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Od 1981. zaposlen je na Islamskom teološkom fakultetu/Fakultetu islamskih nauka u Sarajevu. Objavio je više knjiga, studija, prijevoda i književnih djela. Njegov prijevod Kur'ana na bosanski u dva sveska (Sarajevo, 1995) dobio je pohvale, kao i njegove filozofske, teološke i kulturološke rasprave. Karićevi eseji, rasprave, putopisi, romani... prevedeni su na arapski, engleski, njemački, slovenski, turski, perzijski, albanski jezik.

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Enes Karić was born on May 16, 1958 in Višnjaj, Travnik. After eight years of elementary school (1973), he completed the five-year Gazi Husrev Bey madrasa (1978), and then studied Islamic sciences at the Faculty of Islamic Theology in Sarajevo, and political science at the Faculty of Political Sciences of the University of Sarajevo. After completing his studies at these faculties (1981-1982), he enrolled in the third degree of philosophical studies at the Faculty of Philosophy of the University of Sarajevo, where he obtained his master's degree in 1986. In the period 1986-1989, he had worked on obtaining his doctorate at the Faculty of Philology, University of Belgrade, where he received his doctorate in philological sciences (1989).

Since 1981, he has been employed at the Faculty of Islamic Theology/Faculty of Islamic Sciences in Sarajevo. He published several books, studies, translations and literary works. His translation of the Qur'an into Bosnian in two volumes (Sarajevo, 1995) received praise, as did his philosophical, theological and cultural discourses. Karić's essays, discussions, travelogues, novels... have been translated into Arabic, English, German, Slavic, Turkish, Persian, Albanian.

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## **ČOVJEČANSTVO U SJENI SUDNJEGA DANA**

## **HUMANITY IN THE SHADOW OF JUDGMENT DAY**

## Abstract

This essay points to one of the fundamental dangers to planet Earth, which stems from the essential difference between the potential once available to humanity and what it disposes of now. The author points out that from the creation of the first man to the recent past, humanity, with everything it had at its disposal, could not destroy itself, it could not grow into an immediate threat to itself and did not have the capacity to question its survival. A single difference separates our present humanity from all other past and ancient editions of humanity – today's humanity is able to destroy itself, it is able to mark the end for itself, and even – in sporting terms – “the final whistle” of the planet Earth itself and all the forms of life on it.

This is precisely why we can designate to these eight billion people, who make up today's humanity, as "Humanity in the Shadow of the Judgment Day." For several decades, this very humanity has been the most dangerous mantle around the Earth. Today it is hardly possible to describe all the destructive aspects of humanity towards planet Earth itself, towards its eco-systems, towards humanity itself as such, towards the flora and fauna of the Earth. And the author highlights several characteristics that today, as terrible morbid states, mark humanity: *no going back to less, no going back to slower, no going back to the more harmless*. In these circumstances, it is unlikely that planet Earth will survive, because today humanity is losing Nature just as it once lost Paradise.

**Key words:** *humanity, man, Nature, Paradise, Judgment Day, planet Earth, Qur'an, Bible*

## HUMANITY IN THE SHADOW OF JUDGMENT DAY

### 1. Long ago humanity, of God and Paradise

At the beginning of this modest essay, it should be said: Those who are now born, in the middle of or during this year of 2022, are born and find eight billion people on planet Earth. It can almost be said that today's newborns are greeted by a humanity that has never been more numerous before. Is this numerous humanity a danger to planet Earth, to newborns who are just being born and coming, to plants, animals, air, soil, water, outer space in our neighbourhood?! In short, is the human mantle the most dangerous mantle on planet Earth today?! It is difficult to give clear answers to these questions. In the agony of many dangers to humanity today, it is difficult to offer any kind of meaningful answer.

Religions indirectly teach that these eight billion people started somewhere. In fact, somewhere, that is, there at the Beginning, the Divine Proclamation of "Be!" conceived the first human couple, who have been multiplied into eight billion people today. There are cheerful persuasions and optimistic opinions that this Beginning of humanity was a happy one.

For years, even decades, one can read and study books on Genesis, both in the Bible and the Qur'ān, and even about Genesis which is hazily spoken of by Greek myths, African and Asian cosmogonies, then religions of the Asian East, Middle East and Far East.

According to both the Bible and the Qur'ān, Genesis also includes the genesis of man. In addition, most religious foundational readings associate that misplaced germ of humanity with some beautiful and optimistic Divine intervention: *I [God] am going to place a successive [human] authority on Earth!*<sup>▼1</sup> And God blessed them (Adam and Eve) and said to them, *"Be fruitful and multiply and fill the earth and subdue it."*<sup>▼2</sup>

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▼<sup>1</sup> Cf. The Qur'an, Cow/al-Baqara, 2:30, and further.

▼<sup>2</sup> Cf. Bible, Old and New Testaments, Christian Present, Zagreb, 1974, p. 1.





ILLUSTRATION ~ Christian view: Hendrik Goltzius, The Untangling of Chaos, or the Creation of the Four Elements, 1589, From the collection of Los Angeles County Museum of Art®.



Thus, the creation of man, both man and woman, is a solemn act in the midst of Paradise, and Paradise is the origin of man and humanity, being not only the motif of the Bible and the Qur'ān, but also of many other religious readings, although often given in metaphorical images whose blue-like clarity we come to by interpretation. And Greek myths emphasize divine interventions in the creation of humanity, as well as man's intimate connection to the Earth. Practically, the role of the Earth in the formation of humanity has always stood out strongly.



ILLUSTRATION ~ Christian view: Lucas Cranach the Elder, *Adam and Eve*, 1532. © Kulturhistorisches Museum Magdeburg.

ILUSTRACIJA ~ Kršćanski pogled: Lucas Cranach Stariji, *Adam i Eva*, 1532. © Kulturhistorisches Museum Magdeburg.

If we return to the Bible and the Qur'ān, Paradise was for Man, for both *Adam* and *Ḥawwā'* (Adam and Havva, Adam and Eve), both male and female, an honour, created *in the most beautiful form and/or the most beautiful arrangement of things*.<sup>▼3</sup>

But on the basis of the Divine testimonies themselves, it is well known that Man in Paradise did not behave well or demonstrate discipline. In the Tree of Knowledge<sup>▼4</sup> or the Tree of Immortality, or the Tree of Eternity (*shajarah al-*

▼3 Cf. The Qur'an, Fig tree/at-Tīn, 95:4.

▼4 Cf. Bible, Old and New Testaments, Genesis, psection 3.

*khuldi*)<sup>▼5</sup>, the first humanity, Adam and Hava, in relation to each other, reveal themselves and their sexuality when the time has not yet come of it (or: for it) everything has not yet come to be.



ILLUSTRATION ~ Christian view: *Tree of life*, an 1847 depiction of the Norse Yggdrasil as described in the Icelandic Prose Edda by Oluf Olufsen Bagge.  
 ILUSTRACIJA ~ Kršćanski pogled: *Drvo života*, prikaz nordijskog Yggdrasila iz 1847. opisan u islandskoj prozi Edda Olufa Olufsena Baggea.

And although humanity suffers from the first awakening called Paradise Lost, religious books speak of the Earth, to which the first parents of mankind were exiled, as a garden and as a generous homeland of natural beauty. There has not been an environmental disaster yet. Man lost Paradise, but in return he gained Nature. In addition, God by His Grace and Revelation remains with the first parents of mankind and their offspring.

Be that as it may, both the Bible and the Qur'ān speak much more about "how man", than about "why man at all", "why and for whom humanity"? But it is futile to address these important issues. There will be no answers to them in any case, at least not those that could satisfy all curiosities. Thus, ever since the time of paradise lost, humanity has set out to populate the Earth. God forgave the first parents, their offspring gradually multiplied, human generations, generation after generation, grew and spread.

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▼<sup>5</sup> Cf. The Qur'an, TāHān, 20:120.

According to the religious settings, to this human multitude came God's messengers, and the Creator God had, according to the narratives of the Bible and the Qur'ān, with His messages helped man and people to traditionalize that important awareness of belonging to humanity and of God's creative intervention at the Beginning. About the fact that God is in fact "there", "right next to humanity", we may find testimonies in both the Bible and the Qur'an. But even though humanity was of the same origin, it branched out into communities and nations. More or less, "every congregation had a messenger" sent from God, "every nation had a guide". The prophets and instructors brought divine explanations of this "human being" and his fate. ▼<sup>6,7</sup>

All religious books of the Semitic circle of religions confirm that humanity after *Nūḥ* (Noah) and the Universal Flood renewed and multiplied, in this mighty multiplication was the specially chosen sign of God. Moreover, the Bible proclaims from its pages a prophecy given to Abraham about the great multitude of men that will come from him:

"[...] I will pour out my blessing on you  
and make your offspring numerous  
Like a star in the sky  
and sand on the shore!" ▼<sup>8</sup>



ILLUSTRATION ~ Christian view: *Painting of Noah's Ark* by Aurelius Luini, around 1556.

ILUSTRACIJA ~ Kršćanski pogled: *Slika Noine arke*, Aurelija Luinija, oko 1556.

▼<sup>6</sup> Cf. The Qur'an, Jūnus/Yūnu, 10:47.

▼<sup>7</sup> Cf. The Qur'an, Thunder/ar-Ra', 13:7.

▼<sup>8</sup> Cf. *Bible*, Old and New Testaments, Genesis, *ibid.*, 15.



Nevertheless, Adam and *Hawwā'*, *Nūḥ* (Noah), *Ibrāhīm* (Abraham), and after *Mūsā* (Moses) and other generations and generations, all of them come and enter the stage of humanity in succession either at a time when it was first created (Adam and *Hawwā'*), or in times when the number was still insignificant, when, in fact, it is only quantitatively proving and showing itself. And yet, humanity's quantitative growth is confirmed by much research and insights. At the time of the coming of Jesus Christ (*ʿĪsā al-Masīḥ*), humanity probably reached some three hundred million people in its number. The eruption of a volcano in Iceland in the middle of the sixth century, after which dust covered Europe and much of the Levant for a long time, caused the population to greatly decrease. Some estimates suggest that the total population in the time of Muhammad s.a.w. on earth was some two hundred and thirteen million people.<sup>▼9</sup>

Be that as it may, from Adam to Muhammad s.a.w., humanity, with all that it had at its disposal, could not destroy itself alone, it could not grow into an immediate threat to itself, it did not have the capacity to question its survival.



ILLUSTRATION ~ Christian view: Philippe de Champaigne, *Moses with the Ten Commandments*, 17<sup>th</sup> century.

ILUSTRACIJA ~ Kršćanski pogled: Philippe de Champaigne, *Mojsije s deset zapovijedi*, 17. stoljeće.

<sup>▼9</sup> The median estimate for the world's population around 600 A.D. is 213 million. Consult the following source here: Kees Klein Goldewijk, „Estimating global land use change these past 300 years: The HYDE Database”, *Global Biochemical Cycles* 15:2 (June 2001), pp. 417-433.

## 2. Humanity and the origin of awareness of it

**W**e have already mentioned: The main Divine books, as well as the main cosmogonies of the world, associate the ancient and long-ago uprighing and development of humanity with the Divine act of creation. But did man/always know that he was a member of humanity?

Have people always known that they are members of a universal humanity and communion of this kind?

Many religious books, of course, contain proclamations about the one God and about one humanity. But human reality itself and its ever-present fragmentation, existence in tribes and nations, dwelling in different languages, and in different races, etc., all this has very strongly, on the one hand thwarted, and on the other, encouraged, all possibilities for humanity to feel one and unique. Until recent times, we do not know if humanity has ever had one common forum of its own before, in one place and in one time. Of course, another question is the very existence of that precious belief that all mankind bases its unity on the Divine decision to create humanity.

The question "did man/always know that he was a member of humanity?" is a difficult question that should, precisely because it is difficult, perhaps be declared unnecessary. But, on the other hand, all difficult questions are not unnecessary questions. If we bear in mind that the ancient epochs of man and humanity are devouring the past more and more quickly, as well as that they are disappearing in incomprehensibly distant ancient times, it is difficult for us today to reliably know and confirm, or deny, that people have always been unaware of their belonging, or of their belongings, to the one and only humanity.

After all, what did consciousness of humanity mean, or could have meant in the past epochs? Just as today, back then – probably – harmonious humanity was an ideal, a task to be accomplished. An agreeable and harmonious humanity has always had to be cultivated as a desirable idea, it had to be achieved and reached, despite many "obstacles": linguistic, religious, racial, geographical, communicative. But on the other hand, all this linguistic, religious, racial... diversity was, in itself, also an effective means of stepping out of them towards achieving awareness of a single humanity. ▼<sup>10</sup>

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▼<sup>10</sup> It is especially difficult, if not entirely impossible, to have indisputable guarantees and evidence that ancient generations had

But the absence of evidence to confirm either of these two possibilities (the existence of an awareness of belonging to or not belonging to humanity) does not mean that these ancient 'archaic people' – as Mircea Eliade (1907-1986) calls them – did not have much knowledge and feelings of belonging to humanity, even if it is that segment of humanity that geographically, communicatively, linguistically, temporally... closely embraced and coordinated them. In fact, the awareness of God as the Creator in 'archaic man' was the main guarantee of the existence of man's consciousness of humanity, however fluid and volatile that consciousness may be.

But also, when we call all the ancient generations of people and all those generations of humanity now very distant from us "archaic" – and this is probably our unfounded speculation about past times, it is our mere prophesizing, not to say divination, about what is now wrapped in the manifold darkness of the past and the curtains of many centuries. In addition, all this is increasingly moving away from us and disappearing without a trace.

Even the assumptions of 'ancient generations' and 'archaic people' as 'backwards', which are assumptions arising from our 'progressive' and 'enlightening' reading of history, cannot be proved by mere archaeological digging through human remains reaching us from incomprehensible ancient times for which planet Earth had mercy on us and delivered to us semi-rotten.

What and how great the casualties are found in the search for truth and totality from the rotten and fossilized remains of ancient man and humanity – archaeologists, anthropologists, linguists, the latter can best speak of when they expose topics about the extinct languages of man and humanity. Indeed, what are these "graveyards of extinct languages" and whether (and if so: what and how?) one can dig through them – this remains to us a question, even more as amazement.

Be that as it may, it is difficult for us today to venture into the incomprehensible layers of the past, even if these layers existed somewhere in a settled form. It is difficult for us to restore the faithful images of what the ancient forms of humanity as a community might have looked like.

Nevertheless, ever since man has been a man, he should not be denied the ability to imagine his own "worldly human community". Another question is whether this ancient "world community", in its various forms, made people happy. But, still, one thing is certain: It did not bring them to the brink of self-destruction, did not prevent them from surviving, did not devastate or destroy them.▼<sup>11</sup>

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knowledge and awareness of not/belonging to humanity or not/accepting some notions about one humanity.

▼<sup>11</sup> Here it is good to recall the following: The very planet Earth on which humanity lives, it acts on humans both integratively and disintegratively. "Man is made of the earth and returns to the earth," man's ultimate destiny is unchangeable, where the earth emerges as one that gives equal measure to all creatures on it. But the Earth is also full of riches, it appears before man's greed as a disintegrative factor, as an excuse for war, killing, abuse, devastation.





ILLUSTRATION ~ Why is today's humanity 'Humanity in the Shadow of Judgment Day'?

### 3. Humanity in its last edition?

Careful weeding of messages, instructions, advice, proclamations, made known... from the sheets of ancient religious books, e.g., Vedas, Upanishads, Avesta, Bible, Qur'ān..., in many ways shows that from the Great News of this 'God Is' and of 'God's Oneness' follows the notion of the oneness of man's tree and man's belonging to humanity. The fact that God is the creator of this humanity, and that He continuously creates it, is a starting point that obedient and meek believers of all religions do not question.

But when we say all this ahead anew, and even accept it, we should not slam the door on the question: Why did not God make this much humanity simpler? Why does humanity speak so many languages that sometimes prove to be an obstacle to communication? Why does humanity follow a multitude of worldviews, religions, customs, laws, normative systems? Why do wars, conflicts, dangerous frictions often break out about all this?

Ever since mankind as mankind, regardless of its quantitative scale, all these questions have just been asked and they could not be answered in order to satisfy all curiosities. However, only one difference separates our present-day humanity from all other past and ancient editions of humanity – today's humanity is able to destroy itself, it is able to mark the end for itself, and even – in sporting terms – “the final whistle” of the planet Earth itself and all the forms of life on it.

That is why we can designate these eight billion people, who make up and create today's humanity, as "Humanity in the Shadow of the Judgment Day".

Even if we could resist the pessimism of many of today's "threat theories," there remains an indisputable claim that for several decades this very humanity has been the most dangerous mantle around the Earth. Today it is hardly possible to describe all the destructive aspects of humanity towards planet Earth itself, towards its eco-systems, towards humanity itself as such, towards the flora and fauna of the Earth.

There are several characteristics that today, as terrible morbid states, mark humanity. We will briefly list them here.

First, *there is no going back to less*. Everything that humanity produced yesterday, it already produces today with more demands on water, air, earth's soil, flora and fauna. Of course, humanity will ask for more tomorrow (resources, water, air, earth's soil...) than it did today. *There's no going back to less!* – it is that morbid constant that has made planet Earth a consumable commodity.

Second, *there's no going back to slower*. All technology, from its invention to the present, operates internally under an inexorable moration that takes place according to the formula *faster, faster, faster!* Yesterday must be faster than the day before yesterday, today must be faster than yesterday, tomorrow must be faster than today! Everything, everything, e.g., transmission of electronic images, electronic waves, freezing processes in refrigerators, then all movements of means of transport, all the way to mere operations in computers and mobile phones – all this acts by internal fate that it should be faster, *that there is no going back to slower*. Ever since that time, humanity has been moved and pushed to stampede, moreover, humanity itself considers it irrevocably worthwhile doing everything in the hands of modern man to “do” *faster and faster*.

Third, *there is no going back to the more harmless*. All the weapons that humanity made worked on the matrix to *kill more, to kill faster!* It is this 'morbid nerve' of increasing the 'efficiency' of weapons. This has led to an inner matrix by which murder weapons are produced, the atomic bomb is "overcome", it is "outdated". This led to a terrible greed for those weapons that are more dangerous, more efficient, more effective. Today's humanity extends its welcome arms to these kinds of weapons. But these weapons should also be overcome with those weapons that are more deadly! And in this we see the "success" and "progress" of humanity. This is why today's humanity can be called "Humanity in the Shadow of Judgment Day".

We will end this essay with a reminder of one of our essays from more than twenty years ago. Namely, "With what do the grandchildren of Homo sapiens go before the dear God in 2000?" – is an essay that we published in 1999 and in which we recalled<sup>▼12</sup> *two sayings about the sword*, one is from Jesus Christ (*ʿĪsā al-Masīḥ*) and the other from the Prophet Muhammad s.a.w.

Namely *ʿĪsā al-Masīḥ* said:

"I have not come to bring peace, but a sword!"

The Prophet Muhammad s.a.w.said:

"I was sent before the End of the World with a sword!"<sup>▼13</sup>

Like everything in faiths and religions, these two sayings need to be interpreted. And it is best to interpret them by saying that *ʿĪsā al-Masīḥ* and the Prophet Muhammad s.a.w. set the sword as a boundary that must not be violated or broken. Namely, the sword here is a weapon that is in itself a criterion not only of an

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<sup>▼12</sup> Compare: Enes Karić, *Essays of Bosnia (three Bosnian enclaves)*, ed. Seitaria, Sarajevo, 1999, p. 164-167.

<sup>▼13</sup> For the sake of objectivity, it is important to note that many authorities consider this hadith of dubious credibility due to the weakness in the chain of its narrators, and even apocryphal, because its content contradicts the fundamental mission of Muhammad, peace be upon him, as it is presented in the Qur'anic text.



"attacking weapon", but also of a "weapon that is defensive". Through the sword one must not go any further, at the sword one must remain. In addition, by the sword, if it is up to the sword, every man can easily reach. And defend oneself with it. And so on.

But the sword was long since thrown out of the arsenal of weapons. Catapults, cannons, tanks and combat vehicles came. Transcontinental missiles. We thought transcontinental missiles would never become obsolete. But in the epoch of "Humanity in the Shadow of Judgement Day", transcontinental missiles themselves will soon be outdated weapons. Of course, they will only be able to do this if they survive planet Earth and everything on it. And it is unlikely that planet Earth will survive, because today humanity is losing Nature just as it once lost Paradise.

