

LIFE and DESTINY

Al-Haqq (SWT) explains that case more thoroughly by saying

<<Did you (O Muhammad PBUH) not turn your vision to those who abandoned their homes, though they were thousands (in number), for fear of death? Allah said to them, "Die": Then He restored them to life. Truly, Allah is full of bounty to mankind, but most men are ungrateful>>

Ayah 243 from surat Al-Baqarah

This Ayah was descended for the people of a village who were so scared from death due to a plague, that they had to leave the village. Allah (SWT) wanted to teach them that they can never escape His destiny and that if Allah (SWT) wants them to die they will not be safe by leaving that village to anywhere else. So Allah made them all die and then He, answering the prayers of their prophets, gave them life again.

Decree of death comes at a pre-destined time that cannot be delayed or anticipated for a single minute and it is impossible to run away from it. Allah has hidden the reason of death and the time it is appointed so that no one thinks that it is a mechanical procedure where we are born and then after aging we die, as if the length of our life is fixed and after reaching sixty or seventy we should die. For that the ultimate power of Allah made death with no fixed reason, the infant dies in his mother's abdomen, the sick man dies as of his illness and the healthy dies without any known reason. The kid dies, the young man dies and the old man dies as well. This proves that death happens by the decree of Allah and that reason has nothing to do with it, for two men may have the same illness and both are treated by the same physician and you find that one dies in few days and the other lives for years.

Yet there are people who debate the issue of death saying that one can order the execution of a man or that one can decide to kill a man by a knife or a gun and by that he is capable of controlling death. Those people try to doubt the issue of death being a decree by Allah and they claim that it can be in the hands of man. We say that those people are confused between death and murder. Allah (SWT) only can give and take life and man can never do that but yet he can murder.

Al-Haqq (SWT) says

<<Muhammad (PBUH) is no more than a messenger, and indeed many messengers have passed away before him. If he dies or is killed, will you then turn back on your heels as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful>>

Ayah 144 from surat Al-i-'Imran

So death is different than murder, because Al-Haqq (SWT) says "Died or got killed" and Al-Haqq (Galla Gallaloh) differentiated between death and murder in many of the Ayat in the qur'an

<< If they had stayed with us, they would not have died or been killed>>

Ayah 156 from surat Al-i-'Imran

And

<<Those who emigrated for the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them>> Ayah 58 from surat Al-

Hajj

And

<<And Whether you die or are killed, verily, unto Allah you shall be brought together>> Ayah 158 from surat Al-i-'Imran

Death and Murder

So Death is different than murder because in the case of the former, death comes first and then after that the body is destroyed. But in the case of the Murder the body should be destroyed first to cause death, for example by hitting one's head and breaking it or by shooting him several times in the head or chest.

So in the case of Murder, you have to destroy the body first to get the soul out and cause death. On the other side, death is a way of getting rid of life first and then the destruction of the body follows, and that can happen only from Al-Haqq (SWT) and man has no hands in it. Yet, murder is the ruining of the body first and consequently death follows. And that man who disputed with Ibrahim (PBUH) about his God because Allah has granted him the kingdom argued with Ibrahim (PBUH) also about the issue of Death and Life as in the Ayah

<<When Ibrahim said (to him): "My Lord is He who gives life and caused death." He said: "I give life and cause death">>

Ayah 258 from surat Al-Baqarah

And that king had been lying about what he said because only Al-Haqq (SWT) can give and take life and man can only murder, he can not cause death.

And as we reach the point where man has no control over life and death, we also need to consider sleep that is also not in the hands of man. Sleep is a miracle that is confusing the whole world because it is still an unknown phenomenon. How man by just closing his eyes moves from one set of laws to another in a moment. For in the life of vigilance man hears with his ears, sees with his eyes, talks with his tongue and walks with his legs and he is bounded in time and space, limited by specific rules; for he can not travel from Egypt to the United States in less than few hours and he has to follow certain procedures. In that case he should go to the airport, check in, take the flight and spend some hours before he reaches the States, and then he checks out and so on...

And man in the life of vigilance (day life) sees with his eyes according to the strength of his sight; there is someone with good sight who can see from a far distance and another with weak sight who needs medical glasses and then material objects will obstruct his sight so he cannot see beyond a wall. Also man in the day life walks with his legs and his pace is limited even if he walks faster and he is bounded by his materialism so that if he falls from a high place he is killed or his bones are broken. Moreover, there is a lot of things hindered from man in his day life, for he can not see the dead, who relocated to the mercy of Allah, even if he stands in front of their tombs nor can he talk to them. And there is an endless set of rules in the life of vigilance that we all know about.

Dream and Consciousness

The moment man sleeps all those rules are cancelled, for he can travel to the States and come back several times in few moments. He can also see strange things and new places that he has never visited before. All that he can see with closed eyes although if someone approaches his eyes and almost touches it, he will not see or feel it because the eyes are closed, but yet with those eyes closed he can see very clear and he may say strange things that no one can argue about just like the king of Egypt saw in his dreams at the time of prophet Youssef (Joseph) (PBUH). Allah says about what the king saw in his dreams:

<<I saw (in a dream) seven fat cows, whom seven lean ones were devouring>>
Ayah 43 from surat Youssef

Is it possible that a cow can eat another in our day life? Of course not, we have never seen that happen before. And can the weak cow eat the strong one? No, that is really unbelievable. And man walks in his dreams with his legs on bed not even moving, and he moves from one place to another with his body staying in the same place, not even few centimeters away. Man also sees the people who died many years ago and chats with them. He sees himself young when he is already old and he sees himself fighting a lion and killing it.

All those and other things happen to us in our sleep, we dream about it and we see it and it never happens outside the area of mind and memory and that's why when we wake up we can tell people what we saw in details because it is stored in our memories. And some kind of seeing device other than the eyes saw what happened clearly with all the details or else how could we describe our dreams. And the discussion with the people that moved to the hereafter life is one that we are aware of because we can remember it and repeat may be the same phrases and words.

So man moves within a moment from some set of laws to another that we know nothing about, but to which we submit in our sleep. The question here is whether we have will or control over those laws that we submit to while sleeping, or not? That is can any of us while sleeping chose the events that he would like to see in his dreams? Can he say that he is going to see this and not that? Or say that this night he can go to Europe and the following night to the Soviet Union? Of course not, because when man is asleep he is out of the area of human choice. He is not free to choose what he can or cannot see and he is no more able to choose the words that he talks with and those that he hides within himself and does not utter.

He is not controlling anything he sees although his dream coincides with the notion of the human brain. For example if someone tells you that he saw something in his dream, you do not deny him that and you do not argue with him because you know that there is dreams and that sometimes you are exposed to it. So you do not accuse him of bringing out a subject that is above the human mind, but instead you give the day life laws a break so you do not

use it as a measure to what happens during sleep. Your mind also does not question anyone's dream and you do not try to argue with him about it because you know from your own experience that man can see in his dreams things that does not submit to the normal day life laws.

But still no one is able to give us a scientific explanation for the laws that controls man in his sleep and how the soul moves from one set of laws to another within the same moment and then returns to the day life laws the moment he wakes up from his sleep and again back to the sleep time laws. And no one regardless of the scientific degree that he reaches, can explain how this transfer from one law to another happens, but we know that sleep is a reality and that everyone experiences it. We also know that in the sleep time laws we go beyond the measures of time and that's why when Allah (SWT) made the people in the cave (Ahl Al-Kahf²⁶) asleep for three hundred and nine hijri²⁷ years, by the time they were awake they did not know how long they slept. And although they have slept all those years, what did they say by the time they woke up? Al-Haq (SWT) says

<<Said one of them: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day">> Ayah 19 from surat Al-Kahf

So man when sleeping does not feel the time and that's why the seven sleepers - Ahl Al-Kahf - measured the time that they have slept by the normal sleep time measures which is usually part of the day or by most a whole day if he is very exhausted, but not more than that.

And to apply that on our selves, when we go to sleep and then wake up we do not know for how long have we been sleeping until we look to some kind of time measurement device as the watch or any other sign for time measurement like day and night. So we might have slept in the day light and then wake up late at night or vice versa, but no one can know the actual number of sleeping hours unless he turns his eyes to the watch.

²⁶ Ahl Al-Kahf: Arabic pronounced words for the seven sleepers who slept for 309 years in the cave and woke up again by the power of Allah.

²⁷ Hijri: is the Islamic calendar starting from the day Moslems emigrated from Mecca to Al-Madina

Unreachable Laws

Al- Haqq (SWT) wanted to save us from searching for the laws that governs sleep and to let us know that we will not be able to discover it. So Allah (Galla Gallaloh) said

<<It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep; those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect>>

Ayah 42 from surat Az-Zumar

So we know that sleep submits to the laws of Al-Barzakh **ÇáÈÑÒî**, and we don't know anything about the rules of life in Al-Barzakh, except what Allah has informed us about. All what we know about that laws of sleep is that there are things that we can see with and that it is different than the eyes that we use in the day life, and that we can move with something other than our legs that keeps us moving in the day life, and that there are words uttered with what is different than the tongue that we speak with in the day life, and that the world of Al-Barzakh does not rely on the physical senses that is totally idle during sleep. Actually we have other senses that we use in the world of Al-Barzakh and that world just like sleep does not have any human choice or any feel of the time and in that world we meet with people who have left this life and moved to the mercy of Allah before us, just as we meet them in our sleep world.

Allah (SWT) gave us all that in mercy of our minds and to know that there are things existing in the unseen that we know nothing about so that the image of the world of Al-Barzakh gets closer to our minds and also to know that moving from the day life to the life of Al-Barzakh can happen in a moment and then we can understand the meaning of what Rasoul Allah²⁸ (PBUH) said "By the witness of Allah you are going to die in the same way you sleep and you are going to be resurrected in the way you wake up"

By now we have agreed that the human choice in life is not absolute choice, but a limited one and we have explained how man cannot choose the time and place of his birth, his parents, nationality, sex, homeland, how he looks, the color of his eyes and hair and many others. He also can not choose the time of his death and he does not choose anything in his sleep which actually narrows down the area of choice that will get much more narrower as we proceed in specifying the choice that Allah gave to his servants.

²⁸ Rasoul Allah: Arabic pronounced word meaning the Messenger of God, Mohamed (PBUH)

CHAPTER THREE

Choice and The Body

We mentioned that man was not given the ultimate choice from Allah, only a limited choice that best suits his mission in life and that coincides with the needs of the law of Allah that He (SWT) assigned to man.

And now we move to another area, the human body, to see whether the body is a property of man that he can do whatever he wants with or whether Allah (SWT) wanted us to know that the human body is owned by Allah and that we are only heirs of it in our life time which is actually a testing period for us.

Most of the parts in the human body, the parts that are related to life and its functionality, and more are oppressed by Allah (SWT).

For in our bodies there are many organs that we know nothing about and we do not notice them unless they are destroyed or infected, but as long as they function in a normal way we do not feel them.

First we will start with those parts of the body that are completely oppressed by Allah (TWT) and then we move to those parts that are still oppressed by Allah (Galla Gallaloh) but that we have some kind of control over them.

If we look to the life cycle in our bodies we find that we eat the food, chew it with our teeth and then it goes through the esophagus to the stomach where it is digested in a complex mechanical process. Then the food goes to the small intestine where the nutrients that are the fuel of human life get absorbed and carried by the blood to different parts of the body and then the body gets rid of the waste through the intestine. Starting with the food, do we have anything to do with the reacting process taking place between food and the body? Truly not, when the food reaches the stomach where different enzymes are secreted upon it, it is a question of oppression, for no one willingly tells his stomach to start secreting the required enzymes and no one can stop the secretion of enzymes from digesting the food. It is a process that takes place in our bodies and we don't feel it. If we watch a movie showing what happens to the food inside our stomach we will sure be stunned from the divine power that made all those processes take place in the stomach without man knowing anything about it. There have been a lot of people that lived and died without knowing how their stomach digested the food or what were the glands that secreted the enzymes necessary for the digestion process.

Then if we move to the liver for example, that has main functions in the body, do we know what the liver does? Do we feel it starting to work? Of course not, for the liver is working in the body without us knowing or feeling that process and it can go on like that for years as long as it is functioning in a normal way.

Do we know what does the small intestine do? And can we make the heart beat or stop beating when we want? And with the process of oxygen and carbon dioxide exchange taking place continuously in your lungs day and night, is it you that manages that exchange? And the blood circulation that is taking place in your body, do you know anything about it? The blood contains tens of the cells among which are the red and white cells and many more, do you know about them?

There is battles going on inside your veins, by the time the microbe enters the patient's body the white blood cells starts to face it by preparing the immune necessary to kill the microbe and retain your health. Do you do that? Of course not for that is all subjected to Allah (SWT), you do not know anything about it and if you see it you are stunned that all those processes are taking place in your body without you knowing anything about it.

And more important is that you have no control what so ever over all those processes taking place in your body, they do not take any instructions from you and you cannot make them function or stop functioning and that is mercy from Allah (SWT). For, if they were subject to your will, it would have been a big problem.

Imagine that you are asked to order the heart to beat, the stomach to work and the lungs to breath. Surely you will not have the time to do all this and even if you have the time you will not be able to seek your living, improve your civilization and apply the laws of Allah. You will not be able even to sleep and how can you sleep when you are the one who orders the heart to beat, it will sure stop beating by the time you sleep. And how could a little kid who still doesn't know anything, make those devices work without stopping?

Oppression and The Body

You are oppressed in most of your body and that oppression is a mercy from Allah (Galla Gallaloh) so that you can go on with your life and do your work, otherwise if you had choice in your body, you would not have been able to survive.

So the majority of the human body is subjected to Allah (SWT) and it functions by oppression and not by choice, it does what Allah (SWT) wants it to do and it stops when the Creator orders it to stop.

And so you have no choice in that majority of your body and you do not have knowledge about it, except what Allah wants you to know. If He (Galla Gallaloh) wills to hide information about your body from the whole humanity, He sure will hide it. And if you find that this is awkward, remember that Allah (SWT) hides the information about the soul from all His servants. He (TWT) says:

<<They ask you concerning the Spirit (of inspiration). Say: "The spirit (comes) by command of my Lord: of knowledge it is only a little that is communicated to you (O! men)>> Ayah 85 from surat Al – Israa

Where is The Soul

All of the scholars in religion could not tell us where is the soul that gives the life to the body. Is it in the heart? Or in the brain that thinks? Or in the blood circulation that never stops? Or in the feet that moves? Or in the eyes that see? Or in the ears that hear? Where is it? A question that science cannot answer, because it is a secret that no one knows except Al-Haqq (SWT), and it will remain a secret that only Allah knows.

So if you could feel the soul that is a creature in your body and you know its effect because it is giving you life, but yet you do not know anything about it because Allah (SWT) hides all information about it from you, how come you say that your body is subject to your will? No it is not subjected to you but to the will of its Creator, Allah (SWT).

If we move after that to the things in your body that Allah has made subject to your will. For example, Allah has made the tongue subject to your will, that's why it obeys you when you want to witness that there is no God but Allah <<<La illah illa Allah>>> and it speaks the words – Al-Shahadah. And it also obeys you when you want to say the word of infidelity, Allah forbids. And your eyes obeys you when you want to see what is Halal and when you want to meditate the Signs – Ayat - of Allah throughout His universe, or when you look to what does not belong to you and is forbidden by Allah – Haram.

The hands obey you when you want to help with it a disabled man to cross the street and it also obeys you when you want to physically assault someone weak or to kill your enemy. And the feet obey you by going to the mosque or by going to places that serve wine and allow iniquity.

All those organs will obey you in all that you order, whether it is to obey Allah or to disobey Him, because they are tools subjected to your choice. But you should know two important facts: first that all those organs are praising Allah (SWT), and Allah Jalla Jallaloh has created your body from dust. And the atoms of dust that the body is created from chose to be oppressed to obey and so they are by themselves praising Allah. They obey the infidel in what he wants but at the same time curse him and at the Day of Resurrection, will bear witness against him and that witness will be a cause for sending him to Hell. Read what Al-Haq (SWT) says:

<<On the Day when their tongue, their hands and their feet will bear witness against them as to their actions>>

Ayah 24 from surat Al-Nur

And Galla Gallaloh says: