

The 7th Day

THE AYAT AND THE HADITH OF THE DAY

Those who believe and whose hearts
find peace in the remembrance of Allah.
Only in the remembrance of Allah can
the heart find peace.
(Surat ar-Ra'd: 28)

“Be mindful of Allah and He will protect you.
Be mindful of Allah, and you will
find Him in front of you.”
(Tirmidhi)

MIRACLES OF THE QUR'AN

THE PERFECT EQUILIBRIUM IN THE UNIVERSE

He Who created the seven heavens in layers. You will not find any discrepancy 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! (Qur'an, 67:3-4)

The billions of stars and galaxies in the universe move in perfect equilibrium in the paths set out for them. Stars, planets and satellites rotate not only around their own axes but also together with the systems of which they are an integral part. Sometimes, galaxies containing 200-300 billion stars move across each others' paths. Yet amazingly, no collisions take place that might damage the great order in the universe. This miracle is something over which all of us should reflect.

In the universe, the concept of speed assumes giant dimensions when compared to earthly measurements. Stars, planets, galaxies and conglomerations of galaxies—whose numerical properties can only be conceived by mathematicians—weigh billions or trillions of tons, and move through space at extraordinary speeds.



For example, the Earth rotates at 1,670 kmph. If we consider that the fastest-moving bullet today possesses an average speed of 1,800 kmph, we can see how fast the Earth is moving, despite its enormous size and mass.

The speed of the Earth as it orbits the Sun is some 60 times faster than a bullet: 108,000 kmph. If we were able to construct a vehicle capable of moving at that speed, it would be able to circumnavigate the Earth in 22 minutes. These figures apply only to the Earth.

Those for the Solar System are even more fascinating. The speed of that system is such as to exceed the bounds of reason: The larger the systems in the universe, the greater their speed. The Solar System's speed of orbit around the centre of the galaxy is 720,000 kmph. The Milky Way, with its 200 billion or so stars, moves through space at 950,000 kmph.

There is no doubt that there is a very high risk of collisions in such a complicated and fast-moving system. Yet nothing of the sort actually happens and we continue with our lives in complete safety. That is because everything in the universe functions according to the flawless equilibrium set out by Allah. It is for this reason that, as stated in the verse, there is no "discrepancy" in the system.

(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:

Iran-Iraq War

There will be tumult in Shawwal (the tenth Islamic month), talks of war in Dhul-Qa'dah (the eleventh Islamic month), and the outbreak of war in Dhul-Hijjah (the twelfth month). (Allamah Muhaqqiq Ash-Sharif Muhammad ibn 'Abd al-Rasul, Al-Isaatu li Asrat'is-saat, p. 166)

The three months referred to in this hadith coincide with the months during which the Iran-Iraq war developed. The first uprising against the Shah took place on 5 Shawwal 1398 (8 September 1976), as indicated by the hadith, and a full-blown war broke out between Iran and Iraq in Dhu'l-Hijjah 1400 (October 1980).



The Bloodiest Clashes of the 7 Years...
 IRAN-IRAQ: CHEST TO CHEST (Türkiye, January 22, 1987)
 The Result of the Iran-Iraq War:
 APPROXIMATELY 2 MILLION DEAD (Türkiye, August 3, 1988)
 IRAN INVADED IRAQ
 ONE STEP FORWARD, ONE STEP BACK; IRAN-IRAQ WAR
 Iraqi planes bomb Iran; WAR

Another hadith describes the details of this war as follows:

A nation/tribe will come from the Farsi direction, saying: 'You Arabs! You have been too zealous! If you don't give them their due rights, nobody will have an alliance with you... It must be given to them one day and to you the following day, and mutual promises must be kept...' They will be going up Mutekh; Muslims will be coming down to the plain... Mushrikun (idolaters) will be standing over there on the bank of a black river (Rakabeh) on the other side. There will be a war between them. Allah will deprive both armies of a victory... (Al Barzeenji, Signs of the Judgment Day, p. 179)

- Those coming from the Farsi direction: those coming from the Iranian side
- Farsi: Iran, Iranian
- Coming down to the plain: Plain, Iranian Plain
- Mutekh: Name of a mountain in the region
- Rakabeh: Region where the oil wells are concentrated

This hadith draws attention to the outbreak of a racial dispute that would cause both sides to come down to the plain (Iranian Plain) and wage war. Further, as noted by the hadith, the Iran-Iraq war lasted for 8 years and, despite the many thousands of casualties, neither side could claim victory or a decisive superiority.

The Occupation of Afghanistan

Pity poor Taliqan (a region in Afghanistan) that at that place are treasures of Allah, but these are not of gold and silver but consist of people who have recognised Allah as they should have. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p.59)

There is an indication that Afghanistan will be occupied during the Last Days. The Russian invasion of Afghanistan took place in 1979 (1400, according to the Islamic calendar). In addition, this hadith draws attention to Afghanistan's material riches. Today, large oil deposits, iron basins, and coal mines that have not been commercially exploited yet have been detected there.

Stopping the flow of the Euphrates river

Stopping and interrupting the flow of the Euphrates river is just one sign of the Mahdi's emergence.

Soon the river Euphrates will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it. (Bukhari)

It (the Euphrates) will uncover a mountain of gold (under it). (Abu Dawud)

Many respected books of hadith mention both of these events. Al-Suyuti mentions this hadith as 'the stopping of water.' Actually, the Keban Dam has stopped the flow of this river's water. The surrounding land has become as valuable as gold for various reasons, such as electricity production and higher soil fertility through the irrigation and transport facilities that the dam has made possible. The dam resembles a concrete mountain, and wealth as valuable as gold comes out of it. Therefore, the dam takes on the properties of 'the golden mountain' (Allah knows best).

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

THE EVOLUTION DECEIT

THE THEORY OF EVOLUTION CONFLICTS WITH THE QUR'AN – III

ERROR 3.

The Error that Creation out of Water Indicates Evolutionary Creation

We created man from a mingled drop to test him, and We made him hearing and seeing. (Surat al-Insan: 2)

Those who defend evolutionary creation try to show that the statements in many verses that 'man was created out of water' are evidence for their own claims. They try to show that all living things emerged from water.

However, those verses that speak of man being created out of water are again always interpreted by Islamic scholars and commentators as referring to creation from sperm. For instance, Muhammed Hamdi Yazir of Elmali comments on the above verse as follows:

'... he was created from a nutfa in the form of water. The nutfa is pure water. It also means seminal fluid. Nutfa and seminal fluid traditionally have the same meaning. But at the end of Surat al-Qiyama it says 'a nutfa in the ejected semen' (Surat al-Qiyama: 37), thus stating that the nutfa is part of the semen. As it is reported in 'Sahih-i Muslim,' 'Children do not come from the entire fluid. And the hadith, speaking of every little part of the whole, does not say, 'Every part of a fluid,' but rather speaks of one part of 'the whole fluid,' and that a child does not come from the entire fluid, but from just one part of it. The nutfah is just one pure part of the semen.'

Ibn at-Tabari interprets it as meaning, 'We have created the descendants of Adam out of the mixing of male and female fertilizing fluids.' (Tabari Commentary, Imam at-Tabari, volume 6, page 2684)

Omar Nasuhi Bilmen explains it in this manner:

'... (We created man from a mingled drop.) We have formed him out of the male and female fluids that mix together. Yes... Human beings were, for a period of time, a nutfa, in other words, crystal clear, pure water, and then for a certain period of time, an alaq, in other words, a clot of blood, and then a mudgha, in other words, a lump of flesh. Later, bones are formed and wrapped around with flesh, and come to life...' (Omer Nasuhi Bilmen Commentary, volume 8, page 3915)

As we have seen from these explanations there is absolutely no connection between man's creation from 'a mingled drop' and the theory of evolution's claim that man emerged by stages from a single cell which developed by coincidence in water. As all great scholars have stated, this verse is drawing attention to the fact of creation inside the mother's womb.

When we examine another verse where the stages of human creation are discussed, the fundamental error in these comments is clearly set out:

Mankind! if you are in any doubt about the Rising, know that We created you from dust then from a drop of sperm then from a clot of blood then from a lump of flesh, formed yet unformed, so We may make things clear to you. We make whatever We want stay in the womb until a specified time and then We bring

you out as children so that you can reach your full maturity. Some of you die and some of you revert to the lowest form of life so that, after having knowledge, they then know nothing at all. And you see the earth dead and barren; then when We send down water onto it it quivers and swells and sprouts with luxuriant plants of every kind. (Surat al-Hajj: 5)

In this verse, the stages of the creation of a human being are described. Earth, the first stage, is the raw material that includes the basic minerals and elements in the human body. The second stage is the coming together of these materials in the seminal fluid, which is described in the Qur'an as a mingled drop, and which contains the sperm that possesses the genetic information and structure necessary to fertilise the egg inside the mother's womb. In short, the raw material for a human being is earth. The essence of that earth is collected in a drop of seminal fluid in a manner that will bring about a human being. Following the 'water' stage, a human being's developmental stages inside the mother's womb are described in the Qur'an. Whereas the theory of evolution assumes the existence of millions of hypothetical stages (the first cell, single-celled creatures, multi-celled creatures, invertebrates, vertebrates, reptiles, mammals, primates etc. and countless other similar such stages) between the so-called origination of life in water to the formation of the human being. In the sequence in the verse however, it is clear that there is no such logic or description. It is revealed that a human being takes on the form of an 'alaq' after he is in the form of a drop of water.

For that reason, it is clear that what is being described in the verse is not the different evolutionary stages undergone by man, but rather the stages of creation, from before and inside the mother's womb right up to old age.

In the other verses which state that man and other living things were created from water there is again no meaning that could be used as support for the theory of evolution. The following are some verses which contain such statements:

Do those who disbelieve not see that the heavens and the earth were sewn together and then We unstitched them and that We made from water every living thing? So will they not believe? (Surat al-Anbiya: 30)

Allah created every animal from water. Some of them go on their bellies, some of them on two legs, and some on four. Allah creates whatever He wills. Allah has power over all things. (Surat an-Nur : 45)



According to the hypothetical scenario of "from sea to land", some fish felt the need to pass from sea to land because of feeding problems. This claim is "supported" by such speculative drawings.

Some commentators think that there is a parallel meaning to the theory of evolution in the description of 'the creation of living things from water.' However, this view is seriously flawed. The verses reveal that water is the raw material for living things by saying that living things were created from it. Modern biology has in fact revealed that water is the most fundamental component of all living bodies. The human body consists of some 70 percent water. It is water that permits movement inside the cell, between cells and between tissues. It is a known fact that there would be no life without water.

It is obvious that this has nothing to do with the theory of evolution. The theory of evolution does not even have a

claim that 'all living things emerged from water and then evolved' with which a parallel can be drawn. On the contrary, the theory proposes that living things evolved from one another, which is a completely contradictory claim to the fact that every living group was distinctly created by Allah from water.

(For further reference, please see, [Why Darwinism is Incompatible with the Qur'an](#), by Harun Yahya)

THE MUSLIM WAY OF SPEAKING

SPEAKING IN THE KNOWLEDGE OF ONE'S HELPLESSNESS IN THE FACE OF ALLAH

With the following words from the Qur'an, "Recite: In the Name of your Lord Who created, created man from clots of blood. Recite: And your Lord is the Most Generous, He Who taught by the pen, taught man what he did not know. No indeed! Truly man is unbridled seeing himself as self-sufficient. Truly it is to your Lord that you will return." (Surat al-'Alaq: 1-8)

Allah points out that, in spite of their impotence, this some people may forget and become overly concerned with themselves. In truth, there are some who may behave with ingratitude towards Allah without having considered how it is He Who created them or how it is He Who gave them those attributes which they are so proud of.



In fact, without exception, in all instances, every human being is dependent upon Allah's protection and mercy. In addition to abilities, such as sight, hearing, speech, walking and moving, at every moment a plethora of internal systems are working in the body, without a person's realizing it, but without which he would not otherwise be able to live. We need only reflect on these matters little to realize how impotent we are in the sight of Allah.

Despite these truths, some remember Allah only when they are faced with a problem or a difficulty. For example, a person sitting in a boat, which he had been certain would return to the shore, is immediately plunged into panic when a violent wind assails his boat as it begins to rock back and forth. Similarly, turbulence felt on a plane or the slightest technical malfunction may cause a person to feel great fear. In situations such as these, when they realize their impotence in the sight of Allah, and that only Allah can rescue them from the difficulty, these people turn to Allah and begin to pray. Even one who, merely a short time ago, walked arrogantly by other passengers at the airport, realizes right away how impotent she is in the face of such a danger, and that through the will of Allah she can lose everything she possesses in an instant.

The Qur'an tells us how people turn to Allah in total subservience in times of difficulty, but when the trouble is averted, return ungraciously to their former self-aggrandizing:

When harm occurs to you at sea, those you call on vanish—except for Him alone! But when He delivers you to dry land, you turn away. Man truly is ungrateful. Do you feel secure against Him causing the shore to swallow you up or sending against you a sudden squall of stones? Then you will find no one to be your guardian. Or do you feel secure against Him taking you back into it another time and sending a violent storm against you and drowning you for your ingratitude? Then you will find no one to defend you against Us. (Surat al-Isra': 67-69)

As we are told in these verses revealed by Allah, a person alone has no power of any kind. Allah reminds us of this truth in another verse:

Do not strut arrogantly about the earth. You will certainly never split the earth apart nor will you ever rival the mountains in height. All of that is evil action and hateful in the sight of your Lord. (Surat al-Isra': 37-38)

Muslims are those who are aware of this impotence at all times and in all places. The words they use reflect their complete faith in this truth. Even if someone were the best looking person in the world, a person who understands the greatness of Allah never thinks that his looks are something of his own making. He speaks in the knowledge that his appearance is a result of Allah's artistry, and that it can be taken from him at any moment, if Allah were to will it so. He would never dare say, "This beauty is a part of me and so long as I look after myself, nothing can happen to me," thus avowing that he cannot claim this blessing for his own power.

He knows that a single virus or microbe invisible to the eye, or a minor accident, can destroy this beauty, and that these things are under Allah's control. For this reason, he employs a manner of speech which consistently shows his gratitude to Allah, and which exalts Him. If someone else were to praise his knowledge or his beauty, he would respond by reminding him of Allah's supreme beauty, infinite power, intelligence and magnificence. Insisting that he is good-looking

merely because Allah has willed it so, and that he is but a small reflection of Allah's boundless beauty or intelligence, he exalts Allah.

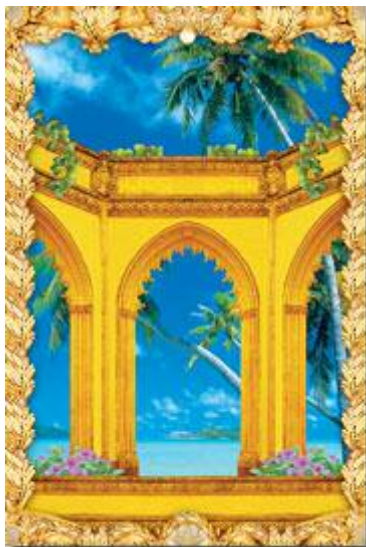
Believers' awareness of their weaknesses in the sight of Allah manifests itself in all aspects of their behavior. A devout believer never speaks in a way which humiliates a person she regards as having fewer means than herself. Nor, on the basis of her own good looks, does she speak slightly or hurtfully to someone who is less good looking. In the same way, she does not adopt the manner of speaking of those who despise the poor because they themselves are rich, those who discriminate against people in a class beneath their own because they hold power, or those who belittle slow-witted people because they are intelligent. She acts in the knowledge that in the trial set for her in the life of the world, Allah has determined a different fate for every person, and that in Allah's sight true superiority is measured in terms of faith and piety. For this reason, and in accordance with the morality expounded in the Qur'an, she adopts the most respectful manner of speaking to all those who are around her, whether rich or poor, powerful or weak. Realizing that any behavior contrary to this would imply that she is setting herself up as superior, not to people, but to Allah, she fears Him and takes refuge in Him. This characteristic of the faithful is referred to in the Qur'an as such:

... Be good to your parents and relatives and to orphans and the very poor, and to neighbors who are related to you and neighbors who are not related to you, and to companions and travelers and your slaves. Allah does not love anyone vain or boastful. (Surat an-Nisa': 36)

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

NAMES OF ALLAH

AL-'ASIM THE PROTECTOR



He [Prophet Nuh's son] said: "I will seek refuge on a mountain that shall protect me from the water." Nuh said: "There is no protector today from Allah's punishment but He Who has mercy..." (Surah Hud, 11:43)

People, all of whom are inherently feeble, can encounter all sorts of difficulties at any time, such as an earthquake, flood, hurricane, or volcanic eruption. In addition, people are vulnerable to mental distress. In the face of these unfavorable events, they must consider the following: Regardless of their effort or strength, they can never avoid a threat unless Allah wills this. Allah, the most Compassionate, is the only Protector, as the Qur'an relates in the following verses:

Say: "Who rescues you from the darkness of the land and sea? You call upon Him humbly and secretly: 'If you rescue us from this, we will truly be among the thankful.'" Say: "Allah rescues you from it, and from every plight. Then you associate others with Him." (Surat al-An'am, 6:63-64)

People remember Allah when they are left alone, when they realize that neither material wealth nor powerful people can help them, or when they fall sick. Yet after these situations pass, they forget what happened to them and become ungrateful toward Allah. Such people, who insist upon ungratefulness despite Allah's protection, will see the truth when they face infinite punishment in Hell. Their situation is related, as follows:

As for those who show disdain and grow arrogant, He will punish them with a painful punishment. They will not find any protector or helper for themselves besides Allah. (Surat an-Nisa', 4:173)

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

QUICK GRASP OF FAITH

WHAT DOES "PRAYING WITH HOPE AND FEAR" MEAN?

Allah commands people to obey Him, to exhibit good behavior, to race each other to do good, and to perform good deeds in order to earn His good pleasure throughout their lives. However, no one is sure of entering Paradise due to their actions. Thus, no matter how strong their faith and devotion to Allah, they live every instant of their lives in hope and fear. Fearing the punishment of Hell, they ask for forgiveness for their mistakes.

On the other hand, since they sincerely believe in Allah, they seek His forgiveness. They always have both the fear of entering Hell and the hope of entering Paradise, until the Day of Judgment, when they will be called to account.



The Qur'an relates that the Prophets prayed to Allah in hope and fear:

We responded to him and gave him Yahya, restoring for him his wife's fertility. They outdid one another in good actions, calling out to Us in hope and fear, and humbling themselves to Us. (Surat al-Anbiya', 90)

Is it proper to refer to people as "the people of Paradise" or "the people of Hell" while still in this world?

Making such comments is improper, for only Allah knows who will enter Paradise and Hell. People will have such knowledge, if Allah wills, only in the Hereafter. The believers hope for Paradise, but they can never be sure whether they will enter it. Prophet Yusuf's (as) prayer that he be allowed to die as a Muslim is a good example of this:

... 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 righteous. (Surah Yusuf, 101)

How should compliments and praises be proclaimed?

People are praised for their physical beauty or good morals, although the unique and real possessor of all of these admirable features is Allah. Hence, we present all of our compliments to Him, the only One Who creates and shapes everything in its perfect form. For example, if one's physical beauty is praised, we have to remember that Allah has given that beauty as a blessing. Wisdom, intelligence, and all other features are the blessings of Allah on that person. Therefore, all praises find their proper place only when they are made with the intention to praise Allah. The Qur'an proclaims that Allah is the true owner of everything that can be admired, as follows:

And say: "Praise be to Allah, Who has had no son and no partner in His Kingdom, and Who needs no one to protect Him out of weakness." Proclaim His Greatness repeatedly! (Surat al-Isra', 111)

For that reason, when praising a thing's or a person's beauty, we have to realize that Allah created it, that it belongs to Him, and that He may take that blessing back, if He wills to do so.

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

BOOK REVIEW

ISLAM AND BUDDHISM

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

Many people become excited at the idea of becoming "different" or more "original." In almost every society since the dawn of history, some individuals have tried to stand out and draw attention to themselves by their life style, clothing, hairstyles, or distinctive way of speaking. They've managed to stir up public reaction and attract interest at the same time.

In recent years, Western societies have seen the emergence of an unusual current that draws attention to itself by its rather strange life style. It's made up of individuals who want to attract attention by adopting Eastern culture, beliefs, and philosophies—of which the most important is Buddhism.

Throughout the world, but especially in America and Europe, some individuals have been intrigued by Buddhism, spurred on mostly by the superstitious, secret, and awesome qualities they perceive in this religion.

Generally, those who adopt Buddhism do so not because they believe in the logic of its philosophy, but because they're attracted by its "mystical" atmosphere, drawn to this superstition because it is presented to them as far more different and awesome than any other philosophy they encounter in their normal lives. For example, the story of how Buddhism came to be is related to them as a fantastic, mystic legend. Books and films about Buddhism depict Buddha as the source of a great mystery. Likewise, Buddhist priests are presented as possessors of secret, arcane knowledge. They fascinate Westerners with their exotic robes, shaved heads, style of worship, elaborate ceremonies, dwelling places, meditation, yoga and other such strange practices.

For these reasons, Buddhism is seized upon as an important tool by people who want to demonstrate that they are different from others in their society, and who want to project the image of having discovered of a valuable secret. If an ordinary person suddenly shaves his head one day, puts on a brightly-colored robe and begins to teach Buddhist doctrine using mystical words he never uttered before, he will certainly attract curious attention and be thought of as "original."

In this book, Buddhism's superstitious character is examined in the light of the Qur'an and you will see clearly this superstitious religion's more perverse aspects.

Those who make propaganda on behalf of Buddhism often present it as a means of salvation. Those who long to escape from a materialist society's hard, disputatious culture—along with its worries, anxieties, quarrels, pitiless rivalry, selfishness and falsehoods—resort to Buddhism as the way to achieve peace of mind, security, tolerance and a fulfilling life. But Buddhism is not, as it is generally thought to be, a belief that brings contentment. On the contrary, those who are taken into Buddhism are often drawn into a deep pessimism. Even people with a considerable level of education and modern worldview will become individuals who see nothing wrong with begging with their bowls in hand, who believe that in their next lives, human beings may be reborn as mice or cattle, and who expect help from idols carved from stone or cast in bronze. For these people, Buddhism's deviant beliefs inflict serious psychological damage. In countries where Buddhism is widespread, or in regions inhabited by many Buddhist priests, pessimism and gloominess are clearly prominent.

The only way to find true happiness and contentment in this world—to escape every kind of pessimism, unhappiness, and pitiless evil—is for people to submit themselves to God, our Creator, and lead lives that will win His approval. Our Lord, the only sovereign of Earth and Heaven has announced that for all people the way of salvation is to embrace the Qur'an, sent down as a guide to the true path. In the Qur'an (14: 1), God affirms, "... this is a Book We have sent down to you so that you can bring mankind from the darkness to the light, by the permission of their Lord, to the Path of the Almighty, the Praiseworthy." Those who believe in idolatrous religious like Buddhism should realize that they have been misguided:

That is God, your Lord, the Truth, and what is there after truth except misguidance? So how have you been distracted? (Qur'an, 10: 32)

SITE OF THE DAY



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