

The 16th Day

THE AYAT AND THE HADITH OF THE DAY

**Those who listen to the Word, and follow the best
(meaning) in it: those are the ones whom Allah has guided,
and those are the ones endowed with understanding.
(Surat az-Zumar, 18)**

**Modesty is part of faith and faith is in paradise,
but obscenity is part of hardness of heart
and hardness of heart is in hell.
(Ahmad ibn Hanbal, Tirmidhi)**

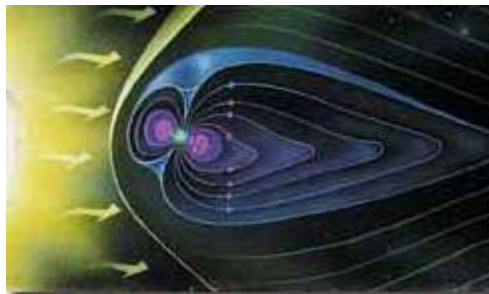
MIRACLES OF THE QUR'AN

THE PROTECTED ROOF

In the Qur'an, Allah calls our attention to a very important attribute of the sky:

We made the sky a preserved and protected roof yet still they turn away from Our Signs. (Qur'an, 21:32)

This attribute of the sky has been proved by scientific research carried out in the 20th century: The atmosphere surrounding the Earth serves crucial functions for the continuity of life. While destroying many meteors—big and small—as they approach the Earth, it prevents them from falling to Earth and harming living things.



In addition, the atmosphere filters the light rays coming from space that are harmful to living things. The most striking feature of the atmosphere is that it lets only harmless and useful rays—visible light, near ultraviolet light and radio waves pass through. All of this radiation is vital for life. Near ultraviolet rays, which are only partially let in by the atmosphere, are very important for the photosynthesis of plants and for the survival of all living beings. The majority of the intense ultraviolet rays emitted from the Sun are filtered out by the ozone layer of the atmosphere. Only a limited and essential part of the ultraviolet spectrum reaches the Earth.

The protective function of the atmosphere does not end here. The atmosphere also protects the earth from the freezing cold of the space, which is approximately -270°C .

It is not only the atmosphere that protects the Earth from harmful effects. In addition to the atmosphere, the Van Allen Belt—the layer caused by the magnetic field of the Earth—also serves as a shield against the harmful radiation that threatens our planet. This radiation, which is constantly emitted by the Sun and other stars, is deadly to living things. If the Van Allen belt did not exist, the massive outbursts of energy called solar flares that frequently occur in the Sun would destroy all life on Earth.

On the importance of the Van Allen Belt, Dr. Hugh Ross says:

In fact, the Earth has the highest density of any of the planets in our Solar System. This large nickel-iron core is responsible for our large magnetic field. This magnetic field produces the Van-Allen radiation shield, which protects the Earth from radiation bombardment. If this shield were not present, life would not be possible on the Earth. The only other rocky planet to have any magnetic field is Mercury—but its field strength is 100 times less than the Earth's. Even Venus, our sister planet, has no magnetic field. The Van-Allen radiation shield is a design unique to the Earth. (www.godandscience.org/apologetics/designss.html.)

The energy transmitted in just one of these bursts detected in recent years was calculated to be equivalent to 100 billion atomic bombs, each akin to one dropped on Hiroshima at the end of World War II. Fifty-eight hours after the burst, it was observed that the magnetic needles of compasses displayed unusual movement and 250 kilometres above the Earth's atmosphere, the temperature suddenly increased to $2,500^{\circ}\text{C}$.

In short, a perfect system is at work high above the Earth. It surrounds our world and protects it against external threats. Centuries ago, Allah informed us in the Qur'an of the world's atmosphere functioning as a protective shield.

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

THE END TIMES AND THE MAHDI

SIGNS OF THE END TIMES FROM SURAT AL-KAHF

The journey of Prophet Musa (as) and his young servant to the 'meeting-place of the two seas'

Remember when Musa said to his young servant: 'I will not give up until I reach the meeting-place of the two seas, even if I must press on for many years.' (Surat al-Kahf, 60)

Here, 'young' suggests that when doing something, one should seek the assistance of young people and work with them.

Young people should be motivated to use their energy, dynamism, strength, ambition, and excitement for right action for Allah's pleasure. Some of the verses speak of youth, and the following verse states that only some young people of his nation believed in Musa (as):

No one believed in Musa, except (some) offspring (i.e., youths) among his people, out of fear that Pharaoh and the elders, would persecute them. Pharaoh was high and mighty in the land. He was one of the profligate. (Surah Yunus, 83)

The sixtieth verse of Surat al-Kahf refers to the meeting point toward which Musa (as) is traveling. Musa (as) knows that he will meet with someone, and he knows that this will take place at the 'meeting-place of the two seas.' This place could be any place on Earth that fits this description.

Prophet Musa (as) meets with the blessed and merciful Khidr (as)

They found a servant of Ours whom We had granted mercy from Us and whom We had also given knowledge direct from Us. (Surat al-Kahf, 65)

Allah is most compassionate, graceful, and merciful toward His servants. Musa (as) set out to meet Khidr (as), someone to whom Allah has given mercy. Therefore, Allah's attributes of grace and mercy are reflected on him, which has caused him to receive a superior knowledge from Allah and to become one of His distinguished servants.

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

THE EVOLUTION DECEIT

DESIGN AND COINCIDENCE

Organic matter can self-reproduce only if it exists as a fully developed cell with all its organelles and in an appropriate environment where it can survive, exchange materials, and get energy from its surroundings. The genetic system does not only consist of DNA. Enzymes to read the code on the DNA, messenger RNA to be produced after reading these codes, a ribosome to which messenger RNA will attach according to this code, transfer RNA to transfer the amino acids to the ribosome for use in production, and extremely complex enzymes to carry out numerous intermediary processes. This means that the first cell on earth was formed "all of a sudden" together with its incredibly complex structure.

So, if a complex structure came into existence all of a sudden, what does this mean?

Let us ask this question with an example. Let us liken the cell to a high-tech car in terms of its complexity. (In fact, the cell is a much more complex and developed system than a car with its engine and all its technical equipment.) Now let us ask the following question: What would you think if you went out hiking in the depths of a thick forest and ran across a brand-new car among the trees? Would you imagine that various elements in the forest had come together by chance over millions of years and produced such a vehicle? All the parts in the car are made of products such as iron, copper, and rubber-the raw ingredients for which are all found on the earth-but would this fact lead you to think that these materials had synthesised "by chance" and then come together and manufactured such a car?

There is no doubt that anyone with a sound mind would realise that the car was the product of an intelligent design-in other words, a factory-and wonder what it was doing there in the middle of the forest. The sudden emergence of a complex structure in a complete form, quite out of the blue, shows that this is the work of an intelligent agent. A complex system like the cell is no doubt created by a superior will and wisdom. In other words, it came into existence as a creation of God.

Believing that pure chance can produce perfect designs goes well beyond the bounds of reason. Yet, every "explanation put forward by the theory of evolution regarding the origin of life is like that. One outspoken authority on this issue is the famous French zoologist Pierre-Paul Grassé, the former president of the French Academy of Sciences. Grassé is a materialist, yet he acknowledges that Darwinist theory is unable to explain life and makes a point about the logic of "coincidence", which is the backbone of Darwinism:

The opportune appearance of mutations permitting animals and plants to meet their needs seems hard to believe. Yet the Darwinian theory is even more demanding: A single plant, a single animal would require thousands and thousands of lucky, appropriate events. Thus, miracles would become the rule: events with an infinitesimal probability could not fail to occur... There is no law against daydreaming, but science must not indulge in it. (Pierre-P Grassé, *Evolution of Living Organisms*, New York: Academic Press, 1977, p. 103)

Grasse summarises what the concept of "coincidence" means for evolutionists: "...Chance becomes a sort of providence, which, under the cover of atheism, is not named but which is secretly worshipped." (Grassé, p. 107)

The logical failure of evolutionists is an outcome of their enshrining the concept of coincidence. In the Qur'an, it is written that those who worship beings other than God are devoid of understanding;

They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle - nay more misguided: for they are heedless (of warning). (Surat al-Araf : 179)

Evolutionary theory asserts that life is formed by chance. According to this 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 beings 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-which have no possibility of forming under natural conditions-and as many proteins-a single one of which has a formation probability of 10-950-as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope. They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

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

Evolutionary theory, 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.

(For further reading, please see [The Evolution Deceit](#) by Harun Yahya)

THE MUSLIM WAY OF SPEAKING

SPEAKING WITH WISDOM

Speaking with wisdom represents the ability to speak in the most appropriate, the most beneficial and most effective manner possible. But speaking with wisdom is not bound by any specific rules. It depends on the time, place, the person addressed, and the circumstances. Moreover, the ability to speak with wisdom has no relation whatsoever with people's degree of intelligence, or how cultured they may be, their level of education or technical expertise. Some, who fail to apprehend this truth, then take part in courses or training with the aim of attaining wisdom and public speaking skills. Some believe this trait can be obtained merely by employing certain techniques; for this reason, they expend much effort to comply, as best as possible, to the various advice found in books about the rules of rhetoric or the art of diction.



They believe that if their speaking is extended or excessively elaborate, or that they use fashionable or foreign turns of phrase, which they believe carry intellectual appeal, their speech will be more attractive and effective. However, these characteristics do not endow anyone with the ability to speak with wisdom, because wisdom is a faculty which can only be acquired through faith, the sincerity which results from awareness of Allah and wholehearted submission to Allah.

As Allah says of the angels, in the Qur'an, **"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), Allah has boundless wisdom, and He grants ability to whomever He wills. A person has no knowledge except what is taught by Allah.

When speaking with someone, those endowed with wisdom do not seek to endear the other to themselves. Knowing that it is Allah Who grants the power of speech, they take refuge in Him, and employ their speech in order only to gain His approval. At all times, they are aware that, while they are speaking, they are in the presence, not only of other people, but of Allah, and that their words will be effective only by His will. To this purpose, that their language take effect and be supported with wisdom, they pray to Allah. As a consequence of their sincerity, their conscience assists them to choose those words which are best and the most appropriate. As such, all who listen to their consciences may easily discern that which needs emphasis, what needs to be indicated, or what must be said.

In contrast to verbose or elaborate speeches, as with those among whom the morality of the Qur'an is not adhered to, they who speak with wisdom have an effect on the heart of their listeners. At no time does one who is sincere speak with the purpose of earning praise. However, because the real aim of those who are far removed from the morality set forth in the Qur'an is to make others be like them, they utterly lack in sincerity. Without this sincerity, of course, nor either can there be wisdom in their speech. In it we would only be able to refer to its technical aspects.

Merely to make a show of their profound knowledge of a subject, some speakers at times make unnecessary pronouncements which are of no use whatsoever to their listeners. They belabor their audiences with two or three hour-long speeches on highly mundane subjects, which could have otherwise been explained in a few sentences. By contrast, people of faith explain in the most clear, comprehensible, concise and effective manner so as to be of benefit to the listener.

Their purpose is neither to make themselves lauded nor to assume superiority over others. Their intention is solely to be of use to the listener, so as to earn the approval of Allah. Because their intention is pure, their efforts, Allah willing, will be ultimately successful.

The Qur'an draws our attention to the importance of wisdom, and to the fact that it is a great blessing: "He gives wisdom to whoever He wills and he who has been given wisdom has been given great good..." (Surat al-Baqara: 269) Indeed, those endowed with wisdom may, with Allah's permission, live according to the religion in the best way and, by explaining to others the morality found in the Qur'an in the manner which is the most comprehensible and effective, bring upon them a number of benefits. Those addressed by such wise people may, through their wise words, be able to see the truth behind the events they observe, and may be encouraged to reform their behavior, matters which until then they had not been able to properly understand. Realizing how great a blessing

wisdom is, the faithful, in their prayers, ask Allah to grant them "wisdom and discernment in speech." The Qur'an gives the example of the Prophet Ibrahim's (as) prayer:

My Lord, give me right judgment and unite me with the righteous; and make me highly esteemed among the later peoples. (Surat ash-Shu'ara': 83-84)

These verses call attention to the fact that Allah grants wisdom to whomever He wills, and that wisdom is a characteristic trait of Allah's messengers. For instance, from the verse, "[We] ... **gave him wisdom and decisive speech.**" (Surah Sad, 20), we understand that Allah granted specific wisdom and influential speech to the Prophet Dawud (as). The following verse informs us that wisdom was imparted to the Prophet Ibrahim (as):

Or do they in fact envy other people for the bounty Allah has granted them? We gave the family of Ibrahim the Book and wisdom, and We gave them an immense kingdom. (Surat an-Nisa': 54)

As well, there is no relation between the ability to speak wisely and a person's age. Allah will endow those with wisdom in proportion to their sincerity and faith, at whatever age He wills. The best examples of this, as stated in the Qur'an, are those of the Prophets Yahya (as) and Musa (as).

In the verse, "'**Yahya, take hold of the Book with vigor.' We gave him judgment while still a child,**" (Surah Maryam: 12), we are told that the Prophet Yahya (as) was given wisdom in childhood. On the other hand, the verse, "**And when he reached his full strength and maturity, We gave him judgment and knowledge. That is how We recompense good-doers.**" (Surat al-Qasas: 14) tells us that the Prophet Musa (as) received such blessing in his later years.

Several examples are provided in the Qur'an of the wise manner of speech of the Prophets. One such example is that of a man who believed himself to be great, merely due to wealth and property, and initiated an argument about Allah. Faced with the wisdom of the answer of the Prophet Ibrahim (as), he then recognized his own insincerity:

What about the one who argued with Ibrahim about his Lord, on the basis that Allah had given him sovereignty? Ibrahim said, "My Lord is He Who gives life and causes to die." He said, "I too give life and cause to die." Ibrahim said, "Allah makes the sun come from the East. Make it come from the West." And the one who was an unbeliever was dumbfounded. Allah does not guide wrongdoing people. (Surat al-Baqara: 258)

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

NAMES OF ALLAH

AL-BADEE' THE ORIGINATOR; THE INNOVATIVE CREATOR



The Originator of the heavens and Earth. When He decides on something, He just says to it, "Be!" and it is. (Surat al-Baqara, 2:117)

No matter how competent and intelligent people may be, any innovation or new idea is limited to their background and what they see around themselves. We enjoy five senses and cannot imagine a sixth sense. Moreover, we can use these senses only to a certain extent. For instance, we are utterly ignorant of what we cannot perceive. Accordingly, we cannot think, discover, or exercise our wisdom about something that does not exist on Earth, or in the universe as far as we know it.

Indeed, scientists develop some of their projects by imitating animals in nature and their flawless systems. For example, the dolphin's snout served as a model for the bows of modern ships, while radar works on the principle used by bats, namely, emitting very high frequency sound waves (ultrasound) to compensate for their poor eyesight. Such

examples are legion. (For further reference, please see, Harun Yahya, For Men of Understanding, 3rd ed., [London: Ta-Ha Publishers Ltd., April 2003])

Allah's knowledge is unbounded. Everything that exists, whether visible or not to the naked eye, is the product of Allah's innovative creation. At a time when there was nothing, no universe, galaxies, planets, living beings, or even a single cell, He decided to create a flawless system consisting of atoms, molecules, cells, living beings, planets, stars, and galaxies. Upon His command "Be," the universe and all of its contents came into being based upon no model other than what He willed to be. From the micro-world, of which the humanity became aware after thousands of years, to the celestial bodies discovered during the twentieth century, all of these systems were designed by Allah and function according to His laws. This is related in the Qur'an, as follows:

Say: "My Lord has commanded justice. Stand and face Him in every mosque and call upon Him, making your religion sincerely His. As He originated you, so will you return." (Surat al-A'raf, 7:29)

He is the Originator of the heavens and Earth. How could He have a son when He has no wife? He created all things and has knowledge of all things. (Surat al-An'am, 6:101)

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

QUICK GRASP OF FAITH

IS THERE ANY LIMIT TO GOOD MORALS? CAN ONE SAY "THAT'S ENOUGH" AFTER ATTAINING A CERTAIN LEVEL OF GOOD MORALS?

There are no limits to good morals. For every action and word, there is certainly a better one. One can never say "this is enough" or "this is the best." Furthermore, whenever people deem themselves to have reached a satisfactory level, moral and behavioral corruption sets in. Since they believe that they have no further need to renew themselves, they cannot benefit from any beauty or show any improvement in their characters. Allah points out that those who see themselves as sufficient are arrogant:

No indeed! Truly man is unbridled, seeing himself as self-sufficient. (Surat al-Alaq, 6-7)

Thus people should always seek to improve themselves, because nobody can be sure of earning Paradise and Allah's good pleasure before Allah's decision about him or her is known.



* What is the "decisive speech" that Allah gave to Prophet Dawud (as)?

We made his kingdom strong and gave him wisdom and decisive speech. (Surah Sad, 20)

Decisive speech is the ability to explain the truth in the most concise, most articulate, and most influential way. In other words, it is the ability to talk wisely. The most significant characteristic of such speech is that its very sincerity and fluency moves the conscience of others. Those who have decisive speech deeply influence other people by causing them to alter their thoughts, ideologies, and ways of living, and to adopt the right path.

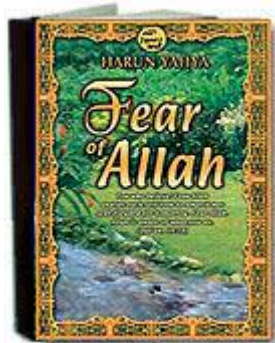
Remember that decisive speech is not the result of being well-cultured, having read many books, being experienced, knowing the rules of grammar, or making perfect sentences. Rather, it is a gift of Allah to His firmly believing, sincere, and true servants.

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

BOOK REVIEW

FEAR OF ALLAH

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



What a difference it would make to one's life if one were allowed to witness with one's own eyes the demons of Hell punishing their victims, the roaring of the flames, the mad yelling of the damned, their unbearable moaning and groaning, their writhing for breath and their frantic begging to be allowed to be returned to Earth. Without a doubt, one would become a new person, one would rearrange one's entire life.

If it is the fact that we have not seen Hell that is preventing some people from fearing Allah as they should and being cautious in their daily lives, it should suffice that He has indicated the existence of Hell repeatedly in the Qur'an, describing it in all its details and warning people against it.

When the time comes there will be no one who will not see Hell. Allah has made this absolutely clear. Only those who fear Allah will be saved from it, the others will be left in it on their knees:

There is not one of you who will not come to it. That is the final decision of your Lord. Then We will rescue the righteous [who fear Allah] and We will leave the wrongdoers in it on their knees. (Surah Maryam: 71-72)

However, there will be no benefit or advantage to be gained from seeing Hell at this point, because then, one is already beyond the point of no return...

SITE OF THE DAY



www.secretbeyondmatter.com

SECRET BEYOND MATTER

What is explained in this site is an important truth, which has surprised many and changed their perspectives on life. This truth can be summarized as follows: "All events and objects that we encounter in real life-buildings, people, cities, cars, places-in fact, everything we see, hold, touch, smell, taste and hear-come into existence as visions and feelings in our brains".

We are taught to think that these images and feelings are caused by a solid world outside of our brains, where material things exist. However, in reality we never see real existing materials and we never touch real materials. In other words, every material entity which we believe exists in our lives, is, in fact, only a vision which is created in our brains.

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