



**Every soul will taste death
(Al-'Ankabut, 29/57)**

Life and Death

Life and death are the two most important concepts that explain human state in the world. Because life indicates that the body is alive, and death indicates that the body is inanimate. The human body is born alive and dies by losing its vitality when his life ends. Therefore, the concepts of life and death are related to the human body and show the two states of man in the world.

When a child is forty days in the womb, he becomes alive with the spirit blown into him. Accordingly, vitality is the presence of the soul in the body and death is the leaving of the soul the body. While the concepts of life and death are related to the human body, there is no such thing for the soul. Because the soul is always alive since its creation.

The human spirit governs all the organs in the body. The soul is different from the body. The body is always in a state of change due to the foods it receives and environmental conditions. However, the soul does not change in any way. The human soul is a part of the whole mind. He perceives himself, manages things, takes all the measures to protect the body. The perfect spirits whose bodies are cleaned of impurities know divine secrets and become a wise (who knows Allah). The relation between body and soul is temporary. When the body dies, the soul continues to live. As the soul, which is not attached to the body, progresses in realizing the truths, it approaches God Almighty and its heart, filled with the light of merit, will be in pleasure. If the soul is busy fulfilling the desires of the self, it will be deprived of these spiritual pleasures. If the soul does not conform to the self, he sees the divine light and spiritual riches will be gained. Thus, he attains eternal happiness. The way to this happiness is achieved by eating less, sleeping less and silencing the bad desires of the self. Only in this way is the curtains lifted and divine secrets are revealed to him. This means that he is adorned with the good morals of Allah.

The human heart is the basis and place of knowing and loving God. The wise man who knows God is the perfect human being. Sharia, sect, and truth were found in him to the degree of perfection. He has surrendered to Allah, avoided all sorts of fear and grief, and attained the bliss of the world and the hereafter.

The truth of death is that the soul leaves the body completely. He no longer uses the organs of the body, does not manage it, and loses interest in it. Death is actually the soul's return to its true and eternal life. If the animal spirit of man (self) dominates his heart and prevails, man fears death and runs away. Because the person who is dependent on his self loves the life of the world, collects goods and wealth, it is very difficult for him to leave them. Therefore, he does not want to die and wants to escape from him. In these people, at the time of dying, choking on the breath, blackening of the lips, sweating on the chin and neck are seen. These are signs of not being happy.

If the soul of a man overcomes his animal spirit (self), he will not be afraid of death and will gladly greet him. Because the human soul is from the angelic realm. It is inclined to its original homeland. In such a person, sweating forehead, tears in the eyes and enlargement of the nostrils are observed at the time of dying. These are the signs of happiness.

Our Prophet (pbuh) has the following words about death:

- Death is the release of the soul from the cage where it is imprisoned.
- The soul of the believer comes out of the body like pulling a hair from the dough. The angel of death (Azrael) takes that soul with compassion.
- At the time of death, the believer's soul is concerned with the beauty of the coming angel (Azrael), so he does not feel sorry.
- Death is the happy feast of a believer and his reunion with Allah.

The above explanations are to explain how life and death are. However, after getting the answer to the question of how, one needs to ask the question why. The answer to the question of why cannot be answered with positive sciences. This answer is about metaphysics. In other words, it is not something that can be observed and

experimented with the five senses in the world. The answer to this can only be understood through faith and spiritual knowledge. For this, it is necessary to examine the verses and hadiths in the Quran and Sunnah regarding this issue.

"He created death and life so that He might test you and find out which of you is best in conduct. He is the Mighty, the Most Forgiving. " (The Kingdom, 67/2)

All of Allah's actions are aimed at the benefits and interests of His servants. The verse above expresses what is the purpose of life and death. Accordingly, the purpose of death and life is to test which people will do better. Human life in the world and eventually death is an expression of a test. One of the hadiths of the Prophet (pbuh) interprets this verse as follows: *"Which of you has better mind, which of you is more distant from Allah's prohibitions , and which of you rushes more to Allah's obedience."*

The best deeds are only for the consent of Allah, and the most correct one by being in accordance with the sunnah. In other words, it is carried out as it comes from the Shari, that is, the legislator, Allah. If a deed is for Allah but it is not true, it is not acceptable. Likewise, if deeds are true but not for Allah, it is still not acceptable. For this reason, Allah has wasted the deeds of hypocrites and did not consider them acceptable.

In a hadith, our Prophet said, *"Know the value of life before death"*. In another hadith he commands *"The wisest of believers is the one who remembers death the most and is prepared for it in the best way."*

The life of this world is the field of the hereafter. For this, one must prepare for the hereafter by doing sincere deeds in the world. These sincere deeds are prayer, fasting, alms, and hajj, as well as many and continuous supererogatory acts of worship. Believers must compete in

these deeds and run. It is a delightful ride. Those who are ahead, here they are those who are close to Allah.

"It is He who kills and gives life." (The Star, 53/44)

The real agent and creator of death and life is Allah. Nobody but Him can be able to it. In this verse, being killed is mentioned before revive. This points to some truths. For example, the sperm is before the life, the death of the body before the life in the grave, likewise, the absence is before existence, the result of existence and its return is nothingness. Therefore, one should not be deceived by the life between two deaths and the existence between two absence.

World Life is a Circular Movement

Everything in the world is in motion and it makes this movement in a circular manner. You can read our article "[Circular Model of Existence in Sufism](#)" for this. Living in this context is also a kind of movement. We can understand the circular character of this movement as follows: Life begins with the soul coming from the realm of command and entering the human body. The soul that leaves the body with death returns to the realm of command. Thus, it completes a circular motion. Because the first and the last meet at the same point. Allah is at the center of this circular movement. The circumference of the circle is the orbit in which the soul moves. At some point on the circumference of the circle, the soul begins its movement with life and ends its movement on the circle with death. Thus, life is completed. At the point in the center of this circle, there is God. All possibilities are located around it and in the circle. The outside of the circle is nothingness. Life on earth is also a possibility. So it is inside this circle. The central point is the *raison d'être* of the environment. The environment is also the reason of the being known of the central point.

Because if the circumference of the circle is known, the point that is the center of the circle is known. Accordingly, while the point / center is the reason for the existence of the periphery, the periphery is the reason for the point / center to be known.

In the light of this mystical interpretation, we can say the following: The reason for human life in the world is the center / point, that is, Allah. The life of man in the world is the reason why the point (center), that is, Allah, is known. Indeed, it is stated in a holy hadith that Allah is a hidden treasure and wants to be known. This circular model confirms this holy hadith. Accordingly, the purpose of human life in the world is to know Allah. This is called the science of knowing Allah. The aim of Sufism is to ensure that man has this science. Because, according to a revelation knowledge, the more a person has knowledge of Allah while in the world, the more happiness he will get in the hereafter tomorrow.

Spiritual Life

While man lives a material life with his body in the world, he also lives a spiritual life with his soul and heart. These two lives are related to each other. In order to live a perfect spiritual life, material life must be carried out according to certain rules and principles.

"This (the Qur'an) is to warn all who truly alive, and to justify the word (God's verdict) against the deniers." (Yasin, 36/70)

He is a person who is alive, who can distinguish the good from the bad, who employs his heart in accordance with the purpose for which he was created, and does not waste it with unrelated things, wise and understanding. A person who is heedless is like a dead person.

Here, the deniers are voiced as the opposite of the alive, meant to indicate that they are truly immobile like fetuses, since they are far from the rules of life known in the Science of Knowing Allah.

Ibn Arabi (ks) states the following in his book "Fusûsül-Hikem":

"Life is the life that belongs to God's essence, knowledge and light, and Allah has said on this issue:" Is he dead? We made him alive and gave him a light that walks among the people with his light. "In this case, every wise man who makes a dead person alive with the knowledge of Allah gives him such a torch that he walks with it in the public, that is, among those who resemble him.

According to this, resurrecting the actual dead revives the dead hearts with the light of knowledge. Otherwise, the resurrection of a corpse means attaining an animal life. It is stated in a hadith, "*Whoever is alive with knowledge never dies.*"

"He brings forth the living from the dead and the dead from the living. He gives life to the land after its death. You shall be raised to life in the same way." (The Romans, 30/19)

To remove the living from the dead is to give life to the inanimate and resurrect them. For example, it is like this to remove man from the semen, the bird from egg, the believer from the unbeliever, from defeatist the reformer, and the scholar from the ignorant. To remove the dead from the living is to remove the dead things from the living thing. For example, it is like removing semen from man, egg from animal, unbeliever from believer, mischief from reformer, and ignorant from scholar.

The resurrection of people after the Day of Judgment is narrated as follows: On the Day of Judgment, Allah sends down the water of life from the sky between two breaths (blowing) and gives life to your bones. This is the expression of Allah, "*Here you will be removed like*

this". Just as plants from the ground appear with rain, people also come alive and come to life from their graves by the rain, just like semen.

The Coming of Death and Its Conditions

"Every living being will taste death." (Al - Imran, 3/185)

According to the decree of the above verse, all living things, and therefore humans, will die after a certain period of time. However, the death of a person will be different depending on whether he is a believer or an unbeliever. This situation is clearly explained in the following hadiths.

According to what Abu Hurayra (ra) narrated, the Messenger of Allah (pbuh) said: "When the believer is dying, the angels of mercy come with a white silk and say: "Come on from Allah, as Allah pleased with you, to the mercy of Allah and the basil of Allah. Go out to the Lord who is not angry." Thereupon, the soul emanates a beautiful scent, even the angels give him to each other. They bring him to the gates of heaven on hand and say, "How heartwarming and refreshing this smell coming to you from the world." Then they take him to the place of spirits. They feel the joy when one of you reunites with a relative abroad. They come to him and ask about their friends and relatives. Other spirits answer: "Let him go, he was enjoying the world." The spirit that came over said, "He is dead. Hasn't it come to you yet? " They say, "Then he was taken to Hell".

And while the unbeliever is dying, the angels of torment come with a whip in their hands and say: "Come on, be angry with your Lord, and your Lord be angry with you, to the punishment of Allah." He, too, comes out towards the punishment of Allah with a smell worse than the smell of carrion. Finally they transmit to the door of the earth.

"What a foul smell!" they take him to the place where the souls of the disbelievers are. "

Tabarani narrated in al-Mu'cemu'l-Kebir with the following addition:

"It is ordered and the grave of the believer is enlarged seventy cubits long and seventy cubits wide. It is perfumed with fragrances. There is a door to heaven."

As for the unbeliever, his grave is narrowed. It is filled with snakes thick and large, like camel necks. Deaf and blind angels are brought down on them. They have iron whips in their hands. They do not see him so that they may have mercy, they do not hear his voice so that they have pity. There is a door to hell. When he saw his place in the hell, he asks Allah to continue this (his torment in the grave) so that it does not reach to him."

How to Evaluate the Life of the World?

What the life of the world is and how it should be evaluated is explained in the Qur'anic verses, hadiths and the expressions of Islamic scholars. Muslims need to learn these carefully and direct their lives accordingly.

Verses in the Quran

- The world consists of games and entertainment, the life of the hereafter is better for believers.
- Goods and children are the adornment of worldly life. Good deeds are what will remain. These are better before Allah.
- Do not be unaware of the life in hereafter by connecting to the life in the world.

- The place of those who immerse themselves in the life of this world is Hell. Those who fear Allah and protect their soul from enthusiasm of world are in Paradise.

Hadiths

- O Child of Adam! Anyone who embraces a temporary blessing, a short life, and mortal fame has wronged his soul, forgot Allah, and the worldly life deceived him.
- O Child of Adam! Do not kill your heart with the love of the world. Because it disappears soon. Everything will perish, but God will survive. If you connect to God as much as you are connected to the world, you will be happy in both worlds.
- O Child of Adam! If you want to love me, take the love of the world out of your heart. Because my love and the love of the world do not combine in the same heart.
- World love is the cause of all mistakes and sins.
- He who is unaware is connected to the world, and his return and obedience to Allah will be lacking.
- People are in heedless sleep. However, when they die, they wake up. But, it would be too late.

Islamic scholars have said:

- The world is a place of trouble and sorrow. He who leaves it is happy. Passionate attachment to the world, valuing goods and possessions and ornaments prevents eternal happiness. The world serves those who serve God. The world condemns him who serves the world.
- What is acceptable in the world is to mention Allah, to read the Quran, and every word that is spoken and what is done in the way of Allah. This is the reason why the world is the field of the hereafter.

- Allah gives knowledge and love to those who do not connect to the world but turn his face to Him. He consents to him and grants him heaven. Whoever loves the world and turns away from God, Allah will grieve him deeply and put him into Hell.

- The world is such a despicable object that its lover collect with effort, hide with jealousy, leave with longing. You should know that the world does not survive, nothing can come from its benefits but trouble to the heart and harm to the body. For this reason, avoid the ornament of the world, and benefit from it as much as it is for your worship and need, so that you will go to Allah with a clean heart. Benefit from the goodness of the people, be protected from their evil. As you are far as from the public, you will be as close to God as you are. God is your helper and gives to you the happiness of this world and the hereafter.

The Islamic Scholar Erzurumlu İbrahim Hakkı (ks) writes the following in his book "Marifetname":

“You should know that the self is full of evil, rebellious against Allah and an enemy of the believers. You can only discipline him by eating less, sleeping less, and talking less, and you can get rid of his evil and enmity, engage in worship and become close to Allah. A wise man says that the capital of our happiness is hunger. In other words, peace of heart, patience and peace, knowledge and science, perfection and happiness, inspiration and guidance, the way to reach Allah is hunger.

O Muslim Brother! Give yourself to Allah, His help, grace and mercy are a lot of. Gain the approval of Allah with a clean heart so that it will not be lacking in love and blessings. May always protect you. In order to become like that, you need to be attached to Allah, not to the world and its people, and not to dismiss Him for a moment.

Those who do not aim for the world, but aim the hereafter and the approval of Allah, have killed their souls before they die. Because the love of world is over for him. They do not care about the world, do not rejoice in its existence and regret its absence, take refuge in the world to the mercy of Allah and do not become prisoners of the desires of the self. They obey to Allah's complete will. Thus, he passed away dying while he was alive, came to Armageddon in this world, gave his account in this world and took refuge to God with a benign heart. There is no sense of self in him anymore, he is freed from all the shackles and chains of the world while he was in the world. This is what is required of the worldly life. Happy are those who have achieved this!

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