

“Why would the creator of a trillion galaxies become angry if you have sex with your boyfriend or eat bacon for breakfast?”

The Universe is so limitless, beyond humans’ thinking and imagination, that sometimes what we eat or who we love can seem unimportant. At the end of the day, is it true? The Creator designed trillion galaxies, infinite space, mountains, oceans, canyons, flora and fauna, yet called people His best creation. In [7:11] Ayah (verse) in the Quran, it was said: **And We have certainly created you, [O Mankind], and given you [human] form. Then We said to the angels, “Prostrate to Adam”; so they prostrated, except for Iblees. He was not one of those who prostrated.** Angels are completely obedient to Allah and do not possess free will—they cannot sin or rebel. Their primary roles include worshiping Allah constantly, recording human deeds, delivering revelations (like Angel Jibreel bringing the Quran to Prophet Muhammad), and carrying out divine commands, such as taking souls at death. The Quran also clarifies that Iblees was from the jinn, created from smokeless fire (*Surah Al-Kahf 18:50*), whereas humans are from clay and angels from light. Despite being a jinn, Iblees was elevated to a high position due to his deep devotion, even worshiping alongside angels. However, his pride became his downfall—he was jealous of the first human, Adam, because of the high honor and love he got. In the next [7:12] Ayah: *[Allah said]* **“What prevented you from prostrating when I commanded you?” He (Iblees) said, “I am better than him. You created me from fire and created him from clay.”** This act of arrogance and envy led to his banishment from Paradise. He became Satan, humans’ enemy. Iblees promised Allah that he would misguide humans through distraction, pride, temptation, ingratitude, and fornication: **“I will approach them from their front, their back, their right, their left, and then You will find most of them ungrateful” [7:17].** Yet, Iblees can only whisper and invite; he cannot force anyone. Humans are held accountable because they have free will, the guidance of Prophets, conscience, intellect, faith, and the power to rise above. Then, in [95:4] Ayah in the Quran, it was said: **Indeed, We created humans in the best form.** This verse is often interpreted as humans being created with dignity and moral capacity that no other of His creations possess, uplifting the mankind status. Consequently, it is fair to assume that divine anger over human actions is less about the actions themselves and more about what those actions represent in terms of spirituality and morality.

First, what is the definition of divine anger from the theological Abrahamic religions’ perspective? The ninth Surah (chapter) Al-Tawbah in the Quran—the only Surah out of 114 that doesn’t start with *“Bismillah Hir Rahman Nir Rahim,”* meaning “In the name of God, the Most Gracious, the Most Merciful.” This is the harshest Surah about the punishment of Allah. In the Quran, several Prophets were the messengers of the same words—fear God and follow me—but in different times, nations, and languages. This chapter describes how historically nations of the Prophets Nuh (Noah), Lut (Lot), Saleh, Shuaib, Musa (Moses), and many more were destructed, since despite receiving the clear practical and theoretical knowledge about Islam, the majority still denied and tried to kill the Messengers of God. This Surah also reveals the Sunnah of Allah—His established laws and principles—when people deliberately reject Messengers sent *among* them, Allah punishes not only in the afterlife, but also in this earthly existence. However, with the final Prophet Muhammad, a significant shift

occurred. His mission was universal, and unlike previous Prophets whose people were destroyed, the punishment of utter destruction ceased. Instead, divine anger is now primarily reserved for the afterlife, giving people longer chances to repent and return to God. This change aligns with the Quranic emphasis on Allah's attributes of Mercy and Forbearance. So the missing part of "*Bismillah Hir Rahman Nir Rahim*" in Al-Tawbah is an indication of how that was the last time a nation should get the direct punishment of Allah in this life, and from here on, no nation gets wiped off the face of the Earth because they disobeyed Allah. The anger of God remains real and just, but it is balanced with the opportunity for forgiveness. Even in the harshest warnings, there is an underlying call for *tawbah* (repentance).

In Judaism and Christianity, similar themes appear. In the Tanakh/Old Testament, God's wrath often comes after repeated warnings through Prophets such as Jeremiah, Isaiah, and Amos. Divine anger is evoked not only by idolatry but also by social injustice, corruption, and the breaking of solemn agreements with God. Yet, the God of Israel is also described in *Exodus 34:6* as: "**The Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness,**" just as in the Quran. In the New Testament, while the focus shifts toward God's love and grace through Jesus Christ, divine anger is not removed entirely. The Book of Revelation, for instance, speaks of divine judgment in apocalyptic terms. But again, even here, divine anger serves to uphold justice and offer a final call to repentance. Ultimately, divine anger in Abrahamic traditions serves not only as punishment but also as a corrective force of divine justice. It is not cruel or irrational, but a necessary expression of God's commitment to truth, justice, and moral order.

So, as we determine what the divine anger is, how is premarital intimate connection related to this? Having sex with a boyfriend is prohibited in all three Abrahamic religions—Islam, Christianity, and Judaism. In Islam, the approach to personal life is very scrupulous: there are several rules that couples in Islam should follow. First, Islam allows you to see the person and have conversations to get to know each other, as long as the intention is serious. However, private one-on-one meetings in secluded places are totally forbidden, meaning that they have to be in a public place where no physical temptation can occur, and a third person should be present. Second, intimacy is only allowed within the sacred bond of marriage (*Nikah*). Any sexual or romantic contact before *Nikah*, whether it's physical (touching, kissing) or even emotional (lustful flirting with the intention of sexual attraction), is considered sinful. It leads to adultery (*Zina*), the third-greatest sin in Islam. The first greatest sin is acknowledging other divine powers alongside Allah. The second – murdering an innocent soul. Usually, *Zina* leads to abortions, basically meaning a killing as well. Furthermore, in imams' perspectives, *Zina* causes soul narrowness, leading to spiritual health illness. The Quran in **[17:32]** Ayah commands: "**Do not go near adultery. It is truly a shameful deed and an evil way.**" Islamic love principles highlight not only body autonomy but also protect souls from emotional attachment and heartbreak.

Nikah is also the representation of respecting women's rights. Before the seventh century, women were married against their will. However, that all changed with the Prophet Muhammad—with his proclamation, marriage by inheritance was no longer permitted. This

was a major change in Islamic traditions. During the *Nikah*, two male witnesses will make sure that both the newlyweds are giving their consent to the marriage, and the groom must pay *mahr* (payment or gift) to the bride for financial backup in case of divorce.

In Christianity, the New Testament also emphasizes that the human body is not just flesh but a temple of the Holy Spirit. As it is written in *1 Corinthians 6:18*: “**Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually sins against their own body.**” Historically, in biblical times, particularly during the era of the New Testament that was written in Koine Greek, there was no “girlfriend” or “boyfriend”—only husband or wife. The relationships were centered around marriage, emphasizing sex purity and self-control.

Likewise, in Judaism, sexual ethics are closely tied to the concept of *kedushah* (holiness). Sex is not sinful within marriage, since it’s the most powerful connection of two souls. Besides, the Tanakh explains that the concept of Ketubah (Jewish marriage contract) ensures the protection for women, affirming their rights. In *Leviticus 19:29*, it was written, “**Do not profane your daughter by making her a prostitute, or the land will turn to prostitution and be filled with wickedness.**” This verse outlines the sanctity of women being, but not the objects of pleasure.

Therefore, it means that the Creator does not actually want to be angry when someone commits premarital sex, but rather wants to protect us from the burden. Sin is a sin not because the Creator told us, but because there is wisdom behind that truly harms our lives and peace of mind.

The same goes with eating pork, which carries not only spiritual but also health problems. It is a known fact that pigs are dirty animals: they’re considered the garbage and waste eliminators of the farm, eating not only bugs, insects, and leftover scraps, but also their own feces, as well as the dead carcasses of sick animals, including their own young. According to the World Health Organization, pork meat leads to cancer, swine flu, and the larvae of the trichinella worm. Moreover, 70 percent of factory-farmed pigs have pneumonia. The Centers for Disease Control and Prevention (CDC) estimates that pork consumption in the US results in 525,000 infections, 2,900 hospitalizations, and 82 deaths annually. Based on the Old Testament, in the Book of *Leviticus 11:7*: “**And the pig, because it has a split hoof but does not chew the cud, it is unclean for you. You must not eat their meat or touch their carcasses,**” and *Deuteronomy 14:8*: “**And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcasses.**” It had already been warned that pork is unclean and non-kosher thousands of years before the massive pork industry consumption and scientific discoveries. Similarly, in Islam, eating pork is sinful. However, Allah doesn’t reveal the explanation behind the prohibition, but the Surah *Al-Baqarah [2:173]* says, “**He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah.**” As this verse was written in the longest chapter in the Quran, it sets up many foundational themes in Islam: unquestioning obedience to Allah’s commands. According to verses *67-73* of *Surah Al-Baqarah*, when Allah instructed the Israelites to sacrifice a cow to

resolve a murder case, they repeatedly doubted and delayed His words, showing a lack of submission to God's directions. In contrast, Muslims are expected to follow divine instructions, such as the prohibition of pork, with trust, even when the full reasoning is not clear.

If Abrahamic religions promote the same motives and life principles, why are Christian believers allowed to eat pork? Jesus was born into a Jewish context and followed Jewish law. However, early Christian teachings under the influence of the Apostle Paul evolved, and Jesus's words were interpreted otherwise. In *Mark 7:18-19*, Jesus says, **"Nothing that enters a person from the outside can defile them,"** referring to moral purity. Yet the Gospel adds, **"In saying this, Jesus declared all foods clean,"** shifting the focus from spiritual defilement to dietary permission. Therefore, early Christians, Gentile (non-Jewish) converts, were not required to follow Jewish dietary laws, as Christianity became a more universal religion.

In conclusion, despite the scale of this universe, humanity is the most important part of the whole being. Therefore, it is not a matter of the Creator's caprice but rather His care for His creations, guiding them away from sins; and there is no such thing as the Creator being angry unless there is repentance for the sins, because according to the Quran: **Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Truly, He is the Most Forgiving, Most Merciful."**

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