

The Qur'an has been sent down from the Presence of Allah to bring mankind from the darkness to the light. Our Almighty Lord Who created all the living things and mankind, shows the true and the straight path to His servants through the Qur'an. Allah says in the Qur'an: "Mankind! admonition has come to you from your Lord and also healing for what is in the breasts and guidance and mercy for the believers." (Surah Yunus, 57).

Allah invites the mankind in many verses of the Qur'an to think about the wisdom in the creatures He created, the transience of the life in this world and about the life in the hereafter. Apart from these, in the Qur'an we can also find passages of the lives of the prophets; their sincerity in faith, their commitment to our Almighty Lord's cause, and their determination in spreading the divine message. Finally, a number of verses in the Qur'an also provide us with insight into how we should conduct ourselves in our everyday lives. In this book, based on the information provided by the Qur'an, we have talked about Allah, His Names, the real purpose of our existence in this world, what we need to do to comply with it, the reality of death and that which awaits us, the Hereafter.

We highly recommend that you read this book carefully, and reflect upon its lessons, because they are intended to draw you nearer to our Creator, Almighty Allah and show you the way to infinite bliss and salvation.



About the Author

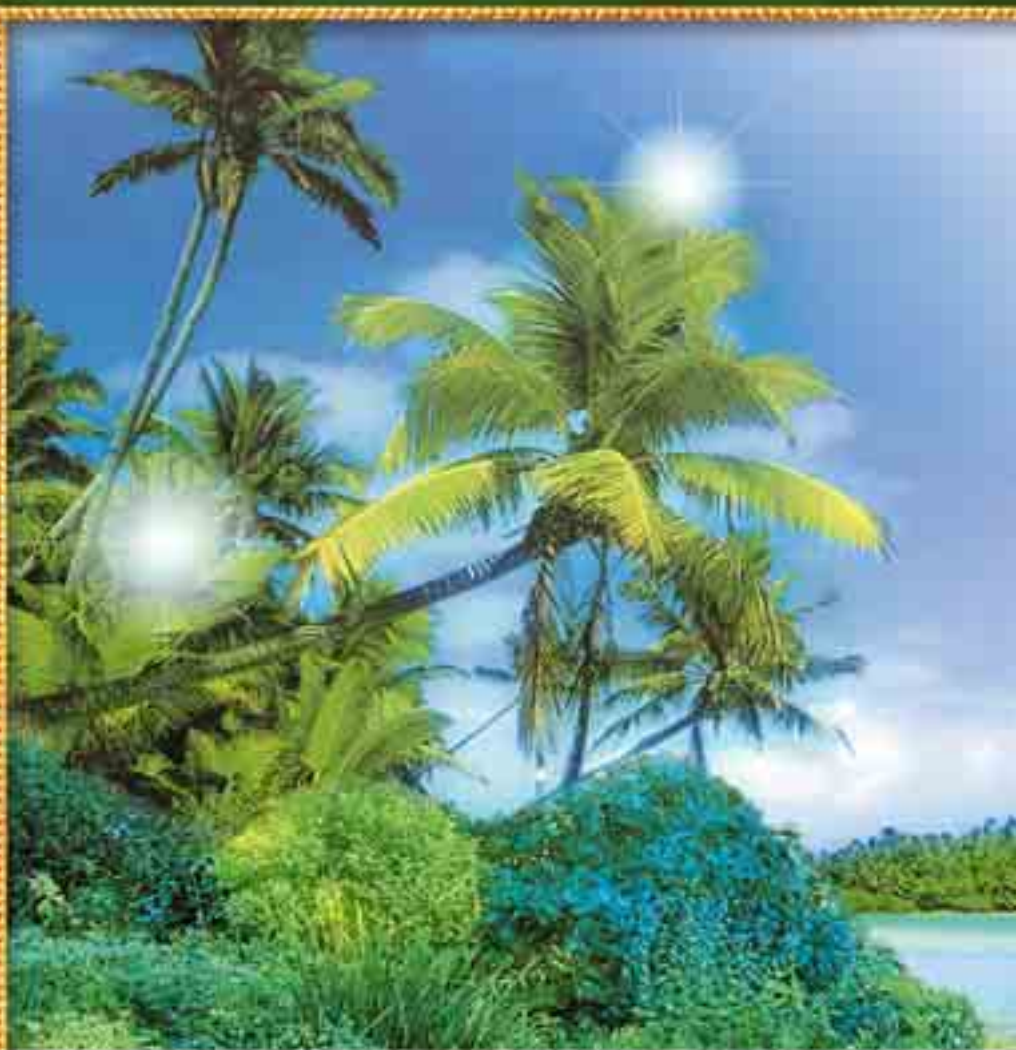
Adnan Oktar, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. Since the 1980s, the author has published many books on faith-related, scientific and political issues. He is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

All of the author's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies. His more than 300 works, translated into 63 different languages, enjoy a wide readership across the world.

By the will of Allah, the books of Harun Yahya will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ
رَسُولُ
مُحَمَّدٍ



BASIC TENETS OF ISLAM

HARUN YAHYA
(ADNAN OKTAR)





ABOUT THE AUTHOR

Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied fine arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, scientific, and faith-related issues. Harun Yahya is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

Harun Yahya's works, translated into 63 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations.

His pen-name is a composite of the names Harun (Aaron) and Yahya (John), in memory of the two esteemed Prophets who fought against their peoples' lack of faith. The Prophet's seal on his books' covers is symbolic and is linked to their contents. It represents the Qur'an (the Final Scripture) and Prophet Muhammad (saas), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [saas]), the author makes it his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (saas), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

All of Harun Yahya's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in

English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Maldives), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, Indonesian, Bengali, Danish and Swedish.

Greatly appreciated all around the world, these works have been instrumental in many people recovering faith in Allah and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, as a result of the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for Allah's right path. No material gain is sought in the publication of these works.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of Allah, render an invaluable service.

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological confusion, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of Allah, these books will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.

To the Reader

- ✽ A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation -and therefore, Allah's existence- over the last 150 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the opportunity to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.
- ✽ All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensures that everyone of every age and from every social group can easily understand them. Due to their effective, lucid narrative, they can be read at one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.
- ✽ This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.
- ✽ In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of Allah. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.
- ✽ We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.
- ✽ In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.

BASIC TENETS OF ISLAM

Mankind! The truth has come to you from your Lord.
Whoever is guided is only guided for his own good.
Whoever is misguided is only misguided to his detriment.
I have not been set over you as a guardian.
(Sura Yunus: 108)

HARUN YAHYA
(ADNAN OKTAR)

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CONTENTS



PREFACE.....	10
THERE IS NO GOD BUT ALLAH.....	13
ALLAH ENCOMPASSES EVERYTHING.....	16
ALLAH IS NEAR TO MAN	18
ALLAH CREATED EVERYTHING ACCORDING TO A FIXED DECREE	20
ALLAH HAS POWER OVER EVERYTHING	21
ALLAH SEES AND KNOWS EVERYTHING.....	25
ALL BEINGS ARE SUBJECTED TO ALLAH	26
FALSE BELIEFS ABOUT ALLAH	28
FAITH IN ALLAH FREE OF IDOLATRY	32
ASSESSING ALLAH WITH A JUST ASSESSMENT	34
ALLAH'S INFINITE GREATNESS AND POWER.....	36
LOVE OF ALLAH AND FEAR OF ALLAH.....	41
THE QUR'AN IS A GUIDE.....	45
BELIEF IN THE BOOKS REVEALED BY ALLAH AND BELIEF IN HIS MESSENGERS.....	47
FAITH IN THE ANGELS.....	49
THE TEMPORARY NATURE OF THE LIFE OF THIS WORLD.....	50
IT'S A MAGNIFICENT BLESSING TO LOVE ALLAH WITH PASSION	52
MAN IS BEING TESTED.....	55
DEATH IS NOT THE END.....	59
BELIEF IN THE HEREAFTER.....	62
FAITH IN THE DAY OF JUDGMENT	64
THE RESURRECTION.....	67
THE DAY OF JUDGMENT.....	70
PARADISE AND HELL	72
EVERYTHING IS POSITIVE IN PARADISE, AND EVERYTHING IS NEGATIVE IN HELL	77
THE AIM IS TO ATTAIN THE GOOD PLEASURE OF ALLAH.....	80
SIN AND REPENTANCE	83
SCRUPULOUSNESS REGARDING RELIGIOUS OBSERVANCES.....	85
THE MORALITY OF RELIGION IS IN CONFORMITY WITH THE NATURAL INCLINATION OF MANKIND.....	97
BELIEVERS MUST BE TOGETHER AND COOPERATE.....	103
THE LAST WORD	106
THE COLLAPSE OF EVOLUTION	108

PREFACE



This book is written for those who have recently been introduced to Islam. Of course every person has some information and a certain degree of conviction about Islam. However the majority of these may have had their origin in inadequate or invalid sources. Many people know about Islam only through information they gather from their family and their friend circle and they only know about the commandments of the Qur'an as much as they could follow from the media or from various books. However, the best way to follow in accessing accurate information about Islam is to get to know the Qur'an, the source and the basic of Islam, and to learn the sunnah of our Prophet (may Allah bless him and grant him peace) and to get all the information regarding Islam from the Qur'an and the the hadiths.

The Qur'an is the final revelation sent by Allah, as guidance to mankind. While the Torah and the Gospel, the two holy books preceding the Qur'an, were also revelations from Allah, in time, they were distorted and lost their value as the Divine word of Allah. Although they may contain parts of the original word of Allah, their greater part consists of words and interpolations of man. The only book revealed by Allah to have survived completely intact, is the Qur'an. It



contains only that which has been revealed by Allah. Allah sent down His message, either by way of Gabriel, or through direct inspiration to the Prophet Muhammad (may Allah bless him and grant him peace). The Qur'an consists of only that which was revealed to the Prophet Muhammad (may Allah bless him and grant him peace), sent down in stages, for a period of twenty-three years.

At every stage, the revelation was immediately recorded in writing, or committed to memory, by the Our Prophet's (may Allah bless him and grant him peace) companions. Today, all Muslims wherever they are, read the same Qur'an. No contradiction or discrepancy can be found in any of the copies. (In our day, the Qur'an of Uthman, the third Caliph, is displayed in Topkapi Museum, Istanbul.) Evidence that the Qur'an is from Allah is the total absence of any sort of contradiction in the Qur'an. In one verse of the Qur'an, Allah reveals:

Will they not ponder the Qur'an? If it had been from other than Allah, they would have found many inconsistencies in it. (Surat an-Nisa': 82)

The Qur'an is guidance to lead man to the path of rectitude. It is the revelation of Allah, sent to bring man from darkness to light. By way of the Qur'an, Our Lord, the Creator of man and all living things, directs His servants to the straight path. In a verse, Allah states:

Mankind! Admonition has come to you from your Lord and also healing for what is in the breasts and guidance and mercy for the believers. (Surah Yunus: 57)



There is an important point that needs to be remembered here. Muslims can only fully understand and apply the Qur'an into real life with the help of the Sunnah. The Sunnah, on the other hand, is the belief of the Ahl al-Sunnah, which is the totality of our Prophet's (may Allah bless him and grant him peace) authentic hadiths and their subsequent interpretations by the great Islamic scholars.

The Sunnah is the living interpretation of the Qur'an by the Prophet Muhammad (may Allah bless him and grant him peace), the possessor of great moral values who had such great consideration for believers that he would become distressed when they were troubled and would relieve them of their burdens and chains of bigotry.

Believers look at the Sunnah of the Prophet (may Allah bless him and grant him peace) and learn how to implement its precepts and practices in their lives. The Prophet's (may Allah bless him and grant him peace) entire life reveals a seriousness, responsibility, and sensitivity considering all details. This is the result of our Prophet (may Allah bless him and grant him peace) having taught "wisdom," alongside the Qur'an, to his community.

The Prophet (may Allah bless him and grant him peace) said:

The best talk (speech) is Allah's Book, and the best way is the way of Muhammad, and the worst matters are the heresies (those new things which are introduced into the religion)... (Sahih Bukhari, Volume 9, Book 92, Number 382)

Allah's existence, His unity, the signs of creation, and the life of the hereafter, are those basic facts mostly referred in



the Qur'an. In many verses of the Qur'an, Allah invites man to think and to ponder on the Divine wisdom in His creation, and on the transience of the life of this world, and the permanence of the life of the hereafter. Apart from these, in the Qur'an we can also find passages of the lives of the prophets; their sincerity in faith, their commitment to our Almighty Lord's cause, and their determination in spreading the Divine message. Finally, a number of verses in the Qur'an also provide us with insight into how we should conduct ourselves in our everyday lives.

In this book, based on information Allah provided us by the way of Qur'an, and by the knowledge our Prophet (may Allah bless him and grant him peace) told us, we will discuss Allah, His attributes, the real purpose of our existence in this world, what we need to do to comply with it, the reality of death and that which awaits us, the Afterlife.

We highly recommend that you read this book carefully, and reflect upon its lessons, because they are intended to draw you nearer to our Creator, Almighty Allah, and show you the way to infinite bliss and salvation.

THERE IS NO GOD BUT ALLAH



The essence of Islam is to know of the existence of Allah, and to understand that there is no god but Allah. To practice Islam is to allow this truth to manifest itself in every aspect of one's life. Allah reveals this truth in the basic source of Islam, the Qur'an:

Your God is One God. There is no god but Him, the All-Merciful, the Most Merciful. (Surat al-Baqara: 163)

Most people think that matter, the underlying substance of the universe, has an absolute existence, and regard Allah as but an abstract idea. (Allah is truly beyond what they ascribe to Him) The truth is, however, only Allah truly exists, and the rest is merely His creation.

The entire universe and everything in it was created by Allah. Before the creation of the universe, nothing existed, in the material sense. It was all non-existence. At the moment when the universe was created, the Al-Awwal (The First) and Al-Akhir (The Last) Allah, Who is beyond all, created time, matter and space. In the Qur'an, Allah relates this matter as follows:

The Originator of the heavens and earth. When He decides on something, He just says to it, "Be!" and it is. (Surat al-Baqara: 117)

Allah holds everything under His control also after creating the matter. Everything happening, even at this very instant, is ordained by Allah. Every raindrop, each child that opens its eyes to the world, the process of photosynthesis in plants, all the bodily functions of living things, the courses of stars in far remote galaxies, each seed sprouting forth, or any other event that we might think of, or fail to think of, are all ordained by Allah. It is Allah Who creates all things. Every event occurs within His command:

It is Allah Who created the seven heavens and of the earth the same number, the Command descending



down through all of them, so that you might know that Allah has power over all things and that Allah encompasses all things in His knowledge. (Surat at-Talaq: 12)

He Who originates creation and then regenerates it and provides for you from out of heaven and earth. Is there another god besides Allah? Say: "Bring your proof if you are being truthful." (Surat an-Naml: 64)

Were the universe left to its own will, it would become disordered, scattered and corrupted. However, the perfect equilibrium in all things, from the cells of a living organism, to the stars in deep outer space, all reveal the existence of something that is controlling them at every moment, with the same perfection as their original creation. In any corner of the universe, one will always come to recognize a flawless plan:

He Who created the seven heavens in layers. You will not find any flaw in the creation of the All-Merciful. Look again - do you see any gaps? Then look again and again. Your sight will return to you dazzled and exhausted! (Surat al-Mulk: 3-4)

Denying that Allah is the Creator, and attributing divinity to that which He created, despite the abundance of proof to the contrary, is as nonsensical as claiming that a skyscraper was not built by construction workers, but came into being by the free will of bricks, or the placement of one on top of the other by pure coincidence.

The perfect order in the universe, and the supreme creation of living things, reveals to us that they have all been



created by a single Creator, in other words Allah created them. If there were other gods, that is, others capable of similarly ordaining their will, disorder and confusion would prevail. That there is no god but Him, and that no other being in the universe has any similar power, is related in a verse of the Qur'an as follows:

Allah has no son and there is no other god accompanying Him, for then each god would have gone off with what he created and one of them would have been exalted above the other. Glory be to Allah above what they describe. (Surat al-Muminun: 91)

As stated in the verse above, there is no other god beside Him. He has no son. He is above such human attributes. We clearly understand from this verse that those religions claiming that Allah has a "son" are misguided. (Allah is beyond that) The Oneness of Allah is further emphasized in the Qur'an as follows:

Say: "He is Allah, Absolute Oneness, Allah, the Everlasting Sustainer of all. He has not given birth and was not born. And no one is comparable to Him." (Surat al-Ikhlās: 1-4)

ALLAH ENCOMPASSES EVERYTHING



Some people think that Allah is found in a certain place. The belief that Allah is up in the sky, in a remote corner of the



universe, is held by many people. (Allah is beyond that) The fact is, however, that Allah is anywhere, encompassing everything. He is the actual and the only absolute being, to Whom all beings are subjected:

Allah , there is no god but Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep. Everything in the heavens and the earth belongs to Him. Who can intercede with Him except by His permission? He knows what is before them and what is behind them but they cannot grasp any of His knowledge save what He wills. His Footstool encompasses the heavens and the earth and their preservation does not tire Him. He is the Most High, the Magnificent. (Surat al-Baqara: 255)

Allah has everything within His grasp at any given moment. There is no creature He does not hold by the forelock. He has power over all things and is exalted high above any weakness or inability.

As the sole absolute being, Allah enfolds the whole universe, all people and places, the heavens and everywhere. And Allah is manifested in the whole universe. According to the hadith, our Prophet (may Allah bless him and grant him peace) said that someone who said that Allah was in the sky was telling the truth. But this account in no way conflicts with the fact that Allah is everywhere. Because if someone at your location on earth raises his hands and prays to Allah and thinks that Allah is in the sky, while someone at the South Pole turns to Allah in the same way, while someone



else at the North Pole raises his hands and yet another individual in Japan, or America or Ecuador raises his hands to the sky in the same way and turns to Allah, then it is impossible to speak of any fixed direction. In the same way, if djinn, angels and demons at various points in space and the universe also pray toward the skies, it will again be impossible to speak of any fixed direction, and the situation will be one that covers the entire universe.

We must not also forget that Allah is unfettered by time and space. Allah's self is something different. But the manifestations of Allah are everywhere. If someone enters a room and says Allah is not there, he is denying Allah. The manifestations of Allah are in that room and everywhere. Wherever you may turn, manifestations of Allah are there. It is stated in several verses of the Qur'an that Allah pervades all places, that He is closer to us than our own jugular veins, and that we will see His face wherever we look. For example, in verse 255 of Surat al-Baqara Allah says "**... His Footstool encompasses the heavens and the earth....**" In verse 92 of Surah Hud it is revealed, "**...But my Lord encompasses everything that you do**" meaning that Allah also pervades what people do.

ALLAH IS NEAR TO MAN



Many people think Allah is far away. However, as stated in the Qur'an, "**... Surely your Lord encompasses the people**



with His knowledge..." (Surat al-Isra': 60), He is very near. He sees and knows every aspect of a human being, and hears every word he utters. He is knowledgeable of even one's inner thoughts. This is related in the Qur'an as follows:

We created man and We know what his own self whispers to him. We are nearer to him than his jugular vein. (Surah Qaf: 16)

Allah is so near to man that He hears the prayer of everyone-even if he prays inwardly-and it is He Who answers it:

If My servants ask you about Me, I am near. I answer the call of the caller when he calls on Me. They should therefore respond to Me and believe in Me so that hopefully they will be rightly guided. (Surat al-Baqara: 186)

Allah knows what a person harbours in his heart. He knows whether he engages in a deed to earn His consent, or to satisfy his own lower soul. Allah reminds us that He knows our inner thoughts:

... Know that Allah knows what is in your selves, so beware of Him! And know that Allah is Ever-Forgiving, All-Forbearing. (Surat al-Baqara: 235)

Though you speak out loud, He knows your secrets and what is even more concealed. (Surat Ta Ha: 7)

Allah's Messenger, the Prophet Muhammad (may Allah bless him and grant him peace) also reminded Muslims that when they prayed Allah is very close to them by saying, "You



are calling a Hearer, One very close by; the One Who you are calling is closer to each one of you."(Al-Bukhari and Muslim)

As He is with you at every moment, Allah is with you as you are reading this book; He sees what you are doing and knows what you are thinking. This fact is related in the Qur'an as follows:

Do you not see that Allah knows what is in the heavens and on the earth? Three men cannot confer together secretly without Him being the fourth of them, or five without Him being the sixth of them, or fewer than that or more without Him being with them wherever they are. Then He will inform them on the Day of Resurrection of what they did. Allah has knowledge of all things. (Surat al-Mujadala: 7)

ALLAH CREATED EVERYTHING ACCORDING TO A FIXED DECREE



**We have created all things according to a fixed decree.
(Surat al-Qamar: 49)**

Destiny is part of Allah's perfect creation and all events, past and future, are known to Him as in a timeless "single moment."

It is Allah Who created matter. What we call time is the motion of matter. Time is a dimension which is relative only to man. Only man perceives the passage of time; a human



being can recognize his own existence only as it exists in time. Allah, however, is not bound by time, for it is He Who created it. In other words, Allah is independent of the flow of time; Allah does not need to wait to see what will happen in the future. Allah is truly exalted above all such deficiencies. Allah knows of a future event (future for us) before it happens, because Allah, the First and the Last, is not bound by time, and because He is the Absolute and the Infinite. Not bound by time, Allah is aware of an event which, from our perspective, will take place thousands of years later. In fact, it is He Who willed, determined and created it. This truth is revealed in a verse as follows:

**Nothing occurs, either in the earth or in yourselves,
without its being in a Book before We make it happen.
That is something easy for Allah. (Surat al-Hadid: 22)**

ALLAH HAS POWER OVER EVERYTHING



Allah, the Creator of everything, is the sole possessor of all beings. It is Allah Who heaps up the heavy clouds, heats and brightens the earth, varies the direction of the winds, holds birds suspended up in the sky, splits the seed, makes a man's heart beat, ordains photosynthesis in plants, and keeps planets in their separate orbits. People generally surmise that such phenomena occur according to "the laws of physics," "gravity," "aerodynamics," or other physical factors; however, there is one significant truth these people ignore:



all such physical laws were created by Allah. In fact, the only possessor of power in the universe is Allah.

Allah rules all the systems at any moment in the universe, regardless of whether we are aware of them, or if we are asleep, sitting, walking. Each of the myriad of processes in the universe, all essential to our existence, is under Allah's control. Even our ability to just take a small step forward depends on Allah's creation in countless minute details, including Earth's force of gravity, the structure of the human skeleton, the nervous system and muscular system, the brain, the heart, and even the rotation speed of the Earth.

Attributing the existence of the world and of the entire universe to sheer coincidence is complete delusion. The exquisite order of the Earth and the universe completely contradicts the possibility of formation through coincidence, and is, rather, a clear sign of Allah's infinite might. For instance, the Earth's orbit around the Sun deviates only 2.8 mm in every 29 kms from the right path. If this deviation were 0.3 mm longer or shorter, then living beings all over the Earth would either freeze or be scorched. While it is virtually impossible for even a marble to revolve in the same orbit without any deviation, the Earth accomplishes such a course despite its gigantic mass. As stated in the Qur'an, "**...Allah has appointed a measure for all things...**" (Surat at-Talaq: 3). In effect, the splendid order in the universe is maintained as a result of fantastic systems that depend on highly delicate equilibriums.

Some people hold the perverted belief that Allah "created



everything and then left them on their own." However, any event, taking place in any area of the universe, occurs solely by Allah's Will, and under His control. It is stated in the Qur'an:

Do you not know that Allah knows everything in heaven and earth? That is in a Book. That is easy for Allah. (Surat al-Hajj: 70)

It is very important to grasp this fact for someone who strives to come near to Allah. The prayer of Prophet Muhammad (may Allah bless him and grant him peace) quoted below is a very good example of this:

O Allah: All the Praises are for You: You are the Lord of the Heavens and the earth. All the Praises are for You; You are the Maintainer of the Heaven and the earth and whatever is in them. All the Praises are for You; You are the Light of the Heavens and the earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and paradise is the Truth, and the (hell) Fire is the Truth, and the Hour is the Truth. O Allah! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You and with You (Your evidences) I stand against my opponents, and to you I leave the judgment (for those who refuse my message). O Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only God (Whom I worship) and there is no other God for me (i.e. I worship none but You). (Al-Bukhari)

Elaborate processes taking place in the bodies of living things are impressive examples that help us to grasp Allah's



might. For instance, at every moment, your kidneys filter your blood and extricate those harmful molecules to be excreted from the body. This screening and elimination process, which can be carried out by a single kidney cell, can only be accomplished by a giant haemodialyser (artificial kidney). A haemodialyser was consciously designed by scientists. A kidney, however, does not sense, or have a decision-making centre, nor the faculty of thought. In other words, an unconscious kidney cell can accomplish tasks that otherwise demand an elaborate thinking process.

It is possible to encounter millions of such examples in living beings. Molecules, composed of unconscious matter, perform tasks so remarkable they would otherwise suggest consciousness. The consciousness apparent in these cases though is, of course, of Allah's infinite wisdom and knowledge. It is Allah Who created the kidney cells, as well as the molecules discussed, and Who orders them to accomplish their respective tasks. In the Qur'an, Allah informs us that He constantly sends down "commands" to the beings He created:

It is Allah Who created the seven heavens and of the earth the same number, the Command descending down through all of them, so that you might know that Allah has power over all things and that Allah encompasses all things in His knowledge. (Surat at-Talaq: 12)

Clearly, Allah, Who created everything in the universe, is surely able to bring the dead to life. Of this fact, Allah states the following:



Do they not see that Allah-He Who created the heavens and the earth and was not wearied by creating them-has the power to bring the dead to life? Yes indeed! He has power over all things. (Surat al-Ahqaf: 33)

ALLAH SEES AND KNOWS EVERYTHING



People cannot see Allah-unless He wills-, being the main reason why some often falsely presume that Allah cannot see them (truly, Allah is far above that which they ascribe to Him). Allah sees and knows all things, down to the minutest detail, as indicated in a verse of the Qur'an as follows:

Eyesight cannot perceive Him but He perceives eyesight. He is the All-Penetrating, the All-Aware. (Surat al-An'am: 103)

Wherever a person may be, Allah is surely with him. Right at this moment, as you are reading these lines, Allah sees you and knows exactly what crosses your mind. Wherever you go, or whatever you do, this is always the case. As it is explained in the Qur'an:

You do not engage in any matter or recite any of the Qur'an or do any action without Our witnessing you while you are occupied with it. Not even the smallest speck eludes your Lord, either on earth or in heaven. Nor is there anything smaller than that, or larger, which is not in a Clear Book. (Surah Yunus: 61)



It is He Who created the heavens and the earth in six days, then established Himself firmly on the Throne. He knows what goes into the earth and what comes out of it, what comes down from heaven and what goes up into it. He is with you wherever you are - Allah sees what you do. (Surat al-Hadid: 4)

The Prophet Muhammad (may Allah bless him and grant him peace) also reminded believers to keep this in mind when he said, "*Allah is above the Throne and nothing is hidden from Allah of your deeds.*"

Aware of this fact, a believer submits himself to his Lord, seeks refuge in Him, and fears nothing but Him. Allah's command to the Prophet Moses (pbuh), and the Prophet Aaron (pbuh) is a lesson for all believers. Allah states in the Qur'an:

He said, "Have no fear. I will be with you, All-Hearing and All-Seeing." (Surah Ta Ha: 46)

ALL BEINGS ARE SUBJECTED TO ALLAH



All beings in the universe, either living or non-living, are under Allah's command. They can act only if He wills. They can only perform those tasks which He wills. For example, honeybees, who produce more honey than their actual need, could not possibly know that honey is beneficial to humans; nor could they be aware of the precise chemical composition that makes it so useful and delicious. In fact, in addition to



not knowing why they produce an abundance of much honey, nor could they possess the intelligence to construct the orderly hexagonal honeycombs, each of which is a miracle of design and mathematics. It is Allah, to Whom all beings are subjected, that causes bees accomplish these feats. That bees act in compliance with Allah's command is related in the Qur'an as follows:

Your Lord revealed to the bees: "Build dwellings in the mountains and the trees, and also in the structures which men erect. Then eat from every kind of fruit and travel the paths of your Lord, which have been made easy for you to follow" From inside them comes a drink of varying colors, containing healing for mankind. There is certainly a Sign in that for people who reflect. (Surat an-Nahl: 68-69)

Bees' compliance with Allah's commands in the manner in which they conduct themselves is not an anomaly. Allah provides us with this example to allow us to understand that all beings, including man, act by His Will. In the Qur'an Allah indicates that this is a sign for those who reflect. All beings are entirely subjected to His command:

Everyone in the heavens and earth belongs to Him. All are submissive to Him. (Surat ar-Rum: 26)

Some people consider satan to be a being apart from and independent of Allah (Truly, Allah is above what they ascribe to Him). Some supersstitious religions also attribute individual power to satan. However, both opinions are incorrect. Satan, as well as the unbelievers who follow him, are subjected to Allah's Will. Allah created satan to put man



to test, and endowed him with the ability and authority to call mankind to disbelief. Allah's address to satan is related in the Qur'an:

He (Allah) said, "Get out! you are accursed!

My curse is upon you until the Day of Reckoning."

He (satan) said, "My Lord, grant me a reprieve until the Day they are raised again." He said, "You are among the reprieved until the Day whose time is known."

He said, "By Your might, I will mislead all of them except for Your chosen servants among them."

He said, "By the truth - and I speak the truth -

I will fill up hell with you and every one of them who follows you." (Surah Sâd: 77-85)

Just as man is, satan is also entirely under Allah's control, and subjected to His Will. He is not a being possessing a will apart from and independent of Allah; he can neither make such decisions nor carry them out. In the trial set for human beings in this life, he is merely a being that is expected to distinguish the righteous from the corrupt.

FALSE BELIEFS ABOUT ALLAH



The Torah and the Gospel, the earlier revelations from Allah, have lost their original authenticity, since in time the words and interpolations of man have been incorporated



into them. This is one of the reasons for which the Qur'an was sent. That the holy books preceded the Qur'an were distorted by man is related by Allah as follows:

Woe to those who write the Book with their own hands and then say "This is from Allah" to sell it for a paltry price. Woe to them for what their hands have written! Woe to them for what they earn! (Surat Al-Baqara: 79)

Among them is a group who distort the Book with their tongues so that you think it is from the Book when it is not from the Book. They say, "It is from Allah," but it is not from Allah. They tell a lie against Allah and they know it. (Surah Al 'Imran: 78)

Distortion of the Torah and the Gospel led proliferation of false beliefs among their adherents. These holy books include beliefs and ideas that derive from outside of Allah's true religion. This manifests itself in the distortion of the true revelation, and the depiction of Allah as a being with weaknesses and imperfections peculiar to human beings. (Truly, Allah is above what they ascribe to Him).

However, Allah is exalted far above any imperfections. This is related in the Qur'an as follows:

We created the heavens and the earth, and everything between them, in six days and We were not affected by fatigue. (Surah Qaf: 38)

Do they not see that Allah - He Who created the heavens and the earth and was not wearied by creating them-has the power to bring the dead to life? Yes indeed! He has power over all things. (Surat al-Ahqaf: 33)



The verses above reveal that some of the adherents of other Divine books have swerved from the straight path regarding these issues, and have not had an accurate understanding of Allah and His attributes.

The Qur'an, on the other hand, is under Allah's protection, and is the only book revealed by Allah to have survived intact. The Qur'an is the book of Islam, the only true religion:

It is We Who have sent down the Reminder and We Who will preserve it. (Surat al-Hijr: 9)

If anyone desires anything other than Islam as a religion, it will not be accepted from him, and in the hereafter he will be among the losers. (Surah Al 'Imran: 85)

In the Qur'an there is reference to the erroneous beliefs about Allah adopted by Christians and Jews, and makes known the correct belief. For instance, some Christians' saying, "Allah has a son (Jesus)," (Allah is beyond that) which is one of their basic tenets, is said to be merely an irrational belief and a lie said against Allah:

They say, "Allah has a son." Glory be to Him! No, everything in the heavens and earth belongs to Him. Everything is obedient to Him, the Originator of the heavens and earth. When He decides on something, He just says to it, "Be!" and it is. (Surat al-Baqara: 116-117)

Some other verses related to this matter are as follows:

People of the Book! Do not go to excess in your religion. Say nothing but the truth about Allah. The Messiah,



Jesus the son of Mary, was only the Messenger of Allah and His Word, which He cast into Mary, and a Spirit from Him. So believe in Allah and His Messengers. Do not say, "Three." It is better that you stop. Allah is only One God. He is too Glorious to have a son! Everything in the heavens and in the earth belongs to Him. Allah suffices as a Guardian. (Surat An-Nisa': 171)

He is the Originator of the heavens and the earth. How could He have a son when He has no wife? He created all things and He has knowledge of all things. (Surat al-An'am: 101)

Again some Christians' belief maintains that Allah created the universe and then left it to its own. This is not true and a supersititious belief. Yet, as stated earlier, Allah commands Will over the universe at every single moment; it is constantly within His control. Nothing can happen without His Will and control:

He Who originates creation and then regenerates it and provides for you from out of heaven and earth. Is there another god besides Allah? Say: "Bring your proof if you are being truthful." (Surat an-Naml: 64)

Allah keeps a firm hold on the heavens and earth, preventing them from vanishing away. And if they vanished no one could then keep hold of them. Certainly He is Most Forbearing, Ever-Forgiving. (Surah Fatir: 41)

To counter these false notions, and many others not mentioned here, Allah gives His sublime attributes for us in



the Qur'an. This is in order to, not only answer these erroneous claims, but also to guide those guilty of them to the true religion of Allah.

Everyone must acknowledge that Allah is One, there is no deity but Him, and that nothing is comparable to Him; He is free of any weaknesses. He encompasses everything, He is the Owner of everything, He exercises His command over creation at every moment, He is near to man, He has the power to do anything, He is the Most Merciful, He is the Just, He is the King of the Day of Judgment, He sees and hears everything, and is the most sublime in attributes.

FAITH IN ALLAH FREE OF IDOLATRY



Have you seen him who has taken his whims and desires to be his god? Will you then be his guardian? (Surat al-Furqan: 43)

"Shirk," the word used for idolatry in Arabic means "partnership/association." In the Qur'an, it refers to ascribing associates to Allah, or deeming someone or something, called idols or false-gods, worthy of worship beside or in addition to Allah. Idolatry, though, is not limited to worshipping totems or non-living beings. Because man's responsibility is to serve his Creator, and to strive to earn His good pleasure alone, his pursuit of any other goal is to ascribe worship to something other than Allah. For instance, a person would be guilty of idolatry if he were to seek the pleasure of people



instead of Allah's. Likewise, it would again be ascribing associates to Allah if one's purpose in life is to satisfy his whims and desires rather than to earn Allah's good pleasure. Many people ascribe divinity to things like money, status, wealth and so on.

In the Qur'an there is reference to idolaters of Arab society, who set aside a portion of their crops and cattle for their idols, as follows:

They assign to Allah a share of the crops and livestock He has created, saying, "This is for Allah," - as they allege - "and this is for our idols." Their idols' share does not reach Allah whereas Allah's share reaches their idols! What an evil judgment they make! (Surat al-An'am: 136)

As is mentioned in the verse above, idolaters assign a part of their wealth to Allah, and another part to their idols. This is characteristic of the delusion of idolaters.

Loving a being more than Allah or loving him/it as one ought to love Allah is again a form of idolatry. Similarly, someone who fears a being as he should fear Allah, idolizes it, since he assumes that that being possesses a might apart from and independent of Allah.

Muslims, however, firmly believe that everything is created by Allah, that all affairs are regulated by Him, that causes do not have any power to produce a result independently, that every event is predetermined and created by Allah, that Allah is the possessor of the ultimate will and judgment. This is the kind of belief system that



Allah reveals to us in the Qur'an. Deviation from these tenets, believing that everything occurs spontaneously, as the result of coincidences, attributing the power to create to some other causes, are all forms of ascribing associates to Allah. Allah does not forgive idolatry:

Allah does not forgive anything being associated with Him but He forgives whoever He wills for anything other than that. Anyone who associates something with Allah has gone very far astray. (Surat an-Nisa': 116)

When Allah's Messenger (may Allah bless him and grant him peace) was asked, "What is the biggest sin in the Sight of Allah?", he also said, "To set up rivals unto Allah although He alone created you." (Al-Bukhari)

ASSESSING ALLAH WITH A JUST ASSESSMENT



They do not measure Allah with His true measure. Allah is All-Strong, Almighty. (Surat Al-Hajj: 74)

Allah manifests His infinite might and knowledge in everywhere. The perfection of every part of the human body, the beauty in flowers' appearance, color and scent, the glory in the heavens and the universe, the order in the orbits of the planets, the fish in the depths of oceans, and the intricate creation in everything you see around you, are all clear manifestations of Allah's infiniteness and power. Some unbelievers, despite perceiving Allah's existence and His



infinite might, deny Him out of arrogance. They do not acknowledge Allah's true greatness. Because they lack wisdom, they fail to see the evident signs of Allah's existence and of His greatness manifested in all beings. The inattention of these people is expressed in a verse as follows:

How many Signs there are in the heavens and earth! Yet they pass them by, turning away from them. (Surah Yusuf: 105)

Only those who reflect on the purpose of the creation around them, who have a clear faculty of discernment, who apply their minds and use their conscience, can recognize the truth that which these signs imply. They are those who believe. One of the primary attributes of a believer is his ability to be perceptive. Believers, who are capable of exercising their minds, unencumbered by false motives, come to recognize Allah's artistry and power through His creation, and thus have a full appreciation of His greatness and glory. In one verse of the Qur'an it is related that those who are able to think clearly see Allah's signs wherever they turn:

In the creation of the heavens and earth, and the alternation of the night and day, and the ships which sail the seas to people's benefit, and the water which Allah sends down from the sky - by which He brings the earth to life when it was dead and scatters about in it creatures of every kind-and the varying direction of the winds, and the clouds subservient between heaven and earth, there are Signs for people who use their intellect. (Surat al-Baqara: 164)



A person so disposed recognizes the signs of Allah's existence everywhere he looks, perceiving Him for His true might. Believers keep their minds continually occupied with remembrance of Allah, while the majority of humanity spend their lives without a thought to these facts. In a verse of the Qur'an, the ideal behaviour of a Muslim is related as follows:

... those who remember Allah, standing, sitting and lying on their sides, and reflect on the creation of the heavens and the earth: "Our Lord, You have not created this for nothing. Glory be to You! So safeguard us from the punishment of the Fire." (Surah Al 'Imran: 191)

ALLAH'S INFINITE GREATNESS AND POWER



Allah created the order of the universe in superb detail to allow man to grasp His greatness. A verse referring to this order reads, "**... so that you might know that Allah has power over all things and that Allah encompasses all things in His knowledge.**" (Surat at-Talaq: 12). Faced with the sublimity of the details of this order, man becomes in awe, recognizing that Allah's wisdom, knowledge and might is infinite.

So expansive is Allah's knowledge that what for us is "infinite" is in His Sight already ended. Every event that has taken place since the creation of time, until deep into eternity, was predetermined and ended in Allah's Sight. (*See Timelessness and The Reality of Fate, by Harun Yahya*) This is related in the Qur'an as follows:



We have created all things in due measure. Our command is only one word, like the blinking of an eye. We destroyed those of your kind in the past. But is there any rememberer there? Everything they did is in the Books. Everything is recorded, big or small. (Surat al-Qamar: 49-53)

Man must seek to appreciate the extent of Allah's knowledge, and reflect to comprehend His greatness.

Billions of people have appeared on earth since time immemorial. Therefore, Allah created billions of pairs of eyes, billions of different fingerprints, billions of different eye tissues, billions of different types of humans... If He so willed, He could also create billions more. As stated in the Qur'an, "... He adds to creation in any way He wills. Allah has power over all things." (Surah Fatir: 1)

Allah also possesses the power to create many other things beyond our limited imagination. The entire extent of the treasures Allah has bestowed in this world for His servants is all within His Sight. He sends down to us only that which He wills, all within a measure predetermined:

There is nothing that does not have its stores with Us and We only send it down in a known measure. (Surat al-Hijr: 21)

This matter, manifested everywhere in Allah's superb creation, holds true for both that which we know as well as that which we do not. Allah states this fact in the verse, "... and He creates other things you do not know." (Surat an-



Nahl: 8), He creates many other things of which we are entirely unaware.

Allah has created many worlds and beings which we cannot see. To better understand the possibility of the existence of other worlds, we should consider the following: a picture is two dimensional-width and length. The world in which we live, however, is 3 dimensional-width, length and depth-(time can be considered as the 4th dimension). The rest is beyond our comprehension. However, in the Sight of Allah, there are other dimensions. Angels, for instance, are beings that live in another dimension. In the Qur'an it is stated that angels can see and hear us from the dimension and space in which they exist. Furthermore, the two angels, seated on our either shoulder, each, and at every moment, is recording every word we speak and every deed we do. Yet, we do not see them. Jinn are also beings of another dimension, as we are informed by the Qur'an. They, like us human beings, are also tested, all through their lives, and will ultimately be brought before judgment by Allah. However, they are possessed of completely different attributes than humans; their existence is dependent upon an entirely different system of cause and effect.

These are all facts that deserve careful consideration in order to attain a better grasp of Allah's splendid creation. It is within Allah's power to create innumerable new worlds, beings and situations. Furthermore, each is He able to create with a limitless degree of differentiation. Indeed, in a nature unknown to us, Allah will create paradise and hell. While



systems left to their own in this world tend to age, become corrupted, and eventually expire, in paradise, unaffected by the passage of time, nothing will deteriorate; "rivers of milk whose taste will never change" is an example which states this feature of paradise. The human body too will not degenerate; nor will anything ever age. As is related in the Qur'an, everyone in paradise will be of like age, will live together for all eternity, in the best condition, and without growing older or losing their beauty. Allah also informs us in the Qur'an that in it will be bursting springs for us from which to drink. hell, on the other hand, will be utterly different; in it, Allah will create unimaginable torment. No one will be able to conceive the pain of such torment until he experiences it.

On everything in this world, Allah has placed a limit. Everything has a finite existence. This being the case, in order to comprehend "eternity," and Allah's infinite might, we need to exercise our minds and compare these ideas with something that is familiar. We can only come to know to the extent that Allah permits us. Allah, however, is infinite in knowledge. Let us consider the following example, Allah has created 7 basic colors. It is impossible for us to visualize another color. (The case is similar to describing the color red to someone who is blind by birth; no description would be adequate.) However, Allah is able to create more than these basic colors. Although, unless He so wills, we will never be able to have a grasp that which is beyond what He has willed for us to know.



All that we have just mentioned belongs to that knowledge that Allah has allotted us in this world. But, one point deserves particular attention; because Allah's power and might is infinite, anything can happen, and at any time, by His will. Allah's Messenger, the Prophet Muhammad (may Allah bless him and grant him peace) also referred to the eternal power of Allah when he said, "**The seven heavens and the seven earths are no more in Allah's Hand than a mustard seed in the hand of one of you.**" Allah explains the infiniteness of His knowledge in the Qur'an as follows:

If all the trees on earth were pens and all the sea, with seven more seas besides, was ink Allah's words still would not run dry. Allah is Almighty, All-Wise. (Surah Luqman: 27)

In brief, no matter how hard we strive to do so, we cannot possibly come to grasp the extent of Allah's knowledge, because it is unlimited. We can comprehend it only as far as Allah permits us to do so:

Allah, there is no god but Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep. Everything in the heavens and the earth belongs to Him. Who can intercede with Him except by His permission? He knows what is before them and what is behind them but they cannot grasp any of His knowledge save what He wills. His Footstool encompasses the heavens and the earth and their preservation does not tire Him. He is the Most High, the Magnificent. (Surat al-Baqara: 255)



LOVE OF ALLAH AND FEAR OF ALLAH



Allah says, "Do not take two gods. He is only One God. So dread Me alone." (Surat an-Nahl: 51)

Fear of Allah is one of the essential attributes of a believer. Because, it is fear of Allah that draws a person nearer to Allah, makes him attain a deeper faith, enables him to conduct himself responsibly towards Allah every moment of his life, and nurtures his dedication to values of the Qur'an. The fact that the good morals Allah expects from His servants come with the fear of Allah is reaffirmed by the Prophet Muhammad (may Allah bless him and grant him peace) in these words:

Fear Allah wherever you are; if you follow an evil deed with a good one you will obliterate it; and deal with people with a good disposition. (At-Tirmidhi)

Failure to understand the real meaning of fear of Allah causes some to confuse it with other kinds of mundane fears. However, fear of Allah differs greatly from all other type of fear.

The Arabic word used in the original text of the Qur'an (khashyat) expresses overwhelming respect. On the other hand, the Arabic word used in the Qur'an to refer to worldly fears (hawf) expresses a simple kind of fear, as in the fear one feels when faces with a wild animal.

A consideration of the attributes of Allah leads to a better



understanding of these two kinds of fear, both expressed by different words in Arabic. Worldly fears are usually caused by a potential threat. For example, one may fear being murdered. However, fear of Allah is different. Allah is the All-Compassionate, the Most Merciful and the Most Just. Therefore, fear of Allah implies showing respect to Him, the All-Compassionate, the Most Merciful and the Most Just, and avoiding exceeding His limits, rebelling Him and being of those who deserve His punishment.

The consequences that a fear of Allah has on people make this difference apparent. Faced with a deadly danger, a person panics; seized with hopelessness and desperation, he fails to exercise his reason and discover a solution. Fear of Allah, however, actuates wisdom and adherence to one's conscience. Through fear of Allah, a person is motivated to avoid that which is evil, corruptive, and likely to cause either physical or mental harm to him. Fear of Allah fosters wisdom and insight. In a verse of the Qur'an, Allah informs us that it is through fear of Allah that wisdom and understanding is acquired:

You who believe! If you have fear of Allah, He will give you a criterion (by which to judge between right and wrong) and erase your bad actions from you and forgive you. Allah's favor is indeed immense. (Surat al-Anfal: 29)

Worldly fears cause man anxiety. Fear of Allah, however, not only gives rise to increased spiritual strength, but also to peace of mind.

It is through fear of Allah that man avoids those evil actions displeasing Allah. In one verse of the Qur'an, it is



stated, "**...Allah does not love anyone vain or boastful.**" (Surat an-Nisa': 36). A Allah-fearing person strives diligently to abstain from boasting, and to engage rather in actions one expects to earn Allah's love. For that reason, fear of Allah and love of Allah are mutually exclusive.

Fear of Allah, in fact, removes the obstacles to drawing nearer to Allah and earning His love. Foremost of these obstacles is one's lower self. From the Qur'an, we learn that there are two aspects of the soul; the one inspiring evil and mischief, and the other, guarding against every inclination to evil.

... the self and what proportioned it and inspired it with depravity and a fear of Allah, he who purifies it has succeeded, he who covers it up has failed. (Surat ash-Shams: 7-10)

Struggling against this evil, and not giving in it, requires spiritual strength. This strength derives from fear of Allah. A Allah-fearing person is not enslaved by the selfishness of his soul. The awe he feels for Allah draws him away from thoughts and deeds unworthy of His pleasure. A verse of the Qur'an informs us that only those who fear Allah will take heed of the warnings imparted to them:

You can only warn those who act on the Reminder and fear the All-Merciful in the Unseen. Give them the good news of forgiveness and a generous reward. (Surah Ya Sin: 11)

Man's striving must be to feel a more profound fear of Allah. To effect this noble sentiment, he must reflect upon



Allah's creation and recognize the supreme artistry and power represented in its every detail. His thinking must enable him to attain a better grasp of His grandeur and add to his awe. Indeed, Allah commands us:

You who have fear! Have fear of Allah with the fear due to Him and do not die except as Muslims. (Surah Al 'Imran: 102)

So have fear of Allah, as much as you are able to, and listen and obey and spend for your own benefit. It is the people who are safe-guarded from the avarice of their own selves who are successful. (Surat at-Taghabun: 16)

The more a believer fears Allah, the more loving he becomes. He better acknowledges the beauty of Allah's creation. He acquires the ability to recognize the multitude of people, nature, animals, and in everything around him, as reflections of Allah's sublime attributes. Consequently, he comes to feel a deeper love for such blessings, as well as for Allah, their Creator.

A person who grasps this secret also knows what love of Allah is. He loves Allah, over and above anything else, and understands that all beings are the work of His creation. he loves them in accordance with Allah's pleasure. He loves believers who are submissive to Him, but feels aversion for those who are rebellious towards Him.

The true love that makes man happy, brings him joy and peace, is love of Allah. Other forms of love, felt for beings other than Allah, are, in the words of the Qur'an, love peculiar to idolaters, and consistently leads to anguish, sorrow,



melancholy and anxiety. The idolaters' love and the love believers feel for Allah are compared in a verse as follows:

Some people set up equals to Allah, loving them as they should love Allah. But those who believe have greater love for Allah... (Surat al-Baqara: 165)

THE QUR'AN IS A GUIDE



That is the Book, without any doubt. It contains guidance for those who have fear of Allah. (Surat al-Baqara: 2)

The Qur'an is the word of Allah. Allah has revealed the Qur'an to introduce Himself, to communicate people the purpose of their existence, inform them of the nature of this life, the basis of the test put to them in this world, and their responsibilities towards their Creator, to give them the good news of the hereafter, and describe what constitutes good morals. The Qur'an was revealed by Gabriel to the Prophet Muhammad (may Allah bless him and grant him peace). It is the last book revealed by Allah which will prevail until the Day of Judgment, therefore certainly it cannot be distorted by people. In one verse, Allah informs us that the Qur'an is under His protection:

It is We Who have sent down the Reminder and We Who will preserve it. (Surat al-Hijr: 9)

The unique style of the Qur'an, and the supreme wisdom



of its teachings, is clear evidence of its being the word of Allah. This aside, the Qur'an has many miraculous attributes, certifying that it is the revelation of Allah. A number of scientific discoveries, that could only be attained in the 20th and 21st centuries, were declared in the Qur'an 1400 years ago. This information, that was impossible to verify scientifically at the time of the Qur'an's revelation, has proved once again that it is the word of Allah.

Another important characteristic of the Qur'an is that—contrary to the Torah and the Gospel—it contains no contradiction whatsoever. This is yet further evidence that it is the word of Allah. Allah reminds humanity of this fact as follows:

Will they not ponder the Qur'an? If it had been from other than Allah, they would have found many inconsistencies in it. (Surat an-Nisa': 82)

The Qur'an is guidance for mankind. It is also the definitive criterion by which to distinguish right from wrong, for which reason another name of the Qur'an is "Furqan," that is "Discrimination":

... He has sent down the Furqan (the Standard by which to discern the true from the false). Those who reject Allah's Signs will have a terrible punishment... (Surah Al 'Imran: 4)

The Qur'an is a book that admonishes humanity:

This is a communication to be transmitted to mankind so that they may be warned by it and so that they will know that He is One God and so that the wise will pay heed. (Surah Ibrahim: 52)



The Qur'an is the final revelation from Allah, and will remain until the Day of Judgment. Although the Torah and the Gospel were true scriptures at the time they were revealed, they have lost the quality of their authenticity, because of the reasons explained earlier. Allah informs us that, in His Sight, Islam is the only religion:

If anyone desires anything other than Islam as a religion, it will not be accepted from him, and in the hereafter he will be among the losers. (Surah Al 'Imran: 85)

BELIEF IN THE BOOKS REVEALED BY ALLAH AND BELIEF IN HIS MESSENGERS



Since the time the Prophet Adam (pbuh) was sent to the earth, Allah has sent messengers to every nation, to communicate to them the existence of Allah and the hereafter, and to convey the Divine message. Some of these messengers are those prophets whose names are stated in the Qur'an and to whom books were revealed. A Muslim must not discriminate between them, but respect them all equally, since they were all prophets of the true religion. Allah commands Muslims to believe in all the prophets, without making distinction:

Say, "We believe in Allah and what has been sent down to us and what was sent down to Abraham and Ishmael



and Isaac and Jacob and the Tribes, and what Moses and Jesus were given, and what all the Prophets were given by their Lord. We do not differentiate between any of them. We are Muslims submitted to Him." (Surat al-Baqara: 136)

The book by which humanity is responsible in our time is the Qur'an, revealed to the Prophet Muhammad (may Allah bless him and grant him peace). Because, as we are informed in the Qur'an, the earlier books, which were originally revealed to communicate the truth to mankind, were later altered through additions and deletions:

Woe to those who write the Book with their own hands and then say "This is from Allah" to sell it for a paltry price. Woe to them for what their hands have written! Woe to them for what they earn! (Surat al-Baqara: 79)

For this reason, Islam was revealed by Allah as the final religion. Allah, in a verse of the Qur'an, commands as follows:

... Today I have perfected your religion for you and completed My blessing upon you and I am pleased with Islam as a religion for you... (Surat al-Ma'ida: 3)

In the Qur'an Allah also informs us that the Prophet Muhammad (may Allah bless him and grant him peace) is the last prophet:

Muhammad is not the father of any of your men, but the Messenger of God and the Final Seal of the Prophets. God has knowledge of all things. (Surat al-Ahzab: 40)

Consequently, the only true religion for all times, since the era of the Prophet Muhammad (may Allah bless him and



grant him peace), until the Day of Resurrection, is Islam, and its source, the Qur'an.

FAITH IN THE ANGELS



Angels, as we learn from the Qur'an, are the servants of Allah, who carry out His commands. Allah has assigned them different duties. Gabriel, for instance, delivers the Divine revelation to prophets. There are the angels on each side of a man, writing down whatever he does; angels welcoming people to paradise, and those angels who are the guardians of the hell; the angels that take back the souls of men, the angels who assist the believers, the angels who communicate to the messengers who among their rebellious people will receive Allah's punishment, the angels who give the good news of a newborn to the messengers. Angels are obedient beings, who are never arrogant, but who continually glorify Allah:

Everything in the heavens and every creature on the earth prostrates to Allah, as do the angels. They are not puffed up with pride. (Surat an-Nahl: 49)

Throughout history, angels have delivered Allah's commands to mankind. Angels appeared to many prophets, and, in some cases, to sincere believers, such as Mary, and communicated to them the commands and the Divine wisdom of Allah. Allah informs us about faith in angels in the Qur'an, making it a prerequisite of faith in the Qur'an for



Islam. In a verse of the Qur'an, it is stated that faith in angels is an attribute of a believer:

The Messenger has faith in what has been sent down to him from his Lord, and so do the believers. Each one has faith in Allah and His angels and His Books and His Messengers. We do not differentiate between any of His Messengers. They say, 'We hear and we obey. Forgive us, our Lord! You are our journey's end.' (Surat al-Baqara: 285)

THE TEMPORARY NATURE OF THE LIFE OF THIS WORLD



The life of this world is a trial for humanity. Though Allah has created countless allurements for man in this world, He has also warned him against becoming overly concerned by them, and forgetting Allah and His religion. In verses of the Qur'an, Allah states that the ostentation of this world is temporary, and that the real pleasure is paradise, as reward for Allah's contentment:

We made everything on the earth adornment for it so that We could test them to see whose actions are the best. (Surat al-Kahf: 7)

Know that the life of the world is merely a game and a diversion and ostentation and a cause of boasting among yourselves and trying to outdo one another in



wealth and children: like the plant-growth after rain which delights the cultivators, but then it withers and you see it turning yellow, and then it becomes broken stubble. In the hereafter there is terrible punishment but also forgiveness from Allah and His good pleasure. The life of the world is nothing but the enjoyment of delusion. (Surat al-Hadid: 20)

While the believer also enjoys blessings of this world, unlike the unbeliever, he does not consider them the purpose of his life. He may desire to possess them, but only for the purpose of giving thanks to Allah, and to use them to earn Allah's consent. He does not pursue out of greed. Because, he knows that that which is of this world is short-lived, just as is his own life. He knows that, after his death, such things will be of no benefit to him. Furthermore, he knows that if he pursues only worldly things, at the expense of nobler goals, for them he sacrifices his hereafter. In a verse of the Qur'an, this important truth is related as follows:

To mankind the love of worldly appetites is painted in glowing colors: women and children, and heaped-up mounds of gold and silver, and horses with fine markings, and livestock and fertile farmland. All that is merely the enjoyment of the life of the world. The best homecoming is in the Presence of Allah. (Surah Al 'Imran: 14)

The allure of the things of this world is an essential factor in the test placed upon man in this world. The satan resorts relentlessly to allurements in his attempts to deceive man.



Believers, however, are those people who, though they may be attracted to such allurements, are aware of their true worth. Cognizant that these are the temporary blessings of this world, and that by them they are being tested, the deceptive attraction of these things does not delude them. For this reason, they are not deceived by the satan, and are able to save themselves from eternal torment. In the Qur'an, Allah warns mankind as follows:

Mankind! Allah's promise is true. Do not let the life of the world delude you and do not let the Deluder delude you about Allah. (Surah Fatir: 5)

On the other hand, those who are without faith, and thus are bereft of wisdom, feel an inner inclination to this world. Under satan's influence, they make the attainment of the temporary goods of this world the ultimate purpose of their lives. The condition of such people is stated as follows:

No indeed! But you love this fleeting world and you disregard the hereafter. (Surat al-Qiyama: 20-21)

IT'S A MAGNIFICENT BLESSING TO LOVE ALLAH WITH PASSION



ADNAN OKTAR: We are in an extraordinary environment. We did not come here just to reproduce, enjoy ourselves and amass wealth. Even if they do amass possessions, the decades pass like a single year. You reach



the result in a very short period of time. For example, if we ask young women of 40 watching us now, these women are the youngsters of yesterday. In other words, they have suddenly reached the age of 40. Their youth seems like only yesterday to people of 60. They reach that age unbelievably quickly. But young people imagine they will live for a very long time. But that is not the case at all. They will see this. It all comes to an end very quickly. Cancers, ulcers and heart diseases all follow immediately after. They struggle with those in hospital. Between 40 and 50 is the time in which cancer, ulcers and heart diseases are experienced most frequently. After that comes the death phase for people. They then try to stave death off, not to die. They try to keep themselves alive with medicines and treatments. I mean, left to themselves they would die, but they hold out against death. They try to live like that. This is what Allah emphasizes, not that He has any need for emphasis, but I am just saying it so that people will understand. There is something wonderful here. Allah says He sends us here just to be tested and to be His servants. But they insist on not understanding this. I mean, what is there in this world? They get food to eat with a thousand difficulties and they experience the difficulties of that food afterwards. They have to bathe every day, don't they? They have to take care of themselves every day. A woman will get in a terrible state if she does not look after. A man also gets in a terrible state if he does not look after himself. They spent 8 hours a day sleeping, don't they? Almost the half of it. Right? They spend



8 hours sleeping and 8 hours working. Then what remains they spend on eating and that kind of thing, bathing and the rest. There aren't enough hours in the day. Even if they live it just about. They even eat many meals standing up. For instance they just buy sandwiches and eat them as they don't have the time. In all this rushing about, many people are only interested in this world. As if they are going to gain something really great from this world. But there is nothing in this world. The best thing about this world is to love Allah, to be passionately devoted to Him, to love His commands and those of the Qur'an. It is very delightful to abide by Allah's pronouncements. It is really delightful to make no concessions on the deen. It is delightful to make no concessions on the Qur'an. It is such a delightful thing to cling tightly to the Qur'an. That has a depth all its own, a delight all its own. It is a special pleasure known only to Muslims. Loving Allah with a passionate devotion is a wonderful blessing, and we love people for Allah's approval, with passion, when He is loved with passion. We love them as manifestations of Allah. They then produce a very profound and powerful effect within us. Otherwise there is nothing particularly special about people. Human beings are otherwise just an assembly of flesh, made up of protein, bone, intestines, the liver, the spleen and all the rest. It is because they are manifestations of Allah we love them so much. The reason for this passion is that they are manifestations of Allah. Because Allah manifests Himself in human form in our brains, and that is how we see Him. We



love people because we love Allah. Otherwise people would mean nothing to us. Nothing in the world would mean anything to us. The seas and mountains would frighten us. Other people would even frighten us. One would look for a hiding place when one saw other people. In other words, they would mean nothing to us. This love and passion is so strong in our souls because we love Allah. Because Allah is infinitely beautiful and has given us a soul for eternal love. When that feeling enters the equation, when that person becomes a believer, he loves paradise with a great passion. He loves the trees of paradise with a passion, and the plants, people there, the children and ladies there and everything of paradise. He takes delight in them because of that. But if you put an irreligious person in paradise he will just get bored. The mansions of paradise will mean nothing to him. The people in paradise will make him uncomfortable. That can only be delightful with faith. *(From Mr. Adnan Oktar's interview on Kahramanmaras Aksu TV, January 28, 2010)*

MAN IS BEING TESTED



Allah has created everything according to His Divine wisdom, and has rendered many things to man's service. Clearly, many things in the universe, from the Solar System to the ratio of oxygen in the atmosphere, from the animals that provide us meat and milk to water, have been created to serve man. If this fact is recognized to be evident, it follows



that it is illogical to think this life has no purpose. Definitely, there is a purpose to this life, explained by Allah as follows:

I only created jinn and man to worship Me. (Surat adh-Dhariyat: 56)

Only a minority of humanity understand this purpose of creation and lead their lives thereby. Allah has granted us life on earth to test whether or not we will conform to this very purpose. Those who sincerely serve Allah, and those who rebel against Him, will be distinguished from one another in this world. All those blessings (his body, senses, property...) given to man in this world, are a means by which Allah tests him. In a verse of the Qur'an, Allah relates the following:

We created man from a mingled drop to test him, and We made him hearing and seeing. (Surat al-Insan: 2)

Man's duty in this world is to have faith in Allah and the hereafter, to conduct himself in compliance with the commands of the Qur'an, to observe the limits set by Allah, and to try to earn His good pleasure. The continuing trials of this life over time reveal those people who are committed to accomplish these tasks. Because Allah demands a true and sincere faith,-which is the kind of faith that is not attainable only by saying "I believe"-man must demonstrate that he has true faith in Allah and His religion, and that he will not swerve from the right path despite the cunning of satan. Similarly, he must demonstrate that he will not follow the unbelievers, nor prefer the desires of his own self over Allah's pleasure. His response to the events in his life will



reveal all these qualities. Allah will create certain hardships, during which man must show patience, in order to expose the degree of his dedication to faith in Allah. This fact is stated in the Qur'an as follows:

Do people imagine that they will be left to say, "We believe," and will not be tested? (Surat al-'Ankabut: 2)

In another verse, Allah states that those who say, "We believe" will be tested:

Or did you imagine that you were going to enter paradise without Allah knowing those among you who had struggled and knowing the steadfast? (Surah Al 'Imran: 142)

This being the case, disappointment in the face of difficulties would not be the right response to allow oneself to have. Such difficulties may be great ordeals or just trivial daily problems. A believer must consider all such circumstances as part of the trial placed upon him, place his trust in Allah, and conduct himself in compliance with His pleasure. In a verse of the Qur'an, those difficulties placed upon the believers are related as follows:

We will test you with a certain amount of fear and hunger and loss of wealth and life and crops. But give good news to the steadfast (Surat al-Baqara: 155)

The Prophet Muhammad (may Allah bless him and grant him peace) also reminded the believers of this, by saying, *"Whoever accepted it [Allah's trial], will enjoy Allah's Pleasure and whoever is displeased with it, will incur Allah's Displeasure."* (At-Tirmidhi)



Not only will difficulties, but also blessings in this world serve to test man. Allah tries man with every benefit He bestows upon man, to see whether or not he will be thankful. As well, Allah creates many circumstances through which man adopt a certain attitude. In the midst of these trials, man may formulate a decision, either in compliance with Allah's pleasure, or his own soul. If he recognizes such an incident to be a trial from Allah, and conforms his conduct accordingly to earn Allah's pleasure, then he succeeds in his test. However, if his decision is in accordance to the dictates of his own soul, it will both be a sin, which he will greatly regret in the hereafter, and a source of anxiety in this world, as it troubles his conscience.

Indeed, Allah creates everything that happens in this world as a trial. Those events considered to be mere "coincidence" or "bad luck" by the ignorant, are actually circumstances created according to the great subtleties of a Divine system. Of this, Allah gives the example of Jews who broke the Sabbath, tempted by an abundance of fish:

Ask them about the town which was by the sea when they broke the Sabbath-when their fish came to them near the surface on their Sabbath day but did not come on the days which were not their Sabbath. In this way We put them to the test because they were deviators. (Surat al-A'raf: 163)

The Jews may have thought that the fish came forth to them on a Saturday by "coincidence," but, the event was predetermined as a trial for them by Allah. As this case



makes clear, there is a Divine purpose and a test in every occurrence in life. All that befalls a believer has been determined in order that he keep this notion in mind, and that he try to succeed at his test, and adopt a form of behaviour that is in compliance with the consent of Allah.

DEATH IS NOT THE END



Every self will taste death. We test you with both good and evil as a trial. And you will be returned to Us. (Surat al-Anbiya': 35)

Death, which is certain to happen to all of us, is a very important fact in one's life. We can never know exactly what we will experience in an hour or even in the next moment. This being the case, it is obvious how wrong it would be to plan our lives based on events that may never happen. Death, on the other hand, is the only thing that is certain to happen. Only the recognition of this basic truth makes us understand that we must found our lives according to it. Death is also a part of the trial of man. Allah informs us in the Qur'an that He created death and life to try man:

He Who created death and life to test which of you is best in action. He is the Almighty, the Ever-Forgiving. (Surat al-Mulk: 2)

Death is the end of merely the life of this world-thus the end of the trial-and the beginning of the next life. For this



reason, believers have no fear of death. The thought of death does not distress them, because, every moment of their lives is spent in the pursuit of good deeds as preparation for the hereafter.

For unbelievers, however, fear causes them great distress, because they consider it a complete annihilation. Thus, they avoid the thought of death and they don't even let that thought pass their minds and they escape from death. But it is futile. No soul can escape death when the predetermined time for it has come. This, in a verse, is stressed as follows:

Wherever you are, death will catch up with you, even if you are in impregnable fortresses... (Surat an-Nisa': 78)

To avoid the thought of death is to avoid the truth. As death will eventually catch up with man sooner or later, it is wise to conduct oneself with a mind busy with the thought of death. This is the rational disposition by which believers abide. Until death comes upon them, they engage in good deeds, as Allah commands us in the Qur'an:

And worship your Lord until what is Certain comes to you. (Surat al-Hijr: 99)

Thinking about death strengthens one's spirit and will. It prevents one's lower soul from leading him astray, by being lured through the false temptations of this world. It instils him with the resolve and determination to avoid all forms of behaviour unpleasing to Allah. It is for this reason that a believer must often think about death, never forgetting that all people, including himself, will someday die.



From the Qur'an, we learn what really happens to someone who dies, and what he or she actually experiences and feels. When we see someone dying, we only observe his "biological death." The truth is, however, the dying person, though in a totally different dimension, confronts the angels of death. If he is a unbeliever, his death causes him great pain. The angels of death, after extracting his soul, beat and torment him. An unbeliever's trauma is described as follows:

... If you could only see the wrongdoers in the throes of death when the angels are stretching out their hands, saying, "Disgorge your own selves! Today you will be repaid with the punishment of humiliation for saying something other than the truth about Allah, and being arrogant about His Signs." (Surat al-An'am: 93)

How will it be when the angels take them in death, beating their faces and their backs? That is because they followed what angers Allah and hated what is pleasing to Him. So He made their actions come to nothing. (Surah Muhammad: 27-28)

Death promises great joy and bliss for the believers. Contrary to unbelievers, whose souls are torn from them violently, the souls of believers are drawn from them gently. (Surat an-Nazi'at: 2) This experience is similar to the case of the soul in sleep, which leaves the body and moves into a different dimension (Surat az-Zumar: 42). In the verses, the following is stated regarding believers:

Gardens of Eden which they enter, with rivers flowing under them, where they have whatever they desire. That is



how Allah repays those who have fear for Him: those the angels take in a virtuous state. They say, "**Peace be upon you! Enter paradise for what you did.**"(Surat an-Nahl: 31-32)

BELIEF IN THE HEREAFTER



The life of the world is nothing but a game and a diversion. The abode of the hereafter - that is truly Life if they only knew. (Surat al-'Ankabut: 64)

Either reward or punishment awaits man at the end of the trial that is the life of this world. Those who engage in good deeds, and have faith in Allah, earn the good pleasure of Allah, and are rewarded with an eternal paradise. The wicked, those who deny Allah and transgress His limits, however, deserve hell, where they will encounter eternal punishment.

Man never actually disappears. From the very moment we are created, our eternal life begins. That is, we have already started our eternal life. Once our trial has ended, and immediately following the moment of transition, which we call death, we will live on into eternity. Whether that time will be spent in torment or in bliss depends on one's commitment to the Word of Allah, the Qur'an, and his fastidiousness in observing His limits. This entire system, the universe, the world, human beings, and everything created for human beings, have been created for an ultimate purpose; the life in the hereafter. Allah informs us that man's existence



in this world is with a purpose and that, in the hereafter, after his short life in this world, man will have to offer an account of his deeds:

Did you suppose that We created you for amusement and that you would not return to Us? (Surat al-Muminun: 115)

Eternal life is an enormous blessing in comparison to the very short life of the present, which is no more than a "moment". It is truly a great mercy that, in return for following those basic inclinations that are natural to a human being-such as having faith and seeking Allah's approval-, Allah bestows upon him the reward of eternal life in paradise:

As for those who believe and do right actions, We will lodge them in lofty chambers in paradise, with rivers flowing under them, remaining in them timelessly, for ever. How excellent is the reward of those who act. (Surat al-'Ankabut: 58)

The life in the hereafter is important in the sense that it represents the manifestation of Allah's infinite justice, as well as the provision of His infinite blessings. Hereafter will be the place where everything a man does in this world will be repaid, where justice and compassion will prevail. The absolute justice of the hereafter is described in a verse as follows:

... Say, "The enjoyment of the world is very brief. The hereafter is better for those who have fear. You will not be wronged by so much as the smallest speck." (Surat an-Nisa': 77)



Allah, Who possesses the might to create everything, can surely create the :

Does He Who created the heavens and earth not have the power to create the same again? Yes indeed! He is the Creator, the All-Knowing. (Surah Ya Sin: 81)

FAITH IN THE DAY OF JUDGMENT



"And the Hour is coming without any doubt and Allah will raise up all those in the graves." (Surat al-Hajj: 7)

The Day of Judgment is the day the duration predestined for this universe comes to an end. That day, the trial placed upon humanity will come to an end, and this world, the arena of this trial, will be reduced to nothing. This is the end promised by Allah in the Qur'an. That the physical life of the universe will come to an end is a fact confirmed by scientific observation. In the Qur'an, a number of verses that depict the Day of Judgment are as follows:

So when the Trumpet is blown with a single blast, and the earth and the mountains are lifted and crushed with a single blow, On that Day, the Occurrence will occur and Heaven will be split apart, for that Day it will be very frail. (Surat al-Haqqa: 13-16)

On the Day of Judgment, Allah will raise all people who have died:



Then on the Day of Resurrection you will be raised again. (Surat al-Muminun: 16)

On that day, Allah will gather the people and raise them all:

Allah, there is no god but Him. He will gather you to the Day of Resurrection about which there is no doubt. And whose speech could be truer than Allah's? (Surat an-Nisa': 87)

The Day of Resurrection is the day when each one will stand in Allah's Presence, and every single deed each engaged in will be disclosed:

On that Day you will be exposed-no concealed act you did will stay concealed. (Surat al-Haqqa: 18)

That day, everyone will receive the reward for their deeds, and Allah will carry out His infinite justice:

We will set up the Just Balance on the Day of Resurrection and no self will be wronged in any way. Even if it is no more than the weight of a grain of mustard-seed, We will produce it. We are sufficient as a Reckoner. (Surat al-Anbiya': 47)

The Day of Resurrection is that time when Allah will bring an end to the physical existence of the universe, the Earth and everything in it. In that moment, Allah, the Creator of all such laws, will render all physical laws ineffective, unleashing a chain of unprecedented disasters beyond one's imagination.

A series of very delicate equilibriums make life possible



for us in this world. The distance of the Earth to the Sun, and the speed at which it spins on its axis, are perfectly determined for the sake of man's survival on this planet. The gravitational force, the atmosphere that serves as a ceiling to protect the Earth against celestial bodies that may destruct it, and many other similar systems have been all been specifically created. It is Allah, the Lord of all the worlds, Who created these finely tuned equilibriums in order to make life possible, before even man existed. It is Allah Who sustains the universe at every moment:

Allah keeps a firm hold on the heavens and earth, preventing them from vanishing away. And if they vanished no one could then keep hold of them. Certainly He is Most Forbearing, Ever-Forgiving. (Surah Fatir: 41)

At that moment when Allah will disrupt the functioning of these varied delicate equilibriums, everything will perish. That moment will be the Day of Judgment. People whose souls will go through the Day of Judgment will be terrified by the horror of that day:

Mankind, have fear of your Lord! The quaking of the Hour is a terrible thing. On the day they see it, every nursing woman will be oblivious of the baby at her breast, and every pregnant woman will abort the contents of her womb, and you will think people drunk when they are not drunk; it is just that the punishment of Allah is so severe. (Surat al-Hajj: 1-2)



How will you safeguard yourselves, if you are unbelievers, against a Day which will turn children grey? (Surat al-Muzzammil: 17)

Allah informs us what other things will happen on the Day of Judgment:

When the Sun is compacted in blackness,
when the stars fall in rapid succession,
when the mountains are set in motion,
when the camels in foal are neglected,
when the wild beasts are all herded together,
when the oceans surge into each other,
when the selves are arranged into classes,
when the baby girl buried alive is asked
for what crime she was killed,
when the Pages are opened up,
when the Heaven is peeled away,
when the Fire is set ablaze,
when paradise is brought up close:
then each self will know what it has done. (Surat at-Takwir: 1-14)

THE RESURRECTION



He makes likenesses of Us and forgets his own creation, saying, "Who will give life to bones when they are decayed?" Say "He Who made them in the first place will bring them back to life." (Surah Ya Sin: 78-79)



The resurrection is a re-creation of life after death. Death is not the cessation of existence. The world, which Allah has created to put man to test, will serve to determine his lot in the Afterlife. After death, every soul will be re-created in a new body, and begin its life in the , where Allah will place him either in hell or paradise, depending on his deeds in the world. The resurrection of humanity is easy to accomplish for Allah. In a verse, the rising of the people all together on the Day of Judgment is described as follows:

It is We Who give life and cause to die and We are their final destination. The Day the earth splits open all around them as they come rushing forth, that is a gathering, easy for Us to accomplish. (Surah Qaf: 43-44)

Some people doubt that Allah could raise man from the dead. However, it is Allah Who first created man out of nothing, and therefore, certainly has the power to bring him back to life again. Allah informs us of this fact in the Qur'an:

Mankind! If you are in any doubt about the Rising, know that We created you from dust then from a drop of sperm then from a clot of blood then from a lump of flesh, formed yet unformed, so We may make things clear to you. We make whatever We want stay in the womb until a specified time and then We bring you out as children so that you can reach your full maturity. Some of you die and some of you revert to the lowest form of life so that, after having knowledge, they then know nothing at all. And you see the earth dead and barren; then when We send down water onto it it



quivers and swells and sprouts with luxuriant plants of every kind. That is because Allah is the Real and gives life to the dead and has power over all things. (Surat al-Hajj: 5-6)

To make an example of this re-creation, Allah draws our attention to natural phenomena around us. After rainfall, Allah revives dead, barren soil where nothing could grow so that it becomes productive again. Similarly, bringing man back to life after his death is easy for Allah:

It He is Who sends out the winds, bringing advance news of His mercy, so that when they have lifted up the heavy clouds, We dispatch them to a dead land and send down water to it, by means of which We bring forth all kinds of fruit. In the same way We will bring forth the dead, so that hopefully you will pay heed. (Surat al-A'raf: 57)

Everything is easy for Allah. As is related in the following verse, the creation or resurrection of humanity is like that of a single person:

Your creation and resurrection is only like that of a single self. Allah is All-Hearing, All-Seeing. (Surah Luqman: 28)



THE DAY OF JUDGMENT



Asking, "When is the Day of Judgment?" (Surat adh-Dhariyat: 12)

What you are promised is certainly true-the Judgment will certainly take place! (Surat adh-Dhariyat: 5-6)

Allah holds man responsible for his deeds. Every person, who has been tested in this world, will be called to account of his deeds on the Day of Judgment. On that day, he will witness that nothing was kept hidden from Allah, and his every good or evil deed will be disclosed:

The Day when they will issue forth and when not one thing about them will be hidden from Allah. "To whom does the kingdom belong today? To Allah, the One, the Conqueror! Every self will be repaid today for what it earned. Today there will be no injustice. Allah is swift at reckoning." (Surah Ghafir: 16-17)

Man does not always receive the punishment he deserves in this world. Allah grants a time to some, though He informs us that He will pay them in full for all their evil deeds in the hereafter. This being the case, it is unwise that those who commit illicit acts should assume they have evaded punishment, simply because they have escaped the law and thus were not punished in this world. On the Day of Judgment, they will see that man can keep nothing hidden from Allah. By His name "al Hafiz" (He Who preserves all



things in detail), Allah knows man's every deed and commands His angels keep their record. Allah informs us of this fact in the Qur'an:

When the two Receivers receive (him), seated on the right hand and on the left, He uttered no word but there is with him an observer ready. (Surah Qaf: 17-18)

Allah, Who knows all things down to their minutest details, Who witnesses every moment of a man's life, whether he utters a word aloud or keeps it in his heart, will judge man justly on the Day of Reckoning, when the attribute of Allah's justice will be fully known:

We will set up the Just Balance on the Day of Resurrection and no self will be wronged in any way. Even if it is no more than the weight of a grain of mustard-seed, We will produce it. We are sufficient as a Reckoner. (Surat al-Anbiya': 47)

Allah, the Just, is infinitely merciful and kind towards His servants. Allah promises that he who does a good deed will receive ten like it, while he who does evil will be awarded only with what he deserves:

Those who produce a good action will receive ten like it. But those who produce a bad action will only be repaid with its equivalent and they will not be wronged. (Surat al-An'am: 160)

At the time of reckoning, people will be led to either paradise or hell, depending on the side from which they receive their books:

As for him who is given his Book in his right hand, he



will be given an easy reckoning and return to his family joyfully. But as for him who is given his Book behind his back, he will cry out for destruction but will be roasted in a Searing Blaze. He used to be joyful in his family. He thought that he was never going to return. But in fact his Lord was always watching him! (Surat al-Inshiqaq: 7-15)

PARADISE AND HELL



The Companions of the Fire and the Companions of paradise are not the same. It is the Companions of paradise who are the victors. (Surat al-Hashr: 20)

When Allah created the Prophet Adam (pbuh), the first man on earth, and his wife, He placed them in paradise. However, as Allah informs us in the Qur'an, in paradise, the Prophet Adam (pbuh) and his wife with the incultation of satan transgressed Allah's prohibition.

This story allows us to recognize that a human tends to appreciate the beauty and value of something good if he can compare it to something evil. He grasps the wickedness of evil if he knows that which is good. The value of something can be precisely appreciated by comparison. Having been placed in paradise first, the Prophet Adam (pbuh) and his wife had never been to a place that could be compared to paradise, and thus failed to appreciate the difference.



Therefore, people who would otherwise fail to value the blessings and perfection of paradise, are given the chance to compare by being first created in this world, a place where good and evil exist simultaneously.

On the Day of Judgment, when everyone will be raised, Allah will gather all people around hell and then save those people of faith who were attentive in their observance of His limits. Someone who sees hell with his own eyes will certainly understand, from his own experience, that paradise is a great salvation and blessing. It is revealed in the related verses as follows:

By your Lord, We will collect them and the evils together. Then We will assemble them around hell on their knees. Then We will drag out from every sect the one among them most insolent towards the All-Merciful. Then it is We Who will know best those most deserving to roast in it. There is not one of you who will not come to it. That is the final decision of your Lord. Then We will rescue those who had fear of Allah and We will leave the wrongdoers in it on their knees. (Surah Maryam: 68-72)

In this world, Allah promises paradise, a life of infinite beauty, to those who can appreciate this truth:

But as for those who believe and do right actions, We will admit them into Gardens with rivers flowing under them, remaining in them timelessly, for ever and ever. Allah's promise is true. Whose speech could be truer than Allah's? (Surat an-Nisa': 122)



Those who have chosen the way of untruth, although they were warned and guided to the straight path, will be placed in hell, where an eternal punishment will be inflicted on them. Surely, this is the fulfilment of Allah's infinite justice:

Those who are unbelievers will be driven to hell in companies and when they arrive there and its gates are opened its custodians will say to them, "Did Messengers from yourselves not come to you, reciting your Lord's Signs to you and warning you of the meeting on this Day of yours?" They will say, "Indeed they did, but the decree of punishment is justly carried out against unbelievers." (Surat az-Zumar: 71)

The nature of man is inherently disposed to practicing the values and character praised in the Qur'an. This is the model of a believer that pleases Allah. Allah makes clear to man what is evil and what is good. In addition, Allah has given man eyes, ears, a heart and the faculty of judgment, with which to distinguish good from evil. Because, through these qualities, man may easily come to recognize Allah's existence and greatness, and have faith in Him, it is apparent that those who choose to disbelieve would not deserve to be treated the same as believers. Allah describes how these two groups will be distinguished in the as follows:

Allah calls to the Abode of Peace and He guides whom He wills to a straight path. Those who do good will have the best and more! Neither dust nor debasement



will darken their faces. They are the Companions of paradise, remaining in it timelessly, for ever. But as for those who have earned bad actions - a bad action will be repaid with one the like of it. Debasement will darken them. They will have no one to protect them from Allah. It is as if their faces were covered by dark patches of the night. Those are the Companions of the Fire, remaining in it timelessly, for ever. (Surah Yunus: 25-27)

Allah gives an account of life in paradise. He promises this life to those who believe and conduct themselves righteously in this world. This is the good news communicated to the believers:

**Those are the Ones Brought Near
in Gardens of Delight.**

**A large group of the earlier people
but few of the later ones.**

**On sumptuous woven couches,
reclining on them face to face.**

**There will circulate among them, ageless youths,
carrying goblets and decanters**

**and a cup from a flowing spring-
it does not give them any headache**

nor does it leave them stupefied.

And any fruit they specify

and any bird-meat they desire.

And dark-eyed maidens

like hidden pearls.

As recompense for what they did.



**They will hear no prattling in it
nor any word of wrong.
All that is said is, "Peace! Peace!"
And the Companions of the Right:
what of the Companions of the Right?
Amid thornless lote-trees
and fruit-laden acacias
and wide-spreading shade
and outpouring water
and fruits in abundance
never failing, unrestricted.
And on elevated couches
We have brought maidens into being
and made them purest virgins,
devoted, passionate, of like age,
for the Companions of the Right.
A large group of the earlier people
and a large group of the later ones. (Sura al-Waqi'a: 11-40)**

While Allah gives to believers the good news of paradise, a place of bliss and salvation, with its bounteous blessings, He also lets the unbelievers know that they will be sent to hell. In the Qur'an Allah informs us of hell, a place of severe torment:

And the Companions of the Left: what of the Companions of the Left? Amid searing blasts and scalding water and the murk of thick black smoke, providing no coolness and no pleasure. Before that they



were living in luxury, persisting in immense wrongdoing and saying, "When we are dead and turned to dust and bones, shall we then be raised again or our forefathers, the earlier peoples?" Say: "The earlier and the later peoples will certainly all be gathered to the appointment of a specified Day. Then you, you misguided, you deniers will eat from the tree of Zaqqum, filling your stomachs with it and drink scalding water on top of it, slurping like thirst-crazed camels. This will be their hospitality on the Day of Judgment!" (Surat al-Waqi'a: 41-56)

EVERYTHING IS POSITIVE IN PARADISE, AND EVERYTHING IS NEGATIVE IN HELL



ADNAN OKTAR: Allah says of paradise that "**no self has tasted and no eye seen it.**" It is utterly amazing and most beautiful. One of the best features of paradise is that nowhere grows old or fades, and everything is positive. As you know, everything is created with its opposite in this world. Like good and bad or day and night, in paradise there will be only positive aspects. That is the artistry of Allah. The gate of paradise is uniquely beautiful. You look at the doors of the houses and they are all separately decorated. The chairs have a beauty of their own. So we look at those beauties and give



constant thanks to Allah. The human soul burns with love of Allah in paradise. You look at a pitcher in paradise and you give thanks to Allah. You can even talk to it. You can tell it to turn a bit to the right and it will do so. And if you tell it to bring you a cool drink, it will bring you one. Pour it out, you say, and it will pour it into a glass. Go back to your place you say, and back it goes. Paradise is very pleasant and entertaining like that. Allah has created it specially to be like that. But in this world we are bound by direct causes. I cannot bring something to me without stretching my hand out for it. I am bound by direct causes. Yet it is not my hand that brings it here. Allah creates that in my head. He creates my hand as the direct cause. But in paradise, the most beloved thing is talking with the Prophets. And also one's spouse will be manifested there in the most beautiful forms. They will be manifested in hundreds of physical bodies. The women of paradise are more beautiful than houris. I mean, devout women are more beautiful. They are much more beautiful both in terms of quality, and beauty and the delight they give the soul. But there are also the houris, the children and youths of the paradise and they are its beauty and adornment. They are young and lovely men, lovely children and young and lovely women, who wait on Muslims. They are all entities specially created by Allah but just like human beings, blessed and glorious beings who recall Allah in their speech and language. But if we are married, we know our spouse's moral values and the hardships they have suffered



there, and their courage, and we know the prayers they have performed and the sacrifices they have made for Allah. Then we will love them, with that beauty, for all time. We will love them without forgetting. This is another delight of paradise, mutual conversation, asking the Prophets, one by one, about what they did. For example, we will see what the Prophet Moses (pbuh) did and how, and see the very scenes. If one has animals or things one delights in here, then they will be brought to life there, too. We will love them and live together with them. But whatever one loves. If one loves technical equipment, that will be created. Cars will be created if one loves cars, and planes if one loves planes. But cars will run without gas there. But here, if a car were to run without gas or an engine then the requirement for people to use their free will would be lifted. Actually no car runs with gas because there is no engine in our brain, or gas, or gas station nor anything to do with an engine. We can see there is no such system. And that is what happens in the hereafter; natural causes are eliminated. Everything we want comes about. Whatever delights us is there, all kinds of music, beautiful pictures, sculptures whatever. Hell is a place of the exact opposite, meaning that everything is in a defective, polluted, rotten and disgusting state. In other words, it is just as the materialists describe it all. There is magma, and people are malformed or incompletely formed, with their noses or mouths being displaced, for example. They are dirty, their mouths are dirty, their bodies are dirty. There is no washing



in hell, which stinks and is utterly filthy. Vile smells, vile filth, vile words, vile darkness, vile food and generally vile everything are characteristics of hell. It is the exact opposite in paradise. The water is lovely, for instance, and everything smells lovely. Scents come in waves. One day it smells of roses, the next of carnations, but everything will be much more perfect. For example, the fruit is very delicious, very perfect. When you eat a strawberry here you put sugar on it. That is its deficiency, meaning that people have the concept of a true strawberry in their minds. For example, one never finds a completely normal orange, only very rarely. They usually find a flaw in it. But they will find the true orange there. They cannot find the real watermelon here, or have to go and hunt for two hours, but they will see the true ones there, by Allah's leave. *(From Mr. Adnan Oktar's interview on Cay TV, February 25, 2009)*

THE AIM IS TO ATTAIN THE GOOD PLEASURE OF ALLAH



Say: "I am commanded to worship Allah, making my religion sincerely His." (Surat az-Zumar: 11)

Once having grasped the extent of Allah's infinite might, to forget His existence and remain heedless is merely to delude oneself. What Allah demands from human beings is



that they seek to earn His good pleasure as their sole priority in life.

Since it is Allah Who created man, provided him his sustenance and all other such blessings, and Who promised him eternal life in the , it would be an act of ingratitude for man to seek the pleasure of others, or the gratification of his own self, as his primary aim. The punishment for such ungratefulness is eternal hellfire.

There are two choices a man can make; he can either found his life on Allah's good pleasure, and thus earn the reward of His paradise, or choose the path that leads to hell. A third option is not available for him. This is clearly expressed in the following verse:

Who is better: someone who founds his building on fear of Allah and His good pleasure, or someone who founds his building on the brink of a crumbling precipice so that it collapses with him into the Fire of hell? Allah does not love wrongdoers. (Surat at-Tawba: 109)

Those values praised in the Qur'an are those founded on purely that which achieves Allah's pleasure. For example, self-sacrifice, which is pleasing to Allah, is valid only if the person does not expect anything for it in return, but rather only to attain Allah's good pleasure. It is related in the Qur'an that believers conduct themselves correctly only to seek Allah's countenance:



They give food, despite their love for it, to the poor and orphans and captives: "We feed you only out of desire for the Face of Allah. We do not want any repayment from you or any thanks." (Surat al-Insan: 8-9)

Allah's Messenger, the Prophet Muhammad (may Allah bless him and grant him peace) also stated in a hadith that Allah's Pleasure must always be held above man's pleasure:

Whoever seeks Allah's Pleasure at the expense of men's displeasure, will win Allah's Pleasure and Allah will cause men to be pleased with him. And whoever seeks to please men at the expense of Allah's Displeasure, will win the Displeasure of Allah and Allah will cause men to be displeased with him. (narrated by Ibn Hibban in his Saheeh)

The greatest honor and gratification man can ever attain is Allah's good pleasure. Allah makes His servants pleased with Him through the multitude of blessings He bestows on them. In a verse of the Qur'an, the reward for believers who are pleased with Allah, and with whom Allah is pleased, is related as follows:

Their reward is with their Lord: Gardens of Eden with rivers flowing under them, remaining in them timelessly, for ever and ever. Allah is pleased with them and they are pleased with Him. That is for those who fear their Lord. (Surat al-Bayyina: 8)

Allah's good pleasure is not only earned solely by performing certain acts of worship at definite times. Allah's good pleasure is also earned by conducting oneself correctly



throughout one's lifetime. The following verse informs us that a believer's entire life must be oriented towards a single goal:

Say: "My prayer and my rites, my living and my dying, are for Allah alone, the Lord of all the worlds." (Surat al-An'am: 162)

SIN AND REPENTANCE



One of the reasons for people's detachment from the morality of the religion is that they consider themselves unforgivable out of the deep distress they feel because of the sins they have committed. Satan attempts repeatedly to instil such groundless thoughts in human beings. To one who has committed a sin, he stealthily whispers the message, "You are wicked and rebellious against Allah." If he has committed only a few sins, satan tempts him to sin still more. Towards his purpose, satan employs the feeling of embarrassment man feels towards Allah, but manipulates this feeling in order to draw man further distant from Allah.

However, like all others, this trick of s's is a feeble one. The fact that someone committed a sin does not mean that he has been cursed by Allah, and that he will never be able to follow the straight path again. Not just one simple sin, but even if he were to commit the greatest sins, over and over again, he will always have the opportunity to repent and



turn towards Allah. Allah informs us in the Qur'an that He will forgive each person who sincerely repents of his sins, that is, asks for forgiveness and remains firm in not committing the same sin again:

But if anyone repents after his wrongdoing and puts things right, Allah will turn towards him. Allah is Ever-Forgiving, Most Merciful. (Surat al-Ma'ida: 39)

Allah is infinite in mercy. In a verse of the Qur'an, He provides the good news to His servants, "...I am the Ever-Returning, the Most Merciful" (Surat al-Baqara: 160). Every individual has the opportunity to repent. Allah even accepted the repentance of some Jews, who went astray and worshipped an idol they made out of gold, after having believed in Him, and forgave them:

And when Moses said to his people, "My people, You wronged yourselves by adopting the Calf so turn towards your Maker and kill your own (guilty) selves. That is the best thing for you in your Maker's sight." And He (Allah) turned towards you. He is the Ever-Returning, the Most Merciful. (Surat al-Baqara: 54)

After repentance and asking for Allah's forgiveness, a person may well again become heedless, committing the same sin again. In fact, this may happen many times over. However, provided that that person repents once and for all, and is committed to not sin again, he may hope for Allah's mercy.

Nevertheless, as it is in every issue, the important factor is sincerity. An insincere action is unacceptable in Allah's



Sight. If one is not resolved to ending his sinning, and says, "I will repent eventually," he is clearly insincere, which is likely to bring sorrow to man. Allah warns those who hold such rationale as follows:

Allah only accepts the repentance of those who do evil in ignorance and then quickly make repentance after doing it. Allah turns towards such people. Allah is All-Knowing, All-Wise. There is no repentance for people who persist in doing evil until death comes to them and who then say, "Now I make repentance," nor for people who die unbeliever. We have prepared for them a painful punishment. (Surat an-Nisa': 17-18)

SCRUPULOUSNESS REGARDING RELIGIOUS OBSERVANCES



A believer reveals himself through the care he takes over his religious observances; he enthusiastically performs the prayer 5 times, fasting and ablutions commanded by Allah throughout the course of his life, for so long as his health permits. Allah has described Muslims' enthusiasm regarding such observances in many verses of the Qur'an:

Those who are steadfast in seeking the face of their Lord, and perform prayer and give from the provision We have given them, secretly and openly, and stave off



evil with good, it is they who will have the Ultimate Abode. (Surat ar-Ra'd: 22)

Whose hearts quake at the mention of Allah, and who are steadfast in the face of all that happens to them, those who perform prayer and give of what We have provided for them. (Surat al-Hajj: 35)

The Importance of the Prayer

The prayer, one of the most important observances after faith itself, is an act of worship which believers are commanded to carry out throughout their lives at the specific times appointed.

Human beings are prone to forgetfulness and heedlessness. If they fail to use their will and become caught up in the flow of their day-to-day activities, then they become distanced from those subjects they really ought to be concentrating on. They may forget that Allah surrounds them in every possible way, that He sees and hears them at every moment, that they will account to Him for all their deeds, the existence of paradise and hell, that nothing takes place outside destiny and that there is good in in all events. Falling into heedlessness may cause people to neglect the true purpose behind their lives.

The prayer, however, which is performed five times daily, eliminates this forgetfulness and neglect, and keeps a believer's consciousness and will alive. It ensures that the believer constantly turns to Allah and helps him lead a life



directed towards the observance of our Creator's commandments. The believer who stands in the Presence of Allah ready to perform the prayer establishes a powerful spiritual bond with our Lord. One verse describes how the prayer reminds a person of Allah and prevents him from all forms of wickedness:

Recite what has been revealed to you of the Book and perform prayer. Prayer precludes indecency and wrongdoing. And remembrance of Allah is greater still. Allah knows what you do. (Surat al-'Ankabut: 45)

The prayer has been made obligatory for all believers, from the prophets on down. All the prophets sent to mankind throughout the course of history have preached this observance, made obligatory by Allah, and have been role models for all believers throughout their lives by performing that obligation in the finest and truest manner possible. In those terms, the prayer is a form of active preaching communicated by the prophets to their peoples.

The Qur'an contains several verses regarding the prophets being commanded to perform the prayer, the scrupulous way they performed and maintained it, and the way they passed that command on to their own societies. Some of these verses read:

- For the Prophet Abraham (pbuh):

"My Lord! Make me and my descendants people who perform prayer. My Lord! Accept my prayer." (Surah Ibrahim: 40)



- For the Prophet Ishmael (pbuh):

Mention Ishmael in the Book. He was true to his promise and was a Messenger and a Prophet. He used to command his people to perform prayer and give the alms and he was pleasing to his Lord. (Surah Maryam: 54-55)

- For the Prophet Moses (pbuh):

I am Allah. There is no deity but Me, so worship Me and perform prayer to remember Me. (Surah Ta Ha: 14)

The blessed Mary, a role model for female believers, was also commanded to perform the prayer:

Mary, obey your Lord and prostrate and bow with those who bow. (Surah Al 'Imran: 43)

The Prophet Jesus (pbuh) also received that same commandment from Allah:

He said, "I am the servant of Allah, He has given me the Book and made me a Prophet. He has made me blessed wherever I am and directed me to perform prayer and give the alms as long as I live." (Surah Maryam: 30-31)

At what times has the prayer been made obligatory?

The times of this obligatory observance have been stipulated for believers in the Qur'an. The relevant verse reads:

When you have finished prayer remember Allah standing, sitting and lying on your sides. When you are safe again perform the prayer in the normal way. The prayer is prescribed for the believers at specific times. (Surat an-Nisa': 103)

There are five timings for the prayer; "morning," "noon,"



"afternoon," "evening" and "night." These are clearly set out in several verses in the Qur'an, one of which reads:

So be steadfast in the face of what they say and glorify your Lord with praise before the rising of theSun and before its setting. And glorify Him during part of the night and at both ends of the day, so that hopefully you will be pleased. (Surah Ta Ha: 130)

Our Prophet (may Allah bless him and grant him peace), who best understood and commented on the Qur'an through the revelation and inspiration of Allah, also described the timings of the five prayers in the day. One of the best known hadiths in which the timings of the prayer are revealed is that reported by 'Abdullah b. 'Amr reported:

The time of the noon prayer is when theSun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as theSun has not become pale; the time of the evening prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night and the time of the morning prayer is from the appearance of dawn, as long as theSun has not risen. (Sahih Muslim)

Both the verses of the Qur'an and the sound hadiths of our Prophet (saas), as well as statements by Islamic scholars, show that there are five timings for the prayer and that there can be no debate over this.



The five daily prayers, with their fards (obligatory), wajibs (compulsory) and sunnahs, consist of 40 rakats (units), as follows:

* Salat al-fajr (morning prayer): sunnah prayer consisting of 2 rakats, fard prayer consisting of 2 rakats

* Salat al-zuhr (noon prayer): initial sunnah prayer consisting of 4 rakats, fard prayer consisting of 4 rakats, final sunnah prayer consisting of 2 rakats

* Salat al-'asr (afternoon prayer): sunnah prayer consisting of 4 rakats, fard prayer consisting of 4 rakats

* Salat al-maghrib (evening prayer): fard prayer consisting of 3 rakats, sunnah prayer consisting of 2 rakats

* Salat al-'isha (night prayer): initial sunnah prayer consisting of 4 rakats, fard prayer consisting of 4 rakats, final sunnah prayer consisting of 2 rakats and witr prayer consisting of 3 rakats.

Muslims Perform the Prayer with Khushu'

Performing the prayer with khushu' means performing this obligation through feeling an enormous awe of Allah, in the consciousness of being in His Presence and feeling His majesty and greatness in one's heart. In the prayer, a believer who is aware that he is in the Presence of Allah, the Lord of the worlds, will experience that majesty and fear, and the closeness he feels to Allah will be proportionate to that fear and awe.



A believer who wishes to perform the obligation of the prayer in a proper manner must take precautions against anything that might prevent that state of the heart and try to establish the requisite attention and concentration.

Allah tells us that when we stand in His Presence we must remember Him alone, praise Him and express His Oneness, as the One Who is unfettered by any deficiency. Performing the prayer in the proper manner is a great opportunity for doing all these things. Indeed, in one verse Allah states the prayer is to be performed in remembrance of Him:

I am Allah. There is no deity but Me, so worship Me and perform prayer to remember Me. (Surah Ta Ha: 14)

The Fardhs of the Prayer

A- There are seven preconditions of the prayer. These are also known as the conditions of the prayer.

◆ Taharat from hadas (purification from the state of being without ablution)

◆ Taharat from najasat (purification from substances which are prescribed as dirty in Islam)

◆ Satr al-awrat (covering the bodily parts that need to be covered)

◆ Istiqbal al-qibla (facing the qibla)

◆ Waqt (prescribed time)

◆ Niyat (intention)



◆ Takbir al-tahrima (glorifying Allah before beginning the prayer)

B- Five of the fards of the prayer are inside the prayer. Each of these is also called rukn.

- ◆ Qiyam
- ◆ Qiraah
- ◆ Ruku
- ◆ Sajdah
- ◆ Qadah Akheerah

Taharat from hadas: the ritual cleansing of someone who is without ablution, and ghusl when necessary.

Taharat from najasat: the cleaning of the body, one's clothing or the area where the prayer is to be performed, ridding them of all dirt that might hinder the prayer.

Waq: performing the five daily prayers at the prescribed times.

Istiqbal al-qibla: performing the prayer facing the qibla, in other words the Kaaba in Mecca.

Niyyat: remembering which prayer is to be performed and performing it with that intent in mind.

Takbir: praising our Lord in the words "**Allahu akbar.**"

Takbir al-tahrima: the first glorification of Allah uttered on commencing the prayer.

Qiyam: standing upright when performing the prayer, unless one has a legitimate excuse.



Qiraah: reciting one or more verses from the Noble Qur'an during the prayer, while standing upright.

Ruku: placing the palms of the hands over the kneecaps and bending forward, keeping the head and back straight.

Sajdah: placing the nose, forehead, hands, knees and feet on the ground.

Qadah akheerah as long as the recitation of tashahhud: remaining seated after the completion of the prayer until the recitation of Attahiyaat.

It will be useful here to further clarify certain of these items.

What is satr al-awrat?

Those bodily parts of a responsible person which are forbidden for him or her to uncover and show others and for others to look upon while in prayer or any other time are called awrat parts. A man's awrat parts for prayer are between lower part of his navel and lower parts of his knees. All parts of free women, except their hands and faces, including their wrists, hanging parts of their hair and under their feet are awrat for the prayer.

Ablution

A Muslim has to clean his or her body before beginning the prayer. There are various obligatory elements to this:

- To wash the face once



- To wash both arms together with the elbows once
- To rub one quarter of the head
- To wash the feet, together with the ankle-bones on both sides, once

There are also sunnah elements to the ablution. The sunnahs to be performed in carrying out ablutions are:

- To recite the Basmala
- To wash the hands including the wrists three times
- To rinse the mouth three times by using new water each time
- To wash both nostrils three times, taking fresh water each time
- To wet the skin lying invisible under the eyebrows, beard and moustache
- To wet the section lying under the eyebrows when washing the face
- To rub the hanging part of the beard
- To comb the hanging part of the beard with the wetted fingers of the right hand
- To rub and clean the teeth with something
- To wipe the whole head once
- To wipe both ears once
- To wipe the neck once, with three adjacent fingers
- To wash (takhilil) between the fingers and toes
- To wash every limb to be washed three times in such a way as to moisten every part of the limb
- To offer genuine intent through the heart during washing the face



- To wash the two hands, mouth, nostrils, face, arms, wipe the head, ears, neck and wash the feet successively, and not to change this order
- To rub the limbs washed
- To wash the limbs one right after another, with no interval.

Qibla

The qibla is the Kaaba in the Masjid al-Haram in the city of Mecca, and Muslims must face in that direction in performing the prayer. The prayer, one of the five pillars of Islam, is performed facing the qibla. It is revealed in the Qur'an that the direction to be faced by Muslims in performing the prayer is that of the Kaaba. Those Muslims outside and far away from Mecca only need to face in the direction of the qibla.

Islam regards the Kaaba as the centre of worship of Allah, the One and Only, and commands Muslims to face in that direction in order that there should be oneness, unison and order among those performing the prayer and worshippers.

Facing in the direction of the qibla when performing the prayer is an excellent example of remembering the Prophets Abraham (pbuh) and Ishmael (pbuh), who restored the Kaaba, and of drawing towards Allah. It is also best for Muslims to face that direction when sleeping or eating. They should also be placed to face the qibla when they are buried.



How is the Qibla to Be Established?

The qibla is not the building of the Kaaba; it is its building plot. That is, that space from the earth to the 'arsh is the qibla. For this reason, a person who is under the sea, or up in the air can perform prayer in that direction.

The qibla can be determined by means of mathematical calculations or with the assistance of a compass or Polaris (the Polestar). Even if the exact position cannot be determined in calculations using various equipment, a likely estimate can be made. Such estimates regarding the qibla are acceptable.

At places where there is no mihrab and qibla cannot be identified by calculation or with the help of the Polestar, one must consult other Muslims who know the qibla.

A Muslim travelling on a ship or train must begin the prayer by standing towards the qibla and put a compass somewhere near the place he or she will prostrate. As the vehicle changes direction, so should the worshiper turn towards the qibla. Alternatively, someone else should make the worshiper turn to the right or left.

If someone who does not know the qibla performs the prayer without looking at the mihrab, or asking someone else who knows, or trying to identify it, then he has actually failed to fulfil the conditions of the prayer, even if he happens to face in the right direction.



THE MORALITY OF RELIGION IS IN CONFORMITY WITH THE NATURAL INCLINATION OF MANKIND



So set your face firmly towards the religion, as a pure natural believer, Allah's natural pattern on which He made mankind... (Surat ar-Rum: 30)

Surely, it is Allah Who best knows the nature of man, which He has Himself created. This being the case, He is the One Who best knows people's needs and the ways to meet them. From how to maintain one's physical well-being, to how to remain spiritually strong, or how to attain a satisfying social life, are all known to Allah. For example, a human being, by nature, is attracted to all forms of mercy, love and virtuous conduct. He expects to be treated with mercy and compassion. He detests and avoids injustice, immorality, and all forms of wickedness. He feels so by Allah's Will. Because, Allah has instilled these values as part of a human's nature, he likes the good and avoids the wicked.

There are certain basic values in the Qur'an that Allah commands man to adopt; to be compassionate, merciful, reliable, honest and humble and to avoid tyranny, injustice and wickedness. In other words, that which is demanded by the religion of Islam, which Allah has revealed to mankind, and what man is naturally inclined to, are like the lock and the key that unlocks it, in perfect harmony with one another. Allah informs us of this fact in the Qur'an as follows:



So set your face firmly towards the religion, as a pure natural believer, Allah's natural pattern on which He made mankind. There is no changing Allah's creation. That is the true religion - but most people do not know it. (Surat ar-Rum: 30)

Unless people observe the limits set by Allah in the Qur'an, they wrong their own souls. Because, by failing to adopt the values that are in accordance with their creation, they appropriate attitudes against their very nature; this causes anxiety not only in themselves, but also makes them troublesome to society. As here stated:

... Allah does not wrong people in any way; rather it is people who wrong themselves. (Surah Yunus: 44)

We need to keep in mind that one can only live by the values praised by the religion of Islam if he feels it sincerely, with a heartfelt desire. A morality of religion that is imposed by force is both unacceptable in Allah's Sight, as well as a cause for the proliferation of insincere people, referred to as hypocrites in the Qur'an. This leads to the formation of an undesirable societal structure. Allah commands that people must not be compelled in the name of religion:

There is no compulsion where the religion is concerned. Right guidance has become clearly distinct from error. Anyone who rejects false gods and has faith in Allah has grasped the Firmest Handhold, which will never give way. Allah is All-Hearing, All-Knowing. (Surat al-Baqara: 256)



Consequently, in no realm does the religion of Islam exert pressure on people; on the contrary, it provides the basis upon which true freedom of conscience can be established. A person who adopts the values of the Qur'an can in no way be bound. Since he lives in compliance with the morality of the Qur'an which is the requirement of his faith of his own accord, and through the exercise of his reason, he always feels contented and at peace.

Those who do not adhere to these religious values, on the other hand, can never attain the freedom believers enjoy, due to the countless void norms and traditions that prevail in society. Societies that fail to live according to the values of Islam formulate false values and criteria themselves, embracing taboos, and thereby, of their own doing, merely limit the freedom endowed to them by Allah. This being the case, those who are distant from the religion remain deprived of spiritual freedom, due to inappropriate rules and sanctions the society has imposed on them, as well as the many principles they unnecessarily adopt themselves.

The main force binding man, greater than any law of society, is the corruption of his own soul. Immoderate desires are a source of continual anxiety to him. They foster in him feelings of insecurity and fear of the future. Because of these negative tendencies within himself, he becomes ensnared in a difficult struggle with his various passions and desires. His soul relentlessly commands him to accumulate more assets, to make more money, or to win the admiration of others. Yet,



these are all insatiable desires. The desire for wealth is a deep-seated passion, common to many. However, the fulfilment of this desire only arouses further false desires. Essentially, worldly desires always tend to become part of a vicious cycle.

Man can only save himself from such ignorance through faith in Allah and surrender to Him. Allah reveals thus in the Qur'an: **"... It is the people who are safe-guarded from the avarice of their own selves who are successful."** (Surat al-Hashr: 9)

Man attains freedom only when he ceases to be a slave to his passions. From then on, satisfying the endless desires mentioned above finally ceases to be his purpose in life. He begins a life in which earning Allah's good pleasure becomes his only purpose, the purpose for which Allah created him.

This is true freedom; being a servant to Allah, and thus liberating oneself from everything other than Allah. It is for this reason that the wife of Imran prayed thus:

... My Lord, I have pledged to You what is in my womb, devoting it to Your service. Please accept my prayer. You are the All-Hearing, the All-Knowing. (Surah Al 'Imran: 35)

For the same reason, as it is stated in the verse, the Prophet Abraham (pbuh) said to his father:

Father, why do you worship what can neither hear nor see and is not of any use to you at all? (Surah Maryam: 42)



Throughout history, the messengers Allah sent to humanity invited them to save themselves from the corruption of their own souls, or becoming servants to human beings, to serve only Allah. Only when they save themselves from such perversion, which is against the purpose of their creation, can they find relief. It is for this very reason that Allah's messenger (may Allah bless him and grant him peace) is depicted in the Qur'an as a person who "... relieves people of their heavy loads and the chains which were around them":

... those who follow the Messenger, the Unlettered Prophet, whom they find written down with them in the Torah and the Gospel, commanding them to do right and forbidding them to do wrong, making good things lawful for them and bad things unlawful for them, relieving them of their heavy loads and the chains which were around them. Those who believe in him and honor him and help him, and follow the Light that has been sent down with him, they are the ones who are successful.' (Surat al-A'raf: 157)

Another factor in Islam's conformity with human-nature is its simplicity. Allah has also made the religion, which He has revealed as a religion in conformity with the creation of the human being, easy to practice. This fact is stated in various verses:

Allah desires to make things lighter for you. Man was created weak. (Surat an-Nisa': 28)



... Allah desires ease for you; He does not desire difficulty for you... (Surat al-Baqara: 185)

But as for him who believes and acts rightly, he will receive the best of rewards and we will issue a command, making things easy for him. (Surat al-Kahf: 88)

From a drop of sperm He created him and proportioned him. Then He eases the way for him. (Surah 'Abasa: 19-20)

This simplicity also holds true for acts of worship. Regarding the rite of fasting, a religious duty observed during the month of Ramadan, Allah commands the following:

The month of Ramadan is the one in which the Qur'an was sent down as guidance for mankind, with Clear Signs containing guidance and discrimination. Any of you who are resident for the month should fast it. But any of you who are ill or on a journey should fast a number of other days. Allah desires ease for you; He does not desire difficulty for you. You should complete the number of days and proclaim Allah's greatness for the guidance He has given you so that hopefully you will be thankful. (Surat al-Baqara: 185)

To conclude, Islam is a religion that is entirely in conformity with the nature of man. Because, it is Allah Who is pleased with Islam as a religion for man, and it is He Who has created him. Allah desires not difficulty but ease for His servants, and determined as their religion those values that best conform to their needs, wishes and manner of living. In a verse of the Qur'an, our Lord commands as follows:



... Today unbelievers have despaired of overcoming your religion. So do not be afraid of them but be afraid of Me. Today I have perfected your religion for you and completed My blessing upon you and I am pleased with Islam as a religion for you... (Surat al-Ma'ida: 3)

BELIEVERS MUST BE TOGETHER AND COOPERATE



Hold fast to the rope of Allah all together, and do not separate. Remember Allah's blessing to you when you were enemies and He joined your hearts together so that you became brothers by His blessing. You were on the very brink of a pit of the Fire and He rescued you from it. In this way Allah makes His Signs clear to you, so that hopefully you will be guided... (Surah Al 'Imran: 103)

People generally tend to make friends with others who possess similar qualities of character. They prefer people who share their outlook on life, enjoy the same things, and with whom they can get along well. As a consequence, those who share the same views inevitably build a strong bond among themselves. Honorable and honest people attract honorable and honest people like themselves; they do not make friends with wicked people. People who are dishonest and prone to mischief, on the other hand, tend to associate with others who are dishonest.

Believers, who are the only group, among all others, with



whose character Allah is pleased, must, in accordance to Allah's command, and in conformity with their natural inclination, always remain together.

Indeed, it is an act of worship commanded by Allah in the Qur'an. Allah commands believers to remain together with other believers, and not to obey those who are irreverent:

Restrain yourself patiently with those who call on their Lord morning and evening, desiring His face. Do not turn your eyes from them, desiring the attractions of this world. And do not obey someone whose heart We have made neglectful of Our remembrance and who follows his own whims and desires and whose life has transgressed all bounds. (Surat al-Kahf: 28)

Believers are the only group of people on earth that seek Allah's pleasure. Only they adopt the character traits with which Allah is pleased. These are not sufficient alone, however; it is necessary for there to be an environment where these values may be practiced and people to whom they may be exercised. Allah wants us to be just, to behave compassionately and mercifully, to enjoy what is right, and to adopt the values praised in the Qur'an. However, one cannot adhere to these values without the existence of other people. In other words, to be a compassionate and self-sacrificing person, one needs to be around the type of people who can appreciate this excellence of character, as well as deserve such treatment. Such people are the believers.



No sincere believer wants to make friends with someone who does not conduct himself as Allah commands, who has not adopted the values of the Qur'an, and thus, who wants only to be around other thoughtless people like himself. Furthermore, he does not nurture affection towards people who do not respect his beliefs, who condemn him because of his faith in Allah and his living his life by the values of the religion, and wants to drive him away from society and treat him with hostility:

You who believe! Do not take My enemy and your enemy as friends, showing love for them when they have rejected the truth that has come to you, driving out the Messenger and yourselves simply because you believe in Allah your Lord. If you have gone forth to strive for My sake and seeking My pleasure, keeping secret the love you have for them, I know best what you conceal and what you make known. Any of you who do that have strayed from the right way. If they come upon you, they will be your enemies and stretch out their hands and tongues against you with evil intent, and they would dearly love you to become unbelievers. (Surat al-Mumtahana: 1-2)

Allah informs us that it is not right to harbour love for such people, nor to make friends with them, and adds that believers must always remain with other believers:

You who believe! Have fear of Allah and be with the truly sincere. (Surat at-Tawba: 119)



Of course, a believer must approach everyone, including unbelievers, with a friendly and tolerant manner, and treat them justly. However, treating unbelievers with tolerance and justice is very different from actually adopting them as close friends. A believer takes only those who are believers like him as friends. This is Allah's command:

Your friend is only Allah and His Messenger and those who believe: those who attend to their prayers, pay the welfare tax (zakat), and kneel down in worship. (Surat al-Ma'ida: 55)

THE LAST WORD



The facts described throughout this book are those that are the most important in regards to this life. Because man is a being who was created by Allah, and will ultimately return to Him, nothing can be more important than knowing Allah and how to serve Him.

Therefore, you need to pay due attention to these facts, and reconsider your goals in life, and, if necessary, reorient your actions and the direction of your lives in the light of the following facts.

Do you know Allah, your Creator?

Do you give thanks to Him?

Are you aware of the Book He has sent you as a guide to the true path?



Or, what do you do to live by this Book?

We assure you that these are the most important matters related to your life. All else will pass or perish, but Allah will remain for all eternity. Allah's promise too, that is, the Day of Judgment and the , will exist. You will someday die, and will then be raised again, and called forth to Allah to give account of your deeds.

Do not forget that both a happy life in this world, and a blissful life in the , depend on your service to Allah. This is the reason for which Allah created you. Surrender yourself to the purpose of your creation, worship Him and turn towards Him.

**He is Lord of the heavens and the earth and everything in between them, so worship Him and persevere in His worship. Do you know of any other with His Name?
(Surah Maryam: 65)**



THE DECEPTION OF EVOLUTION



Darwinism, in other words the theory of evolution, was put forward with the aim of denying the fact of Creation, but is in truth nothing but failed, **unscientific nonsense**. **This theory, which claims that life emerged by chance from inanimate matter, was invalidated by the scientific evidence of miraculous order in the universe and in living things, as well as by the discovery of more than 300 million fossils revealing that evolution never happened. In this way, science confirmed the fact that Allah created the universe and the living things in it.** The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.

Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been stated by a large number of scientists. In the United States in particular, many scientists from such different fields as biology, biochemistry and paleontology recognize the invalidity of Darwinism and employ the fact of Creation to account for the origin of life.



We have examined the collapse of the theory of evolution and the proofs of Creation in great scientific detail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

The Scientific Collapse of Darwinism

As a **pagan doctrine** going back as far as ancient Greece, the theory of evolution was advanced extensively in the nineteenth century. The most important development that made it the top topic of the world of science was Charles Darwin's *The Origin of Species*, published in 1859. In this book, he opposed, in his own eyes, the fact that Allah created different living species on Earth separately, for he erroneously claimed that all living beings had a common ancestor and had diversified over time through small changes. **Darwin's theory was not based on any concrete scientific finding; as he also accepted**, it was just an "assumption." Moreover, as Darwin confessed in the long chapter of his book titled "**Difficulties on Theory**," **the theory failed in the face of many critical questions.**

Darwin invested all of his hopes in new scientific discoveries, which he expected to solve these difficulties. However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties. The defeat of Darwinism in the face of science can be reviewed under three basic topics:

- 1) The theory cannot explain how life originated on Earth.
- 2) No scientific finding shows that the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.



3) The fossil record proves the exact opposite of what the theory suggests.

In this section, we will examine these three basic points in general outlines:

The First Insurmountable Step: The Origin of Life

The theory of evolution posits that all living species evolved from a single living cell that emerged on Earth 3.8 billion years ago, supposed to have happened as a result of coincidences. How a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions that the theory cannot answer. However, first and foremost, we need to ask: **How did this "first cell" originate?**

Since the theory of evolution ignorantly denies Creation, it maintains that the "first cell" originated as a product of blind coincidences within the laws of nature, without any plan or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. Such a claim, however, is inconsistent with the most unassailable rules of biology.

"Life Comes From Life"

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, which asserts that non-living materials came together to form living organisms, had been



widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

Similarly, maggots developing in rotting meat was assumed to be evidence of spontaneous generation. However, **it was later understood that worms did not appear on meat spontaneously, but were carried there by flies in the form of larvae, invisible to the naked eye.**

Even when Darwin wrote *The Origin of Species*, the belief that bacteria could come into existence from non-living matter was widely accepted in the world of science.

However, **five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory.** In his triumphal lecture at the Sorbonne in 1864, **Pasteur said: "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."**

For a long time, advocates of the theory of evolution resisted these findings. However, as the development of science unraveled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.



Inconclusive Efforts of the Twentieth Century

The first evolutionist who took up the subject of the origin of life in the twentieth century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930s, he tried to prove that a living cell could originate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession:

Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.²

Evolutionist followers of Oparin tried to carry out experiments to solve this problem. The best known experiment was carried out by the American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial Earth's atmosphere in an experiment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that **this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.**³

After a long silence, **Miller confessed that the atmosphere medium he used was unrealistic.**⁴

All the evolutionists' efforts throughout the twentieth century to explain the origin of life ended in failure. The geochemist Jeffrey Bada, from the San Diego Scripps Institute accepts this fact in an article published in *Earth* magazine in 1998:

Today as we leave the twentieth century, we still face the biggest



*unsolved problem that we had when we entered the twentieth century:
How did life originate on Earth?*⁵

The Complex Structure of Life

The primary reason why evolutionists ended up in such a great impasse regarding the origin of life is that even those living organisms Darwinists deemed to be the simplest have outstandingly complex features. The cell of a living thing is more complex than all of our man-made technological products. **Today, even in the most developed laboratories of the world, no single protein of the cell, let alone a living cell itself, can be produced by bringing organic chemicals together.**

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. However, there is no need to explain the situation with these details. Evolutionists are at a dead-end even before reaching the stage of the cell. That is because the probability of just a single protein, an essential building block of the cell, coming into being by chance is mathematically "0."

The main reason for this is the need for other proteins to be present if one protein is to form, and this completely eradicates the possibility of chance formation. This fact by itself is sufficient to eliminate the evolutionist claim of chance right from the outset. To summarize,

- 1. Protein cannot be synthesized without enzymes, and enzymes are all proteins.**
- 2. Around 100 proteins need to be present in order for a single protein to be synthesized. There therefore need to be proteins for proteins to exist.**



3. DNA manufactures the protein-synthesizing enzymes. Protein cannot be synthesized without DNA. DNA is therefore also needed in order for proteins to form.

4. All the organelles in the cell have important tasks in protein synthesis. In other words, in order for proteins to form a perfect and fully functioning cell needs to exist together with all its organelles.

The DNA molecule, which is located in the nucleus of a cell and which stores genetic information, is a magnificent databank. If the information coded in DNA were written down, it would make a giant library consisting of an estimated 900 volumes of encyclopedias consisting of 500 pages each.

A very interesting dilemma emerges at this point: DNA can replicate itself only with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can be realized only by the information coded in DNA. As they both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by itself to a deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have



to conclude that life could never, in fact, have originated by chemical means.⁶

No doubt, if it is impossible for life to have originated spontaneously as a result of blind coincidences, then it has to be accepted that life was "**created.**" This fact explicitly invalidates the theory of evolution, whose main purpose is to deny Creation.

Imaginary Mechanism of Evolution

The second important point that negates Darwin's theory is that both concepts put forward by the theory as "evolutionary mechanisms" were understood to have, in reality, no evolutionary power.

Darwin based his evolution allegation entirely on the mechanism of "natural selection." The importance he placed on this mechanism was evident in the name of his book: *The Origin of Species, By Means of Natural Selection...*

Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for life. For example, in a deer herd under the threat of attack by wild animals, those that can run faster will survive. Therefore, the deer herd will be comprised of faster and stronger individuals. However, unquestionably, this mechanism will not cause deer to evolve and transform themselves into another living species, for instance, horses.



Therefore, **the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact** and had to state this in his book *The Origin of Species*:

*Natural selection can do nothing until favourable individual differences or variations occur.*⁷

Lamarck's Impact

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.⁸

However, the laws of inheritance discovered by Gregor Mendel (1822-84) and verified by the science of genetics, which flourished in the twentieth century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favor as an evolutionary mechanism.



Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory," or as it is more commonly known, Neo-Darwinism, at the end of the 1930s. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings due to such external factors as radiation or replication errors, as the "cause of favorable variations" in addition to natural mutation.

Today, the model that Darwinists espouse, despite their own awareness of its scientific invalidity, is neo-Darwinism. The theory maintains that millions of living beings formed as a result of a process whereby numerous complex organs of these organisms (e.g., ears, eyes, lungs, and wings) underwent "mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: **Mutations do not cause living beings to develop; on the contrary, they are always harmful.**

The reason for this is very simple: **DNA has a very complex structure, and random effects can only harm it.** The American geneticist B. G. Ranganathan explains this as follows:

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.⁹



Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living things, and leaves them disabled. (The most common effect of mutation on human beings is cancer.) Of course, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself," as Darwin also accepted. This fact shows us that **there is no "evolutionary mechanism" in nature**. Since no evolutionary mechanism exists, no such imaginary process called "evolution" could have taken place.

The Fossil Record:

No Sign of Intermediate Forms

The clearest evidence that the scenario suggested by the theory of evolution did not take place is the fossil record.

According to the unscientific supposition of this theory, every living species has sprung from a predecessor. A previously existing species turned into something else over time and all species have come into being in this way. In other words, this transformation proceeds gradually over millions of years.

Had this been the case, numerous intermediary species should have existed and lived within this long transformation period.

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some



reptile-birds, which acquired some bird traits in addition to the reptilian traits they already had. Since these would be in a transitional phase, they should be disabled, defective, crippled living beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms."

If such animals ever really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record. In *The Origin of Species*, Darwin explained:

*If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.*¹⁰

However, **Darwin was well aware that no fossils of these intermediate forms had yet been found.** He regarded this as a major difficulty for his theory. In one chapter of his book titled "Difficulties on Theory," he wrote:

*Why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?.. Why then is not every geological formation and every stratum full of such intermediate links?*¹¹



Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the nineteenth century all over the world, **no transitional forms have yet been uncovered.** All of the fossils, contrary to the evolutionists' expectations, show that **life appeared on Earth all of a sudden and fully-formed.**

One famous British paleontologist, Derek V. Ager, admits this fact, even though he is an evolutionist:

The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find – over and over again – not gradual evolution, but the sudden explosion of one group at the expense of another.¹²

This means that in **the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in between.** This is just the opposite of Darwin's assumptions. Also, this is very strong evidence that **all living things are created.** The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor is that it was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.¹³

Fossils show that living beings emerged fully developed and



in a perfect state on the Earth. That means that "the origin of species," contrary to Darwin's supposition, is not evolution, but **creation.**

The Tale of Human Evolution

The subject most often brought up by advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that man evolved from so-called ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, some "transitional forms" between man and his imaginary ancestors are supposed to have existed. According to this completely imaginary scenario, four basic "categories" are listed:

1. Australopithecus
2. Homo habilis
3. Homo erectus
4. Homo sapiens

Evolutionists call man's so-called first ape-like ancestors Australopithecus, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various Australopithecus specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.¹⁴

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the Homo series are more developed than Australopithecus.



Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation."¹⁵

By outlining the link chain as *Australopithecus* > *Homo habilis* > *Homo erectus* > *Homo sapiens*, evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that *Australopithecus*, *Homo habilis*, and *Homo erectus* lived at different parts of the world at the same time.¹⁶

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. ***Homo sapiens neandarthalensis* and *Homo sapiens sapiens* (man) co-existed in the same region.**¹⁷

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. The late Stephen Jay Gould explained this deadlock of the theory of evolution although he was himself one of the leading advocates of evolution in the twentieth century:

*What has become of our ladder if there are three coexisting lineages of hominids (*A. africanus*, the robust australopithecines, and *H. habilis*), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.*¹⁸



Put briefly, the scenario of human evolution, which is "upheld" with the help of various drawings of some "half ape, half human" creatures appearing in the media and course books, that is, frankly, by means of propaganda, is nothing but **a tale with no scientific foundation.**

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years and studied Australopithecus fossils for 15 years, finally concluded, despite being an evolutionist himself, **that there is, in fact, no such family tree branching out from ape-like creatures to man.**

Zuckerman also made an interesting "spectrum of science" ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's spectrum, the most "scientific"—that is, depending on concrete data—fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spectrum, which is the part considered to be most "unscientific," are "extra-sensory perception"—concepts such as telepathy and sixth sense—and finally "human evolution." Zuckerman explains his reasoning:

We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.¹⁹



The tale of human evolution boils down to nothing but the prejudiced interpretations of some fossils unearthed by certain people, who blindly adhere to their theory.

Darwinian Formula!

Besides all the technical evidence we have dealt with so far, let us now for once, examine what kind of a superstition the evolutionists have with an example so simple as to be understood even by children:

*The theory of evolution asserts that life is formed by chance. According to this irrational claim, lifeless and unconscious atoms came together to form the cell and then they somehow formed other living things, including man. Let us think about that. When we bring together the elements that are the building-blocks of life such as carbon, phosphorus, nitrogen and potassium, only a heap is formed. No matter what treatments it undergoes, this atomic heap cannot form even a single living being. If you like, let us formulate an "experiment" on this subject and let us examine on the behalf of evolutionists what they really claim without pronouncing loudly under the name "**Darwinian formula**":*

Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins as they like. Let them expose these mixtures to as much heat and moisture as they like. Let



them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. **No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope.** They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

Briefly, **unconscious atoms cannot form the cell** by coming together. They cannot take a new decision and divide this cell into two, then take other decisions and create the professors who first invent the electron microscope and then examine their own cell structure under that microscope. **Matter is an unconscious, lifeless heap, and it comes to life with Allah's superior creation.**

The theory of evolution, which claims the opposite, is a total fallacy completely contrary to reason. Thinking even a little bit on the claims of evolutionists discloses this reality, just as in the above example.

Technology in the Eye and the Ear

Another subject that remains unanswered by evolutionary theory is the excellent quality of perception in the eye and the ear.



Before passing on to the subject of the eye, let us briefly answer the question of how we see. Light rays coming from an object fall oppositely on the eye's retina. Here, these light rays are transmitted into electric signals by cells and reach a tiny spot at the back of the brain, the "center of vision." These electric signals are perceived in this center as an image after a series of processes. With this technical background, let us do some thinking.

The brain is insulated from light. That means that its inside is completely dark, and that no light reaches the place where it is located. Thus, the "center of vision" is never touched by light and may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even the technology of the twentieth century has not been able to attain it. For instance, look at the book you are reading, your hands with which you are holding it, and then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, colored, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image,



whereas with your eyes, you watch a three-dimensional perspective with depth.

For many years, tens of thousands of engineers have tried to make a three-dimensional TV and achieve the vision quality of the eye. Yes, they have made a three-dimensional television system, but it is not possible to watch it without putting on special 3-D glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by chance. Now, if somebody told you that the television in your room was formed as a result of chance, that all of its atoms just happened to come together and make up this device that produces an image, what would you think? How can atoms do what thousands of people cannot?

If a device producing a more primitive image than **the eye could not have been formed by chance**, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear, the middle ear transmits the sound vibrations by intensifying them, and the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalizes in the center of hearing in the brain.

The situation in the eye is also true for the ear. That is, **the brain is insulated from sound** just as it is from light. It does not let any



sound in. Therefore, no matter how noisy is the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. **In your completely silent brain, you listen to symphonies, and hear all of the noises in a crowded place.** However, were the sound level in your brain measured by a precise device at that moment, complete silence would be found to be prevailing there.

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since **the creation of man.**

So far, no man-made visual or recording apparatus has been as sensitive and successful in perceiving sensory data as are the eye and the ear. However, as far as seeing and hearing are concerned, a far greater truth lies beyond all this.



To Whom Does the Consciousness that Sees and Hears within the Brain Belong?

Who watches an alluring world in the brain, listens to symphonies and the twittering of birds, and smells the rose?

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: Who perceives these electro-chemical nerve impulses as images, sounds, odors, and sensory events in the brain? **There is a consciousness in the brain that perceives all this without feeling any need for an eye, an ear, and a nose.** To whom does this consciousness belong? Of course it does not belong to the nerves, the fat layer, and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot answer these questions.

For **this consciousness is the spirit created by Allah**, which needs neither the eye to watch the images nor the ear to hear the sounds. Furthermore, it does not need the brain to think.

Everyone who reads this explicit and scientific fact should ponder on Almighty Allah, and fear and seek refuge in Him, for He squeezes the entire universe in a pitch-dark place of a few cubic centimeters in a three-dimensional, colored, shadowy, and luminous form.



A Materialist Faith

The information we have presented so far shows us that **the theory of evolution is incompatible with scientific findings**. The theory's claim regarding the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that **the required intermediate forms have never existed**. So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas, such as the Earth-centered universe model, have been taken out of the agenda of science throughout history.

However, the theory of evolution is kept on the agenda of science. Some people even try to represent criticisms directed against it as an "attack on science." Why?

The reason is that this theory is an indispensable dogmatic belief for some circles. These circles are **blindly devoted to** materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward to explain the workings of nature.

Interestingly enough, they also confess this fact from time to time. A well-known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that



produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...²⁰

These are explicit statements that **Darwinism is a dogma** kept alive just for the sake of adherence to materialism. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter brought life into being. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to ignorantly defend it just so as not to acknowledge, in their own eyes, the evident existence of Allah.

Anyone who does not look at the origin of living beings with a materialist prejudice sees this evident truth: **All living beings are works of a Creator**, Who is All-Powerful, All-Wise, and All-Knowing. **This Creator is Allah**, Who created the whole universe from non-existence, designed it in the most perfect form, and fashioned all living beings.

The Theory of Evolution: The Most Potent Spell in the World

Anyone free of prejudice and the influence of any particular ideology, who uses only his or her reason and logic, will clearly understand that belief in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of science or civilization, is quite impossible.



As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scientists as Einstein and Galileo; such artists as Humphrey Bogart, Frank Sinatra and Luciano Pavarotti; as well as antelopes, lemon trees, and carnations. Moreover, as the scientists and professors who believe in this nonsense are educated people, it is quite justifiable to speak of this theory as "the most potent spell in history." Never before has any other belief or idea so taken away peoples' powers of reason, refused to allow them to think intelligently and logically, and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (as) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (as) worshipping the Golden Calf.

In fact, Allah has pointed to this lack of reason in the Qur'an. In many verses, He reveals that some peoples' minds will be closed and that they will be powerless to see the truth. Some of these verses are as follows:

As for those who do not believe, it makes no difference to them whether you warn them or do not warn them, they will not believe. Allah has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Surat al-Baqara, 6-7)



... They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Such people are like cattle. No, they are even further astray! They are the unaware. (Surat al-A'raf, 179)

Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say: "Our eyesight is befuddled! Or rather we have been put under a spell!" (Surat al-Hijr, 14-15)

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all of its features so perfectly suited to life; and living things full of countless complex systems.

In fact, in the Qur'an Allah relates the incident of the Prophet Moses (as) and Pharaoh to show that some people who support atheistic philosophies actually influence others by magic. When Pharaoh was told about the true religion, he told the Prophet Moses (as) to meet with his own magicians. When the Prophet Moses (as) did so, he told them to demonstrate their abilities first. The verses continue:



He said: "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Surat al-A'raf, 116)

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Moses (as) and those who believed in him. However, his evidence broke the spell, or "swallowed up what they had forged," as revealed in the verse:

We revealed to Moses: "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Surat al-A'raf, 117-118)

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who, under the influence of a similar spell, believe in these ridiculous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist defending evolution for some 60 years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

*I myself am convinced that **the theory of evolution**, especially the extent to which it's been applied, **will be one of the great jokes in the history books in the future**. Posterity will marvel that so very*



flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.²¹

That future is not far off: On the contrary, people will soon see that "chance" is not a deity, and will look back on **the theory of evolution as the worst deceit and the most terrible spell in the world.** That spell is already rapidly beginning to be lifted from the shoulders of people all over the world. Many people who see its true face are wondering with amazement how they could ever have been taken in by it.

*They said, "Glory be to You! We have no knowledge
except what You have taught us. You are the
All-Knowing, the All-Wise."
(Surat al-Baqara: 32)*



FOOTNOTES

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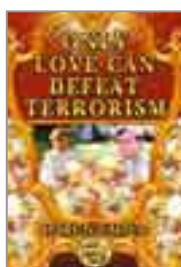
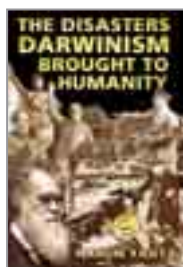
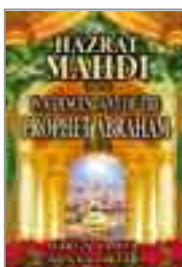
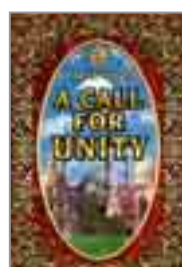
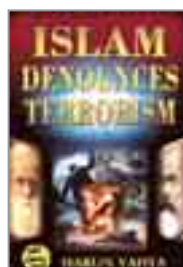
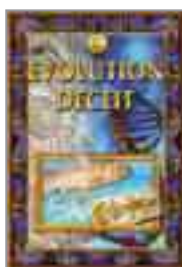
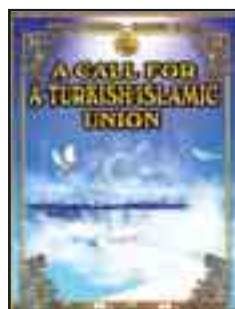
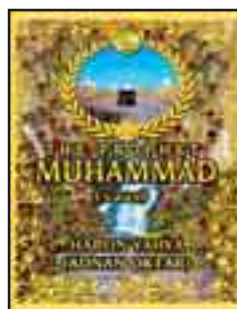


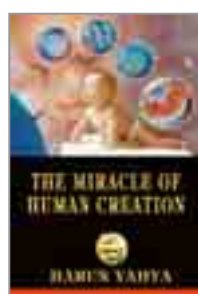
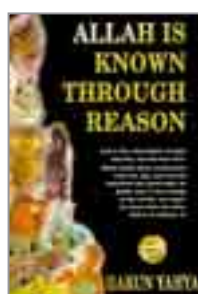
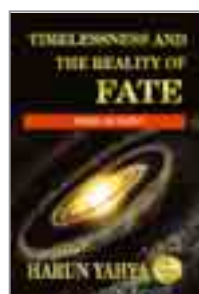
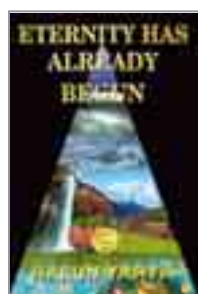
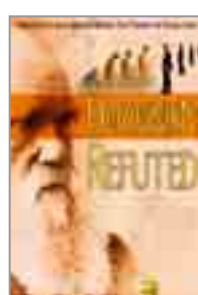
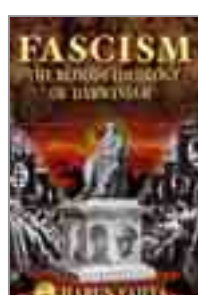
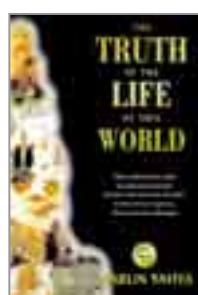
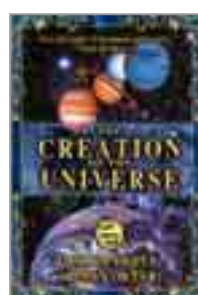
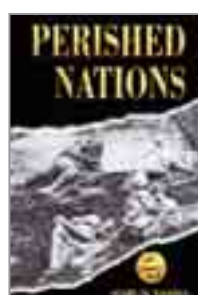
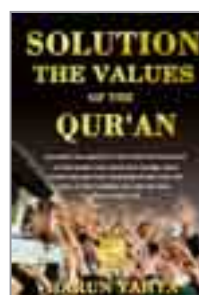
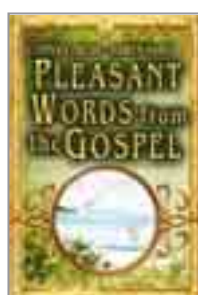
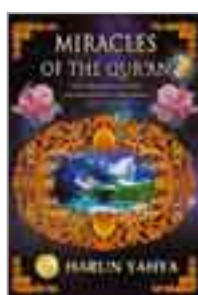
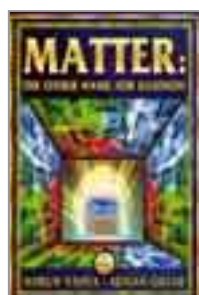
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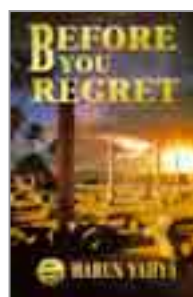
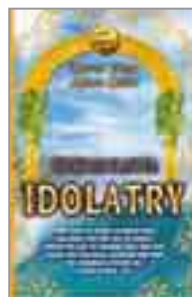
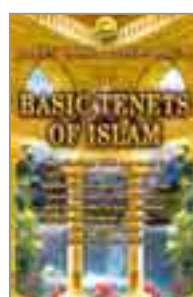
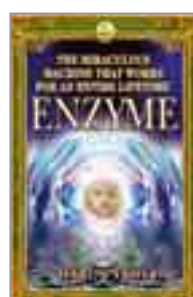
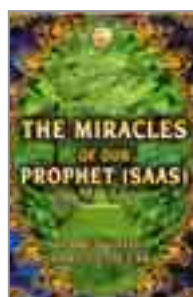
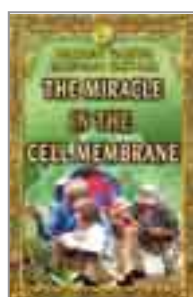
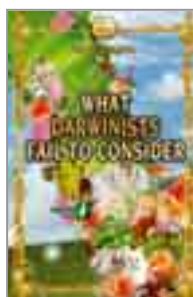
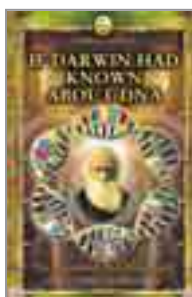
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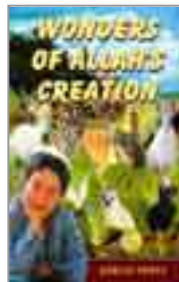
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- 13-The Bloody History of Communism II
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- 15-The Miracle in the Ant
- 16-The End Times and the Mahdi
- 17-Love and Cooperation in Living Things
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- 19-Splendour in the Seas
- 20-Perished Nations -II
- 21-Allah is Known Through Reason
- 22-Deep Thinking
- 23-For Men of Understanding -I
- 24-For Men of Understanding -II
- 25-For Men of Understanding -III
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- 27-The Miracle in the Cell
- 28-Behind the Scenes of the World Wars
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- 31-The Collapse of Atheism
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Allah Is Known Through Reason
- VCD6: Allah's Artistry in Color
Love and Cooperation in Living Things
- VCD7: The Creation of the Universe
The Miracle Planet
- VCD8: Behind the Scenes of the World Wars
The Miracle of Respiration
- VCD9: Signs of the Last Day
The Miracle in the Ant
- VCD10: The Miracle in the Cell
Deep Thinking