



# Is There Life After Death?

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# **Is There Life After Death?**

by  
**Dr Irfan Jehangir**

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PO Box 17801  
Birmingham B9 9NX

Email: **askme@learnislam4free.org**  
Web: **www.learnislam4free.org**

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# Is There Life After Death?

Is there life after death? This is a question that everyone asks. Maybe not today...but we will inevitably ask it one day. Perhaps tomorrow, because of someone we know, or because of a friend who is dying. For us, also, the time will come.

There are so many varying thoughts about the creation and purpose of life and death. Some say: "Maybe there is something, I'll see when I get there. Why worry about it now?"

Others spend their entire life preparing for eternity because they consider it so important.

Undoubtedly, all of us are repulsed at the thought of death, because we are made for life. And it is so important to clarify what we can know about and how can we know about the life after death.

Whom should we believe? From among the diverse theories that exist on this subject, which one should we adhere to? The materialists and 'atheists', say: "It is all over at death; only the earth continues to spin." The believers in reincarnation say: "There are several successive lives until we become the Great All and we no longer breathe life (nirvana)."

Muslims, Christians and Jews all believe that after this life there is a life of happiness with God. The common objection of a purely materialistic view or an atheistic approach is to question; how can there be something after death? If the body is dead, how can a part of us remain?

The Quran touches upon this in the following verses:

*"Did you ever consider the case of him who took his desire as his god, and then God caused him to go astray despite knowledge, and*

*sealed his hearing and his heart, and cast a veil over his sight? Who, after God, can direct him to the Right Way? Will you not take heed? They say, 'There is nothing but our present life; we die, and we live, and nothing but time destroys us.' Of that they have no knowledge; they merely conjecture. And when our revelations are recited to them, their only argument is that they say, 'Bring us our father, if you speak truly. 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": But most men do not understand.'*" (45:23-26)

*"And they (disbelievers) say: "There is nothing except our life on this earth, and never shall we be raised up again (after death)." – (6:29)*

*"Nay, but they say the like of what their predecessors of yore had said. They say: "Is it that when we are dead and have been reduced to dust and bones, shall we then be raised up again? We were promised such things and so were our forefathers before us. All these are no more than tales of the past. Ask them: "Whose is the earth and those who are in it? Tell us if you know"* (23:81-83)

*"What! When we die and become dust, (shall we live again?) That is a (sort of) return far (from our understanding)." – (50:3)*

These verses make the point amply clear that the person who denies the life hereafter cannot see beyond the confines of his five senses and is unable to broaden his horizons of learning and observation. Such a person is limited to touching and seeing with his naked eyes only and fails to recognise the subtleness in the creation and environment as signs of the Creator!

The verse 45:23 mentions “Making Desire his god” this implies that one should become a slave of his lusts and desires. He does whatever he likes whether God has forbidden it, and rejects what he dislikes, even if God has made it obligatory. When a man starts obeying somebody like this, it means that his deity is not God but the one

whom he is obeying without question, no matter whether he calls him his lord (with the tongue) or not, and carves out an image of him and worships him or not. For when he has worshiped him directly without question, it is enough to make him a deity and after this practical shirk (associating partners with God) one cannot be absolved from the guilt of shirk only because he did not call the object of his worship as his deity with the tongue, nor prostrated him before it.

Zamakhshari explains it, thus: “He is obedient to the desires of his self. He follows his self wherever it beckons him, as if he serves him as one should serve his God”.

From the context in which this verse occurs, it becomes obvious that only those people deny the Hereafter, who wants to serve their desires and who regard belief in the Hereafter as an obstacle to their freedom. Then, once they have denied the Hereafter, their servitude of the self goes on increasing and they go on wandering further into deviation. They commit every kind of evil without feeling any qualms. They do not hesitate to usurp the rights of others. They cannot be expected to restrain themselves when there is an opportunity for them to commit an excess or injustice only because of a regard for justice and truth in their hearts. The events and incidents that can serve as a warning for a man are witnessed by them too, but they draw the wrong conclusion that whatever they are doing is right and they should do the same. No word of advice moves them. No argument, which can stop a man from evil, appeals to them; but they go on devising and furnishing more and more arguments to justify their unbridled freedom, and their minds remain day and night engaged only in devising ways and means of fulfilling their own interests and desires in every possible way instead of engaging in a good thought. This is an express proof of the fact that the denial of the Hereafter is destructive for human morals. The only thing that can restrain man within the bounds of humanity is the feeling that man is not irresponsible but has to render an account of

his deeds before God. Being devoid of this feeling, even if a person is well educated and learned, he cannot help adopting an attitude and behaviour which is not driven by his own understanding, whims, desires, wishes and interests- thus leaving the world in a state of chaos where no one structure of system can run as everyone would pull the world to his own ways and methods!

The above verse also points towards the main reason for the deniers not accepting the life after death. The Quran describes 45:24; that there is no means of knowledge by which they might have known with certainty that after this life there is no other life for man, and that man's soul is not seized by the command of God, but he dies and perishes merely in the course of time. The deniers of the Hereafter say these things not on the basis of any knowledge but on mere conjecture. The maximum that they could say scientifically is: We do not know whether there is any life after death or not; but they cannot say: We know that there is no other life after this life. Likewise, they cannot make the claim of knowing scientifically that man's soul is not seized by God's command but he perishes after death just like a watch which suddenly stops functioning. The most they can say is just this: We do not know what exactly happens in either case. Now the question is: When to the extent of the means of human knowledge there is an equal possibility of there being life after death or there being no life after death, and the soul's being seized by God's command, or man's dying of himself in the course of time, what is the reason that these people abandon the probability of the possibility of the Hereafter and give their judgment in favour of its denial? Do they have any other reason than this that they, in fact, decide this question on the basis of their desire and not by any argument? As they do not like that there should be any life after death and death should mean total annihilation and not seizure of the soul by God's command, they make their heart's desire their creed and deny the other probability.

The verse further clarifies that “Our clear verses”: the Revelations in which strong arguments have been given for the possibility of the Hereafter and in which it has been stated that its occurrence is the demand of both wisdom and justice, and its non-occurrence renders the whole system of the universe meaningless and absurd.

Their question of why nobody has been resurrected so far is answered in the following manner. In other words, what they meant to say was: When somebody tells them that there is life after death, he must raise a dead person from the grave and present him before them. And if this is not done, they cannot believe that the dead would ever be raised to life once again at some time in the future, whereas nobody ever told them that the dead would be raised to life in this world as and when required separately, but what was said was: On the Day of Resurrection God will raise all human beings to life simultaneously and will subject them to accountability and punish and reward them accordingly.

In the verse 36:78 the Quran explains;

*“And he (disbeliever) 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)?” – (36:78)*

That is, he regards God powerless and weak like the creation, and thinks that just as man cannot rise the dead back to life, so also can't God.

“Forgets his own creation”: Forgets that God created the basic germ of life from dead matter, which became the means of his creation; then God caused the germ to develop to such an extent that now he stands before God as a disputant.

The Quran further explains the infinite power of the Creator

*“Say: “He who first brought them into being will quicken them; He knows well about every kind of creation” (36:79)*

*“Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return”* (2:28)

## **If the body is dead, how can a part of us remain?**

The first question is to know how we can continue to live if our body is dead and remains buried in the ground. Soon this same body will disappear; all of its elements will be diffused into the ground or in the air.

Several books, written over the past few decades, speak of experiences of 'life after death' or 'near death experiences' (NDE). American doctors have even published theses or hypotheses on this very subject. The testimonies given in these books, tell of patients, often post-operation, who had been in very critical condition and were then declared biologically dead. But, after some time, they came back to life. They were questioned and described what they had experienced during the time they seemed dead. Surprisingly, a strong similarity between testimonies was observed.

In general, these people experienced an existence while 'outside of their body' which they were able to observe as a spectator. Most of these persons had an encounter with a luminous and merciful being. The description of this being varies from testimony to testimony, but it is generally vaguer with people who were non-believers or 'lukewarm' believers. Nonetheless, the common element in all the testimonies is the encounter with a merciful judgement and with goodness.

Apart from the fact that these testimonies may be interesting, we must recognize that they all concern an experience of 'the threshold between life and death'. All the people concerned resumed their daily life afterwards, and this is why they can tell us about their experience. The mysterious Being whom they encountered, 'gave them a warning, perhaps, a question, a new chance, or an encouragement to live a better life. In all counts, they continued the same life that they had among us before their experience.'

There is, however, a conclusion we can draw from these testimonies: that at the extreme limits of bodily life, we become more aware that our body is not all of us, and that a precise element of our being is capable of posing questions about its body, its life and its destiny. Is this the soul?

Here is an essential question. Contrary to what materialists think, we will see why our 'material, biological' existence cannot express all of our being. It is illogical to limit our life to the biological realm when, at a deeper level, we find our truest aspirations and our sense of an ultimate destiny. This is not so difficult to understand. The materialists' main objection is simple: they declare that nothing exists outside the physical world (physio-chemical) that can be measured and observed by the senses. Surprisingly, they believe this, in the same way that others believe in God!

This objection strives to be 'scientific' and it was the opinion of the "scientist philosophers".

During the second half of the 19th century and first half of the 20th century, these scientists said they believed only in science and impressed less-educated people with their exaltation of science. They were convinced that the scientific method would ultimately explain everything. They rejected, as irrational, all other sources of knowledge, learning or wisdom. Outside of science, everything else was gibberish. It is like a Greek professor saying that anything not written in Greek characters has no meaning. Thus they conclude that

the soul, unable to be measured or put into an equation, does not exist.

These materialistic theories are called 'reductionism' because they reduce man to quantities, calculations, chemical reactions and physiological schemes.

Thought, love, life are reduced to being the 'superstructure' of psycho-chemical reactions.

With this, these so-called scientist philosophers were no less than others, susceptible to 'anti-scientific' prejudices to protect their theories. Thus, the adversaries of the great Pasteur, the scientist who discovered bacteria and the vaccine, believed in spontaneous generation. Why? Not for true scientific reasons but out of atheism. They thought: "If there is not spontaneous generation of animals from the environment where they are usually found, we will have to believe in Creation and in the Creator."

## Purpose Of Life

The Quran reminds us:

*"What! Did you think that We had created you without purpose, and that you would not be brought back to Us? Exalted be God, the True King.... "* (23:115-116)

*"Verily, We created man from a drop of mingled sperm so that We may test him; and therefore We made him hearing and seeing. We have indeed showed him the way, now he can be grateful or ungrateful".* (76:3)

*“It is He who has created death and life to put you to the test and see which of you is most virtuous in your deeds. He is Majestic and All-forgiving”. (67:2)*

However, we do have to give this life its due share. We have to live it; we cannot escape from it, nor can we ignore the real challenges it poses. Moreover, Islam does not expect us to withdraw ourselves from the world.

We see from the life of the Prophet pbuh that he was an active and successful merchant before being chosen as a prophet. During his life of prophethood, he had family and dealt with worldly affairs like any fully-engaged human being. We, too, are supposed to lead life, utilizing all the resources God Most Gracious has bestowed on us. Accordingly, we need to educate ourselves in worldly matters and to use that knowledge to lead a good life and also to help prevent injustices and exploitation of humanity at large.

The life and example of the Prophet pbuh should make it clear as to how we should engage ourselves in the activities of this life. No one should withdraw from life forgetting his responsibilities. Hakim Ibn Hizam narrated that the Prophet pbuh said:

*“The upper hand is better than the lower hand, (i.e., he who gives charity is better than him who takes it)... And whoever abstains from asking others for some financial help, God will give him and save him from asking others, God will make him self-sufficient” (Bukhari)*

The Quran further explains the God’s will to resurrect man for accountability:

*“Nay, I swear by the Day of Resurrection; and nay, I swear by the self-reproaching soul! Does man imagine that We will not be able to bring his bones together again? Yes indeed; We have the power to remould even his finger-tips. But man desires to persist in his evil*

*ways. He asks: (In Jest) “When will the Day of Resurrection be? (75:1-6)*

The above two arguments, which have been presented in the form of the oaths, only prove two things. First, that the end of the world (i.e. the first stage of Resurrection) is a certainty; and second, that another life after death is necessary, for without it the logical and natural demands of man's being a moral being cannot be fulfilled; and this will certainly happen, for the existence of the conscience in man testifies to it. Now, this third argument has been given to prove that life after death is possible. The people of Makkah who denied it, said again and again: How can it be that the people who died hundreds of thousands of years ago, whose bodies have disintegrated into particles and mixed in the dust, whose bones decayed and were scattered away by the winds, some of whom were burnt to ashes, others devoured by the beasts of prey, still others drowned in the seas and swallowed by fish, the material constituents of their bodies should re-assemble and every man should rise up as the same person that he once was ten or twenty thousand years before?

God has given its very rational and highly forceful reply in the form of this brief question: Does man think that We shall not be able to put his bones together? That is, If you had been told that the scattered particles of your body would reunite of their own accord sometime in the future, and you would come back to life by yourself with this very body, you would no doubt have been justified in regarding it as impossible. But what you have actually been told is that such a thing will not happen by itself, but God Almighty will do this. Now, do you really think that the Creator of the universe, Whom you yourself also regard as the Creator, would be powerless to do so?

This was such a question in answer to which nobody who believed in God to be the Creator of the universe; could say, neither they nor today, that even God Himself could not do this even if He so willed. And if a disbeliever says such a thing, he can be asked: How did God

in the first instance make the body in which you at present exist, by gathering its countless particles together from the air, water and earth and many other places you do not know. How, then, can you say that the same God cannot gather its constituent parts together once again.

It further explains that, not to speak of building up your skeleton once again by gathering together the major bones? We are able to make whole the most delicate parts of your body, even your finger tips with their unique finger prints, as they used to be before!

The fifth verse in a very brief sentence pinpoints the real disease of the deniers of the Hereafter. What makes them deny the Hereafter is not, in fact, their regarding the Resurrection and Hereafter as impossible but they deny it because acceptance of the Hereafter inevitably imposes certain moral restrictions on them, which they detest. They desire that they should continue roaming in the world at will as they have been roaming before. They should have full freedom to go on committing whatever injustice, dishonesty, sin and wickedness that they have been committing before, and there should be no deterrent to obstruct their freedom and to warn them that one day they will have to appear and render an account of their deeds before their God. Therefore, it is not their intellect which is hindering them from believing in the Hereafter but their desires of the self.

This aspect has been beautifully described by the Quran:

*“Nay, surely man transgresses; for he believes himself to be self-sufficient”*. (96:6-7)

This is the nature of most human beings, the nature of those who are not acquainted with revelation and are not trained wisely that, when they think they are self-sufficient, they rebel.

Although all of our knowledge and capacities, in reality, come as gifts from our loving creator. Man, in his inordinate vanity and

insolence, misinterprets God's gifts as his own achievements. So, he neither feels the need to seek Him nor obeys Him nor follows His guidance, nor pays attention to his conscience, nor observes the right and justice.

Not only Man, but, also, no creature will be self-sufficient and free from the help of God. All of them are always in need of His Grace and His blessings. If His Mercy stops for a moment, just at the same time, all will be destroyed. Man sometimes makes mistakes and as the verse points out, thinks of himself as self-sufficient and independent.

Most people consider themselves beyond any accountability for their deeds. On the Day of Judgment God will judge their affairs and they will either be rewarded (in Paradise) or punished (in Hellfire) based on their deeds of this life.

At another place in Quran, the Almighty says:

*“Until, when death comes unto one of them, he says, ‘My Lord, send me back, that I may do right in that which I have left behind!’ But nay! It is but a word that he speaks; and behind them is a barrier until the day when they are raised. And when the Trumpet is blown there will be no kinship among them that day, nor will they ask of another. Then those whose scales are heavy, they are successful. And those whose scales are light are those who lose their soul, in hell abiding, the fire burns their faces and they are glum therein.”*  
(23:99-104)

This theme occurs at several places in the Quran that each of the criminals, after his death till his entry into Hell, and even after that, will plead again and again: Lord, send me back to the world, I will no more disobey Thee, I will now do righteous deeds. See (Surah Al-Anaam, Ayahs 27, 28); (Surah Al-Aaraf, Ayah 53); (Surah Ibrahim, Ayahs 44, 45); (Surah Ash-Shuara, Ayah 102); (Surah Al-Fatir,

Ayah 37); (Surah Az- Zumar, Ayahs 58, 59); (Surah Al-Momin, Ayahs 10-12), and (Surah Ash-Shura, Ayahs 44)

The verse explains that he will never be sent back or given another opportunity, for in that case the test and trial for which man is sent to this world becomes meaningless. That is, now, when he has met his doom, he has nothing more to say than that he should be sent back to the world; so let him say what he likes; he will never be allowed to go back. It further elucidates, now there is a barrier between them and the world, which will not allow them to go back to it. Therefore they shall remain in that state until the Day of Resurrection.

Our current life is our only chance to gain entrance to an everlasting blissful life in the hereafter so let us not waste this one and the only chance and make it count in the most positive and progressive manner.

As God reminds us:

*"There are some (among the mankind) who say: "Our Lord, grant us what is good in this world;" such shall have no share in the Hereafter. There are others who say: "Our Lord, grant us what is good in this world and what is good in the World to Come, and protect us from the chastisement of the Fire. They shall have a portion from what they earned; Allah is quick in reckoning. (2:200-202)*

## **What happens at and after Death?**

When a believer is about to depart this world, angels with white faces come down from the heavens and say:

*"O peaceful soul, come out to forgiveness from God and His pleasure." (Hakim and others)*

The believer will look forward to meeting his Creator, as the Prophet, may the mercy and blessings of God be upon him, explained:

*"...when the time of the death of a believer approaches, he receives the good news of God's pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what lies ahead of him. He therefore loves meeting God, and God loves meeting him."* (Bukhari)

The soul peacefully passes out of the body like a drop of water which emerges from a water-skin, and the angels take hold of it:

The angels gently extract it, saying:

*"...Do not fear and do not grieve, but receive good tidings of the Paradise which you were promised. We were your allies in this worldly life and [are so] in the Hereafter, and you will have therein whatever your souls desire, and you will have therein whatever you request [or wish], as a hospitality from the Forgiving and Merciful."* (Quran 41:30-32)

Once extracted from the body, the angels wrap the soul in a shroud smelling of musk and ascend up to the heavens. As the Gates of Heaven open for the soul, the angels greet it:

*"A good soul has come from the earth, may God bless you and the body you used to dwell in."*

...introducing it with the best names it was called with in this life. God commands his "book" to be recorded, and the soul is returned back to earth.

The soul then remains in a place of limbo in its grave, called the Barzakh, awaiting the Day of Judgment. Two fearsome, dread-inspiring angels called Munkar and Nakeer visit the soul to ask it about its way of life, God, and prophet. The believing soul sits

upright in its grave as God grants it the strength to answer the angels with full faith and certainty. [Ahmed]

Munkar and Nakeer: "What was your Deen (way of life)?"

Believing soul: "Islam."

Munkar and Nakeer: "Who is your Lord?"

Believing soul: "Allah (God)."

Munkar and Nakeer: "Who is your Prophet?" (or "What do you say about this man?")

Believing soul: "Muhummed" (For previous nations their own Prophets)

Munkar and Nakeer: "How did you come to know these things?"

Believing soul: "I read the Book of God and I believed."

Then, when the soul passes the test, a voice from the heavens will call out:

*"My slave has spoken the truth, supply him with furnishings from Paradise, clothe him from Paradise, and open a gate for him to Paradise."*

The believer's grave is made roomy and spacious and filled with light. He is shown what would have been his abode in Hell - had he been a wicked sinner - before a portal is opened for him every morning and evening showing him his actual home in Paradise. Excited and full of joyful anticipation, the believer will keep asking: 'When will the Hour (of Resurrection) come? When will the Hour come?! until he is told to calm down (By Angels). (Tirmidhi)

A blissful and eternal life of peace and tranquillity awaits us all should we choose to make a conscious journey towards

understanding our relationship with our creator and the purpose of our life.

## An Objective study of Resurrection

Life hereafter is a reality and will be made possible by our creator just like He made it possible to create us from a single pair of chromosomes in the first place- it is certainly not impossible for the All powerful creator to resurrect us all from whatever bits are left of us in this world! The answer to the question of how God will recreate us after death and begin a new life after death is provided in here:

*"We already know how much of them the earth takes away: With us is record well guarded" (50:4)*

Let us try to understand this verse in the light of scientific data:

Modern discoveries have shown that the DNA from plant and animal remains that have been naturally preserved in rocks, from millions of years ago, could be living, and, therefore, could be subjected to genetic manipulation. Therefore, when the human body succumbs to the natural course of weathering and decays, and is no more than mere dust, then from some remnant cells - even if there is one viable cell from among billions of body cells, then, at least theoretically, it would be possible to recreate a human being from it. This, because each of the body cells carries the same information, and, as further explained below, all of this information is available in each of these cells. Thus the Creator Lord, Allah who knows all about how much of our bodies will decay, and what will be left of us, tells in the Quran:

*"We already know how much of them the earth takes away." (50:4)*

The storehouse of information in the cells is DNA, variously composed into genes, which are carried by the chromosomes. There are 23 sets of chromosomes in each human body cell; one of these sets comes from the mother, the other from the father. These sets get separated and divided in the formation of sperm and egg cells, which during reproduction reunite to form a fertilized egg.

The fertilized cell then keeps on multiplying during growth, and as the cells multiply and develop into specialized body organs, they get differentiated from each other; the genes whose function is required in a particular cell of an organ get turned on, while those whose function is not required, are turned off in that specific organ. And such is the case in all other organs. But since they started from the same fertilized cell, all of the original information is still there, and available in each and every one of the body cells.

Recently a publicly funded Human Genome Project Consortium in association with a private company, Celera Genomics announced that, after 10 years of arduous research, they were able to determine the sequence of the entire 3 billion letters, or base pair units of DNA in the 23 human chromosome sets. And, that this genetic information was contained in approximately 34,000 genes.

Now, after the gene analysis is done, the information gathered is saved, and stored as libraries in computers so that could be utilized for numerous future uses - from correcting genetic disorders to effecting desired changes, etc. If humans could make use of their God-given intelligence and come up with such information for their use, what about the One who created them?

God reminds us about it in the Quran: "*With us is a record well guarded*" (50:4)

Thus even if, supposing our bodies were completely decayed with no viable DNA left, resurrection would still be possible. Because, our blueprints are already there, well preserved with our Creator Lord, and whenever He wants it, He will recreate us.

There is a saying of Prophet Muhummed pbuh which describes that “On Judgement day a rain of sperms will descend down from sky causing the people to come up from their places of death or location”

This saying can be understood in the light of the copy of the DNA available with our creator of each individual and the recreating of us all will be easy for Him as He announces in the Quran:

*“What! does not man see that it is We who created him from sperm? Yet behold! he is an open disputant.” (36:77)*

*“What! Is not He Who created the heavens and the earth able to create (again) the like of them? Yes, indeed He is the Creator, All-knowing.” (36:81)*

*“And says man: What! when I am dead shall I truly be brought forth alive? Does not man remember that We created him before, when he was nothing? (19:66-67)*

*“And He it is Who originates the creation then reproduces it, and it is easy to Him... ” (30:27)*

*“To create all of you or to resurrect all of you is to Him like (creating or resurrecting) a single person. Verily God is All-Hearing, All-Seeing” (31:28)*

The beauty of the Quran is that it is the only authentic word of God, and is available to us for all times, intact in its original form, and to the exclusion of any human addition or deletion. It is revealed by the One who created us and brought into being the whole universe; He is All Wise, has Absolute Knowledge and is Free from All Limitations. Therefore, as our knowledge grows, we come to better understand

many a phenomena described in the Quran, which were not understood or were fuzzy at the time of its revelation about 1,500 years ago. Many examples of this could be quoted that would require much more than the limited scope of this booklet. A good reference to start with is the study by a French surgeon, Maurice Bucaille, in a book named "The Bible, The Quran and Science"

Worth mentioning is Bucaille's great surprise that

*"The Quran most definitely did not contain a single proposition at variance with the most firmly established modern knowledge, nor did it contain any of the ideas current at the time on the subjects it describes. Furthermore, however, a large number of facts are mentioned in the Quran which were not discovered until modern times. ... Modern man's findings concerning the absence of scientific errors are therefore in complete agreement with the 'Muslim exegetes' conception of the Quran as a book of revelation. It is a consideration which implies that God could not express an erroneous idea." (The Bible, The Quran and Science)*

Let us examine the verse quoted above again:

*"To create all of you or to resurrect all of you is to Him like (creating or resurrecting) a single person. Verily God is All-Hearing, All-Seeing" (31:28)*

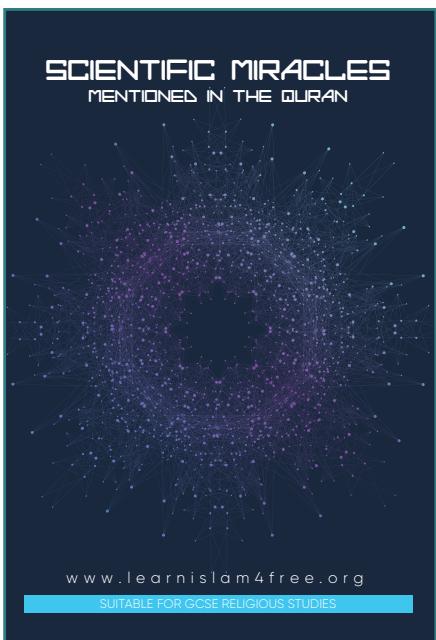
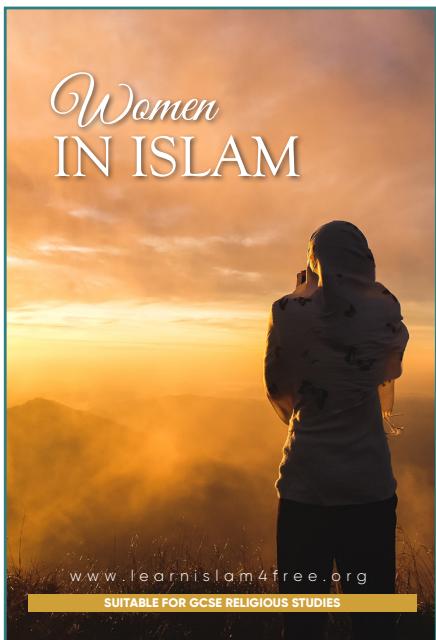
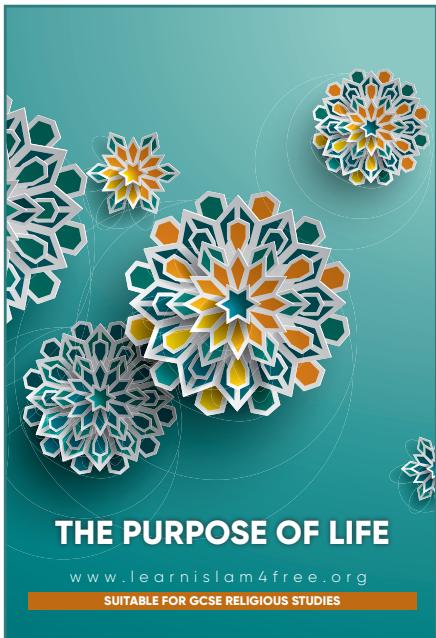
That is, "He is hearing every sound in the universe distinctly at one and the same time, and no sound can absorb his hearing so completely that He may hear no other sound. Likewise, He is seeing the whole universe in all of its details as to thing and event at one and the same time and nothing can absorb His sight so completely that He may see nothing else.

The same precisely is the case concerning the creation of men and their re-creation! He can re-create instantaneously all the men who have been born since the beginning of the creation and will be born

till the end of time, His creative power is not absorbed so completely in the creation of one man that He may be unable to create other men at the same time or at a later stage. For Him the creation of one man and that of the billions of men, therefore, is equal to being one and the same thing. For all He has to say is Be and it comes into being!

*“He is the One Who has originated the heavens and the earth, and when He wills to (originate) a thing, He only says to it: ‘Be and it becomes”* (2:117)

## OTHER ESSENTIAL READINGS



## OTHER FREE LITERATURE & PUBLICATIONS

### Booklets

1. The Quran
2. The Book That Shook The World
3. World's First Written Constitution
4. The Sharia Law
5. The Purpose Of Life
6. The People Of The Book
7. What Is Islam?
8. The Concept Of God In Islam
9. Jesus In Quran
10. Did Jesus Predict Coming Of Muhammad?
11. Common Misconceptions About Islam
12. Is There A Creator?
13. Women In Islam
14. The Hijab
15. Scientific Miracles Mentioned In The Quran
16. Message To Mankind
17. Islam's Solution To Terrorism
18. Islam For The 21st Century
19. Muhammed pbuh The True Role Model
20. Muhammed pbuh As A Teacher
21. Morals And Manners Of Muhammed pbuh
22. Marriage-Relevance And Importance
23. For Those Who Reflect
24. Salah-Islamic Prayer
25. Fasting In Islam
26. Hajj-The Islamic Pilgrimage
27. Islam Has No Clergy
28. Islam Against Sectarianism
29. Concept Of Halal & Haram In Islam
30. What Is Bank Interest And Riba?
31. Is There Life After Death?
32. What Is Zakah?
33. Role Of Masjid And Imam
34. What Is Shahdah?
35. The Wakeup Call
36. Islam Against Racism
37. Remembrance Of God
38. The Book Of Prayers
39. Etiquettes In Islam
40. The Rights Of Parents And Children
41. Beautiful Stories Of Prophet Muhammed pbuh For Children - Book 1
42. Moral Stories For Children - Book 2
43. The Book Of Manners For Children - Book 3
44. Islam For Children
45. The New Muslim Book



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