

The 27th Day

THE AYAT AND THE HADITH OF THE DAY

**You have an excellent model in the Messenger of Allah,
for all who put their hope in Allah and the Last Day
and remember Allah much.
(Surat al-Ahzab: 21)**

**Allah would say to the inmates of Paradise:
'I shall cause My pleasure to alight upon you'.
(Muslim)**

MIRACLES OF THE QUR'AN

THE TRUTH OF DESTINY

But you will not will unless Allah wills. Allah is All-Knowing, All-Wise. (Qur'an, 76:30)

As a result of experiments he performed in 1973, Professor Benjamin Libet, a neurophysiologist at the University of California, revealed that all our decisions and choices are set out beforehand, and that consciousness only comes into play half a second after everything has been determined. (*Benjamin Libet, "Unconscious cerebral initiative and the role of conscious will in voluntary action," Behavioral and Brain Sciences, 1985, 529-566*) This is interpreted by other neurophysiologists as meaning that we actually live in the past and that our consciousness is like a monitor which shows us everything half a second later.



Therefore, none of the experiences we perceive are in real time, but are delayed by up to half a second from the real events themselves. Libet carried out his research by making use of the fact that brain surgery can be performed without the use of narcosis, in other words while the subject is fully conscious. Libet stimulated the brains of his subjects with small electrical currents, and when they experienced a perception that their hands had been touched the subjects said that they had felt that "touch" almost half a second before. As a result of his measurements, Libet arrived at the following conclusion: All perceptions are normally transmitted to the brain. As these are subconsciously evaluated and interpreted, the ego is unaware of anything. The information that appears before our minds, in other words that we can be aware of, is transmitted to the cortex, the seat of consciousness, after a certain delay. (www.genetikbilimi.com/genbilim/bilincbeyninkuklasi.htm)

The conclusion from this may be summarised as follows: The decision to move a muscle takes place before that decision reaches the consciousness. There is always a delay between a neurological or perceptual process and our becoming aware of the thought, feeling, perception or movement it represents. To put it another way, we can only be aware of a decision after that decision has been taken.

In Professor Libet's experiments, this delay varies between 350 and 500 milliseconds, although the conclusion that emerges is in no way dependent upon those figures. Because, according to Libet, whatever the length of that delay—it makes no difference whether it is great or small, whether it lasts an hour or a microsecond—our material life is always in the past. This demonstrates that every thought, emotion, perception or movement happens before reaching our consciousness, and that proves that the future is entirely outside our control. (http://faculty.virginia.edu/consciousness/new_page_8.htm#5.10.%20Free%20will%20as%20the%20possibility%20of%20alternative%20action)

In other experiments, Professor Libet left the choice of when the subjects would move their fingers up to them. The brains of the subjects were monitored at the moment their fingers moved, and it was observed that the relevant brain cells went into action before the subjects actually took the decision. To put it another way, the command "do!" reaches the individual, and the brain is readied to perform the action; the individual only becomes aware of this half a second later. He or she does not take a decision to act and then performs that action, but rather performs an action predetermined for him or her. Yet, the brain makes an adjustment, removing any recognition that the individual is actually living in the past. For that reason, at the moment we refer to as "now," we are actually living something determined in the past. As already discussed, these studies manifest the fact that everything happens by the will of Allah, as revealed in Surat al-Insan 30.

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

THE RETURN OF JESUS (AS) TO EARTH

THE QUR'AN TELLS OF 'ISA'S RETURN TO EARTH

From what has been related so far, it is clear that Jesus (as) did not die but was raised to the presence of Allah. However, there is one more point that is underlined by the Qur'an: Jesus (as) will come back to earth. The Qur'an explicitly declares the return of Jesus (as) to earth. Many verses contain explicit statement regarding this matter. The proofs revealed in the Qur'an take this form:

- One verse says that the disbelievers who set a trap to kill 'Isa (as) did not succeed;

(And We cursed them) for their saying, 'We killed the Messiah, 'Isa son of Maryam, Messenger of Allah.' They did not kill him and they did not crucify him but it was made to seem so to them. Those who argue about him are in doubt about it. They have no real knowledge of it, just conjecture. But they certainly did not kill him. (Surat an-Nisa': 157)

- Another verse says that 'Isa (as) did not die, but was taken from the human sphere into the presence of Allah.

Allah raised him up to Himself. Allah is Almighty, All-Wise. (Surat an-Nisa': 158)

- In the 55th verse of Surah Al 'Imran, we learn that Allah will place the people who follow 'Isa (as) above those who disbelieve until the Day of Rising. It is an historical fact that, 2000 years ago, 'Isa (as)'s disciples had no political power. Christians who lived between that period and our own have believed a number of false doctrines, the chief of which is the doctrine of the Trinity. Therefore, as is evident, they will not be able to be referred to as followers of 'Isa (as), because, as it says in several places in the Qur'an, those who believe in the Trinity have slipped into denial. In such a case, in the time before the Hour, the true followers of 'Isa (as) will overcome the deniers and become the manifestation of the divine promise contained in Surah Al 'Imran. Surely, this blessed group will be made known when 'Isa (as) returns again to earth.

- Again, the Qur'an states that all the People of the Book will believe in 'Isa (as) before he dies.

There is not one of the People of the Book who will not believe in him ('Isa) before he dies; and on the Day of Rising he will be a witness against them. (Surat an-Nisa': 159)

We learn clearly from this verse that there are still three unfilled promises concerning 'Isa (as). First, like every other human being, the Prophet 'Isa (as) will die. Second, all the People of the Book will see him in bodily form and will obey him while he is alive. There is no doubt that these two predictions will be fulfilled when 'Isa (as) comes again before the Last Day. The third prediction about 'Isa (as)'s bearing witness against the People of the Book will be fulfilled on the Last Day.

- Further evidence of the second coming of 'Isa (as) can be found in the use of the word wakahlan in Surah Ma'ida, 110 and Surah Al 'Imran 46. In these verses, we are revealed these commands:

Remember when Allah said, "Isa, son of Maryam, remember My blessing to you and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown (wakahlan) ..." (Surat al-Ma'ida: 110)

He will speak to people in the cradle, and also when fully grown (wakahlan), and will be one of the righteous. (Surah Al 'Imran: 46)

This word occurs only in these two verses and only in reference to 'Isa (as). The word is used to describe 'Isa (as)'s more mature age. The word refers to the age between 30 and 50, that is, to the end of youth and the beginning of old age. Islamic scholars are agreed in translating this word to refer to a period after the age of 35.

Islamic scholars rely on a tradition related by Ibn Abbas to the effect that 'Isa (as) was raised to the presence of Allah when he was young, that is, at the beginning of his 30's, and that when he comes to earth again, he will have 40 years left to live. 'Isa (as) will progress into his old age after he has returned to earth, so this verse may be said to be a proof of 'Isa (as)'s second coming to earth.

The Prophet (saas) told of 'Isa's second coming

There are a few hadiths from the Prophet (saas) that refer to the second coming of 'Isa (as). The Islamic scholar Shawkani stated that there are 29 hadiths about 'Isa (as)'s return, and that the information contained in these hadiths could not have been falsified. (Ibn Majah)

By Him in Whose Hands my soul is, son of Maryam, 'Isa, will shortly descend amongst you people (Muslims) as a just ruler. (Bukhari)

The Hour will not be established until the son of Maryam (i.e. 'Isa) descends amongst as a just ruler. (Bukhari)

(For further reference, please see [Jesus will Return](#) by Harun Yahya)

THE EVOLUTION DECEIT

MISCONCEPTIONS ABOUT THE HUMAN GENOME PROJECT

The completion of human's gene map today does not yield the result that man and ape are relatives. One need not be deceived by evolutionists' attempts to exploit this new scientific development just as they do with all others.

As known, the recent completion of the human gene map within the scope of the Human Genome Project has been a very important scientific improvement. However, some results of this project are being distorted in some evolutionist publications. It is claimed that the genes of chimpanzees have a similarity to human genes by 98 % and this is promoted as an evidence to the claim that apes are close to humans, and therefore, to the theory of evolution. In truth, this is a "fake" evidence put forward by evolutionists who benefit from the lack of knowledge of society about this subject.

98 % Similarity Claim is a Misleading Propaganda

First, it should be stated that the 98% similarity concept, frequently advanced by evolutionists about the DNAs of man and chimpanzee, is deceptive.

In order to claim that the genetic make-ups of man and chimpanzee bear 98 % similarity, the genome of the chimpanzee also has to be mapped just as that of man's, the two has to be compared, and the result of this comparison has to be obtained. However no such result is available, because so far, only the gene of mankind has been mapped. No such research is yet done for the chimpanzee.

In reality, the 98 % similarity between the genes of man and ape, which now and then becomes an agenda item, is a propaganda oriented slogan deliberately invented years ago. This similarity is an extraordinarily exaggerated generalization grounded on the similarity in the amino acid sequences of some 30-40 basic proteins present in man and chimpanzee. A sequence analysis has been made with a method named "DNA hybridization" on the DNA sequences that are correlated with these proteins and only those limited number of proteins have been compared.

However there are about hundred thousand genes, and therefore 100 thousand proteins coded by these genes in humans. For that reason, there is no scientific basis for claiming that all the genes of man and ape are 98% similar only because of the similarity in 40 out of 100.000 proteins.

On the other hand, the DNA comparison carried out on those 40 proteins is also controversial. This comparison was made in 1987 by two biologists named Sibley and Ahlquist and published in the periodical named Journal of Molecular Evolution. (v.26 pp. 99-1212) However another scientist named Sarich who examined the data obtained by these two scientists concluded that the reliability of the method they used is controversial and that the data has been exaggeratedly interpreted. (Sarich et al, 1989, Cladistics 5:3-32) Dr. Don Batten, another biologist, also analyzed the issue in 1996 and concluded that the real similarity rate is 96.2%, not 98 %.(CEN, 19(1); 21-22 December 1996-February 1997)

Human DNA is also similar to that of the worm, mosquito and chicken!

Moreover, the above mentioned basic proteins are common vital molecules present in various other living beings. The structure of the same kinds of proteins present not only in chimpanzee, but also in completely different living beings, is very similar to that in the humans.

For example, the genetic analyses published in New Scientist have revealed a 75 % similarity between the DNAs of nematode worms and man. (New Scientist, 15 May 1999, p.27) This definitely does not mean that there is only a 25% difference between man and these worms! According to the family tree made by evolutionists, the Chordata phylum, in which man is included, and Nematoda phylum were different from each other even 530 million years ago.

On the other hand, in another finding which also appeared in the Turkish media, it was stated that the comparisons carried out between the genes of fruit fly belonging to the *Drosophila* species and human genes yielded a similarity of 60%. (Hurriyet, 24 February 2000)

On the other hand, the analyses done on some proteins show man as close to some very different living beings. In a survey carried out by the researchers in Cambridge University, some proteins of land dwelling animals were compared. Amazingly, in nearly all samples, man and chicken were paired as the closest relatives. The next closest relative was crocodile. (New Scientist v.103, 16 August 1984, p.19) These examples certify that the concept of genetic similarity does not constitute evidence for the theory of evolution. This is because the genetic similarities are not in line with the alleged evolution schemes, and on the contrary, they yield completely opposite results.

Similarities are not Evidence for Evolution but for Creation

It is surely natural for the human body to bear some molecular similarities to other living beings, because they all are made up of the same molecules, they all use the same water and atmosphere, and they all consume foods consisting of the same molecules. Certainly, their metabolisms and therefore genetic make-ups would resemble to one another. This, however, is not evidence that they evolved from a common ancestor.

This "common material" is not the result of an evolution but of "common design", that is, their being created upon the same plan.

It is possible to explain this subject with an example; all constructions in the world are done with similar materials (brick, iron, cement, etc.). This, however, does not mean that these buildings "evolved" from each other. They are constructed separately by using common materials. The same is true for living beings as well.

Life did not originate as a result of unconscious coincidences as evolution claims, but as the result of the creation of Allah, the Almighty, the owner of infinite knowledge and wisdom.

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

THE MUSLIM WAY OF SPEAKING

AVOIDING SUSPICION AND SLANDER

Another important matter which Muslims take care to avoid is making statements on subjects about which they are not informed and based merely on conjecture. In the verse of the Qur'an, **"Do not pursue what you have no knowledge of. Hearing, sight and hearts will all be questioned."** (Surat al-Isra': 36), Allah points out that this will become a heavy burden in His presence. In another verse, Allah says that the vast majority of people on earth "follow nothing but conjecture" and warns the faithful as follows:

If you obeyed most of those on earth, they would misguide you from Allah's Way. They follow nothing but conjecture. They are only guessing. (Surat al-An'am: 116)

Many have made speaking founded on conjecture and guesswork a common habit. It has become so acceptable that, sometimes, people accept mere theories as fact and conform their lives accordingly. For example, they may have surmised something negatively about a person who had become rich in a short time and formed a poor opinion of him, saying "Who knows by what method he acquired this money?" and "It's obvious he couldn't have acquired this wealth merely on his salary." It may be, however, that the situation is very different from what they were led to believe. The person may have become wealthy through an inheritance or some business transaction. When confronted with a situation that awakens one's curiosity, and which one cannot understand or which confuses him, one should never make guesses without information or evidence, because such unsupported speculations are of no use in determining the truth. In this verse of the Qur'an, **"Conjecture is of no avail whatever against the truth."** (Surat an-Najm: 29) Allah points out that people will not gain further access to the truth by conjecture and guesswork.



The faithful speak in the knowledge of this fact because it is pointed out in the Qur'an. When they are confronted with a puzzling situation, they do not form any opinions not based on knowledge or documentation. They either ask the person concerned, or obtain verifiable information about the subject through proper investigation, and draw conclusions on the basis of the information they have obtained.

One of the examples given on this matter in the Qur'an concerns people who speculated about the conduct of the wife of our Prophet (saas) without any information. By saying that, when they hear any conjecture about a believer, the faithful should say, "This is obviously a lie," or "We have no business speaking about this. Glory be to You! This is a terrible slander," Allah announces the need to warn one another against conjecture:

There is a group of you who propagated the lie. Do not suppose it to be bad for you; rather it is good for you. Every one of them will incur the evil he has earned and the one who took it on himself to amplify it will receive a terrible punishment. Why, when you heard it, did you not, as men and women of the believers, instinctively think good thoughts and say, "This is obviously a lie?" Why did they not produce four witnesses to it? Since they did not bring four witnesses, in Allah's sight, they are liars. Were it not for Allah's favor to you and His mercy, both in this world and the Hereafter, a terrible punishment would have afflicted you for your plunging headlong into it. You were bandying it about on your tongues, your mouths uttering something about which you had no knowledge. You considered it to be a trivial matter, but, in Allah's sight, it is immense. Why, when you heard it, did you not say, "We have no business speaking about this. Glory be to You! This is a terrible slander!?" Allah warns you never to repeat the like of it again if you are believers. Allah makes the Signs clear to you and Allah is All-Knowing, All-Wise. (Surat an-Nur: 11-18)

Some people may regard speaking on the basis of conjecture as trivial and harmless, but, in these verses, Allah points out that in His sight, it is an "immense" crime.

On this subject, another example given in the Qur'an concerns the account of Maryam (as). According to what we are told in the Qur'an, Maryam (as) was wrongly accused because she had become pregnant with 'Isa (as) without having been touched by a man, but rather because Allah said, "Be" and it was.

She brought him to her people, carrying him. They said, "Maryam! You have done an unthinkable thing! Sister of Harun, your father was not an evil man nor was your mother an unchaste woman!" (Surah Maryam: 27-28)

And on account of their disbelief, and their utterance of a monstrous slander against Maryam. (Surat an-Nisa': 156)

In fact, as we are told in the Qur'an in the verse, "Maryam, Allah has chosen you and purified you. He has chosen you over all other women." (Surah Al 'Imran: 42) Allah had chosen her over many others and she was known to be a person devoted to Allah.

Allah explains the baselessness of the slander of the people in the verse, **"And Maryam, the daughter of 'Imran, who guarded her chastity—We breathed Our Spirit into her and she confirmed the Words of her Lord and His Book and was one of the obedient."** (Surat at-Tahrim: 12) and made Maryam (as), with her chastity, an example to the faithful.

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

NAMES OF ALLAH

AL-FATIR THE CREATOR; THE ORIGINATOR



"O My Lord, You have granted power to me on Earth and taught me the true meaning of events. O Originator of the heavens and Earth, You are my Friend in this world and the next. So take me as a Muslim at my death, and join me to the people who are righteous." (Surah Yusuf, 12:101)

Earth has a special design that supports life. Its location in space and its special structure, which meets the needs of all living beings, make it clear that this planet is the product of a superior wisdom. Our planet's living beings show that an astonishing design is inherent in all of them. Gifted with an appropriate bodily structure, every living being lives in a suitable setting.

This aside, as we focus more on the details of their formation, the fact of creation appears more clearly. Each cell, the basic unit of every living being, has a perfect system and such a flawless order that it is a clear refutation of the unbelievers' claim that life somehow created itself or is the result of a series of coincidence. All that we see around us carries traces of an intelligent and purposeful design—a design that belongs to our Creator: Allah. Our Lord's artistry is visible in any detail. Allah relates His system's inherent perfection, as follows:

He Who created the seven heavens in layers. You will not find any flaw in the creation of the All-Merciful. Look again—do you see any gaps? Then look again and again. Your sight will return to you dazzled and exhausted! (Surat al-Mulk, 67:3-4)

Say: **"Am I to take anyone other than Allah as my protector, the Bringer into Being of the heavens and Earth, He Who feeds and is not fed?"** Say: **"I am commanded to be the first of the Muslims"** and **"Do not be among the idolaters."** (Surat al-An'am, 6:14)

Their Messengers said: **"Is there any doubt about Allah, the Bringer into Being of the heavens and Earth? He summons you to forgive you for your wrong actions and to defer you until a specified time."** They said: **"You are nothing but human beings like ourselves who want to debar us from what our fathers worshipped; so bring us a clear authority."** (Surah Ibrahim, 14:10)

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

QUICK GRASP OF FAITH

PEOPLE, IN GENERAL, PRAY ONLY DURING TIMES OF HARDSHIP. WHAT DOES THE QUR'AN SAY ABOUT THIS?

People who are far from the Qur'an's morals pray to Allah only when they become sick, or face hardship or some other "disaster." At these times, they understand how helpless they are. However, those who seek refuge in Allah at such times and pray to Him continuously to free them from their troubles and grant them blessings change the minute the situation is resolved.

They forget to pray to Allah and thank Him for His blessings. As soon as they are freed from their difficulties, they immediately reveal their insincerity toward Allah. Their hypocritical and insincere manner is described in the following terms:

When the waves hang over them like canopies, they call upon Allah, making their religion sincerely His. But then when He delivers them safely to the land, some of them are ambivalent. None but a treacherous, thankless man denies Our Signs. (Surah Luqman, 32)



HAS ALLAH SENT A WARNER / MESSENGER TO ALL NATIONS?

The verse "There is no community to which a warner has not come" (Surah Fatir, 24), clearly states that Allah has done so. These Messengers explained Allah's religion to their people, as well as the rituals of worship that they should perform, gave them the glad tidings of Paradise, and warned them about the punishment of Hell. In addition, the Messengers have always been role models for their people, due to their meticulous fulfillment of Allah's religion, their good morals, and the intense awe of Allah that they feel. Another reason why Allah warns humanity through His Messengers is as follows:

Messengers bringing good news and giving warning, so that people will have no argument against Allah after the coming of the Messengers. Allah is Almighty, All-Wise. (Surat an-Nisa', 165)

This is a manifestation of Allah's superior justice. On the Day of Judgment, no one will be able to say that he or she was not warned of Allah's punishment or had not been told of his or her responsibilities to Allah. In other words, everybody will be justly paid in full.

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

BOOK REVIEW

THE COURAGE OF THE FAITHFUL

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



Consider the person who lives his entire life avoiding responsibility. One who thinks only of feeding himself, of only his own future, house, car and other property... That which unfolds around him, the tragedies and injustices that take place all over the world, the bloodshed, anguish and hunger suffered by others, does not concern him at all. He is indifferent to plight of those who have been unjustly attacked, or the child who can find not even a crumb to eat. He is of the corrupt mentality that suggests, "Let the snake which does not bite me live a thousand years." He thinks only of himself. Such persons are quite common, however. There are many who think that if they can avoid thinking of these concerns, they themselves can be at peace. Though he finds himself in a cruel world, this does not trouble him or affect his conscience.

Now, you may be thinking, "Yes, but what can I do?" But, think how the world would be if everyone thought that way... There would not be a single person to battle for good against the evils of the world. In fact, in every period of history, there have been those who fulfilled this duty. They came out fearlessly, trying to promote good in the world and keep it alive. The basic characteristics to be found among them were a fear of Allah, listening to their conscience, courage, outspokenness, and a willingness to accept responsibility.

True courage, as outlined in the Qur'an, is showing determination in respecting all of Allah's limits, without exception, and without hesitation, fearing none other than Allah, and not deviating from this course whatever the circumstances or the condition.

SITE OF THE DAY



<http://www.noblequran.info/>

THE NOBLE QUR'AN INFO

Everyone has some knowledge and convictions about Islam. However, the majority of these convictions have their origins in inadequate or incorrect sources. Actually, what one has to do to know Islam is to study the Qur'an, which comprises the origin and basis of Islam.

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