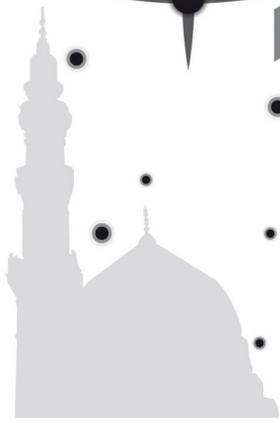




NASA's Discovery of Ripples of Matter



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NASA's Discovery of Ripples of Matter

Comments on The Recent Discovery by Nasa, The "National Aeronautics & Space Administration" of "Ripples of Matter" Formed by The Explosion (i.e., Big Bang) which, Scientists Claim, Brought The Universe into Existence

Preface

The new discovery by NASA has created excitement among the scientists and attracted great attention from the intelligentsia because it raises universal questions in the minds of the common people. This is because we all want to know:

1. Where do we come from?
2. Why are we here? And
3. What will be our final destiny?

However, even if the scientists may prove, though it is extremely unlikely and almost impossible, that no Divine Cause was needed to bring the universe into being, there are questions that lie for ever beyond the reach of the cosmologists or scientists: questions as to the beginning of the universe, which are most satisfactorily answered by the Religion. This is because the ultimate questions of how and why the universe began are essentially religious, not scientific questions.

The words of Max Planck, the Nobel Prize-winning pioneer of quantum physics, are a lasting reminder to the modern scientists. "We cannot solve the problem of the universe, because we are part of the universe and, therefore, part of the problem, we are trying to solve."

However, we will attempt to present a few ideas for the attention of sincere and honest seekers of Truth and leave it to the reader to judge whether the Light of Truth shines through them.

Friday, 1st January,
1993, London.

Afzalur Rahman,

Introduction

The all-pervasive Presence of God in everything of this universe is a clear and observable fact that needs no proof. Every particle and every atom of this-universe-bears undeniable evidence of His Presence. He is the Creator, Lord and Sovereign of the entire universe and maintains it and rules over it by His Laws (i.e., The Laws of Nature): To Him is due the primal origin of the heavens and the earth....He created all things and He has full knowledge of all things. That is God, your Lord!... The Creator of all things ... He has power to dispose of all affairs.

No vision can grasp Him, but His grasp is over all visions: He is above comprehension, yet is acquainted with all things.

He is God, the Creator, the Evolver, the Bestower of forms or colours. To Him belong the Most Beautiful Names. Whatever is in the heavens and on the earth obeys His Laws. And He is the Exalted in Might, the Wise.

Cause of all Causes

He is the First Cause, the Cause of all other causes. All the elements in the universe obey His Laws. He is the Possessor of all Power and Owner of all the Kingdoms: Whatever is in the heavens and on the earth declares the Glory and Praises of God; for He is the Exalted in Might, the Wise.

He has full control over His Kingdom and all His Creation: He is firmly in control of the reins of Power and Authority. He knows what enters within the earth and what comes forth out of it, and what comes down from the heavens and mounts up to it. And He is with you wheresoever you may be. And God sees well all that you do.

But it is only the wise and the learned who recognise the Eternal Truth behind the daily phenomena of the physical world, saying, "Our Lord! Not for nothing have You created all this! Glory be to You. 'It is only the heedless rejecters of Truth who make vain claims that there is no purpose behind the universe.

The mere fact that the universe is the creation of an All-Wise and Just Creator shows that it has a purpose for it cannot be supposed that He would perform a useless and vain act.

Human nature also demands that there should be a differentiation between good and bad, and it expects the reward for good works and dreads the evil consequences for bad deeds. Therefore, common sense confirms that God will hold the Last Judgement so that everyone should get his (or her) due reward or punishment.

God created the heavens and the earth with the Truth in order that each soul may, find the recompense of what it has earned and none of them be wronged.

It is a fact that most people are ignorant and totally blind to the realities of life. This is because: They know but the outer things in the life of this world; but of the Hereafter they are heedless."

The Creation of Man

As mentioned earlier, God created all the elements of the universe, including man, with a definite purpose and for an appointed term of life. After the expiry of this appointed term, all the elements of the universe go back to their Creator. Then man will meet his Lord to account for his commissions and omissions in his life on the earth.

The history of nations, which formerly flourished in numbers and prosperity is an open, reminder to the people of how they perished when they disobeyed the Law of God (i.e., Laws of Nature). "Do they not travel through the earth and see what was the end of those before them? They were superior to them in strength: They tilled the soil and populated it in great numbers than these have

done. There came to them their Messengers (from God) Clear Signs (which they rejected to their own destruction): It was not God Who wronged them, but they wronged their own souls. In the long run, evil in the extreme will be the end of those who do evil; for they rejected the Signs of God, (and spread aggression and injustices in the land) and held their Messengers up to ridicule."

(a) A Fixed Term of Life for Man

The Quran mentions this aspect of man in these words: "He will provide you with the good things of life for an appointed term ... To God you shall all return and He has power over all things." (11:34). Then we read in Surah Ankabut these words: "They ask you (O Prophet) to hasten on the punishment: Had it not been for a term appointed, the punishment would certainly have come to them." (29:53).

The warnings of the Prophets of God made it plain that the life of this world was transitory and was meant as a trial. In the final analysis, all affairs will be settled by God in the Hereafter. At the end of the appointed term, all life on the earth will come to an end. And on the Day of Judgment, all mankind will be gathered together before their Lord, God. He will then pay each soul for what it has done in its life on the earth.

In fact, we are all the makers or destroyers of our own selves. We will get paid for whatever we have done in our life on the earth. And no injustice will be done to anyone by their Lord. The case of every individual will be decided on its merits. If a person has been guilty of injustice and aggression in regard to the rights of others, he will be dealt with accordingly. Those who have been obedient to God and have been good, will have no fear or regrets on that Day.

The Religion and the Universe

God is the Creator of all things. He is fully independent of the means, causes and elements of things and is able to create anything He Wills. All things and their causes are dependent upon Him but He is not dependent upon anything: He is above all these things, the Lord of all, Self-Existing and Independent. The entire universe and all its elements have been created by Him and continue to exist by His Support.

It must be stressed that "the word in relation to God is like the word in relation to him who speaks it; like light and heat to the lantern and the sun. Light and heat exist by their respective sources, and without the sources would not exist. The existence of the world is thus determined by that of God (as their Source). And everything of this world is transitory, a passing event in relation to the Absolute Transcendence of God." (Seyyed Hossein Nast, An Introduction to Islamic Cosmological Doctrines, 1978, pp. 54-55).

The Quran emphasises that there is nothing like God in creation: "Say: He is God, the One and Only; God, the Eternal, Absolute; He begets not, nor is He begotten; and there is none like Him." (112:1-4). *Surah Shura* has these words: He is the Creator of the heavens and the earth. He has made for you pairs from among yourselves, and pairs among cattle; by this means, He multiplies you: there is nothing whatever like Him, and He is the One that hears and sees all things. To Him belong the keys of the heavens and the earth." (42:11-12).

These verses of the Quran leave no doubt that the entire universe is the handiwork of God and is completely dependent upon Him. We would not be wrong if we say that the absolute dependence of all beings before God is so complete that the existence of all of them is equivalent to nothingness. All things were created by Him and all will finally return to Him. His control and Authority is so complete and irresistible that whatever He Wills comes into being. He only says "Be" and whatever He Wills comes into being. It takes no time for Him to create. The Quran mentions this in these words: "Ho Him is due the primal origin of the heavens and the earth: When He

decrees a matter, He says to it: "Be" and it is." (2:117).

This verse clearly emphasises that God is not limited by time, means, conditions or materials when He wants to create anything. He has complete and absolute control over everything and has the power to bring into existence anything He likes. He merely Commands it "to be" and it straightaway comes into being in the way He orders. The Quran has used the word bada'a (2:17) which means the primal origin of the universe. It means that the primal matter, which is the basis of all existence, owes its origin top God Who is its Source.

The Big Bang

The Quran and other Divine Books suggest that the universe was created instantaneously by the Command of God. When He intended to create the universe, His Intention at once became reality in the form of the universe. This implies that:

- (a) His mere Will and Intention was His Command for the universe to come into existence;
- (b) The whole of creation is absolutely dependent upon His Will;
- (c) All others are in a state of nothingness (or non-existence) before the Divine Being; and
- (d) The moment God Wills anything, it comes into being instantaneously, involving no time.

All this sounds very similar to the theory of the "Big Bang": that the universe came into being suddenly without any time elapsing as soon as God said "Be." But in the language of religion, this implies the complete and absolute submission of everything to the Command of God. The moment a Divine Wish arises, it comes out of "Nothingness" and becomes the Cosmic world of reality ... the world of man ... instantaneously.

The fact that the universe came into existence at the Command of

its Creator, without any previous preparation or warning, is expressed by the scientists as a "Big Bang", because this great event happened in a vacuum, in one moment, at the Command of its Creator, God.

The Existence of the Universe without Divine Cause. Now the question is whether the universe was brought into being by the Divine Hand or came into existence by itself?

Many scientists seem to think that the universe came into existence by itself through a "Big Bang" and that there was not a Divine Hand behind its creation. Some also insist that there was no need of a Divine Cause for the creation of the universe, that it just happened by itself. But a little reflection shows that this approach is totally unscientific and against their own basic principles of reason and objectivity. They have found by observation that the Unitary Principle (*Tawhid*) pervades the entire length and breadth of the universe. It is because of this uniformity of law in the whole cosmic world that man is now able to reach into space and obtain information about other galaxies, an activity which was unthinkable even as recently as the first decade of the twentieth century.

The Quran gives most forcible, convincing and irrefutable arguments in support of its claim that the universe is one and there is no room in it at all for Supreme Authority vesting in any but the Same Being (i.e., God). The very fact that the universe is subject to one supreme law shows that its Sovereignty and Lordship is reserved solely for God only, God, Who alone brought the universe into existence:

"He it is Who created the heavens and the earth in Truth; He it is Who makes the night overlap the day and the day overlap the night, and the sun and the moon subservient (to His Law), each one following a course till an appointed time Such is God, your Lord; His is the Kingdom and there is no God but He; why then, do you keep turning away from Him?"

God is the Absolute Sovereign of all creation, its Sole Lord and Master. And His Sovereignty and Lordship encompasses the entire

length and breadth of the heavens and the earth.

Whoever ignores this fundamental reality in the universe not only goes against what exists and is clearly visible throughout the physical world, but also rebels against reason. (Points taken from *Four Basic Quranic Terms*, by Abul Ala Maududi, Lahore, 1979).

God's Presence is Overwhelming except to the Blind

God's presence is so overwhelmingly apparent in the universe... in human history, in the human self and in the celestial sphere ... that the only ones who cannot see it are those who are blind both outwardly and in understanding, or those who are so prejudiced that they will not consider anything that comes from other minds, than their own.

The Quran, however, has presented the Absolute Truth, which is the scientific reality of the Eternal Presence of God and His Manifestations all around us in the heavens and the earth, for the benefit of those who genuinely seek Truth, no matter where it comes from:

"And He God: there is no God but He. To Him be praise, at the first and at the last; for Him is the Command, and to Him shall you all be brought back.

It is out of His Mercy that He has made for you night and day ... that you may rest therein and that you may seek of His Grace; and in order that you may be grateful to Him." (28:70-73).

The fact is that this daily miracle (of night and day) keeps us alive, and active all the time.

It is an example of the working of the Divine Plan of Wisdom and Mercy for the benefit of mankind. Then the Quran reminds man how God provides him with sustenance from the heavens and earth through the movement of winds, clouds and rain: "O people! Call to mind the Grace of God to you! Is there a Creator, other than God, to give you provision from heaven and earth? There is no god but He: how then are you deluded away from the Truth?" (35:3).

What the Quran seems to be saying in this verse is that the religious leaders, the philosophers and the law-makers, base their opinions

and actions not on knowledge but on mere conjecture and guesswork and that those who follow these religious leaders do so merely on the assumption that they must be right. But obviously, conjecture and guesswork cannot be compared to the Divine Revelation of True Knowledge.

The wrong ideas of these people are rejected by the Quran: "They follow nothing but conjecture, and do nothing but lie." (10:66). And obviously "conjecture will not avail anything against the Truth of Divine Knowledge." (The Quran: 10:36; 53:28).

The Quran then asserts that it is because of lack of knowledge that people do not grasp Reality and Truth: "That is as far as their knowledge will take them." (53:30). Then it explains the cause of this lack of knowledge or limitation of knowledge with regard to the Truth in these words: "For they know but the outer (things) in the life of this world and of the end of things they are heedless." (30:7).

There are many Signs which point to Reality and which are clearly visible, so that there is no genuine reason why people should be heedless of them. But many people are so prejudiced or short-sighted that they see only the visible and outward aspect of this life and are completely ignorant and unaware of the hidden Reality behind things. Yet God has certainly made the Truth clear beyond any shadow of doubt through His Prophets and Messengers, who cautioned people of the evil consequences they would suffer if they failed to heed their warnings.

Where Do We Come From?

After this introductory explanation about God as the Primal Cause and Originator of the heavens and the earth and all that is between them, now an attempt will be made to explain the creation of man from a religious point of view.

God is the Master Creator

There is no doubt that it is the Master Creator Who has created this wonderful world with its grace, beauty and charm. Everything in this universe is based on wisdom and knowledge.

Anyone who reflects upon His creation and His wonderful administration or observes closely its functioning comes to the inevitable conclusion that the whole system of the universe, and each and every atom of His creation, is a clear evidence of the Truth of His Presence.

He is the Creator of all things in this world, including man: "God is the Creator of all things and He is the Guardian and Disposer of all affairs in the universe." (The Quran: 39:62), This means that God has not only, created all the elements in the universe but has also full control over them. He maintains them and looks after them. In fact, everything of this world depends upon Him for its nourishment, growth and existence, from the tiniest things to the huge galaxies.

God Also Created Man and Life from Water

The Quran reminds man that it was God Who first created him from nothing: "Does not man remember that We created him at first out of nothing?" (19:67).

Then the Quran mentions that everything, including man, was created from water. "And We made from water everything living (including man). Will they not then believe?" (21:30).

Surah Insan mentions: "Has there not been an endless span of time before man appeared a time when he was not yet a thing worthy of mention?" (76:1).

This verse shows that there elapsed a considerable time between the time when man was nothing and when he came into being. This seems to be the long interval that elapsed between his making in the water when he was clay and the time when Allah breathed His Spirit into it and he was completely a new being. It is clear from this and other similar verses of the Quran that the process of man's creation in water involved some kind of formation of living (organic) substance out of non-living (inorganic) substance over a long period of time. According to Razi, this text of the Quran (i.e., verses 26-28 of *Surah Hijr*) suggests both alteration in its composition and change in its shape. In other words, it is "a description of the primeval biological environment out of which the matrix, as it were... of man's physical body was evolved in accordance with God's Plan of Creation."

Then the Quran refers to the biological process of man's creation through marriage along with his first creation from water: "It is He Who has created man from water; then He established relationships of lineage, by blood and kindred through marriage." (25:54). Further details of this biological process are given in these words:

"We did create man from an extract of clay; then We placed him as a small life-germ in a firm resting place; then We made the sperm into a clot of congealed blood; then We made the clot a lump of flesh; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creation. So blessed be God, the Best of creators!

After that, at length, you will die. Again, on the Day of Judgment, will you be raised up." (23:12-16).

These verses of the Quran clearly show that all life and all death is in the Hands of God. Its mysteries and its wonders are all in His Knowledge and man will ever remain baffled and confused in his efforts to unfold this mystery of life.

But it is very difficult for us to understand the exact nature of the process of his creation: how he was shaped, fashioned and perfected and how the spirit was blown into him, when he became an entirely different being. However, it is quite clear that the process of man's creation as stated in the Quran is completely different from Darwinism. The adoption of the Darwinian conception reduces man to one of the species of animals: therefore all the principles of human life (including the moral principles) will be based on the principles governing animal life and any animal-like behaviour of his will be regarded as natural.

On the contrary, the adoption of the Divine Conception raises him from the low position of animal to the high position of man, His noblest creation. Then he is no longer a mere talking animal but the Vicegerent of God on earth. Then what will distinguish him from all other creatures will not be his faculty of speech and his social life, but his moral responsibilities in connection with the power delegated to him by God and his accountability for these to Him.

This will naturally change man's entire outlook about his life on earth and will demand a different philosophy of life and systems of morality, law and civilisation. Then man will of his own accord, look upwards in search of the principles of life and not downwards. (*The Meaning of the Quran*, VI pp.11-14).

According to this and other similar verses, the creation of man (before his biological birth through marriage relationships) passed through stages: The plan of creating man from clay, the fashioning and perfecting of his shape and then the breathing into it of God's Spirit and finally bringing him to life. In other words, according to the God's Plan, the required material of clay was arranged, it was given a shape and proportionate limbs and faculties. As explained earlier, this could have taken a long period or periods of time before he was finally brought to life as man by God's Command.

In these verses of the Quran, light is thrown on that chapter of human history, the creation of man, which has attracted little attention from modern scientists. The spirit of science demands that sincere and genuine efforts should be made to seek accurate and authentic knowledge about this, than to depend on mere conjecture and guesswork and base conclusions on the rotten bones found in the earth.

All this discussion shows that God is the Sole and True Master of all creation and that nothing is beyond His Knowledge and Control. This mystery of human creation is nicely stated in the following verse of the Quran: "It is God Who has made the earth as a resting place for you and the sky as a canopy over it, Who has shaped you and made your shapes beautiful. And Who has provided you with pure and good things.

Such is God, your Lord. So Glory be to God, Lord of the universe." (40:64).

I hope and pray that genuine and sincere seekers of true knowledge will reflect and try to understand the significance of this verse of the Quran.

Why Are We Here?

Our presence on earth is not a mere accident; we have been created for a definite purpose and object, according to our Creator and Lord, God. He did not create us for play or sport, as some people may think. The Quran corrects this misconception in these words: "Not without purpose did We create the heavens and earth and all between! That was the thought of the unbelievers! But woe to the unbelievers because of the Fire of Hell."

"Shall We treat those who believe and do good works the same as 'those who spread mischief (aggression) in the earth? Or shall We treat the virtuous like the wicked? This is a highly Blessed Book (i.e., The Quran) which We have sent down to you, so that people may

reflect upon its verses and that people of understanding and knowledge may learn lessons from it." (38:27-29).

Obviously, God, Who is All-Wise and the Source of all Justice, Equity and Fairness, cannot be thought to have created something meaningless without any purpose. Nor can it be thought that a Wise and Just Creator of the universe would treat all the Creation, whether good or evil, in the same way. Such ideas and philosophies are put about by evil and mischievous people to justify their evil and frivolous life.

The Creation of Man as God's Vicegerent (Khalifah)

The Quran mentions the creation of man as the vicegerent of God on earth in these words: "Behold! Your Lord said to the angels: 'I will create a vicegerent on earth.' They said, 'Will you Place therein one who will make mischief and shed blood? ... whilst we celebrate Your praises and glorify Your Holy Name?' He said, 'I know what you know not.'" (2:30).

This dialogue between God and His Angels suggests a number of things:

- (1) Man was entrusted with certain powers;
- (2) He would be well equipped with the knowledge and intellect to independent judgment and, by means of study, research and experiment, to discover the secrets of Nature, gaining mastery over it in order to benefit humanity in general;
- (3) He would have full command over the physical resources of Nature;
- (4) He would have freedom of choice and action, unlike the rest of creation;
- (5) He would be accountable for his actions and deeds on earth to God, on the Day of Judgment;

(6) His term of existence on earth would be fixed; and

(7) In view of his freedom of choice, he could abuse his authority by spreading mischief and committing excesses and aggression against other people or he could use his powers to administer justice and to do deeds of righteousness to win the Pleasure of his Creator.

This shows that it is in the very nature of man that he can rise to great heights of material and spiritual excellence but also can fall into the abyss of utter confusion, degradation and depravity, both physically and in spirit.

An Appointed Term of Life on Earth as a Trial

Man's stay on earth will be for an appointed period of time. The Quran mentions this in these words: "Here is for you a dwelling place and a place of departure. We have made these Signs clear for those who reflect and understand." (6:98).

This verse of the Quran leaves no doubt that man has been given a definite period of time here, to earn his living and create and develop his culture and civilisation. He can either do this on the basis of Divine Guidance and win His Lord's Favour in the form of a high place of honour in His Presence in the hereafter, or ignore this Guidance and build his systems of life on the basis of evil, iniquity and aggression, suffering constant conflict, injustice and insecurity on earth, and facing the Wrath of God and misery in the Hereafter. Thus the whole process of life and death on the earth is a trial for man. He is here for an appointed term during which all his actions will be observed and recorded by the Scribes of God. And on the Day of Judgment his destiny will be decided on the basis of what he did, while on earth. Those whose deeds of righteousness and equity had been numerous, will live a peaceful and blissful life in the Presence of their Lord, while those whose works had been full of iniquity and aggression, will be condemned to a life of misery and affliction in Hell.

However, in order to help man in the complexities of life, God promised him that He would send His Prophets to guide him and teach him to distinguish between right and wrong ways of life. But, in the final analysis, it will be the deeds of each person that will determine the nature of his destiny, good or bad.

This becomes obvious when we reflect that man was created as the vicegerent of God on earth. He is tried in different situations and in different ways: by wealth and by personal characteristics, by differences in rank; by good and evil and by prosperity and adversity.

This brief discussion seems to show that we are sent here by our Lord on probation for an appointed time. During this probationary period, He has given us intellect and free will and all the material resources of the heavens and the earth to use for our benefit. Our test lies in the way we use these resources in this world. Those who obey their Lord, and act according to His Guidance received through His Prophets, and conduct their affairs, private and public, with justice and benevolence, are promised a high life in a new cosmic existence in Nearness to their Lord. On the other hand, those who deny and reject Him and His Guidance and spread mischief and aggression in the land are promised a very painful life in very straightened circumstances in the hereafter.

The Quran describes the different states of the pious and the evil in these words: "Then he that will be given his Record (of deeds) in his right hand will say: 'Ah here! Read you my Record! I really did understand that my account would (One Day) reach me!' And he will be in a life of bliss, in a Garden on high." (69: 19-22).

"But he that will be given his Record in his left hand will say, 'Ah! Would that my Record had not been given to me! And that I had never realised how my account (stood)! Ah! Would that (death) had made an end of me! Of no profit to me has been my wealth! My power (and authority) has gone from me! (The stern Command will say): 'Seize you him, then bind him, then cast him into the burning Fire (of Hell).'" (The Quran: 69: 25-31).

These verses of the Quran leave no doubt that man was sent here for an appointed term (of probation). It was left entirely to him whether he used this period of trial to better his future life or destroy it. Every moment of this period of test is very precious and should be utilised in the best possible way by contributing to the enrichment of human culture and civilisation in a positive and creative way so that the rule of justice, benevolence and goodness prevails in society and people are able to live a peaceful and happy life, not necessarily wealthy and rich, but secure and happy.

The basic Principles of Divine Judgment are summed up in these words: "No bearer of a burden can bear the burden of another (on the Day of Judgment); man can have nothing but what he strives for; the fruit of his striving will soon come in sight; then he will be rewarded for it with the fullest reward; and man's Final Goal is to his Lord ... He Who grants Death and Life." (The Quran: 53: 38-42, 44).

These verses emphasise that:

- (a) Each and every man (or woman) will be held responsible for his (or her) own actions, good or bad: And each must bear the burden of his (or her) actions himself (or herself)... it cannot be borne by another;
- (b) Each person must strive in life to fulfil the object of his (or her) test; anyone who does not do so will have to face the consequences;
- (c) In the final analysis, all things will return to God; it will be He and He alone Who will decide destiny of each person on the basis of his (or her) endeavours and efforts in the cause of justice; and
- (d) There will be no respite, remission or atonement for anyone on that Day.

People with understanding and vision are encouraged to study the history of previous generations and try to learn from it: Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not

their eyes that are blind, but their hearts which are in their breasts. Yet they ask you to hasten on the punishment! But God will not fail in His Promise. Surely, a Day in the Sight of your Lord is like a thousand years of your, reckoning.

And to how many populations did I give respite, which were given to wrong doings? In the end I punished them. To Me is the destination of all of you.

Thus there is a clear Message for the wise and those who care for their future: that they must recognise inevitability of the Day of Judgment and take refuge with their Lord by adopting ways of goodness and justice in life.

What Is Our Destiny ?

We have already mentioned in the earlier section that God is the Primal Cause of all creation. He is the master Creator, Who created the heavens and the earth and all that is between them and created man in the best form.

We have all come from Him and will all return to Him: This fact is repeated time and again by the Quran, which emphasises that God is the Creator of all the things in the universe, including man: "To God do belong the unseen (secrets) of the heavens and the earth, and to Him goes back every affair." (11:123).

The Quran clearly point out the destiny of man: that he has come from God like the rest of creation and will go back to Him in the end; then all his affairs will be finally judged by God, Who will decide on each person's destiny. It further stresses: (know) that your Lord is not unmindful of anything that you do but sees and hears all that you do. (11:123). This verse warns man that he must be mindful of his conduct in this world for he will be fully accountable for all that he has done on the earth.

And naturally God will question Man about how he conducted his

affairs in his life on the earth, whether he acted righteously in conformity with the teaching of God's Messengers or disobeyed them.

All Mankind will be gathered together

The Quran has explicitly stated on many occasions that God created man and that He will gather together all of them on the Day of Judgment. "Say: It is He Who has multiplied you in the earth and to Him you will be gathered together." (67:24).

In *Surah Jathiyah*, we read these words: "Say: `It is God Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt. (45:26).

These verses show that all mankind will be brought back on Judgment Day and will stand before God for Judgment. This gathering together of all mankind is mentioned in different contexts and in different ways by the Quran: "Who will gather them together: for He is Perfect in Wisdom and Knowledge." (15:25).

This verse assures man that the Creator will definitely gather them all together. He has created you and provided for you and has full record of your activities. It will not, therefore, be difficult for Him to bring you all together and take account of everything you have done on earth. His Knowledge pervades all things and nothing remains hidden from Him.

The True Object and Purpose of Judgment Day

The real object of the Day of Judgment is that God may reward each person fully on the basis of his (or her) merit. "One day every soul will come up struggling for itself, and every soul will be rewarded fully for all its deeds, and none will be unjustly dealt with by Him. (16:111). This clearly shows that on the Day of Judgment each

person will be on his own and no one will be there to help him in anyway. It will be his works and deeds alone that will be counted and only on the basis of these works and deeds will he succeed or fail. Those who have obeyed the Messengers and done good and virtuous deeds will win the Favours of God while those who have disobeyed and rejected His Messengers, committed aggression and injustices against people and spread evil and mischief in the land will earn God's wrath and severe punishment.

Then what is Our Destiny?

As has been explained in this section, we have all come from God and will return to Him. This is because God has created this universe and all that is in it for true just ends and not for fun or sport. There is a definite purpose in the creation in general and the creation of man in particular. "Every man's fate We have fastened on his own neck. On the Day of Judgment We shall bring out for him a scroll, which he will see spread open. It will be said to him: 'Read your own record: sufficient is your soul this Day to make out an account against you' Who receives guidance and acts upon it receives it for his own benefit; who goes astray does so to his own loss. No bearer of burdens can bear the burden of another." (17: 13-15).

At the same time, it is made absolutely clear that God's Bounties and Favours are not reserved for any particular people, good or bad, but are granted freely to all on the earth. God grants more to some than to others, as He Wills, but the benefits of the hereafter are of greater worth than those of this life, in God's Sight.

The Quran explicitly states that the Home of Bliss and Prosperity is reserved for the just and righteous, who are with God; while the iniquitous and the evil will be thrown into the burning Fire of Hell, wherein they will remain forever.

The Truth will become clear to the wrong doers on the Day of Judgment and no doubt will be left in their mind about the reality of things. But all this will be of no use to them and no amount of

ransom will help them. They will be completely sunk in the consequences of their wrongdoings, consequences which they used to laugh at, never thinking that they would become real one Day. On that Day all affairs will go back to God, Who gives Life and Death. When all life's manifestations come to an end, they will go back to God, the Original Source of all creation: "It is He Who will inherit the earth and all beings thereon. For to Us will they all be returned."

The Destiny of Man

There is a clear Message for every man and woman that their destiny is with God. He is the One Who created them and it is towards Him that their destiny lies. And when He decrees it, all these things, including man, will come back to Him. And then He will decide the destiny of each one on the basis of His Universal Principle: "And God created the heavens and the earth with Truth, and that every soul may be rewarded for what it has earned, and they will not be wronged."

The possession of material goods and power is no sign of a person's (or nations) goodness or virtue; for God gives wealth and power whom He pleases to test what they will do with it. In the end, true and lasting success and prosperity is for those who believe in God, practise goodness and justice, while a life of misery is for the wicked and the unjust aggressors.

This is the Destiny of man... which the Quran sums up in a very graceful and charming manner in these words:

Surely to us is their Return; There it is for Us to call them to account. (88:25-26).

But, you (people) prefer the life of this world, although the Hereafter is better and more lasting. The same had been said in the earlier scriptures'. The Books of Abraham and Moses. (87: 16-19). On that Day people will appear in herds to be shown their deeds; and whoever has done an atom's weight

of good will see it; while whoever has done an atom's weight of evil will see it. (99:6-8).