

The 15th Day

THE AYAT AND THE HADITH OF THE DAY

**If Allah helps you, no one can vanquish you.
If He forsakes you, who can help you after that?
So the believers should put their trust in Allah.
(Surah Al 'Imran: 160)**

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

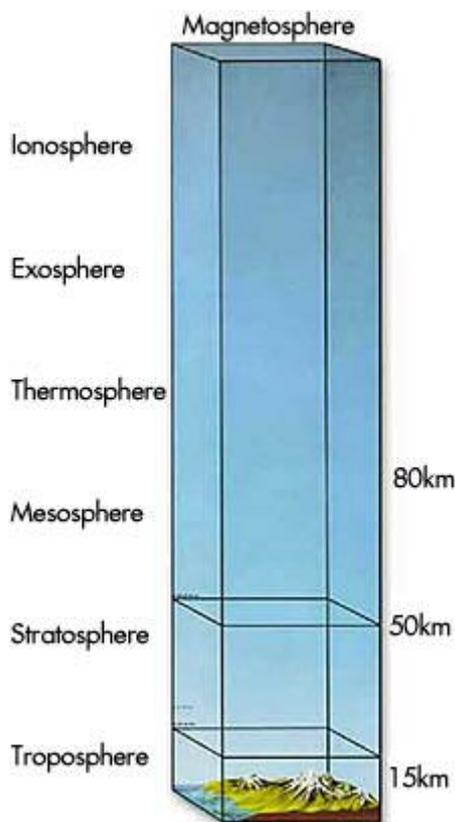
MIRACLES OF THE QUR'AN

THE LAYERS OF THE ATMOSPHERE

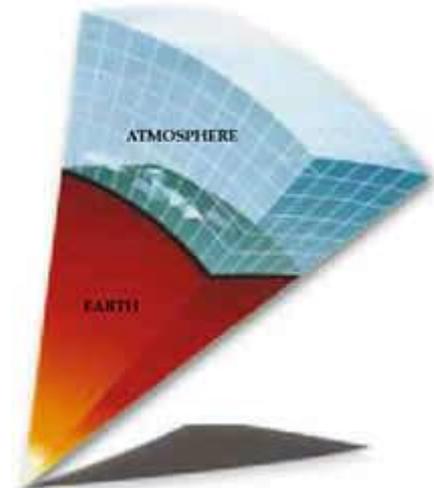
One fact about the universe revealed in the verses of the Qur'an is that the sky is made up of seven layers:

It is He Who created everything on the earth for you and then directed His attention up to heaven and arranged it into seven regular heavens. He has knowledge of all things. (Qur'an, 2:29)

Then He turned to heaven when it was smoke. In two days He determined them as seven heavens and revealed, in every heaven, its own mandate. (Qur'an, 41:11-12)



The word "heavens," which appears in many verses in the Qur'an, is used to refer to the sky above the Earth, as well as the entire universe. Given this meaning of the word, it is seen that the Earth's sky, or the atmosphere, is made up of seven layers.



The atmosphere only lets rays required for life reach the Earth. For example, ultraviolet rays make it to the world only partially. This is the most appropriate range to allow plants to make photosynthesis and eventually for all living things to survive.

Today, it is known that the world's atmosphere consists of different layers that lie on top of each other. Based on the criteria of chemical contents or air temperature, the definitions made have determined the atmosphere of the earth as seven layers. According to the "Limited Fine Mesh Model (LFMMII)," a model of atmosphere used to estimate weather conditions for 48 hours, the atmosphere is also 7 layers. According to the modern geological definitions the seven layers of atmosphere are as follows:

1. Troposphere
2. Stratosphere
3. Mesosphere
4. Thermosphere
5. Exosphere
6. Ionosphere
7. Magnetosphere

The Qur'an says, "[He] revealed, in every heaven, its own mandate," in Surah Fussilat 12. In other words, Allah is stating that He assigned each heaven its own duty. Truly, as will be seen in following chapters, each one of these layers has vital duties for the benefit of human kind and all other living things on the Earth. Each layer has a particular function, ranging from forming rain to preventing harmful rays, from reflecting radio waves to averting the harmful effects of meteors.

The verses below inform us about the appearance of the seven layers of the atmosphere:

Do you not see how He created seven heavens in layers? (Qur'an, 71:15)

He Who created the seven heavens in layers... (Qur'an, 67:3)

The Arabic word "tibaqan" in these verses, translated into English as "layer" means "layer, the appropriate cover or covering for something," and thus stresses how the top layer is well suited to the lower. The word is also used in the plural here: "layers." The sky, described in the verse as being in layers, is without doubt the most perfect expression of the atmosphere. It is a great miracle that these facts, which could not possibly be discovered without the technology of the 20th century, were explicitly stated by the Qur'an 1,400 years ago.

(For further reference, please see, [Miracles of the Qur'an](#), by Harun Yahya)

THE END TIMES AND THE EMERGENCE OF THE MAHDI

SIGNS OF THE MAHDI'S EMERGENCE:



The Companions of the Cave hid themselves

For if they find out about you, they will stone you or make you revert to their religion, and then you will never have success. (Surat al-Kahf: 20)

'They will stone you' describes a form of terror. This character trait is clearly recognizable today in people who are under the influence of irreligious ideologies. For example, terrorists who subscribe to communism are led by their hostility to the state to throw stones and attack its officials, as well as at the police forces. These attacks aim to weaken and demoralize them so that the communists can realize their anti-religious ideals and establish their rule by dragging the country into chaos and conflict.

Given this, it is vital for the people of the End Times to stay clear of the bloodstained ideologies that have brought nothing but evil to the world, not to side with conspirators, and not to be influenced by the provocations of anti-religious ideologies or their agitations.

Only Allah and a handful of people knew their number

They will say: 'There were three of them, their dog being the fourth.' They will say: 'There were five of them, their dog being the sixth,' guessing at the Unseen. And they will say: 'There were seven of them, their dog being the eighth.' Say: 'My Lord knows best their number. Those who know about them are very few.' So do not enter into any argument concerning them, except in relation to what is clearly known. And do not seek the opinion of any of them regarding them. (Surat al-Kahf: 22)

'Those who know about them are very few' indicates also that a few people could have this knowledge. For instance, one such person could be Khidr, whose miraculous circumstances we will explore shortly. It is also

possible that his disciples might have this knowledge, with Allah's will and revelation. The Qur'an reveals that Allah reveals some of the Unseen to His Messengers.

(For further reference, please see, [The End of Times and the Mahdi](#), by Harun Yahya)

THE EVOLUTION DECEIT

WHY IS METAMORPHOSIS NOT EVIDENCE OF EVOLUTION?

Some creatures undergo physical changes to allow them to survive and adapt to different natural conditions at different times. This process is known as metamorphosis. People with insufficient knowledge of biology and evolutionist claims also sometimes try to portray the process as evidence for the theory of evolution. Those sources which cite metamorphosis as "an example of evolution" are superficial, narrow-based works of propaganda which seek to mislead those who do not possess sufficient information on the subject, juvenile evolutionists, or a few ignorant Darwinist biology teachers. Scientists who are considered experts on evolution, and who thus know more about the dilemmas and contradictions inherent in the theory, hesitate to even refer to this ridiculous claim. That is because they know how senseless it is...



Some creatures that undergo metamorphosis: the frog, the butterfly, the bee, the mosquito.

Butterflies, flies, and bees are some of the best-known creatures that undergo metamorphosis. Frogs, which start life in water and then live on land, are another example. This has nothing to do with evolution, because the theory tries to account for the differentiation between living things in terms of chance mutations. Metamorphosis, however, bears no similarity at all to that claim, being a pre-planned process which has nothing to do with mutation or chance. It is not chance that brings metamorphosis about, but genetic data which are built-in in the creature from the moment it is born. The frog, for example, possesses the genetic information to allow it to live on land while it is still living underwater. Even while still a larva, the mosquito possesses the genetic information regarding its pupa and adult states. The same thing applies to all creatures that undergo metamorphosis.

Metamorphosis is evidence for creation

Recent scientific research into metamorphosis has shown that it is a complex process controlled by different genes. As regards the metamorphosis of the frog, for instance, the relevant processes in the tail alone are controlled by more than a dozen genes. This means that this process comes about thanks to several components working together. This is a biological process that bears the feature of "irreducible complexity," which shows that metamorphosis is proof of creation.

"Irreducible complexity" is a concept that has been given its place in the scientific literature by Professor Michael Behe, a biochemist who is known for his research proving the invalidity of the theory of evolution. What it means is that complex organs and systems function by the working together of all the component parts that make them up, and that if even the smallest part ceases to function, so will the whole organ or system. It is impossible for such complex structures to have emerged by chance, with tiny changes over time, as the theory of evolution maintains. That is what happens in metamorphosis. The process of metamorphosis happens through exceedingly sensitive balances and timings in hormones which are in turn affected by different genes. The creature will pay for

even the tiniest error with its life. It is impossible to believe that such a complex process could have come about by chance and by stages. Since even a tiny error will cost the animal its life, it is impossible to speak in terms of a "trial and error mechanism," or natural selection, as evolutionists maintain. No creature can hang around for millions of years waiting for its missing components to come about by chance.

Bearing this fact in mind, it is also apparent that the subject constitutes no evidence at all for evolution, as some people who are ill-informed about metamorphosis assume it to do. On the contrary, when the complexity of the process and the systems that control it are taken into consideration, animals which undergo metamorphosis can be seen to be clear evidence for creation.

(For further reading, see "[The collapse of the theory of evolution in 20 questions](#)" by Harun Yahya)

THE MUSLIM WAY OF SPEAKING

ENJOINING WHAT IS RIGHT AND FORBIDDING WHAT IS WRONG

With their speech, believers try both to live according to the morality expounded in the Qur'an, as best as they can, as well as encourage others to live a moral life. That is because, in the Qur'an, they are advised that they are responsible for calling others to behave well, enjoining what is right and forbidding what is wrong:

Let there be a community among you who call to the good, and enjoin the right, and forbid the wrong. They are the ones who have success. (Surah Al 'Imran: 104)

As this verse commands, Muslims must try to direct both one another and other people towards the morality which Allah approves. In the Qur'an, the faithful are instructed to speak "the finest of words." Because of this, the faithful speak using their intelligence and their conscience in the best possible way, and try to find the words which will be most useful for the people they are talking to. Knowing that others' lack of knowledge or ignorance comes from their distance from the Qur'an, they approach them by a way of speaking filled with compassion and mercy. They do not forget that, before they themselves learned the morality of the Qur'an, they were prone to incorrect behavior or that they had been able to arrive at moral perfection only because of Allah's compassion.



In addition, while explaining the religion, they never speak in a way that is forceful. As is outlined in this verse of the Qur'an, "**So remind them! You are only a reminder. You are not in control of them.**" (Surat al-Ghashiyya:21-22), the responsibility of the Muslims is only to give advice with the most beautiful language and speak in the knowledge that the only One Who ultimately offers guidance is Allah. They attempt to speak in "the kindest way," as they are told to do in another verse of the Qur'an: "**Call to the way of your Lord with wisdom and fair admonition, and argue with them in the kindest way.**" (Surat an-Nahl: 125)

As they are told in another verse "... **warn them and speak to them with words that take effect.**" (Surat an-Nisa': 63), Muslims call on the consciences of those who have fallen into error, but do so in a straightforward manner, using unambiguous and effective words. They never speak out of conceit or feelings of superiority. They use a manner of speaking which is measured, always respectful, and approach those they advise with points that are both positive and constructive. They hold conversations which will attract these people to their intelligence and sincerity. By warning others to abandon the state of error in which they find themselves and telling them about the afterlife, the Day of Judgment and Allah's hearing every word spoken and seeing every act in order to direct them towards a better way of behaving, they invite them to heed Allah.

As well, though the faithful may be truly sincere in their efforts, the opposite party may not be able to understand what has been explained, or may simply not wish to accept it. Nevertheless, the faithful never fall into hopelessness or despair. Their duty is to carry out the task of communicating Allah's message, described by Allah as a form of worship, in the best way possible; the responsibility for following or not following the advice given is solely upon those spoken to. The believers never forget that guidance is from Allah, as we are told in the following verse of the Qur'an: **"You cannot guide those you would like to but Allah guides those He wills. He has best knowledge of the guided."** (Surat al-Qasas: 56)

AVOIDING OBFUSCATION

Another matter which the faithful carefully avoid is that described in the Qur'an as "distorting the Book." Speaking with a twisted tongue is the attempt to bring different interpretations to verses of the Qur'an, though they are otherwise clear and unambiguous. In a verse of the Qur'an, Allah tells us that speaking in a manner to obfuscate is a characteristic of hypocrites and represents a deviation from faith:

It is He Who sent down the Book to you from Him: verses containing clear judgements—they are the core of the Book—and others which are open to interpretation. Those with deviation in their hearts follow what is open to interpretation in it, desiring conflict, seeking its inner meaning. No one knows its inner meaning but Allah. Those firmly rooted in knowledge say, "We believe in it. All of it is from our Lord." But only people of intelligence pay heed. (Surah Al 'Imran: 7)

Knowing Allah's verses well, but acting instead in accordance with the desires of their lower-selves, those with deviation in their hearts try to distort the meaning of the verses. In particular, in matters where it conflicts with their interests, instead of conforming to Allah's commands, they seek to adapt the religion to their desires. In a verse of the Qur'an, it is explained that, when speaking with twisted tongues, these people are in fact aware that they are lying:

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

In employing this way of speaking, one of the greatest errors into which such people fall is their false belief that they will be able to win over the faithful through what they say. They believe they will be able to interpret the verses according to their corrupted logic and make the faithful accept their interpretations. Yet, the verses revealed by Allah are clear, and because of their faith the believers are able to understand their intended meaning. Though hypocritical people distort their words, believers immediately recognize their aims. In the end, all such people are able to accomplish through such ways of speaking is to expose their own insincerity.

In the Qur'an, there are many examples of the manner of speaking of hypocritical people. When the Prophet Muhammad (saas) called on the faithful to stand together, and oppose the attacks of those who resisted faith, those with a sickness in their hearts immediately set out to twist their tongues, putting forward hypocritical excuses such as "our houses are exposed" (Surat al-Ahzab:13) and "do not go out to fight in the heat" (Surat at-Tawba:81).

Unaware of their own impudence, they believed their excuses would be accepted. However, for devoted believers, neither heat nor the condition of their house is more important than the call of Allah's Messenger. Sincere believers never try to escape from a task of which Allah approves, or to twist their tongues to make insincere pronouncements. They know that this way of speaking is a trait known of the hypocrites. At all times, they speak in a way in keeping with the teachings of the Qur'an. Before saying a word on any subject, the faithful refer to their consciences, asking themselves questions such as, "Is there any insincerity in what I'm saying?," "Does it conform to the Muslim way of speaking defined in the Qur'an?" and "Is there something here inspired by my lower-self?" If they recognize even a single insincere word which their consciences are opposed to, they take refuge in Allah and speak in a way which conforms to the morality of the Qur'an.

(For further reference, please see, [Muslim Way of Speaking](#), by Harun Yahya)

NAMES OF ALLAH

AL-BATIN THE INWARD; THE HIDDEN



He is the First and the Last, the Outward and the Inward. He has knowledge of all things. (Surat al-Hadid, 57:3)

Look around your room. Everything you see has been designed and made by someone: the door, the CD-player, a picture hanging on the wall, the window, and so on. Now look through the window at the trees, the Sun, the sky, flying birds, and other people. If it is nighttime, you can watch the stars and the Moon. Knowing that everything in your room has been made, is it not clear that everything around you also has been designed?

The truth of this assertion is apparent. If you cannot claim that a picture hanging on the wall was made by coincidence, then you also cannot claim that the Sun, stars, and the Moon are the result of coincidence. Everything you see on Earth and in the sky has a designer, producer, and creator. Our

Lord, Who created everything with great artistry, introduces Himself to us through His creation.

When you look through the window you cannot see Him. However, Allah's existence, power, and artistry is clearly seen in His creation. This is the meaning that al-Batin conveys to us. His existence and control is clear in every corner of the universe, yet no one can see Him unless He wills otherwise:

Eyesight cannot perceive Him, but He perceives eyesight. He is the All-Penetrating, the All-Aware. (Surat al-An'am, 6:103)

(For further reference, please see, [Names of Allah](#), by Harun Yahya)

QUICK GRASP OF FAITH

HOW DOES THE QUR'AN EXPLAIN THAT UNBELIEVERS ARE ALSO UNDER ALLAH'S CONTROL?

All beings in the universe, whether living or nonliving, are under Allah's absolute control. Whether they are aware of it or not, the unbelievers are under His control at every instant of their lives, for as "**all things We created with predestination**" (Surat al-Qamar, 49) reveals, only Allah has the power to determine the destiny of all beings. As He has predetermined their destinies, they live throughout their lives completely dependent on this destiny. Allah relates this fact in the following verse:

Is it other than the religion of Allah that you desire, when everything in the heavens and Earth, willingly or unwillingly, submits to Him, and to Him you will be returned? (Surah Al-Imran, 83)

Given that Allah's existence surrounds the entire universe, He sees and hears the voice of every living being. Everything, from the unbelievers' subconscious to a thought that crosses their mind, from a single spoken word to any act, is known to Allah at every instant. Therefore all people without exception live, always and everywhere, under His control and oversight. As the Qur'an states:



You do not engage in any matter, recite any part 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)

HOW SHOULD WE LOVE ALLAH?

Love for Allah, a very deep-rooted affection, is a combination of various emotions. This love contains a feeling of submission to our Creator, Who is the Lord of infinite might, a strong trust in His infinite mercy, a respect for His infinite wisdom, and a great admiration for the infinite beauty He creates. Knowing that Allah is the Lord of all adds loyalty and devotion to this love. Those who are aware of all of these things become devoted to our Lord with a very intense love, which is utterly real and pure. The love that the believers feel for our Lord is expressed in the Qur'an, as follows:

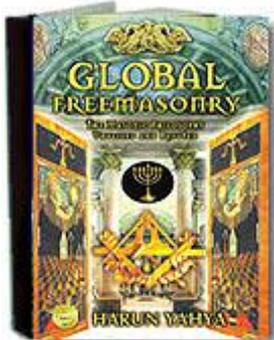
Some people set up equals to Allah, loving them as they should love Allah. But those who believe have a greater love for Allah. If only you could see those who do wrong at the time when they see the punishment, and that truly all strength belongs to Allah, and that Allah is severe in punishment. (Surat al-Baqara, 165)

(For further reference, please see, Quick Grasp of Faith [1](#), [2](#), [3](#) by Harun Yahya)

BOOK REVIEW

GLOBAL FREEMASONRY

B y H a r u n Y a h y a



Freemasonry is a subject that has attracted much discussion for several centuries. Some have accused Masonry of fantastic crimes and misdeeds. Instead of trying to understand "the Brotherhood," and criticizing it objectively, critics have been unduly hostile to the organization. For their part, Masons have deepened their traditional reticence in the face of these accusations, preferring to present themselves as an ordinary social club—which they are not.

This book contains a correct exposition of Masonry as a school of thought. The most important unifying influence among Masons is their philosophy—which can be best described according to such terms as "materialism" and "secular humanism." But, it is an errant philosophy based on false suppositions and flawed theories. This is the basic starting-point from which Masonry must be criticized.

It is necessary to point out from the start that such criticism is important, not only to inform non-Masons on the subject, but also to invite Masons themselves to see the truth. Of course, Masons, like everyone else, are free to choose for themselves, and can adopt whatever worldview they wish and to live in accordance with it. This is their natural right. But, others also have a right to expose their errors and to criticize them, and this is what this present book attempts to do.

We follow the same approach in our criticisms of other communities as well. Like the Jews for example. This book, in part, also deals with the history of Judaism and offers certain important criticisms. It must be pointed out that these have nothing to do with anti-Semitism or "Judeo-Masonic" conspiracy theories. Indeed, anti-Semitism is alien to a true Muslim. Jews are a people that at one time had been chosen by God and to whom He sent many prophets. Throughout history they suffered much cruelty, even being subjected to genocide, but they never abandoned their identity. In the Qur'an, God calls them, together with Christians, the People of the Book, and enjoins Muslims to treat them kindly and justly. But, a necessary part of this justice is to criticize the errant beliefs and practices of some of them, to show them the path to true righteousness. But of course, their right to live according to what they believe in and desire is beyond question.

Global Freemasonry sets out from this premise, and investigates critically Masonry's roots, as well as its aims and activities. In this book, the reader will also find a summary of the history of the Masons' struggle against theistic religions. Freemasons have played an important role in Europe's alienation from religion, and in its place, founding of a new order based on the philosophies of materialism and secular humanism. We will also see how Masonry has been influential in the imposition of these dogmas to non-Western civilizations. Finally, we will discuss the methods Masonry has used to help establish and perpetuate a social order based on these dogmas. Their philosophy and the methods they use to establish this philosophy will be exposed and criticized.

It is hoped that the important facts related in this book will be a means whereby many, including Masons, will be able to look at the world with better awareness. After reading this book, the reader will be able to consider many subjects, from schools of philosophy to newspaper headlines, rock songs to political ideologies, with a deeper understanding, and better discern the meaning and aims behind events and factors.

SITE OF THE DAY



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