

KNOWING THE TRUTH



اللہ
رسول
محمد

HARUN YAHYA
(ADNAN OKTAR)

This book deals with a great reality which everyone experiences whether they will it or not: "Everything that constitutes our life is a totality of perceptions received by our soul. Matter that Allah has created exists outside, yet we only face the image of the matter in our brain. We have no direct experience with the original of the matter that is outside. Our world and the people in it, the places and events are just like a dream perceived only in our brain. But we never have any connection to the original of the external world..."

Everyone who rids himself of the preconceptions and prejudices that he has acquired since his childhood and approaches this subject reasonably will understand this great reality.

The subject is treated in this book by means of conversations conducted among four people. In this way, the prejudices that prevent understanding are removed and the errors that people fall into are explained.

While you read the book, you will think along with these four people and, with them you will concentrate on this great reality that you experience. So, in contrast to those who ignore this extraordinary reality in which they find themselves at every moment, and live their lives in self-deception and heedlessness, you will know this great secret. Don't forget that this reality is a great knowledge that will be the means to understanding the existence of Allah (God), His eternal power and the closeness of the hereafter.

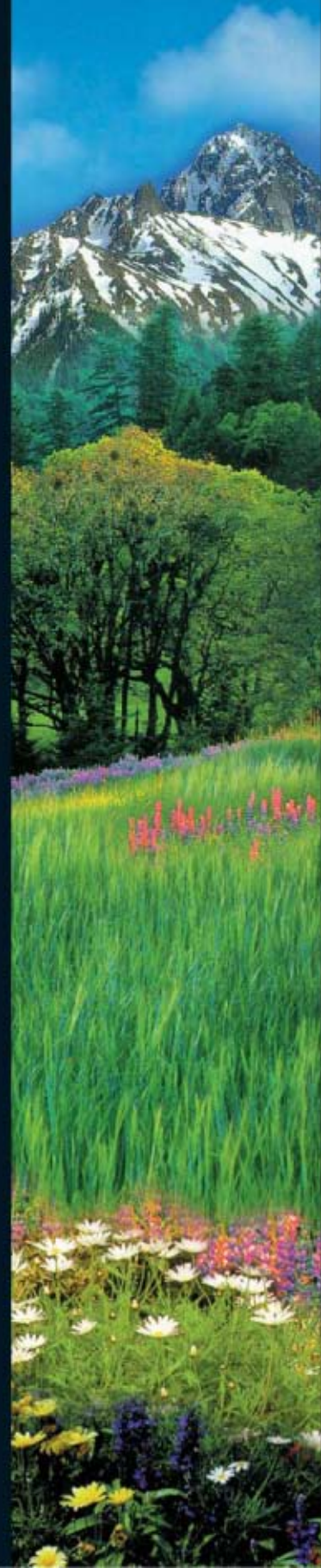


ABOUT THE AUTHOR

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
رَسُولُهُ
مُحَمَّدٌ



KNOWING THE TRUTH

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 the Prophet Muhammad (pbuh), 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, by means 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. As a result of 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.

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PREFACE

The subject of 'the secret behind matter' that we have treated in detail in some of our works has attracted the attention of a wide range of readers and has been the occasion for them to notice an important truth that they had never considered before in their lives. This is no new philosophy or ideology; it is a truth that is within every person whether he wills it or not; a reality that everyone has experienced; it is easy to understand and various branches of science have proved it many years ago.

It is possible to summarize this truth in this way: Matter that Allah has created exists outside, yet we only face the version of the matter in our brain. We never know the original of the matter that is outside. Everything that constitutes our life is totality of perceptions received by our soul. The things, people, places and events that make our world and our lives meaningful are like a dream; we perceive them only in our brain and we have nothing to do with their truth or reality. If this subject is explained to a thinking person who will consider it with an open mind and without prejudice, he will easily and in a short time comprehend this great reality and adopt it into his own life.

But some people may have probably been influenced by habits of thought and prejudices arising from what they have been taught to believe since childhood as well as from negative suggestions gleaned from the world around them. With this in mind, we have arranged this book as a kind of conversation with three enquirers who ask various questions. In this way, those areas that the participants have difficulty in understanding or accepting have been explained with actual examples

taken from the various events we encounter in our daily lives. In this way, the readers will have the opportunity to think about what they have learned and apply it whether it be at home, at work, at school, in front of the television- in short, in every aspect of their lives.

This conversation examines some ideas about life which probably come to the mind of every enquirer: that Allah puts into human soul a totality of perceptions; that it is experienced in the brain like a kind of dream; that this world, the original of which we can never have direct contact with, has a purpose, and provides some answers to the questions that arise from these ideas. Readers who want to learn the truth will find here what they want to know about these ideas.

Besides the many who openly and without prejudice approach the truth, there will also be those who, although they have come to know and understand it, are unwilling to accept it or avoid the responsibility that learning this truth will entail. When those who have adopted such a faulty point of view read this book, they will understand it better how degrading it is for a sensible person to live in a world based on lies and fantasy by running away from the truth.

It must not be forgotten that what is beautiful is what is true; therefore, it makes no sense to fear the truth or run away from it. A renewed life of ease and contentment takes only some serious open-minded thinking. When people put forth the effort to learn and understand the truth, instead of deceiving themselves and running after fantasy, they will experience the beauty of a real and endless happiness as opposed to the false happiness of a deceitful world.

WARNING

The subjects you are now about to read in this book reveals a CRUCIAL SECRET of your life. You should read it very attentively and thoroughly, for it is concerned with a subject that is liable to make a fundamental change in your outlook upon the external world. The subject of this chapter is not just a point of view, a different approach, or a traditional philosophical thought: it is a fact which everyone, believing or unbelieving, must admit and which is also proven by science today.

THE SECRET BEYOND MATTER

THE SECRET BEYOND MATTER IS NOT WAHDATUL WUJOOD

The topic called "The Real Essence of Matter" has been criticized by some people. Having misunderstood the essence of the subject, these people claim that what is explained as the secret beyond matter is identical to the teaching of Wahdatul Wujood. Let us state, before all else, that the author of this book is a believer strictly abiding by the doctrine of Ahlus Sunnah and does not defend the view of Wahdatul Wujood.

However, it should also be remembered that Wahdatul Wujood was defended by some leading Islamic scholars including Muhyiddin Ibn al-'Arabi. It is true that numerous significant Islamic scholars who described the concept of Wahdatul Wujood in the past did so by considering some subjects found in these books. Still, what is explained in these books is not the same as Wahdatul Wujood.

Some of those who defended the view of Wahdatul Wujood were engrossed by some erroneous opinions and made some claims contrary to the Qur'an and the doctrine of Ahlus Sunnah. They, for example, completely rejected the Creation of Allah. When the subject of the secret beyond matter is told, however, there is definitely no such claim. This section explains that all beings are created by Allah, and that the originals of these beings are seen by Him whereas people merely see the images of these beings formed in their brains.

Mountains, plains, flowers, people, seas—briefly everything we see and everything that Allah informs us in the Qur'an that exists and that He created out of nothing is created and does indeed exist. However, people cannot see, feel or hear the real nature of these beings through their sense organs. What they see and feel are only the copies that appear in their brains. This is a scientific fact taught at all schools primarily in medicine.

The same applies to the article you are reading now; you can not see nor touch the real nature of it. The light coming from the original article is converted by some cells in your eyes into electrical signals, which are then conveyed to the sight center in the back of your brain. This is where the view of this article is created. In other words, you are not reading an article which is before your eyes through your eyes; in fact, this article is created in the sight center in the back of your brain. The article you are reading right now is a "copy of the article" within your brain. The original article is seen by Allah.

In conclusion, the fact that the matter is an illusion formed in our brains does not "reject" the matter, but provides us information about the real nature of the matter: that no person can have connection with its original.

THERE IS MATTER OUTSIDE OF US, BUT WE CANNOT REACH IT

... [S]aying that matter is an illusion does not mean it does not exist. Quite the contrary: whether we perceive the physical world or not, it does exist. But we see it as a copy in our brain or, in other words, as an interpretation of our senses. For us, therefore, the physical world of matter is an illusion.

The matter outside is seen not just by us, but by other beings too. The angels Allah delegated to be watchers witness this world as well:

And the two recording angels are recording, sitting on the right and on the left. He does not utter a single word, without a watcher by him, pen in hand! (Surah Qaf: 17-18)

Most importantly, Allah sees everything. He created this world with all its details and sees it in all its states. As He informs us in the Qur'an:

... Heed Allah and know that Allah sees what you do. (Surat al-Baqara: 233)

Say: "Allah is a sufficient witness between me and you. He is certainly aware of and sees His servants." (Surat al-Isra': 96)

It must not be forgotten that Allah keeps the records of everything in

the book called Lawh Mahfuz (Preserved Tablet). Even if we don't see all things, they are in the Lawh Mahfuz. Allah reveals that He keeps everything's record in the "Mother of the Book" called Lawh Mahfuz with the following verses:

**It is in the Source Book with Us, high-exalted, full of wisdom.
(Surat az-Zukhruf: 4)**

... We possess an all-preserving Book. (Surah Qaf: 4)

**Certainly there is no hidden thing in either heaven or earth which
is not in a Clear Book. (Surat an-Naml: 75)**



INTRODUCTION

The reality behind matter is not a newly discovered, formerly unknown subject. It is alluded to in a number of verses of the Qur'an and is an important secret in the interpretation of some other verses. Throughout history, Allah has sent apostles, and deeply aware and devoted believers, who proclaimed this reality to their societies.

Texts containing portions of their proclamations have come down to us today. Various degenerated forms of the true religion whose original revelations have been distorted wanted to preserve this reality as a secret. Therefore, it is possible to find this reality in the texts that survive in Judaism and Christianity. Ancient Greek philosophers such as Pythagoras, the Eleatic school of philosophy, Plato (especially in his Allegory of the Cave) and a number of thinkers who followed them have all expounded some aspects of this question. In later periods, this subject has been related and taught by people who, under the influence of different points of view and with various interpretations, have thought about it openly and arrived at the truth.

Those who adopted materialism, the philosophy that claims that matter is the one absolute principle of existence, tried to cover up this reality. However, the Irish theologian and philosopher Berkeley raised this question again in the 18th century and, in so doing, changed the world of ideas after him. After Darwin proposed his theory of evolution, the materialists, especially Bertrand Russell, the spokesman of this school, attempted to insult and slander Berkeley, because they were unable to give

him a philosophical response. However, Russell, in spite of the fact that he was the most representative thinker in materialist circles and the strongest defender of this view, was unable to disregard this truth. In his work entitled *The Problems of Philosophy*, he evaluated the situation in this way:

...Berkeley retains the merit of having shown ... that if there are any things that exist independently of us they cannot be the immediate objects of our sensations.¹

However much Russell might claim the opposite, in the above statement he basically could not deny this reality, he even states openly that he accepts it.

As we step into the 21st century, developments in branches of science such as modern physics, quantum physics, astronomy, psychology and anatomy deeply discomfited those circles that espoused the old materialist view of the world. The study of fossils and research conducted in areas such as the science of genetics has caused the collapse of the theory of evolution; research conducted in areas such as optics and psychology have helped solve the mystery of our cognitive system; as a result of studies in astronomy, the Big Bang theory (the theory that the universe and matter had a beginning) was proposed; research done on atoms and sub-atomic particles has turned classical physics inside out and proved the theory of relativity – the fact that time is relative.

Developments in the realm of science, which have confirmed countless times the existence of Allah and His eternal sovereignty over the whole universe, left those materialist thinkers who are representatives of fanaticism and prejudice without recourse. Their powerlessness also continues today. We encounter a number of scientists and thinkers on television, in schools, and at lectures who, while maintaining that it is not possible to get in touch with the external world and that the life we live is composed of perceptions felt in our brain, feign ignorance and proceed not to inform people of the truth, and even act as if it did not exist.

However, to ignore the truth is no solution. Therefore, this book emphasizes how useless it is to fear the truth and run from it, shows what kind of damage this can do to a person, and reveals the spiritual state of those persons who act in this way.

Learning the secret behind matter will help to truly understand concepts such as the existence of Allah, His attributes, fate, soul, heaven, hell, eternity and timelessness. With this assistance, readers will truly learn the answer to such common every-day questions as 'Where is Allah?', 'What is fate?', 'What happens after death?', and they will find the answers they are seeking to many other questions.

Having spoken about this important aim, let's meet the people who will take part in the conversations in this book.

This meeting takes place in an atmosphere of mutual conversation and the readers taking part come from various circles. The name of the first one is Aisha; she is still studying at university in the department of computer engineering. Because Aisha is very interested in this topic, she understands that everything she interacts with is composed of impressions only in the brain. But she wants to enhance her knowledge of the source of these images and learn the most cogent explanation.

The name of the second reader is Ahmed. He is an industrialist from a well-known family. Ahmed has learned that he can have no direct experience of the original of anything, and that, after death everything will come to an end as in a dream. But he is seeking an answer to some questions that he has not been fully able to grasp.

Ibrahim is the third of our readers. He has completed his doctorate in biology at a foreign university and has begun to work at a university as an assistant. Ibrahim heard of this subject from one of his friends; he has read some books but, because he has not fully understood it, he has a few question marks in his mind. This subject interests him very much from the scientific point of view.

Murad, who will answer the readers' questions, has in depth knowledge of this subject having learned about it years ago from the works of Harun Yahya.







We are so familiar with seeing, that it takes a leap of imagination to realize that there are problems to be solved.

But consider it. We are given tiny distorted upside-down images in the eyes, and we see separate solid objects in surrounding space. From the patterns of simulation on the retinas we perceive the world of objects, and this is nothing short of a miracle.

R.L. Gregory ²

DAY 1

This important conversation begins on a weekend in a summerhouse outside the city.

MURAD: I really feel I know all of you after reading your letters. It's like we're old friends, meeting after a long absence and just picking up where we left off. You asked just the right questions. In fact, I hope as we talk and share ideas, you'll find the answers are more simple and precise than you can imagine. To explain a few technical matters I brought pictures and diagrams. Now, who's going to ask the first question?

IBRAHIM: I'd like to start first since I don't know much about the subject. I've read books that say our lives are only composed of images and we can never be in contact with those images that exist in the external world. Is that true?

MURAD: That's right.

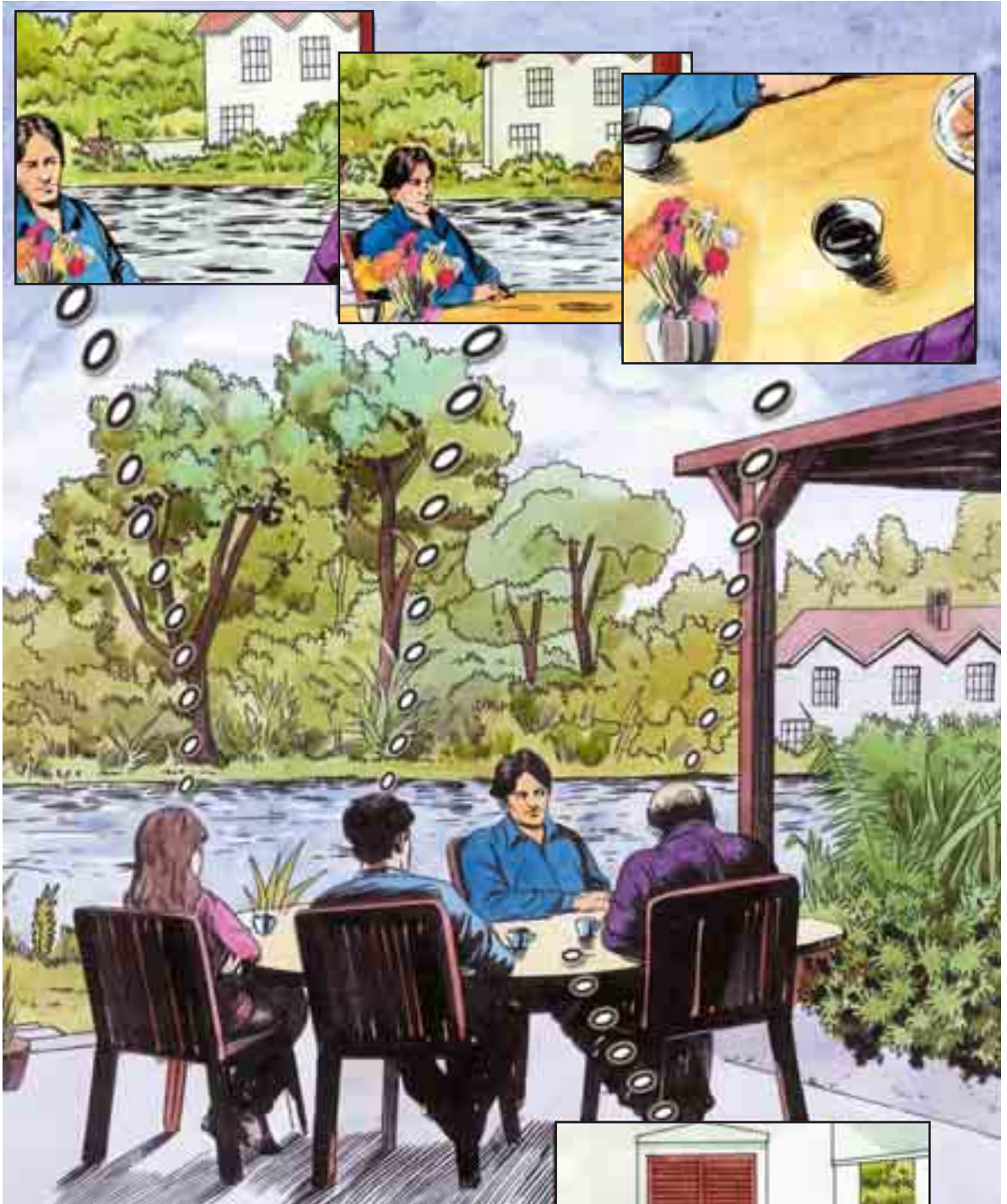
IBRAHIM: Well I'd like to know what this image is then.

MURAD: Ibrahim, isn't your specialty biology?

IBRAHIM: Yes.

MURAD: To understand this subject, it's necessary to know how our five senses work. We all remember high school biology but since you, Ibrahim, are advanced in that science, starting with the sense of sight, can you tell us how the five senses work?

IBRAHIM: Technically speaking, the sense organs are part of a very intricate system that'll take hours to explain. Each organ has its own wondrous system. Volumes have been written about the way the ears make hearing possible, alone. But it's possible to at least outline this complex system in a few words.

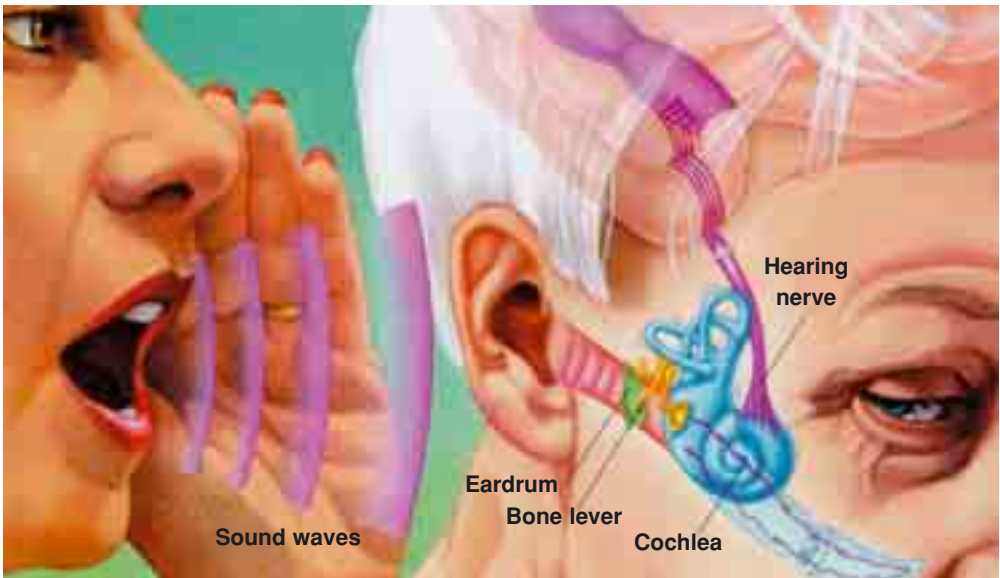


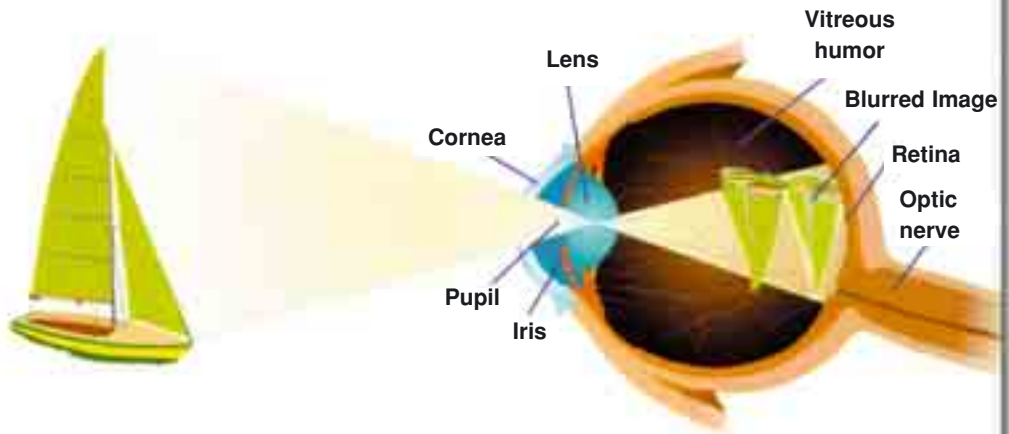
In this book, we will examine a reality that we have lived with our whole lives but probably have never thought about. Before we begin our discussion of this reality, think of this: the people in the above picture are sitting in the same place but they are receiving different impressions from their surroundings. As you can see in the small frames, each person is viewing his surroundings from a different angle.

What we call external stimuli, that is, an outside effect stimulating our nerve endings such as light, sound, taste, smell and hardness, reach our sense organs – the eye, the ear, the tongue, the nose and the skin. Here the first stage begins: the nerve endings receive the stimulation and convert it into an electric signal that can be transmitted by the nerves. In the second stage these electric signals are carried to the relevant centers in the brain related to sight, hearing, smell and taste. In the last stage, when the brain perceives these signals, it gives the appropriate response.



Even though the process of hearing is regarded as a very natural thing, a complex process is involved as can be seen in the diagram below. Sound waves strike the ear and, after passing through various stages, are converted into electric signals which afterwards reach the brain by way of the nerves. Sounds are perceived in the hearing center of the brain. Actually, the brain is insulated from sound; that is, what we call the hearing center in the brain is a place of complete silence. But, within this silence, we perceive every outside noise and every conversation around us. This is an amazing mystery.



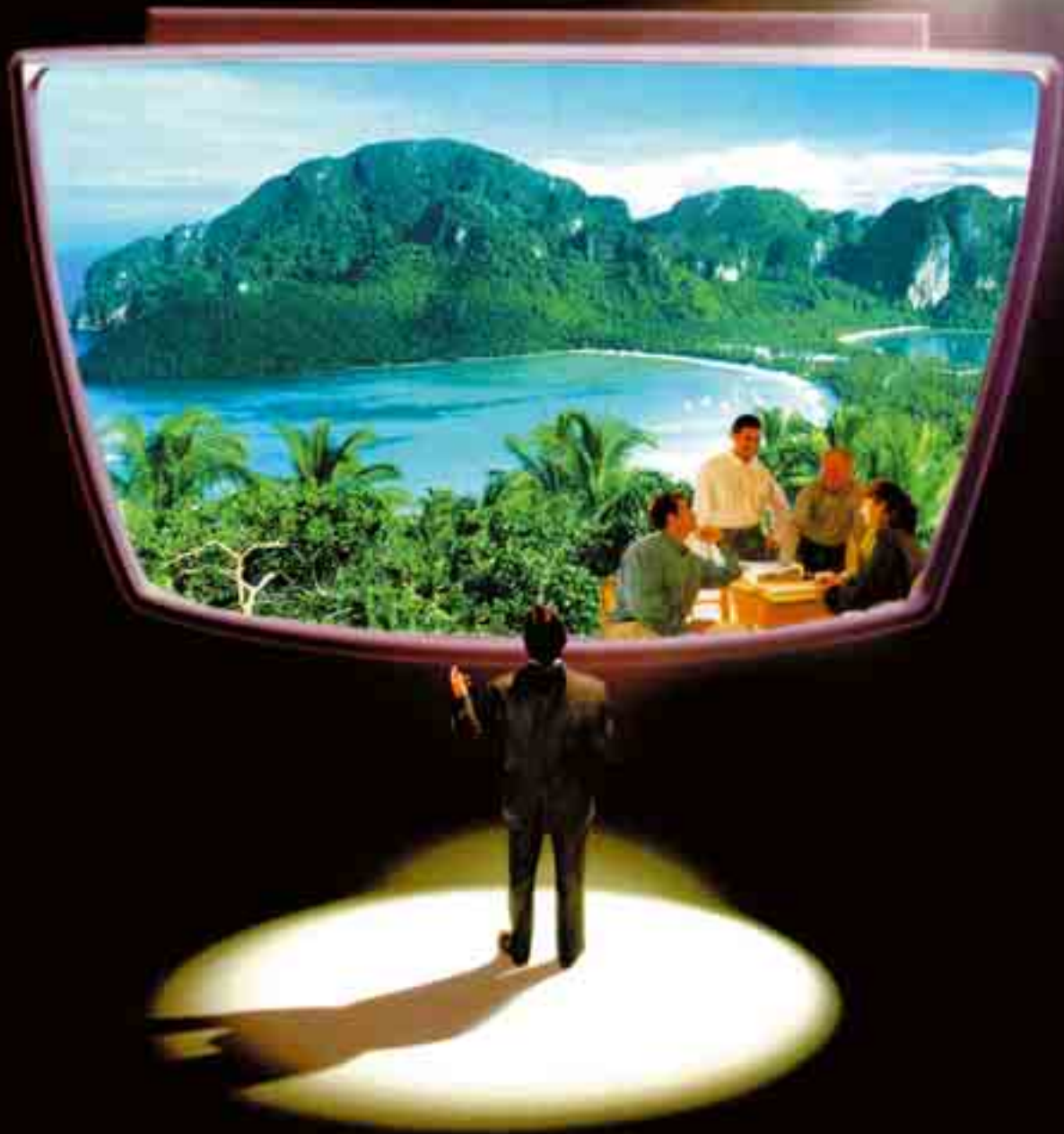


The light rays coming from the sailboat strike the eye and are converted into electric signals which, after passing through several processes, reach the brain. The image of the sailboat is formed in the brain.

MURAD: Ibrahim, you explained it well. Yes, the system works in this way but at the cognitive stage of perception, that is, the stage when we understand what it is we sense, the system becomes much more complex. For example, we're sitting here looking at a pond. The signals of the senses create impressions belonging to the pond and its surroundings... Impressions from the surrounding area such as the smell



The sense of smell can be understood in the same way. The stimuli coming from an object or from some food are converted into electric signals and, after passing through a series of processes, reach the brain to be perceived in the 'smell' center.



Someone who thinks that he is sitting and conversing with friends in a bright outdoor place is like someone watching a cinema screen. The friends sitting with him and the vastness of the view he sees around him are images formed in the sight center of his brain. He has no relation with anything outside his brain.

of flowers, birds singing, the texture of the table and countless elements that form the images come together. The impression is then compared with information stored in our memory and the relevant center of our brain makes sense of our surroundings. Now Ibrahim, would you tell us what operation takes place when we see that tree over there?

IBRAHIM: It's simple. The information about the tree, that is, its color, distance, and dimensions are carried to my eye by means of light. Inside the eye, this information is converted into an electric signal and fed to the nerves, and then the nerves transport this information to the brain's sight center. These signals reach the sight center and the brain perceives them as a tree.



While sitting in a garden, just look around; the trees, the grass, the sun in the sky, the chair you are sitting on, the table you are resting your arms on, the glass you are touching... All these things are actually objects you know by means of your sense organs and perceive by your brain's interpretation of electric signals.



MURAD: Is the tree you see standing over there now or is it in the brain's sight center?

IBRAHIM: It's in the brain's sight center, of course.

AHMED: Just a minute. Okay, the impression of the tree may be in my brain but the tree is standing over there! I can go and pick a fruit from it or lean against it and sit in the shade.

MURAD: Let's not rush it and look at the subjects in order. Think for a moment about everything that makes a tree a tree – its colors, branches, leaves – all are perceived in the sight center of our brain. When we touch a tree or pick a fruit from it we experience an impression of sight, sound, taste, smell and touch, sent to the brain from all our five senses. We never have a connection with anything outside our perceptions. Without the sense of sight we can't see; if we don't have the sense of hearing, we can't hear. In fact, the things we perceive in our brains by means of the senses make up much of our whole life.

AHMED: Okay I accept that. But look. I'm reaching out and taking a bite of cake and eating it with pleasure. Once I've eaten the cake it gives me energy. Would it be right to say that I have no connection with the reality of this? Can we taste something without having anything to do with its reality?

MURAD: In fact, the question was answered earlier in the example of the tree. The cake, the tree and the table are in the cognitive center of your brain. But don't worry! We'll find examples later that'll make this clearer! But to sum it up now; Throughout our lives we taste the savor of the cake that we eat and use the energy that our body inside our brain takes from this cake. Likewise, off a tree that is in our brain we rip a fruit that is also in our brain. And we feel the chill under the shadow of a tree that is in our brain. Everything we know about the world is composed of

signals communicated to us by our senses. Apart from the information of those signals carried to the brain, we can never give an answer to questions like, "What is the reality of these things like?", "Does reality and what we perceive have exactly the same quality?" It's not possible to go beyond our senses and get outside them. For this reason, throughout our whole lives, the world we see in our brain is perceived by the sense organs. Look, what the famous philosopher Bertrand Russell in his book *The Problems of Philosophy* emphasizes in situations which results from grappling with this problem.

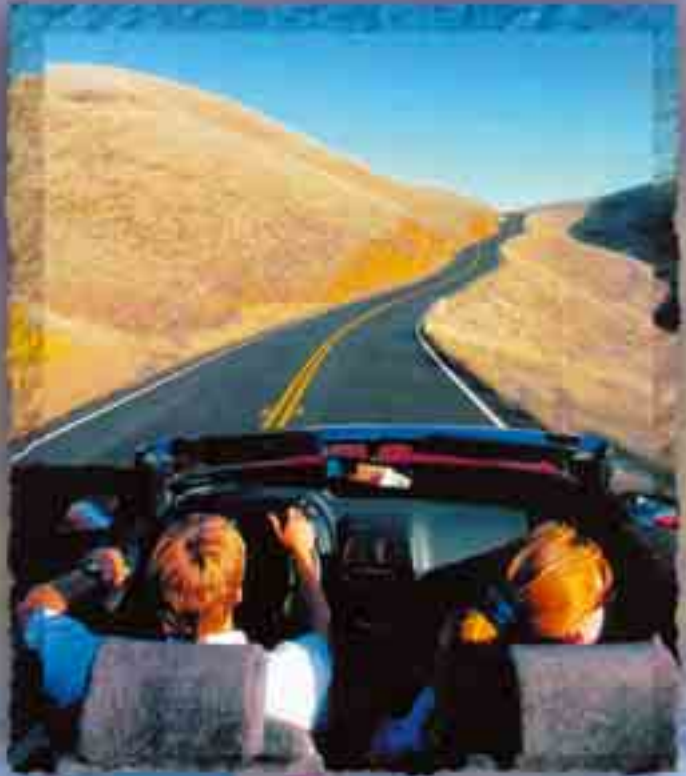
Before we go farther it will be well to consider for a moment what it is that we have discovered so far. It has appeared that, if we take any common object of the sort that is supposed to be known by the senses, what the senses immediately tell us is not the truth about the object as it is apart from us, but only the truth about certain sense-data which, so far as we can see, depend upon the relations between us and the object. Thus what we directly see and feel is merely 'appearance', which we believe to be a sign of some 'reality' behind. But if the reality is not what appears, have we any means of knowing whether there is any reality at all? And if so, have we any means of finding out what it is like?³

AISHA: I can give an example. I'm studying in the computer department, so this subject is a familiar one and I find the topic interesting. In countries where technology is highly developed, a lot of entertainment and education media have been created. And you know computer programs make up a great part of it. These are able to create a three-dimensional image in the brain. Today the principal aim of these 3-D computer games, so fascinating for children, is to give the illusion of real life in an imaginary setting by stimulating the five senses. Education in some professions from NASA astronauts to architects and engineers is done by the use of three dimensional imaging, called simulation. In simulation flight training, a pilot can't tell the difference between real



With the help of a simulator, we may be completely convinced that we are piloting an aircraft even though we are doing no such thing. Or we can think that we are driving a car or taking a walk. Our five senses lead us to experience these things but, in fact, we are neither driving a car nor piloting an aircraft; we are sitting in a small confined space.





Due to developing technology in simulators, it is possible to make a person feel that he is driving a car on the highway whereas he is actually sitting enclosed in a small room. Because of the signals that are sent from the computer to the brain, the person is convinced that he is driving a car. He can even sense the excitement and anxiety of things that happen suddenly as he is driving. While driving at high speed he can feel the wind and the warmth of the sun on his face.

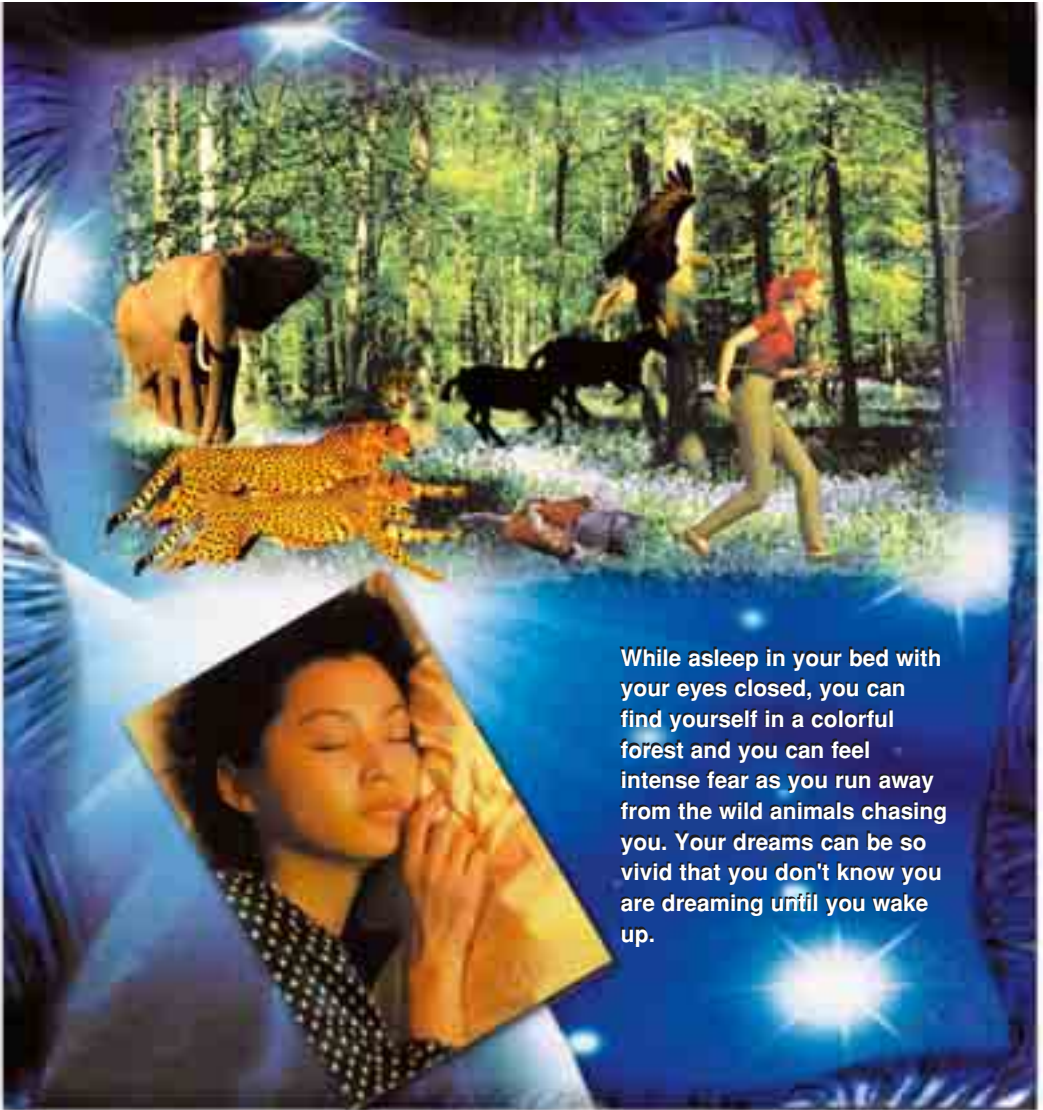
flight conditions and simulated conditions, created by the computer. The subject of many great science fiction films we see is the idea that human life is constituted of impressions or virtual worlds formed in the brain.

IBRAHIM: Aisha's right. The world of science is no different. Ten years ago, no one would even dream of this topic. Now, of course, it's a major theme of discussion. There has been so much work in this area that it's getting easier and easier for a computer to form a non-existent world out of electrical signals and to have human beings experience a desired impression by means of these signals. A great deal of physics, atomic and biological research topics are shaped by this technology.

MURAD: You're so right! Developments in technology produce new examples that help people understand this subject more quickly. But I must make it clear that it's easier to grasp this subject by approaching it with an open mind. Even if we didn't know any of the examples you gave, nothing would change because the situation is extremely clear to me. But it's possible that a person who had never thought about this subject before will at first find it a bit strange. To learn that something we have accepted from birth as true, is, in fact, very different from what we have believed it to be, will cause various reactions in people. But if someone's basic aim is to learn the truth, he must accept the truth without resistance. For this reason, the examples we experience every day will assure that we grasp this reality much better. Besides, it's not enough just to explain the subject technically. We must go beyond this and look at the results.

AHMED: I've understood what you said up to this point. But I'm curious about where this subject will lead us. It's a little difficult in a moment to get used to a subject that's so unfamiliar.

MURAD: I think that all of you have understood the situation we find ourselves in. Anyway, it's not so hard to understand since it's a clear truth accepted by science. But since it's necessary for you to come to a



While asleep in your bed with your eyes closed, you can find yourself in a colorful forest and you can feel intense fear as you run away from the wild animals chasing you. Your dreams can be so vivid that you don't know you are dreaming until you wake up.

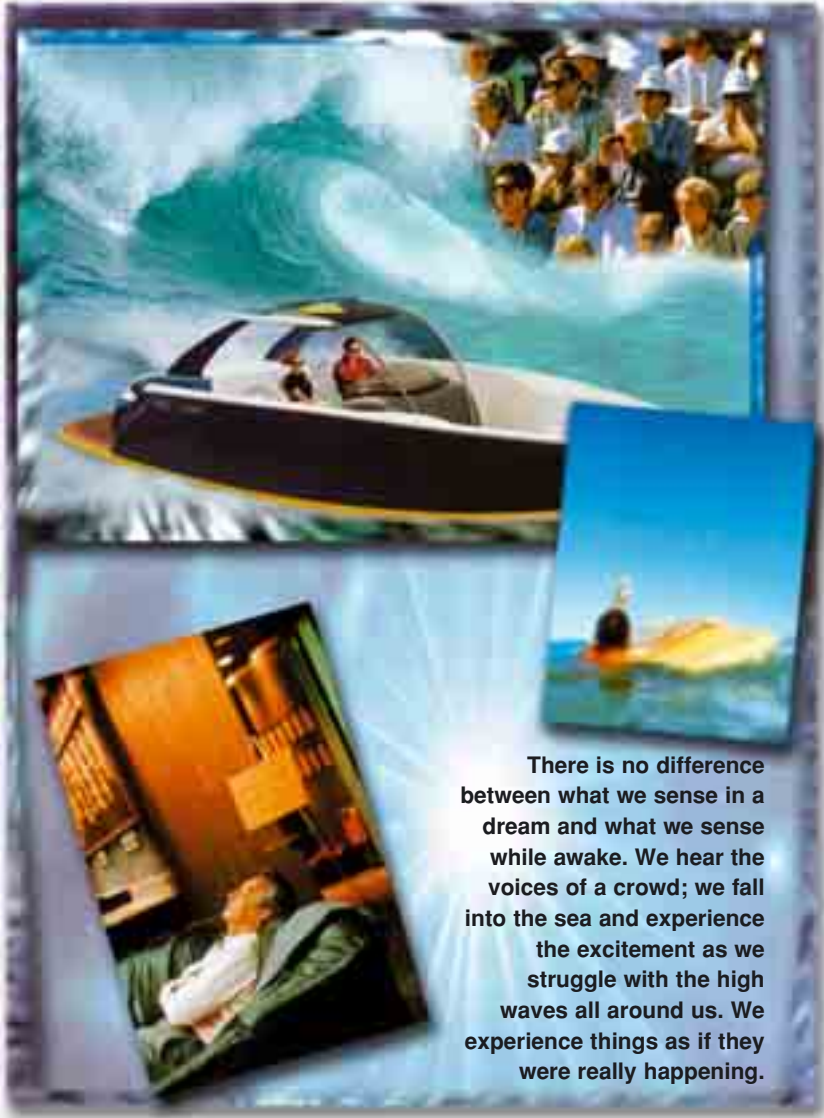
definite opinion on this matter, let's look at it again from a different point of view. Now, Aisha, can you tell us about a dream that deeply affected you and that stayed in your conscious memory?

AISHA: Just last night I had a dream that really struck me. I was being attacked by wild beasts in a forest. I was terrified and running as fast as I could along a rough trail when my foot got caught in some brush

and I fell. The animals came closer. I ran into a hut, slammed the door and locked it. Now the beasts were trying to get to me from the windows. I picked up an iron bar, trying desperately to defend myself and to escape. At that point I was awakened by a car horn. When I realized it was only a dream, I took a deep breath and was relieved.

MURAD: What's the difference between what we experience while awake and our dreams? Maybe you never thought about that. Maybe it never occurred to you, but dreams will help a lot to understand this subject. Even if a dream is extremely vivid while it takes place, from the moment we immerse ourselves in daily life, the dream loses its clarity and effect. Someone, who woke up in a sweat from a nightmare a little while ago, soon eats breakfast with none of the disturbing feelings his dream evoked. Or a child who is awakened for school in the midst of a pleasant dream quickly forgets the delight of the dream by the time he washes his face. The events in a dream are sometimes so vivid that often, when people awaken, they wonder whether or not the dream was real. In fact, technically speaking, there's little difference between the world we experience while awake and the dreams we have while asleep. In the course of a dream, a person can experience anything that happens while awake; he can talk, eat, breathe, run, laugh, cry, feel pain and so on. The dream world is a copy of the every-day world. Therefore, people react to events in dreams as though they were real. Sometimes they wake up screaming from a frightening dream and don't want to wake up at all from a pleasant one.

AHMED: Last month I had a vivid dream too. In my dream, I was driving along the shore in a motorboat cutting through the water as I went. My friends gathered on the shore, admiring the new boat. I drove faster to impress them. I remember very well the vivid smell of the sea, and the strong wind and cold spray of salty water on my face as the high powered speed boat sped through the water. Occasionally I had to wipe the mist of the seawater spray from my glasses. Suddenly, the boat struck



a rock and began to sink. I jumped into the sea and swam to shore with great difficulty. Then I woke up and was sweating profusely. After that dream I wasn't able to get into a motorboat for a while.

MURAD: The events in your dream were very vivid, weren't they?

Now try to remember the details of the dream. For example, Ahmed, can you distinguish the sounds, colors, smells - and the emotions you felt as you drove the boat – such as fear, hunger and joy from what you experience in a waking state?

AHMED: Probably not.

IBRAHIM: I also had a dream the other day I confused with real life. That evening I wanted to go to bed early because the next day we were going to go to the Islands to have a meal with my family. My sister went to sleep in her own room. Since I was tired, I immediately fell asleep. In my dream, I asked my sister to wash and iron my new shirt. I stood there myself and watched her ironing my shirt. When I got up in the morning, Asra had placed the shirt in the place I wanted, and I wasn't quite sure if it was real or I was dreaming. Had my sister really ironed my shirt or was it a dream? I thought for a minute and decided that it was real, then I went to thank my sister. When my sister acted surprised, I realized that all this had happened in my dream.

MURAD: Yes, sometimes dreams can be so vivid they're confused with real life. Besides, I want to remind you again, there's no difference between what we see while dreaming and what we see while awake. In both states, we have the same reaction to the same stimuli. For example, we sense the full taste while eating, we feel fear and flee from dangerous situations, and feel joy in a happy situation. Although from time to time we experience unusual things, our reactions are the same.

AHMED: I totally agree. Even that time in the sea when I was swimming and trying to save myself I remember how cold the water felt.

MURAD: But even more interesting is how it is that we see the things we experience in dreams. Ibrahim, can you tell us where we see our dreams?

IBRAHIM: Easy. We see dreams in our brain. I mean, just as we experience everything in daily life in our brain's cognition center so do we experience them in a dream. Technically speaking, there's no difference.

MURAD: To this point you've listened to what's been said. So Ahmed, tell us: how is it that, at night, with our eyes closed, such a clear and colorful world is formed in the dark recesses of our brain? How does the sun shine, and how are flowers so colorful and the sea so blue? How can we see these things with our eyes closed? Don't we need our eyes to see?

AHMED: I don't have a clue though I know the dream I had seems to be proof of that.

MURAD: Even if we don't receive a stimulus from outside, in other words, even if our sense organs are really unaffected by stimuli belonging to the external world – elements such as light, color and dimension – we can still see and feel. In order for a world to be formed by means of the operation of all these perceptions, we have no need of the signals that our sense organs bring from the outside. What sees is not the eye and what hears is not the ear. If all these perceptions were produced artificially and transmitted directly to the relevant center in our brain, we would eat a cake that didn't exist, we would go to a country that didn't exist, we would smell a flower that didn't exist and we wouldn't perceive that all these things were imaginary.

AHMED: Could you go into a bit more detail?

MURAD: As in the earlier example, imagine that you're looking at a tree. There are signals related to the tree that your eyes send to your brain. If we were to artificially produce the same signals, and transmit them to the relevant nerves, we would see the same tree without eyes.



We perceive our dreams in our brains exactly as we perceive our daily life. That is to say: just as we experience everything in daily life in our brain's cognition center, so do we experience them in a dream. Technically speaking, there is no difference between a dream and real life.



1

In this film, a journey is made through different dimensions by means of special images created by a simulator.



2

The hero of the film goes into the simulator and, without going anywhere, he finds himself in a totally different world.



3

The hero's body is in a twentieth century simulating device, but he finds himself in the nineteenth century. He thinks everything is real, but the cars, the people, his own clothing, even his own appearance are actually composed of impressions projected to his brain. None of them is real.



4

In recent years, many movies have been made about this reality. The scenes you see above are from just one out of hundreds of such films in which people are connected to a computer and live in a completely different world made up of impressions that seem very real. These films help us to grasp this obvious and important reality which most of us have not considered before.

IBRAHIM: The earlier examples of a virtual world explains this matter completely. Look, in order to understand this matter better, let me expand the topic with a few more examples. As you know, with the advance of technology, devices called simulators are used in many fields. A life-like but imaginary environment is created and accessed by the use of a helmet, visor and a glove to make the connection. Those hooked up to the connections can experience an environment as if it was real. In a simulator, the fingers of a person wearing the glove are stimulated by a mechanism which sends signals from the finger-tips to the brain and the person thinks, for example, he's petting a cat. There is a similar mechanism in the helmet. In order that the impression appears more realistic, signals go from the helmet to the person's brain, and as a result, the image of a cat is formed in the brain. The person also hears the sound of a cat. In this way, the appearance, the sound and the feel of a cat are perceived completely. Without there being a single cat to be found, the person really feels that he's petting a cat.

AHMED: Now I understand.

AISHA: Me, too. Just think. If someone came to me while I was having the dream I had, and said, "Don't be afraid. It's only a dream and not real. What you see is only in your mind and you're safe in bed." I doubt if I would believe him. Yes, now I understand much better; scientifically there is no difference between what I see



Above we see a simulating device. Wearing a special pair of glasses, a person sees unreal impressions and a glove gives him the sense that he is touching things that are not really there.

in a dream and what I see while awake. It's already common for people to experience computer generated virtual reality. I saw a movie about virtual reality the other day. It was about the same thing we're discussing now. The heroes of the film were hooked up to a computer, found themselves transported to different places. For example, they thought they were in a gym doing Oriental martial arts but in fact never moved from the chair in front of the computer in that small room. One of the characters tried to explain to the person hooked up to the computer that what he was seeing was really just illusions. The film's hero didn't believe it, and he was only convinced when the computer images froze.

IBRAHIM: I saw that film too, but I didn't think of it from that angle.

AHMED: Murad, I see the point too, but can you give more examples to help us understand better?

MURAD: Sure! Let's go back to your dream. When you were swimming did you feel the coldness of the water, the buoyancy, taste the



As can be seen in the picture, the hero of the film demonstrates super-human feats when he has to; he can even fly through the air. Although he experiences these things in a highly realistic way, they are actually imaginary impressions created in the brain by the computer. Although the hero thinks he is experiencing these exciting adventures, he is actually sitting in a chair.



In the film, the actor in the leading role is sitting in a chair connected to a computer, as can be seen in the picture above. Nevertheless, he can practice oriental martial arts (as can be seen in the middle picture) and he can move fast enough to outrun a bullet (as in the bottom picture). Everything is so realistic that the actor is very surprised when he opens his eyes and finds that he is sitting in a chair. This proves that to make a person experience a place or a situation there is no need for concrete external reality.

salt? While swimming, did you feel the exertion and then the fatigue? And did you hear the sounds of waves, seagulls, and other details your senses picked up during the dream?

AHMED: Yes.

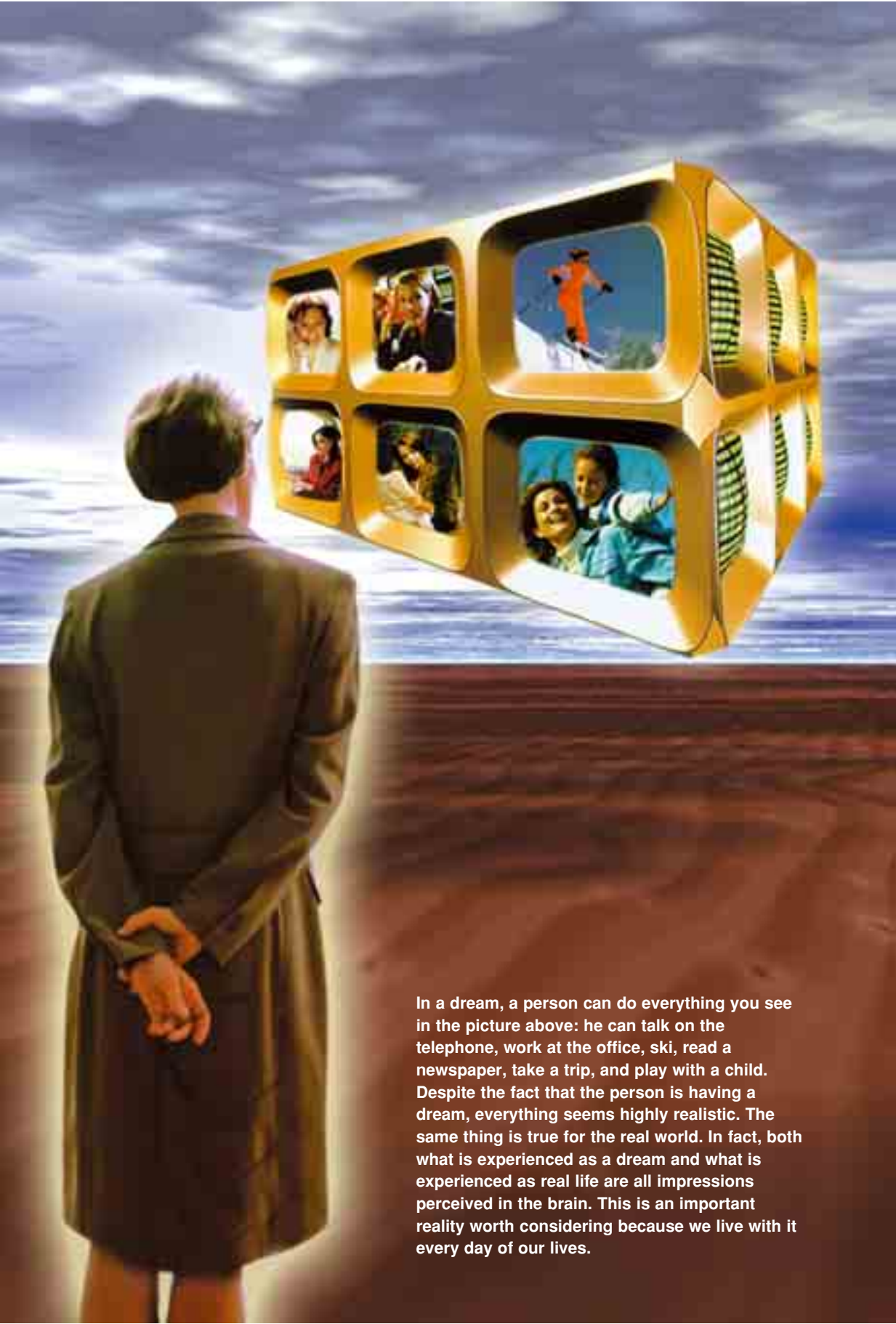
MURAD: Were you convinced that what you were experiencing during the dream was really happening?

AHMED: Yes.

MURAD: Our experience of life in the real world, like the images in our dreams, is even more convincing. The impressions we perceive are so many, so clear and detailed that many people lead their whole lives believing they have some connection with the reality of all they see. But the same thing is also true for your dream as in your dream you thought you had some connection with the sea or the chair where you were sitting. If you think carefully for a moment, you'll understand that the things you experience in your dreams and the life you live while awake are composed of the same impressions.

AHMED: I understand this but when I wake up from a dream, I come back to the real world which is in the same place where it was before I fell asleep. So, it is obvious that there is a world existing apart from our impressions. Right?

MURAD: What we call the material world is a place we can never have direct experience of. In fact, we may never know what it looks like. Apart from what our senses pick up and our impressions, we can neither see nor feel matter. From the day we open our eyes, we're always affected by impressions. As far as we know everything that makes up our daily life – school, family, toys, food, a bus, friends, a scenic view, home, the workplace – in other words, everything is composed of a film playing in



In a dream, a person can do everything you see in the picture above: he can talk on the telephone, work at the office, ski, read a newspaper, take a trip, and play with a child. Despite the fact that the person is having a dream, everything seems highly realistic. The same thing is true for the real world. In fact, both what is experienced as a dream and what is experienced as real life are all impressions perceived in the brain. This is an important reality worth considering because we live with it every day of our lives.

the brain. Because a person will never be able to get outside of his senses, it's not possible to see what's outside. For this reason, everyone actually lives an entire life relating to impressions of the world that are in his brain.

AHMED: But people go to the moon and I can get on a plane and go to another city. Doesn't that mean that space exists?

MURAD: Basically, ideas such as space, depth, size also form a part of an impression. It's possible to understand this with the help of some simple examples. In your dream, did you see the moon and the stars? Or, as in your dream, did you get in a boat and go for a ride?

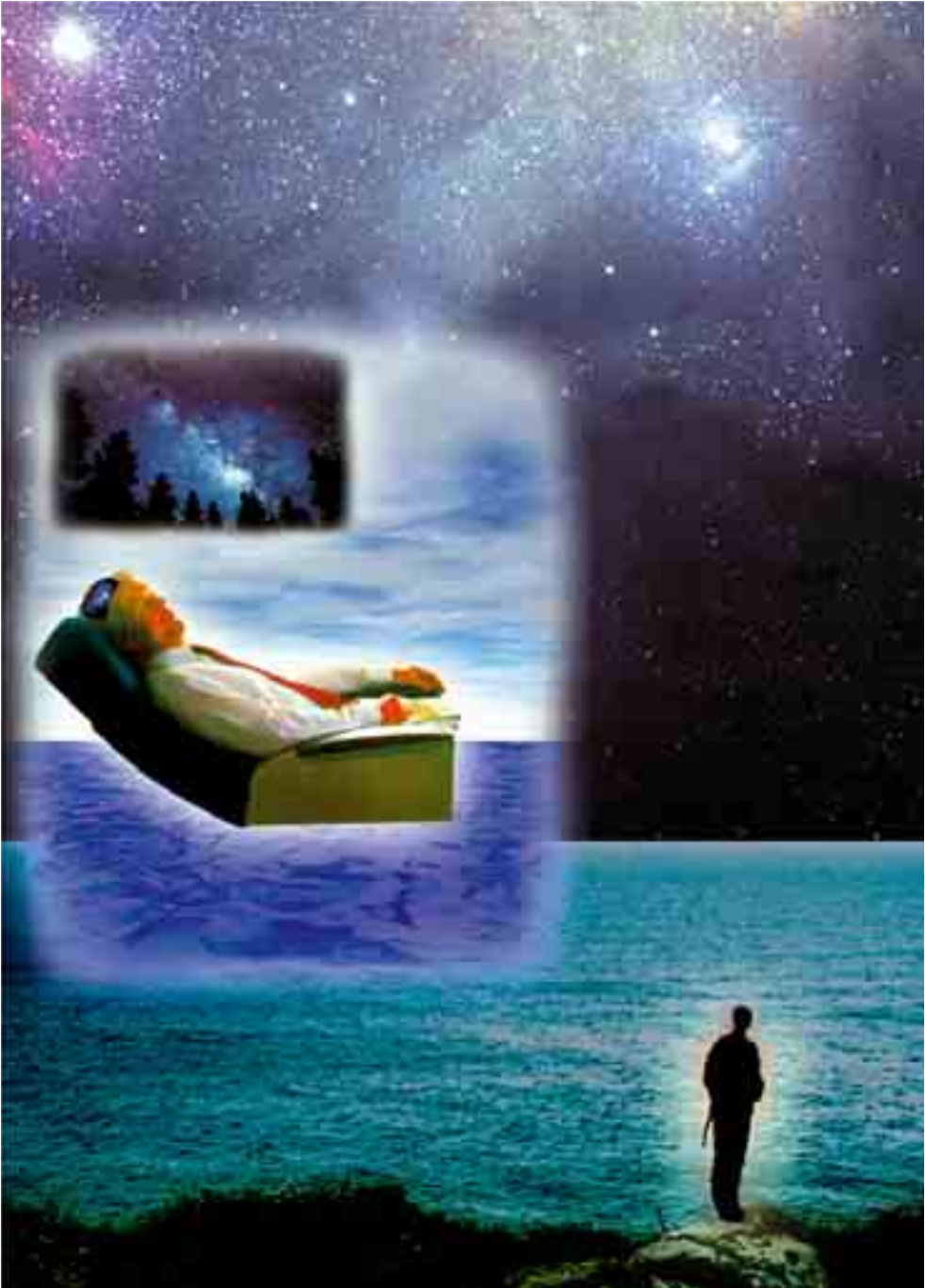
AHMED: Yes.

MURAD: The moon and stars in your dream are in the same space as the stars you see while awake. Is that right?

AHMED: Yes, but...

IBRAHIM: Can I answer that? I studied this in an Optics course. What we call space is a kind of three-dimensional seeing. What stimulate the sense of space and depth in an impression are certain factors such as perspective, shadow and movement.

MURAD: True. The kind of impression called space in the science of Optics is part of a very complex system just as the impression of color is, but to put it simply we can say, basically, that an impression that comes to our eyes has only two dimensions. That is, it has height and width. The fact that the dimensions of an impression meet the eye at an angle and that the two eyes see two different impressions at the same time, causes the sensation of depth and space. Every impression that strikes one eye is different from the impression that strikes our other eye from the point of



Do not let concepts such as space, size and depth deceive you; you perceive their existence in your dreams also. Just as in real life, you look up at the sky and see the moon and the stars in a particular special relation to yourself; in a dream you see them in the same relation. Actually, they exist in the 'sight' center of your brain.

view of elements such as light and position. When the brain brings these two impressions into one picture, we get the sense of space and depth. Come on, let's try an experiment in order to understand this better. Ibrahim will be the subject.

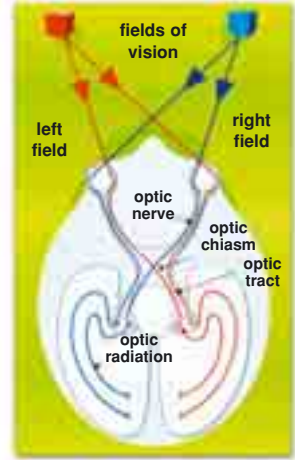
IBRAHIM: Okay.

MURAD: First, stretch out your right arm and show us your index finger. Now, focus your eyes on your finger and open and close your right and left eyes one after the other. Because two different impressions strike your two eyes, you will see that your finger changes place or slides slightly. Now, continue to focus your eyes on your right index finger and bring your left index finger as close as possible to your eyes. You will notice that the finger closer to you has formed a double image

which proves that an impression of depth different from that of the farther finger is formed in the system of perception. Now, while you are in that position, if you open and close your eyes one after the other, you will see that the closer finger changes place more than that farther finger because the difference between the two impressions striking the eye has been increased.



IBRAHIM: Yes, you're right.



As can be seen in the diagram above, the eye receives a two-dimensional image. In the process of seeing, the two images, one in each eye, are formed into one picture. In this way, a three-dimensional image is created.

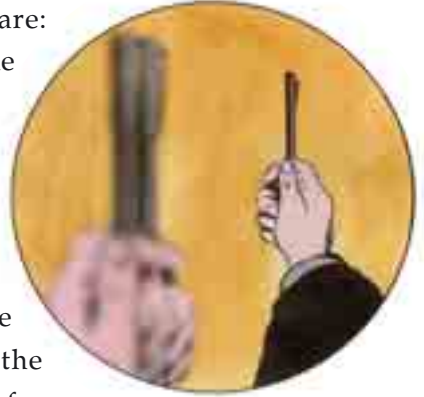


In a three-dimensional film, two different images taken from two different angles are projected on the same screen. With the help of special glasses, a three-dimensional image is obtained. Although the viewer does not actually see a three-dimensional image on the screen, technology can give the impression of three-dimensionality. In a similar way, a person is deceived in thinking that he is observing a three-dimensional world around him.

AISHA: I did it too. It occurs to me now that the same technique is used in making a three-dimension film. An image shot from two different angles is projected on the same screen. Viewers put on a pair of special color filter or polarized filter glasses. The filters in the glasses receive one of the two images and the brain brings these two together making a three dimensional image. Is that right?

MURAD: Right! Now, let's try another experiment. Aisha, close one eye and look around you. You continue to have an impression of depth, don't you? How is it that a clear impression like three dimensions can be formed on a single, two-dimensional retina? The answer to this lies in the elements of depth that operate when you look with one eye. The way a sense of depth is formed on a two-dimensional retina is very much like the technique used by an artist trying to get a realistic sense of depth in a two-dimensional picture. A few artists are very successful in achieving

this sense of depth. There are a few important methods that go into its formation; these are: positioning one object on top of another, the perspective of atmosphere, texture, linear perspective, dimension, height and movement. I brought some pictures to illustrate this.



MURAD: Putting images one on top of the other is an important method of creating the sense of depth. Ahmed, it's your turn for an experiment. Now, take one of these two pens in one hand and one in your other hand. Hold them a little distance from your eyes but don't put them on top of each other. Now, move one pen a little farther away and close one eye. Without looking with both eyes, it's very difficult to know which one is farther away, isn't it?

AHMED: Yes, you're right.

MURAD: Now, with one eye closed, bring the two pens close together and place one in front of the other. Now you can measure space and depth much better, can't you?

AHMED: True.

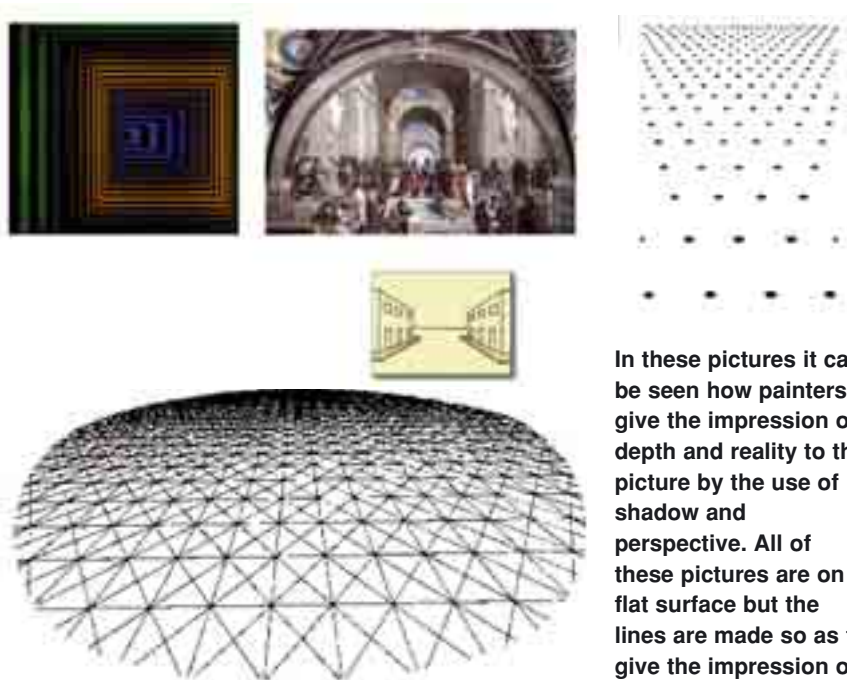
MURAD: The famous American psychologist James J. Gibson was one of the first to understand the importance of change of texture in the sensation of depth. The surface we walk on, a road, or a field full of flowers is actually a texture. The textures close to us are more detailed while those more distant appear indistinct. For this reason, it is easier to make a judgment about the distance of an object which is placed on a texture.

AISHA: As you were speaking a sunflower field I saw yesterday

came to my mind. Putting all these things together, I understand much better why the field appeared so vast.

MURAD: And when the elements of shadow and light are brought into the picture, the three-dimensional image is complete. For example, the reason we admire a painting is because of the sense of reality and depth, and the use of shadow and perspective. Perspective arises from the perception that things in the distance appear to the viewer as smaller in relation to things that are near. For example, when you look at a landscape painting, the trees in the distance appear small and the trees that are close appear big. Or the image of a mountain in the background is drawn smaller than the image of a person standing in the foreground. In linear perspective, an artist uses parallel lines. Train tracks joining on the distant horizon gives the sense of depth and distance.

AISHA: So it appears that what we call depth and space is an impression formed in our brain.



In these pictures it can be seen how painters give the impression of depth and reality to the picture by the use of shadow and perspective. All of these pictures are on a flat surface but the lines are made so as to give the impression of depth.



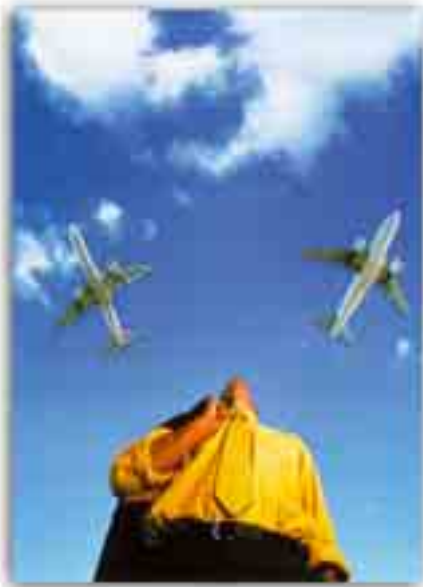
When you look at the pictures above and on the next page, you get a sense of depth and space. For example, in the top picture there are trees close to you and farther away. But this is really a two-dimensional picture and all the trees are located on the same surface. With the use of perspective, an impression of depth has been created. Similarly, we can say that the impressions we relate to throughout our lives are actually on one plane.

MURAD: True. You see, because these elements are applied in art and that details come together, a realistic and convincing world emerges, formed from our impressions.

AHMED: You mean like the way we used to watch snowy images on black and white television and not get as involved in the action? Now we go to the cinema and, if the film is well made, we get caught up in it and feel as if it's real. The other day I went with my family to a three-dimensional film about dinosaurs. They gave us each a pair of glasses. The dinosaurs looked so real to me that I reflexively reacted when they jumped out at me. And I couldn't persuade the children that they weren't real.

MURAD: Right Ahmed. The more intricately the details of an impression are woven, such as light, shadow, and dimensions, the more realistic it appears and deceives our senses. And so we react as if three-





In the picture on the left, there is a distance between the person standing and the airplanes over his head. But the glass held by the man on the right appears much closer in comparison to the plane. Actually, both the planes in the distance and the glass in the man's hand are on one surface. There is no distance between the people and these objects. Each image is in the brain's center of cognition.

dimensional space and depth is real. But every impression is formed on a single surface as on a frame of film. The sight center of our brain has an area of one cubic centimeter; that is, as small as a chickpea. All those things we see in the distance such as far-away houses, stars in the sky, the moon, the sun, airplanes and birds in the air, occur in this small area. In other words, there is technically no distance between an airplane which you may say is thousands of kilometers up in the air and a glass you can reach out and take with your hand. It's all on a single surface in the brain's center of perception.

AHMED: I understand too. There's no longer any doubt that space and depth are particular to the brain just like sight, sound and taste. But what does this change? That is what I can't understand. I mean, what difference does it make if everything is an impression in my brain?

MURAD: Then answer these questions. With what evidence can we claim that we have a relation to a material world outside our perceptions?

AHMED: Give me a moment to think about that. If we look at what we've talked about so far, it seems there's no proof. But there are people who still claim that the concrete, absolute material objects, from which these images arise, exist outside us, aren't they?

MURAD: Yes of course, but Ahmed, can you make direct contact with what you call absolute matter?

AHMED: No, I now realize that I can't.

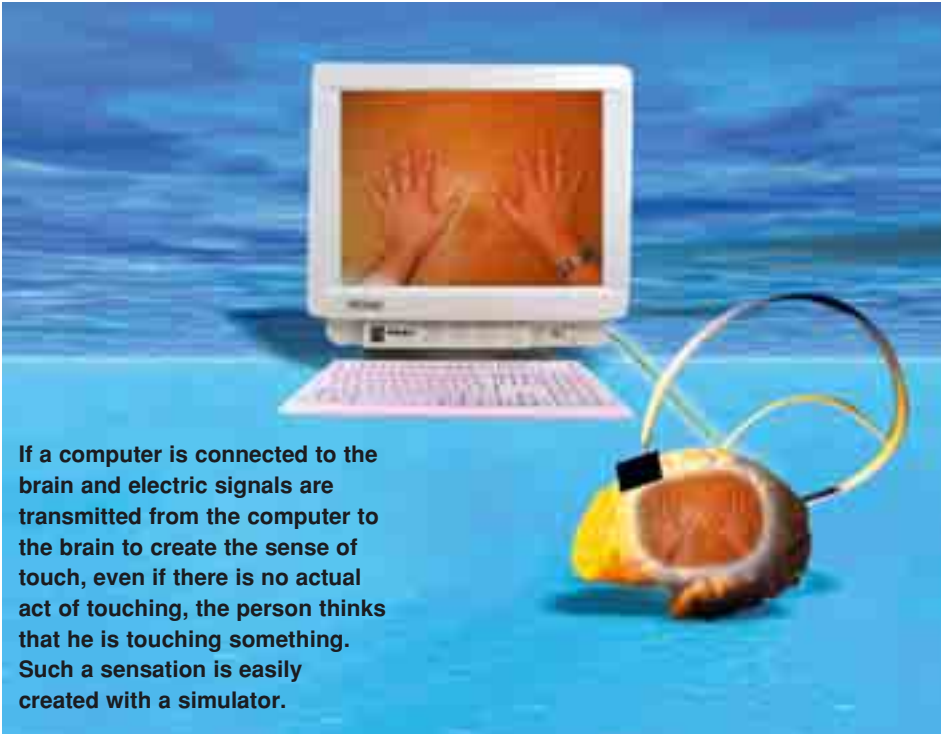
MURAD: Now, consider this. What qualities make that car a material object?

AHMED: Things like the metal used in its manufacture, the colors and then its size and weight.

MURAD: In that case, if we go back to what we were talking about earlier, if we take away from the image of the car our perceptions that have given us the feelings associated with that perception, such as color, hardness, depth, what's left? Or, let me put it this way. If we cut or temporarily interrupt the nerves going from our sense organs to our brains, what do we have?

AHMED: Nothing at all.

MURAD: Accordingly, you can never know learn about the matter that Allah has created and that exists outside. Here's a quote from Bertrand Russell that relates to what we've been talking about. He says, "As to the sense of touch when we press the table with our fingers, there is an electric disturbance on the electrons and protons of our fingertips,



produced, according to modern physics, by the proximity of the electrons and protons in the table. If the same disturbance in our finger-tips arose in any other way, we should have the sensations, in spite of there being no table."⁴ That is, when you think you're touching your car, it's an impression that comes from the signals sent to the brain by the protons and electrons in your fingertips.

AHMED: From this we understand that the reality of that which we call matter is completely unknown to us.

MURAD: True Ahmed, no one can know the reality of matter. Everything called matter is just an impression to us. Our perceptions send us sensations which form impressions such as color, light, taste, smell but beyond these they don't permit us to have direct experience of what we call matter. And science has reached the same conclusion. Those who regard matter as the sole absolute existence are left with no rational,

sensible and scientific evidence they can defend in the face of the fact that they can never have direct experience of the original of matter. Because throughout our whole lives we see only mental images and, because our entire world is composed of these images, it's not possible for us to regard anything called matter which exists in a place outside our senses as the sole absoluteness. This is like a blind person commenting about colors; since he has never seen colors he is unable to make any comment. A person trying to make such a description is only assuming.

IBRAHIM: Murad, something I experienced the other day comes to my mind. Two friends and I were in front of our summerhouse watching the full moon with a small, fixed telescope. I said to my friend, "The moon is a beautiful sight. It's amazing that it shines so brightly being so far away. You can see even the craters and mountains on it even thousands of kilometers away." While speaking, my lower eyelid began to itch. When I started to rub it, I saw the moon moving in various directions. I moved away from the telescope. With the other eye closed, I continued rubbing my eyelid. The summer houses, my friends, the sea from one end to the other and all the houses in the estate moved in various directions as my eyelid moved. If I were really able to have direct experience of the moon so far away, could the image of the moon I saw be moved so much by such a simple action as rubbing an eyelid? My friends, the shore, the houses in the estate and the sea appeared to be at various distances away. But everything as a whole was moving as a result of the simple action of rubbing an eye. Now I understand that I was mistaken when I thought that I was looking at something outside myself and objects I understood to be in the distance. In truth, the moon, other objects and even me are on the same plane.

MURAD: Very good! Now, let's repeat once more. A person walking on a street is, in fact, walking on a street in his brain and the cars that pass him are in his brain. If we are walking along an empty street and, as Ibrahim did, gently rub our lower eyelids, we will see this clearly. The



According to Ibrahim's example, when a person looks at the moon, the telescope or the view in front of him, he is actually looking at images on the same plane. However, these images can lead a person to believe that they are in different spaces. If you looked at such objects disposed in space and scratched your lower eyelid as Ibrahim did, you would see that the objects do not remain fixed but change their location.

street and the trees move in various directions. This is the movement of the impressions in our brains. Just as a picture we are watching on television moves when we try to adjust the antenna, so we have the same kind of effect here. We are like a person in our brain sitting in front of a television: whatever image is being shown, that is what we watch. Whatever we do, eat, walk on the street, go to school, meet with friends, our whole life is as if we were watching a video cassette. Images, sounds, smell, taste and touch are all sensed in the brain. In other words, we experience our outside world in our inside world. We spend our whole lives in the little house in our brain and we watch the outside world on the television in there. We experience all these things in a one cubic centimeter cell in our brain. We lead our lives without ever leaving that 'cell'.

IBRAHIM: For example, the fact that a person who is color-blind sees the world in different colors is proof of this, isn't it?

MURAD: I think you understand this subject very well. Yes, as you said, because a person watches these images throughout his whole life, he perceives the world according to the perceptions that are given to him. If the sense organs are damaged, a distorted perception occurs; for this reason, a person who is color-blind cannot know real color. People with a seeing disorder sees a blurred world.

AHMED: I understand.

MURAD: A person cannot get outside these impressions throughout an entire life. Therefore, to claim that the things we see are the way we see them and to think that we have any connection to their reality is illogical and of no use.

IBRAHIM: Murad. There's something I want to ask. Are there many people who know about this subject either in the past or in the present?

MURAD: There are countless people. Not only in the world of ideas, but people working in scientific fields such as physics, atomic theory and astronomy, and well-known scientists whose names we often hear have understood this subject in one way or another and have come to their own interpretations. Materialist thinkers such as Marx and Lenin also studied this subject in their day and understood that it posed a great threat to their materialist views. For this reason, no matter how well they knew the truth, they tried to take measures to suppress it as they realized that accepting such a view would not be to their own advantage. If you like, I will give you the relevant sources. You do some research and tomorrow we'll talk about what you've learned.

**ALL EARS ARE DEAF, AND ALL EYES ARE
BLIND. ONLY THE EARS IN THE BRAIN HEAR,
AND ONLY THE EYES IN THE BRAIN SEE**

ADNAN OKTAR: Allah says, "I am the wealthy One. None of you has any possessions." We look inside our brains. The possessions we form with our eyes come and go. But we see we have no other possessions in our brains than an image. We look at money and put it on the table. The money we produce through our eyes comes and goes. Money is an image in our brains. Gold is also an image. Houses and cars are all images. That is why Allah says, "You have no possessions. You are poor." Do you know how poor? Infinitely poor. "You have nothing," says Allah. "You are needy," He adds. He says that "Allah is the Al-Ghaniyy, He Who has no need of anything." He says it is He Who gives us these images.

PRESENTER: If this is an image, how is it I am touching it?

ADNAN OKTAR: You have now perceived it in your brain. You feel



it in your brain. You feel it at your finger tips. In other words, because of the image, because it is three-dimensional, when it and the image of your finger are combined together, since they are all perceived in the same place in the brain, you feel a sensation stemming from three-dimensional perception that you are touching it with your finger. There is not feeling in your finger tip. Not in that sense. The only feeling is in the brain. For example, you see my image. I appear to be at a distance, though we are in the same place. It is as if your microphone and mine are in the same place. We form in the same place in your brain.

PRESENTER: Why do we both see you as being in the same place then? How do we see you the same?

ADNAN OKTAR: We do have the reality of external matter, but it is transparent on the outside. The transparency stems from its atomic structure. But there is pitch darkness. There is no darkness on the outside. There are photons. We perceive photons as light. There are sound waves on the outside, waves. Our brain is like a radio. The waves come into our brains and turn into sounds in the radio in our brains. **The ears in our brains hear. These ears are all deaf. Both ears, they are just tools. Ears are tools that convert vibrations into electricity. They are devices that convert sound waves entering from the outside into an electrical current. One certainly does not hear in the ear. It is the same with the nose. People do not smell with their noses. It just converts gaseous chemical substances from the outside into electrical energy and transmits this to the brain. We smell in our brains. In other words, we smell a rose in our brains.** The image of the rose on the outside is black, dark and transparent. Even if there is light it is transparent. That red and green color therefore forms in the brain, and is a perception. There is not one scientist who does not agree with this. Irreligious people, atheists, Buddhists, Muslims and Christians all agree on this. It is a scientific reality. (*Ekin TV, 11 January 2010*)



The background is a composite image. At the top left, there are white flowers on a green branch. Below that, a city skyline with several skyscrapers is visible against a blue sky. In the center, a woman's face is partially visible, looking upwards. At the bottom, a man with a beard and mustache, wearing a dark suit, white shirt, and a patterned tie, is shown in profile, looking to the right. The overall scene is bright and somewhat ethereal.

KNOWING THE TRUTH

**THE 21ST CENTURY WILL BE WHEN
PEOPLE COMPREHEND THE REALITY
OF MATTER**

ADNAN OKTAR: We are in the age of Hazrat Mahdi (pbuh) in the End Times. Rasulullah (May Allah bless him and grant him peace), the Speaker of truth, says this will happen. And so it will. But in 10 years' time. **People's brains and souls will change entirely after 2012. They will enter another world and have a whole new perspective.** Many people have taken this as the Day of Judgment. It is in writings dating back to before Christ. 2012, or the Day of Judgment, he says, is when there will be a fundamental change in the human soul.

PRESENTER: What kind of change?

ADNAN OKTAR: **People will see the truth about matter.** They are currently ignorant of the truth about matter. For example, I am seeing you now. You are

forming in a tiny space in my brain, but the image is so sharp and vivid that you genuinely seem at a distance from me. The image really seems to be at a distance. For instance, you are currently appearing in my brain. A small thing, you appear like a human being and that is enough for me, and it all happens in this tiny space. For instance, there is bright light in the brain, but no light on the outside, in the outside world. And I am sitting in my brain, as if in an apartment block, watching you through my eyes. People will of course come to realize this. Not everyone can understand it now, even if I talk about it. **There is no sound on the outside, for example. Sound is an interpretation by the brain, something unique to the brain. It is the interpretation by our souls in our brains.** Sound; there are waves on the outside, but that is all. People imagine there is a glorious noise on the outside. But there is not a peep, no sound at all. **All sound is perceived by the soul in the brain, and the brain interprets those sound waves as sound. The same with visual images; our eyes do not see. They seem to see, but our eyes do not. Our eyes are cameras, cameras made of flesh. They focus light rays onto a specific point, and that chemical energy is converted into electrical energy there. They take that electrical energy and transmit it to our brains. This is a marvelous system of course, but that is a separate matter.** Our souls see that electric current as the world. A very low voltage electric current passes through that flesh using no wires, and this very sharp three-dimensional image forms... **People's minds will open up fully as of 2012 and this will be seen very clearly.** (*Adiyaman Asu TV, 23 November 2009*)







"...As to the sense of touch when we press the table with our fingers, that is an electric disturbance on the electrons and protons of our fingertips, produced, according to modern physics, by the proximity of the electrons and protons in the table. If the same disturbance in our finger-tips arose in any other way, we should have the sensations, in spite of there being no table."

B Russell ⁵

DAY 2

The next day the discussion continues at the dining table.

AHMED: I thought about it all night but there's still a question I can't answer. Everything is perceived in the brain but there must be a corresponding reality to these things outside that have the same form to others that I see. If this weren't so, could I be speaking with you? How could you understand what I'm saying? Other people are here with me. We speak the same language and share the same tastes. For example, the lemon on the salad was sour to us all. Outside ourselves, there's a taste of a lemon that we all share. Or, when I go to a factory, workers are working there and the products they produce are sold. Although I have nothing to do with it, this world exists outside. Is that right?

MURAD: Ahmed, it's good that you asked that. It gives us the opportunity to remind ourselves of what we talked about yesterday. First of all it should be noted that we don't claim that there is no matter outside. We say that we can never have direct experience with the original of the matter which Allah creates. That is to say, we will never know the actual being of this dinner table, these dishes, forks, glasses, bread and soup. We will always be seated in the table inside our brain, eat the dishes that are in our brain and chat on the table inside our brain.

Now, let's start from the beginning and go step by step. Yesterday we demonstrated in a scientific way that every kind of image, sound, smell and taste, and all kinds of senses that we call the world is an impression in the brain. You accepted this didn't you?

AHMED: I did.

MURAD: Then, where do you see me?

AHMED: In my brain.

MURAD: Where do you hear my voice?

AHMED: In my brain.



MURAD: This room, the furniture, Aisha and Ibrahim's voices and appearances. Where are they?

AHMED: In my brain too, but...

MURAD: Where do you sense the sour taste of the lemon?

AHMED: It and you are in my brain.

MURAD: In the same way, your house, your family, your work place and your workers, your manufactured products, the television you watch, a country you visit, the foreign language they speak there, together with all the information that goes with these things and the memory that allows you to compare them are all in the brain. Isn't that so? Here are the thoughts of two famous philosophers, Bertrand Russell and

L. Wittgenstein on this important truth: "... for example, you can't ask ... how it (a lemon) came into existence. A lemon is only a taste perceived by the tongue, a smell sensed by the nose, a color and shape seen by the eye. These qualities may be the subject of scientific enquiry and definition, but science can never know the objective world."⁶

AISHA: So we can't be sure whether or not the taste of food or a sound is the same as someone else perceives it. Is that what we are saying?

MURAD: Yes, Aisha. You've expressed it very well. The famous scientist Lincoln Barnett also makes this comment: "No one can know if his perception of red or of the note 'do' is the same as that of another person."⁷ We can only know as much as our sense organs communicate to us, because it's impossible for us to directly reach the concrete reality outside. It's again the brain that interprets. In fact, we can't reach it under any other condition. Therefore, even when we think we're talking about the same thing, each person can actually be perceiving something different. The reason for this is that the perceived object depends on the person perceiving it. You see there's no objection to be made and no counter-evidence to be produced against the fact that every moment we see only an impression created by our senses and we have no kind of connection with the reality of any object outside ourselves. Having come to this point, there's no honest doubt to prevent a person from accepting this as a fact. Such an impediment could only come from personal prejudice, attachment to the world or ambition.

AHMED: I have to think about that a little.

AISHA: There's no doubt left in my mind but it's difficult to get used to it because of the endless number of details in the things I see which distracts my attention. Murad, I want to ask a question too. Where do these wonderful impressions come from? I have an idea of what the answer is but it would be better if you explained it.

**Anything you have been given is only the enjoyment and attraction of the life of this world. What is with Allah is better and longer lasting. So will you not use your reason?
(Surat al-Qasas: 60)**



From the moment a person is born until he dies, he lives continually in relation to a totality of impressions. Among these are people, places, countries, cities, houses, cars, offices, streets, avenues and the millions of details associated with these things. In short, everything in these impressions is convincing and highly realistic. However, all these things are composed of impressions created as transient attractions of the life of this world.



IBRAHIM: Before you do that I want to add something. I've looked at a considerable number of books about the subject Murad explained yesterday. I spent a long time on the Internet as well investigating this subject until the early hours of the morning. It is as you said; a large number of thinkers have expounded this subject in one way or another from Plato to Muhyi-dun Ibn Arabi, from Immanuel Kant to George Berkeley. But because of the conditions of the time and the pressure of opposing views, this subject could not be properly discussed and understood, and some thinkers wrongly interpreted what they discovered. I then did some research in some foreign sources on the biological, physical and anatomical sides of the question. I have no more doubt that everything takes on meaning in cognition and that we are seeing an impression in our brains.

MURAD: Ibrahim, congratulations on your work! Those who only partially understand the truth that the whole of matter is a perception try to avoid the question by saying: "This is a kind of that old-fashioned philosophy of Idealism." But the question can't be avoided. It's an extraordinary truth and one that is of great importance for all humanity. As you said, this subject is not a new one in the world of ideas or the world of science. In the ages when science was still little developed, a number of wise and thoughtful people had come to know this subject either through holy books, words of prophetic guidance or by contemplation. We have already quoted from some of these thinkers earlier. Idealism, one of the two branches of philosophy, and the mysticism (Sufism) we encounter in monotheistic religions have been deeply engaged in this subject. Moreover, as science developed, physics, astronomy, atomic physics, psychology, biology, and medical science have all, whether they intended to or not, demonstrated the technical sides of this truth. The reason why some people regard this subject as strange and incomprehensible is their unfamiliarity of these subjects. However, these days, even in high school biology classes, the fact that perceptions are formed in the brain is taught in some depth. That is, everyone can grasp this truth even in a school biology course.

IBRAHIM: It's hard to believe that someone could be uninformed about such a familiar subject. I can't understand what would prevent a person from thinking about it.

MURAD: Prevailing conditions, misinterpretations and adverse reactions by opponents have prevented it from being widely accepted. Those who hold the materialistic view of the world have resorted to every



What has been said to this point shows that everything a person relates to throughout his whole life is actually seen in his brain. For example, when you open a window on the twentieth story of a skyscraper and look down, the whole city with its buildings, people, work places, cars, streets, avenues, the sea, and the countless other things you see are composed solely of impressions perceived in the brain.

means to hide, falsify, and impede the truth. For example, Berkeley was one of the greatest thinkers of his day and he understood the subject well. He was nonetheless subjected to insults and a defamation campaign initiated by the French materialists against the work he had done in this area. Yet his works were the means by which some people came to see the truth. And you must realize that to understand this truth means the beginning of a new and authentic life and a complete change in the way a person looks at the world. In this situation, those deceitful materialist ideas urging you to think that matter is the basic existence disappear from the scene and you get a view of the real universe. Throughout life, a person is educated and tested by impressions based on perceptions he experiences. Hidden in this truth are the secrets of eternity, timelessness and fate.

AISHA: This is such a great truth! But I still wonder. Will you explain to us the source of these impressions now?

MURAD: Yes, it's time for Aisha's question. Later I'll go into more detail but first let me tell you a truth that you know. It's Allah Who imprints all these impressions and causes us to live a life based on perceptions. This is a very clear truth. But before explaining the endless power of Allah and His Creation of everything from nothing, I want to give you a few more details.

AISHA: Yes. I understand very well that Allah has imprinted everything in us. But, continue. Afterwards, there'll be a few things I will want to add.

MURAD: Now we know that everything we experience as life, everything we see, everything we hear is formed in our brains. What we call the world is a three-dimensional impression formed of perceptions. There is no information or evidence to prove that we have any connection to an outside material world. Throughout our lives, we have no relation to anything other than those impressions we're given. Look, there's a famous television host who interviews journalists. Ibrahim, can you explain what's going on here?

IBRAHIM: This host is probably not aware of it but, when he goes on television he's not doing a show for crowds of viewers; he's doing the show for an impression in his brain. When he thinks he's doing a press conference, he's really making a report to impressions of reporters in his brain. Those who watch this host's program each see the host differently in their brains. He tries to explain something to these people, but all this activity occurs in the dark recesses of his brain.

MURAD: Well said, Ibrahim. But we're not used to thinking in this way. So let's look at some more examples. What channel is your favorite program on? Wait, let's try some other channels.

IBRAHIM: Here's a talk show. Have you seen it before? They always have a hypnotism segment on this program. Murad, hypnotism is a part of our subject, isn't it?



One of the best examples to show that an artificial situation can be created without reference to an outside world is the practice of hypnotism. Under the influence of hypnotic suggestion, a person can be made to believe that hot is cold and salty is sweet. He can be made to think that he is on holiday on the seashore even though he is at that moment in the studio.

MURAD: Sure it is. Hypnotism can help us understand our subject much better. Look at the hypnotist. By the suggestions he makes, he has the audience do things that aren't really happening. Look, that guy thinks he's a famous football star, and thinks the pillows are footballs. That woman is trying to wipe away imaginary stains. The tall fellow thinks that everyone he sees around him is from outer space. There, you see? Through hypnosis, a person constructs a non-existent dream-like world, on the basis of suggestions. And as long they're under hypnosis, they live in that world.

AISHA: True! Now, if we go to that guy and say, "This is all your imagination and you were hypnotized. You're not really a famous football star and what you're kicking isn't a football," we'd get denial in response. If we said, "At this moment you're in a studio with almost a hundred people watching," we'd never get him to believe the reality.

MURAD: You're right. Now let's get to today's topic. To repeat what we said yesterday, "Everything is formed from perceptions which reach the center in the brain relevant to them. There we make sense of the impressions that we perceive." There are three important questions: First, does the brain perform all these functions? Second, what is the nature of the perceiver, or what we call "I?" Third, what is the source of these impressions and why are they transmitted to us?

IBRAHIM: Certainly, the brain performs all of these functions. Just think. If we didn't have brains, there wouldn't be any image or sense.

AHMED: You're right.

MURAD: Do you mean to say that the brain is the source of images that create emotions, laughter and tears, moral, spiritual values and conscience? Isn't the brain a piece of flesh weighing about one and a half kilos? Is there a difference between the material substance of the brain and of those other objects that we can see? Just think about this. Isn't the brain an impression just like an arm or a leg?

AISHA: I never thought about it that way.



At a hypnosis session open to the public all the spectators show great interest in observing a hypnotized person. The reason for this is that this person believes he is in the situation that has been suggested to him and acts accordingly. For example, when it is suggested to him that he is a famous football star, and that the cushion in his hand is actually a ball, he is so convinced by the suggestion that he tries to play with the cushion as if it were a ball.

AHMED: Just a minute. What do you mean, that the brain is an impression perceived inside the brain? In that case, can you tell us where we see everything?

MURAD: I'll try to explain this in terms of a subject that will surprise you. Now, you may be about to hear what I am going to explain for the first time. A little while ago when we were talking about how we see and how we hear, I explained how the sense of hearing was formed in the brain by sound waves striking our ears and being transmitted to our brains as electric signals via the nerves. But more interesting than this is the fact that there exists in the brain something that, as a result of all these wonderful operations, sees three-dimensional, full-color images, hears

sounds perfectly, distinguishes between hundreds of different tastes, thinks, feels and judges. The brain simply collects the electric signals coming from the eye, ear, nose, tongue and skin. But inside the brain there is another being that interprets these signals and sees an impression. Aisha, you can't say that brain cells create these impressions, can you?

AISHA: Certainly not, Murad. A cell doesn't have an eye or an ear to see or hear with.

MURAD: Yes, that's the surprising thing. This being sees without needing eyes and hears without needing ears; and perceives what is seen and heard. Scientists have also offered numerous theories about this matter. A writer, R.L. Gregory has explained it this way. "There is a temptation, which must be avoided, to say that the eyes produce pictures in the brain. A picture in the brain suggests the need of some kind of internal eye to see it – but this would need a further eye to see its picture... and so on, in an endless regress of eyes and pictures. This is absurd."⁸ As you see, this writer understood and explained the problem clearly. But because of his materialist point of view, he wasn't able to give an answer to the question of "to whom this internal eye belongs", and has rejected the truth completely. In the world of science and philosophy, Karl Pribram draws attention to the important search for the identity of the being who senses the perception. "Philosophers since the Greeks have speculated about the 'ghost' in the machine, the 'little man inside the little man' and so on. Where is the I – the entity that uses the brain? Who does the actual knowing? Or, as Saint Francis of Assisi once put it, 'What we are looking for is what is looking.'"⁹

Now I'll ask you again: If that consciousness that hears what I'm saying, asks for details of the pictures and diagrams it sees, seeks an answer to questions, isn't brain's cells or a cognitive center, what is it then?

IBRAHIM: Are you saying there's someone in our brain we don't know about who hears and interprets what we say?

MURAD: The answer to your question is very important, Ibrahim, because in research and investigations to date, no such center or being has been encountered. In that case, that which forms sound or music in the brain and that which listens to human conversation must be human consciousness.

IBRAHIM: So where in the brain is this consciousness?

MURAD: When I say consciousness, I don't mean a layer of fat or the nerve cells. This consciousness is the soul Allah created and gave to human beings. The soul doesn't need eyes to see images or ears to hear sounds. Nor does it need a brain to think. This is one of Allah's miracles.

AISHA: In that case, if what really sees, hears and feels is our soul only, is it true to say that our sense organs are simply a vehicle?

MURAD: Of course, Aisha.



A person's brain is also a part of the collection of impressions one relates to. Think of a brain you buy from the butcher: you can hold it in your hand, see it with your eyes and examine it with your other senses. The same thing applies to your own brain. Furthermore, it is not possible for this piece of flesh we call the brain to feel pleasure and sorrow, to interpret the electric signals transmitted to it or to distinguish the hundreds of different sounds, smells and tastes.

AISHA: That's exciting!

AHMED: And besides being amazing, once more we learn our own strength is to no avail and we are witnesses to the power of Allah.

MURAD: What you said is very true, Ahmed. People like you who've come to know the truth, understand that Allah has placed the whole three-dimensional universe with its color, shadow and light into a dark space of a few cubic centimeters in the brain, must think about Allah, fear Him and take refuge in Him.

IBRAHIM: I understand too that our brain is also a perception. There can be only one thing that does the perceiving, and that is the soul that Allah has created and given to us. It's clear that the soul is a special existence different from an impression. I don't know how I could have thought before now that all these activities were performed by the brain.

MURAD: A characteristic of the soul is to be affected by the impressions it sees. Impressions lead to the formation of sensations like satisfaction, pain, happiness and fear in the soul. These impressions are created in a way to affect the soul and the soul is created to be affected by them. In this way, each of us finds ourselves in our own world. It's a place of testing. So, what we call the world appears to be a group of particular impressions perceived by the soul.

AISHA: If the soul is the only existence that perceives impressions, there must be a supreme existence apart from the soul that causes us to see these impressions. Moreover, there must be a fundamental purpose in our being made to see these impressions.

MURAD: Yes, actually we can understand it without protracting the discussion too much. As you also know, it's Allah Who is the Possessor of supreme knowledge and Who causes us to see everything. He uninterruptedly impresses these images in our souls. In this way, Allah

makes us each live in our own world and tests us in it.

AISHA: We can think of it as a television broadcast, can't we? I mean, Allah, with His determining wisdom and knowledge, makes the entity we call the soul perceive those impressions as the world. While this broadcast remains uninterrupted and continuous, that is, while Allah shows us the impressions He wills, we react to things we experience without realizing their nature. Apart from the soul and what the soul observes, we have no relation to an external world.

MURAD: Exactly. Now that we've established the soul's existence, it remains to examine the source and the reason for these impressions. There are conclusions of vital importance that we'll draw from what we've learned. The first subject is the source and nature of the impressions. We know now that we are in no relation to the original of the world outside us and that we observe a wonderful world composed only of impressions. The magnificence of these impressions, the art, wisdom and knowledge in their Creation reveals to us the Supreme Creator. There's no absolute being apart from Allah Who has created everything. Apart from the existence of Allah, what remains are His manifestations that Allah has impressed within us. To Allah belong all strength, intelligence, knowledge, art, power and wisdom. When we think of these impressions, the supreme knowledge evident in the Creation of these impressions, the soul's position in relation to the impressions, we come to know in a most wonderful way, the existence of Allah and His attributes. If we don't grasp this truth, our faith in Allah can't be without deficiency and we may entertain very wrong notions about Him.

AISHA: In that case, there is no absolute existence apart from Allah.

MURAD: Exactly. Apart from the existence of Allah, there is no absolute existence. Nor is it possible. However, as a miracle and manifestation of the superior nature of His Creation and His Omniscience, Allah shows us this material universe in the form of an

"illusion," "shadow," or "image." As a consequence of the perfection in His Creation, human beings can never reach the world outside their brains. Only Allah knows this real material universe. To say that something exists in an absolute sense and that we can have any relation to it, arises from a false premise. Moreover, because everything is an impression to us created by Allah, there's no power or will that is independent of Allah. Those who try to explain the existence of Allah, construct a logic of their own and say, "We can't see Allah but we can't see radio waves either. We know radio waves exist, therefore, Allah exists like a radio wave." This line of reasoning is false. People who resort to such logic believe that matter is absolute and imagine that Allah (Surely Allah is beyond all that) is like an abstract being that surrounds matter. But truly, Allah is the absolute being. Other things are manifestations created by Him. Allah alone exists; everything else is a shadow being.

AHMED: But we didn't learn these things that way! I mean, okay Allah created everything. There is no other deity besides Allah, and He possesses the highest attributes. But we live in this world with our own will and intelligence. That is, everyone makes their own life.

MURAD: As we can understand from Ahmed's statement, people have become confused about Allah and about fate as a result of some unfounded opinions. Someone who thinks that matter itself is independent of Allah will naturally interpret everything according to these ideas. Those who can't grasp Allah's eternal power, knowledge and absolute existence



have some very wrong views. They describe Him as a being who lives somewhere in the sky who doesn't interfere with the workings of the world. They believe that the world they live in is the only reality. They even assert arrogantly that they are actually material beings themselves, and that Allah (Surely Allah is beyond all that) is a phantom, an immaterial spiritual being who has no influence on matter.

Actually, everyone relates to his own screen; that is, to images projected to his own soul. Even if several people are in one place, no one knows the images that the other person is in touch with. Everyone can see only the images projected on his own "screen".



Or they regard Allah (surely He is beyond that) as an imagination pervading that absolute matter. Or else, since they cannot see Him with their own eyes, they say: "Allah must be somewhere we cannot see, in space or far away from human eyes." (Surely Allah is beyond that.) But these are all grave errors.

Because Allah is everywhere, not just in the sky. 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. Several verses of the Qur'an state 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 He says, **"...But my Lord encompasses everything that you do"** meaning that Allah also pervades what people do.

AISHA: I always thought that way because that's what we were taught. But now I realize how wrong I was.

MURAD: The Qur'an mentions this subject in several verses, and it is an important secret to understanding some verses. For people like you who comprehend that you are not in direct contact with the original of matter, everything becomes clearly intelligible. Such people grasp in a moment how close Allah is to them. They can see immediately mistaken ideas and false opinions concerning Allah that many espouse. It may have already occurred to you how close Allah is to human beings, but when you consider what we have been saying, you realize that Allah is closer to us throughout our lifetime than anything else.

IBRAHIM: I never thought of it that way.

MURAD: Ibrahim, Allah is closer to you than Aisha, Ahmed, I or even than you yourself. In Surah Qaf verse 16, Allah says concerning human beings, "**We are nearer to him than his jugular vein.**" And in Surat al-Isra' verse 60, this truth is revealed in these words, "**Surely your Lord encompasses mankind.**" But a person who believes that his body is composed of matter can't grasp this important truth. For example, if the brain is a place considered by one's 'self' a place accepted as outside would be about 20-30 centimeters away. But when one grasps that there is no contact to the original of the matter, and that one is only relating to perceptions in the mind, concepts such as outside, inside and closeness become meaningless. Allah has encompassed us and is eternally close to us.

IBRAHIM: ETERNAL CLOSENESS! I never thought about that before. It's clearly plain to me now but I never thought about it until today. This is really amazing.

MURAD: There are other verses relevant to this subject. I want to read these verses to you. Please listen.

When (your soul) leaps to your throat (at death) And you are at that moment looking on. We are nearer him than you but you cannot see. (Surat al-Waqi'a: 83-85)

In another verse, Allah reminds us of this subject in these terms:

When My servants ask you about Me, tell them I am indeed close (to them). I listen to the prayer of every suppliant 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)

IBRAHIM: Yes, the verses are very revealing. When you mention eternal closeness, now I really know what you mean.

AISHA: I also understand and feel very excited. Allah is with me every moment. He hears every prayer. He knows everything I do and think. He's closer to me than I am to myself. This is really a wonderful thing. I don't understand how I could not have considered it before now.

MURAD: An understanding of the nature of matter also makes some other things clear. Someone who considers these things understands that besides Allah there's no other absolute being, He created everything and He is in control every moment. For example, Surat an-Naml verse 64 reveals that **"He originates Creation."** That is to say, Allah is the Creator of everything at every moment. Surah Fatir verse 41 explains this truth in this way: **"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."** This means everything in the universe is under Allah's control at all times and their existence continues only with His permission.

IBRAHIM: Therefore there's no power besides Allah. So when I say I am doing something, it's basically Allah Who is creating it while I think I am doing it. Is that true?

MURAD: Very true. There's no question of interfering with the

impressions Allah has created and that are perceived by the soul. Whatever He causes us to observe, is what we see. It's not possible to change or influence the impression. At this stage, the idea of fate can be easily understood. Our fate is whatever we observe in this world of impressions that Allah has created. We observe a definite sequence of events that we perceive as our life as if we were watching a film. Whatever is predetermined for us in fate is what we sense and perceive. In the Qur'an, this subject is clearly revealed in Surat al-Insan verse 30: "But you will not will unless Allah wills". In Surat al-Anfal verse 17, it is also said "...you did not throw, when you threw; it was Allah Who threw." The same fact is stated in Surat as-Saffat verse 96: "Allah created both you and what you do." These verses show that man is not independent of Allah.

AISHA: But we so often hear expressions like "He cheated fate" or "He was a victim of fate."

MURAD: Such expressions stem from ignorance, a failure to understand the reality of fate and an inability to conceive of Allah's eternal power. Fate can be generally defined as "Allah's immediate knowledge of past, present and future."

AHMED: Can you explain a bit more, Murad? How is it possible that events can be known that haven't yet taken place?

MURAD: To say something hasn't happened is to speak from a human perspective. The event hasn't happened just so far as we can know. But Allah is unfettered by time and space. Indeed, it is He Who created time and space. For this reason past, present and future are all one to Him. Everything has "happened".

AISHA: So, there's no such thing as "cheating fate".

MURAD: Right, Aisha. A human being can't interfere with fate.

There's no recourse beyond it. For example, a person can't lengthen or shorten his life. Allah reveals this in the Qur'an, in verse 30 of Surah Saba: **"Say: 'You have a promised appointment on a Day which you cannot delay or advance a single hour.'"** It can be understood from this that there's no such thing as chance, accident, or luck. Everything happens as Allah has determined it and when He has determined it. It is not in human hands to change it or prevent it. That is, human beings have no such power.

IBRAHIM: When people die, have an accident or get sick, or when things don't go the way they want, they go through a kind of rebellion. Now I understand better how fatuous that is.

MURAD: Because Allah creates every moment, everything we observe has reason, purpose and intelligence. Everything is created for a purpose. For example, a businessman boards a plane for London but at the last moment he remembers that he has left his wallet in the airport and gets off the plane. The plane leaves without him and crashes and so the businessman doesn't die. In such a situation, someone who has no concept of fate might say something like, "He escaped death, he changed his fate." In fact, every moment this person lives is a part of his fate. Getting on the plane, forgetting his wallet, the crash of the plane and the interpretation given to the event by a person standing outside are all determined by fate. There has been no change. In fact, fate is created as a whole and rules over the whole of life. This fate is determined from the first moment of Creation.

IBRAHIM: It means that before coming into this world every thing that we're going to experience has been determined and is known to Allah. Is that what you're saying?

MURAD: Yes. I'll explain this with another verse from the Qur'an. Allah informs people in this way: **"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) As we can understand from this verse, everything that has happened and that will happen on earth has been recorded in Allah's Sight even before the Creation of the universe. For this reason, even before you came into the world, even when your mother, your father and your grandfather were not yet born, Allah knew that you would be having this conversation with us.

AISHA: I want to give an example to show another misunderstanding of fate. Someone I know got skin cancer. It was said that he had only a short time left but he went abroad for treatment and got better. At that time, I frequently heard people say, "He beat death" and "he extended his life."

MURAD: As you've also understood, there's no question of shortening or extending life. It was according to his fate that the person was sick, came close to death, received

Every motion performed at every moment by the man in the frames on the right has been determined in his fate long before he was born. What he is doing is simply following the path of his fate. Walking to the car, reaching out his hand to the door, taking hold of the handle, opening the door, getting in, sitting down, closing the door – all of these motions exist in his fate.



treatment and got better. All these occurrences proceeded in a definite sequence, but, in fact, the result is determined from the beginning. Once we know the truth, we can easily solve problems we never understood before. The most important thing is that Allah is the One Absolute Power Who encompasses all. He is closer to us than our jugular vein. Everything is under His control. Everything has been determined and ordered by Him in the most wonderful way. A human being observes only what has been predetermined for himself. This nullifies every sort of spiritual or material anxiety and fears about the future. It reduces to unimportance a human being's passion and ambition in relation to the world. Only the consent of Allah gains importance. So, a person begins to see and understand things in the correct way according to their true meaning. He comes to appreciate the power and sovereignty of Allah, the absolute Ruler and supreme Creator of all things.

IBRAHIM: What you're saying is very important and subtle. Were there those in the past who wrongly understood and falsely interpreted these things?

MURAD: Yes, there's been various forms of perverse tendencies in the past. Some factions looked at the matter from a single point of view and said, "What's the use of worship since Allah is already doing everything?" They then abandoned worship. Some have said, "Humans strive in vain," and then adopted a lazy attitude, putting forth no effort or struggle. There were some who had even a more perverse attitude and went so far as to consider themselves on the same level as Allah (Surely Allah is beyond all that). Surat al-An'am verse 148 says this about those who have taken up in such a perverse view: **"Those who associate others with Allah will say, 'If Allah had willed we would not have associated anything with Him, nor would our fathers; nor would we have forbidden anything.' In the same way the people before them also lied until they felt Our violent force. Say: 'Do you have some knowledge you can produce for us? You are following nothing but conjecture. You only tell lies.'"** As seen in this verse, such people who act upon conjecture in truth do not tell the truth and are not in the right path



No matter what a person experiences, he is living out the fate that Allah has created for him. If he becomes ill or has an accident and must undergo an operation, his survival of the danger to his life and every event he experiences afterwards were first written in his fate. Someone who suffers an accident and gets better has not "beaten his fate"; he has experienced these ordeals because having an accident and getting better were in his fate.

AISHA: This is a very important issue. Can you be more precise?

MURAD: Allah has created the world as a place of test and has sent to humanity apostles and books through which He has revealed the right way and pointed out their responsibilities. We, who are bound to physical impressions in this testing place, are obliged to act in the way Allah has revealed. That is, we bear the responsibility for the reactions we give to these impressions. Finally, in return for those things we do in this realm of impressions, we will go to heaven or hell.

AISHA: We do nothing and we do everything, is that right?

MURAD: Aisha, there are two sides to the question. First, the external side or appearance. From this angle, a person is responsible for every action. We're physically bound to this world and our souls are influenced by occurrences which happen in the world of impressions. Allah gives us such a sense. When we are hungry, we have to fill the physical impression with the impression of food. When we are physically ill, we resort to the impressions of a doctor and medicine. There is an eternal intelligence and reason for these things in Creation. The second, and the hidden side of the question is to understand the basic meaning of life – which is projected to us through impressions – and to see the truth. A person who discovers this reality understands that there's no strength apart from Allah, that he can never have direct experience of the original of the external world, and that all power belongs to Allah. So, he correctly evaluates this life and the world.

IBRAHIM: That is, a person who is aware of this matter also gets sick, goes to a doctor and takes medicine but in doing this he knows that he is basically following his fate; he realizes that Allah is the cause of the illness and of its cure; and his reaction will be according to this understanding. Is that right?

MURAD: What you said is revealed in Surat ash-Shu'ara in these words: **"(It is) He Who created me and guides me; He Who gives me food and gives me drink; and when I am ill, it is He Who heals me; He Who will cause my death, then give me life; He Who I sincerely hope will forgive my mistakes on the Day of Reckoning."** (Surat ash-Shu'ara: 78-82) A person who understands that all power belongs to Allah and that there is no friend or helper besides Allah, attains a complete sense of intimacy in faith and in the worship of Allah. So long as he remains conscious of this, he will be protected from the damaging and destroying influences of the world. He takes medicine but he knows that Allah is the

One Who cures; he eats but he knows that Allah is the One Who satisfies; that is, he continues to lead the same life, but with an awareness of the truth.

AHMED: But you didn't say anything about the things that bind me to the world now. My house, my name, the property I've accumulated over so many years, and my children who'll continue my name and my family after I die. If I accept what you have said, I must accept that I have no connection to the reality of these things. That I relate only to copies of them in my mind.

MURAD: Ahmed, if you wish, think about the things we have talked about today and be sure to come to our final talk tomorrow. A large part of what I'm going to talk about tomorrow is of interest to you and people who think as you do.

AHMED: Of course, I'll be happy to come. Anyway, I don't intend to reject such an evident truth; that would really be to run away from the truth despite being certain of it. But there are still some details that I want to learn more fully.

IBRAHIM: There are no question marks left in my mind about the fact that everything is composed of impressions in my brain, that I have no relation to an external world, the nature of the soul, or about the existence of Allah. I hope we can extend the subject a bit farther. In the meantime, I'll prepare some more questions too.

AISHA: Murad, why does such a wonderful truth make some people uneasy? It does them no good to stop their ears and close their eyes to the truth.

MURAD: You have a day to think about that. Tomorrow, when we meet, I think you'll have the answers to all your questions.

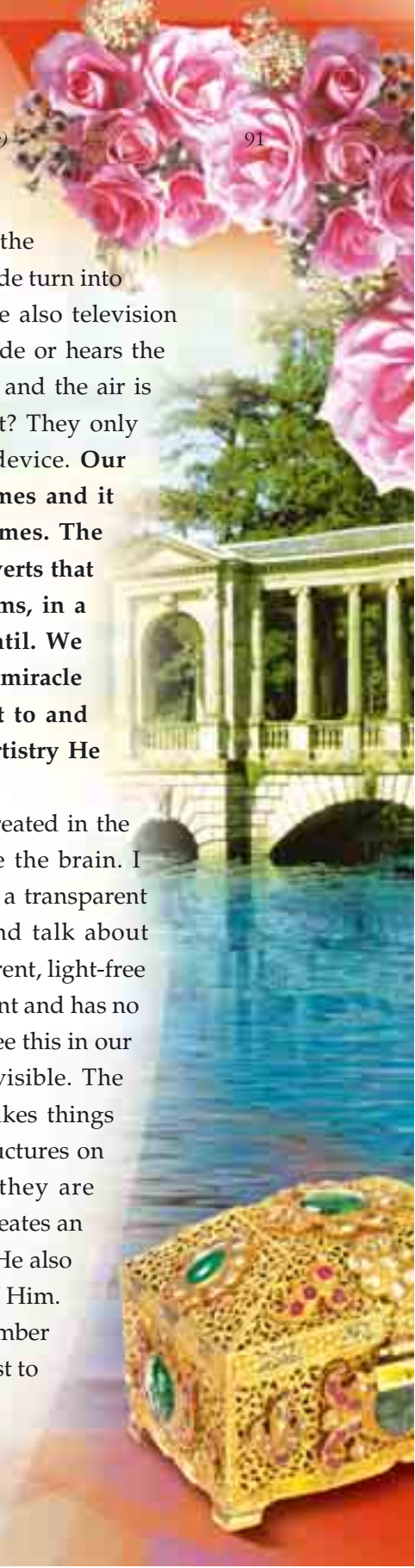


**THE SECRET BEHIND MATTER IS AN
INSTRUMENT WHEREBY WE CAN BEST
UNDERSTAND ALLAH'S CREATIVE ARTISTRY**

ADNAN OKTAR: Matter does exist on the outside, but we see the image of matter. Even if people tried, they could not see the matter on the outside, because if the nucleus is here, the electrons are in Avçılar [in Istanbul] for instance. That is why it is impossible for matter to be seen as a whole. It has a transparent appearance. We perceive it in this way, and it stems from the way it enters our eyes. Otherwise, matter would normally be invisible due to its transparency. There is no such thing as color, which forms because that is how our brains interpret the waves emanating from those objects. There is no red, blue or green on the outside. All scientists themselves say that, that there is no such thing on the outside. There is no sound and no light on the outside. There is no question of the Sun being very bright and our eyes seeing it. The Sun is in fact a pitch black. Our brain interprets the waves emanating from it as

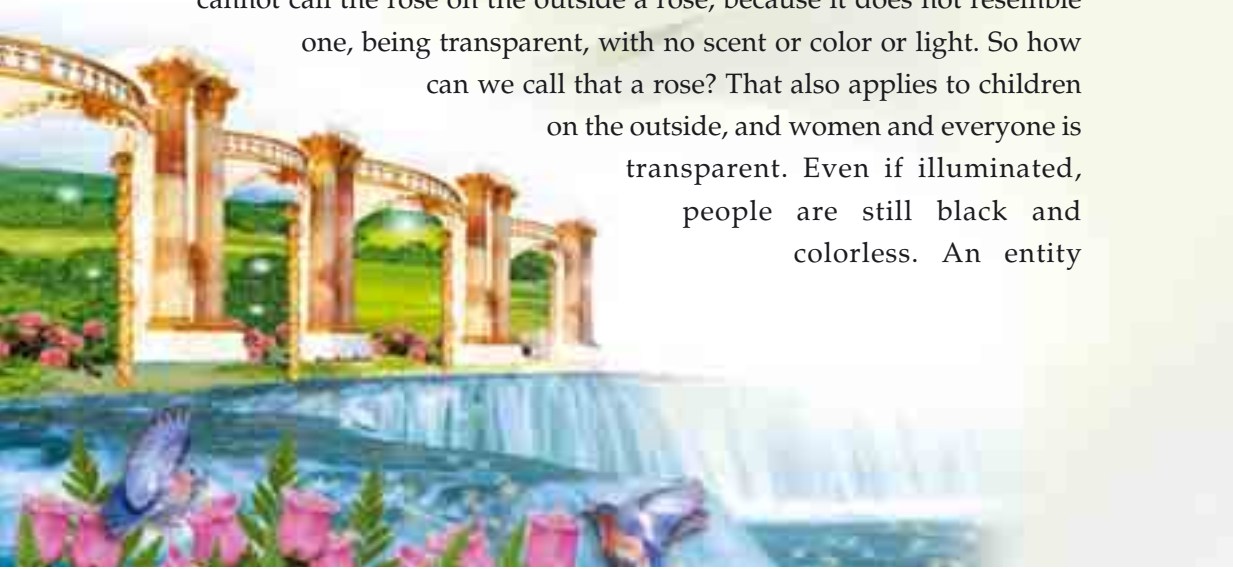
light. That is how Allah has created, and it is a great miracle. There is not a single sound on the outside. Similar to how radio waves on the outside turn into sound only when they enter a radio. There are also television waves, but nobody sees the image on the outside or hears the sound. All channels are currently broadcasting and the air is full, but we see and hear nothing. How is that? They only become sound when they enter a television device. **Our bodies are like such a device. The image comes and it becomes an image like television. Sound comes. The electricity of sound arrives, and the brain converts that electricity into sound. Then the universe forms, in a very tiny space, a space no bigger than a lentil. We experience this whole world there. It is a great miracle how people experiencing this do not submit to and believe in Allah and are unable to see this artistry He creates in the End Times.**

All technical devices and everything are created in the brain. This cup, for instance, is created inside the brain. I mean, the cup does exist on the outside, but as a transparent and thus invisible entity. People sit down and talk about factories and say it is made in a factory. Transparent, light-free matter exists on the outside. Look, it is transparent and has no light. And there is no color on the outside. We see this in our brains, it is us that become illuminated and visible. The factory does not color it, Allah does. Allah makes things capable of being heard, in our brains. Their structures on the outside are of no use to them. Because they are transparent and colorless. Allah miraculously creates an infinitely wide and vast universe in our brains. He also creates love of Himself in our brains, and fear of Him. Man is a most wondrous entity. Indeed, I remember Allah saying in one holy hadith that He is too vast to



fit into the earth and sky, but that He fits into the hearts of believers. This in effect means that "I create everything inside you; there is a world on the outside, but I create the reality thereof inside you." But this is for people of deep reflection and understanding, of course. Someone who looks at things superficially who sits down and eats meatballs and wipes his mouth with the back of his hand cannot grasp it, of course. But it is something that makes the deep thinker tremble. In other words, a person who comprehends it will be unable to stand, will tremble and fall down in prostration out of fear of Allah and say to Him, "La Ilaha Ilallah Muhammedun Rasulullah (There is no deity but Allah and Muhammad is the Messenger of Allah)." **Anyone grasping this fact will believe 100%.** But there may be people who are unaware and walk around with their mouths out of ignorance. Such people will always exist, but the time will come when Allah manifests His title of the Hadi to everyone, and will show them this truth, insha'Allah. (*Çay TV, 8 April 2009*)

ADNAN OKTAR: Now, for one thing people fail to understand matter. I have many times said that matter does exist on the outside, but there is no light. There are photons, particles, on the outside. Light arises from the entities known as particles, and the outside is therefore pitch black. And there is no color on the outside, no light or color. And it would in any case be impossible to see the matter on the outside. Existing matter is in any case transparent, because of the structure of its atoms, since the neutrons, protons and electrons are all at a distance from one another. We cannot call the rose on the outside a rose, because it does not resemble one, being transparent, with no scent or color or light. So how can we call that a rose? That also applies to children on the outside, and women and everyone is transparent. Even if illuminated, people are still black and colorless. An entity



that cannot speak, whose voice cannot be heard. But we see them in pitch blackness, inside our brains. The entities of whom Allah creates images in our brains, these are human beings. They talk because there are images of them, they have voices and respond. So you can perceive them with all five senses. But these things do not apply to their counterparts in the outside world. You cannot see any such thing. There are just transparent entities. We cannot have direct experience of these entities on the outside, only with what Allah shows us. **For example, I am talking to you, you have an existence on the outside, but I have no experience of that, and I have in any case nothing to say to it, because it is a transparent entity in pitch darkness, a colorless body. In other words, it is clear that I am not dealing with it directly. Allah shows me its existence there in my brain, shapes it, and established the image in my brain. "Have direct experience of this, not that," Almighty Allah tells me. "I also create that"** He says, and, "that is also My creation." "But something I have created for you," He tells me in my brain. **Now when I say a pleasant thing, I say it to the image that Allah has formed in my brain.** But people ignore this as it does not suit them... Therefore, when we say something is beautiful, we are saying it of Allah. When we like a thing, we like Allah, we like it as a manifestation of Allah. But it is created to be so bright and so impressive; for example, someone who goes to work in the morning gets up and the cars are all in a line and the buses are waiting at the stop. All these form as images in his brain. Allah establishes them like a dream. The originals are there on the outside, but they are formed as dreams. But because of the intensity of the stimuli, the clarity of the image, its three-dimensional sharpness and since the sense of touch supports it. For example, when I touch something like this the sensation forms in my brain. But it seems as if it is on my finger tip. But it is not there, it is in my brain. People imagine it is at their finger tips. Someone standing on the ground feels the ground at his feet; but he is actually standing on the ground in his brain. Biology teachers tell their students this anyhow. It is a known thing; I have not just dreamed it up. They talk about it, but people fail to understand. It is a subject people tell one another about

every day, which they are taught in class, but which they fail to understand. They describe this, but fail to grasp it. Amazing. For example, a biology teacher does not understand it when he describes it. A very large number of them do not understand it when they talk about it. Those who do are very rare. They don't understand. For one thing, this needs to be well understood. **The reason behind our being brought into this world is to serve Allah. That is what Allah loves. Allah wants people to understand Him. He wants to be loved and understood by His own soul, known as man. And He created the world for that purpose.** The Earth was not created so people could do business, so the banks could operate, to that big business could thrive. That is why they misunderstand this. The Earth is not here so a driver can do his job, driving. The Earth is here solely for the test, and for no other reason. Allah did not create the world in such detail just for people to enjoy themselves. **The Earth was not created so they could keep busy, run around and occupy themselves. It was created for that purpose alone.** The prophets are sent for that reason, for instance. But the end of the world is very important for Allah, the end of the world that is Mahdism. The world was prepared for these days for thousands of years. Look, Istanbul was captured for the system of Hazrat Mahdi (pbuh). Can you imagine that Europe would have handed Istanbul over to the Ottomans, the Turks? Even if it had, they would have taken it back. But they could never have given it up. Istanbul was given to them because that was Allah's command, because that was their destiny. The belief in the Trinity, for instance, and the distortion in Christianity is for Hazrat Mahdi (pbuh) to come. It was Allah Who brought that distortion about.

And it is Allah Who will bring about the global dominion of Islam. For example, science and the discovery of electricity is for Mahdism, the internet is for

Mahdism. Fast vehicles are for the system of Hazrat Mahdi (pbuh). The appearance of Darwinism, Marxism and fascism is all for the system of Hazrat Mahdi (pbuh). The foundation of freemasonry was for the system of Hazrat Mahdi (pbuh). Freemasonry and Darwinism prepare the ground for Mahdism against their will. (*Çay TV, February 2010*)

NO HUMAN BEING HAS EVER SEEN THE ORIGINAL OF MATTER

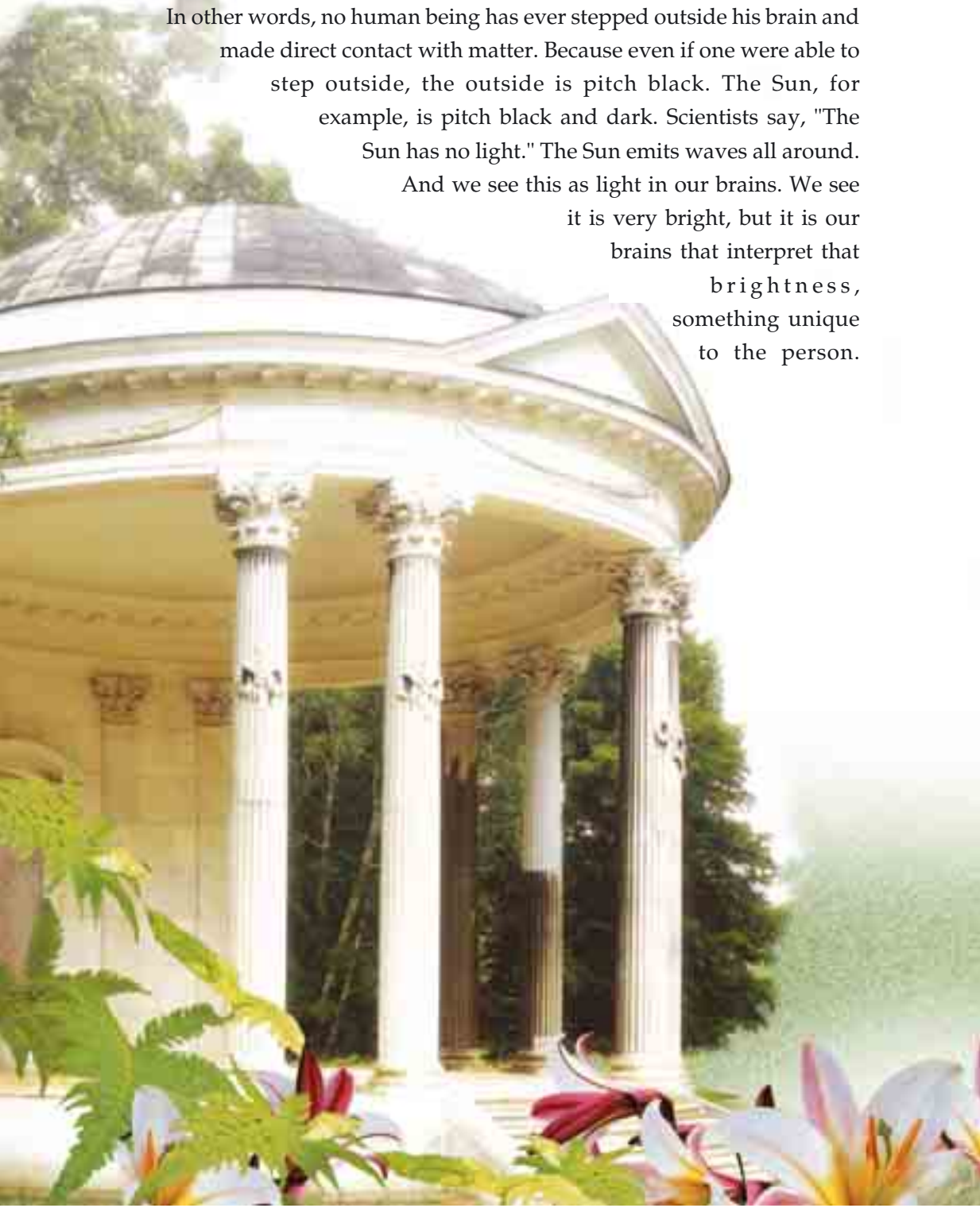
ADNAN OKTAR: For one thing, one needs to make these people feel who, or what they are. For example, if I came face to face with Dawkins, I would ask him, "How far away from you am I sitting?" He would say, "1.5 meters away." And I would say, "I am an image in your brain, aren't I?" "Yes, you are an image in my brain" he will say. "In that case, where is your own image?" He will say, "Inside me. Inside my brain." "Where is your laboratory?" I will ask, "The lab where you do your research?" He will say, "That is also in my brain." "Have you ever stepped outside your brain and confronted that laboratory?" And he will say, "No."

In other words, as I have said before, the human eye is blind and does not see. It is like a technical device. It merely converts the image into an electrical current and transmits it to the brain as that current. The eye in the brain sees, meaning there is an eye that people cannot see. That is the eye of the soul. The ear is deaf, it cannot hear. People imagine they hear through their ears. But the ear is a device that converts sound waves into electricity. It carried them to the brain as weak electric currents. The soul in the brain then perceives that electric current as sound. It is the same with touching with one's finger tips. People imagine they touch with their finger tips, but that is a sensation in their brains. It appears to be at their finger tips. I first describe these things, and ask the person

where he feels he is. He says, for instance, "I am speaking on a TV channel." But he can actually only speak on the TV channel in his brain.

In other words, no human being has ever stepped outside his brain and made direct contact with matter. Because even if one were able to step outside, the outside is pitch black. The Sun, for example, is pitch black and dark. Scientists say, "The Sun has no light." The Sun emits waves all around.

And we see this as light in our brains. We see it is very bright, but it is our brains that interpret that brightness, something unique to the person.



There is no sound on the outside, not a peep. That is why the laboratory is in darkness. Because there is no light. Scientists also say, "were it not for the human eye, matter would not be visible." Since there are so many spaces between the nucleus and the electrons in the atom, matter is transparent and invisible. Scientists say it is the brain that perceives it. It perceives matter as if it existed, but they say that matter is in fact transparent because of all those empty spaces.

PRESENTER: It is not a solid whole.

ADNAN OKTAR: Because it is not a solid whole, because if we think of the nucleus of the atom being here, the neutron and proton are in Bahçelievler [in Istanbul]. So there is a huge void involved. But they say the eye perceives it as solid. That is what scientists say.

PRESENTER: The eye completes it.

ADNAN OKTAR: In other words, no scientist can have direct experience of a laboratory. People can only experience any laboratory by links through a monitor. In the same way that people conduct research into radioactivity through monitors. Or in keyhole surgery, when the surgeon watches what is happening on a monitor when they insert a tube into the patient. The doctor watches the progress of the device on a monitor. It is the same in the world. People watch it on a monitor. And when they realize this, they confront reality, because it is Allah Who directly creates the image on the monitor screen. It is Allah Who directly imparts the knowledge coming from the outside world.

Presenter: In other words, these things are imparted to us as if pre-programmed, and we see the program as expressed in our brains.

ADNAN OKTAR: **And it is exactly the same with sounds. And these are sounds and images in destiny. And apart from that, one cannot see or perceive anything.** (*Mavi Karadeniz, 24 March 2009*)







'Philosophers since the Greeks
have speculated about the
'ghost' in the machine, the
'little man inside the little man'
and so on. Where is the I —
the entity that uses the brain?
Who does the actual knowing?
Or, as Saint Francis of Assisi
once put it, 'What we are
looking for is what is looking'".

Karl Pribram ¹⁰

DAY 3

The conversation occurs in Ahmed's house.

AHMED: Friends, maybe you're getting impatient but try to understand. If I didn't have good intentions would I come every day to every meeting to try to understand this subject? I want to learn the truth, but as a person gets older, some things are a little more difficult.

MURAD: Don't say such a thing Ahmed. No one's getting impatient. Remember what we said yesterday – to understand something or not; to accept something or not is in your fate. And no one has the power to change this fate. So, because we know this, it's our responsibility to speak the truth, but you have the right to choose.

AISHA: Murad is right.

IBRAHIM: Murad, you've brought a book with you. What are we going to talk about today?

MURAD: This is the Qur'an. I quoted the examples I gave you before from the Qur'an by heart; this time I brought the Qur'an with me so that you could read for yourselves and see with your own eyes. Today, if you permit, let's talk about the difficult state of that person who lives without knowing the true nature of the material world, and about the reasons for his resistance to the truth.

AISHA: This will provide the answer to my questions at the same time.

IBRAHIM: I'm eager to hear what you're going to say.

MURAD: Now I'm going to read you a few verses from the Qur'an. As we talk about these verses, we'll review the whole subject we've covered for the past two days. If you have any reservations about

anything we have talked about so far, now's the time to speak up.

IBRAHIM: I can't find anything to contradict what I've heard. I've learned about a reality that had been right in front of my eyes all along, and my whole worldview has become very different. As I think about this, I discover its ramifications for every aspect of life. Every moment of my life gained importance and meaning. I've begun to see everything as a miracle. But I also realize that I've got a lot more to learn.

AISHA: I already believed in Allah but there's a great difference between what I viewed as my faith and true faith in Allah. Seeing Him in every place, realizing His great being, power and His attributes. I only prayed when something happened to me or before an exam. In Ramadan, we fasted as a family, and sometimes when I thought about dying I'd be afraid. Now I understand that I must remember and think of Allah much more. Almost all the people in my circle live and think the way I used to. I want to learn about everything as quickly as possible and share it with my family and friends.

MURAD: Ahmed...

AHMED: I didn't want to bring this up, but now I will anyway. I have no more doubts but still, it's hard to apply what I learned to my daily life. I mean there's so many distractions that occupy and divert me in my daily life that I can't keep my mind on the subject.

MURAD: We'll deal with that a little later. But first, as I said earlier, there are countless verses in the Qur'an that address the fact that all power belongs to Allah, that He encompasses all things and that He's the only sovereign. I'll read some. First there's verse 255 of Surat al-Baqara:

Allah, there is no deity 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.

In this verse and other verses on this subject, the attributes of Allah are revealed and, as we considered yesterday, contrary to what people falsely believe, we see that Allah controls every occurrence at every moment, that He is everywhere at every time and that His being is absolute. On this subject we read in another verse, verse 115 of Surat al-Baqara, **"Both East and West belong to Allah, so wherever you turn, the Face of Allah is there. Allah is All-Encompassing, All-Knowing."**

AISHA: I'm Muslim, but I never read the Qur'an. I had no idea this subject was so clearly stated in the Qur'an.

MURAD: In order to learn the truth, instead of reading the word of Allah in the Book He sent to guide humanity, people choose to go by what they hear from other people. This is a very flawed way to go about the search for knowledge and truth. Everyone is held accountable by the Qur'an and is responsible to read the Qur'an, learn its verses and put them into practice. But I think you already understand the importance of this.

AHMED: I too, like Aisha, up to this point in my life, never once read the Qur'an despite ample opportunity.

MURAD: It's not too late to start now. There's no right age or time to learn the truth and turn from error. Though of course the sooner you start the better.

AHMED: You're right.

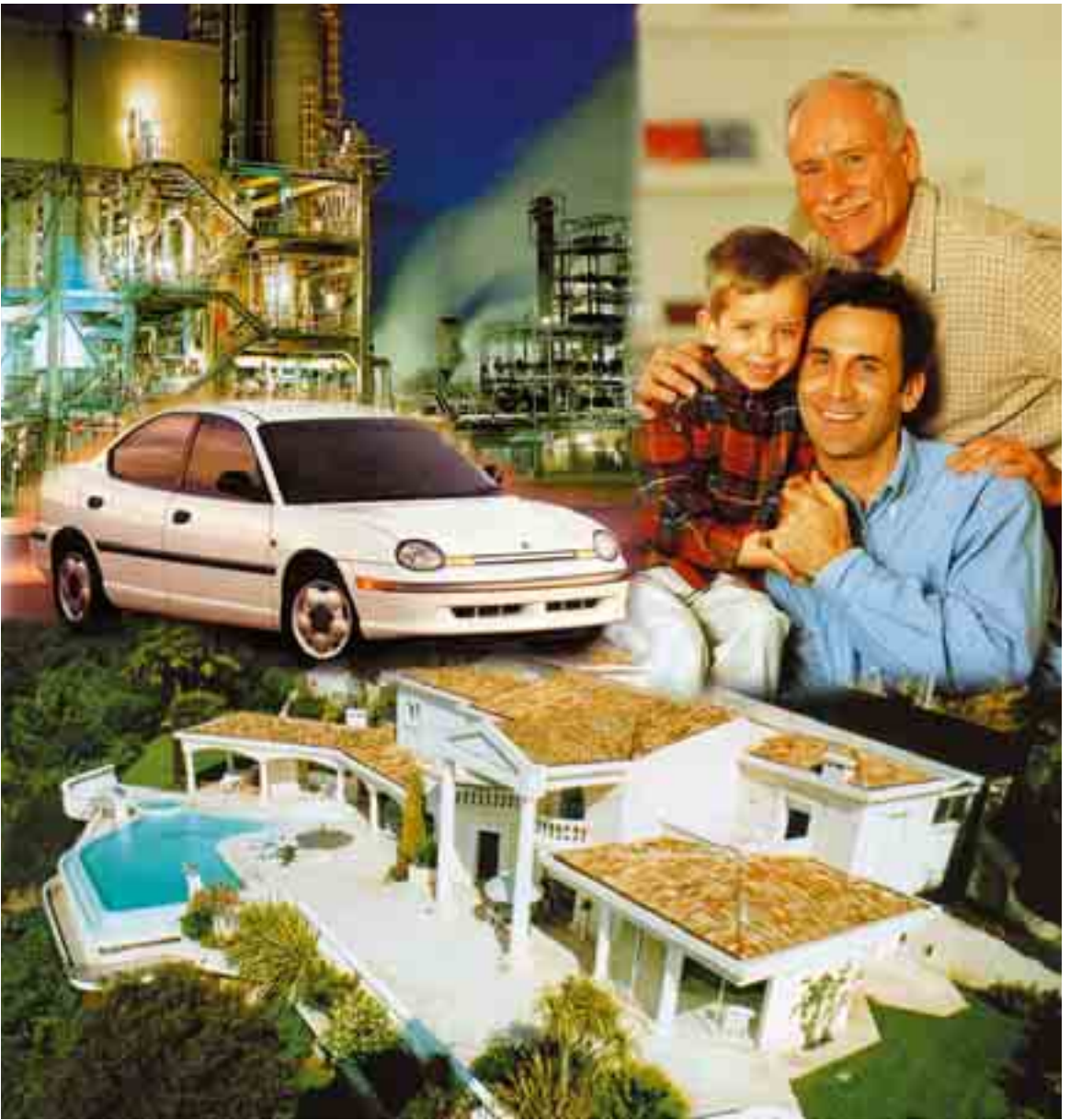
**'Clear insights have come to you from your Lord.
Whoever sees clearly, does so to his own benefit.
Whoever is blind, it is to his own detriment...'
(Surat al-An'am: 104)**



MURAD: Allah, Who created all things, has by means of the Qur'an and the apostles, clearly revealed what is true, beautiful and what is wrong and evil. Here, apart from the few verses I've read, the Qur'an contains advice to guide us in every aspect of our lives and to show us the right way. The greatest undertaking for human beings is to learn, understand and to try to apply the advice, commandments and prohibitions that come from our Creator. There's no excuse for not doing this. Otherwise, as it is revealed in Surat an-Nur verse 39, **"The actions of those who disbelieve are like a mirage in the desert. A thirsty man thinks it is water but when he reaches it, he finds it to be nothing at all, but he finds Allah there. He will pay him his account in full. Allah is swift at reckoning."** Living an imaginary life without consciousness will likely lead to a sorry end.

AHMED: Friends, I understand that it's pointless to hesitate any longer. In fact, I had predicted the outcome of our conversations during these three days. In what we've been talking about, I haven't been able to find a single error or point of contention. Finally I understand that my hesitation is self-deception. Yes, I must confess that I was afraid of the truth. Maybe you don't have too much to lose but I didn't want to lose in an instant what I have acquired over the years. This was nothing other than the illogical objection of one who feared that his property, children, family and job might be snatched from his hand in a single moment. But self-deception doesn't change the truth.

MURAD: Congratulations Ahmed. There aren't many people who react as you have. But I think there's one thing you misunderstand. You've lost nothing. On the contrary, you've gained a great deal because you understand that everything you have is a blessing from Allah. You understand that Allah is testing you in this world with these blessings and He's given them to you as a means by which you may attain paradise. Don't forget, someone who has learned that he merely experiences a copy of the world in his brain has nothing to lose. On the contrary, because he



If a person considers carefully what is being said here, he will discover for himself an amazing and extraordinary thing. That is, everything in the world is an illusion.

understands the true nature of reality, he's gained much. When a person grasps the fact that he relates to copy impressions and that Allah imprints everything in him, and acts according to this knowledge, he values the things he owns according to their real worth. He doesn't forget that it's his Lord he has to make as his goal. Besides, since he knows everything is a

blessing from Allah, he feels a much deeper pleasure in the things that have been given to him. He continually gives thanks for these blessings. At the same time, he knows everything is given to test him and that none of it belongs to him, and so he's not caught up in passion or ambition. So, since he lives a life according to the will of Allah, after death he'll begin to experience a much more wonderful life.

AHMED: I've never considered it from that view.

MURAD: In Surat al-An'am verse 70, we read this command of Allah: **"Abandon those who have turned their religion into a game and a diversion and who have been deluded by the worldly life. Remind by it (the Qur'an) lest a person is delivered up to destruction for what he has earned with no protector or intercessor besides Allah. Were he to offer every kind of compensation, it would not be accepted from him. Such people are delivered up to destruction for what they have earned."** It can be understood from this verse that those who are proud and conceited and take themselves to be gods (Surely Allah is beyond that), are stricken with a feeling of helplessness and weakness when they discover that they are merely a "shadow being" on a cinema screen. Those people whose minds are swayed by love of this world, are deeply disturbed when they realize everything they own is insubstantial. That the world, their children, their property, their wealth, their influential friends are all in the hands of Allah. In this situation, there are two choices – either they turn to Allah and their passion for the material world comes to an end, or the contrary, they try to forget the truth and embrace the world even more strongly. But, because they know they are deceiving themselves, they are always uncomfortable and lead an anxious, tense and tormented life.

AHMED: I'm choosing the right path, Murad. Of course, I understand that there's no use in running from the truth. And what you said has strengthened my resolve even more.

MURAD: You appear really to have chosen the right path. What is beautiful is what is true.

AISHA: Murad, as far as I know, there are many people who either don't understand that the impression they see is seen in the brain or feign ignorance of the fact. These people are respected writers, scientists, and professors. Particularly those who fully understand the technical aspects of the subject refuse to explore it or else they pretend that they don't know a thing about it. For example, are those who have expertise in the fields of medicine and biology not familiar with the subject?

MURAD: Actually, Ahmed answered this a while ago. Certainly, a number of people know about the subject in one way or another. If this subject were limited to the fact that we have direct experience only of copies in our minds, not of their originals, you can be sure that no one would have any difficulty accepting it. But everyone who concedes that he has no connection with an external world and that everything is an impression in the brain, realizes too that there's another step he must take whether he likes it not. He must then admit that Allah has created these impressions. A person who has founded his whole life on material things and desires, tends to pretend he knows nothing about the subject because even the mention of these realities will remind him of the existence of Allah, of the day of reckoning, of paradise and of hell. If that person is a consciously aware human being, he'll reorder his life according to the truth. However, when some people are exposed to the truth, they're overcome by panic. They become afraid and anxious and finally choose to deceive themselves. As Ahmed said, they think they can protect themselves from the truth by forgetting about it or closing their eyes to it. Surat ar-Rum comments on the state of those people who are incapable of grasping the truth:

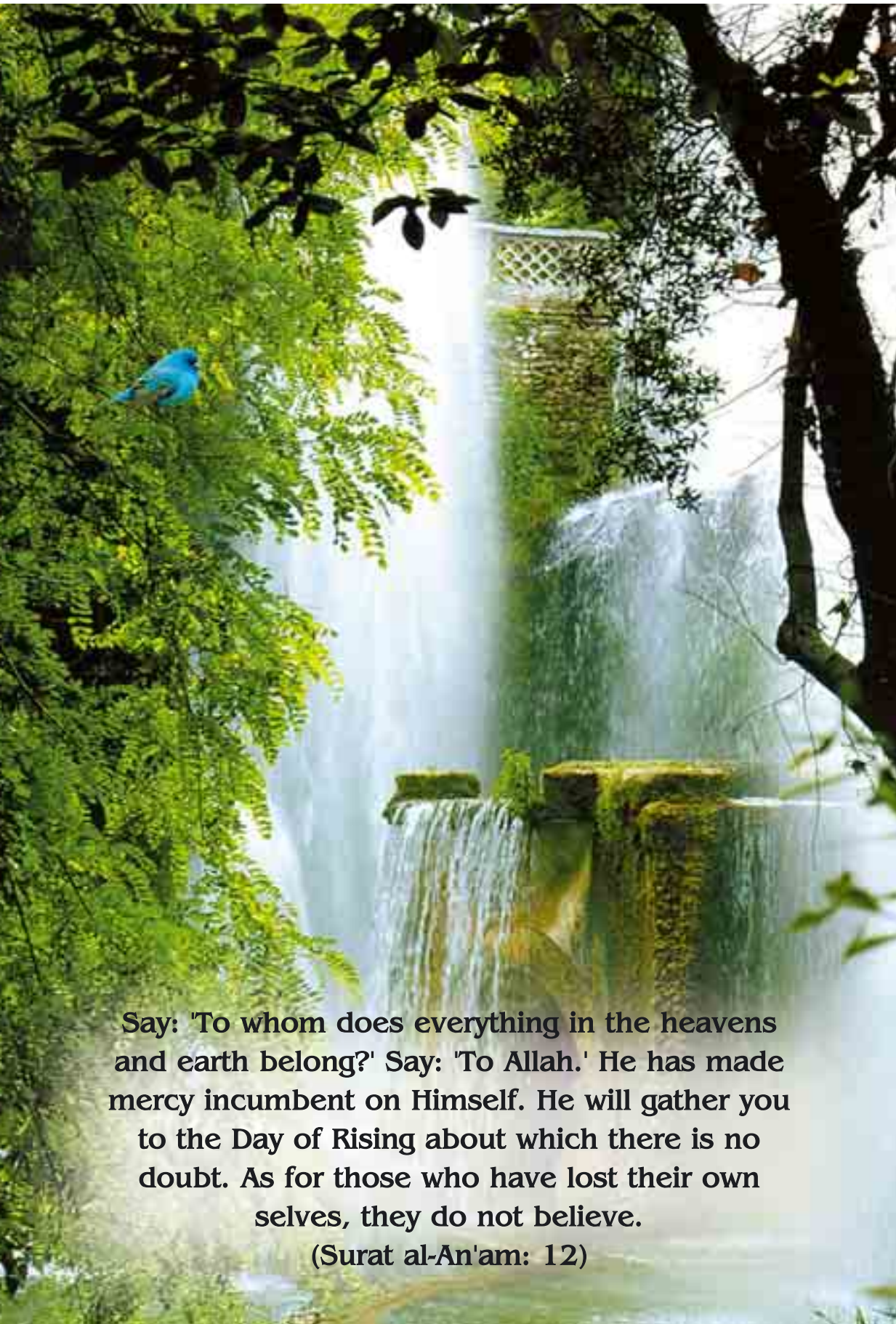
They know an outward aspect of the life of this world but are heedless of the hereafter. (Surat ar-Rum: 7)

AHMED: I know from my own experience that people become slaves of their passions. I mean, you may be aware of some things, but it's a bit strange at first to consider that you have no ownership of those things you thought of as your property and that everything is under the control of Allah Who created you. Moreover, when you think of yourself as being a very influential, intelligent, successful businessman with a good social position, "your head is in the clouds"; and when you say to such a person, "Everything you experience is in your mind – your money, your factories, your workers, your secretaries, your property, your house, your car – and you have no relation with the reality of any of it", you're assaulting his ambitions.

MURAD: Just as it is said in the verse: **"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 this world. The best homecoming is in the Presence of Allah." (Surah Al 'Imran: 14)**

AHMED: Yes, exactly as it says in that verse.

MURAD: When satan is mentioned in the Qur'an, Allah informs us that the first thing that seduced him and caused him to rebel was his love of matter and his ambition to be an absolute being. This same satanic passion wants to bind a person to the world with great ambition. To be a "shadow being" is a reality that the conceited and the proud could never accept. This is an indisputable fact and as you go through life, you come to see it clearly. But in spite of this, worldly ambition and the possibility of losing their material things prevents some people from adopting this obvious way of thinking. In the Qur'an, satan's conceit and lust are given particular emphasis. Here, I read:



Say: 'To whom does everything in the heavens and earth belong?' Say: 'To Allah.' He has made mercy incumbent on Himself. He will gather you to the Day of Rising about which there is no doubt. As for those who have lost their own selves, they do not believe.

(Surat al-An'am: 12)

... They prostrated - except for Diabolis. He was not among those who prostrated. He (Allah) said, 'What prevented you from prostrating when I commanded you to?' He (Diabolis) replied, 'I am better than him. You created me from fire and You created him from clay.' (Surat al-A'raf: 11-12)

AISHA: Murad, thank you so much for your patience in explaining this important truth to us. I thought a lot about our subject and I don't want any details left out. By Allah's Grace, today I have no more question marks in my mind. Everything is clear.

MURAD: Really, it's I who thank you for this opportunity. But don't be too hasty, Aisha. I still have a few things I want to say. If you like, let's watch television. A few more points relevant to the subject might come up.

IBRAHIM: Look, my favorite show is on. I was just thinking: What if someone went and told the truth to the host? That the viewers, this audience who admire him to the high heavens are all just in his mind. The applause, the countless reporters who run after him, his property and his family are also just impressions existing in his mind. That, in fact, at this



moment he lives is in Allah's Sight and that the intelligence that everyone praises in him is not his own; how would he react?

AISHA: He probably wouldn't be too pleased. Look, on this channel there's an open panel discussion on the economy. I don't know how you'd tell them that the whole economy money, banks, inflation, customers, is all an impression. If you went to them and said, "These things are in your mind. Leave these ambitions behind. Seek only Allah's approval and draw near to Him", they'd get angry like a child you took a toy away from.

MURAD: Yes, you're right, Aisha. The biggest mistake these people make is to forget the truth and to become attached to the world because of ambition. If people submit to Allah, put their trust in Him and stop running away from the truth, then they'll be happy, live in comfort and security. Allah always shows the right way to those who turn to Him. In times of difficulties, He provides the best solutions for them. I want to read a verse to you on this subject:

...Whoever fears Allah – He will give him a way out and provide for him from where he does not expect. Whoever puts his trust in Allah – He will be enough for him. Allah always achieves His aim... (Surat at-Talaq: 2-3)

AISHA: This is an important truth. If those people we see on television left their worldly ambitions and turned to Allah, they'd be rescued from the difficult situation they find themselves in.

MURAD: Yes, Aisha. Besides, as you said a bit earlier, if those people who act as if the things they can never have direct experience of really belonged to them realized the state they were in, they would be in a much worse situation. It's impossible to describe the regret and the humiliation felt by a person who finally comes to realize that he has spent his life running after a phantom. Look how the state of such a person is described

in Surat al-Kahf:

Say: 'Shall I inform you of the greatest losers in their actions? Those whose efforts have been wasted in this life, while they thought that they suppose that they are doing good.' (Surat al-Kahf: 103-104)

AHMED: I now understand that I must review my whole life and submit to Allah.

AISHA: I'll never be the same either after what I have learned. As Murad said, I'm beginning a new life. I'll spend my life with these things in mind. Because there's no power other than Allah, I'll begin to learn about Him, to draw close to Him and act according to His will. Of course, to do this I'll buy a Qur'an right away and learn what Allah's will is for me.

IBRAHIM: We all have the same idea. In these three days, my whole world and plans have all changed. Since I'm teaching at the university, I feel a particularly big responsibility. It's become an important matter of conscience for me to deepen what I've learned and to explain it to those who don't know about it.

MURAD: Friends, remember that in the past three days we've spoken about some very important truths. It may appear that it was I who was explaining these truths to you. But actually, I was also listening with you. No one has the ability to talk or to think on his own. We speak and think those things that Allah has fixed in our fate. In these conversations Allah has spoken and reminded us of His own power. In the light of this, we must all ask His help and pray like the Prophet Solomon (peace be upon him) prayed as the verses inform us, **'Keep me acting rightly, pleasing You, and admit me, by Your mercy, among Your honorable servants.'** (Surat an-Naml: 19)

PEOPLE WATCH DESTINY AS IF WATCHING A FILM

ADNAN OKTAR: Almighty Allah says in one verse: "**They do not measure Allah with His true measure..**" They imagine that people's heads are this size whereas this entire universe may perhaps be inside the nucleus of an atom in a leaf on a branch of a tree on any planet within the whole universe. A whole universe may be there. Allah creates an infinite number of universes. Allah is infinitely great, and we are in just one of those worlds. We are inside the world. Allah creates matter on the outside in these worlds, but He has created us in such a way as to watch the world on a tiny screen in our brains. That image in the tiny screen appears very large to us inside our heads. It is magnified in our brains, as if through a magnifying glass. You appear very large to me, for instance. But that is how I am interpreting electricity in a tiny space in my brain. My brain sees that electricity as a human being. There is a system that brings your existence to my brain in the form of electricity. And I see that electricity as you. And I watch the world on a tiny monitor screen.



PRESENTER: Has human destiny existed for all time?

ADNAN OKTAR: Of course. A person sees all images on that monitor, as if watching a video tape. Allah shows us our whole lives as if on a tape. Afterwards, in the hereafter, that tape will be placed in our hands. We go into the hereafter with that tape. There is a verse about it. People will ask how it is that everything is written down. They will be amazed. Allah tells us this. He says that everything is written on that tape, down to the tiniest detail. People's whole destiny is put into their hands in the hereafter. Their whole lives are recorded on a kind of tape. Our eternal lives are all finished in the Sight of Allah. We consist of moments.

But we perceive that moment as a lengthy period of time. Time is a form of perception and belief. I imagine I went to primary school. But that is a belief in my head, created for me at this moment. Allah constantly creates the universe at every moment. If He did not create it at every moment, everything would be destroyed. (*Ekin TV, 12 February 2009*)

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.

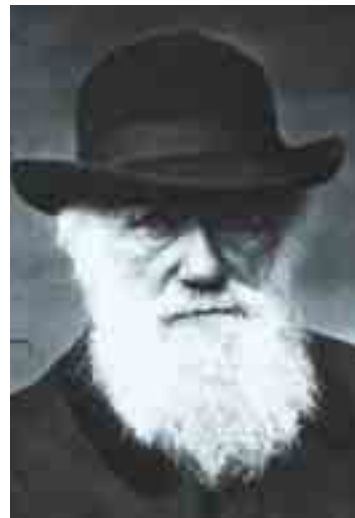
We have examined the collapse of the theory of evolution and the proofs of Creation in great scientific detail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

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.



Charles Darwin

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.



With the experiments he carried out, Louis Pasteur invalidated the claim that "inanimate matter can create life," which constituted the groundwork of the theory of evolution.

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."¹¹**

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.¹²

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.



Alexander Oparin's attempts to offer an evolutionist explanation for the origin of life ended in a great fiasco.



As accepted also by the latest evolutionist theorists, the origin of life is still a great stumbling block for the theory of evolution.

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.**¹³

After a long silence, **Miller confessed that the atmosphere medium he used was unrealistic.**¹⁴

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:

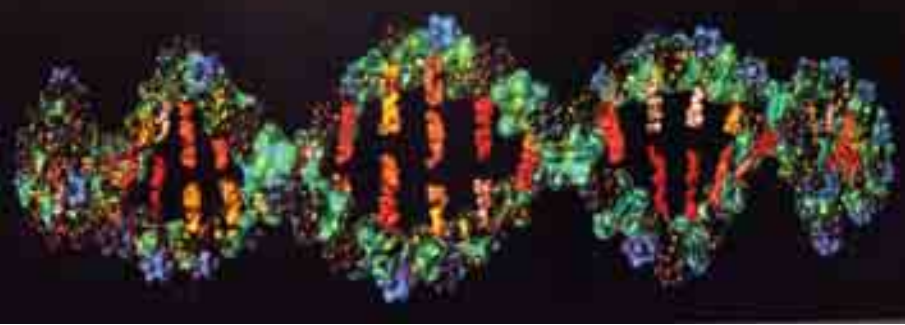
Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?¹⁵

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



One of the facts nullifying the theory of evolution is the incredibly complex structure of life. The DNA molecule located in the nucleus of cells of living beings is an example of this. The DNA is a sort of databank formed of the arrangement of four different molecules in different sequences. This databank contains the codes of all the physical traits of that living being. When the human DNA is put into writing, it is calculated that this would result in an encyclopedia made up of 900 volumes. Unquestionably, such extraordinary information definitively refutes the concept of coincidence.

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.¹⁶

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 favorable individual differences or variations occur.¹⁷

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.¹⁸

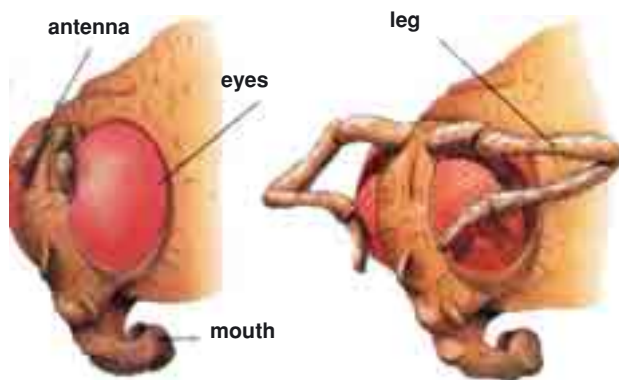
However, the laws of inheritance discovered by Gregor Mendel (1822-84) and verified by the science of genetics, which flourished in the twentieth century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favor as an evolutionary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



Since the beginning of the century, evolutionists have been trying to produce mutations in fruit flies, and give this as an example for beneficial mutation. However, the only result obtained at the end of these efforts that lasted for decades were disfigured, diseased and defective flies. Above is the head of a normal fruit fly and on the right is the head of a mutated fruit fly.

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.**¹⁹

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.

LIVING FOSSILS REFUTE EVOLUTION

Fossils are proof that evolution never happened. As the fossil record shows, living things came into being in a single moment, with all the characteristics they possess and never altered in the least for so long as the species survived. Fish have always existed as fish, insects as insects and reptiles as reptiles. There is no scientific validity to the claim that species develop gradually. Almighty Allah created all living things.



A 54-to-37-million-year-old fossil sunfish



A 295-million-year-old fossil sea urchin



A 125-million-year-old fossil cicada



A 50-million-year-old fossil sequoia leaf

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.²⁰

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?²¹

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.**²²

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.²³

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.²⁴



Evolutionist newspapers and magazines often print pictures of primitive man. The only available source for these pictures is the imagination of the artist. Evolutionary theory has been so dented by scientific data that today we see less and less of it in the serious press.

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."²⁵

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.²⁶

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.**²⁷

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.²⁸

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.²⁹

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—a single one of which can by no means form by chance— 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, multicolored 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 atmospheric sounds 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

A person who is observing a particular view supposes that she is watching the view before her eyes. However, that view actually forms in the center of vision at the back of the brain. The pertinent question is this: Who is it that takes pleasure from watching this view, if it cannot be the brain, which is made of lipid and protein?



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]...³⁰

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, 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 (pbuh) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (pbuh) 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 (pbuh) 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 (pbuh) to meet with his own magicians. When the Prophet Moses (pbuh) 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 (pbuh) 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.³¹

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)



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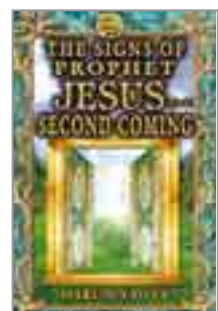
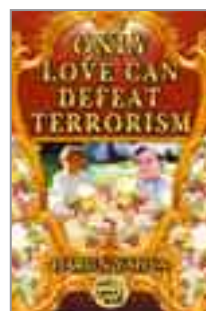
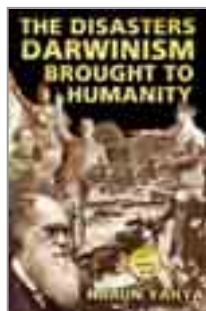
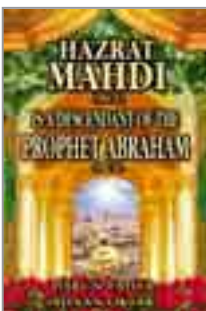
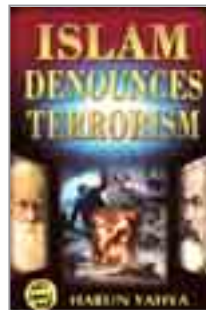
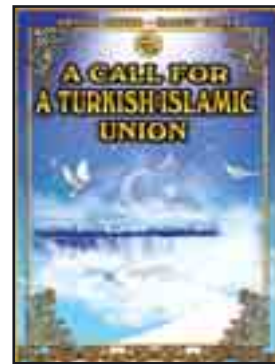
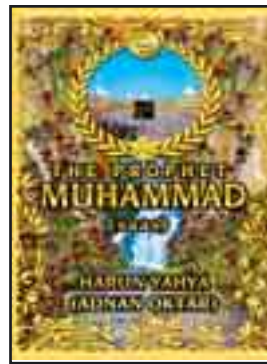
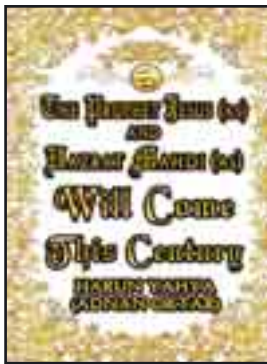
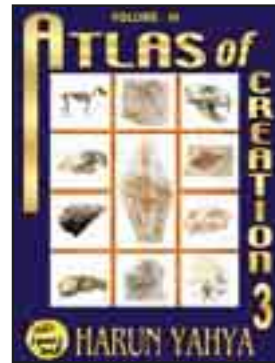


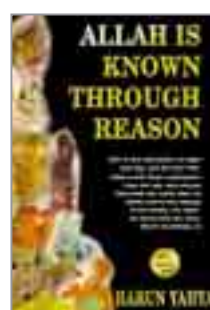
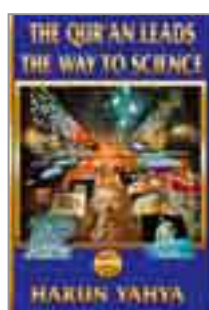
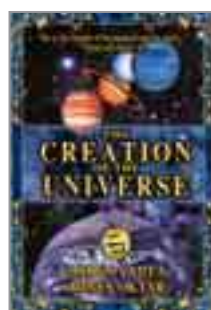
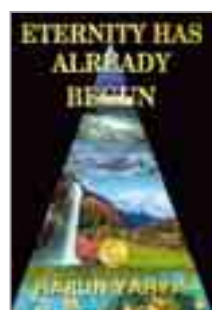
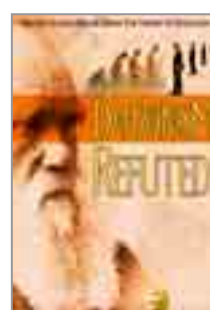
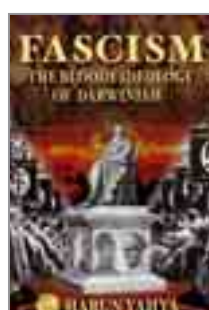
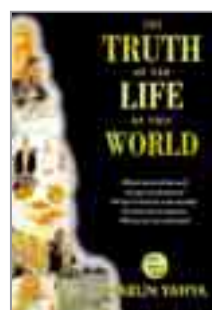
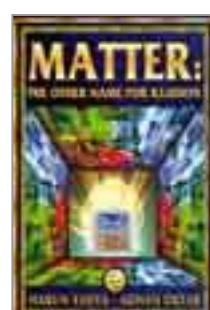
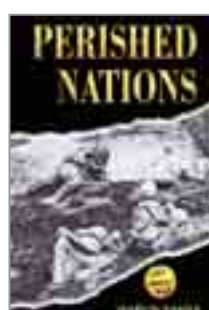
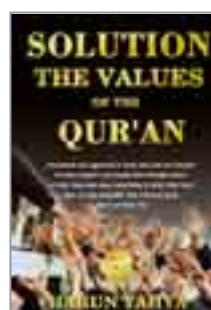
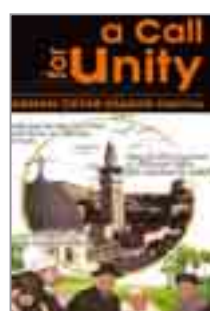
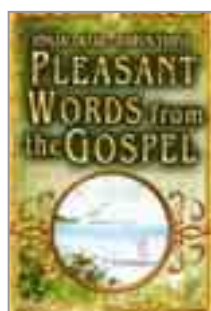
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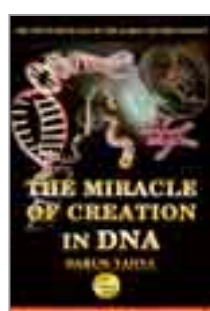
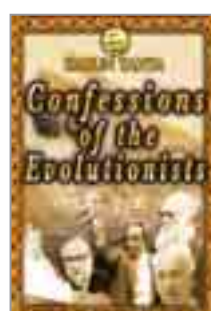
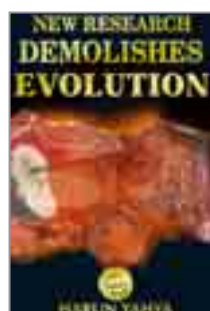
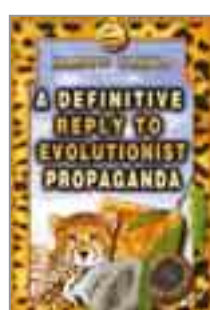
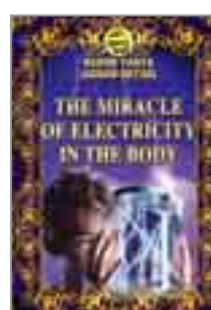
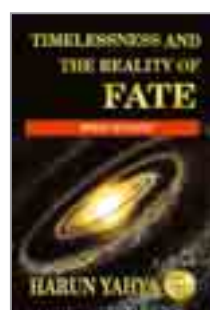
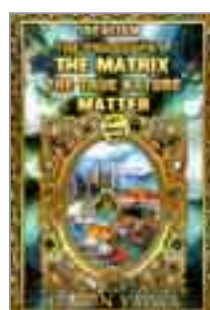
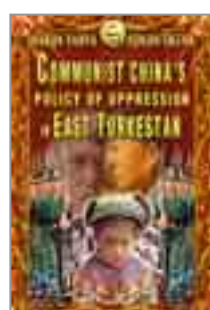
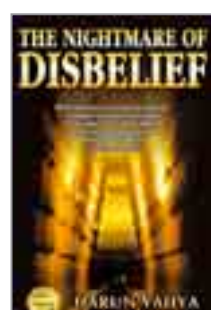
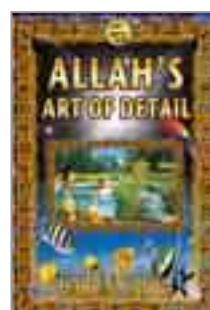
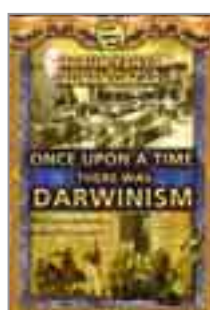
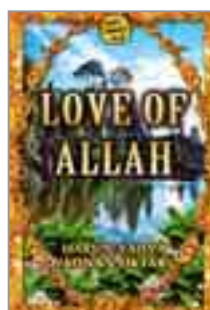
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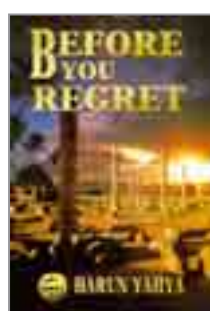
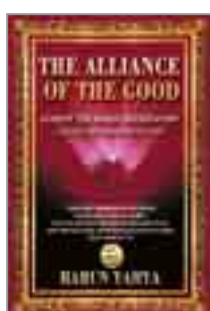
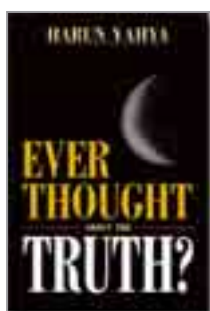
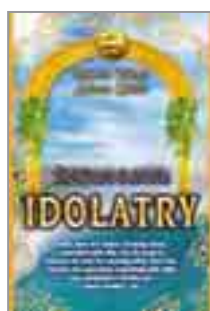
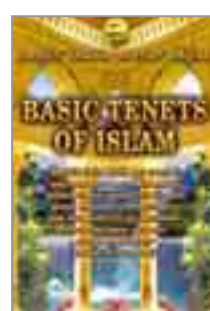
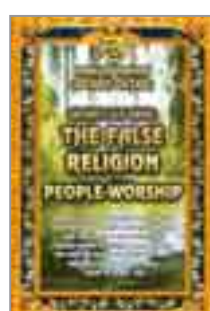
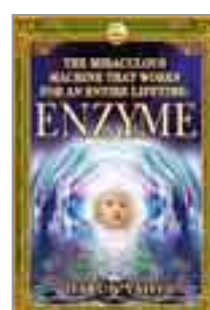
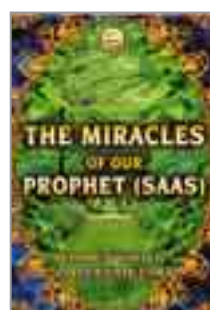
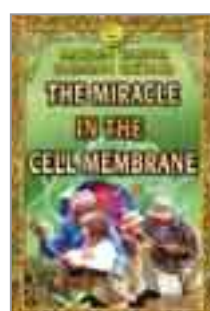
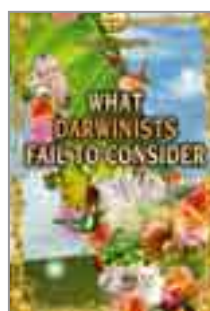
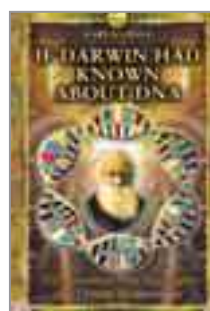


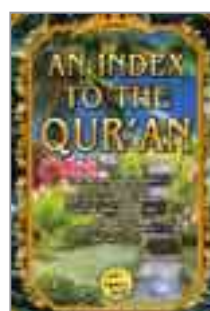
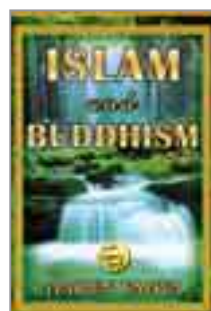
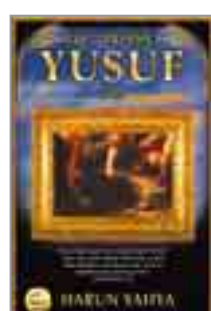
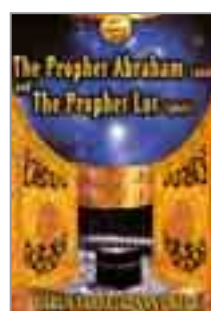
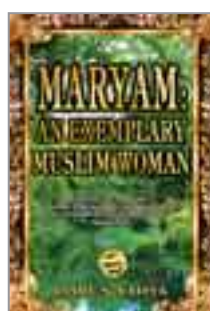
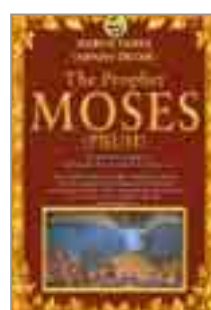
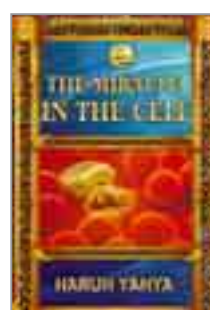
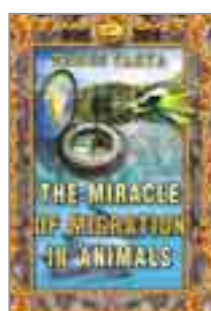
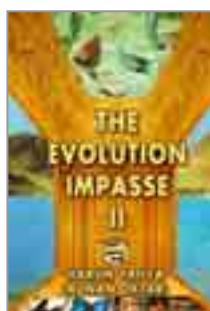
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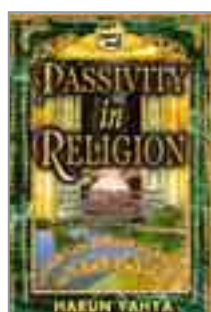
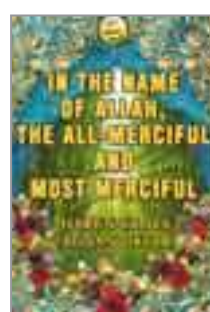
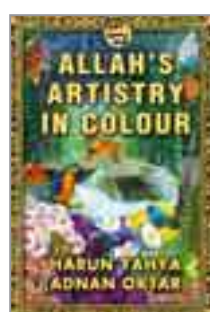
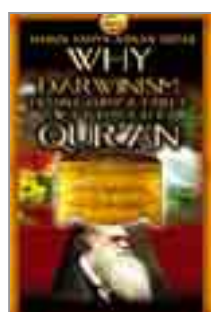
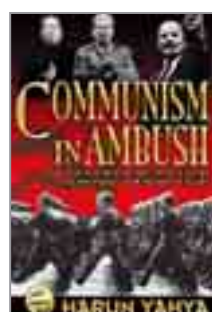
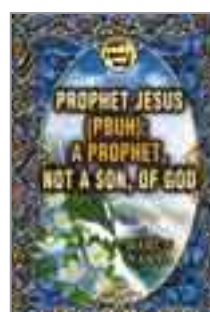
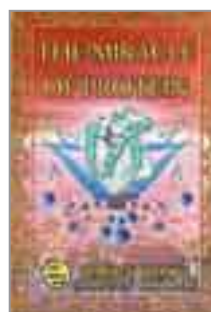
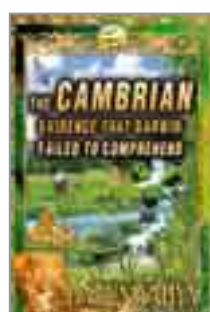
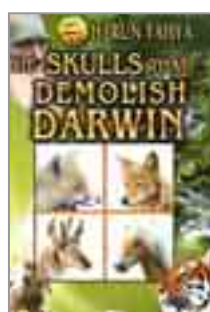
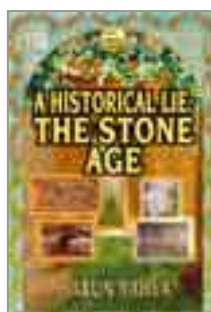


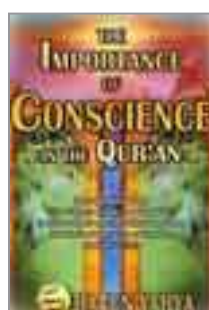
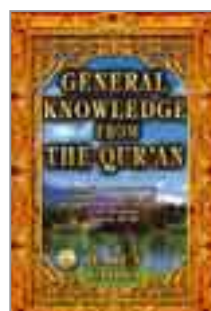
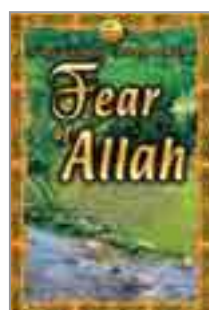
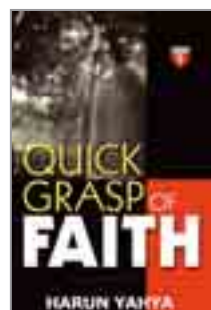
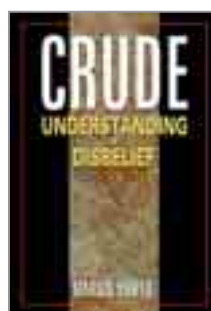
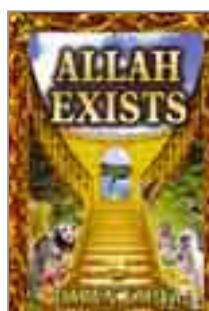
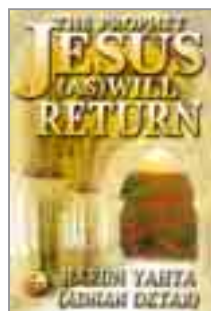
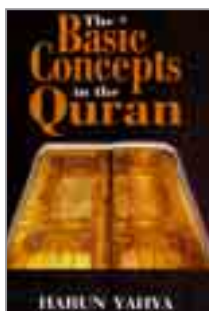


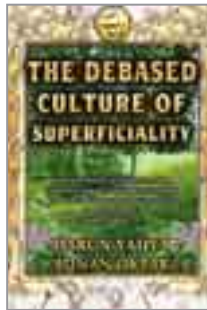
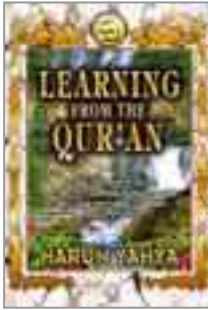




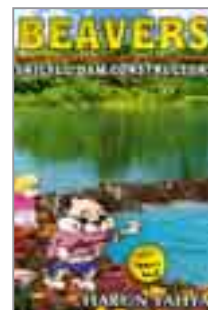
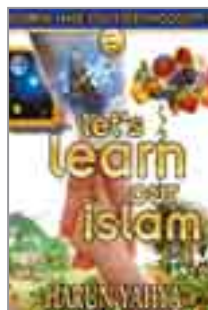
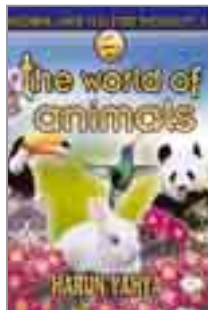
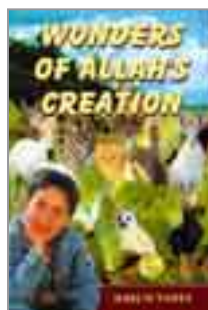
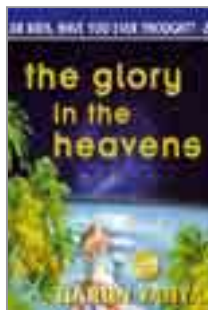








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- VCD7: The Creation of the Universe
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- VCD8: Behind the Scenes of the World Wars
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- VCD9: Signs of the Last Day
The Miracle in the Ant
- VCD10: The Miracle in the Cell
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