

The 19th Day

THE AYAT AND THE HADITH OF THE DAY

**"This is the way of Your Lord, leading straight:
We have made plain Our revelations for
those who receive admonition."
(Surat al-An'am: 126)**

**Those who are merciful have mercy shown them
by the Compassionate One, if you show mercy
to those who are in the earth, He Who is in
heaven will show mercy to you.
(Abu Dawud, Tirmidhi)**

MIRACLES OF THE QUR'AN

THE EARTH DISGORGES ITS CHARGES

When the earth is convulsed with its quaking and the earth then disgorges its charges and man asks, "What is wrong with it?", on that Day it will impart all its news. (Qur'an, 99:1-4)

The word "zilzal" in Arabic means earthquake, or tremors, and the word "athqalaha" means "charges, heavy burdens." When one considers the above verses in the light of the first meaning, it can be seen that reference is being made to an important scientific fact about earthquakes.

Surat az-Zilzal 2 mentions the earth disgorging its charges. Indeed, as a result of research in recent years, it has been realised that there are heavy metals at the centre of the Earth, and that these appear as a result of movements on the Earth's surface. According to geologists' calculations, as the Earth cooled, heavy and dense substances sank to its centre, while lighter ones rose to the surface. For that reason, the Earth's crust consists of the least heaviest substances (basalt and granite rocks), while heavy metals (nickel and iron) are found in the core. As a result, the subsurface, which consists of molten metals, is made of a material that is much heavier and denser than the surface.



During earthquakes, the heavy substances below the surface have an opportunity to rise, and the Earth thus disgorges its charges, as revealed in the Qur'an. Moreover, those regions where metal reserves are most concentrated are also those with the greatest volcanic activity. These scientific findings, which emerged only recently, and as a result of wide-ranging research, are just some of the scientific facts indicated by Allah in the Qur'an.

DIFFERENT POINTS IN THE RISING AND SETTING OF THE SUN

No! I swear by the Lord of the Easts and Wests that We have the power. (Qur'an, 70:40)

Lord of the heavens and the earth and everything between them; Lord of the Easts. (Qur'an, 37:5)

The Lord of the two Easts and the Lord of the two Wests. (Qur'an, 55:17)

As can be discerned, the words east and west are used in the plural sense in the above verses. For instance, the word "mashariq," used in the first verse for "east," and the word "magharib" used for "west," are in plural form, indicating that there are two of each. The words "mashriqayn" and "maghribayn" in the last verse are used for two easts and two wests. "Mashariq" and "magharib" also mean the place where the Sun rises and sets. The above verses are therefore referring to different sites of the dawning and closing of the day. It is also worthy of note that the vow is taken by the Lord of "the easts and wests" in the first verse.



The axis around which the earth revolves itself is at an angle of 23° 27'. Due to that angle, and the spherical shape of the Earth, the light rays from the Sun do not always strike it at the same angle. This means that since the Sun's rays fall on that area at different angles, someone far away from the equator will observe the Sun rising at different points in the east and setting at different points in the west. The further away from the equator that person is the more different points he will identify for the dawning and closing of the day.

Someone at the equator, however, will always observe that the Sun rises exactly in the east and sets exactly in the west, since the Sun's rays always fall perpendicularly there. Bearing in mind that the Arabian peninsula is not that far from the equator, it would appear impossible for such an observation to be made there. That is because someone in that region would see that the Sun always rises at the same point, and always sets at the same point. The expression regarding east and west in the above verses may be indicating the Sun rising and setting at different points. (Allah knows best.)

(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 END TIMES FROM SURAT AL-KAHF

The numerical values (Abjad) in some of the verses in Surat Al-Kahf point to times very close to our own day

We fortified their hearts... (Surat al-Kahf: 14)

1400 A.H. (Anno Hegirae, the Islamic calendar) or 1979 A.D. (Anno Domini, 'In the year of our Lord,' the Christians' Gregorian calendar)

He said: 'The power my Lord has granted me is better than that...' (Surat al-Kahf: 95)

1409 A.H., or 1988 A.D. (Without shaddah)

We gave him power and authority on Earth, and granted him a way to everything... (Surat al-Kahf: 84)

1440 A.H., or 2019 A.D. (With shaddah)

A sign pointing at the beginning of the fourteenth Islamic century and the end of the twentieth and the beginning of the twenty-first Christian century is the number 1980, which is obtained by multiplying Surat al-Kahf's number of verses with its order number.

Bediuzzaman Said Nursi also often indicated that this time was the beginning of the End Times. He says, for example:

Thus, unfair people who do not know this truth say: 'Why did the Companions of the Prophet with their vigilant hearts and keen sight, who had been taught all the details of the hereafter, suppose a fact that would occur one

thousand four hundred years later to be close to their century, as though their ideas had deviated a thousand years from the truth?' (Bediuzzaman Said Nursi, Risale-i Nur Collection, The Words, 'The Twenty-fourth Word: Third Branch')

Sura 18: Surat al-Kahf (contains 110 verses) $18 \times 110 = 1980$.

Bediuzzaman Said Nursi, by saying '1400 years after' the Companions of the Prophet indicated the years around 1980 as the end times. Here it is important to note that he said 1400, not 1373, 1378, and not 1398. In other words, the fourteenth Islamic century.

Surat al-Kahf contains very good news for the Muslims. This news, as our Prophet (saas) revealed, is the approaching blessed period of the End Times. If Surat al-Kahf is viewed from this perspective, it is pointing at the different phases, beginning, development, and conclusion of Islam in the End Times, culminating in the rule of Islam and concluding with the arrival of 'Isa (as).

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

THE EVOLUTION DECEIT

WHY ARE WISDOM TEETH NOT EVIDENCE OF EVOLUTION?



Wisdom tooth problems stem from the contemporary diet, not because they are vestigial organs.

One of the theory of evolution's important deceptions is its claim regarding "vestigial organs." Evolutionists claim that some organs in living things lose their original function over time, and that such organs then disappear. Taking that as a starting point, they then try to send out the message, "If the living body had really been created, it would have no functionless organs in it."

Evolutionist publications at the start of the twentieth century announced that the human body contained up to a hundred organs that no longer served any purpose, including the appendix, the coccyx, the tonsils, the pineal gland, the external ear, the thymus, and wisdom teeth. However, the decades that followed saw major advances in medical science.

Our knowledge of the organs and systems in the human body increased. As a result of this, it was seen that the idea of vestigial organs was just a superstition. The long list drawn up by evolutionists rapidly shrank. It was discovered that the thymus is an organ which produces important immune system cells, and that the pineal gland is responsible for the production of important hormones. It also emerged that the coccyx supports the bones around the pelvis, and that the external ear plays an important role in identifying where sounds come from. In short, it emerged that ignorance was the only foundation on which the idea of "vestigial organs" rested.

Modern science has many times demonstrated the error of the concept of such organs. Yet some evolutionists still try to make use of this claim. Although medical science has proved that almost all of the organs that evolutionists claim are vestigial actually serve a purpose, evolutionary speculation still surrounds one or two organs.

The most noteworthy of these is our wisdom teeth. The claim that these teeth are a part of the human body that has lost all purpose still appears in evolutionist sources. As evidence for this, it is stated that these teeth give a great many people a lot of trouble, and that chewing is not impaired when they are surgically removed.

Many dentists, influenced by the evolutionists' claim that wisdom teeth serve no purpose, have come to see their extraction as a routine matter, and do not make the same kind of effort to protect them as they do for other teeth.¹ However, research in recent years has shown that wisdom teeth have the same chewing function as other teeth. Studies have also been carried out to show that the belief that wisdom teeth damage the position of other teeth in the mouth is completely unfounded.² Scientific criticism is now amassing ways in which problems with wisdom teeth which could be solved in other ways are instead solved by extracting them.³ In fact, the scientific consensus is that wisdom teeth have a chewing function just like all the others, and that there is no scientific justification for the belief that they serve no purpose.

So, why do wisdom teeth cause a substantial number of people problems? Scientists who have researched the subject have discovered that wisdom tooth difficulties have manifested themselves in different ways among human communities at different times. It is now understood that the problem was seldom seen in pre-industrial societies. It has been discovered that the way in which soft foodstuffs have come to be preferred to harder ones, over the last few hundred years in particular, has negatively affected the way the human jaw develops. It has thus been realised that most wisdom tooth troubles emerge as a result of jaw development problems relating to dietary habits.

It is also known that society's nutritional habits also have negative effects on our other teeth. For instance, the increasing consumption of foodstuffs high in sugar and acid has increased the rate that other teeth decay. However, that fact does not make us think that all our teeth have somehow "atrophied." The same principle applies to wisdom teeth. Problems with these teeth stem from contemporary dietary customs, not from any evolutionary "atrophy."

1. Leonard M.S., 1992. Removing third molars: a review for the general practitioner. *Journal of the American Dental Association*, 123(2):77-82
2. M. Leff, 1993. Hold on to your wisdom teeth. *Consumer reports on Health*, 5(8):4-85.
3. Daily.T 1996. Third molar prophylactic extraction: a review and analysis of the literature. *General Dentistry*, 44(4):310-320

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

THE MUSLIM WAY OF SPEAKING

SPEAKING SENSIBLY AND LOGICALLY

Another characteristic common to the speech of the faithful is that it is found to be a way of speaking which reflects true wisdom. Contrary to popular belief, not all who are thought wise are actually wise. Allah grants this blessing to those who believe in Him. What people often confuse with wisdom is intelligence, a talent which is never to be compared with the superiority of true wisdom.

Some, though they are far from the morality of the Qur'an, may be very clever; having a talent for thinking quickly, a powerful memory or a keen ability to provide ready answers. However, in their speech we would not encounter the use of words that would reflect real wisdom. The Qur'an tells us that real wisdom, which enables one to distinguish right from wrong, only comes through fear of Allah and faith in Him:

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



This wisdom, which is gained by faith and the fear of Allah, is reflected in all that the faithful say; in their speech, when they make a decision, when they determine a deficiency or a need, when they analyze people's characters, faults or good points, their wisdom is noticeable and recognized by others. Such wise speech is very direct though equally plain and simple; it is unambiguous and comprehensible, that it can be easily understood by anyone, from a young child, or an uncultured person to one with a high intellectual capacity.

Thanks to this wisdom, the faithful can determine truths and important points about a subject which others, with far more knowledge and experience than they possess, fail to recognize. They are able to provide definite answers to a great many problems, for which no solution had been found, even though every method had been employed. They are able to point out a person's errors in the most accurate, the most convincing, and the simplest language possible. They avoid unfounded comments; taking into account the history and circumstances of an event, they assess its possible ramifications. Where views had come to be taken for granted, they offer new and innovative ideas, exhibiting their wisdom. When they do so they impress others upon which they have a genuine effect.

Their speech is not of an ordinary or common variety. Their chain of logic, the evidence they put forward, and the examples they give, are so accurate that the listeners find themselves unable to reject them. They can avoid becoming monotonous by talking about the same subject but varying their speech, by using different sentence structures, different words and offering different comparisons each time. They defy the familiarity of a listener with a subject by using different approaches on every occasion. In addition, they are able to describe something beautiful in the most striking and effective language. They can also express their love or respect for a person in the most beautiful way. In order to do so, they do not need to cast themselves in some special light, or any such

effort; in return for their sincere submission to Him, Allah, Who inspired wisdom in these believers, shows them the most correct path and enables them to speak with wisdom.

AVOIDING STATEMENTS THAT LEAD TO EVIL

Muslims try to speak every word in a way which conforms to the instructions of the Qur'an, and which sides with Allah's religion. They try to bring up matters which will be useful to other believers, draw them closer to Allah, give them peace and contentment, encourage them and console them. They take care to avoid matters which will diminish their inner-peace, occupy their minds unnecessarily, or awaken doubt or anxiety in their hearts.

In the conversations of hypocrites, this way of speaking is often found. With their speech, they try to provoke one another into opposing Allah, to encourage sin, and through devious methods to make others excessively attached to this worldly life. They do not speak so as to encourage others to approach Allah, live a moral life, and better understand fate and the afterlife. On the contrary, they try to enter every deviant thought as the topic of every conversation. These people can often be observed venturing carelessly into subjects completely incompatible with the morality pronounced in the Qur'an. They employ a way of speaking which seeks to spread among the faithful that type of behavior which Allah has forbidden.

On matters which Allah has commanded them clearly in the Qur'an, the faithful are not adversely tempted by the wiles of the hypocrites. They are continually vigilant of such tactics. The hypocrites persist in these efforts because they cannot understand how devoted the faithful are to Allah, and the sincere and honest way they live according to the morality of the Qur'an. The ideas they present to the faithful, and the false logic they employ, persistently contrary to the Qur'an, reflect the spiritual darkness of those who resist faith. The faithful, who are aware of the fallacy of this manner of speech, listen cautiously when another begins speaking, recognizing that he or she may be promoting Satanic ideas, and summon people to adhere to the morality of the Qur'an.

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

NAMES OF ALLAH

AL-JABBAR THE IRRESISTIBLE; THE COMPELLER



He is Allah—there is no deity but Him. He is the King, the Most Pure, the Perfect Peace, the Trustworthy, the Safeguarder, the Almighty, the Compeller, the Supremely Great. Glory be to Allah above all they associate with Him. (Surat al-Hashr, 59:23)

Unbelievers show their arrogance and rejection of Allah by claiming that they exist apart from and are independent of Allah, and by attributing some of His characteristics to themselves. However, if they would stop and think seriously about this claim for just a second, they would easily comprehend that they did not will themselves into existence, cannot know when they will die, and had no say in the formation of their physical traits.

They would realize that whatever they possess, including their own bodies, are temporary and will ultimately disappear. All of this makes it obvious that humanity is weak and can neither possess nor control anything. Further contemplation will surely provide more evidence of this truth.

In the face of all these facts, one can readily see that being arrogant toward our Lord, the Creator, is both foolish and dangerous. In fact, a person needs to comprehend that Allah is All-Mighty and that He created everything from nothing, grants every person's characteristics and meets their needs, can take them all when He wills, and that all living beings will die while He alone will exist for all eternity. Once all of this is understood, people need to submit to their Owner, for Allah has the power to make all who rebel and turn against Him bow to Him whenever He wills.

Allah relates the example of the Companions of the Garden as a lesson to believers. One of these men, who had been spoiled by his prosperity and achievements, later recognized his weakness, thanks to the name of al-Jabbar, and confessed his wrongdoing. What happened to this man, who swore to himself that he would harvest in the morning, is related in the Qur'an, as follows:

So a visitation from your Lord came upon it while they slept, and in the morning it was like burnt land stripped bare. (Surat al-Qalam, 68:19-20)

But when they saw it, they said: "We must have lost our way. No, the truth is we are destitute!" The best of them said: "Did I not say to you: 'Why do you not glorify Allah?'" They said: "Glory be to our Lord! Truly we have been wrongdoers." They turned to face each other in mutual accusation. They said: "Woe to us! We were indeed inordinate. Maybe our Lord will give us something better than it in exchange. We entreat our Lord." Such is the punishment. And the punishment of the Hereafter is much greater, if they only knew. (Surat al-Qalam, 68:26-33)

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

QUICK GRASP OF FAITH

DOES ALLAH REWARD THE BELIEVERS IN THIS WORLD FOR THEIR FAITH?

Allah provides great rewards to His sincere servants during their lives in this world. He guides them to the right path, provides them with ease in their affairs, sends down serenity and peace upon their hearts, multiplies His blessings to them many times over, and helps them in return for their services in His way. He may also send them some difficulties to test their faith. However, in addition to all of these, He provides them with a good life. Allah states that He will reward the believers' good deeds:

Anyone who acts rightly, male or female, being a believer, We will give them a good life and will recompense them according to the best of what they did. (Surat an-Nahl, 97)

Say: "O My servants who believe. Be in awe of your Lord. For those who do good in this world there is good, and Allah's Earth is spacious. The steadfast will be paid their wages in full, without any reckoning." (Surat az-Zumar, 10)

So Allah gave them the reward of this world and the best reward of the Hereafter. Allah loves good-doers. (Surah Al `Imran, 148)

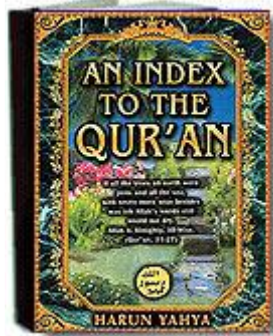
(For further reference, please see, Quick Grasp of Faith [1](#), [2](#), [3](#) by Harun Yahya)



BOOK REVIEW

AN INDEX TO THE QUR'AN

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



It is the most important duty of a true believer to understand the Qur'an and live by it. A believer has to know the Qur'an very well in order to be guided to the right way, to fulfil the commands of Allah completely, to revere Him properly and to evaluate all issues from the Qur'an's viewpoint.

In this index, similar subjects have been grouped together, and the words in the verses have been catalogued alphabetically to help the reader to learn the rulings of the Qur'an on a specific subject and to make research easier.

It is hoped that this study also helps those who aim to attain the good pleasure, mercy and Paradise of Allah by learning the Qur'an and living by it.

SITE OF THE DAY



www.palestiniantragedy.com

PALESTINIAN TRAGEDY

A merciless struggle continues today between the two peoples living in the land of Palestine. On the one hand, the well-equipped Israeli army is carrying out a policy of all-out destruction; on the other, radical Palestinian groups are carrying out suicide bombings against helpless Israeli citizens. And an important fact must not be ignored - the Palestinians are being subjected to cruelty and humiliation while the entire world watches.

This site will discuss the grave error of trying to solve existing problems through violence, and how a real solution might be devised.

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