they are called ‘Ahl as-Sunnah wal-Jama’ah’. Today, when “Ahl as-Sunnah wal-Jama’ah” is mentioned, Muslims belonging to Hanafi, Shafii, Maliki and Hanbali madhhabs (85%) come to mind.

² **Risale-i Nur**: It is a Quran tafsir written by Badiuzzaman Said Nursi according to the understanding and needs of our age. Risale-i Nur is a collection of books and booklets that do not follow the order of topics, that started to be written by Badiuzzaman Said Nursi in 1925 and that was completed in 24 years on contemporary and Islamic issues and belief. It consists of approximately 6 thousand pages and does not follow the order of the verses of the Quran.

If you want to learn reliably about the issues of Islam and belief that you wonder about and if you want to contact us via e-mail, you can visit the website whose link is given below and contact us via e-mail and telephone.

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1. What are the proofs of the existence of Allah? How do we prove the existence of Allah?

“Verily in the heavens and the earth, are Signs for those who believe.”³

The proof of something existent is always easier than the proof of something non-existent. We can prove that the species of apple exists by showing only one apple. However, a person who claims that the species of apple does not exist can prove it only by traveling all over the world, which is impossible.

Similarly, a person who does not accept the existence of Allah can only say that Allah does not exist - God forbid - after traveling the whole universe and even beyond the universe, which is impossible. On the other hand, those who say that Allah exists prove the existence of Allah with both endless rational proofs and proofs based on divine revelation.

³ Al-Qur'an, 45/3.

Some of those proofs are as follows:

Proof of possibility: Possibility means that the existence and nonexistence of something has equal probability. When we say “possible” in colloquial speech, we mean it may or may not happen. Every created being tells us the following reality: **“My existence and nonexistence were equal. If I exist now, it means that there is a creator with infinite knowledge, will and power who preferred my existence to my non-existence. He can be only Allah.”**

Proof of Art: A fine, amazing and wonderful art attracts attention in the whole universe from atoms to cells, from vegetables to fruits, from animals to humans, from stars to galaxies. While it is not possible for even the simplest art to come into existence by chance, it is impossible for this universe, created with the highest level of art, and its contents to come into being by chance or to come into being through lifeless and unconscious causes.

Proof of measure and order: If there is measure and order in something, it means that there is someone who makes it measured and orderly. A measured and orderly being cannot come into being by chance. There are billions of large galaxies in the universe. Only Almighty Allah can make so many galaxies move in a perfect order, measure and wisdom with numerous stars, rotate them without colliding with one another, and keep them in space in a way that amazes the minds.

The Sun, which is the lamp of our world, is 1 million 300 thousand times larger than our Earth. Wood, coal and kerosene equal to thousands of worlds are necessary for the sun’s fuel need for just one day. It is not possible for the sun to burn - **by coincidence** - without wood, coal and kerosene and without extinguishing in a perfect order, measure and wisdom. It shows Almighty Allah, who has infinite power and knowledge, clearly to our minds.

Proof of wisdom and purpose: The wise creation of every being in the universe in a way that amazes the minds excludes the possibility of coincidence and shows that it can happen only with the creation of Almighty Allah, who has infinite knowledge, will and wisdom.

Proof of cleanliness: The perfect cleanliness seen in our world and the universe informs us of Allah as a proof in itself. If a house with five or ten people living in it is not cleaned for a week, it will stink. Our world and the universe are immaculate despite being full of numerous living and non-living beings and their dead bodies. This perfect cleanliness is not possible by chance. This cleanliness can only be explained by the existence and oneness of Almighty Allah.

Proof that all faces are different from one another: Distinguishing billions of faces from billions of other faces and giving each face the most measured and regular shape among endless possibilities shows Allah, the owner of infinite knowledge, who excludes coincidence and knows every face He creates, down to the smallest detail.

Proof of the Quran: All the proofs proving that the Quran is Allah’s word also prove the existence of Allah Almighty. There are thousands of proofs that the Quran is Allah’s word. Those proofs are available down to the last detail in Islamic sources related to the Quran. All those proofs definitely testify the existence of Almighty Allah with their own special tongues.⁴

⁴ You can refer to İşaratu-l İ'caz (Signs of Miraculousness) and 25th Word from Risale-i Nur about the miracle of the Quran.

Proof of Prophets: It is stated in one hadith⁵ that **124 thousand**⁶ and in another hadith that **224 thousand**⁷ prophets were sent. All the proofs showing that those prophets are true prophets mean that **“Allah exists and is one”**. For, the purpose of the existence of the prophets is to declare and prove the existence and oneness of Allah. The Prophet Muhammad (pbuh) alone is an unshakable proof of the existence and oneness of Almighty Allah.

Proof of Islamic scholars: Millions Islamic scholars have proved the existence of Allah for approximately 1400 years in an unprecedented way with their scientific works and tafsirs.

Proof of saints: The blessed people called **“awliya (saints)”**, whose number amounts to millions, proved the existence of Allah with their high ethics, lives and miracles that set an example for everyone, and they will continue to prove it until Doomsday.

To sum up, the proofs of Allah’s existence are numerous. We have just given some examples that will open the door to the mind here.⁸

2. What should be done in the face of the delusions (waswasahs) about the existence of Allah and the Hereafter?

“And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!”⁹

There is no possibility for Allah not to exist. Therefore, it is necessary not to attach importance to such delusions. Every creature that has been created shows the existence of Almighty Allah to our minds. An art cannot be without an artist and a book cannot be without a scribe; similarly, all those living and non-living beings cannot exist without Almighty Allah.

“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?”¹⁰

The existence of something that is rationally possible is known with certainty through news. In order to give information about a place or something, we do not have to go to that place or see it with our own eyes. For example, astronomy tells us about stars and galaxies. In space, there are still many stars whose light cannot reach us. So, who went there and returned? We do not doubt the existence of these galaxies and stars though we did not go there because we rely on the experts of the science of astronomy. In other words, **“The information provided by experts and reliable news sources in their fields is undoubtedly sufficient to believe.”**

There can be no news more accurate than the news given by **“all the prophets, the Quran, all the saints and Islamic scholars”**, who are experts in the field and the most accurate and reliable news sources, about the existence of Allah and the hereafter, Paradise and Hell, and that people will be resurrected after death.

⁵ Hadith: The words of the Prophet Muhammad (pbuh). Six of the hadith books, which are the strongest in terms of soundness, are gathered under the name of “Kutub as-Sitta”. These six books are the Sahihs of Bukhari and Muslim, the Sunans of Nasai, Abu Dawud, Ibn Majah and Tirmidhi.

⁶ Hadith, Ahmad b. Hanbal, al-Musnad 5/265-266; Ibn Hibban, as-Sahih, 2/77.

⁷ Hadith, Bursevi, İsmail Hakki, Tefsiru Ruhul-Beyan, 2/323; 6/49; 8/215.

⁸ We recommend you to read “Ayetül Kübra” booklet, which is the 7th Şua (The Seventh Ray) of the Risale-i Nur Collection, which contains great proofs about the existence and oneness of Allah.

⁹ Al-Qur’an, 12/105.

¹⁰ Badiuzzaman Said Nursi, Risale-i Nur, Sözlür (The Words) Onuncu Söz (The Tenth word).

It is sufficient evidence that such reliable, powerful and true sources of news agree unanimously on the existence of Allah and the Hereafter.

3. Can the creation of beings be explained by chance or evolution¹¹?

“With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth...”¹² It is stated in the verse above that there is absolutely no coincidence in the world.

When you say **“something happened by chance”**, it means that there is no doer of it.

Has anyone ever seen the following happen by chance?

- A car without a master
- A building without a contractor
- A fabric without a weaver
- A dress without a tailor

If there is a work, the master of that work can be seen with the mind, that is, its existence is known. If there is a work, it definitely has a master (doer).

Similarly, the human body has a creator just like the clothes we wear have a tailor. **It is Allah.**

Claiming that life occurred by chance is like claiming that a super encyclopedia occurred as a result of a random explosion in a printing house. Claiming that life occurred by chance is worse than claiming that various kinds of baklava, pastries and bread occurred as a result of a random explosion in a bakery. As Socrates puts it, **“There is no coincidence in the universe.”**

As for the issue of evolution, whether creation occurred suddenly or took billions of years, whether man was created directly or indirectly, how can the following questions be answered?

- **Who brought into being the seeing people from the blind universe?**
- **Who filtered out the people who knew from this ignorant world?**
- **Who brought to this palace, which does not feel, does not love and does not fear, the guests equipped with those feelings?**
- **How did not seeing evolve to see?**
- **How did not hearing become hearing?**
- **How did not understanding become understanding?**

¹¹ According to the definition of evolution in the theory of evolution, living things came into being by chance from a single common ancestor who had no creator after a long time. According to this absurd theory, humans evolved from monkeys.

¹² Al-Qur'an, 6/59.

- From where did this universe, which does not know what is life, obtain living beings?

Is it possible to explain these mind-boggling events with the long waiting of ignorant, lifeless and unconscious beings?

When we see a mansion today on the empty plot of land yesterday, we immediately ask: **“Who built this mansion?”** No one even thinks or imagines that the land evolved and became a mansion.

Then, how can this nonsense of evolution be put forward for this universe, which was created out of nothing? **“Did non-existence evolve into existence?”**¹³

4. Maybe all beings came into existence by chance, or causes created them, or they came into being by the influence of nature. How do we know for sure that Allah created them?

“It is He who created the heavens and the earth in true (proportions): the day He saith, “Be,” behold! it is. His word is the truth...”¹⁴

Badiuzzaman Said Nursi¹⁵ mentions four possibilities for a being, for example an ant, to come into existence in **“23. Lema (Booklet of Nature)”**. Those possibilities are as follows:

- a. It came into being on its own,**
- b. Causes made it,**
- c. Nature made it,**
- d. It is the work of a creator who has infinite knowledge will and power.**

If these first three possibilities are shown to be impossible, it is stated that the fourth possibility, Allah, will be accepted as the creator. We will summarize those items in a few sentences.

a) Coming into being on its own.

Let us think of an ant. This ant needs to exist first so that it can make itself. How will this non-existent ant take itself out of the realm of non-existence into this realm of existence?

Let alone the ant, did you turn yourself into a baby, starting from a cell in your mother’s womb?

How can such a superstition be accepted? It means that those who do not believe in Allah believe in such superstitions.

¹³ We recommend those who want to understand that the nonsense of chance and evolution did not have any effect on creation to read 32. Söz (The Thirty- Second Word) from Risale-i Nur.

¹⁴ Al-Qur’an, 6/73.

¹⁵ Badiuzzaman Said Nursi was born in 1878 in Nurs village of Hizan district of Bitlis. He became famous with the nickname “Badiuzzaman”, meaning “the wonder of time”, due to his extraordinary intelligence and memory. He became a means of salvation of the belief of millions of people with the Risale-i Nur tafsir he wrote. He spent his life in prisons, exiles, torture and probation; he was poisoned many times, and led a troubled life, which was rare in history. Despite all those problems, he established a service of belief that was rare in history. He died in Şanlıurfa in 1960.

b) Causes may have made it.

The causes that bring the ant into existence are beings such as the parents of the ant, inanimate objects such as air, water and the sun, and elements such as hydrogen and oxygen.

Which one of those can make the ant and then give it life?

Let us leave the ant aside and think of a human being. He is the most intelligent and conscious one among the causes. Only a human can make an ant, if anyone can. However, the ant that a human makes is either plastic or paper. It is not possible for a human to make a living ant. In that case, it is understood that the ant was created by Almighty Allah, who has infinite knowledge. Science, reason and logic and show it to us.

c) Nature may have made it.

Nature is the name given to the whole of the living and non-living beings, divine art and laws created by Allah. Nature cannot have imposed the laws of nature. The law shows the legislator more than itself. Nature shows Almighty Allah, its Creator, rather than itself.

An example of it is parliaments. The laws enacted by the parliament are applied all over the country. Anyone who comes into contact with those laws immediately understands the existence of the state. He knows that "Laws are not the state; they are from the state and they show the state."

Just like in this example, all of the living and non-living beings we call nature, the laws and rules show the existence of Almighty Allah to the eyes of our minds.

d) This ant was created by Allah.

To sum up, there is no other option but to accept the existence of Allah.

5. How can we respond to those who believe in reincarnation?

The false belief accepting that the spirit passes from one body to another is called reincarnation. According to this faith, spirits migrate from body to body. After leaving the body, the human spirit enters the body of any animal living on land, in the air or in the sea, and continues its existence by entering the body of another animal, then again into the body of another human being.

These people, who do not believe in the heavenly books and prophets, and do not accept the existence of Allah and the eternal life in the hereafter, have accepted this false belief because they thought that they could satisfy their desire for eternal life in this way.

The main purpose of those who support the idea of reincarnation is to damage the belief in Allah and the Hereafter. The idea of reincarnation, which is contrary to the principles of faith of all monotheistic religions, has no scientific basis.

Yes, Allah's wisdom and mercy reject this belief. Does Allah, who made man the vicegerent and sultan of the world, who put the earth and the skies under his command, who created him with the highest creation with the most perfect form and the widest ability, lower

man thousands of degrees down and make him move to the corpses of mice, dogs, snakes and monkeys? His justice and wisdom, mercy and compassion will not allow it.

The claim of reincarnation is also contrary to God Almighty's promise of Paradise and Hell. The decree of Allah's orders and prohibitions will definitely come true. He promised the believers Paradise and He will fulfill this promise. He will punish evil people, unbelievers and hypocrites in Hell.

The claim of reincarnation is completely contrary to the wisdom behind sending prophets and the revelation of heavenly books. If spirits were left unattended in the world and were free in their actions, there would be no need for prophets to be sent and books to be sent down. The greatest cause of the prophets after the existence and unity of Allah is life in the hereafter, which is eternal life.

Those claiming reincarnation are just a few children, psychopaths and ideological crooks.

The words of children and psychopaths have no effect; their statements are invalid in terms of law; they are not taken seriously.

Another group that accepts the idea of reincarnation is the people who act on behalf of a certain ideology. Those irreligious and materialistic people, who do not believe in Allah and the Hereafter, deliberately devise fabricated events in return for money and profit in order to break the religious tendencies and undermine belief in Allah and the Hereafter, and they want to confuse people by using three or five poor people.

In conclusion, this false belief, based on the false claims of a few children, a group of psychopaths, and some people with bad intentions, has nothing to do with the truth.

The most accurate source of information about reincarnation is the Quran.

So, what does the Quran say about it?

The Quran completely rejects the claim of reincarnation.

“(In Falsehood will they be) Until, when death comes to one of them, he says: ‘O my Lord! send me back (to life),- In order that I may work righteousness in the things I neglected.’ – ‘By no means! It is but a word he says’.”¹⁶

As it is seen, the idea of reincarnation consists of nonsense invented by those who do not want to believe in Allah and the Hereafter in order to satisfy their desire for eternal life.

6. Is the “Big Bang”¹⁷ theory contrary to the religion?

People have always wondered how the vast universe¹⁸ we live in came into existence, where it is going, and how the laws that ensure the order and balance in it work. Scientists and thinkers have done countless research on the issue for centuries and produced many theories.

¹⁶ Al-Qur'an, 23/99-100; Al-Qur'an, 6/27-28; Al-Qur'an, 2/167.

¹⁷ The Big Bang argues that the universe emerged from an extremely dense and hot spot about 14 billion years ago. In other words, it scientifically proves existence out of nothing.

¹⁸ Universe or cosmos: It is the name of the whole that includes all forms of matter and energy in space and space itself.

Before the Big Bang, **“static universe model”** was accepted by many atheist scientists. According to this view, which was dominant until the beginning of the 20th century, the universe existed from pre-eternity and it will exist forever, and there is no beginning or end for the universe. Therefore, the existence of a creator was also denied.

The science and technology that developed in the 20th century destroyed the primitive understandings such as the **“static universe model”**. It has been proved by many experiments, observations and calculations by modern physics in the 21st century we are in that the universe had a beginning, that it was created **“with a big explosion (Big Bang)”** when it did not exist and that it has constantly been expanding.

The fact **“the creation of the universe out of nothing, the separation of the skies and the earth when they were adjacent to each other, and the continuous expansion of the sky”**, which modern physics reached only toward the end of the last century, was described by the Quran as a miracle fourteen centuries ago, at a time when people’s knowledge of the universe was extremely limited:

“To Him (Allah) is due the primal origin of the heavens and the earth.”¹⁹

“Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?”²⁰

“And the heaven We constructed with strength, and indeed, We are [its] expander.”²¹

However, these facts, which were discovered only in the 20th century, are just a few of the thousands of proofs that the Quran is Allah’s word and that Muhammad (pbuh) is a prophet.

In the face of these facts, which emerged with the Big Bang, the concept of **“Eternal Matter”** became history. So, who was it that made the **“nonexistent”** universe **“existent”** with this big bang? This question definitely showed the existence of Allah. One of the famous atheists, the philosopher **Antony Flew²²**, states the following regarding the issue:

“Notoriously, confession is good for the soul. I will therefore begin by confessing that the Big Bang model is embarrassing for an atheist. For it seems that the science has proved the claim that the universe had a beginning, which is defended by religious sources.”

Many scientists who do not blindly condition themselves to be atheists have accepted the existence of an infinitely powerful Creator in the creation of the universe. This Creator must be a being who created both matter and time, that is, independent of both. The famous American astrophysicist Hugh Ross²³ explains this fact as follows:

“If time and matter emerged with the explosion, the cause that brought about the universe (that is, the creator) must be completely independent of time and space in the universe. It shows us that the Creator is above all dimensions in the universe.”

¹⁹ Al-Qur’an, 6/101.

²⁰ Al-Qur’an, 21/30.

²¹ Al-Qur’an, 51/47.

²² Flew, A. (2003) God and the big bang. Think, 2 (4), 17-23.

²³ Ross, H. (1991). The fingerprint of God.

As this scientist states, matter and time were created by an infinitely powerful Creator who is independent of all these concepts. That Creator is Allah, Lord of the heavens and the earth.

7. How can we answer the claim that the world of science says “Evolution”?

Thousands of scientists do not accept the theory of evolution and the number of those who do not accept the theory of evolution continues to increase day by day. Especially after the “Big Bang” theory, the theory of evolution went into an unstoppable decline. The reason for this is that the Big Bang revealed that the world was not eternal and that came into existence later. Before the Big Bang, evolutionist scientists believed in the eternity of the universe. They denied the creation of the universe, did not accept the creator, and regarded the universe itself as a god.

When it was proved with the Big Bang theory that the universe came into being after a big bang, it became inevitable for scientists who were **“just”** to accept the existence of a creator.

Another important point in this regard is to know what the topic of science is. Science studies the **“structure, shape and formation”** of something. That is, we refer to science for the answer to the question **“How did it come into being and happen?”**

However, the question **“Who did this thing and why?”** is not the domain of science. Science does not examine who created something. **In other words, science cannot decide whether something came into being through evolution or whether it is the work of a creator; if it does, its judgment is invalid and disregarded.”**

The main source of knowledge about creation, Allah, the Hereafter, Paradise and Hell are heavenly books and prophets. The fact that the heavenly books before the Quran were distorted presents the Quran as the most accurate and reliable absolute source on these issues. So, the most accurate and reliable answer to the question **“Who created it?”** was given only by the Quran and the Prophet Muhammad (pbuh).

When two specialists make a judgment in their fields in a medical issue, the opposite views of thousands of experts from other professions are not valid; similarly, the statements of all evolutionist scientists saying **“they do not exist”** in the face of two prophets’ statements about the existence of Almighty Allah and the hereafter saying **“they exist”** have no validity. Regarding those issues, the Quran alone is a proof as strong as the universe.

8. What does “We have been Muslims since Qalu Bala”²⁴ mean?

“When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): ‘Am I not your

²⁴ Qalu Bala: According to what is reported in the Quran, Allah asked spirits after creating them, “Am I not your Lord?” Qalu Bala is the answer “Yes” given by the spirits to that question.

Lord (who cherishes and sustains you)?’- They said: ‘Yea! We do testify!’ (This), lest ye should say on the Day of Judgment: ‘Of this we were never mindful’.”²⁵

The verse above states that Allah Almighty addressed all spirits before they were sent to the world as follows: “Am I not your Lord?” and that the spirits answered as follows: “Yes, You are our Lord”.

To sum up, **“Our spirits promised solemnly that we would believe”**.

The time when this conversation took place is called “Qalu Bala”.

Then, Almighty Allah created this world as a place of testing in order to find out to what extent the spirits were sincere and truthful in their promises. He placed each spirit into a different body and sent them to the world, the place of testing, in certain intervals.

Thus, two paths have been opened in front of man: Either he will continue to know God as Lord, as in Qalu Bala, by using his mind and will in a good way. Or, by misusing his will and mind, he will deny his Lord, Allah, avoiding worshipping him, and deviate into Satan’s path.

The fact that only we, humans, have intellect in this world and that we are created in the best possible way with our bodies to perform worshipping prove that we came to this world to know Allah, to believe in Him and to worship Him. In addition, the fact that more than 100 thousand prophets were sent²⁶ to enable us to keep our promise and not to forget it, especially the fact that the Quran declares this truth at the highest level, proves that our purpose in being sent to this world is to keep our promise.

Our greatest duty is to keep that promise we made until we die.

9. How did the different colors occur though we were descended from the same ancestor?

The Prophet (pbuh) gives the answer to this question as follows in a hadith:

“Allah created Adam from the soil taken from all parts of the earth. Adam’s sons were born according to that soil. Some of them have white skins, some red and some black. There are middle (colored) ones among them. Some are meek, some of them are harsh, some of them are malicious (evil-hearted), some of them are good-hearted.”²⁷

That is, different colors and characters existed in the genetic structure of Adam, the first human. the genetic structure of the Prophet Adam included a variety of colors and characters, just like a gene pool. As a result, different colors and characters of the present day emerged.

There are billions of galaxies the size of the Milky Way galaxy in the universe, and billions of stars in each galaxy. It is not possible to say about Almighty Allah, who created and manages the universe in such a perfect measure and order, **“How come He creates**

²⁵ Al-Qur’an, 7/172.

²⁶ Hadith, Ahmad b. Hanbal, al-Musnad 5/265-266; Ibn Hibban, as-Sahih, 2/77.

²⁷ Hadith, Abu Dawud, Sunnah 17; Tirmidhi, Tafsir, al-Baqara, (2948).

people of so many different colors, languages and characters from a mother and father?”

There is an absolute fact that we should not forget: “Almighty Allah is not subject to the causes He created. All causes and beings are subject to Him.”

10. How did the languages of the world emerge though we were descended from the same ancestor?

Almighty Allah bestowed miracles upon His servants, whom He sent as prophets, to prove their causes. For example, Jesus’ reviving the dead,²⁸ making the eyes of the people born blind see,²⁹ David’s kneading of iron like dough and giving it all kinds of shapes,³⁰ Solomon’s riding the wind and covering a distance of two months in one day,³¹ fire’s not burning Abraham,³² etc. The Prophet Adam’s greatest miracle is that God Almighty **taught him all dictionaries and languages** and informed him about the names of things. That miracle of the Prophet Adam is narrated in verses 31-33 of the chapter of al-Baqara.

However, it will be incomplete to say that all the languages spoken in the world today remained from the Prophet Adam’s children. **The origins of these languages** are descended from Adam and his children but several languages were derived from one language over time, and different dialects became different languages. For example, there are over two hundred million people who speak Turkish today. However, the changes caused by living in a separate country, culture and environment caused Turkish, which was actually one, to be divided into languages such as Kazakh, Kyrgyz, Chagatai, Uyghur, and Gokturk. The same can be said for western languages, such as French and Italian, which were descended from Latin. Even if the spoken languages that developed later are different, their origin is the same and is accepted so.

11. How did first humans reproduce?

Human beings reproduced by being born of Adam and Hawwa (Eve). Our mother Eve always gave birth to twins. One of them was a boy and the other was a girl. Adam married twins born at the same time off to twins born before or after them.³³

So, what is the place of those marriages in religion?

All prophets from Adam (pbuh) to Muhammad (pbuh) conveyed the true religion to people. The principles of belief, which are the foundations of the religion, remained the same. However, the decrees related to worshipping and worldly affairs, which are called shari’ah, changed based on the necessities of every era and the needs of people.³⁴

For instance, Jews can worship only in synagogues and Christians only in churches but Muslims can perform prayers anywhere. The tallow of animals like cattle and sheep was haram in the shari’ah of the Prophet Musa (Moses) but it is halal in our religion. Adam (pbuh) is the first man and the first prophet. Allah sent and taught him a religion and a shari’ah. He

²⁸ Al-Qur’an, 3/49.

²⁹ Al-Qur’an, 5/110.

³⁰ Al-Qur’an, 34/10-11.

³¹ Al-Qur’an, 38/36.

³² Al-Qur’an, 21/69.

³³ Tabari, Ibn Kathir, Razi, the interpretation of al-Maida, verse 5/27.

³⁴ Al-Qur’an, 5/48.

acted in the way that Almighty Allah showed him. It was rendered halal for Adam's children to marry one another due to the conditions at that time.

If Allah renders something halal, it is good; if He renders something haram, it is bad. That is the long and short of it. It is good that those marriages **were rendered halal at that time. It became bad when it was rendered haram** after a certain time. Though the issue is so simple, it is not a sign of goodwill to criticize it.

12. Did Allah ask us if we wanted to be humans before creating us?

A fashionable question of recent days: Did Allah ask us to create us, to make us humans, to test us, to command us to worship?

Let us try to answer this question with the logic of the questioner and ask:³⁵

Where were we before we were created so that Allah would ask us? Did we exist before creation? Is it possible to ask a nonexistent being a question and to get an answer? If we were asked such a question when we did not exist, when we had no intellect, when we had no will, when we had no power of choice, how would we answer? Did we have the opportunity to know what it meant to be human, what blessings were and what it was like to be tested?

How can we ask this question as if we had the power to answer when we were nonexistent?

As it can be understood from the phrase "before Allah created humans...", man did not exist before he was created. So how can a nonexistent being be asked a question? How can something that does not exist answer a question?

So, the being that is to be asked a question has to exist to be asked such a question. Those who ask this question must first understand the logic that nonexistent beings cannot be asked questions because they were created out of nothing.

Suppose that before creating us and when we were nonexistent, Allah gave us mind and asked,

"Do you want to be a mineral, a plant, an animal, or a human being with reason and will?" What answer would we have given? We would have definitely chosen to be humans.

Our Lord brought us out of non-existence into the realm of existence and created us as human beings, the most honorable beings, and fed us with all his blessings. How can we say, "Did He ask us to create as human beings?" instead of knowing Him and thanking Him?

13. How should we respond to those who believe only in Allah but do not believe in religions, books and prophets (deists)?

"Their messengers said: "Is there a doubt about Allah, the Creator of the heavens and the earth?"³⁶

³⁵ The real answer to this question is given in the "Qalu Bala" question in our book. This question is answered according to the logic of an unbelieving person who does not accept the fact of "Qalu Bala".

³⁶ Al-Qur'an, 14/10.

The verse above clearly states that the existence of Allah is the greatest fact. While even a needle cannot come into being without a master, this universe and everything in it can never come into being without Allah. Deists, who understand it with their conscience and mind, state that they believe in Allah by saying, **“There is a creator.”** Since the soul does not want to be under divine orders and prohibitions and wants to live freely like an animal, they say, **“We do not believe in prophets, books and religions”** to find a way out. However, believing in Allah necessitates believing in His prophets and the books He sent with them.

The realities of belief are a whole. A believer who believes in Allah will also believe in His book, the Quran, so that he can know his Lord with a true faith.

The human mind can know that there is a Creator of him and this world but he cannot know His names and attributes, His commands and prohibitions, His eternal home and the ways to Paradise unless He informs him.

Then, belief in Allah necessitates belief in the Books, especially the Quran. We can know Allah only through the books He sent. People who believe in the books and the Quran have to believe in the prophethood of other prophets, especially the Prophet Muhammad (pbuh), because the Books were revealed to them. A person who believes in books and prophets has to believe in Gabriel (Jibril) the angel of revelation because the books were sent down to the Prophets through Gabriel. It is the first and biggest step of belief in angels. As it is seen, all of these realities are interconnected and cannot be separated from one another.

Accepting the prophets and the books requires fulfilling fards and avoiding harams.

We know the sun through its light. We cannot know the sun without its light. Similarly, Allah introduces Himself to us with His prophets and divine books. It is not possible for a person to know Allah without a prophet and a book because a book without a teacher is just a meaningless piece of paper even if every letter of it is full of subtle meanings. The meaning of this book of the universe can only be understood through the prophets and books that are sent.

To sum up, there is no logical explanation for believing in Allah but not accepting prophets, religions and books.

14. Why did Allah create the universe?

Almighty Allah does not need anything. However, He wanted to be known by His names and attributes and hence created the universe.

The Prophet (pbuh) states the following in a hadith:

“(In eternity) First of all, there was nothing but Allah.”³⁷

Almighty Allah states the following in a sacred hadith: **“I was a hidden treasure; I wanted to be known and recognized; so, I created the creatures.”³⁸**

It is stated in the Quran that everything, from the smallest particle to the largest creature, glorifies Him with praise - except for heedless people and jinn.

“There is not a thing but celebrates His praise.”³⁹

³⁷ Hadith, Bukhari, Badul-Khalq, 1.

³⁸ Hadith, Ajluni, II, 132.

³⁹ Al-Qur'an, 17/44.

“Not for (idle) sport did We create the heavens and the earth and all that is between.”⁴⁰

“Not without purpose did We create heaven and earth and all between.”⁴¹

“I have only created jinn and men, that they may serve Me.”⁴²

All beings glorify and praise Almighty Allah with their own tongues. They fulfill the duties assigned to them with great pleasure and enthusiasm.

In addition, if the universe had not been created, the endless beauties of Allah’s names and attributes would not have been known. This knowledge would be reserved for Allah alone. Allah wanted to show the infinite beauties of His names and attributes to conscious beings, especially angels, humans and jinn, by creating the universe.

The creation of this world by Allah, one of whose names is **“Samad”**⁴³ is not due to a necessity. To be in need is not in question for Allah. His infinite mercy is in question.

15. Do we believe because we want to believe?

Man does not believe because he wants to believe in Almighty Allah. He believes in the existence of Allah because all minds, all prophets and holy books testify. The human mind, which knows that an art cannot be without an artist and a book without a scribe, has to accept the existence of Allah - on condition that his soul and Satan do not intervene.

However, some people think that they satisfy this need to believe, which is placed in their nature, by believing in atheism. Throughout his life, such a person amuses himself with a pacifier but he neither feels full nor finds peace.

The idea that one definitely believes in what he wants to believe is completely wrong. For example, “If a sane person wanted to see himself as a king, would he eventually believe that he became a king?”

Has it ever been witnessed throughout history that a person who wanted to be a scholar and believed that he would be a scholar became a scholar *though he did not study anything*?

As Muslims, we do not believe in the prophet and in the Quran that we want to believe. We believe that the Quran is the word of Allah and that Muhammad (pbuh) is a prophet because there are thousands of very strong proofs.

16. What is the purpose of the creation of man?

We are often asked the question **“Why was man created?”** It is a great blessing for us to ask ourselves or someone else such a question. The sun cannot ask itself this question; no other star has been able to ask the sun this question either. Again, a bee is incapable of asking another bee this question, or a sheep another sheep. It means that man, who is looking for the answer to this question, has been put to the test in this regard.

⁴⁰ Al-Qur’an, 21/16.

⁴¹ Al-Qur’an, 38/27.

⁴² Al-Qur’an, 51/56.

⁴³ Samad: Everything is in need of Him and He is in need of nothing.

The only way to pass this test is to learn the answer to this question from the one who created us. People who reach this point knock on the door of the truth. And they are given the following answers in the language of the Quran and the language of the Prophet:

“I have only created jinn and men, that they may serve Me.”⁴⁴

“I was a hidden treasure; I wanted to be known and recognized; so, I created the creatures.”⁴⁵

The purpose of the creation of man is to know Allah, to believe in Him and to worship Him, and to enter the eternal Paradise by attaining Allah’s consent.

Allah states the following in verse 64 of the chapter of al-Ankabut:

“This worldly life is only a pastime and a game. As for the hereafter, that is the real life. If only they knew!”

A believer who understands this fact lives in this world like a passenger and a guest, and obeys the commands and prohibitions of Almighty Allah, the owner of the guesthouse. His greatest goal is to complete his duty in this guesthouse of the world by attaining Allah’s consent.

17. We come across people who say “I do not believe in what I do not see” around us. What should we say to them to dissuade them from these wrong thoughts?

It is a fact that the realm of beings does not consist of things that can be perceived with five senses only. Man sees only the realm of matter with the sense of sight. He feels the realm of taste with his tongue, the realm of sounds with his ears and the realm of smell with his nose. In fact, man does not and cannot deny tastes, sounds and smells even though he does not see them with his own eyes because he trusts his ears, tongue and nose fully. Electricity, gravity, the realm of rays, radioactive waves and many more realities are neither seen nor heard but we never doubt their existence.

Some people who ignore this principle say, **“I do not believe in the things that I do not see”**, making a big mistake by thinking that the whole realm of beings consists of the material things that they see through their eyes only. **“However, the invisibility of something cannot be evidence for its nonexistence.”** For, what we do not see is much more than what we see in this realm. Even in the human body, the unseen things like, mind, imagination and memory are much more than the things that are seen.

What underlies the statement *“I do not believe in the things that I do not see”* is the mistake of attributing the duty of the mind to the eye.

However, each sense in man opens the door of a separate realm; the duty of each one of them is not expected from another. For instance, the eye cannot fulfill the duty of the ear nor the nose can fulfill the duty of the tongue. Man cannot taste food, hear a nightingale or smell a rose with his eye. The eye cannot fulfill the duties of other sense organs; it cannot fulfill the functions of the mind, either.

It is known that even if the eye that sees a work does not see the master of that work, it sees the master with the mind, that is, it knows the existence of the master with the mind.

⁴⁴ Al-Qur’an, 51/56.

⁴⁵ Hadith, Ajluni, Kashful-Khafa, II/132.

Anyone who says, **“I do not believe because I have not seen the master of this work with my own eyes; this work may have occurred on its own”** has lost his mental health.

Similarly, this magnificent universe, which is an endless work of knowledge, power and art, constantly shows Allah, the Supreme Creator and Artist, to the eye of the mind. A person who says that he does not believe because he has not seen it with his own eyes will have moved away from science and reason.

Badiuzzaman Said Nursi summarizes the issue very well:

“Those who seek everything in materiality know only what their eyes see, and such eyes are blind in spiritual matters.”⁴⁶

18. What are the attributes of Allah?

Belief in Allah means knowing and believing in him with His Supreme names and attributes, and to say that He is free from incomplete attributes⁴⁷. All of Allah’s attributes are eternal attributes. His attributes have no beginning and no end. Allah’s attributes are not like the attributes of His creation. Although there is a similarity in the names, Allah’s knowledge, will, life and speech are not like our knowledge, will, life and speech. Since we do not know or comprehend the essence of Allah, we know Him through His Names and Attributes.

The Quran states the following: **“No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.”**⁴⁸ Thus, it explains that it is impossible to comprehend the essence of Allah. The Prophet (pbuh) states the following regarding the issue: **“Meditate on the creatures of Allah but do not meditate on the essence of Allah. Indeed, you cannot do it.”⁴⁹**

Allah’s attributes that exist in His Supreme Being are called **“Dhati (Essential)” attributes**. Essential attributes are divided into two as **“Salbi/Tanzihi and Thubuti”**.

SALBI-TANZIHI ATTRIBUTES:

They are the attributes that belong to the essence of Allah only and that are impossible and impermissible to be attributed to any of His creatures. There are 6 of these attributes:

1. Wujud (Existence). Allah exists. His existence does not originate from any other being; it is His necessary attribute. The opposite of existence, that is, non-existence, cannot be thought about Allah. When we say **Wajibul-Wujud**, we mention Allah, who is the creator of all beings, but who is free from being created, and whose existence is pre-eternal and post-eternal.

2. Qidam (Pre-eternity). It means “to be pre-eternal, to have no beginning”. No matter how far you go back in history, a time when He does not exist is unthinkable; it cannot be found. For, it is He who created time too. He is the pre-eternal being. Huduth (origination in time), which is the opposite of the attribute of pre-eternity, cannot be thought about Allah

⁴⁶ Badiuzzaman Said Nursi, Risale-i Nur, Mektubat (Letters), Hakikat Çekirdekleri (Seeds of Reality): 55.

⁴⁷ Tanzih: It means that Allah is free from all faults.

⁴⁸ Al-Qur’an, 6/103.

⁴⁹ Hadith, Suyuti, al-Jami’us Saghir, I, 132; Ajluni, Kashful-Khafa, I, 311.

3. Baqa (Everlastingness). It means “to have no end of existence, to be eternal”. Allah has no ending. It is compulsory for the one that is pre-eternal to be post-eternal too. The opposite of baqa, that is, fana, (having an ending) cannot be thought about Allah.

4. Wahdaniyyah (Oneness). It means Allah’s being the only one in terms of His essence, attributes and deeds, and having no similar one and no partner. The opposite of wahdaniyyah, that is, being more than one, having a partner (polytheism) are attributes that cannot be thought about Allah.

5. Qiyam binafsihi (Self-existence). “It expresses that Allah’s existence is a necessity arising from Himself, not an obligation dependent on others, and that He does not need another being in order to exist.” He does not need a creator, place, time, or cause to exist.

6. Mukhalafatun-lil-hawadith (Non-resemblance to the things created later). It means “as the creator of all beings, not resembling any creature He created”. Every being other than Allah was created by Allah. He does not resemble any of the creatures that He subsequently created in any way. Resembling those who came into being afterwards, which is the opposite of this attribute, is unthinkable about Allah.

THUBUTI (POSITIVE) ATTRIBUTES:

The attributes that are found in an infinite and perfect degree in Almighty Allah, but in a limited way in other living beings, are called “**Thubuti Attributes**”. Although there is a similarity in naming, thubuti attributes are in no way similar to the attributes found in other living beings because Allah’s knowledge, power and will are infinite, pre-eternal and post-eternal; and they express perfection. Those of the slaves (people) are finite, conditioned, limited, created later, incomplete and inadequate. There are eight positive attributes

1. Hayah (Life). It means “to be alive”. Almighty Allah is alive. It is He who gives life to all things, dry and dead earth. He has a pre-eternal and post-eternal life. “To be dead or to die”, which is the opposite of the attribute of life, cannot be thought about Allah.

2. Ilm (Knowledge). It means “to know”. Allah is the one who knows everything. He knows what happened, happens and will happen, the past, the future, secret and open. The knowledge of Allah does not resemble that of His creatures. It does not increase or decrease. He knows everything with His pre-eternal knowledge. This beautiful order, organization and unfailing harmony seen in the world is the greatest indicator of His infinite knowledge. Ignorance, which is the opposite of knowledge, is impossible to think about Allah

3. Iradah (Will). It means “to wish”. Allah wishes. Allah is the being that determines the positions, states and properties of beings. What Allah wishes happens; what He does not wish does not happen. Lack of will, which is the opposite of will, cannot be thought about Allah.

4. Qudrah (Power). It means “to have power”. Allah has infinite power and might. Weakness, which is the opposite of power, cannot be thought about Allah. There is nothing that His power cannot reach. Everything in the universe happens by the power and might of Allah.

5. Sam’ (Hearing). It means “to hear”. Allah is the Hearer. He hears anything that is said, secretly in a whisper or openly, in a low voice or aloud. Hearing one thing does not prevent him from hearing a second thing at that moment. Deafness cannot be thought about Allah.

6. Basar (Seeing). It means “to see”. Almighty Allah sees everything. Nothing is hidden from the sight of Allah. Allah sees what is hidden, open, bright and dark. Not seeing or seeing incompletely is unthinkable about Allah.

7. Kalam (Speech). It means “to speak”. Allah sent down books to His prophets and spoke to some prophets with this attribute. We cannot know the nature of the pre-eternal attribute of kalam. His speech is free from sounds and letters. Not speaking and dumbness, which are the opposite of kalam, cannot be thought about Allah. Allah orders, forbids and informs with the attribute of kalam.

8. Takwin (Creating). It means to create, to bring the non-existent into existence from non-existence. Almighty Allah is the only creator. He has created everything He has willed with His infinite power and might by knowing with His knowledge. Creating, providing sustenance, resurrecting, killing, blessing, tormenting and shaping are the results of the attribute of takwin.

19. What was Allah doing before He created us?

If you had a friend who had never seen the sea and did not know that there were living beings in water, how would you explain it to him? It would probably be very difficult to explain and understand because you mention a completely different area other than the environment he is in. In fact, we can say that we live in the “sea of time”. That is why we find it difficult to understand the concept of “timelessness”, which is outside of time.

In fact, when we ask questions about Allah, we can think as Allah is in time. As a result of all this, we hear this popular question about Allah a lot.

In fact, this question consists of a mistake made by considering Allah as dependent on time. Allah is not dependent on time; He is the creator of time. As someone who has never seen a living creature in the water has difficulty in understanding the issue, it may be a little difficult for us to understand it. However, with a little logical inference, we can understand that Allah is not dependent on time, and that concepts such as before and after are not valid for Allah.

We live in a timeline within the universe. We have a life that we live as “**Past**”, “**Present**” and “**Future**”. What is meant by Allah’s being pre-eternal does not mean that He is at the very beginning of the past. When we say Allah is pre-eternal, we do not mean the beginning. Eternity is not within time, but it encompasses the past, present and future.

Allah, who has infinite knowledge, encompasses all the times we are in at the same time. That is, concepts such as before and after that are valid for us cannot be valid for Allah. Naturally, a time-dependent question such as “What was Allah doing before He created the universe” is a wrong question stemming from not understanding eternity.

So, the question actually similar to this one: “**What was Allah, for whom before is not in question, doing before?**”

When Allah created the universe, He also created time in it. Therefore, He will not be subject to the time He himself has created. The sun was created afterwards. Similarly, time is also a creature created by Allah afterwards.

For example, if you were asked a question whether Allah is affected by the sun's rays, this question would not make sense to you. We would say, "The effect of the sun is directed at us". Similarly, "Time", like the sun, is a being whose effect is directed at us. Allah is not affected by the sun; nor is He affected by time. In fact, the better we know Allah, the simpler the questions that will come to mind will be.

20. Why can't we see Allah in this world?

There are many reasons why we cannot to see Allah. A few of them are as follows:

1. Due to testing, we cannot see Allah in this world. *Allah's being visible would be contrary to the mystery of this testing.* The purpose of our being sent to this world is to know and worship Allah. Human beings are left free to believe or not believe. If we saw Allah, everybody would have to believe unavoidably and the mystery of testing would be eliminated. As Badiuzzaman Said Nursi puts it, people with coal (black) spirits like Abu Jahl⁵⁰ would be the same as people with diamond spirits like Abu Bakr.⁵¹

2. Our nature and capacity are not suitable and sufficient to see Allah in this world.⁵² The nature and capacities of those to enter Paradise will be suitable and sufficient to see Allah. In fact, it can be said that the Prophet (pbuh) underwent a surgery - so to speak - so that he could see God Almighty before he was ascended⁵³ to the sky,⁵⁴ and was given the capacity to see Allah.

3. We cannot see Allah in this world with our eyes, but we see His essence, names and attributes as we see the sun – so to speak – through the eyes of our minds and through divine revelation as long as we know how to look.

21. Will everyone see Allah from Paradise?

Jarir Ibn Abdullah (r.a.) narrates: The Messenger of Allah (pbuh) looked at the moon on a full moon night and said;

"You people will see your Lord on the Day of Judgment as you see this full moon and you will have no trouble in seeing Him."⁵⁵

⁵⁰ His real name is Amr and he is from Quraysh. He was one of the fiercest enemies of Islam. He was given the nickname Abu Jahl (the father of ignorance) by the Prophet because of his hostility to Islam.

⁵¹ Abu Bakr (r.a) was the closest friend of the Messenger of Allah and the first caliph of Islam.

⁵² Al-Qur'an, 7/143.

⁵³ Mi'raj: It is the Prophet's journey from Masjid al-Haram to Masjid al-Aqsa, and then his ascension to the sky and to the presence of Allah. The chapters of al-Isra and an-Najm mention this incident.

⁵⁴ Hadith, Bukhari, Tawhid, 37.

⁵⁵ Hadith, Bukhari, Mawaqit-us-Salah 6, 26, Tafsir, Qaf 1, Tawhid 24; Muslim, Masjid 211, (633); Abu Dawud, Sunnah 20, (4729); Tirmidhi, Jannah 16, (2554).

Ahl as-Sunnah⁵⁶ scholars agree unanimously that the people of Paradise will be honored with **“Ru’yatullah”**⁵⁷ as if they see the full moon in the sky. It is stated that seeing Allah from Paradise will be **“the greatest blessing and grace”**.

According to a narration from Ibn Umar (r.a.), the Messenger of Allah (pbuh) said,

“A person who is in the lowest level of Paradise will see his gardens, wives, abundant blessings, servants and armchairs stretched out to a distance of a thousand years, and he will see Allah’s face⁵⁸ in the morning and evening as a gift from Allah to him.”⁵⁹

Then the Messenger of Allah recited the following verses: **“Some faces, that Day, will beam (in brightness and beauty); Looking towards their Lord.”**⁶⁰

The verses and hadiths above clearly give us the glad tiding that the people of Paradise will see Allah, **which is the greatest blessing**, from Paradise.

22. Where is Allah?

Allah, who created space, matter and time, will certainly not be in the space, matter and time He created. Such a thought is wrong and unthinkable. Being in a place and space is a characteristic of the creatures. Allah is not a created being; He is the creator. Therefore, it is not appropriate to attribute a place or space to Him. **“Blessed be He in Whose hands is Dominion; and He over all things hath Power.”**⁶¹ **“To Him belongs the dominion of the heavens and the earth.”**⁶² **“Verily to Allah belong all creatures, in the heavens and on earth.”**⁶³

Some verses and hadiths regarding the issue are allegorical⁶⁴ like the following verses:

“(Allah) Most Gracious is firmly established on the throne (of authority).”⁶⁵ and **“Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth?”**⁶⁶

We are incapable of understanding the reality of the mutashabih verses above and similar ones and hadiths because such issues are far beyond the comprehension capacity of our minds. Therefore, they are described metaphorically. Complicated issues are explained to a child with examples. Similarly, Almighty Allah explains such complicated issues that we cannot comprehend and are incapable of understanding with metaphorical examples.

⁵⁶ Ahl as-Sunnah wal-Jama’ah: Those who adhere to the Sunnah of the Prophet (pbuh) and the way of his Companions and adopt the religious way and method followed by them. Ahl as-Sunnah is a community that united based on the Quran and Sunnah, avoided separation, and accepted the Quran and Sunnah, not reasoning, as its source. Those who followed the Sunnah of the Prophet are called ‘Ahl as-Sunnah’, those who accept his Companions as just and follow their method in religion are called ‘Ahl al-Jama’ah’, and together they are called ‘Ahl as-Sunnah wal-Jama’ah’.

⁵⁷ Ru’yatullah: According to Ahl as-Sunnah, it is rationally possible for Almighty Allah to be seen by the people of Paradise, and it is wajib (obligatory) according to the verses of the Quran and hadiths.

⁵⁸ We cannot compare the face here with the faces we know. Allah is free of it. What we need to understand here is this: The people of Paradise will see Almighty Allah in a way we cannot know how.”

⁵⁹ Hadith, Musnad, 4395.

⁶⁰ Al-Qur’an, 75/22-23.

⁶¹ Al-Qur’an, 67/1.

⁶² Al-Qur’an, 39/44.

⁶³ Al-Qur’an 10/66.

⁶⁴ Mutashabih: the verses of the Quran whose meaning is not clear to us and some similar hadiths.

⁶⁵ Al-Qur’an 20/5; Al-Qur’an, 57/4.

⁶⁶ Al-Qur’an, 67/16.

On the other hand, Allah is everywhere with His Names and Attributes just like the sun being everywhere with its light. As for His essence, He is beyond all our thoughts.

“Meditate on the creatures of Allah but do not meditate on the essence of Allah. Indeed, you cannot do it.”⁶⁷ The hadith above informs us of that fact.

Our duty is to turn to Him with our belief and deeds and try to fulfill our duty of worship.

23. Why does Allah command people to worship though He is not in need of anything?

Almighty Allah, who does not need anything and whom everything needs, has no need of being worshipped by weak servants like us. He does not need anything from us because the universe and everything in it belong to Him.

We are the ones who are truly in need of worshipping Almighty Allah. We can explain this issue with an example:

When we are sick, we see a doctor. After diagnosing our disease, the doctor writes a prescription. Then, he insists that we use the drugs at specified times. The doctor wants the patient to get well as soon as possible. If a person says, “Doctor! Will it be of any use to you if I use these drugs? Do you need anything since you prescribe these bitter and unpleasant drugs?” despite the good intention of the doctor, it will be an improper act and he will ridicule himself.

As in the example above, as human beings, we have been created spiritually ill. We are spiritually troubled by the wounds caused by sins and doubts in our hearts and spirits. Our Almighty Lord has ordered worship as a cure for our wounds and a medicine for our disorders so that we can clean our emotions and faculties from the rust of sins, make them shine and illuminate and be relieved of these spiritual disorders.

The issue is so clear; but if a person asks, “O Lord! Why do you need our worship? Why do you insistently ask us to worship?”, it is much more improper and ridiculous than the patient’s criticism of the doctor.

24. Allah created all beings. Well, who created Allah?

Allah is the creator, not a created being. If Allah had come into existence later, He would not have been Allah; He would have been a created being. Our world, the universe and its contents are created beings because they came into existence later. Therefore, when we say Allah, we mention a being before and after whom was no one, who was not created, who is pre-eternal and post-eternal, who has infinite knowledge, power and will.

The Prophet (pbuh) was asked the same question by the polytheists⁶⁸ and Gabriel (Jibril) brought the chapter of al-Ikhlâs as an answer. The Messenger of Allah stated that those who asked this question should be answered with the chapter of al-Ikhlâs.⁶⁹

We will answer this question with the chapter of al-Ikhlâs. God Almighty introduces Himself to His servants in the chapter of al-Ikhlâs as follows:

⁶⁷ Hadith, Suyuti, al-Jami’us Saghir, I, 132; Ajluni, Kashful-Khafa, I, 311.

⁶⁸ Polytheist: One who associates partners with Allah.

⁶⁹ Hak Dini Kuran Dili (The Truth [God]’s Religion Quran’s language); Fahrudin Er-Râzi, Tefsir-i Kebir Mefâtihu’l-Gayb.

“Say: ‘He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him’.”

This chapter is the most beautiful expression of Allah’s existence, oneness, and that there is no one equal to or like him; it is like a summary of the Quran in terms of tawhid (oneness). **Other verses regarding the issue are, in a way, like the interpretation of this chapter.**

The word⁷⁰ “Allah” in the verse **“Say: He is Allah, the One and Only”** indicates the **essence of Allah**, and **ahad** expresses His **oneness**. These names state that the essence of Allah is one, that He does not resemble any being He created, that He did not come into being later, that He is immortal, that He is free from space and time, matter and all the properties of matter⁷¹.

“(He) is Allah, Samad.” That is, He does not need anything and everything is in need of Him. He is the only One who responds to all wishes and desires and meets all needs.

“He begetteth not”, that is, Allah, who is Ahad and Samad, is free from having children, giving birth and being divided. So, it is not possible for a god to come into existence from Him.

“Nor is He begotten.” That is, He was not born from someone else; He did not come into being later; He has no beginning; He is pre-eternal.

This verse rejects all kinds of polytheism about Allah, including fatherhood, motherhood, being born by someone else, and the **“Trinity”**⁷² belief of Christians.

“And there is none like unto Him.” That is, there is no one equal or like him in terms of His essence or His attributes, in the past, and in the future.

The Prophet tells us what we should do in the face of such delusions in the following hadith:

“Satan asks you ‘Who created you?’ When you say, ‘Allah did’, he will cause delusions by saying, ‘Who created him?’ He who faces such a delusion should say, ‘I believe in Allah and His Messenger’.”⁷³

“Meditate on the creatures of Allah but do not meditate on His essence.”⁷⁴

25. Why were Satan, bad deeds and evil created?

“No one can call Allah to account”⁷⁵ for what He has done and created. However, as a necessity of being humans, we want **“to make our hearts satisfied”**⁷⁶ like Ibrahim (pbuh). That is why the following question inevitably comes to mind:

Why did Allah create Satan and evil? Is it not bad to create bad and evil to create evil?

⁷⁰ Word: Term.

⁷¹ Free from: Beyond.

⁷² Trinity: It is a concept that expresses the belief of Christians in God consisting of the trinity of “Father, Son and Holy Spirit”.

⁷³ Hadith, Bukhari.

⁷⁴ Hadith, Abushsheikh.

⁷⁵ Al-Qur’an, 21/23.

⁷⁶ Al-Qur’an, 2/260.

Like all humans and jinn, Satan was created to worship Allah too. By not prostrating before Adam, he disobeyed Allah and was expelled from divine mercy. At his own request, based on some divine wisdom, he was given permission to try to lead people astray up to Doomsday.

There are many reasons for this permission., God Almighty could have put people to the test even without the delusion of Satan and give Satan's duty to man's soul. However, by accepting Satan's desire to deviate people from the right path up to the Day of Judgment, He increased the torment he would suffer in Hell billions of times. According to the rule **"The cause is like the doer"**⁷⁷, as many sins as people commit by following the delusions of Satan are recorded for Satan; thus, his penalty increases more and more.

Another reason for the creation of beings and events that are evil and ugly in terms of appearance is that **"everything is known through its opposite"**.

"It is the ugliness of the ugly that increases the beauty of the beautiful."⁷⁸ If there were no ugliness in the world, we could not understand the degrees of beauty. Satiety could be understood by extreme hunger. We could not understand the day without darkness. We would not be able to love summer so much without winter. If there were no Hell, the value of Paradise could not be understood properly. Without evil and bad deeds, the value of the good and good deeds could not be understood. The eternal beauty of being a believer and believing would not be understood if Allah did not allow people to unbelieve and if unbelievers did not exist.

Another dimension of this issue is that creating evil is not evil, but committing evil is evil.⁷⁹ Allah does not create anything so that they will be evil, but so that they will be good. We turn what Allah has created as good into evil. The best example in this regard is fire. Creating fire is not evil, but touching it is. If man uses fire well, he will benefit from it; otherwise, he will be harmed.

Another example of it is rain. Rain has thousands of good results. If some people are harmed by rain due to incautiousness, they have no right to say *"Creation of rain is not mercy"* and to decide that it is "evil".

Just like these examples, Satan was not created so that people would go to Hell. The reason why Satan pesters people is to make them go to Paradise and to be righteous servants.

In order to enable people to reach this goal, Almighty Allah sent them prophets and books to show them how to protect themselves from Satan. In addition, Islamic scholars⁸⁰ and saints, who are the true heirs of the prophet in every century, warned people against Satan.

We have nothing to say to a person who follows Satan despite all these warnings and makes Satan evil about himself.

26. What is the criterion for superiority in the eye of Allah? How does Islam view racism?

Superiority depends on Allah's evaluation. Allah has made this evaluation and said:

⁷⁷ Hadith, Riyadus-Salihin, chapter 20, hadith 174, p. 158, 161; Sunanu Ibn Majah.

⁷⁸ Badiuzzaman Said Nursi, Risale-i Nur, Mesnevi-i Nuriye.

⁷⁹ Badiuzzaman Said Nursi, Risale-i Nur, Lem'alar (The Flashes), On Üçüncü Lem'a (The Thirteenth Flash).

⁸⁰ Hadith: "Scholars are the heirs of prophets." (Bukhari, Ilm, 10)

“Verily the most honored of you in the sight of Allah is the most righteous of you.”⁸¹

“**Taqwa**” means to fear Allah, to avoid and keep away from His prohibitions. However, when we look at the verses about the attributes of the people of taqwa, we see that taqwa is almost a symbol, a sign of practicing Islam completely. Superiority in the eye of Allah is based on the degree of taqwa.

The Prophet (pbuh) states the following:

“The most honorable of you in the eye of Allah sight is the one that fears Him most. An Arab has no superiority over a non-Arab. A non-Arab has no superiority over an Arab. A white-skinned person has no superiority over a black-skinned one, and a black-skinned one has no superiority over a white-skinned one. Superiority is based on taqwa.”⁸²

“He who invites people to racism is not from us. He who fights for the cause of racism is not from us. He who dies for the cause of racism is not from us.”⁸³

This narration is sufficient to state that racism is one of the traditions of Jahiliyya. Allah created all people from Adam. In that case, no one is superior to another because of differences related to nationality, color, language and similar human characteristics. Superiority is based on only “**Taqwa**”.

To sum up, a Muslim cannot be a racist, and a racist cannot be a Muslim.

27. Where did man come from? Why did he come and where will he go?

Everybody is set on a journey that will continue forever, starting from the realm of spirits⁸⁴, to the mother’s womb, passing through childhood, youth, old age, grave and resurrection.⁸⁵

The part of this journey up to the youth is under the same conditions for everyone. The difference starts at the age of fifteen, which we call the age of youth. In this life journey up to the age of fifteen, people are equal because they are not yet at a sufficient level to choose paths with their will. If a person’s life is not long enough to reach puberty, he is not held responsible for his deeds.

Beginning from the age of fifteen, the test starts and a person has the right to choose between good and evil with his will. He is held responsible from everything that happens to him whether good or bad, beautiful or ugly in this part of his life, which starts from youth, continues with old age and ends with death. This second part, which is full of responsibility, will be put before us with everything in the life after death.

Almighty Allah states the following regarding the issue:

⁸¹ Al-Qur’an, 49/13.

⁸² Hadith, al-Musnad, h. no: 23489; Haythami, Majmauz-Zawaid, h. no:5622.

⁸³ Hadith, Abu Dawud, Adab, 111-112.

⁸⁴ Al-Qur’an, 7/172-173.

⁸⁵ Resurrection: The revival of the dead on the Day of Judgment and being taken to the Gathering Place.

“He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving.”⁸⁶

To sum up, we were created for eternal life. Either Paradise or Hell is waiting for us!

28. What is the wisdom behind the troubles, calamities and diseases that befall children?

Almighty Allah has sent us to this world to be tested. As a requirement of this test, He allowed diseases, injustice, cruelty, violation and death. If only the bad were sick, no one would be bad. If misfortunes hit only the unbelievers, no one would be an unbeliever. If the children did not get sick, did not die and no one could harm them, it would be contrary to the test. Everyone, unavoidably, would understand that Allah existed. However, the purpose of our being sent to this test of the world is to know Allah, to believe in and to worship Him, and to pass the test despite all these negativities.

What is essential is the life of the hereafter.⁸⁷ We, Muslims, do not take this mortal world as a basis. We take the eternal life of the hereafter as a basis and interpret all events accordingly. We evaluate the misfortunes that befall a child or an oppressed person from this point of view.

In a hadith, the Prophet (pbuh) likens **“the life in the hereafter to an endless ocean, and the life of this world to water on a finger dipped in that ocean”⁸⁸**.

All of the children who die before reaching puberty lose as little water as on a finger (the world) as the hadith puts it but they gain an eternal ocean (Paradise).

The misfortunes that hit children who become sick or who suffer calamities will be a great mercy for them in the hereafter.

As a reward for the parents who lose their young children in this world - if they die as Muslims - those children will be with them in Paradise and they will taste the eternal love of children in the hereafter instead of a short love of children in this world.⁸⁹ In addition, the calamities that befall those children will perhaps save their parents from Hell. We should not forget that **“the biggest problem of human beings is being saved from Hell.”⁹⁰**

The Messenger of Allah (pbuh) gives the following glad tiding in a hadith regarding this issue:

“When a child of a believing servant dies, if that person shows patience and does not rebel, a house will be built for him in Paradise and the name of that house will be ‘House of Praise’.”⁹¹

If the parents of the deceased children are not Muslims, Allah will have mercy on them because of the pain they have suffered; even if they do not go to Paradise, their punishment in Hell will be light. That is, Allah will treat those sufferers with His mercy, and the rewards He will give them will reduce that misfortune to nothing.

The oppressors who persecute children will experience Hell in this world legally and in their conscience until they die; they will be punished in the grave, and with eternal torment in

⁸⁶ Al-Qur'an, 67/2.

⁸⁷ Hadith, Bukhari, Riqaq 1, Jihad 33, 110.

⁸⁸ Hadith, Muslim, Jannah, 14.

⁸⁹ Badiuzzaman Said Nursi, Risale-i Nur, Mektubat (Letters), On Yedinci Mektup (The Seventeenth Letter).

⁹⁰ Badiuzzaman Said Nursi, Risale-i Nur, Asa-yi Musa.

⁹¹ Hadith, Tirmidhi, Janaiz 36.

Hell; the revenge of those children and their parents will be taken from them at the highest level in the eternal life.

29. Why does Allah allow diseases like the corona and evil deeds? Why does He create disabled and crippled people? Is this creation fair?

Man has not given anything to Almighty Allah before; so, he cannot claim a right from Allah. If man had given something to Allah in return for what was given to him, he might have the right say, "Give me two eyes, not one eye, or, give me two hands, not one hand." He might have the right to object by saying, "Why did You give me one leg but not two?" Injustice occurs due to an unpaid right. What right can a person claim from Allah and how can he say he has been wronged?

The reason why Allah does not prevent evil in this world is that we are in the world of testing. If roses were scattered on the heads of those who did good deeds and thorns were thrown at the heads of those who committed sins, this world would cease to be a testing place.

The Messenger of Allah (pbuh) states the following:

"If a believer suffers a pain, tiredness, an illness, sadness or even a small grief, Allah will forgive some of the believer's sins because of it."⁹²

The misfortunes that befall the believer, and the death that comes as a result of those misfortunes and calamities, are a means of becoming a **"martyr of the hereafter"**⁹³. Those misfortunes and calamities, which seem like evil in terms of the life of this world and are absolutely good in the Hereafter, are mainly as follows:

"Those who are drowned in water, burned in fire, get trapped under debris, die of an infectious disease such as plague (corona), die of a febrile disease such as malaria, die on the path of knowledge, die of lung diseases, women who die during childbirth or in puerperium, those who die of headache, die of stomachache, those who die in work accidents while trying to earn their family's sustenance legitimately, those who die on Friday night, those who die in a foreign city, those who die due to reasons such as scorpion and snake bites ..."⁹⁴

These misfortunes and illnesses will be atonement for the sins of the sick and handicapped people who are afflicted. If they have no sins, they will be atonement for the sins they will commit in the future. Besides, the misfortunes such a person suffers may be a means of being saved from Hell for him. That is, Allah will treat a person who suffered misfortunes with mercy; the rewards that Allah gives will eliminate those misfortunes.

If illnesses and misfortunes cause a person to wake up spiritually, they are real blessings for that person because they will be a means saving him from Hell in the eternal hereafter.

Even the calamities that befall unbelievers in this world will be a kind of mercy. Even if they cannot go to Paradise, they will alleviate the torment they will suffer in Hell.

⁹² Hadith, Bukhari, Marda 1; Muslim, Birr 52, (2573).

⁹³ Martyr of the hereafter: Those who will be treated as martyrs in the hereafter, not in this world.

⁹⁴ For hadiths about martyrs outside the war, see: Bukhari, Adhan, 32, Jihad, 30; Muslim, Imarah, 164; Tirmidhi, Janaiz, 65, Fadailul-Jihad, 14; Ahmad b. Hanbal, I/22, 23, II/323, 325.

Those who persecute the oppressed will be punished with torment in the grave and Hell, and the revenge of those oppressed will be taken from them severely.

30. If Allah knows what we will do and what will happen to us, why does He test us?

While creating this universe, Allah did not arrange it according to the engineering of our little mind, but according to His own infinite wisdom. It is normal for our minds not to understand everything.

Everybody knows through his conscience that there are two separate deeds in him. One of them is **“voluntary qadar”** He is free to use his will. The other is **“compulsory qadar”**. It is everything that is outside man’s will.

For example, his speaking, keeping quiet, sitting, standing up are included in the first group; the beating of his heart, getting taller, and the graying of his hair are included in the second group. In the first group of deeds, we want and Allah creates. That is, Allah Almighty creates whatever we choose and decide with our own will.

In the second type, our will has no say. Allah is the one who wishes and creates. We are not responsible for the deeds in this second group. That is to say, in the hereafter, we will not be called to account about our height, color, race, gender or the century we were born in.

As for the big mistake, a person adopts all the good and positive works he has done, and he boasts about them by saying, **“I did it, I won it”**. However, as for the sins he committed, the mistakes he made and the cruelty he committed, he attributes them to qadar: He tries to get away by saying, **“It was recorded in my qadar.”**

The truth is that we are not prisoners of qadar in any of our affairs. We are left free when we do it of our own free will. We know it through our conscience. In those deeds, we are the ones who want and Allah is the creator.

Does the fact that we have been sent to the world to be tested not necessitate it? A candidate who takes an exam cannot take the exam in the hall of his choice. He cannot start or end the exam any time he wants. He cannot determine the scoring of the questions himself. They are all determined by the person who tests him. However, after the test begins, he gives the answers as he wishes. He is not interfered with during the exam. **Otherwise, it is not called a test.**

Let us find the answer to these questions now: Do people in this world fill their books of deeds as they wish? Yes, they do.

Are they not free to obey divine orders and prohibitions or not? *Yes, they are.*

“Since God Almighty knows what I will do with His pre-eternal knowledge, what is my fault then?” We politely answer him as follows: “Your fault is to do that deed.” Knowledge is dependent on the known, the known is not dependent on knowledge. That is, **Allah knows it because we are going to do it; we do not do it because Allah knows it.**

The first example regarding the issue: Suppose that we know that a young person is studying at the faculty of science. It is knowledge. What is known is that this young person is a student at that faculty. It is dependent on this knowledge. In other words, we know it

because that young person studies at the faculty of science; he does not study there because we know.

The second example: The Prophet (pbuh) gave the glad tiding that Istanbul would be conquered. However, we gave the title “Conqueror” to Sultan Mehmet because that sultan conquered Istanbul. We do not claim that the Prophet conquered Istanbul.

The Prophet’s statement that Istanbul will be conquered is knowledge; the conquest of Istanbul is the known thing. Istanbul was not conquered because the Prophet knew it; the prophet knew it because Istanbul would be conquered.

The third example: We know when the sun will rise and set. We write on the calendar, “The sun will rise and set at such and such time tomorrow”. Indeed, the sun rises and sets at those times. The sun does not rise and set at those times because we know and write but we know and write because the sun will rise and set at those times.

To sum up, **Allah knows because we are going to do it; we do not do it because Allah knows it.** Therefore, we are held responsible for what we do or we do not do.⁹⁵

31. What is the view of the religion of Islam on logic and science?

The source of material and spiritual ascension is knowledge. The greatest enemy to be avoided for man is ignorance because the biggest obstacle and source of progress is ignorance.

The Quran encourages people to learn religious and worldly knowledge in hundreds of verses. Let us quote a few of them:

“Are those equal, those who know and those who do not know?”⁹⁶

“If ye realize this not, ask of those who possess the Message.”⁹⁷

There are many hadiths of the Prophet (pbuh) encouraging knowledge. Some of them are as follows:

“A person who goes on a journey to acquire knowledge is in the way of Allah until he returns home.”⁹⁸

“Seek knowledge (ilm) even if it is in China.”⁹⁹

“It is fard to learn knowledge for every Muslim, whether male or female.”¹⁰⁰

“Wisdom (valuable knowledge) is the believer’s lost property, he has more right to get it wherever he finds it.”¹⁰¹

⁹⁵ 26 Söz (The Twenty- Sixth word) “the Booklet of Qadar” in Badiuzzaman Said Nursi’s book called “Sözler (The Words)”, is a good source regarding the issue.

⁹⁶ Al-Qur’an, 39/9.

⁹⁷ Al-Qur’an, 16/43.

⁹⁸ Hadith, Tirmidhi, Ilm 2.

⁹⁹ Hadith, Bayhaqi, Shuabul-Iman, Beirut, II/254.

¹⁰⁰ Hadith, Ibn Majah, Muqaddima, 17.

¹⁰¹ Hadith, Tirmidhi, Ilm, 19.

If Islam hindered development, could that dazzling material and spiritual, scientific and ethical high level in the Age of Bliss, that peak point in Andalusia, which is the teacher of Europe, the Seljuk and Ottoman civilizations that astonished the world have occurred?

Could such figures as Imam Ghazali, Ibn Sina (Avicenna), Farabi, Imam Rabbani, Mawlana Jalaluddin Rumi, Badiuzzaman Said Nursi have grown up in the Islamic world?

It is a fact that today's Muslims have not reached the desired level in the field of science and technology. However, attributing the causes of this backwardness to Islam and seeking it in it does not show the truth at all.

There is not a single decree that prohibits people from science in the Quran. The claims of some people that Islam is against science and technology is completely baseless and deliberate.

It is not fair to ignore the material, spiritual and scientific superiority of Islam in the past centuries and to take into consideration the last few centuries, when Muslims moved away, or rather, were driven away in a planned way from the spirit of Islam.

32. Islam is a religion that emerged later. How is it proved that Islam is the true religion? Can't it be the thoughts of the Prophet Muhammad himself?

It is true that the Prophet (pbuh) had a superior mind and intelligence. However, this mind enabled him to perceive the revelation of Allah. Otherwise, he did not make himself a person who slandered Allah throughout his life.

Is it possible for a person who struggled with lies and liars throughout his life to be the biggest liar at the same time?

It is contrary to human nature and intelligent people cannot regard it as possible.

The Prophet Muhammad (pbuh) is either a prophet who is at the peak of righteousness, has high ethics, fears and respects Allah more than anyone else, or he is the representative of liars and a person who does not fear Allah. That even his enemies nicknamed him “**al-Amin**”, meaning the most trustworthy person, that he was devoted to Allah more than anyone else throughout his life, that he respected, feared and worshipped Allah, and displayed high ethics to amaze all humanity show that this probability is never possible.

The greatest miracle of Islam is the Quran. The challenge, “**And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true**”¹⁰² made by the Quran 15 centuries ago is still valid now. The fact that no one could face this challenge both at that time and today is sufficient proof for the prophethood of Muhammad (pbuh).

It is really a miracle that a person who was illiterate, which is certain according to the Quran,¹⁰³ who was an orphan¹⁰⁴ and who was brought up in a society where immorality

¹⁰² Al-Qur'an, 2/23.

¹⁰³ Al-Qur'an, 29/48

¹⁰⁴ Orphan: A child whose mother or both parents have died.

prevailed introduced all of the decrees of the religion of Islam from A to Z in a reasonable, fair and ethical manner.

There was certain knowledge and opinion that he was a person who was famous with the nickname “**Muhammadul-Amin, (trustworthy)**” where he lived before he became a prophet, and he was the most reliable person according to his friends and enemies during his 63-year life; anyone who thinks that he is a liar must be “crazy” because even Satan cannot claim it.

The fact that around a thousand miracles are mentioned in hadith sources and that most of these miracles reached us through reliable and sound sources are strong proofs of his prophethood.

The fact that as a result of his 23-year duty of prophethood, he transformed an uncivilized and savage society into the most civilized and ethical society and made them teachers of the world undoubtedly proves that he is a prophet.¹⁰⁵

33. How can one respond to the claim that Islam is a compilation of Arab culture and other beliefs? Why does the name Allah not exist in other religions?

We will try to mention some scientific rules regarding the issue and evaluate the issue within this framework.

a) The religion of Islam, accepts that some of the principles of belief and worship in all the nations that have passed *since the Prophet Adam* are the same and that some other detailed decrees have different content. Therefore, the fact that some of the deeds of worship and customs in Islam exist in the previous religions does not harm the fact that the religion of Islam is true, and it forms a separate proof that it is the true religion. In this respect, there is no basis for the claim that “Islam is a compilation collected from other religions”.

b) The reason why atheists put forward these views is the effort to prove that the religion of Islam is not the true religion. Their ridiculous and illogical claim will never eliminate thousands of evidences that Islam is the true religion because the trueness of Islam depends upon the trueness of the Quran. The Quran, on the other hand, challenged all humans and jinn and claimed that they could not reproduce a single chapter similar to the chapters of the Quran¹⁰⁶ and no one - *up to now* - has been able to refute it.

c) As everyone knows, some news related the future is given in the chapters such as “**ar-Rum, al-Fath and Tabbat**” in the Quran, which is the source of the religion of Islam, and that news turned out to be true. Since it is out of the question for anyone but Allah to know about that news related to the future, it is clearly understood that the Quran is the word of Allah and that the religion of Islam is the true religion.

d) “Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.”¹⁰⁷

¹⁰⁵ Said Nursi proves the prophethood of the Prophet Muhammad (pbuh) clearly in 19. Söz (The Nineteenth Word) and 19. Mektup (The Nineteenth Letter).

¹⁰⁶ Al-Qur'an, 2/23.

¹⁰⁷ Al-Qur'an, 4/82.

The Quran answered many different questions during the 23 years of its revelation, proposed solutions to different issues and showed people the ways of happiness in a very wide area: this world and the hereafter. The fact that the Quran gives lessons in hundreds of fields such as sociology, astronomy, psychology, law and literature, especially related to the news about the future, and that it does not include any contradiction, show that it is the word of Allah.

e) The Prophet Ismail spoke Arabic because he was the ancestor of the Arabs. The Arab polytheists called the supreme creator “**Allah**” like their ancestors Ismail. Since the Quran was revealed in Arabic, our Almighty Lord introduced himself with the name Allah. Therefore, it is perfectly normal for the name Allah used in the Quran to be expressed with other words in other religions or languages. **However, no matter what language Muslim nations speak, they use the name Allah mentioned in the Quran.**

34. If Islam is the true religion, why are there so many deniers and people from other religions in the world? What are the obstacles preventing people from becoming Muslims?

First of all, we should not forget that the number of followers of the religion of Islam in the world today is not in the first place officially, but it is in the first place unofficially. As of today, more than half of the Christians do not call themselves Christians, but as having no faith.

However, throughout history, no true religion has been able to cover all people of the world due to the test.

Those who do not accept the religion of Islam are divided into two groups:

The first group: They do not accept the religion of Islam without relying on any evidence for or against it. They are those who do not care at all whether Islam is true or not, take care of their own pleasure, have no desire to reject Islam based on any evidence, and do not even think of making any effort to accept it on the basis of any evidence. Most of those who do not accept the religion of Islam are such people.

There are many reasons why the religion of Islam could not spread all over the world in previous centuries. The most important of them were the influence and pressure of the priests and the church on the Christian people, and the people’s adherence to the priests and the church fanatically. In addition, it was thought that the religion of Islam and exact sciences were contradictory to each other. Islam and Muslims’ being portrayed badly through the media, Muslims’ alienation from the ethical values of the Quran, their material backwardness, and their ignorance in Islamic sciences are among those reasons in the 20th and 21st centuries.

Today, since the freedom of thought is very wide, especially thanks to the internet, television and newspapers, true information is reached very quickly, Christians are no longer fanatical about their religion, the priests and the church have lost their influence on the people, it has been understood that all the issues of the Islamic religion are in accordance with reason and science, and the tendency to search for the truth has started to be prevalent in people, this community, which is in the first group, will not be able to resist for a long time in the face of the sun of Islam and will surrender inshaAllah.

The second group: Those who oppose Islam with great prejudice and cannot accept any evidence in favor of it, and who cling to the weakest sign, which seems to be against Islam, as if it is great evidence. They are very few people and they have not been and will never be able to refute the realities of Islam based on scientific and rational evidence. On the contrary, throughout history, there have been many non-Muslims who have become Muslims in a scientific and rational way. Today, tens of thousands of people, including hundreds of scientists and clergymen belonging to the religion of Christianity, which claims to be universal after Islam, have converted to Islam and continue to do so.¹⁰⁸

35. Some people claim, on every occasion, that Islam is the cause of the current miserable state of the Islamic world. How should we respond to them?

Many of the Muslim states are - unfortunately- financially behind most of the western countries. There are many reasons for it.

Here are some of the reasons why Muslims have fallen behind in the last few centuries:

Not Practicing Islam Properly:

History shows us that we rose and prevailed in proportion to our devotion to Islam, and that we were destroyed and humiliated to the extent that we moved away from Islam. The main reason for our destruction and humiliation today is not Islam, but our moving away from Islam.

Ignorance:

As Muslims, we have to be well-equipped in both religious and exact sciences. The second main reason for our backwardness is our alienation from religious and exact sciences. Attributing our current backwardness to Islam means not knowing Islam at all, especially when we are very backward in terms of Islamic life and exact sciences.

The Pressure of Our Enemies:

On the other hand, our Islamic nation has been under constant pressure of some unbelievers and oppressors for centuries, especially the crusades, and we have not been given the opportunity to develop. They have never got off our back with their terrible hostility in the last three or four centuries of our history. It is very difficult for a nation to resist all those alone.

Not being able to unite as Muslims, not being able to establish Islamic unity:

As of today, there are nearly two billion Muslims in the world and more than fifty countries, in which Muslims are in majority. Despite this - unfortunately - we are in bits and pieces. Without unity, our ascent and dominance are impossible. This road passes through a serious and strong Islamic union.

Poverty:

¹⁰⁸These questions and answers were prepared based on the work of Badiuzzaman Said Nursi called "Hutbe-i Şamiye".

“Our enemy is ignorance, exigency and conflict. We will make jihad against these three enemies with the weapon of art, knowledge and alliance.”¹⁰⁹

Unfortunately, our lack of technique, science, technology and industry is one of the most important factors causing us to fall behind. We are not hopeless. We believe that we will reach higher levels in technique, science, technology and industry, and we see its signs a lot.

Badiuzzaman Said Nursi expressed loudly at a time when the Islamic world and Muslims were in a very bad situation, and today we hear the footsteps of this cry very loudly:

“Be hopeful! Among the revolutions in the future, the most sonorous sound will be the sound of Islam!”¹¹⁰

36. Can Islam, which emerged 1,400 years ago, answer the questions of our age and meet its needs?

The verses of the Quran are eternal. Its decrees were valid on the day it was revealed¹¹¹, are valid today and will be valid forever.

Allah is the same as it was in the pre-eternity with His essence, attributes and names. The human model that Allah is pleased with is the same as it was in pre-eternity.

The truth does not change according to time and majority. The truth is what it is. The masses should try to find it and adapt to it; they should not make the truth follow them.

Three examples regarding the issue are as follows: The Quran forbids interest, alcohol and gambling. No one other than those who are addicted to them can claim that they are good and useful.

If the majority of people in a country or a century drink alcohol, are engaged in interest and gamble, it does not mean that the Quran does not address that country and that century. On the contrary, it means that the people of that country and century moved away from being an addressee of the Quran and are far behind. We can compare other decrees with them.

37. Why are there limits to personal freedoms in Islam? Why are people not given the right to live as they want?

1. Today, in no country in the world do people have unlimited freedom because unlimited freedom is **animality**. There are dozens of prohibitions in all the constitutions and laws of the world. We should not forget that the freedom of people who have to live together is surrounded by borders that will not harm others because others have the freedom not to be harmed.

2. Every person has the freedom to choose a religion. **“Let there be no compulsion in religion.”¹¹² “To you be your way (religion), and to me mine...”¹¹³** This freedom is emphasized in the verses above.

¹⁰⁹ Badiuzzaman, Said Nursi, Risalei Nur, Divan-ı Harb-i Örfi.

¹¹⁰ Badiuzzaman Said Nursi, Sunhat.

¹¹¹ Revealed: Descended, sent down.

¹¹² Al-Qur'an, 2/256.

¹¹³ Al-Qur'an, 109/6.

However, apostatizing is a little different. Due to the issues arising from this difference, the religion of Islam does not give the same freedom to apostates (those who exit the religion of Islam) though it allows a person to follow the religion he wants. The reason for it is not to restrict one's freedom of religion, but to protect the society from the evils of the apostate. Necessary measures are taken in this regard since those who apostatize are generally in a position to be involved in deeds that disturb the peace of the society and harm the public interest.

3. Homosexuality: Allah sent the religion of Islam with rules suitable for the purpose of existence of the beings He created. Among the most important rules and goals are the creation of humans as male and female, and the perpetuation of the human race from the males and females. Homosexuality is completely opposite to that goal.

4. In Islam, clothing has limits; there is no standard form. Everyone can dress the way they want within the framework of the criteria set by Islam. Islam does not tolerate clothing that harms the ethics of the society, encourages immorality and does not suit people's dignity - regardless of the difference between men and women. This is because such immoral acts not only violate public ethics, but are also contrary one's own faith and belief.

5. The penalty for killing a person unjustly is death in Islam. According to Islam, killing a person unjustly is like killing all people.

“If any one slew a person, it would be as if he slew the whole people.”¹¹⁴ Attention is drawn to that fact in the verse above. A person who kills another person unjustly will be killed because he ended the life of another person. A person who knows that he is going to be killed will not easily kill someone else. Thus, the lives of two people who have the potential to become both the victim and the murderer are saved.

“In the Law of Equality there is life to you.”¹¹⁵ This fact is indicated in the verse.

38. What are the evidences for the existence of the Hereafter?

What should we do for the mind to understand the resurrection and for the heart to believe in it?

Creating the hereafter is very easy for Almighty Allah. There are many evidences for the existence of the hereafter. The desire to exist eternally and the desire not to perish are among the strongest proofs of the existence of the hereafter. Allah gave us water in return for the feeling of thirst, and created sustenance for us to eat in return for the feeling of hunger.

Almighty Allah, who created water for the feeling of thirst and food for the feeling of hunger, created the hereafter for our feeling of living eternally. If Allah had not created the hereafter, which is the eternal realm, in a way that we would live in it forever, He would not have given us the desire for eternal life at the highest level. Since Allah gave us the feeling of eternal life more intensely than anything else, He will certainly give us eternal life.

Badiuzzaman Said Nursi expresses that this desire for eternal life in man is a strong piece evidence for the existence of the hereafter:

¹¹⁴ Al-Qur'an, 5/32.

¹¹⁵ Al-Qur'an, 2/179.

“(If He had not wanted to give, He would not have given wanting.)”¹¹⁶

Yes, if the being that created us had not wanted us to watch this realm, would He have given us eyes in the womb? Would he have given us ears if he had not wanted us to hear these beautiful voices? If he had not wanted to give us eternal life in the hereafter, He would not have given the human spirit the desire for **“eternal life”**. The greatest proof of the existence of the hereafter is this desire for **“eternal life”** placed in the human spirit.

Is it possible for Almighty Allah to prove wrong and disappoint His servants who believe in Allah’s promise, know that it is very easy for Allah to create the hereafter, turn to Allah and ask Allah for the hereafter by not creating the hereafter and on the other hand to prove right and approve those who do not believe in Allah’s promises, do not consider it possible for Allah to create the Hereafter, do not care about Allah, deny Allah and mock those who turn to Allah, **“by not creating the Hereafter”**? It is definitely not possible!

The basis of the doubts about the existence of the hereafter in the period of the Prophet and in the following periods was the following question: ***“Can Allah recreate us after we die?”***

When the Messenger of Allah (pbuh) informed Makkans of death and resurrection, one of the unbelievers, Ubayy b. Khalaf, found a rotten bone in the cemetery, crumbled the bone in his hand and came to the Messenger of Allah. Forgetting his first creation, he sarcastically said:

“O Muhammad! Will these rotten bones be given life? Do you believe that Allah will resurrect these bones?” The Prophet (pbuh) answered as follows:

“Yes, Allah will resurrect you and put you in Hell.”¹¹⁷ Upon this incident, Almighty Lord sent down the following verses and confirmed His Messenger:

“Doth not man see that it is We Who created him from sperm? yet behold! he (stands forth) as an open adversary! And he makes comparisons for Us, and forgets his own (origin and) Creation: He says, ‘Who can give life to (dry) bones and decomposed ones (at that)?’ Say, ‘He will give them life Who created them for the first time! for He is Well-versed in every kind of creation’.”¹¹⁸

Creating the Hereafter is very easy for Allah. It is the promise of Allah and our greatest need; besides, hundreds of verses of the Quran insistently give us the glad tiding of the hereafter.

None of us have the same cells today as we were born. The cells in the human body are constantly being renewed, and our body is almost completely recreated every few years. It is impossible not to be amazed how a person can deny the resurrection though he knows and sees all this!

One cannot say, “How will He resurrect us” for Almighty Allah, who creates millions of plant and animal species in a few weeks each spring and shows us the example of resurrection. Asking this question originates from not knowing Allah. A person who knows Allah does not ask such a question.

¹¹⁶ Badiuzzaman Said Nursi, Letters, Twenty-Fourth Letter, 5th Point.

¹¹⁷ Ibn Kathir, Tafsir, VI,593. Riyadh, 1997.

¹¹⁸ Al-Qur’an, 36/77-79.

39. **How can we respond to those who say, “Is there anyone who went to the hereafter and returned so that we can believe”?**

“Then contemplate (O man!) the memorials of Allah’s Mercy!- how He gives life to the earth after its death: verily the same will give life to the men who are dead: for He has power over all things.”¹¹⁹

The human mind, which works according to the criteria of this world, cannot understand the hereafter truly but believes in it because there is endless evidence about its existence.

The existence of something that is mentally possible is known with certainty through news. In order to inform about a place or something, we do not necessarily have to go to that place or see it with our own eyes. For example, the science of astronomy tells us about stars and galaxies. In space, there are many stars whose light has not reached us yet. Who went to those places and returned? We do not doubt the existence of these galaxies and stars even though **we have not been there** because we rely on the experts of astronomy. That is, **“Reliable news sources that are experts in their field are undoubtedly sufficient evidence to believe.”**

There can be no news more accurate than the news given by **“the prophets and the Quran, and then all saints and Islamic scholars”**, who are the most accurate and reliable news sources, which are experts in their fields about the existence of the hereafter and that people will be resurrected after death.

Moreover, the Prophet (pbuh) went and saw the hereafter on the night of Miraj¹²⁰ and returned and then informed us.¹²¹ Miraculous people who are able to see through their hearts and whom we call awliya (saints) have informed us about the realm of barzakh, which is the first stop of the hereafter. Some saints even described what they saw.¹²²

That such reliable, strong and true news sources agree unanimously on the existence of the hereafter is definite and sufficient evidence for the existence of the hereafter.

Since there is such strong evidence for its existence, now we ask those who deny it:

Where did you go and look and could not see it since you decided that it did not exist? What is your proof? Since you deny, you have to provide evidence for your denial. Saying no does not prove anything.

The proof of existence is always easier than the proof of nonexistence. We can prove that an apple species exists on earth by showing a single apple. However, a person who claims its nonexistence can prove it only after travelling all over the world, which is impossible.

Similarly, a person who denies the existence of the hereafter can only say that there is no hereafter after wandering both the visible universe and the invisible metaphysical realm, which is impossible. Those who say that the hereafter exists, on the other hand, prove the existence of the hereafter based on both rational evidence and evidence originating from divine revelation.

¹¹⁹ Al-Qur'an, 30/50.

¹²⁰ Mi'raj: It is the Prophet's journey from Masjid al-Haram to Masjid al-Aqsa, and then his ascension to the sky and to the presence of Allah. The chapters of al-Isra and an-Najm mention this incident.

¹²¹ Al-Qur'an, 17/1; Al-Qur'an, 53/7-18.

¹²² Three of most famous saints are Abdulqadir Ghaylani, Imam Rabbani and Badiuzzaman Said Nursi.

Those who close their eyes in denial in the face of a fact that is explained and proved by those who give volumes of information and clear doubts turn the day to night for themselves.

40. Can't people find Allah without prophets?

We know the sun through its light. We cannot know the sun without its light. Similarly, Allah introduces Himself to us with His prophets and divine books. It is not possible for a person to know Allah without a prophet and a book because a book without a teacher is just a meaningless piece of paper even if every letter of it is full of subtle meanings. The meaning of this book of the universe can only be understood through the prophets and books that are sent.

Even if people know that there is a creator on their own, they cannot know or find the names and attributes, commands and prohibitions of that creator on their own. Therefore, it is necessary for Allah to send prophets to people.

Man can learn the answer to the question **“Where did I come from, why did I come to this world and where will I go?”** from the prophets.

The number of those whose names are mentioned in the Quran and who are definitely known to be prophets is 25.

The number of prophets reported in the hadiths is more than 100 thousand.¹²³

The most important point regarding the issue is this: Allah did not leave any era empty; He sent prophets in every era.

The first prophet Adam (pbuh) and the last prophet is Muhammad (pbuh). There are so many prophets between them that we cannot know their number. Even though we do not know the names of all the prophets assigned by Allah, we believe in all of them.

41. Will you give information about the life of Maryam (Mary) according to the Quran?

Maryam (Mary) is a descendant the prophets Dawud (David) and Ibrahim (Abraham). Imran and his wife Hanna were to have a child, which was their greatest wish, in their old age. Learning that she was pregnant, Hanna and her husband were very happy and convinced that this baby was a miraculous baby. To thank for it, Hannah prayed as follows:

“O my Lord! I do dedicate unto Thee what is in my womb for Thy special service: So accept this of me.”¹²⁴

When the time of birth came, a girl named Maryam was born.

At that time, women were forbidden from performing religious duties such as worshipping in temples and reading the Torah in Judaism. It was a problem to recruit a woman for service at the temple.

¹²³ Hadith, Ahmad b. Hanbal, al-Musnad 5/265-266; Ibn Hibban, as-Sahih, 2/77; Bursevî, İsmail Hakki, Tefsiru Ruhul-Beyan, 2/323; 6/49; 8/215.

¹²⁴ Al-Qur'an, 3/35.

Hanna took the baby to the temple to fulfill her vow, and Mary was accepted to the temple under the auspices of Zakariyya (Zechariah), who was the husband of Maryam's aunt.

Maryam spent her life under the tutelage and auspices of Zakariyya by serving in the temple during the day and constantly praying in her room the rest of the time until the age of 14. **The food she ate was miraculously sent to him by Almighty Allah.**¹²⁵

Maryam's pregnancy:

While Maryam was spending her days worshipping constantly in the temple, Gabriel (Jibril) came disguised as a man one day and gave her the good news that she would be given a son by Allah. The conversation between Jibril and Maryam, who was surprised by this news, is narrated as follows in the Quran in the chapter of Maryam:

"Then, We sent her our angel (Gabriel), and he appeared before her as a man in all respects.

She (Mary) said, 'I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah.'

He (Gabriel) said, 'Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.'

She (Mary) said, 'How shall I have a son, seeing that no man has touched me, and I am not unchaste' said.

He (Gabriel) said, 'So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': It is a matter (so) decreed'."¹²⁶

Maryam, who became pregnant, withdrew to a place away from people and continued her worship and prayers to Allah until the birth. She asked for help from Almighty Allah for the problems she would experience after giving birth. After the birth, she took her baby and returned. Almighty Allah ordered Maryam not to speak. Instead of her, the baby in her arms, Jesus (Isa) spoke. A great miracle took place and Maryam was acquitted.

These events and Jesus' speaking in the cradle is described as follows in the Quran:

"At length she brought the (babe) to her people, carrying him (in her arms). They said: 'O Mary! truly an amazing thing hast thou brought!'

'O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste.'

But she pointed to the babe. They said: 'How can we talk to one who is a child in the cradle?'

The baby (Jesus) said: 'I am indeed a servant of Allah. He hath given me revelation and made me a prophet.'

'And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live.'

¹²⁵ Al-Qur'an, 3/37.

¹²⁶ Al-Qur'an, 19/17-21.

‘He hath made me kind to my mother, and not overbearing or miserable.’

‘So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)’.”¹²⁷

Almighty Allah states in the Quran that those who attribute Mary and Jesus superhuman characteristics are in great perversion:

“In blasphemy indeed are those that say that Allah is Christ the son of Mary...”¹²⁸

“His mother was a woman of truth. They had both to eat their (daily) food...”¹²⁹

“And behold! Allah will say, ‘O Jesus, the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?’ He will say: ‘Glory to Thee! never could I say what I had no right (to say)’.”¹³⁰

With those verses, Mary’s honesty and chastity, as well as both of them being servants of Allah like other people, are declared.

It is stated in the verse that both of them are people **“who eat and drink”**; thus, it is pointed out that they are helpless, weak and mortal beings like other people. For, eating and drinking are the characteristics of the helpless, the weak, and the mortal. In other words, it is expressed in this way that the helpless, the weak and the mortal cannot be gods.

Maryam’s death:

Maryam continued living up to about four years after her son was raised to the sky. She spent her life by making dhikr and worshipping until her death. **Maryam is one of the four most virtuous women along with Asiya, Khadija and Fatima.**¹³¹ There is no clear information about her grave.

42. Will you give information about the Prophet Isa (Jesus)? Is it true that the Prophet Jesus will come back to earth before Doomsday?

Christians claimed that Jesus (Isa) (pbuh) was the son of Allah, and the polytheists claimed that angels were the daughters of Allah. Our Almighty Lord condemns both groups in the Quran. As a matter of fact, the expressions at the end of the verse clearly show it:

“The Jews call ‘Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth...”¹³²

The need for a child is a sign of deficiency and helplessness. Mortal beings want offspring with the need to continue their names and lineage after death. Allah is free from it.

There are many proofs in the Holy Quran that Jesus is Allah’s servant and prophet:

¹²⁷ Al-Qur’an, 19/22-33.

¹²⁸ Al-Qur’an, 5/17.

¹²⁹ Al-Qur’an, 5/75.

¹³⁰ Al-Qur’an, 5/116.

¹³¹ Hadith, Ibn Hanbal, 5/113/hno:2957; Nasai, hno:8299.

¹³² Al-Qur’an, 9/30.

“It is not befitting to (the majesty of) Allah that He should beget a son.”¹³³

(When Jesus was a newborn baby) He said: ‘I am indeed a servant of Allah. He hath given me revelation and made me a prophet’.”¹³⁴

“Christ the son of Mary was no more than an apostle; many were the apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food...”¹³⁵

It is stated in the verse that both of them are people **“who eat and drink”**; thus, it is pointed out that they are helpless, weak and mortal beings like other people. For, eating and drinking are the characteristics of the helpless, the weak, and the mortal. In other words, it is clearly expressed that the helpless, the weak and the mortal cannot be gods.

The following is stated in the Quran related to Jesus’ being killed:

“...But they killed him not, nor crucified him, but so it was made to appear to them...”¹³⁶

It is clearly stated that the person killed by the Jews by crucifixion was not Jesus and that they killed another person who resembled him.

Based on both the verses and sound hadiths regarding the issue, the majority of our scholars says, **“The Prophet Jesus was not killed, but was raised to the fourth floor of the sky with his body.**

The creation of Isa (Jesus) (pbuh) without a father:

“The similitude of Jesus before Allah is as that of Adam...”¹³⁷

The Prophet Jesus (pbuh) was born without a father. Some people cannot comprehend it. We should know that it is enough for Almighty Allah to say **“Be”** for the things that are impossible for us to do

There are billions of large galaxies like the Milky Way in the universe. It is not possible to say, for Almighty Allah, who created and governs billions of galaxies with innumerable stars in them, **“How come He created Jesus Christ without a father?”**

On the other hand, it should not be forgotten that the first creation of all plant and animal species was without parents.

Jesus will come to earth again before Doomsday strikes, and with his coming, Christians will turn from the faith of trinity¹³⁸ to the faith of oneness (tawhid) and follow the Quran. Jesus will definitely descend to the earth before Doomsday strikes because the hadiths regarding the issue are **“mutawatir”¹³⁹**. However, this descent will not be a descent in a way that will spoil the test; only great people in the spiritual realm will be able to know

¹³³ Al-Qur’an, 19/35.

¹³⁴ Al-Qur’an, 19/30.

¹³⁵ Al-Qur’an, 5/75.

¹³⁶ Al-Qur’an, 4/156-158.

¹³⁷ Al-Qur’an, 3/59.

¹³⁸ Trinity faith: Belief in Christianity that God consists of three separate persons and that God, Jesus Christ and Mary are identical.

¹³⁹ Mutawatir hadith: The meaning of a hadith being mutawatir is that there is no doubt that it was said by the Prophet.

Jesus. Otherwise, everyone will have to believe unavoidably and the wisdom of the test will disappear.¹⁴⁰

To sum up, it is certain that Jesus will descend to the earth before Doomsday strikes but the nature of this descent, that is, how it will happen, is not clear.¹⁴¹

43. Will you give information about the life of Muhammad (pbuh)?

The Prophet Muhammad (peace be upon him) was born in Makkah in 571. His father Abdullah passed away before he was born. He stayed with his foster mother Halima until he was 4 years old. His mother Amina passed away when he was 6. Then, he was taken under the protection of his grandfather Abdulmuttalib. When his grandfather died when he was 8 years old, he started to stay with his uncle Abu Talib. He started working at a young age and started trading with his uncles at the age of 13.¹⁴²

The Prophet was a Hanif¹⁴³ before he was given the duty of prophethood. He believed in the oneness of Allah. He never worshipped or showed any respect to idols throughout his life.

When he was 25 years old, he married Khadija. He had six children from Khadija: Qasim, Abdullah, Zaynab, Ruqiyya, Umm Kulthum and Fatima. He also had a son called Ibrahim from Mariya. Qasim, Abdullah and Ibrahim died when they were young. The daughters of the Prophet died while he was alive except for Fatima. Her daughter, Fatima died 6 months after the death of the Prophet. As a father, he experienced the greatest pain, but taught and showed us how to be a servant even in the most painful and difficult days. He was the most distinguished person with high ethics.

Almighty Allah states the following regarding the ethics of the Prophet in the Quran:

“And thou (standest) on an exalted standard of character.”¹⁴⁴

The Prophet states the following regarding the issue:

“My Lord educated me and made my education perfect.”¹⁴⁵

Even before he was given the duty of prophethood, Muhammad (pbuh) was known and loved for his high ethics, justice, mercy and prudence. He was also famous for his bodily and facial beauty as well as his ethics.¹⁴⁶ The number of people who converted to Islam just by seeing the beauty and reliability on his face is quite high. The most famous of them is the Jewish scholar “Abdullah ibn Salam.”¹⁴⁷

The Prophet started to stay away from people beginning from the age of 35 and often went to the secluded “Hira cave”¹⁴⁸; he sometimes stayed there for days.

¹⁴⁰ Badiuzzaman Said Nursi, Mektubat (Letters), Onbeşinci Mektub (The Fifteenth letter).

¹⁴¹ Badiuzzaman Said Nursi explains the truth of the issue of the descent of Jesus in “15. Mektub” (The Fifteenth letter) of his book entitled “Mektubat” (Letters). He makes a very reasonable analysis and interpretation of issues that will take place before Doomsday strikes such as Antichrist, Mahdi, the descent of Jesus, Sufyan, Gog/Magju, and Dabbetul Ard in his work “5. Şua”.

¹⁴² Judge, III, 200/4834.

¹⁴³ Hanif: Believer in the oneness of Allah before Islam and the name given to those who adhered to the religion of the Prophet Ibrahim.

¹⁴⁴ Al-Qur’an, 68/4.

¹⁴⁵ Hadith, Suyuti, al-Jamius-Saghir, I, 12.

¹⁴⁶ Hadith, Ibn Hajar, Fathul-Bari, Vol. 11, p. 216.

¹⁴⁷ Hadith, Bukhari, Anbiya, 1; Manaqibul-Ansar, 51.

¹⁴⁸ Hira cave is located on Mount Nur, about 6 km north of Makkah.

Once, when he was in the cave of Hira, the angel of revelation Gabriel (Jibril) came and gave him the command **“Read”**¹⁴⁹, the first divine revelation. Thus, he was given the duty of prophethood at the age of 40.

That he was the most knowledgeable, the wisest, the fairest and the most merciful person though he was illiterate¹⁵⁰, that he was alone when he declared his prophethood and that almost all of Arabia became Muslims in a short time like 23 years are among the greatest proofs of his prophethood.

The fact that he turned the most uncivilized, rude, ignorant and cruel communities into the most civilized, knowledgeable and gentle communities after 23 years and that he made them teachers of the world clearly prove that he is a prophet.

It is known that he had many enemies and that their biggest goal was to hurt and kill him. **However, it is unique in history that almost all of those enemies later became Muslims and loved him more than anyone else.**

Until the age of 40, the Prophet was known by everyone in Makkah as **“al-Amin”**, which means the most trustworthy person. Even those who did not accept his prophethood did not doubt that he was the most truthful person. The reason for their denial was not because they thought the Prophet was lying, but because they were afraid of losing their position, trade, money, prestige and superiority in Makkah.

In conclusion, each of them held important positions in Makkah and earned huge sums of money from idols. Makkah was flooded with people because of the holiness of the Kaaba. It was a center both in commerce and in spirituality. Therefore, they insisted on denial.

According to a narration from **Mughira b. Shuba**, the trust of the polytheists in the Prophet is described as follows:

“... Abu Jahl turned to me and said: ‘I swear by Allah, I know that what Muhammad says is true. However, the reason that prevents me from following him is my fear of breaking the equality between us and Sons of Qusay’¹⁵¹, which exists in almost every issue. They said: ‘A prophet has emerged from us.’ (That is, the equality has been broken; we cannot compete with them in this regard) ‘By Allah, that is why I will not accept it...’”¹⁵² “By Allah, I know well that what he says is true and right.”¹⁵³

The first one to believe in him was his wife, Khadija and then Ali, who was his paternal uncle’s son. After them, Zayd bin Haritha and then Abu Bakr believed. Later, many people listened to and accepted this message. When the number of Muslims began to increase, the notables of Makkah applied all kinds of severe tortures and boycotts on Muslims. Some Muslims migrated to Abyssinia to escape torture.

In the 10th year of prophethood, first his paternal uncle Abu Talib, and 3 days later his wife Khadija passed away. The death of these two close relatives, who gave him the greatest support, saddened the Prophet greatly. The Prophet had shared all the problems he faced while conveying the message of Islam with Khadija, who was the first person to believe in

¹⁴⁹ Al-Qur’an, 96/1.

¹⁵⁰ Al-Qur’an, 29/48.

¹⁵¹ Abdulmanaf bin Qusay: The grandfather of Abdulmuttalib, who was the grandfather of the Prophet (pbuh). Sons of Hashim were also called Sons of Qusay.

¹⁵² Bayhaqi, Dalailun-Nubuwwa, II, 207.

¹⁵³ Ibn Kathir, al-Bidaya, III, 113.

him. She supported the Prophet by consoling him in his most difficult times. His uncle, Abu Talib, had protected him against his tribe, risked everything for his sake, and mobilized Sons of Hashim, except Abu Lahab, to protect him. Therefore, that year was called the “**Year of Sorrow**”. The polytheists, who took advantage of the death of Abu Talib in particular, increased their torture and oppression.

The Prophet fulfilled his duty of prophethood for 13 years in Makkah. Torture, persecution and boycotts continued until he migrated¹⁵⁴ to Madinah. However, when the notables of the polytheists of Makkah decided to kill him, he had to migrate from Makkah to Madinah in the 13th year of his prophethood. Upon the order of the Prophet, all Muslims migrated to Madinah.

First the Muslims and then the Prophet and his friend Abu Bakr went to Madinah. The inhabitants of Madinah gave a warm welcome to the Muslims. The inhabitants of Madinah (Ansar) and those who migrated from Makkah (Muhajirs) were declared brothers. Thus, the Islamic state of Madinah was established. After its establishment, the polytheists began to attack the Muslims and the “Battle of Badr” took place in the 2nd year of the Migration.

The Muslims were victorious in the battle of Badr. As a result, the Damascus trade route was opened to Muslims. The captives captured in the war were released in return for teaching 10 Muslims to read and write.¹⁵⁵

Makkan polytheists started the battle of “Uhud” in the 3rd year of the Migration to take the revenge of the Battle of Badr. At the beginning of the Battle of Uhud, the Muslims were victorious, but the Muslims were defeated when the archers assigned by the Prophet left their place. However, the polytheists could not win a decisive victory.

Then, in the 5th year of the Migration, the Battle of “Khandaq” occurred. Upon the suggestion of Salman al-Farisi, trenches were dug around Madinah and the city was defended. That is why the name of the battle was the Battle of the Khandaq (Trench). Thus, the war, which lasted for 27 days, ended with the victory of the Muslims.

In the 6th year of the Migration, the Prophet decided to perform umrah with his Companions.¹⁵⁶ The Makkans, who felt uneasy about it, did not let them in and signed the “Treaty of Hudaibiyyah”¹⁵⁷. The Treaty of Hudaibiyyah was an agreement that showed the recognition of Muslims.

In the 7th year of the Migration, Muslims conquered Khaybar¹⁵⁸. With the conquest of Khaybar, the trade route of Damascus started to be controlled by Muslims.

After the conquest of Khaybar, Muslims fought in Muta with Byzantines for the first time. Muta is a place in Damascus, near Balqa. That is why this war was called the Battle of Muta. The fighting armies returned without being victorious.

The conquest of Makkah took place in the 8th year of the Migration. After the conquest of Makkah, the Arabian Peninsula quickly came under Muslim control.

¹⁵⁴ Hijrah: It is the name given to the migration of the Prophet and the Muslims with him from Makkah to Madinah in 622.

¹⁵⁵ Ahmad bin Hanbal, I, 247; Waqidi, I, 129; Ibn Sa'd, II, 22.

¹⁵⁶ Sahabah (Companions): It is the name given to those who saw the Prophet during his prophethood, believed in him and died as Muslims.

¹⁵⁷ The Treaty of Hudaibiyyah is a peace treaty made in March 628 between the Muslims of Madinah and the idolators of Makkah. Hudaibiyyah got its name from the name of the nearby village where they signed the treaty. With this treaty, the Makkans legally recognized the Islamic State.

¹⁵⁸ Khaybar is a city located in the Madinah Region of Arabia. The city is located 103 km north of Madinah.

The Muslims won the Battle of Hunayn between them and the idolatrous Arab tribes.¹⁵⁹

The last expedition of the Prophet was the Expedition of Tabuk¹⁶⁰ in the 9th year of the Migration.

Some claim that the Prophet made people Muslims at sword point. These claims are absurd and groundless because the Prophet conveyed the message to the people, but he gave life and property guarantees and freedom of belief, especially to Christians, Jews and members of other religions, who did not fight Muslims and agreed to pay taxes. In the time of the Prophet, no one became a Muslim at sword point. Those who became Muslims did not do so at sword point; they could not resist the truth brought by the Prophet Muhammad (pbuh) and became Muslims.

The Prophet spent the first 13 years of his 23-year prophethood in Makkah. He spent the last 10 years of his prophethood in Madinah. There was no war during the Makkan period. The wars occurred during the last 10 years in Madinah. The biggest wars were the battles of Badr, Uhud and Khandaq. The polytheists started the battles, not the Prophet. The Prophet tried to solve the problems without war and bloodshed because he was sent not to kill people, but to keep people alive and to ensure their happiness in this world and the next. However, when war was inevitable, he led the Muslims as a just and merciful commander.

Besides, the religion of Islam introduced legal decrees even related to war and forbade transgression. It forbids harming non-combatants, children, women, the elderly, clergymen, temples and those who take refuge in temples, animals, and beings such as trees.¹⁶¹

The Prophet performed hajj with the Muslims in the 11th year of the migration. This hajj is called the “Farewell Hajj”.

The Prophet made a farewell speech addressing the Muslims in the farewell hajj. The Prophet died in Madinah in 632, approximately 50 days after his farewell hajj. Currently, his grave is located in “**Ravda al-Mutahhara**”¹⁶² in Madinah.

To sum up, this world has seen only once a wonderful and exemplary person in every field like Muhammad (pbuh), and it will never see such a person again until Doomsday.¹⁶³

¹⁵⁹ The Battle of Hunayn is a battle fought in the valley of Hunayn after the conquest of Makkah. This war was very difficult. After a short defeat, the Muslims became victorious.

¹⁶⁰ Tabuk is 700 km from Madinah on the Madinah-Syria trade route. Under the leadership of the Prophet, the Islamic army of 30 thousand people took action against the Byzantine army in Tabuk. The Byzantine army was scared and withdrew without a battle.

¹⁶¹ Hadith, Bukhari, Jihad, 147,148; Muslim, Jihad, 24,25/h. No: 1744; Abu Dawud, Jihad, 121.

¹⁶² Rawda al-Mutahhara means clean garden. This phrase is used for the part between the tomb of the prophet and the pulpit in Masjid an-Nabawi (the Prophet's Mosque) in Madinah. It is an area of 10x20 = 200 square meters. The Prophet said: “Between my house and my pulpit is a garden from the gardens of Paradise”. (Bukhari, Fadlus Salah. 6)

¹⁶³ We advise you to read the 19. Söz (The Nineteenth word) and 19. Mektub (The Nineteenth Letter) from Risale-I Nur about the prophethood of the Prophet Muhammad (pbuh).

44. Could you give some information about the ethics of the Prophet Muhammad (pbuh)?

Allah states the following about our Prophet (pbuh): **“Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct).”**¹⁶⁴ The Prophet says: **“I was sent only to complete high ethics.”**¹⁶⁵

The verse and hadith above want us to take him as an example in all areas of our lives because his ethics, lifestyle, attitudes, words and actions are the most perfect example and model for us.

When the Companions of the Prophet asked his wife, Aisha (r.a.), about the ethics of the Messenger of Allah (pbuh), she answered them as follows:

“Do you not read the Quran? The ethics of the Messenger of Allah was the Quran.”¹⁶⁶

The fact that he turned the most uncivilized, rude, ignorant and cruel communities into a just and merciful community with best ethics in 23 years and that he made them teachers of the world is the best description of his high ethics.

45. Was the Prophet Muhammad (pbuh) illiterate?

The Prophet (pbuh) was **“Ummi”**, that is, he could not read and write until divine revelation was sent to him. As a matter of fact, the issue is clearly expressed in the following verse:

“And thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities have doubted.”¹⁶⁷

The Prophet did not take lessons from any scholars, did not read any books, and did not learn anything from any scientific assembly. He did not write a single word. However, humanity has not seen and will not see a person as knowledgeable and wise as him until Doomsday.

The fact that the Prophet was at the top of people in terms of knowledge, wisdom, justice and mercy despite his illiteracy is the brightest proof of his prophethood. It is a miracle in itself.

¹⁶⁴ Al-Qur'an, 33/21.

¹⁶⁵ Hadith, Muwatta, Husnul-Khalq, 8; Musnad, 2/381.

¹⁶⁶ Hadith, Muslim, 1/514 Hadith no: 746

¹⁶⁷ Al-Qur'an, 29/48.

46. Why is the language of the Quran Arabic? Wouldn't it be better if we read its translation? Do we get rewards when we read it without understanding?

It should not be forgotten that no matter in what language the Quran was sent down, the same questions would be asked. The divine revelation had to be sent in one of the languages used by people. The Quran is in Arabic and it is Allah who decided that the Quran would be in Arabic and chose the Prophet Muhammad (pbuh) among Arabs. Allah does not have to explain His servants why He does something.

The language of the Prophet (pbuh), to whom the Quran was sent, was Arabic. If the Quran had been revealed to the Prophet in another language, he would not have been able to understand it as a human. Could it have been possible for a prophet whose duty was to convey and explain a book that he himself did not understand to others?

“We sent not an apostle except (to teach) in the language of his (own) people, in order to make (things) clear to them.”¹⁶⁸

Since a divine book cannot be sent in the languages of all nations at the same time and a prophet cannot be sent to all nations at the same time, it is rationally necessary to choose a language and a nation.

Almighty Allah sent the Quran to us in Arabic. Doubtlessly, it is necessary to read reliable and explanatory translations and interpretations in order to learn its meaning. Reading its reliable translations and commentaries prepared by scholars who are experts in their fields is definitely one of our primary duties; it is a deed of worship and gains us reward.

However, we have to read the Quran in Arabic in prayer (salah) because its origin is in Arabic and its translation cannot replace the Quran.

It helps us even if we do not understand it. For example, will a person whose tongue has lost the ability to taste not be able to benefit from the food he eats? Even if his tongue does not taste, the food he eats will reach the necessary organs. Reading the Quran is like that. The spirit and spiritual feelings of a person whose mind does not understand the meaning of the Quran will receive their share.

On the other hand, it is the grace of our Lord that He gives at least ten rewards for each letter since it is a deed of worship even if we do not understand the Quran.¹⁶⁹ The reward given for each letter increases in holy and special times like Friday, Eid, Ramadan and Night of Power.

47. What are the miracles of the Quran? Can you give examples?

The Quran is a book full of miracles. Those who want to understand and see that the Quran is a book full of miracles must first learn Arabic because the Quran is in Arabic, and when a language is translated into another language, its subtleties and characteristics are lost. Therefore, if someone who knows Arabic well reads the Quran objectively, he will understand that the Quran is a superhuman book in terms of style, literature and rhetoric. He will be

¹⁶⁸ Al-Qur'an, 14/4.

¹⁶⁹ Hadith, Tirmidhi, Thawabul- Quran, 16, 2912.

astonished at the accuracy of the news it gives about the past and the future. Those who do not know Arabic can partially make up for it by reading tafsir books.

First of all, this must be known for sure: This world is a world of testing. Therefore, when the miracles in the Quran are told to people, the secret of the test should not be spoiled. In other words, the message sufficient for those who want to believe exists in that miracle but the door needs to be open for those who do not want to believe. Otherwise, it will not be a test. It is necessary not to forget that subtlety while studying the miracles in the Quran. If the Quran had said: **“The sun is 1 million 300 thousand times greater than the earth and its distance from the earth is more than 149 million kilometers”**, the people living in the age when the Quran was sent down would not have understood it and would have denied it. It would be such a miracle for the people of this time that everyone would have to believe unavoidably and the secret of the test would disappear. In a test, **“the door has to be opened to man’s intelligence without snatching its freedom from its hand.”**¹⁷⁰

Our request from those who read these miracles is not to forget that we are in a test, to go back more than 1400 years and to meditate on these miracles accordingly. Many of the miracles listed below were discovered in the 20th century. The fact that these miracles were reported by the Prophet (pbuh) more than 1400 years ago is undoubtedly one of the definite proofs of his prophethood. Some of them are as follows:

1. The creation of the universe out of nothing,¹⁷¹ the separation of the heavens and the earth when they were adjacent in the beginning¹⁷² and the continuous expansion of the universe¹⁷³ are described as miracles in the Quran, which was sent down more than 1400 years ago. Those who want to learn those three miracles can read the question and answer about the “Big Bang”.

2. Another discovery made in the twentieth century is the fact that every star and celestial body is in an orbit. The Quran refers to it with the following verse:

“It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course.”¹⁷⁴

It is not possible for a person to know that information with the technology of that time. The only solution is to accept the prophethood of Muhammad (pbuh).

3. The Quran states that the sun is not a fixed but moving celestial body that always moves at a certain speed and centuries later, science confirmed it:

“And the sun runs his course for a period determined for him: that is the decree of (Him), the Exalted in Might, the All-Knowing.”¹⁷⁵

In the face of this information, one cannot help saying **Lailaha illallah Muhammadun Rasulullah**.

4. **“Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away...”**¹⁷⁶

¹⁷⁰ Badiuzzaman Said Nursi, Risale-i Nur, Mektubat (Letters), On Dokuzuncu Mektup (The Nineteenth Letter).

¹⁷¹ Al-Qur'an, 6/101.

¹⁷² Al-Qur'an, 21/30.

¹⁷³ Al-Qur'an, 51/47.

¹⁷⁴ Al-Qur'an, 21/33.

¹⁷⁵ Al-Qur'an, 36/38.

¹⁷⁶ Al-Qur'an, 27/88.

Almighty Allah describes the movement of mountains as “**passing**” in the verse. The movement of the mountains proves that the earth rotates. This verse strongly indicated centuries ago that the world rotates. The reality of this knowledge was understood in the 20th century. How can people who do not believe though everything is so clear make excuses to Allah on the Day of Judgment?

5. “(O Pharaoh!) This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs.”¹⁷⁷

In Egypt, the corpses of Pharaohs used to be preserved through mummification. It is understood from the verse above that the body of Pharaoh, who resisted Moses and was drowned in the sea, was miraculously preserved without mummification. Such a corpse was found in the place called “Jabalayn” on the shore of the Red Sea, where Pharaoh was drowned. It was determined that this corpse, which is preserved in the “British Museum”¹⁷⁸ is at least 2500-3000 years old. That Badiuzzaman Said Nursi, who is one of the rare scholars and saints raised by the Islamic world, stated clearly that it belonged to the Pharaoh that lived during the Era of the Prophet Musa (Moses)¹⁷⁹ gives us a definite opinion.

6. “He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress.”¹⁸⁰

Yes, the expression of the verse is mind-blowing because the verse informs that the seas do not mix with each other despite all the storms and giant waves. However, it is impossible to keep two different liquids together without mixing them even in a tea glass, let alone wavy seas.

However, science confirms the verses of the Quran as always and proves that it is the word of Allah: Captain Cousteau discovered a wonderful barrier of water that prevented the waters from meeting in the place where the Mediterranean Sea and the Atlantic Ocean met. In his later investigations, he saw that the same barrier was present at the meeting place of all seas of different nature.

When he determined in 1962 that the sea waters did not mix with each other, “**he was astonished by the presence of this information in the Quran and stated that he found it very interesting.**” We do not know whether he believed or not.

7. The Quran attracts attention to the miracle of fresh water and salty water not mixing with each other as follows:

“It is He Who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed.”¹⁸¹

Another type of water barrier on earth is the flow of freshwater rivers into the sea. Rivers, which are highly possible to mix with both surface and underwater currents, never mix with salty water at the points where they flow into the sea. The Nile River is only one of them. Although this river flows into the Mediterranean, its waters do not mix with the salty waters

¹⁷⁷ Al-Qur'an, 10/92.

¹⁷⁸ British Museum: The British Museum, which is one of the most important attraction centers of London, is among the leading museums of England and even Europe.

¹⁷⁹ Badiuzzaman Said Nursi, Risale-i Nur Sözlüğü, (The Words), (Yirmi Beşinci Söz (The Twenty- Fifth Word)).

¹⁸⁰ Al-Qur'an, 55/19-20.

¹⁸¹ Al-Qur'an, 25/53.

of the Mediterranean. This knowledge, which was discovered in the 20th century, was reported by the Quran more than 1400 years ago. We cannot say anything else to those who still doubt the Quran.

8. It is stated in verse 3 of the Chapter of ar-Rum that the Byzantines were defeated in **“the lowest place of the earth”**. This expression indicates a very important geological fact that could never have been known at the time the Quran was revealed:

Scientists investigating the lowest place in the world found that this point was the region where the Dead Sea was, where the Byzantines were defeated in 613-614.

How can we explain that a fact that was determined with the technical devices of our age was expressed in the Quran 1,400 years ago? Can we say “It is a human word” instead of “Allah’s Book”?

9. The Star Tariq knocking on the door:

“By the Sky and the Night-Visitant (therein);- And what will explain to thee what the Night-Visitant is?- (It is) the Star of piercing brightness.”¹⁸²

With the development of science and technology in our century, the sounds of many planets in the solar system have been recorded.

The most interesting one among them is the star called **“Pulsar”** by scientists, mentioned as **“Tariq”** in the Quran and sworn by it.

Yes, the star **“Tariq”** makes a sound just like the sound of someone knocking on the door. The most interesting thing is that the word **“Tariq”** means **“the one that hits the door violently and knocks on the door”** in Arabic.

This fact, which was reported 1400 years ago at a time when science and technology did not exist, can be explained as the Quran’s being Allah’s word undoubtedly.

10. The death of Abu Lahab and his wife as unbelievers:

“Perish the hands of the Father of Flame! Perish he! No profit to him from all his wealth, and all his gains! Burnt soon will he be in a Fire of Blazing Flame! His wife shall carry the (crackling) wood - As fuel!- A twisted rope of palm-leaf fibre round her (own) neck.”¹⁸³

Abu Lahab¹⁸⁴ lived for seven years after the chapter of Tabbat was sent down. That is, the verses of the chapter of Tabbat were not sent down when Abu Lahab was waiting for death in bed. They were sent down in Makkah when he was powerful, authoritative, strong and healthy. The Quran declared that they would not repent and that they would die as unbelievers. This information can only be known by Allah’s informing, and there is no other explanation.

Now consider this: The Quran says, **“Abu Lahab and his wife will die as unbelievers.”** If Abu Lahab or his wife had said, **“We have become Muslims”** even if they lied, the trueness of the Quran and the Prophet would have vanished.

¹⁸² The Chapter of Tariq is the 86th chapter of the Quran and consists of 17 verses. The first 3 verses are given here.

¹⁸³ Al-Qur’an, 111/1-5.

¹⁸⁴ Abu Lahab was the paternal uncle of Muhammad (pbuh) and his worst enemy.

The Quran is the word of Allah, who is the possessor of infinite knowledge and who knew that they could not say that they believe, even if it is a lie.

The miracles in the Quran are not limited to them. There are dozens of other miracles in the Quran; As science progresses, many more miracles of the Quran will be understood. We regard the ones above enough for now so as not to lengthen the issue.¹⁸⁵

48. Why did Allah send the Quran last?

The prophethood of the Messenger of Allah (pbuh) does not cover a specific time or period, but all times and periods. Other prophets are not like that.

Therefore, the Quran was sent and preserved in a way that covers all times and places and with its unchangeable seal.

“We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).”¹⁸⁶

The highest level of knowledge is given at universities. Can we say that elementary school children should also be given university-level knowledge? Definitely not. Humanity is like an educational institution. Every era is like parts of this school. The teachers of these departments are prophets. Humanity has reached the level of university by taking lessons from the prophets since the Prophet Adam and has reached the level of taking the lessons of the religion of Islam.

The holy books that were sent down before the Quran and that are available today have been distorted. Their originals were lost over time, and they were rewritten by people. Therefore, superstitions and wrong beliefs were included in them.

To sum up, sound faith was distorted by the falsification of divine books that were revealed before the Quran. The Quran, which will explain the true belief in Allah and the Hereafter to all humanity until Doomsday, was sent last due to the reason above and similar ones.

49. Could you give detailed information about the writing of the Holy Quran, its compilation and transformation into a book?

The Holy Quran was written by 42 revelation¹⁸⁷ scribes. The most famous of them were Abdullah b. Sad in Makkah and Ubayy ibn Kab in Madinah. The verses of the Quran were written on paper, cloth, pieces of leather, stone, brick, and shoulder blades. The Prophet (pbuh) recited the chapters and verses (of the Quran) that had been sent down to Jibril and he recited them to the Prophet every Ramadan from beginning to end.

Since the revelation continued when the Prophet (pbuh) was alive, the text of the Quran could not be brought together as a book **“Mushaf”¹⁸⁸**. If it had been done so, it would have

¹⁸⁵ Badiuzzaman Said Nursi proves with rational proofs that the Quran is the word of Allah in his tafsir called *İşaratu-l İ'caz* (Signs of Miraculousness) and in 25. Söz (The Twenty- Fifth Word).

¹⁸⁶ Al-Qur'an, 15/9.

¹⁸⁷ Revelation: It is the information that the prophets find in their spirits (hearts) with or without a mediator and about which there is no doubt that it came from Allah. In other words, it is the way in which the verses and chapters of the Quran were revealed to the Prophet Muhammad (pbuh).

¹⁸⁸ Mushaf means pages collected and bound together: What is meant by it is the Quran in the form of a bound book including all chapters and verses of the Quran.

been necessary to make changes frequently and to destroy a large number of written texts in order to insert a few verses among other verses.

On the other hand, the text of the Quran was memorized and constantly read by many hafizes; and there were written copies owned by some Companions. Moreover, the Prophet was alive. So, there was no worry about the preservation of the text.

The Prophet dictated the chapters whose revelation was completed on appropriate materials and ensured their preservation. Many Companions preserved the verses of the Quran both in their memories and on various materials.

Compilation of the Quran in the form of a book (Mushaf):

After the death of the Prophet, the Quran had to be collected in such a way that no one could object to it until the Day of Judgment, with the approval of all the ummah, and not a word of being doubted. Zayd ibn Thabit narrates:

“In the Battle of Yamama¹⁸⁹, after the Companions¹⁹⁰ were killed, Abu Bakr ordered me to compile¹⁹¹ the Quran. ‘By Allah, if they had ordered me to move a mountain, it would not have been heavier for me than the responsibility of compiling the Quran.’ So, I started to collect the verses and chapters of the Quran from palm stalks, flat stones and the memories of people’.”¹⁹²

According to what resources state unanimously¹⁹³, Abu Bakr ordered Zayd not to rely on his memory, and to look for two witnesses with written documents for a verse to be accepted.

Although Zayd ibn Thabit himself was a good hafiz, he did not regard other hafizes like him enough, and conducted an extremely meticulous and scientific method of seeking two written witnesses for each verse. Thus, the pages brought together during the caliphate of Abu Bakr were called **“al-Mushaf”**.

This mushaf was preserved by Abu Bakr first, and then by Umar. After the death of Umar, it was given to Hafsa, one of the wives of the Prophet (pbuh).

During the caliphate of Uthman, he appointed four people to bring the Mushaf from Hafsa and to reproduce it: **Zayd, Abdullah ibn Zubayr, Said ibn As, Abdurrahman ibn Harith**. Three of them were from Quraysh except for Zayd. The work of the commission lasted for five years. The seven mushafs prepared by the commission were recited openly in the presence of the people in Madinah Masjid for the satisfaction of everyone, and then each of them was sent to various centers of the Islamic land.

¹⁸⁹ Battle of Yamama: It is a war fought between the Islamic army sent by Abu Bakr (ra) and the followers of Musaylimatul-Kadhdhab, who claimed to be a prophet. The war took place in the Yamama region in 632 AD and the rebellion of Musaylimatul-Kadhdhab and his supporters was suppressed. The battle was named so because it was fought in Yamama, east of Riyadh. While the Muslim army under the command of Khalid bin Walid had more than two thousand martyrs, twenty thousand of the supporters of Musaylimatul-Kadhdhab died.

¹⁹⁰ Companions: Friends; those who listened to the talk of the Prophet Muhammad (pbuh), who believed in him and who saw him.

¹⁹¹ Compiling: Putting together, collecting.

¹⁹² Hadith, Bukhari.

¹⁹³ Unanimously: in unison; in agreement.

50. Is there life (blessing and punishment) in the grave?

We call the realm that is the first stop of the hereafter and where everyone goes without exception after death **“the realm of the grave or the realm of barzakh”**¹⁹⁴. Everybody will definitely experience life in the grave whether he is buried in the ground, is drowned, remains at the bottom of the sea, is in the belly of a predatory animal, or gets burned and his ashes fly.

There are some verses and hadiths showing the existence of punishment and blessing in the grave. The following is stated in a verse of the Quran;

“In front of the Fire will they be brought, morning and evening: And (the sentence will be) on the Day that Judgment will be established: “Cast ye the People of Pharaoh into the severest Penalty.”¹⁹⁵

The first part of the verse states that Pharaoh and his men are tormented by fire before the Doomsday strikes and the second part mentions the torment of Hell after Doomsday. The torment before the Day of Judgment is clearly the punishment in the grave.

The Quran states the following regarding the life of martyrs¹⁹⁶ in the grave:

“Think not of those who are slain in Allah’s way as dead. Nay, they live, finding their sustenance in the presence of their Lord.”¹⁹⁷

The verses above are among the proofs of life and blessings in the grave. Martyrs wander freely in their graves. They do not know that they are dead.

The Prophet (pbuh) says, **“A martyr does not feel the pain of death.”**¹⁹⁸

Many hadiths are mentioned in the hadith books about the torment in the grave. A few of them are as follows:

“The grave is either a garden from the gardens of Paradise or a pit from the pits of Hell.”¹⁹⁹

“When the dead person is put in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask, ‘What do you say about Muhammad?’ The believer will say, ‘I testify that he is Allah’s slave and Messenger.’ Then, they will give him the glad tiding that his place in Hell was replaced by a place in Paradise.

When Munkar and Nakir ask the hypocrite and unbeliever, “What do you say about Muhammad?”, they will give the following answer: “I don’t know. I used to say what the people used to say.” Punishment is started for them. Creatures other than humans and jinn will hear the cries of unbelievers and hypocrites.”²⁰⁰

¹⁹⁴ Realm of Barzakh: It is the realm where the spirits of those who die after death go and stay until the Day of Judgment. It is also known as the realm of the grave.

¹⁹⁵ Al-Qur’an, 40/46.

¹⁹⁶ Shahid (Martyr): The Muslims who sacrifice their lives in the way of Allah are called martyrs. The value of martyrs in the eye of Allah is very high. It is stated that the highest rank in the Hereafter after prophethood is martyrdom. Therefore, all the sins and faults of the martyrs are forgiven by Allah.

¹⁹⁷ Al-Qur’an, 3/169.

¹⁹⁸ Hadith, Tirmidhi, Jihad, 6; Nasai, Jihad, 35; Ibn Majah, Jihad, 16; Darimi, Jihad, 7.

¹⁹⁹ Hadith, Tirmidhi, Qiyamah, 26.

²⁰⁰ Hadith, Bukhari, Janaiz, 87; Muslim, Jannah, 17.

While the Prophet was passing by a graveyard, he saw that the dead people in two graves were suffering due to some minor things. One of the dead in these two graves was a talebearer, and the other did not avoid urine. Thereupon, the Messenger of Allah took a fresh branch, divided it into two, and planted each piece in the two graves one by one. When the Companions who saw it asked why he did so, he said, **“As long as these two branches do not wither, it is hoped that the torment they are suffering will be alleviated.”**²⁰¹

There are many more sound hadiths about the torment and blessing in the grave.

Will the torment in the grave be only for the spirit or the body?

Body and soul are like light bulbs and electricity. When the light bulb breaks, electricity does not vanish; it continues to exist. We do not see it but we believe that electricity is still present. Similarly, when a person dies, the spirit leaves the body but it continues to exist. Allah will clothe the spirit with a suitable and nice garment in the grave just as He clothed the spirit in this world, and the soul will be rewarded or punished in this new garment.

We understand from the narrations that every spirit has a connection with its grave but it does not mean that they are in the corpses in the ground. It is a completely different realm.

As a matter of fact, although the sun is very high, it has a connection with the mirror next to us with its light, heat and colors. However, the sun is not in the mirror, it is very high.

51. Will all people see Hell?

“Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.”²⁰²

According to Ibn Masud, this verse informs that all people will cross the Sirat Bridge, which is built over Hell. Among them, people of **taqwa**²⁰³ and righteous ones will pass through it at a speed parallel to the abundance, beauty and value of their deeds and go to Paradise.²⁰⁴

Those who disobey will be brought to their knees and tumbled into Hell. The unbelievers among them will stay there forever. The believing sinners will be saved from Hell and go to Paradise one day after they pay the penalty for their crimes or by the grace of Allah.²⁰⁵

52. Will you give information about the torment of Hell?

Although there are very different forms of the torment of Hell, we can divide it into three main groups: **Firstly**, the pain to be felt from the burning of bodies, which is meant by the word torment. **Secondly**, the sorrow and distress that the spirits will feel. **Thirdly**, since the fire of Hell is a lightless fire, the unbelievable distress of being in the dark is added to those torments.

²⁰¹ Hadith, Bukhari Janaiz, 82; Muslim, Iman, 34; Abu Dawud, Taharah, 26.

²⁰² Al-Qur'an, 19/71.

²⁰³ Taqwa: Avoiding sins.

²⁰⁴ Ibn Atiyya, the interpretation of the verses in question.

²⁰⁵ Hadith, Bukhari, Tawhid 19, 31, 36, 37; Muslim, Iman 322, 334.

Hell is the land of Allah's torment. It is the land of pain and suffering, the land of hiccups and regret. Consent and pleasure are enjoyed together in Paradise; similarly, torment and wrath will be felt together in Hell; and in **pitch black darkness**²⁰⁶. Verses 43 and 44 of the Chapter of al-Waqia mention the pitch-black part of Hell. **“And in the shades of Black Smoke: Nothing (will there be) to refresh, nor to please.”**

The pleasure the spirit takes by attaining Allah's consent is much more than the pleasure of the blessings in Paradise; similarly, the spiritual pain of being a rebellious servant that Allah punishes and drives away from Paradise is much more than the torment of fire. The pain of being separated from the people of Paradise will be added to the pain of burning with Satan, and the spirit will keep writhing with this spiritual anguish.

Those who act conceitedly in the world against Allah's orders will suffer humiliation forever and those who obey their souls in this world will regret constantly in the hereafter. Those who follow Satan here will be the biggest enemy of Satan there and when Satan, who will be tormented together with them, says to them, **“I did not do anything to you; why did you not use your brains?”**²⁰⁷, they will be driven completely mad.

Those who enter Hell will become enemies of their bad friends who misled them, but it will be too late.

The Prophet (pbuh) states the following: **“Hell is surrounded by things that please the soul”**.²⁰⁸ So, when we commit a sin by following our souls, we should immediately feel the heat of Hell and keep away from it with repentance.

53. How would it be fair for unbelievers to stay in Hell eternally?

First of all, the rights of non-Muslims who do not fight Muslims in this world, who live in an Islamic state and pay their taxes are given by the Islamic state. Their possessions and lives are inviolable. He who harms the life and property of those non-Muslims commits a grave sin. A verse of the Quran regarding the issue is as follows:

“If any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.”²⁰⁹

The Prophet (pbuh) states the following in a sound hadith regarding the issue:

“He who kills a dhimmi²¹⁰ unjustly cannot perceive the smell of Paradise...”²¹¹

That is the decree in the world; it will be completely different in the hereafter. People will be treated according to whether they followed the true religion or not there. A Quranic verse regarding the issue is as follows:

²⁰⁶ Pitch-black darkness: utter darkness.

²⁰⁷ Al-Qur'an, 14/22.

²⁰⁸ Hadith, Tirmidhi, Jannah, 31.

²⁰⁹ Al-Qur'an, 5/32.

²¹⁰ Dhimmi: All non-Muslims who declare that they will be loyal to and obey the Islamic State and show their intention to live there are called "Dhimmis".

²¹¹ Hadith, Bukhari, Jizya, 5.

“Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye)...”²¹²

Badiuzzaman Said Nursi interprets why unbelievers will stay in Hell forever in his tafsir called “**İşarat-ül İ’caz**” in a way that satisfies the minds. We will try to explain it briefly here.

Question: An unbeliever’s sin related to unbelief (denial) is limited and covers a short time. It is not conformable with divine justice and consistent with Allah’s wisdom to give him an eternal punishment. How does divine mercy allow it?

Answer: Evidence that the punishment of that unbeliever is endless and that the unbelief he commits in a short time is an endless crime:

a. If an unbeliever who dies as an unbeliever lives an eternal life, there is no doubt that he will spend his eternal life in unbelief. For example, it is obvious that an unbeliever who did not believe for 90 years would not believe even if he lived for 900 years. The people of the Prophet Noah (Nuh) is the greatest lesson for us in this regard. The essence of the unbeliever’s spirit has been corrupted. Therefore, his eternal penalty is not contrary to divine justice.

b. Even if that unbeliever’s denial is for a limited time, he commits an infinite crime because he denies all the evidences that testify to the existence and oneness of Allah. Every being, from the smallest atom to the largest star, testifies to both the existence and oneness of Allah.

An unbeliever denies and slays all beings spiritually with his denial, by rejecting and denying those innumerable testimonies. As a result, he deserves eternal Hell.

c. Since unbelief means denying all divine blessings, it is ingratitude and insult to the Almighty Creator as many times as the blessings.

d. Since unbelief means denying the holy essence, names and attributes of Almighty Allah, who is pre-eternal and post-eternal, unbelief is an infinite crime.

In conclusion, it was understood that blasphemy is an insult to both Allah and every being. Of course, it is justice that the punishment for such a grave crime is an eternal Hell.

54. Will you give information about life in Paradise?

The following is stated in a hadith: **“Those who are on their way to Paradise will perceive the smell of Paradise from a distance of a hundred years.”²¹³**

Then, they will be greeted by angels

“...When they arrive there; its gates will be opened; and its keepers will say: ‘Peace be upon you! Well have ye done! enter ye here, to dwell therein’.”²¹⁴

Having everything that one wants in Paradise:

²¹² Al-Qur’an, 98/6.

²¹³ Hadith, Hakim, Mustadrak 2/126.

²¹⁴ Al-Qur’an, 39/73.

Allah creates everything based on a reason (with some exceptions) in this world. He will create without a reason in Paradise. While everything is created based on time here, they will be created timeless in Paradise. While patience and effort are required to achieve something here, there will be no waiting and patience in Paradise because the world is the land of service and Paradise is the land of reward.

Allah is the One who creates whatever He wishes in the way and at the time He wishes, without any example, and does not need anything. Therefore, there is no need for any reason, tool or phase for Allah to create. The fact that everything in the world depends on certain reasons and time due to the test should not mislead people. As a matter of fact, since the creation depending on causes and time will be removed in Paradise, when a fruit is picked from a tree, a new fruit will be replaced immediately, and there will be no decrease.

The people of Paradise will be able to ask for anything that comes to their minds and pleases them; they will have them instantly, by Allah's leave, as soon as they want. Some of the narrations about life in Paradise are as follows:

A man asked the Messenger of Allah (pbuh), "Are there horses in Paradise?" The Prophet said, **"If Allah puts you in Paradise and if you want to ride a red ruby horse there, He will fly you wherever you want."** Then, another one asked, "Are there camels in Paradise?" This time, the Prophet gave a different answer: **"If Allah puts you in Paradise, you will find whatever your heart desires and your eye likes there."**²¹⁵

"Whatever your heart desires and your eye likes" mentioned in the hadith is not limited to our worldly imagination. Almighty Allah attracts attention to the richness of those blessings with the following verse:

"There will be there all that the souls could desire, all that their eyes could delight in: and ye shall abide therein."²¹⁶ Some other verses regarding the issue are as follows:

"...Therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for."²¹⁷

"What their souls desired, in that will they dwell They are eternal in what their souls desire (numerous blessings)."²¹⁸

In another hadith, our Prophet (pbuh) states the following regarding the size of the blessings of Paradise:

"Allah Almighty said: I have prepared blessings for my righteous servants that the eyes have not seen, the ears have not heard, and man cannot imagine."²¹⁹

The Occurrence of Desired Things Immediately in Paradise:

Anyone who wants a good meal in the world will have to spend time and effort for it. The possibility of finding these foods ready in front of you as soon as you think about them, without doing anything, is something that will please your soul. Such convenience is not possible under the conditions of the world. However, since reasons/causes will disappear in

²¹⁵ Hadith, Tirmidhi, Kutub as-Sitta, XIV/431.

²¹⁶ Al-Qur'an, 43/71.

²¹⁷ Al-Qur'an, 41/31.

²¹⁸ Al-Qur'an, 21/102.

²¹⁹ Hadith, Ramuz al-Ahadith-1, p. 149/5.

the promised environment of Paradise, the blessings will be presented in a way that is most pleasing to people. It is described in a hadith with an example:

“In Paradise, you will fancy chicken. It will be brought to you immediately in a fried form.”²²⁰

No Night:

Night was created as a resting time for people in the life of this world. Since there will be no need for sleep and rest in Paradise, there will be no need for the darkness of the night. It is stated in the hadiths that there is no night in Paradise:

“There is no night in Paradise. It consists of light.”²²¹

No Sleep:

Sleep is one of the needs and weaknesses that people experience in the world. There are no weaknesses such as sleep or tiredness in Paradise. Allah informs His servants about that fact in the following verse: **“There no sense of fatigue shall touch them...”²²²**

They asked the Prophet, **“Do people of Paradise sleep?”** He said: **“Sleep is the brother of death. People of Paradise do not sleep.”²²³**

No Dispute:

One of the most important characteristics of the people of Paradise is their high ethics. Attention is drawn to the nice characteristics of the believers in Paradise in the following verse:

“And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity).”²²⁴

That environment is described as follows in a hadith:

“Their hearts are like the heart of a single person. There is no division or enmity among them.”²²⁵

Absence of Negativities such as Sadness and Distress:

The people of Paradise will live away from feelings such as sadness, distress and anxiety forever with the mercy of Allah. Those blessings in Paradise are described as follows in hadiths:

“Every anxiety will end except for the anxiety of the people of Hell...”²²⁶

²²⁰ Hadith, Bezzar.

²²¹ Hadith, Ramuz al-Ahadith-2, p. 366/4.

²²² Al-Qur'an, 15/48.

²²³ Hadith, Suyuti, II, 162.

²²⁴ Al-Qur'an, 15/47.

²²⁵ Hadith, Küttüb-i Sitte-14, p. 449/3.

²²⁶ Hadith, Ramuz al-Ahadith-2, p. 342/15.

“They will say: ‘We are eternal; we will never perish; we are happy people; we will never grieve’.”²²⁷

“There is no trouble or danger there...”²²⁸

Almost everything that exists in the world has been created incompletely and imperfectly as a necessity of testing. Believers put their trust in Allah by showing great patience in the face of all the difficulties and troubles they encounter in the world. The Prophet states the following in another hadith: **“A person will attain real peace only when he enters Paradise.”^{229 230}**

55. How can we respond to people who say, “Religion is opium”?

Those who say that religion is opium are those who do not believe in Allah, prophets and the hereafter. There are thousands of pieces of evidence showing that none of these claims and slanders are true. Some of them are as follows:

a) According to Islam, any work that is beneficial to humanity is regarded as worship. Is a religion that gives this advice, **“Even if Doomsday is about to strike, plant a tree if you can”²³¹** opium? Or, is irreligiosity, which does not encourage people to do anything that is **not suitable for their own benefit** because they do not believe in the hereafter, opium?

b) Is Islam, which has protected the oppressed and the poor since the day it first emerged, has established the institution of zakah and ordered the rich to share some of their wealth with the needy, and which severely condemns all kinds of injustice and cruelty, opium? Or is it irreligiosity, which accepts disgrace to kiss the feet of others for its own benefit and which instills the idea **“Let sleeping dogs lie. It does not matter if others die of hunger as long as I am full”** because of not believing in the hereafter, which is a place of reward, opium?

c) Is the religion that is the way of prophets like Abraham, Moses, Jesus and Muhammad (peace be upon them), who are the best examples of ethics, mercy and justice, opium? Or is irreligion, which, raised murderers like Cain, oppressors like Pharaoh, stingy rich like Croesus, who never wanted to share, and modern oppressors like Lenin, Stalin, Mao and others, who killed hundreds of thousands of people, opium?

d) Finally, we should state that some of those who coined the phrase **“Religion is opium”** imply that religion is a popular drug used to rule and control societies and to form dictatorships. This claim is an approach that is completely far from the truth because religion itself destroys dictatorships, devastates the reign of Croesus and Pharaohs, and defends the rights of the oppressed and the weak instead of the oppressors. In conclusion, it will be understood by everyone whose conscience has not degenerated that irreligiosity is opium, not religion.

²²⁷ Hadith, Tirmidhi.

²²⁸ Hadith, Ramuz al-Ahadith-1, p. 170/1.

²²⁹ Hadith, Ramuz al-Ahadith-1, p. 138/13.

²³⁰ We advise you to read 28. Söz (The Twenty- Eighth Word) from Badiuzzaman Said Nursi's book, Sözlür (The Words), regarding Paradise.

²³¹ Hadith, Haythami, Majmauz-Zawaid, IV, 63 (reported from Bazzar), Ahmad b. Hanbal, Musnad, III, 191.

56. Why do we perform prayers? Is it not possible to become a Muslim without performing prayers? Can't a person who dies without performing prayers go to Paradise?

Islam is a whole. If a person who does not perform prayers accepts that prayer is fard and not performing it is a major sin, and realizes his mistake, he is a sinful Muslim and does not apostatize. However, it is almost impossible for his book of deeds to be given from the right side because, under normal conditions, it is unthinkable for a servant's right book of deeds to outweigh if he causes five major sins to be recorded in his left book of deeds every day. If a servant's book of deeds is given from the left side, it means - God forbid - he will go to Hell.²³²

Almighty Lord states the following in a verse: **“(O Muhammad!) Say: “My Lord is not uneasy because of you if ye call not on Him”**²³³ Supplication (dua) is the basis of our worship; it is the greatest means of our happiness in the world and the hereafter. It is almost impossible for the supplication of a person who does not perform prayers to be accepted because not praying is disobedience and ingratitude to Almighty Allah. It is obvious that the dua of a person who is disobedient and ungrateful to Allah will not be accepted under normal conditions.

Prayer (salah) is the greatest reality after belief, and those who do not perform prayers demolish their religion. The Prophet states the following in a hadith: **“Prayer is the pillar of religion; he who abandons demolishes his religion.”**²³⁴

The Messenger of Allah states the following in another hadith reported from Jabir b. Abdullah:

“The key to Paradise is prayer, and the key to prayer is wudu.”²³⁵

The five daily prayers consist 17 rak'ahs of fards, 20 rak'ahs together with witr, and 40 rak'ahs together with sunnahs. The obligatory ones are the 20 rak'ahs of fard and wajib prayers. If one rak'ah lasts an average of 1 minute, it will take 20 minutes in total. Failure to perform these obligatory 20 rak'ahs is a reason to go to Hell and is one of the major sins.

If only those who do not perform prayers, which are very good, very honorable and very light, knew what they missed...²³⁶

57. What are the reasons why our supplications (duas) are not accepted? Why do things not go well though we perform prayers?

Prayer (salah) and supplication (dua) are the basis and essence of our worship. Our main principle in salah and dua should be the intention of worship. Otherwise, it is wrong to regard supplication as **“a petition of need to be accepted”** and to perform prayers **“so that things will go well”**.

²³² Al-Qur'an, 69/25.

²³³ Al-Qur'an, 25/77.

²³⁴ Hadith, Ajluni, Kashful Khafa, II/31.

²³⁵ Hadith, Tirmidhi, Taharah, 1; Ibn Hanbal, III, 341.

²³⁶ You can refer to 4. Söz (The Fourth Word) 9. Söz (The Ninth Word) and first station of 21. Söz (The Twenty- First Word) in Badiuzzaman Said Nursi's work entitled Sözler (The Words) regarding prayer.

This world is a world of testing. If our duas were accepted immediately or whenever we wanted, the secret and wisdom of the test would disappear.

Almighty Allah promises Paradise to His servants who believe and do righteous deeds. He does not make a promise to His servants who believe and do righteous deeds by saying, **“I will turn this world into Paradise”**. Therefore, we have no right to complain by saying, **“Why are our duas not accepted, why do things not go well though we perform prayers?”**

The following is stated in a hadith about those who say prayers:

“If a person says prayers, his sins are forgiven or he will receive a good reward immediately or he will be rewarded in the hereafter.”²³⁷

What matters in dua is to feel our helplessness, weakness, imperfection and poverty most deeply, to open our hands and beg Almighty Allah and to get rid of loneliness, sadness, grief and despair by feeling deeply that He hears us.

God Almighty states the following in the Quran, **“Call on Me; I will answer you.”**²³⁸

Almighty Allah says “I will answer”, He does not say “I will accept”. If you go to a doctor and say: “O doctor! Give me this medicine.” The doctor will definitely answer you and say, “Here you are.” However, if what you want is an unwise, useless or harmful medicine, he will give you something better, not what you want.

Similarly, the acceptance of prayers made in accordance with Allah’s consent occurs in three ways: Allah bestows upon the person what he wants in this world. Or, Allah gives him something better than what he wants. Or, He accepts it for the hereafter. That is, the one who prays receives the result of his dua in the form of entering Paradise or getting rid of Hell.

So, if the things we desire do not happen, it is not appropriate to say that the supplication was not accepted but to say it was accepted in a better way.

Prayers and worship performed in accordance with the will of Allah are acceptable. Promised worldly rewards will be granted only if they are made with that intention.

For example, the following is stated in a hadith: **“Sadaqah drives away trouble and prolongs life.”**²³⁹ If we give charity just because **“it will save us from troubles and prolong our lives”**, we cannot achieve our goal. Sadaqah drives away trouble and prolongs life only if **“it is given for the sake of Allah”**. We can compare other issues to it.

58. How should our relations with non-Muslims be?

The religion of Islam values human beings very much. It states that all humans are descended from Adam and Hawwa (Eve). It encourages all people, whether they are believers or not, to do good to every living creature. The Prophet (pbuh) states the following:

²³⁷ Hadith, Daylami.

²³⁸ Al-Qur’an, 40/60.

²³⁹ Hadith, Haythami, Majmauz-Zawaid, III/63.

“You get rewards for doing good to any living creature.”²⁴⁰

Almighty Allah states the following in a verse:

“Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.”²⁴¹

As it is seen, man is respectable even if he is not a Muslim. His property and life are inviolable. He who harms the lives and property of non-Muslims commits a grave sin. A verse of the Quran regarding the issue is as follows:

“If any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.”²⁴²

The Prophet (pbuh) states the following in a sound hadith regarding the issue:

“He who kills a dhimmi²⁴³ unjustly cannot perceive the smell of Paradise...”²⁴⁴

The religion of Islam gives great rights and freedom to non-Muslims living under its rule:

1. They are free in their faiths and worship. They can worship as they wish.
2. If the foods that are haram in our religion are halal for them, it is not permissible to touch them.
3. It is permissible to eat the food of Christians and Jews and to marry their women.
4. It is permissible to visit them and ask about their patients.
5. Shopping with non-Muslims is also free.
6. It is permissible to give some meat from the sacrificed animal to non-Muslim neighbors.
7. It is also permissible to exchange gifts with a non-Muslim.

59. Is it possible for non-Muslims who do not know about Islam to be saved from Hell?

All those who believe in all the prophets sent beginning from Adam (pbuh) to Muhammad (pbuh) are called Muslims; the name of the religion sent to those prophets is also Islam **provided that it was not distorted**. Therefore, those who believed in them at the time of those prophets and those who came after those prophets and believed in the religion and book brought by those prophets, **provided that it was not distorted**, will go to Paradise.

²⁴⁰ Hadith, Bukhari, Adabul-Mufrad, Hadith no: 379.

²⁴¹ Al-Qur'an, 60/8.

²⁴² Al-Qur'an, 5/32.

²⁴³ Dhimmi: All non-Muslims who declare that they will be loyal to and obey the Islamic State and show their intention to live there are called "Dhimmis".

²⁴⁴ Hadith, Bukhari, Jizya, 5.

All previous religions were abrogated²⁴⁵ with the advent of the Prophet Muhammad (pbuh). The following verse expresses this fact: **“If anyone desires a religion other than Islam (submission to Allah., never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (all spiritual good).”**²⁴⁶

All people who came and will come from the time Muhammad (pbuh) became a Prophet to Doomsday are obliged to believe in him and all the principles he brought. To sum up, **a non-Muslim cannot go to Paradise.**

However, there are also people who did not hear the Prophet or heard negative things about him even if they heard, and hence did not feel the need to search. What will happen to them?

The verse **“On no soul doth Allah Place a burden greater than it can bear”**²⁴⁷ clearly states that Allah does not place burdens on His servants that they cannot bear.

The verse **“Nor would We visit with Our wrath until We had sent an apostle (to give warning)”**²⁴⁸ states that responsibility begins with the sending of a prophet.

Let us explain the issue with some examples:

- *A person who is too sick to stand up performs his prayers by sitting down.*
- *If a person eats by forgetting that he is fasting in Ramadan, his fast will not be invalidated.*
- *A person who is forced to eat something forbidden will not be held responsible.*
- *It is not fard for a poor Muslim to go to hajj and give zakah.*

More examples can be given. Just as there are loads that the human body cannot bear or that his wealth will not suffice, so too are there realities that the mind cannot reach alone.

Almighty Allah made His servants responsible for comprehending the realities of belief and understanding Islamic decrees. That is, Allah has not placed burdens on the minds of His servants that they cannot bear. After these explanations, let us move on to the heart of the matter.

Imam Ghazali²⁴⁹ deals with the state of the Christians living in his age and the Turks who have not yet become Muslims and divides them into three:

“I believe that Allah will treat many of the Byzantines, Christians and Turks of our time with His mercy. I mean the Byzantines and Turks who live in distant lands and did not receive the invitation of Islam. They are divided into three parts:

- 1. Those who received the message of Islam.**
- 2. Those who did not receive the message of Islam.**

²⁴⁵ Abrogation: The abolition of a religious decree by a piece of religious evidence sent later.

²⁴⁶ Al-Qur'an, 3/85.

²⁴⁷ Al-Qur'an, 2/286.

²⁴⁸ Al-Qur'an, 17/15.

²⁴⁹ Imam Ghazali: He is one of the most famous Islamic scholars. He was born in 1058 in Tus City of Khorasan. He died in Iran in 1111. 75 of his books have reached the present day. Among them, "Ihya-u Ulumid-Din" is the most well-known work of Ghazali.

3. The group between the two. They heard the name of the Prophet in a negative way.

In my opinion, the state of this third group is like the state of those in the second group because they heard the name of the Prophet with the opposites of his characteristics, which does not lead people to think and research in order to find the truth. ²⁵⁰

We understand from the expressions above the possibility that people who are in the **“Second”** and **“Third”** groups may be included in divine mercy. Although such a possibility exists, it is not possible to make a definite judgment on the issue.

Allah is just. He does not oppress anyone. We have no doubt that He will give everyone what they deserve. Our greatest duty here is to convey the divine message to everyone in a wise manner and at the right time.

60. How can we understand the spirit?

Some people asked our Prophet (pbuh) about the spirit. He did not answer and waited for the revelation. The verse that was revealed was very clear: **“They ask thee concerning the Spirit (of inspiration). Say: ‘The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)’.**”²⁵¹

The existence of the spirit is confirmed, but it is not explained what kind of a being it is because it was impossible for the addressees to understand it.

When the body reaches a certain maturity in the womb, the spirit is placed. With the placement of the spirit, life is given; with the removal of the spirit, death occurs.

We know for sure that the spirit exists, but we do not know it. Body and spirit are like a light bulb and electricity. When the light bulb breaks, electricity does not disappear; it continues to exist. Although we do not see electricity, we know for sure that electricity still exists. Similarly, when a person dies, his spirit leaves the body, but the spirit continues to exist. Almighty Allah makes the spirit continue to live in the realm of the **grave/barzakh** by clothing it with a more suitable garment.

The spirit, which is the life of the body, is a luminous, conscious, intelligent and living being. That is to say, it is not a bodily being. So to speak, it is like light and electricity. It was created later, but it is eternal. It is one and indivisible.

It is the spirit that does things in the body. It notices with its consciousness, understands with its mind, weighs with its conscience, decides, makes plans with its imagination, stores information with its memory, loves with its heart, holds with its hand, sees with its eyes, hears with its ears, and walks with its feet. It has too many abilities to count. As long as the spirit is in the body, it needs the body. However, even if there is no body, the spirit sees and hears, speaks, thinks, feels, remembers, and feels pleasure and pain.

Death is the separation of the spirit from the body. In other words, it is the body that dies, not the spirit. When we say death, we mean that the spirit leaves the body, the test ends, and

²⁵⁰ Imam-i Ghazali, *İslâm'da Mûsamaha*. Translation: Süleyman Uludağ, pp. 60-61.

²⁵¹ Al-Qur'an, 17/85.

the spirit goes to the hereafter. The spirit does not die. The body is like a garment for the spirit. In this world, the spirit needs the body as a garment, but when death occurs, it takes off the garment of the body and puts on a garment suitable for the realm of the grave.

61. Can you give information about jinn?

Jinn are some invisible spiritual beings. Jinn are intelligent and invisible beings created from fire; they can take various forms. It is narrated that they are seen in the form of various animals, and even often in the form of snakes.²⁵²

Spiritual beings are divided into three:

- a) Spiritual beings all of whom are good: They are angels.
- b) Spiritual beings all of whom are evil: They are the devils who lead people to evil.
- c) Spirituals beings some of whom are good and some of whom are bad: They are jinn.²⁵³

Jinn are also held responsible for belief and worshipping just like humans. The Messenger of Allah was sent as a prophet to both humans and jinn. There are verses that begin with **“O ye assembly of jinn and men”**²⁵⁴ in the Quran.

There are Muslims and unbelievers, good ones and bad ones among jinn just like humans. They too will be rewarded and punished for their deeds. The good ones will go to Paradise and the bad ones will go to Hell.

There is a chapter about jinn in the Quran.²⁵⁵ It is stated in the chapter that **“there are Muslims and unbelievers, good ones and bad ones among them, that none of them has any power over Allah, and that they are all weak beings that will be held responsible...”** ²⁵⁶

Again, according to the Quran, a group of jinn came and listened to the Quran, became Muslims, went to their nation and invited them to belief.²⁵⁶ To sum up, the existence of jinn is certain, and denying their existence is regarded as unbelief.

62. What are the rights of women and men in Islam? What do you think about the claims that Islam imposes pressure and restriction on women?

“When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief...”²⁵⁷ In the verse above, Allah Almighty describes the view of the people of Jahiliyya about women and states that this understanding is very bad.

²⁵² M. Vehbi, Hülâsatül Beyân, 15, 6175.

²⁵³ Raghib al-Isfahani, Al-Mufradat, “Jinn” item.

²⁵⁴ Al-Qur’an, 55/30.

²⁵⁵ The Chapter of Jinn is the 72nd chapter in the Quran.

²⁵⁶ Al-Qur’an, 72/1.

²⁵⁷ Al-Qur’an, 16/58.

The Prophet (pbuh) emphasized the education of girls in particular because he knew that people would experience feelings of ignorance from time to time.

He states the following: **“A father who raises three, two or even one daughter by protecting their rights will be with me in Paradise.”**²⁵⁸

The religion of Islam elevated women to the position where they should be. The woman is raised and brought up without being separated from the man. She is given a good name and compulsory education. She receives the necessary sexual information from the mother. No principle that encourages knowledge in the Quran and Sunnah distinguishes women. On the contrary, the Prophet ordered women’s education and the protection of their rights because he knew that they would be neglected. In his period, there were **“Mujtahid”**²⁵⁹ women²⁶⁰.

It is a right and a sunnah for the woman to see the groom-to-be before getting married. If she does like him, she can refuse; the insistence of the parents and the groom-to-be will not change anything.

When she gets married, she gets as much **“Mahr”**²⁶¹ as she wants from the groom-to-be. Mahr is her right and life guarantee determined by Allah. She can spend it as she wishes.

The Messenger of Allah states the following:

“The best man is the one who treats women in the best way.”²⁶²

The husband also has the duty of satisfying his wife sexually. If she wants, her husband has to hire a separate house. Her husband cannot prevent her from visiting her parents. She can work in legitimate jobs. In some places, some women are forced to work and crushed by the hard work that men can do; it is not the fault of Islam, but of those who distance Islam from their lives.

It is not a humiliating thing for women to receive half as much as a man’s share in inheritance.²⁶³ It may seem like inequality on the surface, but it is actually justice. **In Islam, justice is essential, not inequality.** When it is known that Islam has given the duty of making the necessary expenses before marriage to the woman’s guardian, and that after marriage, her expenses are met by her husband, it will be clearly understood that Allah acts justly and mercifully regarding the issue.

THE HUSBAND’S RIGHTS OVER THE WIFE:

Almighty Allah gave the duty of being the head of the family to the man by saying, **“But men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise.”**²⁶⁴

There is no difference between men and women in creation, being a servant to Allah, worship, prayer, crime and punishment, and in respect and dignity, in short, being human. There is no difference in the penalties related to the world in terms of equality of men and women. The penalties for crimes committed against women and against men are the same. Wives should be obedient and respectful to their husbands so that the husbands can do their

²⁵⁸ Hadith, Ibn Majah, Adab 3.

²⁵⁹ Mujtahid: Islamic scholar who makes judgments based on verses and hadiths; Islamic jurist, scholar, faqih.

²⁶⁰ For example, our mother Aisha, the wife of the Messenger of Allah, is one of them.

²⁶¹ Mahr: It is a gift of money, property or benefit that a man gives or undertakes to give to a woman during marriage in Islamic law.

²⁶² Hadith, Bukhari, Nikah 43; Muslim, Fadail 68.

²⁶³ Al-Qur’an, 4/176.

²⁶⁴ Al-Qur’an, 2/228.

duties properly in the family. Under normal circumstances, a woman has to obey her husband. The Prophet states the following regarding the issue:

“If a woman performs five daily prayers, fasts for one month a year, protects her chastity and obeys her husband, the gates of Paradise are opened to her.”²⁶⁵

However, since obedience needs to be within the framework of Allah’s orders, if the husband ignores it, the wife does not have to obey her husband because obedience to Allah is before obedience to the husband.

63. Is it fard for women to cover their heads?

Almighty Allah states the following:

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms.”²⁶⁶

The women who had made the two front ends of their headscarves hang back from their shoulders, leaving their necks²⁶⁷ exposed before this verse was sent down were ordered as follows: **“Don’t do so; place those two ends on your chest.”**

Those who study hadiths know that when this verse was sent down, the Ansar women in the masjid covered their heads and necks by tearing their skirts in order to fulfill the divine order without delay.²⁶⁸

Once, Abu Bakr’s daughter Asma entered the presence of the Messenger of Allah wearing a thin dress. The Messenger of Allah (pbuh) turned his face away from her and said:

“O Asma! When a woman reaches the age of puberty, it is definitely not appropriate for her to show her body except for this and that. The Prophet pointed to his face and palms while saying it.”²⁶⁹

In the chapter of an-Nur, the parts that women should cover are explained, and hadiths complete that explanation. In the light of the verse and hadiths, it is clear that the command to cover includes the head and hair of the woman and hence the head and hair need to be covered.

To sum up, there has been unanimous agreement²⁷⁰ that the whole body of the Muslim woman need to be covered, except for her hands, face and feet in the tafsirs written and made in every century beginning from the Companions to the present day.

²⁶⁵ Hadith, Bukhari, Mishkat, II/202.

²⁶⁶ Al-Qur’an, 24/31.

²⁶⁷ Neck: The front part of the body between the shoulders and the head.

²⁶⁸ Hadith, Abu Dawud, Libas: 29.

²⁶⁹ Hadith, Abu Dawud, Libas, 31.

²⁷⁰ Unanimous agreement: Consensus, unanimity.

64. Why is hijab necessary?

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms.”²⁷¹

There are many instances of wisdom behind the verses and hadiths ordering women to cover up in the Quran and hadiths. Even if there is no wisdom, this order must be fulfilled by a Muslim woman just because Allah ordered it. Lack of wisdom does not remove the order and prohibition. After all, Allah’s orders and prohibitions are for testing.

We will express the wisdom behind hijab and its necessity to the extent that we benefited from Badiuzzaman Said Nursi’s **“Hijab Booklet, which is 24. Lema”**.

1. Hijab is a necessity for women’s nature because women are weak and delicate, and they are in need of a man’s protection and help for themselves and for their children whom they love more than their own lives. Therefore, they have a natural desire to cover themselves in order to make themselves loved and not loathed.

2. Six or seven out of ten women are either old or ugly and they do not want to show their age or unsightliness to everyone. Or they are jealous, and they do not want to appear ugly in relation to others who are more beautiful. Or they are frightened of assault or aspersions. Therefore, they want by nature to cover themselves.

3. It is clear that people are discomforted at being looked at by people they do not like or find tedious; they are upset by it. If a beautiful immodestly dressed woman takes pleasure at two or three out of ten men who are canonically strangers looking at her, she is bored by the seven or eight. Therefore, she wants to protect herself with hijab.

4. Women can never catch up with men in sinning. In a haram relationship, while the man is rarely or never harmed, the woman is harmed a lot. In addition to suffering the difficulty of bearing the load of a child for eight or nine months, which certainly embitters the eight- or nine-minute pleasure, there is the possibility of suffering the calamity of bringing up a child for eight or nine years without a protector.

Since this happens frequently today, the woman truly fears strange men and by nature and wants to hide herself from them. She protects herself from foreign men by wearing hijab. Hijab is a bulwark and a fortress for women.

5. The genuine, intense relationship, love, and affection between men and women do not arise only from the needs of worldly life. Yes, a woman is a companion to her husband also in eternal life too. Therefore, she should not show her beauty to non-mahram men, should not offend her husband and make him jealous.

6. Happy family life is perpetuated through mutual confidence between husband and wife, and heartfelt respect and love. Immodest dress and free-and-easy behavior destroy the confidence, and spoil the mutual respect and love.

²⁷¹ Al-Qur’an, 24/31.

7. There is a strong need for hijab to protect the institution of marriage. Lewdness provokes lust; therefore, it causes the destruction of the family institution and the corruption of generations by increasing prostitution and decreasing marriages in society.

8. Lack of hijab spreads obscenity. Obscenity results in the excessive concentration of men's feelings on sexuality in society, and hence the increase of sexual immorality and endangering honor and security.

65. Can a person who commits many sins be called an unbeliever?

According to Ahl as-Sunnah²⁷², if a person who commits a sin after believing in Allah and His true religion accepts that sin as a sin, he is different from a denier, an unbeliever, a hypocrite or a polytheist. However, he becomes a 'Fasiq'²⁷³. Although they will burn in Hell for their sins, they will not stay there forever. A person who commits many sins despite he is a believer cannot be called an unbeliever. However, there is a way leading to unbelief in every sin. Therefore, keeping committing a sin can lead a person to unbelief.

A Muslim should feel - **at least** - the sadness and pain in his heart for every haram he commits and every fard he cannot do. If he does not avoid harams, does not do fards and does not feel anguish and sadness because of this, it is understood that he has no share of belief.²⁷⁴

The statement "**There is a way leading to unbelief in every sin**"²⁷⁵ expresses an important fact: As a person continues committing a sin, he gradually gets used to that sin and cannot abandon it. This habit drags him into greater spiritual dangers day by day. He starts to believe that there will be no punishment for sins in the hereafter, and even that there should be no Hell. In other words, the sin that settles in the heart can turn into unbelief in time - God forbid.²⁷⁶

It is necessary for a person to abandon sins as soon as possible and come to his senses so as not to be exposed to such a danger and not to be deceived by Satan.

66. Is there any sin that cannot be forgiven?

There is no sin that cannot be forgiven after repentance as long as a person repents in accordance with its conditions. Allah states that He will accept any repentance made in accordance with its conditions.

The repentance made in accordance with its conditions is called **NASUH (sincere)** repentance. Sincere repentance means to regret when one commits a sin, to ask forgiveness from Allah for the sin, and not to return to that sin again.

As for the unrepented sins, polytheism (shirk) among them will never be forgiven. Other sins will be forgiven if Allah wills.

The major sins are as follows:

²⁷² Ahl as-Sunnah is the name given to a large part of the Muslim community (90%) who accepts the Prophet and the Companions as models. It is generally known as "Sunnism" for short. This group is also known as "Ah al-Sunnah wal-Jamaah" because it adheres to the sunnah and does not leave the spirit of the community.

²⁷³ Fasiq: It is a word used for unbelievers and sinful Muslims. Every unbeliever is a fasiq, but not every fasiq is an unbeliever.

²⁷⁴ To commit major sins freely, not to seek forgiveness and to ignore them proves that one has no share of belief. (Badiuzzaman Said Nursi, Emirdağ Lahikası)

²⁷⁵ Badiuzzaman Said Nursi, Risale-i Nur, Lem'alar (The Flashes), İkinci Lem'a (The Second Flash).

²⁷⁶ Badiuzzaman Said Nursi, Lem'alar (The Flashes); Mesnevi-i Nuriye, p. 115.

“Associating partners with Allah, murder, slandering of fornication, committing fornication, fleeing from jihad, performing magic, grasping the property of orphans, disobeying parents, committing sins in the haram of Makkah, eating up interest (usury), stealing, drinking alcohol, gambling, violating people’s rights. “

The greatest sin is not knowing Allah and associating partners with Him, in His person, attributes and actions.

“Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed.”²⁷⁷ We see in the verse that all sins can be forgiven except polytheism. If a person gives up polytheism and denial, and believes, he will certainly be forgiven.

It is never appropriate for a believer to despair of Allah’s mercy or to feel secure of His punishment. No matter how many sins a believer commits, he should be between fear and hope and should not turn away from his Lord. Some verses and hadiths explaining those two states are as follows:

“O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah. for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.”²⁷⁸

“Tell My servants that I am indeed the Oft-forgiving, Most Merciful; And that My Penalty will be indeed the most grievous Penalty.”²⁷⁹

The Messenger of Allah (pbuh) tells us that **“a man who killed 100 people was forgiven after a sincere repentance”²⁸⁰** and gives the glad tiding that no matter what sin we commit, we will be forgiven if we repent sincerely.

One should never be in despair after such glad tidings.

67. What is polytheism (shirk) and what are types of polytheism?

The word shirk in Arabic means associating partners. It is the opposite of the word tawhid. In the Quran, people are invited to tawhid, that is, to accept Allah’s oneness.

It is stated in the Quran that shirk is a major sin²⁸¹ and that it will never be forgiven (provided that one does not repent).²⁸²

There are various types of polytheism (shirk):

- 1. Worshipping living or non-living beings other than Allah is shirk.**
- 2. Along with believing in Allah, associating other things with Him, that is, believing that there are other deities like Allah. The belief in “Trinity”, which was invented afterwards in Christianity, is such a shirk.**

²⁷⁷ Al-Qur’an, 4/48.

²⁷⁸ Al-Qur’an, 39/53.

²⁷⁹ Al-Qur’an, 15/49-50.

²⁸⁰ Hadith, Bukhari, Anbiya 54; Muslim, Tawba 46, 47, 48.

²⁸¹ Al-Qur’an, 31/13.

²⁸² Al-Qur’an, 4/48.

3. Accepting that there is one creator of the world is one but “worshipping idols and statues in order to be close to Him and to regard them as intercessors in His presence, and worshipping those inanimate and worthless objects that cannot do any good or harm”²⁸³ are also shirk.

4. Another type of shirk is that some people accept some individuals among them as “Lords”, believe in them blindly and do what they command instead of Allah’s commands and do not do what they forbid.²⁸⁴

Secret shirk:

The first type is Riya. Riya means “to forget the consent of Allah and to show off.”

Once, our Prophet (pbuh) said, “**The thing I fear most for you is minor shirk.**” Those with him said: “**What is minor shirk, O Messenger of Allah?**”

The Messenger of Allah replied as follows: “**On the Day of Judgment, when people are rewarded for their deeds, Allah will say to the people of riya (show off): ‘Go to the people to whom you wanted to show your deeds while you were in the world! See if you can find any reward with them?’**”²⁸⁵

The second type of secret shirk:

Thinking that the creatures that serve as a cause in the creation of things have the power of influence - due to **heedlessness**²⁸⁶.

While the share of the cause in the occurrence of an action is one, if it is overestimated, it will cause a secret shirk. For example, attributing rain to the cloud, honey to the bee, milk to the cow, fruit and vegetable to the tree and field, healing to medicine and doctor, sustenance to the boss, the shop and the factory “**due to heedlessness**” is secret shirk. Man needs to act in accordance with causes. It is a divine order and regarded as actual prayer. However, attributing the result to Allah is an indispensable condition of tawhid.

68. When and how was drinking alcohol forbidden? What are the reasons why alcohol is haram?

Alcohol was forbidden in the fourth year of the Migration.

The prohibition of alcohol occurred as follows:

When the Prophet (pbuh) went to Madinah, the Muslims used to consume alcohol. They asked the Prophet about the decree on alcohol and gambling. At that time, Umar (r.a.) prayed as follows: “**O Lord! Make a clear and definite statement about alcohol.**”

²⁸³ Al-Qur’an, 39/3

²⁸⁴ Al-Qur’an, 9/31.

²⁸⁵ Hadith, Ahmad ibn Hanbal, V, 428, 429.

²⁸⁶ A person who believes that causes themselves have the power of effect has fallen into open shirk.

“They ask thee concerning wine and gambling. Say: ‘In them is great sin, and some profit, for men; but the sin is greater than the profit’.”²⁸⁷ The verse above was sent down²⁸⁸ after a while.

Thereupon, some of the Muslims stopped drinking because of its harm, and some continued to drink. However, some unpleasant incidents occurred among the drinkers. One of the Companions confused the recitation²⁸⁹ in a way that would lead to the wrong and opposite meaning while leading the evening prayer. Umar (r.a.) prayed again: **“O Allah! Make a clear and definite statement about alcohol.”** After a short time, the following verse was revealed:

“O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body.”²⁹⁰

It was the second phase of the prohibition. Until that time, there were many drinkers among Muslims. Thereupon, some Muslims said: **“O Messenger of Allah! We will not drink alcohol when the time for prayer approaches.”** The Prophet did not answer them; he kept silent. When it was time to perform a prayer, somebody would call aloud, **“No drunkard should approach the prayer”** upon the order of the Prophet. Despite this, a Muslim came to prayer in the evening after drinking alcohol. Umar (r.a.) prayed again: **“O Allah! Make a clear and definite statement about alcohol.”** Then, the following verse was revealed:

“O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?”²⁹¹

After that, the Muslims said, **“Our Lord, we have given up alcohol and gambling.”** It was the third and final phase of prohibition. Thus, alcohol was forbidden to all Muslims by Allah Himself. Upon the revelation of this verse, a caller announced loudly: **“You should know that alcohol is forbidden”** in the streets of Madinah. The Muslims who heard this order **“immediately spilled all the alcoholic drinks in their houses. The spilled drinks flowed like a flood in the streets of Madinah.”**²⁹²

In the hadiths, all intoxicating substances were rendered haram to drink/buy. As a matter of fact, the Prophet said, **“Any intoxicating drink is haram.”**²⁹³ **“If a large amount of anything causes intoxication, a small amount of it is also haram.”**²⁹⁴

Another hadith regarding the issue is as follows:

“Verily, Allah has cursed alcohol, the one who makes it, the place where it is made, those who drink it, make others drink it, carry it, transport it, sell it, buy it, spend its price and its earnings.”²⁹⁵

²⁸⁷ Al-Qur'an, 2/219.

²⁸⁸ To send down: to be descended from above; to send the holy books to the prophets through revelation.

²⁸⁹ Recitation: Reading.

²⁹⁰ Al-Qur'an, 4/43.

²⁹¹ Al-Qur'an, 5/90-91.

²⁹² Hadith, Bukhari, Sahih.

²⁹³ Hadith, Bukhari, Wudu, 71; Adab, 80; Muslim, Ashriba, 7.

²⁹⁴ Hadith, Abu Dawud, Ashriba, 5; Tirmidhi, Ashriba, 3.

²⁹⁵ Hadith, Abu Dawud, Sunan, 2:292.

The reason and wisdom behind this prohibition are explained in verse 90 of the chapter of al-Maida, which renders alcohol haram as follows: Being the abomination of Satan's work, hindering happiness, causing enmity among people, arousing grudge and hatred, destroying the body, and preventing people from remembering (mentioning) Allah and performing prayers.

69. Why is interest haram?

“If ye do it not (not give up interest/usury), take notice of war from Allah and His Messenger. But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly.”²⁹⁶ Interest (usury) was rendered haram with this verse.

The absence of interest in a society is an indication of that society's material and spiritual development in all aspects.

Interest causes the feelings of enmity, grudge and envy to spread in society. It weakens and gradually destroys the feelings of solidarity and compassion. However, the greatest goal of Islam is to awaken the spirit of solidarity and mutual assistance in society and to remove the feelings of enmity, grudge and envy.

Interest allows a part of the society to earn without working at all. It prevents people from working and producing. Thus, it leads them to laziness.

Today, the interest earned from 500 million TL in a year is more than the income a farmer's family with land, tractor, agricultural tools, animals, warehouse and barn, and goods worth 500 million TL earns by working for a year. The same holds true for many professions and arts. What would the state of the country be like if all those people sold their goods and wanted to earn interest without working?

While a certain group - even if it is haram - gains a profit with the interest income, the whole society, especially the low-income people, suffer the loss because banks or large organizations and companies give the money they receive with interest to people in distress, industrialists and businessmen with higher interest.

In addition, the one who lends money with interest is always profitable though he does not make any effort; the one who borrows, on the other hand, is in constant loss despite his efforts. There is a great deal of inequality and imbalance.

70. Will you give information about fasting?

Fasting, which is one of the five pillars of Islam, was rendered fard in the month of Shaban in Madinah one and a half years after the Migration and before the Battle of Badr.

Allah states the following about fasting being rendered fard:

“O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.”²⁹⁷

²⁹⁶ Al-Qur'an, 2/279.

²⁹⁷ Al-Qur'an, 2/183.

Fasting is a deed of worship that keeps people away from all kinds of lust and increases sincerity. In addition, resisting hunger, thirst and other desires of the soul for a month is very important in terms of self-training. Believers who believe in Almighty Allah and decide to make jihad for the sake of His religion attain a strong will through fasting.

A fasting person understands both the value of blessings through the intense hunger he feels and how the needy are in a difficult situation; he helps them with compassion and mercy. With this help, they ensure brotherhood. The needy people respect those who help them in return for this help, and hence the happiness of the society is ensured.

Thanks to fasting, man realizes his weakness, helplessness and poverty, and increases his respect and servitude toward his owner and the provider of his sustenance. Since man cannot touch any blessings without His permission, he knows the true owner of the blessings and not become heedless.

The Prophet (pbuh) states the following about fasting:

“Islam is built on five pillars: to testify that there is no god but Allah and that Muhammad is His servant and messenger, to perform prayers, to fast in Ramadan, to give zakah, to go on hajj.”²⁹⁸

“Fasting is a shield that protects man from hellfire just like a shield that protects you from death in war.”²⁹⁹

“If a person does not fast for one day in Ramadan without an excuse and illness, he will not have made up for it even if he fasts throughout his life.”³⁰⁰

“There is a door called Rayyan in Paradise. Those who fast will be called from that door on the Day of Judgment. If a person is one of those who fast, he will enter Paradise through that door. Whoever enters through that door will not be thirsty forever.”³⁰¹

Not fasting in Ramadan without an excuse is a major sin. A person who makes such a mistake should repent at once and make up for the days he skipped fasting as soon as Ramadan is over.

71. Will you give information about zakah?

Zakah means a rich person's giving a certain amount of his wealth every year to the poor Muslims for the sake of Allah.

Zakah is one of the 5 pillars of Islam. It is fard al-ayn like prayer and fasting.³⁰² However, unlike them, it is a deed of worship done with property, not with the body.

It was rendered fard in the second year of the Migration. **Zakah is mentioned in 34 places in the Quran.** One of them is the verse **“And be steadfast in prayer; practice regular charity...”³⁰³**

²⁹⁸ Hadith, Tirmidhi, Iman 3, (2612).

²⁹⁹ Hadith, Nasai, Sawm, IV, 167.

³⁰⁰ Hadith, Tirmidhi, Sawm, 27; Abu Dawud, Sawm, 38; Ibn Majah, Siyam, 14.

³⁰¹ Hadith, Tirmidhi, Sawm, 55.

³⁰² Fard al-ayn: It means a fard that must be fulfilled by everyone who is a responsible person like performing daily prayers, fasting, etc.

³⁰³ Al-Qur'an, 2/43-83-110; Al-Qur'an, 24/56; Al-Qur'an, 73/20; Al-Qur'an, 4/77.

Zakah is the most important deed of worship after prayer in Islam. Indeed, prayer is the pillar of religious life and the guarantee of Islamic life. Zakah is the point of support of social life. In a society where prayer is not performed, Islamic life and religious life will weaken and begin to fade; and in a society where zakah is not given, social peace, unity, solidarity and order among individuals cannot be achieved.

Zakah is not charity or alms given by rich Muslims to poor Muslims. Zakah is a right of the poor directly on the wealth of the rich. The issue is stated as follows in the Quran:

“And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking).”³⁰⁴

The rich have to pay this right of the poor to them.

Property whose zakah has not been paid ceases to be clean and halal; it becomes property in which the rights of the poor are grabbed. When the zakah of the property is paid, it is cleared and the responsibility for it is removed.

Almighty Allah informs us that those who do not pay zakah will face a great penalty on the Day of Judgment:

“...And there are those who bury gold and silver and spend it not in the way of Allah; announce unto them a most grievous penalty!”³⁰⁵

The Prophet (pbuh) states the following in a hadith narrated by Abu Hurayra:

“Whoever is made wealthy by Allah and does not pay zakah, his wealth will be made like a poisonous snake on the Day of Resurrection....”³⁰⁶

Another hadith is as follows:

“Allah does not accept the prayer of a man who does not pay zakah until he combines prayer and zakah. Allah has definitely combined prayer and zakah. Do not separate between them.”³⁰⁷

Zakah on property and money for which zakah is to be paid has to be given immediately after one year has passed. It is not permissible to delay it without an excuse.

72. Will you give information about Hajj?

Allah addresses those who are rich and healthy as follows:

“Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey.”³⁰⁸

³⁰⁴ Al-Qur'an, 51/19.

³⁰⁵ Al-Qur'an, 9/34.

³⁰⁶ Hadith, Bukhari, Zakah 3.

³⁰⁷ Hadith, Daylami, Firdaws 5/133 No: 7725, Kanzul-Ummal No: 15788.

³⁰⁸ Al-Qur'an, 3/97.

The Prophet (pbuh) said, **“If a person performs hajj for the sake of Allah, avoids bad words and acts (that do not comply with Allah’s consent) and disobeying Allah, he will return from hajj (by being purified from his sins) as if he was born anew.”**³⁰⁹

Each deed of worship has some unique features and wisdom; performing worship by knowing them make those deeds of worship even more meaningful. It is very important to know the historical, ethical and cultural dimensions of hajj, which consists of deeds almost all of which are symbolic, to reveal its wisdom, and to capture the spirit of hajj.

Some of the wisdom behind Hajj can be listed as follows:

Hajj forms a very vivid picture of equality and fraternity by bringing together millions of Muslims who have the same goals and purposes, regardless of color, language, race, country, culture, position and rank. It teaches people how to meet and mingle within Islamic brotherhood and not to forget the Day of Resurrection.

To see the holy lands, where the religion of Islam emerged and spread, the revelation was sent down, the Prophet and his companions struggled with a lot of difficulties and problems and which had been frequented by some prophets since Adam will strengthen the religious feelings of the believers and increase their devotion to Islam. Thousands of Muslims from all over the world with different colors, languages, countries and cultures but with the same goals and aims will be able to mingle and meet with one another.

In short, hajj has many unique instances of wisdom, ethics, social, economic and psychological benefits that are not found in other deeds of worship. Only some of them are mentioned above.

73. Why is it haram to eat pork?

Something’s being halal or haram depends on Allah’s command. If Allah calls something “Halal”, it becomes halal; if He calls something “Haram”, it becomes haram.

However, when we consider the foods and beverages that are haram, we notice that their harms are more than their benefits and that they have disgusting properties.

As evidence for it, one of the reasons why alcohol and gambling are haram is that their harms are more than their benefits.³¹⁰ Today’s scientific world accepts that the harm of pork is more than its benefit.

It is clearly stated in the Quran that pork is forbidden.

“He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah.”³¹¹

Almighty Allah introduced some orders and prohibitions so that we could become good people and reach a state worthy of Paradise. Our main goal is to be His servants by following those orders and prohibitions. Those orders and prohibitions have many benefits both in the personal life of the person and in the social life.

³⁰⁹ Hadith, Bukhari, Hajj, 4; Muslim, Hajj, 438; Nasai, Manasikul-Hajj, 4.

³¹⁰ Al-Qur’an, 2/219

³¹¹ Al-Qur’an, 2/173

Our Almighty Lord has created many foods for our benefit. However, He prohibited us from eating and drinking some harmful things because He has infinite compassion and mercy. He did not burden His servants with loads that they could not carry. His orders and prohibitions are things that people can easily handle. What will a person lose if he does not eat pork?

The bounds of the licit are sufficient for enjoyment; there is no need to enter the bounds of haram.

Some consider it a sin to mention the name of a pig. Others treat the pig as a cursed animal. The pig is not a cursed animal; it is not a sin to mention the pig's name either. There is a lot of wisdom behind the creation of the pig like all creatures. Our duty is not to eat the meat of that animal.

74. What are the ways of getting rid of delusions (waswasahs)

Muslim reports the following from Ibn Masud (r.a.): Some Companions said:

“O Messenger of Allah! Some of us hear such voices in our hearts that we prefer to burn and become like coal or to be thrown from the sky onto the ground rather than saying it (consciously). (Do those delusions harm us?)” The Prophet (pbuh) said,

“No, it (your fear) is an expression of true belief.”³¹²

We can summarize the issue in five items ³¹³:

1. Delusion (waswasah) is from the strength of belief:

Since Satan knows that a Muslim has a treasure of belief and worship, he attacks. The believer who falls into delusion should think as follows and ignore Satan: **“Satan wants to keep me busy with delusions and doubts about belief and Islam, but he will not be able to take anything from me.”**

2. Delusion is not the property of the heart:

Since the heart is disturbed, delusion cannot be attributed to the heart. If delusions were the property of the heart, the heart would not be disturbed by it, and the devil would not bother such a heart. The heart does not consent to delusion, nor does it possess it; since there is no relation between the heart and delusion, it is disturbed by delusion.

3. If delusion is not of a person's own will and does not take action, it does not make a person responsible for it:

Will and consciousness are essential to be held responsible. Along with animals, there is no responsibility for the insane, the mentally ill and the unconscious. Therefore, we are not held responsible for the delusions that come out of our will if we are disturbed by and do not consent to those delusions.

4. Delusion does not cause any harm unless it is cared and turned into an obsession:

³¹² Hadith, Muslim, Iman 209 (132); Abu Dawud, Adab 118 (5110).

³¹³ From Risale-i Nur to the (The Second Station of the 21st word) about delusion; it is a very good spiritual prescription for those who suffer from delusional disease.

Our thought and imagination are like a mirror. If the image of the snake in front of us is reflected in the mirror we hold, can that snake in the mirror harm us? Does the flaming fire reflected on the mirror in your hand burn your hand? Will the coal dust around the diamond harm the diamond? Similarly, if it is known that delusion is from Satan and if the necessary precautions are taken, it will do no harm and it will cause your spiritual level to rise.

5. If delusion is thought to cause harm, it does harm:

If we act contrarily to what we have told so far, delusion can be harmful. Yes, if delusion is thought to be harmful and if we are obsessed with it very much, it can be harmful. The more we are obsessed with, the larger it becomes and it may inflate like a balloon and swallow us. The most important remedy for delusion is to have true knowledge about the issue that causes delusion, to understand what delusion is and to pray sincerely to the Almighty Creator to protect us from the evil of delusion.

75. What is Shari'ah?

Shari'ah is the whole of divine decrees based on the verses of **the Quran** and the sunnah of the Messenger of Allah.

Shari'ah is the general name of the rules introduced by Islam. State administration is also included in it.

Shari'ah and religion have the same meaning. Religion is shari'ah and shari'ah is religion. In the concept of "shari'ah", there are decrees related to ethics, worship and daily life, as well as decrees related to belief. Shari'ah is Islam. It is the system of life originating from the Quran and hadiths. It has come from pre-eternity and it will go to post-eternity.

Not gambling is the order of the shari'ah; so is not telling lies. Not doing injustice is the order of the shari'ah; so is treating everybody well, especially parents. It is the order of the shari'ah not to eat pork; it is also the order of the shari'ah not to violate the rights of people and not to steal. It is the order of the shari'ah not to commit fornication; it is also the order of the shari'ah not to gossip. More examples can be given.

That is, the shari'ah is everything that Allah wants us to do or not to do. Shari'ah is the mercy, justice, compassion, peace and happiness that the Messenger of Allah introduced to humanity.

Shari'ah means unchangeable divine laws that meet the needs of all ages. Shari'ah is a recipe for the salvation of believers. The Messenger of Allah, who applied it for the first time, introduced a century of bliss unmatched in the history of humanity. Those perfect administrations of the four great caliphs, especially Umar's brilliant examples of justice, are the work of Shari'ah. Umayyads and Abbasids were able to rule successfully as long as they obeyed the laws of Shari'ah. Seljuks and Ottomans were able to dominate to the extent that they obeyed shari'ah.

Allah Almighty states the following in the Quran:

“Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not.”³¹⁴

More than ninety percent of Shari’ah is related to the personal and social lives of people. Ten percent or less is related to state administration.

The reason why Allah imposes heavy penalties for some crimes is to prevent or minimize the commission of that crime rather than to punish the offender. The penalties given to those who steal, murder and commit fornication aim to prevent these crimes from being committed.

In Shari’ah, only the state institutions can punish people for those crimes. Individuals can never punish. If they try to punish, they will have committed great mischief and crime. The state, on the other hand, should take measures in order to punish people for those crimes. An example of it: A person who steals because of hunger is not punished in Shari’ah. The state has to provide the necessary conditions for that person to be fed before punishing him.

Since Shari’ah comes from Allah, it does not get old and is valid until Doomsday. Laws made by people, on the other hand, get old and wear out like people.

Something we sadly see is that many people who say they are Muslims say that they are against the Shari’ah. As we explained above, those people who say they are against the Shari’ah, could never have been against the Shari’ah if they had known that the Shari’ah itself is the Quran and Islam.

76. What is jihad in Islam; how should it be made?

Jihad is a word used in the sense of learning religious orders and living according to them, teaching them to others, enjoining what is good and forbidding what is evil, conveying the message of Islam, fighting against external enemies and trying to defeat the soul (nafs).

The most important condition in jihad is **“The condition of being in the way of Allah and working for the sake of Islam.”**

Here is a verse that will enable us to understand jihad correctly:

“O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty? That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons...”³¹⁵

Thus, the aim of jihad is to be saved from the penalty of Allah and to do trade for our hereafter. Although there are some difficulties in jihad, they are light compared to that grievous penalty.

In that case, jihad is not made in order to kill others and send them to Hell, but to save our souls and other souls from Hell. In this respect, jihad is the name of saving people.

Providing financial support to the believers fighting the enemy is jihad; so is spending some of one’s wealth for the eternal happiness of people. Participating in the war is jihad; so

³¹⁴ Al-Qur’an, 45/18.

³¹⁵ Al-Qur’an, 61/10-11.

is doing something, pondering and spending time in order to enable people to attain the honor of belief and to enable believers to be saved from sins and disobedience.

Only the state can decide on material jihad. It is not permissible for some people to emerge arbitrarily by declaring jihad, to kill and to enslave people. Those who act arbitrarily are cruel and will have to account for all their oppression in this world and in the hereafter.

In the century we live in, spiritual jihad is at the forefront rather than material jihad. The biggest jihad of Muslims today is to convey the true Islam to people in the right way with wisdom and compassion, by being equipped with Islamic ethics and knowledge.

The aim in jihad is to defend ourselves against the enemy who attacks us or is preparing to attack us, and to fight oppressive states and those who hinder the freedom of humanity.

“Let there be no compulsion in religion.”³¹⁶ However, it is necessary to struggle with those who want to close the way to Paradise by using force.

After Muslims succeed through jihad, a person is left free related to his faith. If he wishes, he can accept Islam; or, if he wishes, he can continue practicing his own religion. If he chooses the latter, he pays jizya³¹⁷. This tax is the price of not participating in wars and living in safety of life and property in an Islamic country.

“Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.”³¹⁸

In accordance with this divine decree, those who fight in the way of Allah, have to avoid acting upon their feelings and going to extremes, and must not touch those who do not participate in the war, such as women, children and the elderly. There are many more rules to obey like them.

The greatest jihad is the one made against the greatest enemy. The hadith **“Your most harmful enemy is your soul”**³¹⁹ and the hadith **“We have returned from minor jihad to major jihad”**³²⁰ uttered by the Prophet while returning from the Expedition of Tabuk determines that great enemy.

Being defeated by the enemy leads to either martyrdom or being a veteran. Fighting with the soul is not like that. This war must be won; the end of defeat is the torment of Hell.

77. How can we respond to those who want to show that terrorist attacks are related to Islam?

“A Muslim cannot be a terrorist, and a terrorist cannot be a Muslim.”

Islam considers man as the most valuable being; it regards rape and injustice against innocent people among the greatest sins.

The Quran condemns terrorism and regards anarchy and mischief as the most terrible event. Islam forbids all forms of terrorism, cruelty and betrayal; it strongly opposes all forms

³¹⁶ Al-Qur'an, 2/256.

³¹⁷ Jizya: It is a type of tax collected from non-Muslims in Islamic countries.

³¹⁸ Al-Qur'an, 2/190.

³¹⁹ Hadith, Ghazali, Ihya, 3/4; Ajluni, Kashful-Khafa, 1/143.

³²⁰ Hadith, Bayhaqi.

of anarchy and mischief. The Quran describes killing a person unjustly and shedding blood as the most terrible murder committed against all humanity.

As a matter of fact, Allah Almighty states the following: **“Whoever kills a soul that does not kill a life or cause mischief in the land, it would be as if he had killed all people. And whoever caused a soul to live, it would be as if he had saved all people...”**³²¹

In Islam, only the state can punish people for crimes. Individuals can never punish. Therefore, anyone who allegedly tries to kill someone for the sake of Allah commits a great crime and sin according to Islam. Today the terrorists who allegedly kill in the name of Allah have nothing to do with Islam. These terrorists cause the greatest harm to Islam and Muslims knowingly or unknowingly. There is no enmity, hatred or savagery in the soul of a Muslim who knows the Quran and the Prophet (pbuh) correctly. Such a Muslim lives to keep people alive not to kill them.

In addition, the religion of Islam introduced laws even related to war and forbade overstepping the limits. It is never acceptable to mention with terror a religion that forbids harming non-combatants, children, women, the elderly, clergy, temples and those who take refuge in temples, animals and trees.³²²

78. Some say that Eid-al-Adha is “Violence and Murder”. How can we respond to them?

1. If the permission to use the meat of the animals and the order to sacrifice them had not been given, those animals would not be so valuable; perhaps they would not be so abundant in the world. The old and sick animals in particular would suffer and be brutally murdered by people. That is why Almighty Allah allows them to be slaughtered before they get old and sick and to benefit from their meat. This order is a great mercy for both humans and animals.

2. Since animals do not have intellect, they are free from the pains of the past and the fears of the future. In other words, an animal has no worries about yesterday or tomorrow. It lives the moment it is in. Therefore, rational people should consider the fact that **animals do not have intellect** while interpreting the issue of sacrificing animals.

For example, an animal that is laid on the ground to be slaughtered cannot think, **“Oh, I will suffer so much; I will be separated from all the beauties of the world and my beloved ones; my children will be orphans”**. It only suffers a little pain at the time of being slaughtered. If the blade is sharp, it will get rid of the pain immediately. The lack of intellect of animals saves them from all the suffering that an intelligent being would suffer.

3. Once the Prophet (pbuh) stopped by a man who had put his foot on the sheep and was sharpening his knife to slaughter it while it was looking at him; he said to the man,

“You want to kill it over and over? I wish you had sharpened your knife before laying it down!”³²³ With this hadith, The Prophet recommends us to show mercy even to an animal that is about to be slaughtered.

³²¹ Al-Qur'an, 5/32.

³²² Hadith, Bukhari, Jihad, 147, 148; Muslim, Jihad, 24, 25/h. No: 1744; Abu Dawud, Jihad, 121.

³²³ Hadith, Taberani, Mujamul-Kabir.

4. Besides, it is accepted by experts that those who do not eat red meat harm their health. From this point of view, those who do not eat meat or who oppose sacrificing animals are opposed both to our benefiting from the meat of those animals, which Allah created for us, and to the laws of nutrition accepted by the vast majority of people.

5. Permission to benefit from the meat of animals and the order of sacrificing them enable the ecological, social and economic order in the world to function properly. The number of people earning their living from animal husbandry is very high. It is a fact that animal husbandry has a very important place in state economies. With this permission and order, animals are given the value they deserve and the ecological, social and economic balance in the world is ensured.

79. What is belief?

Belief means to believe in something without hesitation and to be firmly, sincerely and wholeheartedly devoted to something.

Its explanation: To believe in Allah's existence and unity, and the prophethood of Muhammad (pbuh) without hesitation and to believe in, accept and confirm that all of the principles to be believed that the Prophet informed us are true and correct without any doubt.

“Belief is a whole; it is indivisible.” So, accepting and believing everything that the Prophet said - without exception - is an indispensable condition of belief. If one of them - God forbid - is denied, belief is invalid. Therefore, our biggest issue is to acquire “investigative belief”³²⁴.

What is essential in belief is to know and believe in each of the principles that our Prophet informed us with their proofs. In other words, it is essential for every Muslim to know in detail and believe in the six principles of belief and the deeds of worship that religion made obligatory such as prayer, fasting, hajj, and zakah, and deeds that are haram, like killing a person, drinking alcohol and committing fornication. The creed consists of the principles of belief that are obligatory for every Muslim to believe and accept. The 6 principles of belief as follows:

- 1. To believe in Allah,**
- 2. To believe in His Prophets,**
- 3. To believe in His books,**
- 4. To believe in His angels,**
- 5. To believe in the Hereafter, resurrection after death,**
- 6. To believe in qadar,³²⁵ that good and evil are from Allah.**

³²⁴ Investigative belief: It is belief that is based on evidence, knowledge, research and understanding. Its opposite is imitative belief. Imitative belief, on the other hand, means believing and worshipping by observing family members and people around.

³²⁵ Qadar (Predestination): It is God Almighty's knowing everything that happened and will happen in the universe in all aspects in pre-eternity, His writing everything in Lawh al-Mahfuz (Preserved Tablet) before creating it. Qadar is “Allah's creation of this pre-eternal writing and predestination when the time is due.”

What is belief like?

Belief is a state that concerns the heart and conscience. A person who believes in and adheres to the principles of belief wholeheartedly is considered a believer (mumin). What matters in belief is the confirmation of the heart.

What is the importance of belief for man?

Belief is the reason for the creation of man. That is, man was created to know and worship his Creator with belief. If a person acts in accordance with this purpose of creation, he will attain eternal bliss in the hereafter and enter Paradise; otherwise, he will be thrown into Hell. In this respect, belief is the greatest blessing for man, a means of attaining eternal bliss, and the key to enter Paradise. Unbelievers cannot enter Paradise. That is why it is more valuable and important than anything else in the world for a person to believe and live according to his belief, to preserve that belief until his last breath without losing it or weakening it.

80. How to become a Muslim?

A person who wants to become a Muslim must, first of all, believe in the existence and oneness of Allah. He must also believe that Muhammad (pbuh) is the last prophet sent by Almighty Allah. That is, he has to accept all the fards commanded by Allah and all the harams forbidden by Him. If a person who accepts all the fards commanded by Allah and all the harams forbidden by Him does not fulfill the fards and commits the harams due to laziness and negligence, he is still a Muslim, but a sinful Muslim. A Muslim needs to strengthen and protect his belief by fulfilling fards and keeping away from harams. Otherwise, God forbid, belief might lose its effect completely over time.

In addition, it is necessary to believe in all issues that the Prophet brought from Almighty Allah, primarily the 6 principles of belief.

The 6 principles of belief are as follows:

- 1- Believing in the existence of Allah,
- 2- Believing in angels,
- 3- Believing in books,
- 4- Believing in prophets,
- 5- Believing in the existence of the Hereafter,
- 6- Believing in qadar (predestination).³²⁶

If a person who wants to become a Muslim believes in the above-mentioned principles in his heart and utters with his tongue, he becomes a Muslim.

³²⁶ Qadar (Predestination): It is God Almighty's knowing everything that happened and will happen in the universe in all aspects in pre-eternity, His writing everything in Lawh al-Mahfuz (Preserved Tablet) before creating it. Qadar is "Allah's creation of this pre-eternal writing and predestination when the time is due."

A man who wants to become a Muslim does not have to be circumcised. Men and women who want to become Muslims do not have to change their names unless their names are against Islam.

81. Can a person who commits a major sin remain a Muslim?

The condition of being a Muslim is to believe in the existence and oneness of Allah, then to accept that Muhammad (pbuh) is the last prophet, and finally to accept everything that needs to be believed that Muhammad (pbuh) brought from Allah. He who believes like that is a Muslim.

In addition, a person who does not obey Allah's orders and prohibitions is still a Muslim, but a sinful Muslim, if he does not obey due to laziness or negligence, not due to denial or dismissiveness.

For example, it is haram to drink alcohol. If a Muslim believes that alcohol is haram, but drinks because of his negligence and feels uncomfortable because of drinking, that person does not become an unbeliever.

Second Example: If a woman believes that the hijab is fard but cannot fulfill this obligation just because of her negligence, and she feels uncomfortable because she does not do it, she does not become an unbeliever; she is a sinful Muslim.

Third Example: If a Muslim who accepts that it is haram to eat pork but eats pork just because of his negligence and feels uncomfortable, he does not become an unbeliever; he becomes a sinful Muslim.

Fourth example: It is haram to give or take interest. If a Muslim takes interest and gives interest just because of his negligence and feels uncomfortable due to that sin, he does not become an unbeliever; he becomes a sinful Muslim.

However, a Muslim needs to strengthen and protect his belief by fulfilling fards and keeping away from harams. Otherwise, God forbid, belief might lose its effect completely over time.

82. What does Ahl as-Sunnah Wal Jama'ah mean and what are its characteristics?

Ahl as-Sunnah wal Jama'ah consists of those who adhere to the Sunnah of the Prophet (pbuh) and the way of his Companions³²⁷ and adopt the religious way and method followed by them. Ahl as-Sunnah is a community that united on the Quran and Sunnah, avoided separation, and accepted the Quran and Sunnah as its source, not reason.

“Those who followed the Sunnah of the Prophet are called ‘Ahl as-Sunnah’, those who accept his Companions as just and follow their method in religion are called ‘Ahl al-Jama’ah’, and together they are called ‘Ahl as-Sunnah wal-Jama’ah’.”

³²⁷ Companions: Friends, the people who talked to, listened and saw the Prophet.

Ahl as-Sunnah is not a concept used in the Quran or Sunnah to describe a Muslim. It is a position of Muslims against those who do not conform to the Islam taught and practiced by the Messenger of Allah. That is, the Messenger of Allah did not teach us this concept. Reacting to those who said, 'We are Ali's Shia/supporters', the Muslims said, 'If you are so, we are Ahl as-Sunnah wal Jama'ah' as an expression of determining their own position. That is, they said, "If you are Shia, we follow the Islam that the Messenger of Allah taught by living, and practiced by his Companions and those who followed them. So did Ali."

While determining our real identity, the appropriate thing **is to say I am a Muslim, not to say I am of Ahl as-Sunnah**. There are many understandings of Islam; when we are asked what kind of a Muslim are you, then we can say, **"I am a Muslim from Ahl as-Sunnah."** We mean the Islam that the Messenger of Allah and Ahl as-Sunnah taught and practiced. Islam is Ahl as-Sunnah, and Ahl al-Sunnah is Islam. That is true, but we identify ourselves as Muslims.

If the basic principles of being Ahl as-Sunnah are known, it will be easier to understand on what issue or issues those who do not comply with it differ from Ahl as-Sunnah.

The main signs of having the belief of Ahl as-Sunnah are:

1. Allah exists and is one.
2. Angels exist.
3. Divine books are true.
4. The Quran is the word of Allah and the Quran is not makhluq (creature, created later).
5. Muhammad (pbuh) is the last prophet.
6. Resurrection is true. There is resurrection after death.
7. Paradise and Hell were created and are eternal.
8. Belief in qadar (predestination) is one of the six principles of belief.
9. It is Allah Who creates good and evil. Man has a partial will. He is held responsible for his sins.
10. Allah knows all kinds of ghayb (unseen/unknown).
11. Hadith-Sunnah is a source of the religion.
12. Companions³²⁸ are the most virtuous people after the prophets.
13. There are madhhabs and they are true.³²⁹
14. A person who commits a major sin does not become an unbeliever.
15. Those who die as believers will not stay in Hell forever.
16. There are miracles and they are true.

³²⁸ Sahabah (Companions): It is the name given to those who saw the Prophet during his prophethood, believed in him and died as Muslims.

³²⁹ Madhhab (Sect): The name given to the religious schools formed by the people who adopt the ideas and views of a mujtahid scholar. There is no fundamental difference among madhhabs. The difference is in details, in issues that do not affect the essence of the religion. Today, there are 4 major madhhabs of Ahl as-Sunnah. 1. Hanafi Madhhab, 2. Shafii Madhhab, 3. Hanbali Madhhab, 4. Maliki Madhhab.

17. There are karamahs and they are true.³³⁰
18. Ru'yah (seeing Allah) in Paradise is true and will take place.
19. Intercession (shafa'ah),³³¹ Sirat,³³² reckoning and Mizan (Scales)³³³ are all true.
20. Paradise is grace and Hell is justice.
21. Questioning, torment and blessing in the grave are true.
22. Miraj (Ascension)³³⁴ miracle is true. Miraj took place with the spirit and the body.
23. There are signs of Doomsday.
24. The prayer of the living for the dead is true.
25. Wiping over khuffs is true.³³⁵
26. A person who says he is a Muslim cannot be called an unbeliever.
27. Muta marriage is not permissible.³³⁶
28. Allah is beyond time and space.
29. Only Allah knows ghayb; if He wishes, He can inform his prophets and saints about it.
30. The spirit does not die. The spirits of the dead unbelievers and Muslim hear.
31. Visiting graves is permissible.
32. Belief either exists or does not exist; it does not increase or decrease. [Its brightness increases and decreases.]
33. Abu Bakr Siddiq³³⁷ is the most virtuous of the Companions.

83. Conclusion

The knowledge of belief is the most important knowledge. It is the sultan of knowledge.

The most important issue for everyone who is sent to this world test is the issue of obtaining investigative belief because belief is the means of eternal bliss.

With this work, we have tried to emphasize the importance of the knowledge of belief as much as possible.

³³⁰ The wonderful states seen in the Prophet before he started to convey his message are called irkhas, those seen after he started conveying the message are called miracles, and the extraordinary states seen in the faithful, righteous and good-natured believers are called karamah.

³³¹ Shafa'ah (Intercession): Prophets, saints, holy people and martyrs will intercede at the level bestowed upon them by God Almighty, depending on their degrees, in order to enable believing servants to be saved from Hell or to reach higher degrees in Paradise.

³³² Sirat Bridge: It is a bridge that is located over Hell and that is difficult to cross. Everyone crosses this bridge according to the abundance of good deeds they do and the strength and light of their belief. Unbelievers, and believers with bad deeds will not be able to cross this bridge and they will fall into Hell.

³³³ Mizan (Scales): It is a measure of justice used to weigh everyone's deeds on the Day of Judgment. It measures the amount of good and bad deeds. The deeds will be weighed on Mizan and those whose book of deeds is given from the right side will go to Paradise, and those whose book of deeds is given from the left side will go to Hell.

³³⁴ Mi'raj (Ascension): It is the Prophet's journey from Masjid al-Haram to Masjid al-Aqsa, and then his ascension to the sky and to the presence of Allah. The chapters of al-Isra and an-Najm mention this incident.

³³⁵ Khuffs, which are worn on the feet during wudu, enable a person to make wudu by wiping over the feet without taking them off.

³³⁶ Muta marriage is the marriage of a man and a woman for a certain period of time in return for a certain fee.

³³⁷ Abu Bakr (r.a.) was the closest friend of the Messenger of Allah and the first caliph of Islam.

Our request from those who read this book is to make others benefit from it too.

We hope that those who will read this work will benefit from it well and we want them to pray for us.

We would like to thank everyone who helped us to prepare this book.