

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

İnna Lillahi ve İnnâ İleyhi Raciun
(We came from God and our return is again to Him)

Why are Human Beings in the World?

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One of the most important questions asked by human thought is, why are human beings on earth? Regardless of the beliefs, every person tries to find an answer in this regard. Everyone wants to interpret the world life with a satisfactory answer. We want to answer this question as Muslims. Based on Islamic sources, we will try to explain what world life means.

Creating Souls

When Allah wanted to create the realm of existence, He first created Nûr-i Rûh-i Muhammedî (The heavenly light and the soul of Prophet Muhammed) from the light of His sun of Ehadiyet (Unity). Other souls were created from the soul of Muhammed (pbuh). This situation is mentioned in the following hadith: “*The first thing that Allah Almighty created is my soul (my heavenly light).*” The Prophet

(pbuh) is the essence and the summary of the whole being. It is known that Allah Almighty said to our Prophet, *"If you were not, I would not have created the realms."*

For this reason, our Prophet has been the beginning of the whole being. The beginning of all beings and creatures is human spirits. The origin of the human spirit is the immaculate spirit of the Prophet. Accordingly, spirits were created before their bodies. According to one hadith, God created the spirits 40,000 years before the bodies or 1000 years before according to another narration.

Heavenly light and love are among the attributes of the soul. Spiritually the heavenly light is seen as white and love is seen as black. In order for the heavenly light to be perfect, it must be connected to the body, which is the mine of darkness. Because it is only in this way that the perfection of love would be formed through being educated. Therefore, the soul was brought down to the body. Since the angels could not have such a body, the seed of love in them could never be nurtured with perfection.

The fruit of the seed of love is the verse *"Allah loves them, and they love Allah"* (The Table, 5/54). There is always darkness in the creatures that were created later. The heavenly light, in absolute terms, is an adjective attributed to Allah only when He says *"Allah is the light of heaven and earth"* (The Light, 24/35). Likewise, in the absolute sense, darkness is the attribute of those who were created with the secret of the hadith *"Allah created the creature from darkness"*. Love is before any attribute mentioned for the soul. Because love is the result of the honor of *"Allah loves them"* for the soul. Sheikh Abdullah Ensarî said: "When the love knocks on the door of misery, it responds to him: whoever sees himself inferior, I am his slave. Poor sons of Adam, carrying the burden of cruelty and ignorance that the community of the both world escaped from carrying, he loaded himself this burden, chose the eternal misery and lost the happiness of both world."

"Elestü/Am I not?" Assembly

After Allah created the spirits, he addressed them and said, *"Elestü bi Rabbikum / Am I not your Lord?"* (The Heights, 7/172) Against this, the spirits answered "Yes". In other words, all the souls know Allah Almighty. The souls are in a

spiritual realm before they are brought down into the bodies and come into the world. In this realm, souls know one another and meet each other.

After the human soul is brought into the world, when the eye to see God and the ear to hear Him occur in itself, it perceives the inspiration pleases. He finds the taste of spiritual inspiration from everything he deals. Now his movement is towards God. Allah is saying: "*They listen to the word, and follow it in the best way.*" (The Crowds, 39/18) Therefore, whenever they hear a speech with a good statement and meter, they enjoy the pleasure of the "elestü". This harmonious voice creates a strong desire to go to his original homeland and his real home. When he wants to fly there, the body cage registered with the five senses poses difficulty to the soul bird. Because the soul bird hears the taste of the "elestü" speech, it cannot calm down and stays in agony. It wants to go into its own realm by breaking its cage.

This satisfaction in people's hearts is because of the mention of verse, "*Be aware that the hearts will be satisfied with the remembrance of Allah.*" (The Thunder, 13/28) They are still drunk with the pleasure of the wine of address, "*Elestü bi Rabbikum / Am I not your Lord?*" In the entire universe they read the verse, "*You say God, then leave them.*" (The Cattle, 6/91)

Creation of Adam

It is explained in the Qur'an how Adam was created. Once upon a time, Allah tells the angels that He wants to create a caliph on earth. Against this, the angels said, "*These creations will cause mischief in the world and will shed blood.*" However, God replied to the angels, "*I know what you do not know.*" (The Heifer, 2/30)

Allah created the body of Adam with His Own Hands from a dry mud and gave life to him by blowing from His Soul (Al-Hijr, 15 / 28,29). Allah taught Adam all of His names, and then Adam informed these names to the angels. As soon as the angels received the prostration order for the Prophet Adam, they immediately prostrated. Because they are all created from light. Light is available to obey and subjugate due to creation. However, even though the angels prostrated, "*Only Iblis refused and was haughty: he was of those who reject Faith.*" (The Heifer, 2/34) The demon called Iblis (Satan) did not prostrate. Because Iblis was created from fire. He always sees himself superior in terms of fire and pursues greatness.

Allah created his wife from Adam (The Women, 4/1). He put both to heaven. He told them to sit in heaven, to eat everything, but not to approach a tree, or that they would be of the wrongdoing (The Heifer, 2/35). But the devil deviated them by feeding them from this forbidden tree. Upon this, Allah sent down Adam and his wife to the world together with the devil. Thus, all the offsprings from Adam and his wife was brought down to the world.

Allah Almighty addressed Adam as follows:

“Get you down, all (you people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time.” (The Heifer, 2/36)

“We said to them:” All of you get out of there. When you receive a guidance guided by Myself, whoever follows him, there is no fear for them, and they will not be sad. As for those who deny and deny our verses, they will remain there forever as a hellish person. ” (The Heifer, 2 / 38,39)

According to these verses, Allah says that He will send prophets to the people who will lead the way and explain the truth. Whoever obeys the prophets sent by Allah, there is no fear for them from the bad things that can happen to them in the world and in the hereafter, and they will not be upset in any way. However, those who deny the sent Prophet and those who deny the verses that they sent down are in the fire, that is, they will remain in hell fire in a way that they will never leave.

This process has been going on throughout the human history. Adam is the first prophet. After him, thousands of prophets were sent. These prophets were sent to some tribes and communicated them the sharia laws that must comply with them. The last prophet, our Prophet, Hz. Muhammed (pbuh) was sent to all people on the world. The Qur'an was downloaded to him and the verses of the Quran were communicated to people by Muhammad.

It is stated in the verses that those who obey the prophets and sharia sent by Allah will be saved and those who deny the verses will remain eternal in Hell (The Heifer, 2/38,39). Nevertheless, most of the people have not been able to refrain from denial throughout history. Today, the words of denial are around. Some people characterize the verses of the Qur'an as dogmas descending from the sky

and state that they are unscientific and therefore will not obey. So they became infidels.

The harm of these behaviors of people is their own. They will never make Allah Almighty incapable of doing so. They will be distracted in the world for a while, eventually death will come and they will pass to the hereafter. They will be interrogated and punished. Appreciation here is by Allah. Nobody has an effect in this regard.

The Emergence of Adam in the World

Allah created man first from earth (Prophet Adam) and then from a drop water (sperm). From the sperm, the first existence of man is formed by combining with the mother's egg in the womb. This being develops in various phases in the womb. 40 days after the combining of sperm and mother's egg, the spirit is blown into this being and its fate is determined, that is to say, how long its life will be and how much food will it get, will be determined at this point. The child who develops in his mother's womb is, born and lives the life that is determined in his destiny. He dies when his life is over.

What is the purpose of all this? Why did God create man? Why was life and death created? The answer to these questions is given in the second verse of the Sura Al-Mulk: *"He created death and life to try which of you will be best in deed. He is the Exalted in Might and Oft-Forgiving."* According to this verse, the purpose of sending man to the world is to make righteous deeds. These deeds determine how his life in the hereafter will take shape.

With the unification of the human body with the soul, its own self also emerges. The struggle between man's soul, mind and own self leads his world life. Man is not stray and left alone on earth. Islamic sharia determined the rules of human life in the world by verses and hadiths. The rules of the Islamic Sharia are Allah's commands and prohibitions and do not change. The task of the smart person is to learn these rules thoroughly and organize their lives accordingly. It should try to implement the commands and prohibitions of Allah by staying away from the overwhelming desires of his own self and devils. This is the key to his salvation both in the world and in the hereafter.

Man's Effort Should Be for the Hereafter

"If one's effort is for the hereafter, God will make his richness in his heart and give him a wealth of heart." (Hadith)

"If the person's intention is to get the world, God gives him poverty, distributes his power and cannot reach anyone else out of his share." (Hadith)

While guiding the world life, one should strive to have the goal of hereafter. For this, he must fight with his mind against the excessive and negative demands of his self. He should not heed the devils' occasions. It should be known that the devil is the greatest enemy of man. The wise man wants the consent of Allah and does not comply with the devil's gossip. The devil adorns things in the world to get people out of the way, giving some hope and delusions to one's heart. It places the love of goods and positions in the heart of man. However, this is a deception and delusion.

"Whoever leaves Allah and makes the devil a friend, he undoubtedly suffered a loss." (The Women, 4/19)

"The place of them is hell, they will not find a place to escape." (The Women, 4/21)

A smart person should not be fooled by the ornaments of the world, nor should he be happy with anything other than Allah. Because everything is finite and temporary except Allah. It is not the profit of reason, wisdom and grasp to be caught and followed by something that is momentary and temporary.

"Allah said: Whoever denies, I make him live for a little while, and then I have to be tortured to hell. What a bad place there is." (The Heifer, 2/126)

"Did you leave the hereafter and settle for world life? The pleasures of world life are very few next to the hereafter." (Repentance, 9/38)

"I swear by God that the situation of the world in comparison to the hereafter is as much as it stays on your finger when you put one of your fingers in the sea and take it out, whatever remains on your finger." (Hadith)

"The world is really sweet and green." (Hadith)

The world is beautiful, bright and delicious for own selves. Just like green and sweet fruits. The soul of man desires them. Forbidden tastes of the world are sweet, but in the eternal realm it is bitter and blurred. Those who love the world

and want it are like the dead. In a holy hadith: *"O David, if you love Me, take the love of the world out of it, I and the love of the world will never be in the same heart."* is called.

"Unless you spend your lovely things on the path of Allah, you can never achieve true goodness. Whatever you spend, Allah knows it properly." (Ali İmran, 3/92)

Allah Almighty is greater than tormenting a heart that abandoned his irrelevant desires for His approval. Own self is the source of bad habits and orders bad things. Because it was created to deflect the spirit. For this, own self needs to be cleaned and disciplined.

"And he fails that corrupts it!" (The Sun, 91/10)

To clean own self, it is necessary to donate what he likes. Those who prefer worldly pleasures to obey God, should know that they would be punished sooner or later.

"For none of you, if I would not be more pleasure for him than his goods, his children and all other people, he would have not believed (perfectly)." (Hadith)

The infidels, the hypocrites, are busy with their tastes of their selves and die denial. This will be a burden for them, not a blessing. The world is a dilapidated country, the more devastated than it is the heart of those trying to repair the dilapidated world. The Hereafter is the country of goodness, and the one who is more of it, is the heart of those who demand the hereafter.

"In the sight of Allah, if the world had the value of a mosquito wing, He wouldn't even give the denier a gulp of water." (Hadith)

"Don't let their goods or children envy you. It is nothing more than Allah's punishment of them with such things in world life and that their souls may perish in their (very) denial of God." (Repentance, 9/55)

World Life is a Test

"Then we made you caliphs on earth to see how you behave." (Yunus, 10/14)

"Allah made you caliphs on earth. He takes care of what you do and how you behave" (Hadith)

"Every soul will taste the death. We will try you with evil and good as a test, and you will be returned only to Us." (The Prophets, 21/35)

The world, which is the home of obligation is not enough to pay for good and evil. In this regard, a second realm is required. This realm exists only with death and resurrection. For this, it is absolutely essential that every person dies and resurrects later.

Hiz. Ömer: *"We were tested with poverty, we show patience; we were tested with abundance, but we were not thankful. Whoever is given goods and wealth in the world does not know that God is preparing a trap for him, he is deceived."*

"And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle)" (Muhammed, 47/31)

"If they (the Pagans) had (only) remained on the (right)way, We should certainly have bestowed on them rain in abundance that We might try them by that (means). But if any turns away from the remembrance of his Lord, He will cause him to undergo a severe penalty." (Al-Jinn, 72/16,17)

All this tells us that world life is a test place. We have to be successful in this test. It is necessary to know and apply the verses of the Quran and the hadiths of the Prophet. A smart person acts only like this. Because otherwise, one should not forget that a sad and important punishment awaits in the hereafter. The gospel of eternal salvation, which is true and good, is clearly stated in the following verse:

"But those who believe and do deeds of righteousness, We shall admit them to Garden, with rivers flowing beneath, to dwell therein for ever. God's promise is the truth, and whose Word can be truer than God's?" (The Women, 4/122)

Worshipping Allah

Our Prophet (pbuh) says in one hadith: *"Islam is based on five principles: there is no God but Allah and to witness that Muhammad is the servant and Messenger of Allah, to keep prayer straight, to give alms, to pilgrimage and to keep Ramadan fast. "*

"Surely I am Allah. There is no God but Me. So serve Me and pray to commemorate Me. " (Taha, 20/14)

"O believers! Bow down, prostrate yourselves and adore your Lord and do goodness so that you may prosper." (The Pilgrimage, 22/77)

"O my believing servants, no doubt, the earth I created is wide, so only serve Me." (The Spider, 29/56)

"I created jinns and men only so that they should worship me." (Adh-Dhariyat, 51/56)

"Worship your Lord until there comes to you the hour that is certain." (Hijr, 15/99)

"Whoever takes ablution nicely, sin is poured from his whole body." (Hadith)

"Five times prayer is like a river with plenty of water that flows in front of the door of one of you and is washed 5 times daily." (Hadith)

"Anyone who performs the morning prayer is under the protection of Allah." (Hadith)

"The fasting person's sleep is worship, his silence is prayer beads, his deeds are accepted as much, his prayer is acceptable, his sin is forgiven." (Hadith)

"Read the Quran because the Quran comes to the people who read him on the Day of Resurrection as an intercessor." (Hadith)

The key to worship is thought. The sign of hitting is to oppose own self. The opposition is to abandon the carnal emotions.

Islamic scholars recommend 6 things about worship:

- 1) Whoever has a lot of sleep, heart sensitivity is not expected from him.
- 2) If someone eats a lot, night worship is not expected from him.
- 3) Good religiousness is not expected from those who make friends with the cruel.
- 4) It is not expected that anyone who is liar to leave the world with faith.
- 5) It is not expected that those who are very familiar with people will enjoy worship.

6) It is not hoped that those who demand the satisfaction of people will gain the consent of Allah.

The meaning of the word "worship" is to avoid the unlawful by fulfilling the binding duties commanded by Allah and not to exceed the limits set by Him. The basis of worship is to know Allah, to be afraid of Him, to connect his hope to Him and to feel himself under His control at all times. When a person moves away from these adjectives, he cannot grasp the essence of faith. Because, without knowing Allah, worship is not valid unless he believes that He is a unique hearing, seeing, creative, knowledgeable and able deity. If the worship is based on the hope of reward and fear of punishment, the servant who thinks like that cannot have a real sincerity. He worked for his own self.

"None of you should be like a mischievous dog who works only with the fear of the owner, or a bad apprentice who does not work when not paid." (Hadith)

It is because of our worshipping that we worship Allah and that this worship is supposed to be. Moreover, it is a justice that He gave us orders in this way, rewarded in return for our worship, and punished if we did not comply with his virtue and order. You should know that unless the servant leaves his love for the world, he cannot make his worship perfectly against Allah. One of the words of the people of wisdom: "The world is for a moment, you spend it with worship."

"Your earnings should be lawfully and your deeds should be good." (Hadith)

Ask Allah for everyday sustenance and count yourself as the dead. Avoid liking your deeds. This situation is a terrible danger that eliminates deeds. Because the person who likes his deeds believes that he puts Allah under the debt of gratitude, without thinking whether it is accepted or rejected. However, there are many sins that experience disappointment and oppression, which is better than worship, which creates a sense of greatness and self-indulgence.

Jihad in the Way of Allah

The word jihad is derived from the Arabic "jehd" root. The word jihad means the following: Learning religious orders and living according to them and teaching others, ordering goodness and evading evil, communicating Islam, fighting own selves and enemies.

"For the sake of Allah, make jihad properly. He chose you, and did not make any difficulties for you in the way of your father Abraham. It is He who gave you the name of the Muslim so that the prophet will witness you and you will witness people. Now pray, give alms, hug Allah. He is your owner. How beautiful Owner He is and how beautiful Helper He is. " (The Pilgrimage, 22/78)

"Those who believe and migrate, and who strive jihad in the way of Allah with their goods and lives, have the greatest degree in the sight of Allah. Here are the happy servants who were there." (Repentance, 9/20)

"But of course, we will have those who are Jihad on our way, of course, in our own way. There is no doubt that Allah is with those who behave well. " (The Spider, 29/69)

According to Islamic scholars, jihad has three types: the jihad against the enemy, the jihad against the devil and the jihad against the own self.

"Jihad against the enemy with your hand and tongue." (Hadith)

"The Muslim's jihad is with his sword and tongue." (Hadith)

"The most virtuous of jihad is to say the right in front of the cruel sultan." (Hadith)

As the Prophet (pbuh) returned from the Battle of Tabuk, *"We have returned from the small jihad to the big jihad."* He has said, *"Really jihad against own self, is more difficult than fighting the enemy and the devil. Jihad against the own self is to refer it to obey the divine orders and avoid their prohibitions."*

"A person who sincerely hopes to strive jihad in the way of Allah will win martyrdom even if he dies and is killed at a later time." (Hadith)

"Shall I let you know the best and worst of people? The best of the people is that he works on the path of Allah until he dies on his own or someone else's horse or on foot. When it comes to the worst of people, he is someone who does not read the Book of Allah (to obey his orders and prohibitions). " (Hadith)

Death of Man

"Every soul will taste the death." (The Prophets, 21/35)

Our Prophet says that often remember the death that disregarded worldly pleasures. Death is a penance for every Muslim. Death is a gift to the believer.

The reason for this is that it carries on its shoulders such as enduring the troubles of the various desires of the selves, limiting his extreme desires and constantly defending himself against the devil. The world is a kind of prison for the believer. Death is to save him from this torment. This salvation is a gift about him. The smartest and most valuable people are those who remember death the most and prepare for it the most. These are the ones who take the honor of the world and the hereafter together with them.

When every person completes the life given to him, his soul is removed from the body by the angels on duty. Thus, the body loses its vitality. The time of death is certain, neither brought forward nor delayed. The angel of death acts according to the spiritual state of man, while removing the soul of people. If the person is a believer who has won the hereafter, he looks at him in a beautiful way and easily takes his life. If the person is a sinner or infidel, he will appear to him in a bad way, and he will take his life in a way to cause pain.

Death was considered a wedding for the friends of God, and was considered a wedding day. It is the door of reaching God. The deceased is put in the grave. While the body is left to decay in the grave, the soul continues to live in the grave. If a believing servant who died, his soul is comforted in his grave. He can walk away from his grave and visit other spirits. The spirit of a sinful servant cannot go away from the grave, but in return for his sins he may be tortured. Grave life continues until the apocalypse. When the second blow is done at the Resurrection, the souls rise from their graves and enter their newly created bodies and set off towards the place where people will gather on the Day of Judgement. Thus, hereafter life begins. This means that the process of the human being on the world is over.

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