

BEAUTIES FOR LIFE IN THE QUR'AN

... We have sent down the Book to
you making all things clear and as
guidance and mercy and good
news for the Muslims.

(Qur'an, 16: 89)

HARUN YAHYA

الله
رسول
محمد

Are you aware of the beauties presented to you by the Qur'an? Are you acquainted with the facts related in the Book that Allah sent to you as a book of guidance?

The Qur'an tells us the purpose of humanity's existence on earth and how to live so that each person's life is compatible with that purpose. It explains our obligations to Allah and how we will be rewarded according to our actions. The Qur'an, the Just Book Allah sent to His devotees as a mercy, calls us to beauty, righteousness, purity, and eternal happiness.

This book is a meditation upon the meanings implied by the Qur'an and the beauties that it presents to human life. It seeks to assist those readers who are pondering upon the Qur'an so that they can grasp what living according to its teachings really means and entails.

ABOUT THE AUTHOR



The author, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. He studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Harun Yahya is well-known as an author who has written very important works on the evidences of Allah's creation and on the fallacy of the theory of evolution. Some of the books of the author have been translated into English, German, French, Italian, Spanish, Portuguese, Albanian, Arabic, Polish, Russian, Bosnian, Indonesian, Turki, Tatar, Urdu and Malay and published in the countries concerned. Harun Yahya's books appeal to all people, Muslims and non-Muslims alike, regardless of their age, race, and nationality, as they center around one goal: to open the readers' mind by presenting the signs of Allah's eternal existence to them.

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To The Reader

The reason why a special chapter is assigned to the collapse of the theory of evolution is that this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation, and therefore the existence of Allah, during the last 140 years it has caused many people to abandon their faith or fall into doubt. Therefore, showing that this theory is a deception is a very important duty, which is strongly related to the religion. It is imperative that this important service be rendered to everyone. Some of our readers may find the chance to read only one of our books. Therefore, we think it appropriate to spare a chapter for a summary of this subject.

In all the books by the author, faith-related issues are explained in the light of the Qur'anic verses and people are invited to learn Allah's words and to live by them. All the subjects that concern Allah's verses are explained in such a way as to leave no room for doubt or question marks in the reader's mind. The sincere, plain and fluent style employed ensures that everyone of every age and from every social group can easily understand the books. This effective and lucid narrative makes it possible to read them in a single sitting. Even those who rigorously reject spirituality are influenced by the facts recounted in these books and cannot refute the truthfulness of their contents.

This book and all the other works of the author can be read individually or discussed in a group at a time of conversation. Those readers who are willing to profit from the books will find discussion very useful in the sense that they will be able to relate their own reflections and experiences to one another.

In addition, it will be a great service to the religion to contribute to the presentation and reading of these books, which are written solely for the good pleasure of Allah. All the books of the author are extremely convincing. For this reason, for those who want to communicate the religion to other people, one of the most effective methods is to encourage them to read these books.

It is hoped that the reader will take time to look through the review of other books on the final pages of the book, and appreciate the rich source of material on faith-related issues, which are very useful and a pleasure to read.

In these books, you will not find, as in some other books, the personal views of the author, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, doubt-creating, and pessimistic accounts that create deviations in the heart.

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HARUN YAHYA

March, 2003

About The Author

The author, who writes under the pen-name HARUN YAHYA, was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he then studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Harun Yahya is well-known as an author who has written very important works disclosing the imposture of evolutionists, the invalidity of their claims and the dark liaisons between Darwinism and bloody ideologies such as fascism and communism.

His pen-name is made up of the names "Harun" (Aaron) and "Yahya" (John), in memory of the two esteemed prophets who fought against lack of faith. The Prophet (saas)'s seal on the cover of the books is symbolic and is linked to the their contents. It represents the Qur'an (the final scripture) and the Prophet Muhammad (saas), the last of the prophets. Under the guidance of the Qur'an and sunnah, the author makes it his purpose to disprove each one of the fundamental tenets of godless ideologies and to have the "last word", so as to completely silence the objections raised against religion. The seal of the final Prophet, who attained ultimate wisdom and moral perfection, is used as a sign of his intention of saying this last word.

All author's works center around one goal: to convey the Qur'an's message to people, encourage them to think about basic faith-related issues (such as the existence of Allah, His unity and the hereafter), and to expose the feeble foundations and perverted ideologies of godless systems.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, and Spain to Brazil. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, and Indonesian, and they are enjoyed by readers worldwide.

Greatly appreciated all around the world, these works have been instrumental in many people recovering their faith in Allah and in many others gaining a deeper insight into their faith. The wisdom, and the sincere and easy-to-understand style gives these books a distinct touch which directly effects any one who reads or studies them. Immune to objections, these works are characterized by their features of rapid effectiveness, definite results and irrefutability. It is unlikely that those who read these books and give serious thought to them can any longer sincerely advocate the materialistic philosophy, atheism or any other perverted ideology or philosophy. Even if they continue to do so, it will be only a sentimental insistence since these books refuted such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the collection of books written by Harun Yahya.

There is no doubt that these features result from the wisdom and lucidity of the Qur'an. The author modestly intends to serve as a means in humanity's search for Allah's right path. No material gain is sought in the publication of these works.

Considering these facts, those who encourage people to read these books, which open the "eyes" of the heart and guide them to become more devoted servants of Allah, render an invaluable service.

Meanwhile, it would just be a waste of time and energy to propagate other books which create confusion in people's minds, lead man into ideological chaos, and which, clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is apparent that it is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the moral values of the Qur'an. The success and impact of this service are manifest in readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and all the ordeals the majority of people undergo is the ideological prevalence of disbelief. This state can only be ended with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, which leads people into the downward spiral of violence, corruption and conflict, it is clear that this service has to be provided more speedily and effectively. Otherwise, it may be too late.

It is no exaggeration to say that the collection of books by Harun Yahya have assumed this leading role. By the will of Allah, these books will be a means through

which people in the twentyfirst century will attain the peace, justice and happiness promised in the Qur'an.

The works of the author include *The New Masonic Order, Judaism and Freemasonry, Global Freemasonry, Knight Templars, Islam Denounces Terrorism, Terrorism: The Ritual of the Devil, The Disasters Darwinism Brought to Humanity, Communism in Ambush, Fascism: The Bloody Ideology of Darwinism, The 'Secret Hand' in Bosnia, Behind the Scenes of the Holocaust, Behind the Scenes of Terrorism, Israel's Kurdish Card, The Oppression Policy of Communist China and Eastern Turkestan, Palestine, Solution: The Values of the Qur'an, The Winter of Islam and Its Expected Spring, Articles 1-2-3, A Weapon of Satan: Romanticism, Signs from the Chapter of the Cave to the Last Times, Signs of the Last Day, The Last Times and The Beast of the Earth, Truths 1-2, The Western World Turns to God, The Evolution Deceit, Precise Answers to Evolutionists, The Blunders of Evolutionists, Confessions of Evolutionists, The Qur'an Denies Darwinism, Perished Nations, For Men of Understanding, The Prophet Musa (as), The Prophet Yusuf (as), The Prophet Muhammad (saas), The Prophet Sulayman (as), The Golden Age, Allah's Artistry in Colour, Glory is Everywhere, The Importance of the Evidences of Creation, The Truth of the Life of This World, The Nightmare of Disbelief, Knowing the Truth, Eternity Has Already Begun, Timelessness and the Reality of Fate, Matter: Another Name for Illusion, The Little Man in the Tower, Islam and the Philosophy of Karma, The Dark Magic of Darwinism, The Religion of Darwinism, The Collapse of the Theory of Evolution in 20 Questions, Allah is Known Through Reason, The Qur'an Leads the Way to Science, The Real Origin of Life, Consciousness in the Cell, Technology Imitates Nature, A String of Miracles, The Creation of the Universe, Miracles of the Qur'an, The Design in Nature, Self-Sacrifice and Intelligent Behaviour Models in Animals, The End of Darwinism, Deep Thinking, Never Plead Ignorance, The Green Miracle: Photosynthesis, The Miracle in the Cell, The Miracle in the Eye, The Miracle in the Spider, The Miracle in the Gnat, The Miracle in the Ant, The Miracle of the Immune System, The Miracle of Creation in Plants, The Miracle in the Atom, The Miracle in the Honeybee, The Miracle of Seed, The Miracle of Hormone, The Miracle of the Termite, The Miracle of the Human Body, The Miracle of Man's Creation, The Miracle of Protein, The Miracle of Smell and Taste, The Miracle of Microworld, The Secrets of DNA.*

The author's childrens books are: *Wonders of Allah's Creation, The World of Animals, The Glory in the Heavens, Wonderful Creatures, Let's Learn Our Islam, The World of Our Little Friends: The Ants, Honeybees That Build Perfect Combs, Skillful Dam Builders: Beavers.*

The author's other works on Quranic topics include: *The Basic Concepts in the Qur'an, The Moral Values of the Qur'an, Quick Grasp of Faith 1-2-3, Ever Thought About the Truth?, Crude Understanding of Disbelief, Devoted to Allah, Abandoning the Society of Ignorance, The Real Home of Believers: Paradise, Knowledge of the Qur'an, Qur'an Index, Emigrating for the Cause of Allah, The Character of the Hypocrite in the Qur'an, The Secrets of the Hypocrite, The Names of Allah, Communicating the Message and Disputing in the Qur'an, Answers from the Qur'an, Death Resurrection Hell, The Struggle of the Messengers, The Avowed Enemy of Man: Satan, The Greatest Slander: Idolatry, The Religion of the Ignorant, The Arrogance of Satan, Prayer in the Qur'an, The Theory of Evolution, The Importance of Conscience in the Qur'an, The Day of Resurrection, Never Forget, Disregarded Judgements of the Qur'an, Human Characters in the Society of Ignorance, The Importance of Patience in the Qur'an, General Information from the Qur'an, The Mature Faith, Before You Regret, Our Messengers Say, The Mercy of Believers, The Fear of Allah, Jesus Will Return, Beauties Presented by the Qur'an for Life, A Bouquet of the Beauties of Allah 1-2-3-4, The Iniquity Called "Mockery," The Mystery of the Test, The True Wisdom According to the Qur'an, The Struggle with the Religion of Irreligion, The School of Yusuf, The Alliance of the Good, Slanders Spread Against Muslims Throughout History, The Importance of Following the Good Word, Why Do You Deceive Yourself?, Islam: The Religion of Ease, Enthusiasm and Excitement in the Qur'an, Seeing Good in Everything, How do the Unwise Interpret the Qur'an?, Some Secrets of the Qur'an, The Courage of Believers, Being Hopeful in the Qur'an, Justice and Tolerance in the Qur'an, Basic Tenets of Islam, Those Who do not Listen to the Qur'an, Taking the Qur'an as a Guide, A Lurking Threat: Heedlessness, Sincerity Described in the Qur'an.*

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CONTENTS

INTRODUCTION 8

**GOOD CHARACTER TRAITS DESCRIBED
IN THE QUR'AN 11**

PRUDENT MEASURES IMPLIED BY THE QUR'AN 24

**QUR'ANIC METHODS FOR
COMMUNICATING ISLAM 40**

**THE BENEFITS OF ANIMALS MENTIONED
IN THE QUR'AN 56**

**BENEFICIAL FOODS MENTIONED
IN THE QUR'AN 68**

AESTHETICS AND ARTISTRY IN THE QUR'AN 78

DESCRIPTIONS OF PLACES IN THE QUR'AN 86

THE EVOLUTION MISCONCEPTION 90

INTRODUCTION



Are you aware of the beauties presented to you by the Qur'an? Are you acquainted with the facts related in the Book that Allah sent to you as a book of guidance?

The Qur'an tells us the purpose of humanity's existence on earth and how to live so that each person's life is compatible with that purpose. It explains our obligations to Allah and how we will be rewarded according to our actions. The Qur'an, the Just Book Allah sent to His devotees as a mercy, calls us to beauty, righteousness, purity, and eternal happiness. These qualities of the Qur'an are stated in many verses:

There is instruction in their stories for people of intelligence.

This is not a narration that has been invented, but a confirmation of all that came before, a clarification of everything, a guidance and a mercy for people who believe. (Surah Yusuf: 111)

That is the Book, without any doubt. It contains guidance for those who guard against evil. (Surat al-Baqara: 2)

The Qur'an is a Book that addresses all ages, one that contains all the basic subjects a person may need throughout his or her life. The forms of worship, the state of mind unique to a Muslim, the ideal morality, the good conduct that must be shown in the face of unexpected happenings or at difficult times, the ways to lead a physically and spiritually healthy life, the moment of death, the events that a soul will go through on

the Day of Judgment, and the Heaven and Hell awaiting all people afterwards are all related in this Book.

As well as being the unique source of all answers and explanations people may have about eternal salvation, the Qur'an also consists of many signs and admonitions essential for human life. Allah relates this attribute of the Qur'an in the following verse:

... We have sent down the Book to you making all things clear, and as guidance and mercy and good news for the Muslims.

(Surat an-Nahl: 89)

On the other hand, only the believers live by the Qur'an's values and thereby lead a life in the light of its admonitions.

Allah created humanity and, through the Qur'an, communicated to all people the most viable solutions and all sorts of information needed to live a good life. Therefore, when faced with problems, it is essential for believers to refer to these verses and their implied outlook. No matter what kind of intellectual background a person has, his or her knowledge is still limited, for only Allah encompasses the knowledge of all things. People can attain knowledge only to the extent that their Creator wills.

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)

Given this, those people who want to lead a beautiful life in this world should adhere to the Qur'an's principles. Doing so allows them to attain "wisdom," a quality possessed only by people who think and fear Allah. This wisdom enables them to lead the most honorable life, to feel happy and peaceful, and, most importantly, to embrace the noble purpose of their existence. All they have to do is submit to Allah and the Qur'an; to examine

and see the verses' commands and advice, as well as the subtle meanings they convey, and to implement them.

This book is a meditation upon the meanings implied by the Qur'an and the beauties that it presents to human life. It seeks to assist those readers who are pondering upon the Qur'an so that they can grasp what living according to its teachings really means and entails.

GOOD CHARACTER TRAITS DESCRIBED IN THE QUR'AN



In the Qur'an, Allah gives a detailed account of the behavior, superior morality, and state of mind unique to believers. The fear of Allah that believers harbor in their hearts, their unchallengeable faith and unflagging pursuit of Allah's good pleasure, the trust they place in Allah, as well as their commitment, zeal, reliability, and many similar superior qualities, are provided by the Qur'an. Moreover, in His Book Allah praises such moral qualities as justice, compassion, modesty, temperance, perseverance, submission to Him, and avoidance of worthless talk.

Along with giving a detailed account of the model believer, the Qur'an dwells upon the lives of past believers and tells us how they prayed, behaved, talked among themselves and with others, and reacted to events. Through these examples, Allah draws our attention to those manners and conduct that please Him.

Considered from the standpoint of a society far removed from the Qur'an's definition of morality (a society of ignorance), socially acceptable behavior may vary according to time, conditions, cultures, events, and people. However, the character of those who adhere to the Qur'an's commands remain the same regardless of changing conditions, time, or location. A person of faith always complies with the Qur'an's commands and admo-

nitions, and thereby displays moral excellence.

In this section, we will provide examples of behavior that Allah considers praiseworthy. However, rather than analyzing all of the character traits of believers that are discussed extensively in the Qur'an, we will draw attention to the subtleties of moral excellence and the divine purposes hidden in these subtleties.

The Concept of Cleanliness

Allah tells believers to clean themselves, for such a condition suits their spiritual state and nature. Cleanliness, considered a form of worship by believers, is therefore a source of great relief and pleasure to them. In many verses, Allah draws attention to believers' spiritual and physical purity. Our Prophet (saas) also stressed the importance of being clean: "*Cleanliness is half of faith*" (*Muslim*). Below are some of the details related to being clean:

Spiritual Purity

The Qur'anic understanding of cleanliness differs considerably from how it is understood in the society of ignorance. According to the Qur'an, being clean is a state experienced in one's soul. Such a cleanliness means that one has been entirely purified of his or her society's moral values, form of reasoning, and lifestyle that are in conflict with the Qur'an. In this way, the Qur'an provides spiritual relief to the believers.

This first step of being clean manifests itself in the mind's clarity. No doubt, this is a very important quality. The spiritual purity people experience in their souls manifests itself in all aspects of life, and thus makes such people's moral excellence obvious to everyone.

Spiritually pure people distance their minds from all forms of evil. They never experience malice, jealousy, cruelty, and selfishness, all of which are evil feelings adopted and displayed by those who are far from the Qur'an's concept of morality. Believers possess noble spirits, because they yearn for moral excellence. This is why, apart from their physical appearance, believers also pay attention to the purity of their souls, by deflecting from it all of the evil coming from ignorance, and encourage others to do likewise.

Physical Purity

In this world, believers seek to establish an environment similar to that of Paradise. They seek to experience in this world anything that Allah promises to grant them in Paradise. As we understand from the Qur'an, physical cleanliness is one of the qualities possessed by the people of Paradise. The verse, "**youths like hidden pearls**" (Surat at-Tur: 24) is self-explanatory. In addition to this, Allah informs us in many verses that in Paradise there will be "**spouses of perfect purity**" (Surat al-Baqara: 25).

Another verse in which Allah draws attention to physical cleanliness is the one that refers to Prophet Yahya (as), "**We gave him ... purity from Us**" (Surah Maryam: 13).

Clean Clothes

The Qur'an also refers to the importance of clean clothes, as in:

Purify your clothes. Shun all filth. (Surat al-Muddaththir: 4-5)

Furthermore, physical cleanliness is important because it shows one's respect for other people. Indeed, respecting other people requires taking care of one's physical appearance. Believers do not only abstain from filth, but also display sub-

tleties that emphasize their profound respect for others. One way to show this respect is to wear clean clothes. Allah commands us in the Qur'an, as follows:

Children of Adam! Wear fine clothing in every mosque... (Surat al-A'raf: 31)

Thus, in this issue and others, being physically clean and well groomed and, in this sense, seeking for the best, are qualities that please Allah. Such qualities are unimportant to the people of ignorance. Also, our Prophet (saas) expressed Allah's approval of such qualities in the following hadith:

Someone asked: "How about a person who likes to wear beautiful clothes and shoes?" Allah's Messenger replied: "All of Allah's Affairs are Beautiful, and He likes beauty." (Muslim)

We should be aware of the following point: People generally tend to be at their best when meeting or trying to impress people they consider important. However, due to the Qur'an's morality, believers find such careful grooming essential because it fully accords with their desire to please Allah.

Believers are worthy of Paradise and, in this world too, they engage in a constant effort to keep their bodies and surroundings clean so that they may attain the purity and beauty of Paradise in this world.

Keeping One's Environment Clean

Muslims are meticulous when it comes to keeping their immediate surroundings clean. One example of this is given in the Surat al-Hajj, in which Allah commands the Prophet Ibrahim (as) to keep the Ka'abah clean for believers who worship in its vicinity:

And We located the position of the House for Ibrahim: "Do not associate anything with Me, and purify My House for those who

circle it and for those who stand and bow and prostrate." (Surat al-Hajj: 26)

As the verse also maintains, such environmental cleanliness is maintained primarily for other believers who will perform their acts of worship to earn Allah's good pleasure. Thus, all believers who follow in Ibrahim (as)'s footsteps should keep their dwellings clean and tidy, for doing so gladdens a believer's heart.

The Qur'anic concept of cleanliness differs markedly from the one held by the societies of ignorance. Allah commands believers to be "clean and purified," in both the physical and the spiritual sense. In other words, this is not cleanliness in the classical sense; rather, it is an elaborate effort.

The Qur'an's depictions of life in Paradise are also instructive in this sense. Paradise's environment is purified of all forms of the dirt that we see around us. It is a blissful and perfectly clean place where each detail exists in perfect harmony with every other detail. In light of these illustrations, believers seek to keep their surroundings clean and turn them into places that remind them of Paradise. This endeavor is solely a manifestation of their aspiration for Paradise.

Eating Clean Food

Consuming clean food is a Divine command that is inherent in all believers:

Eat of the good things that We have provided for you... (Surat al-Baqara: 57)

Mankind! Eat of what is good and lawful on earth. Do not follow in the footsteps of Satan, (for) he truly is an outright enemy to you. (Surat al-Baqara: 168)

In addition, Allah relates the account of the People of the Cave

to point out that believers tend toward clean food. As we read:
... They said: "Your Lord knows best how long you have been here. Send one of your number into the city with this silver that you have, so that he can see which food is purest and bring you some of it to eat..." (Surat al-Kahf: 19)

We will dwell on this topic in another chapter under the title "Beneficial Foods Mentioned in the Qur'an."

Exercising, Bathing, and Drinking Water

Another behavior mentioned in the Qur'an is conveyed in the verses related to the revelation received by the Prophet Ayyub (as):

Remember Our servant Ayyub when he called on his Lord: "Satan has afflicted me with exhaustion and suffering." (So he was told:) "Stamp your foot! Here is a cool bath and water to drink." (Surah Sâd: 41-42)

In response to his distress and suffering, Allah advised the Prophet Ayyub (as) to "stamp his foot." This advice may well be considered a sign concerning the benefits of physical activity and exercise.

Exercise, especially exercising such long muscles as those found in the leg muscles (e.g., isometric movements), improves the blood flow and thereby increases the amount of oxygen reaching the cells. Eliminating toxic materials from the body removes exhaustion, provides a feeling of relief and refreshment,¹ and enables the body to enhance its resistance to microbes. Regular exercise also helps to keep the arteries clean and wide, both of which prevent clotting in the veins and thereby lowers the risk of coronary artery disease.² Regular exercise also lowers the risk of diabetes by maintaining the blood sugar at a certain level and increasing the amount of "good" cholesterol in the liver.³

Besides, stamping one's bare foot on the ground is a very effective way to discharge the static electricity that has accumulated in the body, for it grounds the body.

In addition, as the above verse states, bathing is known to be the most effective method of discharging the body's static electricity. It also alleviates tension and distress, and provides physical cleanness. Therefore, it is an effective treatment for stress and many physical and psychological disorders.

The verse also draws our attention to the innumerable benefits of drinking water. Almost every bodily function is monitored and pegged to the efficient flow of water through our system. The functions of many bodily organs (i.e., the brain, sweat glands, stomach, intestines, kidneys, and skin) rely heavily upon an ample water supply. Making sure that the body has enough water not only makes it function more efficiently, but might even help one avoid many health problems. An increased level of water consumption has been shown to help relieve migraine headaches, high blood cholesterol, rheumatoid arthritis pain, allergies, and high blood pressure. In addition to these benefits, it removes fatigue and sleepiness, since regular water intake helps discharge toxic materials from the body.

Complying with all of these recommendations, which are of vital importance for our physical and mental health, surely will deliver the best results.

Walking

Arrogant people think that arrogant manners earn other people's appreciation, and so resort to exaggerated manners of walking, speaking, and looking. The signs of such arrogance are especially evident in their manner of walking.

The verses related to the Prophet Luqman (as)'s advice to his son convey the reprehensible nature of swaggering:

Do not avert your face from people out of haughtiness, and do not strut about arrogantly on the earth. Allah does not love anyone who is vain or boastful. (Surah Luqman: 18)

In another verse, believers are advised to avoid walking in a pompous manner:

Do not strut arrogantly about the earth. You will certainly never split the earth apart, nor will you ever rival the mountains in height. (Surat al-Isra': 37)

With these verses, Allah informs us that He does not like those who are arrogant and reminds us to shun such behavior. We must keep in mind that Satan's arrogance, which was manifested by his claim of superiority to all other beings Allah created, caused him to be banished from Allah's sight. Believers who are aware of these evil qualities are unlikely to display any of them.

No one likes to be around arrogant people, for who can enjoy themselves around such people? Most people realize that a person who swaggers and claims to be superior is, in reality, just an ordinary person who has various imperfections and weaknesses. Consequently arrogant people, though suffering from pangs of being superior, can never attain the goal of enjoying prestige among the people and often are held in contempt.

The Qur'an also draws our attention to the fact that believers must adopt a manner of walking that is not ostentatious or exaggerated, as in: "**Be moderate in your tread...**" (Surah Luqman: 19). In compliance with Allah's command, a modest person walks in a moderate manner and thus earns esteem in the sight of Allah and other believers.

The Tone of Voice

The tone of one's voice is an essential part of a reliable and positive disposition, for how it is used reflects the person's values. Even a pleasant voice may become irritating if the way in which one talks is inappropriate. Allah advises His followers through the words of Prophet Luqman (as):

... lower your voice. The most hateful voice is the donkey's bray.

(Surah Luqman: 19)

As the verse maintains, one who talks in a loud voice or drowns out others does not create a favorable impression on other people. Besides, in most cases this becomes just as unbearable as listening to a donkey's braying.

In other words, the way people talk is important. One with bad manners may sound repulsive, although the tone of his or her voice, under normal circumstances, may sound nice to the ear. The reverse is also true, for a person with an unpleasant sounding voice may cause it to sound better by adopting the values praised in the Qur'an. A nice voice, on the other hand, may well be perceived as offensive and intolerable if the person is arrogant and irascible. Since such a person tends to complain and dispute, his or her voice reflects this negative disposition.

As well as the voice, those people with moral excellence always have a noble, polite, humble, peaceable, and constructive disposition. Owing to their positive outlook on life, they are lively, vigorous, vivacious, and cheerful. This perfect disposition, which ensues from living by the morals explained in the Qur'an, manifests itself in one's voice.

Kindness

The Qur'an informs us that believers are extremely kind people. However, the Qur'anic concept of kindness is quite differ-

ent from the one found in society in general. People inherit their sense of courtesy from their families or imbibe that of the surrounding society. Yet this understanding changes from one strata to another. The type of kindness based upon Qur'anic values, however, is over and above any of these understandings, for it does not change according to circumstances or people. Those who adopt the moral excellence described in the Qur'an see every human being as Allah's servants and thus treats them with great kindness, although their conduct may not be perfect. Such people shun tactless and unmannered behavior, secure in the knowledge that being kind earns Allah's Love, which is also stated in a prophetic hadith: "*Allah is kind and loves kindness in all matters*" (*Al-Bukhari and Muslim*).

As the following verse indicates, Allah encourages people to be good and kind to others:

Remember when We made a covenant with the tribe of Israel: "Worship none but Allah, and be good to your parents, relatives, orphans, and the very poor. Speak good words to people. Establish prayer and pay alms." But then you turned away – except a few of you – you turned aside. (Surat al-Baqara: 83)

The Qur'an demands absolute kindness. In other words, believers cannot swerve from good conduct even if their surrounding conditions seem demanding and inconvenient. Physical weakness, exhaustion, or difficulties never prevent them from being kind. Meanwhile, whether they are well-off or poor, or enjoy a prestigious position or are being held as captives, believers treat everyone kindly, for they are aware that our Prophet (saas) stressed the need for every believer to do so in the following prophetic hadith: "*Whenever kindness is added to something, it adorns it; whenever it is withdrawn from something, it leaves it defective.*" (*Muslim*) This noble morality is recommended in the following verse:

... be good to your parents, relatives, orphans, and the very poor. Speak good words to people... (Surat al-Baqara: 83)

Believers also must be very careful how they treat their parents. In the Qur'an, Allah commands kindness toward them:

Your Lord has decreed that you should worship none but Him, and that you should show kindness to your parents. Whether one or both of them reach old age with you, do not say "Ugh!" to them out of irritation and do not be harsh with them, but speak to them with gentleness and generosity. (Surat al-Isra': 23)

An example given in Surah Yusuf stresses the importance respecting one's parents. The Prophet Yusuf (as) was separated from his family for a long time because his brothers threw him into a well. After a while, he was found by merchants who took him to Egypt and sold him into slavery. Then, due to false accusations, he spent many years in prison, only to be released and, by Allah's help, placed in authority over Egypt's national treasury. Yet after all of this, he brought his family to Egypt and greeted them as follows:

Then when they entered into Yusuf's presence, he drew his parents close to him and said: "Enter Egypt safe and sound, if Allah wills." He raised his parents up onto the throne... (Surah Yusuf: 99-100)

Thus we see that the Prophet Yusuf (as), despite his eminent status, behaved in an exceptionally modest manner toward his parents. Raising them up on his throne marked his respect and love for them, and also showed his good morals.

Hospitality

For believers who follow the Qur'an's morality, respecting one's guest is a way to observe one of Allah's commands as well as an opportunity to display high morality. Therefore, believers welcome their guests cordially.

In societies of ignorance, people generally consider a guest as a burden, both in the material and spiritual sense, for they cannot see such events as opportunities to earn Allah's good pleasure and display moral excellence. Rather, they regard treating their guest cordially as a social obligation. Only their expectation of an ensuing benefit makes them eager to show hospitality.

The Qur'an especially draws attention to the moral excellence shown to guests. Before all else, believers offer respect, love, peace, and cordiality to each guest. A welcome merely based on catering, without showing any love, respect, and peace, would not be pleasing. In the verse given below, Allah states that He favors spiritual beauty over anything else:

When you are greeted with a greeting, return the greeting or improve upon it. Allah takes account of everything. (Surat an-Nisa': 86)

As seen, the Qur'anic morality encourages believers to compete with one another in doing good. Even such a common act as greeting a guest is an example of this attitude.

The Qur'an also urges us to make the guest feel comfortable by identifying all of his or her possible needs so that they can be met before the guest mentions them. The way in which the Prophet Ibrahim (as) treated his guests is a good example of this and displays an important feature of hospitality:

Has the story reached you of the honored guests of Ibrahim? Behold, they entered his presence and said: "Peace!" He said: "Peace!" (and thought: "These seem) unusual people." Then he turned quickly to his household, brought out a fattened calf, and placed it before them. He said: "Will you not eat?" (Surat adh-Dhariyat: 24-27)

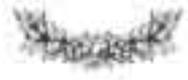
One important point in these verses attracts our attention: It is better to offer a guest something before he or she has the chance to ask for it. This is because a courteous guest will hesitate to mention any need. Out of his or her thoughtfulness, such a guest would even try to prevent the host from offering anything. Asked whether he or she needs anything, such a guest would probably say "no" and thank the host for offering it. For this reason, the Qur'anic morality entails thinking about the guest's possible needs in advance.

Another favorable conduct indicated here is offering something without delay. Before all, such conduct reveals the host's pleasure at making the guest comfortable. As the verse mentions, offering something "quickly" (without delay) reveals the host's eagerness and modesty to serve his guest.

Another good behavior implied by these verses quoted is that although the Prophet Ibrahim (as) had never met his guests before, he tried to serve them in the best possible manner and thus quickly brought a **"fattened calf,"** a type of meat known to be the most delicious, healthy, and nutritious. Thus we can deduce that while catering to a guest, one should do his or her best to prepare and then offer high-quality, fresh, and delicious food.

Apart from this, Allah also draws attention to meat as a favorable offering that can be served to guests.

PRUDENT MEASURES IMPLIED BY THE QUR'AN



The Qur'an frequently stresses the concept of wisdom. This quality is unique to believers. However, people use the terms wisdom and intelligence interchangeably, and thus often confuse the difference between them by assuming, mistakenly, that intelligent people are wise. Wisdom, however, is an understanding that Allah grants only to believers. It enables people to analyze and understand the given issue correctly so that they can identify a given problem's true nature and deduce the most viable and appropriate solution. Contrary to common sense, wisdom is not linked to one's intelligence; rather, it results from the firmness of one's faith. In many verses, Allah refers to unbelievers as "people devoid of wisdom."

One's intelligence manifests itself in one's reactions to unexpected events and complicated situations. Comparing the reactions of those who do not have a profound comprehension of Allah's Existence, and thus lack wisdom, with the reactions of those who have strong faith reveals the difference of their wisdom. When encountered with abrupt occurrences, believers remain moderate and use their wisdom to produce prompt and viable solutions, regardless of the situation's complexity. Such a prudent stance results from being knowledgeable of the Qur'an, which Allah revealed as a "criterion of judgment between right and wrong," and living by its commands.

Everyone can develop solutions when faced with situations that demand alertness and wisdom, and thereby prevent possible harm. However, no solutions are as certain and lasting as those provided by the Qur'an, for it was revealed by Allah, the All-Knowing. Believers who comply with the Qur'an have grasped "the firmest handhold, which will never give way," and attain desirable results in all of their affairs.

In the next chapter, we will dwell upon the Qur'an's wise measures that are designed to guide believers.

Analyzing a Task's Probable Stages in Advance

Being able to think broadly before starting a task, assessing probable stages in advance, and estimating the possible situations and results that may arise are true signs of wisdom. People lacking wisdom fail to consider such subtle points and weigh the pros and cons before making a decision or implementing an initiative. Such oversights often yield undesirable and unexpected results.

Prophet Ibrahim (as)'s method of spreading the message to his people is a typical example of the believers' unique and remarkable thinking abilities. His people, who worshipped idols carved out of stone, insisted upon their idolatrous beliefs even though they were not fully convinced of their truth. Hence, the Prophet Ibrahim (as) decided to employ another method and implemented a plan consisting of several steps.

In order to prove to his people that these idols were nothing but pieces of stone, he decided to break them into pieces. But before doing so, he followed a wise method and ensured that he would not be seen by anyone while implementing his plan. His method is recounted as follows:

He said: "I am sick." So they turned their backs on him. (Surat as-Saffat: 89-90)

As the verses reveal, as soon as he announced that he was sick, the people around him left immediately and thus left him alone with the idols. The rest of the account is related as follows:

"By Allah, I will devise a scheme against your idols when your backs are turned." He broke them in pieces, except for the biggest one, so that they would have it to consult! (Surat al-Anbiya': 57-58)

The Prophet Ibrahim (as) broke all of the stone idols, except for the biggest one, to which his people attributed great power and worshipped. After some time, the furious people approached him:

They asked: "Did you do this to our gods, Ibrahim?" He replied: "No, this one, the biggest of them, did it. Ask them, if they are able to speak!" So they returned to (blaming) themselves and said (to each other), "Indeed, you are the wrongdoers." (Surat al-Anbiya': 62-64)

Considering the related verses as a whole reveals that the Prophet Ibrahim (as) carried out a plan of several stages in a very wise manner. As a result, he attained his desired end. Indeed, his idolatrous people came to understand that the sole remaining idol had no power to help them. This idol, as with all of the others that were broken, was merely a piece of stone that could not see, hear, or speak. More importantly, they could not protect themselves. In fact, this was the Prophet Ibrahim (as)'s message to his people: Abandon worshipping stones and turn to Allah, the Creator of the universe.

Prophet Ibrahim (as) analyzed the possibilities that could arise and thus attained the desired result. This example, together with many similar ones provided in the Qur'an, reveal

that considering a person's surrounding situations and a people's psychology are quite efficient in attaining a desired end. Believers who have wisdom estimate a task's subsequent stages and carefully consider the factors that would bring long-term success. Meanwhile, the Qur'anic-based measures that they implement, as well as any initiative that they undertake for a good purpose, will not cause harm at a later stage.

Reliable Companions

Before going to Pharaoh to convey Allah's message, Prophet Musa (as) asked Allah to allow his brother Harun (as) to accompany him, as we read in:

"Assign me a helper from my family, my brother Harun. Strengthen my back by him, and let him share in my task so that we can glorify You much and remember You much, for You are watching us." (Surah Ta Ha: 29-35)

As the verses make clear, it is a wise move to find a reliable companion when faced with an important task. Indeed, Allah answered this prayer. The following verse stresses the physical and spiritual benefits of a companion's company:

He said: "We will reinforce you with your brother, and by Our Signs will give you both authority so that they will not be able to lay a hand upon you. You and those who follow you will be the victors." (Surat al-Qasas: 35)

If believers adopt this method, they can support each other if one of them fails or falls into error. Besides, it is a fact that it is easier for two believers to keep their minds occupied with the remembrance of Allah, for they can remind each other about this duty when one's mind starts to wander. This is another secret revealed by the verse.

Of course, there are many more benefits associated with hav-

ing a reliable companion. The company of another believer ensures their security, for one who fails to foresee a danger may be rescued by the other one's action that seeks to prevent possible risks.

The Division of Labor

Allah swears upon some issues in the Qur'an in order to indicate their importance. One of these is the division of labor.

Swearing on "**those apportioning each matter**" (Surat adh-Dhariyat: 4), Allah points out the benefits of cooperation. Complying with this advice by distributing work among believers saves time and enables them to finish their task faster than they would if they worked alone. In fact, a task that takes one person 10 hours to complete can be finished by 10 people in only an hour.

Another benefit is the higher quality of the final result. Indeed, such cooperation allows each participant to benefit from every other participant's wisdom, knowledge, skill, and experience.

In addition to this, when several people are involved in fulfilling a task, the potential errors and damage liable to arise from being in a rush are minimized.

In societies of ignorance, however, people generally tend to undertake a task by themselves so that they will not have to share credit for its success with others, for their overall aim is to monopolize the people's appreciation for themselves. Indeed, the division of labor blunts this sort of greed and eliminates a person's inherent desire to take sole credit for a project's success. After all, given that this success is the result of several people's wisdom, knowledge, and experience, no individual contributor has any reason to boast or become haughty. In fact,

believers do not seek to be superior, for all they are interested in is Allah's good pleasure.

The division of labor offers another benefit: Serving a common purpose and working collectively strengthens the friendship, fraternity, and loyalty among all participants. Even more, it enables a person to acknowledge the beauties and skills of other people and to abandon the greed of his or her own soul, and ultimately makes one modest.

Working collectively to seek Allah's good pleasure makes the participants feel respect, love, and devotion to one another due to the noble nature underlying such work. Each effort that they put forth to fulfill a given task indicates their love and devotion to Allah. Being aware of this fact is another factor that nurtures fraternity among believers.

Nighttime Is for Rest; Daytime Is for Activity

The Qur'an states that daytime is the time for activity, while nighttime is better for rest. The related verse reads:

He appointed the night for you so that you could rest in it, and the day for seeing. There are certainly Signs in that for people who listen. (Surah Yunus: 67)

Indeed, examining the human body reveals that its metabolism is set up to rest at night and work during the day. When the sun sets, the pineal gland, which lies at the base of the brain, starts to secrete melatonin. This makes a person feel less alert. Brain functions slow down, and one's bodily temperature drops. All of these bodily reactions to darkness eventually lower a person's productivity.

With the dawning of the day, the level of melatonin decreases and various hormones are activated. Meanwhile, bodily temperature rises and brain functions reach their maximum level.

These factors contribute to one's alertness, attentiveness, and productivity. Such facts reveal the wisdom conveyed by: **"He appointed the night for you so that you could rest in it."**

Keeping Important Information from Ill-intentioned People

The Qur'an stresses the importance of not sharing important information with ill-intentioned people, who like to use such information to deflect anything good from believers. Therefore, if such people learn that something good will happen to those who they do not like, their jealousy will sorely tempt them to keep this good from reaching that person.

The Qur'an informs us of the brothers of the Prophet Yusuf (as), who were such people. Due to their jealousy toward the Prophet Yusuf (as) because of their father's (the Prophet Ya'qub (as)) love for him, they harbored a deep hatred for him. The Prophet Ya'qub (as), who was aware of these evil feelings, advised Yusuf not to share his dream with them, for he understood that this dream, which informed him that Yusuf was a chosen servant of Allah and blessed with many favors, might infuriate them even further. The verses read:

When Yusuf told his father: "Father! I saw eleven bright stars, and the sun and moon as well. I saw them all prostrate in front of me," he replied: "My son, don't tell your brothers your dream, lest they devise some scheme to injure you. Satan is a clear enemy to man. Accordingly, your Lord will pick you out and teach you the true meaning of events and perfectly fulfill His blessing upon you as well as upon the family of Ya'qub, as He fulfilled it perfectly before upon your forebears, Ibrahim and Ishaq. Most certainly your Lord is Knowing, Wise." (Surah Yusuf: 4-6)

Allah calls people to ponder over this incident: **"In Yusuf and his brothers are Signs for every one of those who wants to ask"** (Surah Yusuf: 7). Indeed, being cautious when among ill-intentioned people and withholding important information from them is an important lesson that we can draw from these verses.

Taking Early Action

Another measure to which Allah draws our attention is the need for taking prompt action when confronted with a situation that must be handled. In the Qur'an, Allah provides us with a practice of our Prophet (saas) as an example:

Remember when you left your family early in the day to install the believers in their battle stations. Allah is All-Hearing, All-Knowing. (Surah Al 'Imran: 121)

As the verse maintains, during a the time of war the Prophet Muhammad (saas) left his home early to allocate tasks among believers and to prepare them for what was coming. For 1,400 years, this practice of our Prophet (saas) has guided and encouraged believers.

One who takes action quickly gains time to get organized. In addition, an unexpected situation or a delay does not cause any more pressure, since they will have enough time to work on these problems.

Not being in a hurry gives a degree of psychological relief to soul, whereas having a limited amount of time causes panic and uneasiness, two states of mind that impede one's ability to focus, reason, and devise appropriate solutions. Under such circumstances, mistakes and accidents become unavoidable. On the other hand, having enough time allows people to work with peace of mind and without pressure, devote their attention and

wisdom to solving the problem, and thus enables them to formulate the best decision.

Being Cautious at Night

Although Allah has appointed the night as a time of stillness, the Qur'an cautions us in the following verse: **"Say: 'I seek refuge with the Lord of Daybreak from the evil of what He has created, and from the evil of the darkness when it gathers.'" (Surat al-Falaq: 1-3).**

Night, especially pitch darkness, limits certain human abilities and so makes it far more difficult to take security measures. At night, it is harder to foresee danger, which means that a person becomes more prone to heedlessness. The main factor behind this increased level of risk is the desire of unbelievers to engage in wickedness under the cover of darkness, which hides them from the eyes of other people. Indeed, crime statistics for murder, theft, and many other illegal and harmful activities reveal that their perpetrators are more likely to be active from midnight until dawn.

The Qur'an also states that unbelievers prefer to harm believers during the night. As we read:

They may hide (their crimes) from the people, but they cannot hide (them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve. Allah encompasses all that they do. (Surat an-Nisa': 108)

In another verse, Allah informs us about a plot hatched at nighttime against the Prophet Salih (as) by those unbelievers who felt an intense hatred for him, and reminds us to be careful of such plots:

They said: "Let's make an oath to one another that, by Allah, we will fall upon him and his family during the night and then say

to his protector: 'We did not witness the destruction of his family, and we are telling the truth.'" (Surat an-Naml: 49)

As believers are those who take Allah's warnings seriously and thus adopt a rational outlook on all affairs, they take all possible precautions to ensure their safety at night. Especially while traveling, working, or even sleeping, they remain vigilant against possible danger. But one must remember that such attentiveness does not equal distress, for believers take the necessary precautions and then place their complete trust in Allah.

Not Acting Alone

From the Qur'anic accounts of past prophets, who continue to serve as role models for all believers because of their obedience to Allah's commands, we learn that each prophet was accompanied by a companion, especially while carrying out an important mission. A typical example is the Prophet Musa (as) being accompanied by his brother Harun (as). Before going to Pharaoh, who felt an intense hatred for him, the Prophet Musa (as) asked Allah to let Harun (as) accompany him as a companion:

... and my brother Harun is more eloquent than me, so send him with me to support me and back me up. I am afraid that they will call me a liar. (Surat al-Qasas: 34)

Besides, having the company of another person dissuades and disheartens those people with wicked intentions, whereas being alone encourages them to indulge in their evil purposes.

The journey of the Prophet Musa (as) and his servant is another example:

Remember when Musa said to his 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." But when they reached their meeting-

place, they forgot their fish, which quickly burrowed its way into the sea. (Surat al-Kahf: 60-61)

As the verse maintains, the Prophet Musa (as) benefited from his servant's company during his long journey. This practice is, in fact, a wise precaution, since traveling alone to a remote destination with someone who is not familiar with that region is a dubious venture at best. In this sense, the guidance and support of another person, in both the spiritual and material sense, would be of great help when one has to cope with the difficulties likely to be encountered during and after the journey.

The Qur'an relates Prophet Muhammad (saas)'s journey from Mecca to Medina as another example:

If you do not help him, Allah helped him when the unbelievers drove him out and there were two of them in the cave. He said to his companion: "Do not despair, for Allah is with us." Then Allah sent down His serenity upon him and reinforced him with troops you could not see. He made the word of the unbelievers the lowest. Allah's Word is the highest. Allah is Almighty, All-Wise. (Surat at-Tawba: 40)

Those who were hostile to the Prophet (saas) wanted to seize and murder him, thereby eliminating his influence over his followers. If the Prophet (saas) had been alone under such risky and dangerous conditions, the idolaters no doubt would have been sorely tempted to see this as the perfect opportunity to realize their wicked ambitions. This was why our Prophet (saas) always was in the company of at least one other believer. This practice continues to guide all Muslims even today.

Living in Safe Places

The conditions that surrounded all the prophets and their followers during their struggle with unbelievers led them to de-

velop a sharp awareness and alertness. Their resoluteness in living by Islam's principles and spreading Allah's message, however, was met with great hostility on the part of their communities. In some cases, this hostility led to attempts to murder several prophets.

Believers acknowledge that everything happens because Allah wills it to happen. If they are attacked, they understand that some good is contained within it, for the Qur'an states that there is good in every event. Thus believers, who fear no one but Allah, take rational and elaborate precautions to foil any plots directed against them.

One such precaution involves making their dwellings and towns safe and secure. The Qur'an informs us of two litigants who came to the Prophet Dawud (as):

Has the story of the litigants reached you? How they climbed over the walls of the sanctuary (in which he prayed). (Surah Sâd: 21)

This verse, which relates how they sought to see the Prophet Dawud (as), also provides us with the features of his residence: It might be a secure and sheltered place surrounded with high walls and thus invulnerable to attack.

Another precaution mentioned in the Qur'an is to keep dogs at the residence's entrances to enhance security. As we read:

You would have supposed them to be awake, whereas, in fact, they were asleep. We moved them to the right and to the left, and, at the entrance, their dog stretched out its paws. If you had looked down and seen them, you would have turned from them and run, and have been filled with terror at the sight of them. (Surat al-Kahf: 18)

These young people, whom the Qur'an calls the "Companions of the Cave," took refuge in a cave to protect themselves from the tyrannical ruler of that time, who had a

profound hatred for religion. As the verses inform us, Allah willed them to remain in a deep sleep for many years. From these verses, we understand that during these long years they kept a dog at the cave's entrance to ensure their security.

Bringing Everlasting and Substantial Solutions

They said: "Dhu'l-Qarnayn! Yajuj and Majuj are causing corruption in the land. Can we, therefore, pay tribute to you in return for your constructing a barrier between us and them?" He replied: "The power that my Lord has granted me is better than that. Just give me a strong helping hand, and I will build a solid barrier between you and them. Bring me ingots of iron." Then, when he had made it level between the two high mountainsides, he said: "Blow!" When he had made it a red-hot fire, he said: "Bring me molten brass to pour over it." They were, therefore, unable to climb over it or to make a breach in it. (Surat al-Kahf: 94-97)

The lesson here is self-explanatory: Rather than devising impotent and weak precautions, Dhu'l-Qarnayn employed the highest technology of his time, from the material to the construction methods, to build an insurmountable barrier so that the community's security would be restored. As a second precaution, he further strengthened the barrier by having molten brass poured over it.

This is the level of precaution that the Qur'an provides to believers. In light of these recommendations, any undesirable situation or adversity, be it minor or major, is prevented due to the believers' ability to devise workable, substantial, and irreversible solutions and projects.

Denying Ill-intentioned People Any Information That Will Reveal Their Weaknesses

People who harbor hatred or jealousy for believers use any opportunity to satisfy these feelings. Given this, believers must not give them any chance to thwart such attacks.

Allah draws our attention to this while relating the story of the Prophet Yusuf (as), whose brothers attempted to kill him out of jealousy for the love their father had for him. They thought that, once their brother was out of the way, their father would direct all of his love and care to them. To attain this goal, they carried out the evil plan related in Surah Yusuf, as follows:

They asked: "Our Father, what is wrong with you that you refuse to trust us with Yusuf, when in truth we only wish him well? Why don't you send him out with us tomorrow so he can enjoy himself and play about? All of us will make sure that he is safe." He said: "It grieves me to let him go with you, for I fear a wolf might come and eat him while you are heedless, not attending him." (Surah Yusuf: 11-13)

As we learn from these verses, the Prophet Ya'qub (as) knew how his sons felt toward Yusuf (as) and did not agree to their offer, fearing that a wolf would devour him while they were out playing. His brothers, who eventually took Prophet Yusuf (as) with them, cast him into a well and then brought his shirt stained with fake blood to their father saying:

... "Father, we went to run a race and left Yusuf together with our things. Then, a wolf appeared and ate him. But you will never believe us now, even though we really tell the truth." They then produced his shirt with false blood on it... (Surah Yusuf: 17-18)

As the verses maintain, Prophet Yusuf (as)'s brothers attempted to justify their treachery by using the concerns that

Prophet Ya'qub (as) had expressed earlier. We understand from the related verses that we must not give way to such ill-intentioned and insidious people as they reveal their weaknesses.

Considering All Alternatives while Taking Precautions

Neglect is an attribute unique to the people of ignorance. Indeed, in ignorant societies, many problems are not solved because people remain indifferent. That is why people who live in ignorant societies often suffer from the unfavorable consequences of neglect.

In the Qur'an, Allah stresses the erroneous nature of this attitude, and encourages believers to be meticulous about taking various measures.

From the following verse, we understand that considering all alternatives is the most appropriate behavior:

**He said: "My sons! You must not enter through a single gate. Go in through different gates. But I cannot save you from Allah at all, for judgment comes from no one but Allah. In Him I put my trust. Let all those who put their trust, put it in Him alone."
(Surah Yusuf: 67)**

The Prophet Yusuf (as) advised his sons, when they decided to travel to Egypt, to enter the city from several gates. This is indeed a wise measure, for it ensures the security of both life and possessions. If they had entered through a single gate, they might have been vulnerable to danger. Using one's intellect, which Allah granted to humanity as a gift so that people could decide upon the best method to use, is the wisdom that underlies this advice. For this reason, taking broad precautions complies with the Qur'an. Furthermore, such occasions clearly

reveal the difference between the believers' wisdom and the ignorant people's imprudence.

Remember that all measures that produce lasting results are a form of prayer. In fact, no plan or measure, no matter how elaborate, can prevent what Allah has decreed. This important fact is related in the Prophet Ya'qub (as)'s advice to his sons:

But when they entered as their father said, it did not save them from Allah at all. Yet a need in Ya'qub's soul was satisfied. He had knowledge, which We had taught him, but most of humanity simply do not know. (Surah Yusuf: 68)

QUR'ANIC METHODS FOR COMMUNICATING ISLAM



Throughout history, Allah has sent messengers one after the other to provide the people of the societies of ignorance with clear explanations of His Existence and the hereafter, and to summon them to worship Him. Allah informs us that His messengers, as well as all believers, have been entrusted with this task:

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

Believers are obliged only to communicate Islam, meaning that they are to convey Allah's commands to people and call them to the Qur'an's morality. Allah guides and gives understanding to people. In this respect, believers are responsible only for using the methods indicated in the Qur'an; they are not responsible for whether they believe or not.

To make their task easy, Allah shows believers many methods through explicit commands and accounts in the Qur'an. Allah's messengers' practices also set an example for believers. In this chapter, we will dwell upon the Qur'anic methods of communicating the message and coping with changing situations while fulfilling this task.

Stressing that No Wage is Asked for

Those people to whom Islam is being communicated should be able to analyze the message with a free mind and conscience, and without being placed under the influence of any prejudice,

doubt, or distress. To this end, they should be certain of the conveyor's sincerity.

People who are not acquainted with believers and thus know little about them may well be biased against them and doubt their intentions because they are under the influence of the society of ignorance. This may be considered acceptable to a certain extent. For instance, they might be curious about why believers work so hard to bring Islam to them. Since everything in their own world is based upon personal interest, they might be unable to grasp that people of faith only seek Allah's good pleasure. Or, they might have concerns about whether the information being provided is accurate. For these reasons, believers must do their best to dispel all doubts and concerns without waiting for the other party to express them.

Indeed, the Qur'an informs us that all messengers made this a priority of their mission, for they have certain faith in Allah's Might and the hereafter's existence, and thereby devote their entire lives to earning His good pleasure. Having certain faith in the existence of Heaven and Hell, messengers fear that everyone they meet will face an infinite and dreadful punishment in Hell unless they comply with Allah's commands. Their main mission is to enjoin the good and forbid the evil, and to tell people about Allah's might and greatness. In return, they seek only to earn Allah's good pleasure. Other than that, they expect no worldly benefit.

The Qur'an draws our attention to this point, and stresses that messengers strove to resolve their people's doubts. Some relevant verses are as follows:

I do not ask you for any wage for it. My wage is the responsibility of no one but the Lord of all the worlds. (Surat ash-Shu'ara': 180)

They are the ones Allah has guided, so be guided by their guid-

ance. Say: "I do not ask you for any wage for it. It is simply a reminder to all beings." (Surat al-An'am: 90)

My people! I do not ask you for any wage for it. My wage is the responsibility of Him Who brought me into being. So will you not use your intellect? (Surah Hud: 51)

A man came running from the far side of the city, saying: "My people! Follow the Messengers! Follow those who do not ask you for any wage and who have received guidance." (Surah Ya Sin: 20-21)

Thus, in compliance with the signs mentioned in these and other verses, those who have undertaken such a noble mission have to clarify this point. The conditions of today's world have compelled people to be prejudiced toward everyone, since relations are based primarily upon material interests. For this reason, such clarifications will clarify the matter to the other party.

Making It Clear That the One Who Communicates the Message Is Reliable

As to how the message should be communicated, the Qur'an provides yet another message: Those who communicate Islam first should make it quite clear that they are honest and reliable people. Indeed, we understand from the Qur'an that all of the messengers used this method and stressed that they were reliable messengers sent by Allah:

I am a faithful Messenger to you. (Surat ash-Shu'ara': 107)

This is essential to remove the doubts of those to whom Allah's message will be conveyed and to win their confidence. If people are honest, sincere, and reliable, then their words deserve attention and contemplation. But any doubts about the reliability of those conveying the message will cause the other party to develop a self-defense mechanism. Once this point is

crossed by the methods presented in the Qur'an, people become ready to concentrate on the message of Islam and are more open to it.

Refuting False Beliefs

After eliminating the concerns and prejudices of those to whom Islam is being conveyed, the next step is to refute their irrational and false beliefs. Explaining the erroneous nature of their beliefs should be done clearly and logically, for people will abandon their beliefs only after being convinced that their beliefs are mistaken. In order to remove the concerns that blur one's mind, Allah presents a method: Disproving false beliefs through rational, scientific, and visual methods by providing satisfactory explanations as to why the unbelievers' systems do not work. The method used by the Prophet Ibrahim (as) to spread the message to his people sets a good example:

When he asked his father and people: "What do you worship?" they replied: "We worship idols, and will continue to cling to them." He asked: "Do they hear you when you call, or do they help you or do you harm?" They said: "No, but this is what we found our fathers doing." He asked: "Have you really thought about that which you worship, you and your fathers who came before?" (Surat ash-Shu'ara': 70-76)

The Prophet Ibrahim (as) asked his people such questions in order to address both their reason and intelligence, and gradually made them realize the invalidity of their own beliefs. Meanwhile, with each question he appealed to his people's consciences and ensured that they would acknowledge the illogical nature of their beliefs. He followed this method because his people, who had been worshipping stone idols inherited from their forefathers, had never thought about it. However, once he

exposed the facts, they realized how unconscious and feeble were the beings that they worshipped.

He then introduced Allah through His sublime attributes and thereby revealed the incomparable difference between the stone idols that lacked any strength and the being of Allah, the All-Mighty and All-Wise:

They are all my enemies, except for the Lord of all the worlds: He created me and guides me. He gives me food and drink. When I am ill He heals me. He will cause my death and then give me life. He in Whom I sincerely hope will forgive my mistakes on the Day of Reckoning. (Surat ash-Shu'ara': 77-82)

This method enabled his idolatrous people to grasp the irrational situation they were in, but its influence lasted for only a certain time.

Using a Question-and-Answer Format

Similarly, people can be encouraged to inquire further about that which they are not convinced. Doing so will enable them to understand how well they have understood the information provided, and thereby allow them to provide further explanations. Offering more information before clarifying what has been presented already only confuses people.

In addition, it is a Qur'anic method to refute distorted thinking by presenting the Qur'an's sound and rational reasoning. Another verse enlightens us about this method:

What about the one who argued with Ibrahim about his Lord, on the basis that Allah had given him sovereignty? Ibrahim said: "My Lord gives life and causes to die." He replied: "I also give life and cause to die." Ibrahim said: "Allah makes the sun come from the east. Make it come from the west." And the disbeliever

**was dumbfounded. Allah does not guide wrongdoing people.
(Surat al-Baqara: 258)**

In an extremely concise and profound manner, the Prophet Ibrahim (as) exposed the unbeliever's weakness before Allah's infinite might and, through impressive examples, made him recognize this situation on his own. Prophet Ibrahim (as)'s proposal amazed and then completely silenced the unbeliever. This wise style sets a very good example for believers who are communicating Islam to others.

Calling Openly and Secretly

Allah informs us that all His messengers employed various methods and explanations to communicate Allah's greatness and the need for religion. The example of the Prophet Nuh (as) in this regard can serve as a guide for all believers.

He said: "My Lord, I have called my people night and day, but my calling has only made them more evasive. Indeed, every time I called them to Your forgiveness, they put their fingers in their ears, wrapped themselves up in their clothes, and were extremely arrogant. Then I called them openly. Then I addressed them publicly and privately. I said: 'Ask forgiveness of your Lord. Truly He is Endlessly Forgiving. He will send heaven down on you in abundant rain reinforce you with more wealth and sons, and grant you gardens and grant you waterways.'" (Surah Nuh: 5-12)

This prayer reveals that, when necessary, believers can use both direct and indirect ways of explanation.

Reminding his people of the mundane things for which they felt a strong affection, the Prophet Nuh (as) stressed that Allah grants them all blessings so that they will think. He told them

that Allah sends down rain to water their crops, gives them wealth and children, creates rivers and gardens with abundant yield, and that He is the Sole Possessor of every blessing that they enjoy. In order to draw them nearer to the concept of religion, he strove to explain to his people, who could not truly grasp Islam's beauty and their need for religion, that the worldly interests to which they were greedily attached also were under Allah's control. Their grasp of these basic facts would lay the proper ground for a better understanding of the hereafter's existence and Islam's commands.

Explaining the Signs of Creation

One method Allah tells believers to use while communicating Islam to their people is to acquaint their people with the signs of creation. Many prophets mentioned in the Qur'an led their people think about these signs. The Prophet Nuh (as) was such a prophet:

Do you not see how He created seven heavens in layers and placed the moon as a light in them, and made the sun a blazing lamp? Allah caused you to grow from the soil, (and) then will return you to it and bring you out again. Allah has spread the ground out as a carpet for you so that you could use its wide valleys as roadways. (Surah Nuh: 15-20)

These signs of creation hold so much and elaborate information that they could fill many volumes. Reflecting upon the seven layers making up the sky and their benefits to earth's living inhabitants and ecological system, the sun's and moon's influence on the seasons, climates, the alteration of night and day, and human life will broaden people's horizons and eventually add to their wisdom and faith. Pondering over the catastrophes that the slightest change in these systems could cause serves the

same purpose. The universe abounds with such minute details, which the vast majority of people ignore. For this reason, drawing attention to them encourages people to think and is instrumental in leading them to assessing Allah's Power and Might. The Prophet (saas) stresses the importance of such a good deed: *"Whoever guides someone to virtue will be rewarded equivalent to him (her) who practices that good action."* (Muslim)

Indeed, the Qur'an calls upon people to appreciate the signs of creation that indicate Allah's Existence and Greatness, and to reflect upon them. Below are just a few of the many verses that draw one's attention to this subject:

Have they not looked at the sky above them, how We structured it and made it beautiful, and how there are no fissures in it? And the ground, how We stretched it out and cast firmly embedded mountains upon it and caused luxuriant plants of every kind to grow in it, an instruction and a reminder for every penitent human being? And We sent down blessed water from the sky and made gardens grow by it, and grain for harvesting, and soaring date-palms with layered spathes, as provision for Our servants. By it We brought a dead land to life. That is how the Resurrection will take place. (Surah Qaf: 6-11)

Have they not looked at the camel how it was created? And at the sky – how it was raised up? And at the mountains – how they were embedded? And at the earth – how it was smoothed out? So remind them! You are only a reminder. (Surat al-Ghashiyya: 17-21)

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? We placed firmly embedded mountains on the earth, so it would not move under them, and We put broad valleys as roadways in it, so that perhaps they might be guided. We made the sky a pre-

served and protected roof yet still they turn away from Our Signs. It is He Who created night and day and the sun and moon, each one swimming in a sphere. (Surat al-Anbiya': 30-33)

A Sign for them is the dead land which We bring to life and from which We bring forth grain, of which they eat. We place upon it gardens of dates and grapes, and cause springs to gush out from it, so they may eat its fruits – they did not do it themselves. So will they not be thankful? Glory be to Him Who created all the pairs, from what the ground produces and from themselves and from things unknown to them. (Surah Ya Sin: 33-36)

In the heavens and earth there are certainly Signs for the believers. And in your creation and all the creatures He has spread about, there are Signs for people with certainty. And in the alternation of night and day and the provision Allah sends down from the sky, bringing the ground to life by it after it has died, and the varying direction of the winds, there are Signs for people who use their intellect. Those are Allah's Signs that We recite to you with truth. In what discourse, then, after Allah and His Signs, will they believe? (Surat al-Jathiyah: 3-6)

Communicating Allah's Existence to the General Public

As the foregoing makes clear, the Qur'an presents various methods for communicating Islam. The decision about which method to use depends upon the believers' conscience and wisdom. Many parts of the Qur'an refer to messengers conveying Islam to a single person. They also mention an open address to the general public.

The Qur'an implies that Allah's messengers called their people publicly by saying: "My people." One of the relevant verses is as follows:

And to 'Ad We sent their brother Hud, who said: "My people, worship Allah! You have no other god than Him. So will you not have fear of Allah?" (Surat al-A'raf: 65)

People generally find it humiliating to be influenced by someone who holds contrary views. Alternatively, although they may be convinced of the correctness of those views, they tend to reject them outright because of personal prejudice. This is why people who hold such an outlook might achieve better results by addressing the general public rather than talking to individuals, since the positive reaction of some people may have a favorable effect upon others. In brief, considering the community's general attitude, this method may prove to be more effective.

"Mother-towns"

Never did your Lord destroy the cities until He had raised up in their mother (-town) a messenger reciting unto them Our revelations... (Surat al-Qasas: 59)

Throughout history, Allah has sent His messengers to "mother-towns" to tell people about His ways. This serves as a guide for believers, for as a general rule it is more effective first to focus upon principle places and then to expand upon them. Indeed, the Qur'an relates that believers first spread Islam to their relatives. Once their relatives grasped its beauties, the believers targeted a larger group. This way, they made the most effective use of their talents.

As the Qur'an indicates, messengers generally are sent to densely populated areas where "the chiefs of the nation," those who are the most insolent, live. Allah's messengers summon such people first to the fear of Allah and Islam's moral excellence, for they are aware that such people's tendency toward

Islam will have a positive impact upon other people.

The Prophet Musa (as)'s call to Pharaoh is a good example of this:

Has the story of Musa reached you, when his Lord called out to him in the holy valley of Tuwa? "Go to Pharaoh, for he has overstepped the limits, and say: 'Do you resolve to purify yourself? I will guide you to your Lord so that you may fear Him.'" (Surat an-Nazi'at: 15-19)

The wisdom here is self-explanatory: Refuting the rationale of the leading unbelievers' disbelief facilitates the conversion of their followers to truth.

The Influence of Wealth and Splendor

A beautiful physical environment is another important factor that contributes to the believers' success in spreading Allah's message. As a matter of fact, whether this is the purpose or not, trying to establish a beautiful place is the natural outcome of all believers' desire and endeavor to draw near to the beauties of Paradise, for believers try to apply the Qur'anic understanding of aesthetics and art to their surrounding environment. The Qur'an contains extremely glorious and impressive descriptions of mansions, gardens, rivers, couches, and other decorative elements that address themselves to the human soul. Thus, believers adopt the Qur'anic style of aesthetics.

Furthermore, the Qur'an draws attention to the positive effect that a glorious and splendid environment makes on those people to whom Islam is being conveyed. This way, people who have recently been introduced to Islam should be able to see the Paradise-like features inherent in the believers' lifestyle and surrounding environment. This brings their hearts closer to Islam and, as with all other aspects of the Qur'an, they can observe

how this Qur'anic concept is practiced.

The Qur'an provides us with an example in the story of the Prophet Sulayman (as) and the Queen of Saba:

She was told: "Enter the courtyard." But when she saw it, she thought that it was a pool and so bared her legs. He said: "It is a courtyard paved with glass." She replied: "My Lord, I have wronged myself but I have submitted, with Sulayman, to the Lord of all the worlds." (Surat an-Naml: 44)

Having heard that the Queen of Saba and her people were worshipping the sun, the Prophet Sulayman (as) summoned them to submit to Allah and Islam. The queen, who came to Sulayman (as)'s palace after receiving his letter, was extremely impressed by the magnificence and wealth she saw there. Her admiration for this taste led her to submit herself to the true path.

The verse informs us that the palace's floor was so transparent that the Queen of Saba thought that it was an expanse of water and thus pulled up her skirts. This floor bore a striking resemblance to Paradise, which the Qur'an depicts as a place full of gardens "with rivers flowing under them," and, although it was built by people, it had an immediate effect upon the person to whom Islam was being conveyed. Recognizing that the beauties surrounding her were the result of great wisdom, she acknowledged Islam's superiority.

Moreover, a place's aesthetic appearance and cleanliness provides some relief to the human soul. Bright, spacious, and clean places possessing an aesthetic decorative touch display the believers' peaceful state of mind and positively affect the people to whom the message is being conveyed. On the other hand, dark, gloomy, and messy places depress everyone, even if they themselves are unaware of this fact.

However, we need to remember that Allah guides and grants insight to a person. Such environments can only serve as a prayer, for they do not guarantee that people will acquire faith in Allah. Meanwhile, what really matters for believers is striving to earn Allah's good pleasure and calling people to Islam as an act of worship. In return for this service, believers will be justly rewarded in the hereafter.

Physical Appearance

Through their physical appearance, believers show that they live by the Qur'an's moral principles. In the Qur'an, Allah calls the believers to pay meticulous attention to physical hygiene and grooming. Complying with all of Allah's recommendations and commands would make all believers, who convey the Qur'an's commands, impressive in people's eyes.

On the other hand, only a sound and relaxed mind can concentrate on a particular subject. Therefore, believers who call others to Islam should abandon anything that might distract the unbelievers' attention so that they can concentrate all of their attention upon the message and Allah's signs. An unkempt appearance produces a negative and displeasing effect upon an audience, whereas believers who adhere to the Qur'an always are pleasing to the eye. Their neat appearance and cleanliness evoke admiration and respect, and call forth attention.

Meeting People's Needs

Another issue pointed to in the Qur'an is meeting the needs of those who have been introduced to Islam only recently. This is a natural tendency for believers, since the Qur'anic morality teaches them to be kind and thoughtful to others even if they do

not know them. As we saw earlier, the Prophet Ibrahim (as) offered food to his guests promptly, although they were complete strangers to him.

Surat at-Tawba: 60, **"those whose hearts are to be reconciled,"** mentions that such people are among the recipients of alms. Therefore, whatever is given to those whose hearts are to be reconciled to Islam is in compliance with the Qur'an.

On the other hand, concentrating on an important subject requires a great deal of energy both for the listeners and the speaker. Harnessing one's energy to a certain topic for a prolonged period of time may cause physical and mental weariness. Offering them something to eat or drink raises people's energy levels and helps them concentrate.

Sincerity

The Qur'an provides many beneficial methods to communicate the message. Yet, what renders all of these methods and endeavors effective is sincerity. The Qur'anic understanding of sincerity is quite different from that of the society of ignorance. Real sincerity is sensed only if those who preach the word believe in what they preach. Insincerity, revealed when a person's words do not conform to Allah's recommendations, can be recognized easily by how one speaks.

On the other hand, the attitude of those who truly believe in what they preach and live by what they preach is quite different. For instance, people who have a strong faith in the hereafter describe Hell in a naturally convincing manner. Their tone of voice, expression, and manner of talking convey their feelings and enable other people to perceive Hell's certainty and dreadful nature. The explanations of those who have not grasped its existence, on

the other hand, may have a negative effect on others. Thus the values, attitudes, and life of these people should support their explanations.

We also need to remember that sincerity can be attained only through true faith. Allah draws attention to this attribute of His messengers in many verses. Indeed, in order to explain away the impact that Allah's messengers have had upon their souls, unbelievers throughout history have slandered them and called them magicians.

Decisive Speech

Communicating the message with wisdom, that is, with concise and effective speech, is another feature that is just as effective as sincerity. Concise speech means to explain a subject through a few striking words, mentioning only the necessary issues, and avoiding irrelevant details. The Qur'an relates the importance of wise speech:

Call to the way of your Lord with wisdom and fair admonition, and argue with them in the kindest way. Your Lord knows best who has gone astray from His way, and knows best who has been guided. (Surat an-Nahl: 125)

The key to wise speech is sincerity. From the verse below, we understand that wisdom cannot be counterfeited and that one can attain it only by the Will of Allah:

He gives wisdom to whoever He wills, and he who has been given wisdom has been given great good ... (Surat al-Baqara: 269)

Allah draws attention to the importance of decisive speech, saying that it is a blessing from His sight, as we read below:

When he (Musa) reached full age and was firmly established (in life), We bestowed on him wisdom and knowledge, for thus do We reward those who do good. (Surat al-Qasas: 14)

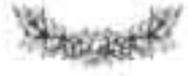
We made his kingdom strong, and gave him (Dawud) wisdom and decisive speech. (Surah Sâd: 20)

... Allah gave him (Dawud) kingship and wisdom, and taught him whatever He willed ... (Surat al-Baqara: 251)

... We gave the family of Ibrahim the Book and Wisdom, and We gave them an immense kingdom. (Surat an-Nisa': 54)

(Allah said:) "O Yahya! Take hold of the Book with strength." And We granted him wisdom while yet a child. (Surah Maryam: 12)

THE BENEFITS OF ANIMALS MENTIONED IN THE QUR'AN



In many verses, Allah stresses that animals are a great blessing and recommends believers to benefit from them. One such verse reads:

Allah has made your houses places of rest for you, and made houses for you out of cattle hides, which are light for you to carry both when you are traveling and when you are staying in one place. And from their wool and fur and hair you obtain clothing and carpets and household utensils for a time. (Surat an-Nahl: 80)

Many other verses draw attention to the benefits of animals.

The majority of people benefit from animals without giving a thought to the fact that these benefits come from Allah. They just consume them as daily products. However, in return for His blessings, Allah wants people to show gratitude and remember His blessings. In this chapter, we will dwell upon the various benefits that Allah grants to humanity through animals

Nutrients

Have they not seen how We created for them, by Our own handiwork, livestock that are under their control? We have tamed them for humanity, and some they ride and some they eat. And they have other uses for them, and milk to drink. So will they not be thankful? (Surah Ya Sin: 71-73)

Allah creates humanity with many imperfections and weaknesses to test people in this world. Being dependent upon nourishment to survive is, in actuality, a weakness. However, most people do not consider this a weakness and so simply accept it as an inherent natural need. But dependency upon nourishment is a weakness and for a divine purpose. People should try to grasp this divine purpose, for only then can they understand their feebleness before their Creator's Might and the fact that they are in need of every blessing granted by Him. Fasting also serves this purpose, for even a short and temporary period of hunger or thirst reminds people of their weakness and helps them understand their need for Allah. Engaging in such activities enable them to appreciate the blessings given to them and to ponder upon them sincerely.

Humanity needs Allah, and Allah, the Provider (*Al-Razzaq*), provides all of His servants with everything that they need. One of these needs are the food products obtained from animals, such as eggs, meat, poultry, milk, honey, and so on. In this chapter, we will discuss some aspects of the beneficial sources of nourishment mentioned in the Qur'an.

Meat and Personal Health

We will supply them with any kind of fruit and meat that they desire. (Surat at-Tur: 22)

Meat, which is mentioned specifically, is an essential nutrient for the human body.

Amino acids, the principal building blocks of proteins, are essential for tissue growth and repair. Therefore, a sufficient amount of amino acids (protein intake) is vital for such activities. Complete proteins, those from meat, supply all essential amino acids in the correct dietary amounts. Some forms of di-

etary protein, primarily those from plants, do not contain adequate amounts of all essential amino acids. Vegetarians who rely upon vegetables for protein can receive adequate amounts of all essential amino acids only by complementing their diets with complete proteins. A low-protein vegetarian diet, while high in carbohydrates, prevents the sufficient intake of amino acids and eventually causes edema (a swelling due to the excessive accumulation of fluid in tissues). This is a serious malformation that can cause death.⁴

Meat is not only a high-protein nutriment, but also is rich in such vital minerals as iron, zinc, phosphorus, potassium, selenium, and many other vitamins (largely members of the vitamin B complex). Vegetables also contain iron and zinc, but because people who follow a diet rich in vegetables rely solely upon fiber-rich foods, their bodies cannot digest iron and zinc fully.

Saturated fats found in red meat prevent paralysis, especially in men.⁵ Paralysis occurs as a result of a sudden pumping of blood to brain cells, an action that kills many blood cells. However, recent studies reveal that animal fats regulate the flow of blood to the brain.

Contrary to the general assumption, meat-free diets are not low in cholesterol. Given that foods other than meat are rich in hidden fats, vegetarians have a relatively high intake of hidden fats. In order to maintain a good nutritious diet, specialists recommend less than 300 mgs of cholesterol intake daily. This is the exact amount of cholesterol received from meat.

Protein (meat) digestion is a relatively long process, but 95 percent of the proteins and 96 percent of the fats it contains can be digested easily. Fats enable the digestion of other nutrients as well. Meat, which contains the appropriate amount of fats, re-

mains in the stomach for a prolonged time, delays hunger, and increases one's strength to resist hunger. In addition, as its ingredients activate the salivary glands, it whets one's appetite and facilitates digestion.⁶

Apart from these scientific facts, meat is very tasty. If such an essential nutrient was not that tasty, we would be forced to eat it, regardless of its taste, in order to satisfy our need for it. However, as a blessing from Allah, it is delicious. Meanwhile, Allah again stresses its worth by mentioning it as one of the foods in Paradise. (Surat al-Waqi'a: 21)

Miraculous Animal Product: Milk

There is instruction for you in cattle. From the contents of their bellies, between that which is to be eliminated (from the animal's body) and (its) blood, We give you pure milk to drink, easy for drinkers to swallow. (Surat an-Nahl: 66)

The formation of milk is a miracle. It is thought-provoking that a pure and delicious drink is produced between an animal's blood and that which is to be eliminated from its body.

With respect to its benefits for children's and adults' health, milk's content is worth analyzing. Casein, a protein, gives milk its white color. Observing a drop of milk under a microscope, one sees tiny fat particles floating. Apart from casein and fats, milk consists of lactose (dissolved milk sugar) and several vitamins essential for health and minerals (e.g., phosphorus and calcium). Calcium is an essential constituent of bones and teeth.⁷

As the foregoing clarifies, milk is a very beneficial nourishment that is rich in many essential nutrients. Allah creates milk for humanity as a blessing so that people can ponder upon it and appreciate His Might. It is also a blessing that will be, by

Allah's Will, available in Paradise.

An image of the Garden promised to those who have fear of Allah. In it there are rivers of water that will never spoil, rivers of milk whose taste will never change, rivers of wine delightful to all who drink it, and rivers of honey of undiluted purity. In it they will have fruit of every kind and forgiveness from their Lord. Is that like those who will be in the Fire timelessly, for ever, with boiling water to drink, which lacerates their bowels? (Surah Muhammad: 15)

Honey

Your Lord revealed to the bees: "Build dwellings in the mountains and the trees, and also in the structures which people erect. Then eat from every kind of fruit and travel the paths of your Lord, which have been made easy for you to follow." From inside them comes a drink of varying colors, containing healing for humanity. There is certainly a Sign in that for people who reflect. (Surat an-Nahl: 68-69)

Honey, along with its vitamins and minerals, is a great benefit for human health. It consists of sugar (glucose and fructose), minerals (calcium, potassium, magnesium, sodium chlorine, sulfur, iron and phosphorus), and vitamins (B1, B2, B3, B5, B6, and C).⁸ In addition, it contains small amounts of several kinds of hormones, copper, iodine, and zinc – in other words, almost everything that the human body needs.

The following information was released during the World Apiculture Conference held in 1993:

During the conference, a special session was held on the treatments associated with honey derivatives. American scientists stated that honey, royal jelly, pollen and propolis (bee resin) cure many diseases. A doctor from Romania said he tried honey on

cataract patients, and 2002 out of his 2094 patients had full (95%) recovery. Polish doctors also informed that honeybee resin cure many diseases such as haemorrhoids, skin problems, gynaecological diseases and several other disorders.⁹

Another feature of honey is that, compared with the same amount of sugar, it contains 40% less calories. Thus although it is a great energy provider, it does not add weight.

This low-calorie and tasty juice is easily digestible. Since honey's fructose molecules can convert into glucose, honey, despite its high acid content, is digested easily even by those suffering from stomach disorders.

Honey helps the kidneys and intestines to function better. Due to its free sugar molecules, it has a similar effect upon the brain. Meanwhile, it cleanses blood and the bloodstream and is instrumental in blood production. With the vast amount of energy it releases, it has the capacity needed to produce the energy that produces blood.

Honey protects the body against capillary problems and arteriosclerosis, and also kills bacteria. When accompanied with mild water, it mixes into the bloodstream within only 7 minutes, and thus is a good and fast curative for the body. When diluted with water, it acquires an antiseptic quality. Apart from this, honey contains such antibacterial chemicals as benzyl alcohol and many others.

The contribution of honeybees to human health is not limited to honey, for they also produce another product: royal jelly. Royal jelly, a strong-smelling substance secreted by worker bees to feed the queen bee, is another blessing for people, for it includes such minerals as phosphorus, calcium, iron, sodium, potassium and magnesium, vitamins B2, B3, and B6, as well as proteins and carbohydrates.

Royal jelly is used to treat disorders caused by tissue deficiency, arteriosclerosis, or bodily frailty.¹⁰

Do you not see that Allah has subjected to you everything in the heavens and earth, and has showered His blessings upon you, both outwardly and inwardly? ... (Surah Luqman: 20)

Other Benefits of Animals

And also animals for riding and hauling, and animals for slaughtering and for wool ... (Surat al-An'am: 142)

This verse reveals other benefits that animals provide to humanity: wool, hair, and leather. These are truly the raw materials of many things that we use in our everyday life.

A sweater, blanket, carpet, fabric of cloths, upholstery, and many other goods are produced from animal products. Moreover, skins obtained from sheep, cattle, snakes, crocodiles, and other animals are commonly used for clothing, upholstery, and ornaments.

Another benefit is silk, an elastic and fibrous substance secreted by silkworms. The fabric made from this fiber is a gift of Allah to humanity, and He gives us the good news that it is also a blessing that believers will enjoy in Paradise:

And will reward them for their steadfastness with a Garden and with silk. (Surat al-Insan : 12)

They will have Gardens of Eden with rivers flowing under them. They will be adorned in them with bracelets made of gold and wear green garments made of the finest silk and rich brocade, reclining there upon couches under canopies. What an excellent reward! What a wonderful repose! (Surat al-Kahf: 31)

No doubt, the silk that believers will wear in Paradise will be incomparably superior to the silk of this world. However, the silk that we have in this world is still a very precious fabric. Its

value can be appreciated fully once the laborious phrases needed for its production are examined.

We need to remember that the producer of this high-quality fabric is neither a person of intelligence nor a well-designed machine, but rather an insect that is 5 to 10 cm in length. Most of this fabric is woven from the silk fibers obtained from cocoons spun by silkworms.

At the end of the larval stage, a mature larva attaches itself to a twig and begins to spin its cocoon. Fibroin, a moist substance, is secreted by a pair of silk glands and emitted from an orifice on the larva's lower lip. This sticky substance dries quickly in the air, eventually hardening into a cocoon. Then, the silkworm's labor is prepared for the silk production process.¹¹

The thread produced by silkworms has many usages, ranging from textiles to medicine. Surgeon's silk thread is used in surgical suturing, a vital contribution to a person's continued well-being.

It is awesome that such a tiny insect can secrete a substance with a formula that has been hidden in its body and then offer it to humanity. Surely, Allah is responsible for the entire process.

The benefits humanity obtains through animals cannot be limited to a few items. Given the thousands of existing animal species, many pages would be required to mention all of the areas in which animals contribute to human life. This is also related in the Qur'an:

If you tried to number Allah's blessings, you could never count them ... (Surat An-Nahl: 18)

That Allah equips animals with so many beneficial qualities manifests His Love for and protection of His servants. However, we need to remember that anyone who forgets that these are blessings from Allah will be held accountable on the

Day of Judgment. Given this, one should think deeply, as Allah calls upon all people to do, in order to grasp the hidden meanings underlying them and to thank Him for all of these blessings.

Signs of Benefits Derived From the Seas

We also must mention the benefits derived from the seas as among Allah's gifts to us. The Qur'an mentions some of them:

He made the sea subservient to you so that you can eat fresh meat from it and bring out from it ornaments to wear. And you see the ships cleaving through it so that you can seek His bounty, and so that hopefully you will show thanks. (Surat an-Nahl: 14)

We come across countless blessings when we examine the benefits humanity gets from the seas. Every sea is the natural habitat of different animal and plant species, depending upon its respective natural conditions. The Qur'an relates some of them:

The two seas are not the same. One is sweet, refreshing, and delicious to drink; the other is salty, bitter to the taste. Yet from both of them you eat fresh meat and extract ornaments for yourselves to wear; and you see ships on them, cleaving through the waves so that you can seek His bounty, and so that hopefully you will be thankful. (Surah Fatir: 12)

Though humanity is not involved in it, the underwater world has a perfect order that offers many blessings. This all becomes possible thanks to Allah's perfect creation. In return for all of these, people only need to feel grateful to Allah.

Seafood

People, who are not entirely knowledgeable about the nutri-

ents that they need to maintain their health through good nutrition, are offered many nutrients in their best states and ready for use. Seafood is quite rich in nutrients, for it was created to meet the human body's mineral and vitamin needs. Allah draws our attention to the benefits of such food:

Anything you catch in the sea is lawful for you, and all food from it, for your enjoyment and that of travelers... (Surat al-Ma'ida: 96)

Seafood products are relatively high in such minerals as chromium, cobalt, phosphorus, copper, iodine, fluorine, and sodium. As a result, they promote growth and development, balance blood pressure, and prevent diabetes. Cobalt prevents anemia, while copper and iodine accelerate the absorption of iron so that people can feel energetic. Seafood also facilitates mental processes and fosters the healthy development of skin, teeth, hair, and nails. Zinc, which is plentiful in such food, is an essential element that fosters bodily growth and development, protects the senses of taste and smell, is instrumental in healing wounds, and regulates the amount of vitamin A in the bloodstream. Furthermore, it is part of insulin, which controls one's metabolic energy requirements.¹² Fluorine strengthens bones and helps the muscles and nervous system to function in an orderly manner.¹³

The Qur'an mentions another very important feature of such nutrients in Surat an-Nahl 14: "... **you can eat fresh meat from it...**" It is striking that Allah draws attention to "fresh meat" in this verse, for, as we know, seafood must be consumed while it is still fresh. Otherwise, such meat will harm the body. The fact that only seafood products are so described in the Qur'an may indicate this fact.

Fish

While the Qur'an speaks of seafood in general, it specifically draws our attention to fish, as in its account of the Prophet Musa (as) and his young servant, both of whom ate fish while traveling:

When they had gone a distance further on, he said to his servant: "Bring us our morning meal. Truly this journey of ours has made us tired." He said: "Do you see what has happened? When we went to find shelter at the rock, I forgot the fish ..." (Surat al-Kahf: 62-63)

It should be noted that, for such a long journey, the Prophet Musa (as) and his young servant chose to take fish with them as food. Narrating this story to believers Allah draws our attention to the nutrient value of fish.

Examining the nutrient value of fish reveals several striking facts: Fish is rich in minerals (e.g., phosphorus, sulfide, and vanadium) that promote growth and tissue repair, relieves joint pains, facilitates healthy gum and teeth, enhances the skin's beauty and color, helps to keep one's hair healthy, and fights bacterial infection. In addition, it plays a role in preventing heart attacks by regulating the bloodstream's cholesterol level. By facilitating starch and fat metabolism, it enables the body to be more energetic and stronger, and also enables the mental processes to function in a more orderly manner.

A lack of vitamin D and other minerals found in fish may result in such vitamin deficiency diseases as rickets, gum diseases, goiters, hyperthyroidism, and so on.¹⁴

Ornaments Obtained from the Sea

Pearls are one of the exquisite ornaments obtained from the sea. Their formation is quite interesting: Such mollusks as oys-

ters, mussels, and snails line the inner surface of their shells with a whitish, lustrous substance called the mother-of-pearl. They use the same method on an invading particle (e.g., a grain of sand) to prevent any possible harm, and secrete mother-of-pearl in layers around it, thereby forming a pearl. As well as pearls, gems found in the sea are also used for decorative purposes.

The pearl's amazing formation clearly manifests Allah's superior artistry. The Qur'an draws our attention to the fact that these beauties are created particularly for believers as blessings:

He has let loose the two seas, converging together, with a barrier between them. They do not break through. So which of your Lord's blessings do you both then deny? From out of them come glistening pearls and coral. (Surat ar-Rahman: 19-22)

BENEFICIAL FOODS MENTIONED IN THE QUR'AN



One who thinks deeply upon the Qur'an's verses will realize that Allah has provided all sorts of explanations in His Book and shown people several ways to make life easy in both this world and the next world. Another subject that attracts the attention of people of understanding is the Qur'an's mentioning of specific foods that are good for human health.

Fruits

The Qur'an mentions several fruits that modern science has shown to have a preventive effect on several diseases. Fruits, which benefit the human body in many ways, also taste very good. In the Qur'an, Allah draws attention to their diversity and beauty and calls people to ponder upon their miraculous creation:

He sends down water from the sky from which We bring forth growth of every kind, and from that We bring forth the green shoots and from them We bring forth close-packed seeds, and, from the spathes of the date-palm, date clusters hanging down, and gardens of grapes and olives and pomegranates, both similar and dissimilar. Look at their fruits as they bear fruit and ripen. There are signs in that for people who believe. (Surat al-An'am: 99)

Allah creates various kinds of fruit, each of which have a different taste and smell although they grow in the same soil and are watered with the same water.

As well as their creation, the fact that fruits and vegetables are great sources of vitamins and essential nutrients also leads people to think. Fruits, which grow in black mud extract from the soil only those essential nutrients (minerals) that are beneficial to human health. But how could the soil know what nutrients to provide? Similarly, could the fruit have the ability and intelligence to break down the soil into its component parts in order to absorb from it the exact amount of what it needs? However, this system operates in such a perfect order that every plant species has a specific and unique color, taste, and smell and contains a fixed amount of minerals and vitamins. For instance, a watermelon is never blue or sour, nor does it smell like soil instead of the special and unique smell that we associate with it.

Allah, the sole owner and governor of the universe, created this order and displayed it to humanity so that people can reflect upon it and thank Him.

The Qur'an mentions so many kinds of fruit, which will be available for believers in Paradise. In this section, we will briefly discuss their benefits of the fruits that are referred to in the Qur'an.

Bananas

Bananas are also mentioned in the Qur'an as one of the fruits of Paradise:

Amid thornless lote-trees, and banana-trees (with fruits), one above another. And extended shade, and water flowing constantly, and abundant fruit, neither intercepted nor forbidden. (Surat al-Waqi'a: 28-33)

As with all other blessings, the bananas enjoyed by believers in Paradise will be far more perfect than any bananas we can imagine in this world. After all, the bananas will never become rotten and will have a taste and smell that we cannot now imagine. However, in this world too, Allah has created a fruit very similar to that of Paradise and has placed it at our disposal.

Bananas, a very nutritive fruit, consists of water (75%), protein (1.3%), and fats (0.6%). Each banana also contains carbohydrates and a considerable amount of potassium. Besides helping to cure many diseases, bananas are especially recommended for fever, digestive system disorders, cramps, and muscle slackness. The vast amount of potassium that it contains (0,24%) facilitates the excretion of waste products from the body.¹⁵

Bananas decrease blood pressure and are used to treat allergies. Their potassium functions together with sodium, promotes cell and muscle development, and regulates the body's water equilibrium and heartbeat. Any change in the sodium-potassium balance causes various disorders in the nervous and muscular systems. This is why a person must maintain his or her body's potassium equilibrium. Besides, since a potassium deficiency leads to edema and decreases the amount of sugar circulating in the blood, it is essential to maintain this balance.¹⁶

Bananas, which are rich in vitamin B6, also play a significant role in triggering the chemical reactions of proteins and amino acids, and are instrumental in keeping the brain's functioning normal. They promote red cell production, keep the chemical balance among bodily fluids, help energy production, and provide endurance against stress. Their carbohydrates function as helper enzymes in the metabolic processing of fats and proteins. In addition, bananas cure anemic diseases (a deficiency in the

number of red blood cells or in their hemoglobin content), are instrumental in developing cells and muscles, maintain the body's liquid balance, and cure heart diseases. On the other hand, a deficiency in one's vitamin B6 may result in fatigue, affect one's ability to concentrate, and result in irritability, insomnia, anemia, kidney calculi, skin diseases, and so on.¹⁷

The Creator of mankind has created this beneficial fruit and drawn our attention to its benefits. Allah states that He has given people everything that they desire and need, and has warned them not to be among the ungrateful:

He has given you everything you have asked Him for. If you tried to number Allah's blessings, you could never count them. Man is indeed wrongdoing, ungrateful. (Surat Ibrahim: 34)

Grapes

By means of it We produce gardens of dates and grapes for you, in which there are many fruits for you and from which you eat. (Surat al-Mu'minun: 19)

Grapes, which are highly nutritive and rich in vitamins and metallic substances, are an important food. About 20-25% of their content is sugar, which quickly enters the bloodstream. Therefore it is good for those who make physical and mental efforts, for it removes physical and mental weariness and fights anemia. The plentiful amount of iron and sugar contained within each grape also fosters blood production and acts as a natural medicine for liver, kidney, and digestive system diseases. They stimulate the kidneys and help them excrete such waste matters as urea. By discharging the body's excess water, grapes lower high blood pressure.¹⁸ Patients with stomach ulcers, gastritis, joint inflammations, small intestines inflammation, rheumatism, tumid liver or spleen, as well as those who

have been poisoned, are recommended to drink grape juice.¹⁹ Grapes also strengthen the heart's muscles, are instrumental in treating bronchitis and coughing, and enhance the skin's beauty by purifying the blood.²⁰ Since it increases the secretion of milk, nursing mothers are advised to drink grape juice. Some chemicals found in grapes even decrease the probability of skin cancer.²¹

Pomegranates

He produces gardens, both cultivated and wild, and palm-trees and crops of diverse kinds, and olives and pomegranates, both similar and dissimilar. Eat of their fruits when they bear fruit, pay their due on the day of their harvest, and do not be profligate. He does not love the profligate. (Surat al-An'am: 141)

Pomegranates, another fruit mentioned in the Qur'an, contain a plentiful supply of potassium as well as such minerals as phosphorus, calcium, iron, and sodium, and vitamins A, B1, B2, B3, and C. Acting together with sodium, potassium regulates the body's water equilibrium and ensures that the heart beats normally. By maintaining the body's potassium-sodium balance, it also helps the nervous and muscular senses to function regularly, prevents edema, and decreases the amount of sugar circulating in the blood. Pomegranates revive tired muscles and enable them to move easily,²² and also strengthen the heart.²³

Olives

He sends down water from the sky. From it you drink, and from it come the shrubs among which you graze your herds. By it He makes crops grow for you, as well as olives and dates and grapes and fruit of every kind. There is certainly a Sign in that for people who reflect. (Surat An-Nahl: 10-11)

Recent studies have revealed that olives are not only tasty, but also are a healthy source of food. Their linoleic acid is especially useful for breast-feeding mothers. Any deficiency in this acid slows a child's development and contributes to some skin diseases. Health organizations, among them the World Health Organization, recommend that people living in societies with high arteriosclerosis and diabetes rates consume oil that contains at least 30% linoleic acid. And this raises the olive's worth.²⁴

Olives' benefits are not limited to linoleic acid. For example, the chlorine that they contain promotes the liver's functioning and thus facilitates the body's discharge of waste products. Since it also contributes to the body's skeleton, olives help to give the body strength and long life. They also are good for healthy cerebral arteries.²⁵

Apart from these benefits, olive oil is a very important source of human nourishment. Contrary to solid butters, olive oil does not increase the level of cholesterol in the blood; rather, it keeps it under control and thus is the oil that doctors most recommend. Meanwhile, whether hot or cold, it reduces the amount of digestive acids and thus protects the stomach from such diseases as gastritis and ulcers.²⁶

Activating bile secretion, it ensures that bile's composition develops into its perfect state. Furthermore, it regulates the gall bladder's evacuation and reduces the possibility of gall bladder calculi.²⁷

Research also has revealed that olive oil has some ability to prevent the development of coronary artery disease by reducing the level of LDL, a cholesterol detrimental to health, while increasing the level of beneficial cholesterol HDL in the blood.²⁸

Vitamins E, A, D, and K in oil are essential for bone develop-

ment and mineralization in children and adults. It strengthens bones by stabilizing calcium. Olive oil is vital for developing organisms. Such antioxidant elements and fatty acids as linoleic acid, which is of great importance to people, promote hormones and biological cell membrane synthesis. Since these vitamins renew cells, they also are used to treat problems associated with ageing and to feed and preserve the skin.

Since it contributes to the natural development of the infant's brain and nervous system before and after birth, the only oil recommended to mothers by specialists is olive oil. Aside from having a level of linoleic acid very close to that of mother's milk, it functions as a natural source of nourishment as mother's milk when mixed with non-fat cow's milk. Still, olive oil's most significant health property is its effects upon cardiac and arterial diseases. Due to all of these features, olive oil has attracted the attention of specialists in recent years.²⁹

Dates

In the earth there are diverse regions side by side and gardens of grapes and cultivated fields, and date-palms sharing one root and others with individual roots, all watered with the same water. And We make some things better to eat than others. There are Signs in that for people who use their intellect. (Surat ar-Ra'd: 4)

Dates, a fruit mentioned in Surah Maryam, grow in dry soil in warm climates and have many benefits. Allah indicates their healing power by telling Maryam, who was in labor, to eat dates:

A voice called out to her from under her: "Do not grieve! Your Lord has placed a small stream at your feet. Shake the trunk of the palm toward you, and fresh, ripe dates will drop down to you. Eat

and drink and delight your eyes ..." (Surah Maryam: 24-26)

Allah draws our attention to dates for a purpose. Examining its properties gives us a better grasp this purpose.

Dates, which are more than 50% sugar, are extremely nourishing, for they contain fructose and glucose that are high in calories, and can be digested easily and quickly.³⁰ Its sugar calms frazzled nerves and ensures psychological security. Giving birth involves the loss of blood, which obviously reduces the amount of blood sugar. As that sugar must be restored, dates are quite useful. In addition, dates prevent any reduction in blood pressure. Although meat is very beneficial, it may not be as beneficial as fresh dates in all cases. Eating too much meat, which contains an abundant amount of protein, at such a time may even cause poisoning. Thus, such light foods as vegetables and fruits, which are easy to digest, should be preferred.

In light of this verse, we see that dates are especially beneficial for pregnant and breast-feeding women. They promote healthy fetal development in the mother's womb, prevent the mother from weakening, and make her milk abundant and nourishing.³¹

At the same time, they are of great benefit to the brain. Dates, which consist of 2.2% protein, also contain vitamins A, B1, and B2. These proteins protect the body against disease and infection, enable body cells to regenerate, and balance bodily fluids. Vitamin A increases eyesight and bodily strength, as well as the strength of bones and teeth. Vitamin B1 facilitates the nervous system's healthy functioning, helps the body convert carbohydrates into energy, regulates appetite and digestion, and enables the metabolism of proteins and fats. Vitamin B2 facilitates the burning of those proteins, carbohydrates, and fats required for supplying energy and cell renewal.

Apart from these, dates contain minerals that are essential to the body (e.g., potassium, sodium, calcium, iron, manganese, and copper). When potassium and sodium act together, they regulate the heart's pulsation rhythm. By facilitating the transfer of oxygen to the brain, potassium enables clear thought. Furthermore, it provides the appropriate alkaline property for bodily fluids, stimulates the kidneys to excrete toxic metabolic wastes, helps to lower high blood pressure, and promotes healthy skin formation.³²

It is also interesting to note that a date's content is especially beneficial for people who live in areas where it is generally grown. Its protein and sugar are the most nourishing nutrients for desert people.

Mother's Milk

We have instructed man concerning his parents. Bearing him caused his mother great debility, and the period of his weaning was two years: "Give thanks to Me and to your parents. I am your final destination." (Surat Luqman: 14)

This verse draws our attention to the importance of breast-feeding a baby for 2 years. As is known, a mother's milk is the only source of food that meets all of a baby's needs. At the moment of birth, Allah places each baby under His protection and provides him or her with a nourishing drink that has no counterpart in any source or type of external nourishment.

This is vital for the baby, because from the moment a baby opens its eyes to this world, its body must adapt to a new life. To facilitate this adaptation, the baby needs to be nourished and grow in the best way possible.

Mother's milk is a perfect source of nourishment and increases both the baby's and the mother's resistance to disease. Doctors

agree that artificially produced baby foods should be used only when the mother's milk is insufficient, and that the baby must be breastfed, especially during its first months, because no other nutrient material can fully substitute for a mother's milk.

It is also miraculous that every mother's milk, as regards its density and quality, is produced according to her baby's specific and unique needs. For example, the milk of a mother who gives birth prematurely is quite different from that of a mother who completes a full-term pregnancy.

A mother's milk is also antibacterial. Kept at room temperature for 6 hours, bacteria start to develop in cow's milk. However, this is not the case with mother's milk. A mother's perfect milk, which a baby can digest easily, cannot be matched by any man-made baby food.

AESTHETICS AND ARTISTRY IN THE QUR'AN



By its very nature, the human soul is inclined to derive pleasure from items that are beautiful and aesthetic. However, this sense manifests itself and develops with respect to one's faith and wisdom.

Aware that Allah is the Creator of all beauty, believers feel excited when they encounter this beauty and try to appreciate His Might and Artistry in the best possible way. Their longing for Paradise adds to their ability to enjoy beauty. Moreover, pondering upon the Qur'an's description of the torments of Hell and comparing them help people appreciate the worth of aesthetics, which gives pleasure to their soul.

The Qur'an's verses concerning Paradise also serve as a guide to believers, for they describe the aesthetics and beauty that Allah has chosen for them. These are the kinds of beauty and aesthetics that please Allah. Moreover, He has promised to reward His servants with such beauty in Paradise. In light of these signs, believers try to create such an environment for themselves in this world, and thus attain a lifestyle characterized by abundant beauty.

Beauties Allah Presents

One of Allah's favors to believers in this world is ornaments. Allah created gold and silver jewelry, pearls, precious fabrics,

and many other goods mentioned in the Qur'an to give humanity pleasure. The beauty that Allah will grant to His true servants in Paradise are praised:

They will wear green garments of fine silk and rich brocade.

They will be adorned with silver bracelets... (Surat al-Insan: 21)

In this verse, Allah draws our attention to the value of silk and brocade. As the verse maintains, silver jewelry is one of the ornaments that Allah created for humanity. For example, silver bracelets are mentioned in many verses.

Another verse stresses the beauty of gold bracelets and pearls:

But Allah will admit those who believe and do right actions into Gardens with rivers flowing under them, where they will be adorned with gold bracelets and pearls, and where their clothing will be of silk. (Surat al-Hajj: 23)

Allah has indicated that pearls are distinguished ornaments that will be granted to believers as rewards in Paradise.

In return for all of this beauty, people are asked only to give due thanks to Allah and live according to His commands. Those who do so will be rewarded with Paradise and will receive infinite favors and beauty for all eternity. Otherwise, they may make temporary use of the means existing here, none of which will help them on the Day of Judgment, when all people will have to account for their deeds. Eventually, such people will deserve Hell, a place of eternal and utter malice.

Decoration

Allah, Who has given humanity the best form, also has inspired people to derive pleasure from aesthetic things. Among all created beings, only humans are cognizant of the concept of "beauty." People not only enjoy beautiful things, but also try to produce them.

Through some signs in the Qur'an, Allah praises aesthetics, beauty, and fineness, and encourages His servants to enjoy them. In the Qur'an, He stated that His **"beautiful (gifts), which He has produced for His servants, and the things, clean and pure (that He has provided) for sustenance"** are **"in the life of this world, for those who believe, (and) purely for them on the Day of Judgment."** (Surat al-A'raf: 32)

As the verse maintains, all beautiful and delicate things in-world are for believers who can appreciate them. In the hereafter, on the other hand, many other things that are incomparably better will belong only to them.

Every single beauty is a work of art that belongs only to Allah, the Creator of everything. This is why all beauty impresses believers, and why all believers give thanks to Allah and are drawn ever closer to Him by every favor. Some details related to Prophet Sulayman (as)'s life convey several signs about this issue. In the following verse, Prophet Sulayman (as) explains why he enjoys wealth, power, and magnificence:

And he said: "Truly do I love the love of good, with a view to the glory of my Lord"... (Surah Sâd: 32)

As the verse makes clear, possessions, magnificence, and wealth, all of which might lead unbelievers astray, are only means for believers to thank Allah and earn His good pleasure.

The works of art made for the Prophet Sulayman (as) show his excellent taste in the arts. The Temple of Solomon, of which only a wall remains today in Jerusalem, was a glorious palace that is mentioned in the Old and New Testaments, the Qur'an, and many historical documents and scrolls. As the Qur'an narrates, when the Queen of Saba entered it, she mistook its floor for a pool, not realizing that it was paved with glass. This was truly an unusual technique for that time. When she encountered the

palace's magnificence, she submitted to the Prophet Sulayman (as)'s wisdom, art, and knowledge and converted to the true religion.

The story of the Prophet Sulayman (as) is a striking example for believers, for it reveals the Muslims' outstanding artistic and aesthetic abilities. In the recent past, we also have seen a brilliant understanding of the arts, mainly in those nurtured by the Ottoman Empire. The most important factor behind the value of Ottoman art was the inspiration it derived from the Qur'an and the subsequent application of its signs in arts.

The Qur'an provides many details and examples about decoration, and gives many clues about decoration, ranging from the proper areas in which to construct residences to interior decoration.

Verses that describe Paradise refer to such signs and, in addition to giving a detailed account of its environment, guide people so that they can attain the most pleasant places in this world.

Some of the decorative elements featured in the Qur'an are as follows:

Exalted Ceilings

And the House frequented, and the roof exalted. (Surat at-Tur: 4-5)

Being spacious and large, places with high ceilings provide some relief to the human soul. They also look beautiful. Low ceilings, on the other hand, cause distress. That this is one of Hell's torments gives us a better understanding of what kind of an affliction the inhabitants of Hell will face. Implied in Allah's drawing attention to Hell's low, cramped, and constricted places is the possible assertion that we should not prefer such places in this world.

Silver Ceilings and Stairways

(We would have given) silver roofs to their houses and silver stairways to ascend. (Surat az-Zukhruf: 33)

Other decorative elements mentioned in the Qur'an are silver ceilings and high stairways. Allah gives all these beauties as blessings to humanity, but He also reminds us that these are merely the trappings of the life of this world and that our real home is in the hereafter.

Doors

... (We would have given) silver doors to their houses and silver couches on which to recline, and gold ornaments... (Surat az-Zukhruf: 34-35)

This verse draws attention to the aesthetic and artistic value of doors as decorative elements: "doors to their houses." Apart from their functional use, doors, which may be of silver, gold, or engraved wood, or adorned with glass, may be used as decorative ornaments at the house's entrance or elsewhere inside. Indeed, Ottoman art made extensive use of this style and also embellished doors of various sizes and designs in palaces, mansions, and houses.

Columns

Iram of the columns, whose like was not created in any land – (Surat al-Fajr: 7-8)

As we learn from the Qur'an, Iram, the city of the people of 'Ad, was strikingly beautiful due to its glorious architecture, which mainly consisted of high columns. The Qur'anic account of Iram indicates the beauty and imposing appearance of high columns.

Couches Embroidered with Jewels

The Qur'an frequently refers to couches, describing them as gifts that Allah grants to those of His servants with whom He is pleased:

... and raised-up couches, and set-out goblets, and lined-up cushions, and spread-out rugs. (Surat al-Ghashiyya: 13-16)

Couches that are both comfortable and striking in appearance are ideal seats for people. Furthermore, they can be embellished and made more splendid. We read:

On sumptuous woven couches, reclining on them face to face.

(Surat al-Waqi'a: 15-16)

The comfort provided by couches are especially stressed in the following verses:

Reclining in it (Paradise) on couches, they will experience there neither burning sun nor bitter cold. (Surat al-Insan: 13)

The Companions of the Garden are busy enjoying them today, they and their wives reclining on couches in the shade. (Surah Ya Sin: 55-56)

Gardens of Eden, whose gates will be open to them, where they will recline... (Surah Sâd: 50-51)

They will recline on couches ranged in rows... (Surat at-Tur: 20)

Elevated Couches and Beds with Rich Silk Brocade

And on elevated couches. (Surat al-Waqi'a: 34)

Elevated couches and divans, decorative elements in Paradise, provide a much wider view than the low ones. Eventually they provide relief:

They will be reclining on couches lined with rich brocade, the fruits of the Gardens hanging close to hand. So which of your Lord's blessings do you both then deny? (Surat ar-Rahman: 54-55)

This verse draws attention to the beauty of using rich silk brocade on couches and beds. Rich silk, which is an elaborate and thick form of silk, is a very precious and aesthetically pleasing fabric. When embellished with rich designs and fine thread, rich silk gives a couch a more impressive appearance.

Green Cushions

Reclining on green cushions and beautiful carpets. Which then of the bounties of your Lord will you deny? (Surat ar-Rahman: 76-77)

Cushions are another beauty mentioned in the Qur'an. Besides cushions, the verse also points to the significance of green, the peace-giving nature of which has been confirmed by modern science.

Golden Trays and Cups

Platters and cups of gold will pass around among them, and they will have there all that their hearts desire and in which their eyes find delight. You will remain in it timelessly, for ever. That is the Garden you will inherit for what you did. (Surat az-Zukhruf: 71-72)

Allah informs us that cups in Paradise also will have artistic and aesthetic value. As the verse further maintains, these materials are the blessings "that their hearts desire and in which their eyes find delight."

Vessels of Silver and Goblets of Pure Crystal

Aside from golden trays and cups, we learn that silver and goblets of pure crystal will be available in Paradise. The verses read:

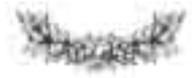
Vessels of silver and goblets of pure crystal will be passed round among them, crystalline silver – they have measured them very exactly. (Surat al-Insan: 15-16)

Those who live by Islam's principles will be rewarded with the eternal life of Paradise and with numerous blessings from which their souls will derive pleasure. Indeed, believers will reside in mansions and gardens with unprecedented decoration, and will be served drinks from the springs of Paradise with golden trays, crystalline cups, and goblets. As we read:

On couches face to face; a cup from a flowing spring passing round among them. (Surat as-Saffat: 44-45)

These gifts of Paradise cannot be compared to their copies in this world. However, Allah provides His servants with numerous favors in this world that may resemble those of Paradise. In return for these blessings, believers should appreciate and enjoy them, and feel thankful to Allah, our Lord.

DESCRIPTIONS OF PLACES IN THE QUR'AN



The Qur'an provides detailed information about several prophets, their people, and the places in which they lived. Allah also draws our attention to areas that are suitable for settlement, environments that are beneficial for human health, and climates that are convenient for life.

Places of Shelter

While informing believers of the place where the Prophet 'Isa (as) and his mother Maryam lived, the Qur'an provides signs about the qualities of a sheltered place:

And We made the son of Maryam and his mother a Sign, and gave them shelter on a mountainside where there was a meadow and a flowing spring. (Surat al-Mu'minin: 50)

Following the Prophet 'Isa (as)'s birth, Maryam settled with him in such a district. One benefit of the place was that a river flowed through it. Before all else, such a location contains an abundant supply of water, which is essential for life. A river also facilitates physical and environmental cleanliness, as well as ensures the proper functioning of all bodily organs. Remaining without water for a prolonged period of time may cause very serious consequences, including death. Living in a place where

there is a source of water allows people to have a ready supply of water to meet their bodily, hygienic, and other needs.

A settled area with a rich supply of water surely provides many other benefits. History shows that civilizations established alongside rivers made extensive use of these benefits.

As the verse maintains, a river whose water flows down a mountainside or a hill deposits fertile sediments in the river bed and, at the point where it leaves these sediments, gradually forms a mineral-rich and nourishing alluvial plane. Such an area is of great benefit to the quality and productivity of agriculture. Rivers facilitate irrigation and contribute to the fertility and growth of plantations. A copious supply of flowing water also promotes stockbreeding alongside the river.

Another reason why rivers have been a key element for all civilizations is that they promote such commercial and social activities as navigation, transportation, and fishing. For example, using the Nile river's benefits enabled the Egyptians to attain an advanced culture and civilization.

Besides these very important social and commercial benefits, the beautiful sight of a river is surely another blessing for the human soul. These sources of water, which are pleasing to both the eye and the ear, provide a beautiful view and make such settled areas quite valuable.

These benefits, of which we have mentioned only a few, are enough to show that places with an abundant supply of water are the most suitable places for settlement. Allah also points to this fact by describing the place in which Maryam and the Prophet 'Isa (as) lived.

Beautiful Places

In those verses about Paradise, Allah points to beautiful places and environments. Gardens are among such places, as we read:

As well as those two there will be two other Gardens. So which of your Lord's blessings do you both then deny? Of deep viridian green. (Surat ar-Rahman: 62-64)

Allah created humanity and knows what gives the most pleasure to one's soul. The pleasure a person derives from green lands is a manifestation of this fact.

But those who have fear of their Lord will have high-ceilinged halls, and more such halls built one above the other, and rivers flowing under them. That is Allah's promise. Allah does not break His promise. (Surat az-Zumar: 20)

Places with "rivers flowing under them" are mentioned in verses that describe Paradise. Residences and mansions in Paradise are said to be constructed on such places. Allah's promise to reward His true servants with places that have rivers flowing under them is a clear sign of the favorable nature of such places also in this world.

Gardens of fruits are also mentioned in the Qur'an as beautiful places. Allah makes fruits with different and striking smells, tastes, and colors grow out of dry soil. Tree branches laden with these fruits and gardens of such trees are obviously among the most beautiful places on earth. Again, from the Qur'an we learn how wonderful and admirable the gardens of Paradise will be in the eternal life.

A verse refers to gardens and fruits as follows:

He sends down water from the sky, from which We bring forth growth of every kind, and from that We bring forth the green shoots. And from them We bring forth close-packed seeds, and

from the spathes of the date-palm date clusters hanging down, and gardens of grapes and olives and pomegranates, both similar and dissimilar. Look at their fruits as they bear fruit and ripen. There are Signs in that for people who have faith. (Surat al-An'am: 99)

Date palms from which "date clusters hang down" are striking both in appearance and taste. Besides, gardens of grapes, olives, and pomegranates, which vary in taste and color, have an impressive view once they start to bear their fruits and reach their full maturity.

THE EVOLUTION MISCONCEPTION



Every detail in this universe points to a superior creation. By contrast, materialism, which seeks to deny the fact of creation in the universe, is nothing but an unscientific fallacy.

Once materialism is invalidated, all other theories based on this philosophy are rendered baseless. Foremost of them is Darwinism, that is, the theory of evolution. This theory, which argues that life originated from inanimate matter through coincidences, has been demolished with the recognition that the universe was created by Allah. American astrophysicist Hugh Ross explains this as follows:

Atheism, Darwinism, and virtually all the "isms" emanating from the eighteenth to the twentieth century philosophies are built upon the assumption, the incorrect assumption, that the universe is infinite. The singularity has brought us face to face with the cause – or causer – beyond/behind/before the universe and all that it contains, including life itself.³³

It is Allah Who created the universe and Who designed it down to its smallest detail. Therefore, it is impossible for the theory of evolution, which holds that living beings are not created by Allah, but are products of coincidences, to be true.

Unsurprisingly, when we look at the theory of evolution, we see that this theory is denounced by scientific findings. The design in life is extremely complex and striking. In the inanimate world, for instance, we can explore how sensitive are the bal-

ances which atoms rest upon, and further, in the animate world, we can observe in what complex designs these atoms were brought together, and how extraordinary are the mechanisms and structures such as proteins, enzymes, and cells, which are manufactured with them.

This extraordinary design in life invalidated Darwinism at the end of the twentieth century.

We have dealt with this subject in great detail in some of our other studies, and shall continue to do so. However, we think that, considering its importance, it will be helpful to make a short summary here as well.

The Scientific Collapse of Darwinism

Although a doctrine going back as far as ancient Greece, the theory of evolution was advanced extensively in the 19th century. The most important development that made the theory the top topic of the world of science was the book by Charles Darwin titled *The Origin of Species* published in 1859. In this book, Darwin denied that different living species on the earth were created separately by Allah. According to Darwin, all living beings had a common ancestor and they diversified over time through small changes.

Darwin's theory was not based on any concrete scientific finding; as he also accepted, it was just an "assumption." Moreover, as Darwin confessed in the long chapter of his book titled "Difficulties of the Theory," the theory was failing in the face of many critical questions.

Darwin invested all his hopes in new scientific discoveries, which he expected to solve the "Difficulties of the Theory." However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties.

The defeat of Darwinism against science can be reviewed under three basic topics:

1) The theory can by no means explain how life originated on the earth.

2) There is no scientific finding showing that the "evolutionary mechanisms" proposed by the theory have any power to evolve at all.

3) The fossil record proves completely the contrary of the suggestions of the theory of evolution.

In this section, we will examine these three basic points in general outlines:

The First Insurmountable Step: The Origin of Life

The theory of evolution posits that all living species evolved from a single living cell that emerged on the primitive earth 3.8 billion years ago. How a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions the theory cannot answer. However, first and foremost, of the first step of the alleged evolutionary process it has to be inquired: How did this "first cell" originate?

Since the theory of evolution denies creation and does not accept any kind of supernatural intervention, it maintains that the "first cell" originated coincidentally within the laws of nature, without any design, plan, or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. This, however, is a claim inconsistent with even the most unassailable rules of biology.

"Life Comes from Life"

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, the theory asserting

that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

Similarly, worms developing in meat was assumed to be evidence of spontaneous generation. However, only some time later was it understood that worms did not appear on meat spontaneously, but were carried there by flies in the form of larvae, invisible to the naked eye.

Even in the period when Darwin wrote *The Origin of Species*, the belief that bacteria could come into existence from non-living matter was widely accepted in the world of science.

However, five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, which disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said, "*Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment.*"³⁴

Advocates of the theory of evolution resisted the findings of Pasteur for a long time. However, as the development of science unraveled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.

Inconclusive Efforts in the Twentieth Century

The first evolutionist who took up the subject of the origin of life in the twentieth century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930's, he tried to prove that the cell of a living being could orig-

inate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession: "Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms."³⁵

Evolutionist followers of Oparin tried to carry out experiments to solve the problem of the origin of life. The best known of these experiments was carried out by American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial earth's atmosphere in an experiment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that this experiment, which was then presented as an important step in the name of evolution, was invalid, the atmosphere used in the experiment having been very different from real earth conditions.³⁶

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.³⁷

All the evolutionist efforts put forth throughout the twentieth century to explain the origin of life ended with failure. The geochemist Jeffrey Bada from San Diego Scripps Institute accepts this fact in an article published in *Earth Magazine* in 1998:

*Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?*³⁸

The Complex Structure of Life

The primary reason why the theory of evolution ended up in such a big impasse about the origin of life is that even the living organisms deemed the simplest have incredibly complex structures. The cell of a living being is more complex than all of the

technological products produced by man. Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing organic chemicals together.

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. The probability of proteins, the building blocks of cell, being synthesized coincidentally, is 1 in 10^{950} for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over 10^{50} is practically considered to be impossible.

The DNA molecule, which is located in the nucleus of the cell and which stores genetic information, is an incredible databank. It is calculated that if the information coded in DNA were written down, this would make a giant library consisting of 900 volumes of encyclopaedias of 500 pages each.

A very interesting dilemma emerges at this point: the DNA can only replicate with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can only be realized by the information coded in DNA. As they both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by itself to a deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means. ³⁹

No doubt, if it is impossible for life to have originated from natural causes, then it has to be accepted that life was "created" in a supernatural way. This fact explicitly invalidates the theory of evolution, whose main purpose is to deny creation.

Imaginary Mechanisms of Evolution

The second important point that negates Darwin's theory is that both concepts put forward by the theory as "evolutionary mechanisms" were understood to have, in reality, no evolutionary power.

Darwin based his evolution allegation entirely on the mechanism of "natural selection". The importance he placed on this mechanism was evident in the name of his book: *The Origin of Species, By Means Of Natural Selection...*

Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for life. For example, in a deer herd under the threat of attack by wild animals, those that can run faster will survive. Therefore, the deer herd will be comprised of faster and stronger individuals. However, unquestionably, this mechanism will not cause deer to evolve and transform themselves into another living species, for instance, horses.

Therefore, the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact and had to state this in his book *The Origin of Species*:

*Natural selection can do nothing until favourable individual differences or variations occur.*⁴⁰

Lamarck's Impact

So, how could these "favourable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science in his age. According to the French biologist Lamarck, who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation and these traits, accumulating from one generation to another, caused new species to be formed. For instance, according

to Lamarck, giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples, and in his book *The Origin of Species*, for instance, said that some bears going into water to find food transformed themselves into whales over time.⁴¹

However, the laws of inheritance discovered by Mendel and verified by the science of genetics that flourished in the 20th century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favour as an evolutionary mechanism.

Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory", or as it is more commonly known, Neo-Darwinism, at the end of the 1930's. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings because of external factors such as radiation or replication errors, as the "cause of favourable variations" in addition to natural mutation.

Today, the model that stands for evolution in the world is Neo-Darwinism. The theory maintains that millions of living beings present on the earth formed as a result of a process whereby numerous complex organs of these organisms such as the ears, eyes, lungs, and wings, underwent "mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: Mutations do not cause living beings to develop; on the contrary, they always cause harm to them.

The reason for this is very simple: the DNA has a very complex structure and random effects can only cause harm to it. American geneticist B. G. Ranganathan explains this as follows:

First, genuine mutations are very rare in nature. Secondly, most

*mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.*⁴²

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living beings, and leaves them disabled. (The most common effect of mutation on human beings is cancer). No doubt, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself" as Darwin also accepted. This fact shows us that there is no "evolutionary mechanism" in nature. Since no evolutionary mechanism exists, neither could any imaginary process called evolution have taken place.

The Fossil Record: No Sign of Intermediate Forms

The clearest evidence that the scenario suggested by the theory of evolution did not take place is the fossil record.

According to the theory of evolution, every living species has sprung from a predecessor. A previously existing species turned into something else in time and all species have come into being in this way. According to the theory, this transformation proceeds gradually over millions of years.

Had this been the case, then numerous intermediary species should have existed and lived within this long transformation period.

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the reptilian traits they already had. Since these would be in a transitional phase, they should be disabled, defective, crippled living beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms."

If such animals had really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record. In *The Origin of Species*, Darwin explained:

*If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.*⁴³

Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the 19th century all over the world, no transitional forms have yet been uncovered. All the fossils unearthed in excavations showed that, contrary to the expectations of evolutionists, life appeared on earth all of a sudden and fully-formed.

A famous British paleontologist, Derek V. Ager, admits this fact, even though he is an evolutionist:

*The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find - over and over again - not gradual evolution, but the sudden explosion of one group at the expense of another.*⁴⁴

This means that in the fossil record, all living species suddenly

emerge as fully formed, without any intermediate forms in between. This is just the opposite of Darwin's assumptions. Also, it is very strong evidence that living beings are created. The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor can be that this species was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.⁴⁵

Fossils show that living beings emerged fully developed and in a perfect state on the earth. That means that "the origin of species" is, contrary to Darwin's supposition, not evolution but creation.

The Tale of Human Evolution

The subject most often brought up by the advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that the modern men of today evolved from some kind of ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, it is claimed that there existed some "transitional forms" between modern man and his ancestors. According to this completely imaginary scenario, four basic "categories" are listed:

1. *Australopithecus*
2. *Homo habilis*
3. *Homo erectus*
4. *Homo sapiens*

Evolutionists call the so-called first ape-like ancestors of men "*Australopithecus*" which means "South African ape." These liv-

ing beings are actually nothing but an old ape species that has become extinct. Extensive research done on various Australopithecus specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, has shown that these belonged to an ordinary ape species that became extinct and bore no resemblance to humans.⁴⁶

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to the evolutionist claim, the living beings in the Homo series are more developed than Australopithecus. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the most important proponents of the theory of evolution in the twentieth century, contends in his book *One Long Argument* that "*particularly historical [puzzles] such as the origin of life or of Homo sapiens, are extremely difficult and may even resist a final, satisfying explanation.*"⁴⁷

By outlining the link chain as "*Australopithecus > Homo habilis > Homo erectus > Homo sapiens,*" evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that Australopithecus, Homo habilis and Homo erectus lived at different parts of the world at the same time.⁴⁸

Moreover, a certain segment of humans classified as Homo erectus have lived up until very modern times. *Homo sapiens neandarthalensis* and *Homo sapiens sapiens* (modern man) co-existed in the same region.⁴⁹

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. A paleontologist from Harvard University, Stephen Jay Gould, explains this deadlock of the theory of evolution although he is an evolutionist himself:

*What has become of our ladder if there are three coexisting lineages of hominids (A. africanus, the robust australopithecines, and H. habilis), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.*⁵⁰

Put briefly, the scenario of human evolution, which is sought to be upheld with the help of various drawings of some "half ape, half human" creatures appearing in the media and course books, that is, frankly, by means of propaganda, is nothing but a tale with no scientific ground.

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years, and particularly studied *Australopithecus* fossils for 15 years, finally concluded, despite being an evolutionist himself, that there is, in fact, no such family tree branching out from ape-like creatures to man.

Zuckerman also made an interesting "spectrum of science." He formed a spectrum of sciences ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's spectrum, the most "scientific"—that is, depending on concrete data—fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spectrum, which is the part considered to be most "unscientific," are "extra-sensory perception"—concepts such as telepathy and sixth sense—and finally "human evolution." Zuckerman explains his reasoning:

*We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible - and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.*⁵¹

The tale of human evolution boils down to nothing but the prejudiced interpretations of some fossils unearthed by certain people, who blindly adhere to their theory.

Technology In The Eye and The Ear

Another subject that remains unanswered by evolutionary theory is the excellent quality of perception in the eye and the ear.

Before passing on to the subject of the eye, let us briefly answer the question of "how we see". Light rays coming from an object fall oppositely on the retina of the eye. Here, these light rays are transmitted into electric signals by cells and they reach a tiny spot at the back of the brain called the centre of vision. These electric signals are perceived in this centre of the brain as an image after a series of processes. With this technical background, let us do some thinking.

The brain is insulated from light. That means that the inside of the brain is solid dark, and light does not reach the location where the brain is situated. The place called the centre of vision is a solid dark place where no light ever reaches; it may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even the technology of the 20th century has not been able to attain it. For instance, look at the book you read, your hands with which you hold it, then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, colored, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-

dimensional perspective having depth.

For many years, tens of thousands of engineers have tried to make a three-dimensional TV, and reach the vision quality of the eye. Yes, they have made a three-dimensional television system but it is not possible to watch it without putting on glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by chance. Now, if somebody told you that the television in your room was formed as a result of chance, that all its atoms just happened to come together and make up this device that produces an image, what would you think? How can atoms do what thousands of people cannot?

If a device producing a more primitive image than the eye could not have been formed by chance, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear; the middle ear transmits the sound vibrations by intensifying them; the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalises in the centre of hearing in the brain.

The situation in the eye is also true for the ear. That is, the brain is insulated from sound just like it is from light: it does not let any sound in. Therefore, no matter how noisy is the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. In your brain, which is insulated from sound, you listen to the symphonies of an or-

chestra, and hear all the noises in a crowded place. However, if the sound level in your brain was measured by a precise device at that moment, it would be seen that a complete silence is prevailing there.

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all this technology and the thousands of engineers and experts who have been working on this endeavour, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality HI-FI systems produced by the biggest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a HI-FI you always hear a hissing sound before the music starts. However, the sounds that are the products of the technology of the human body are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospheric sounds as does HI-FI; it perceives sound exactly as it is, sharp and clear. This is the way it has been since the creation of man.

So far, no visual or recording apparatus produced by man has been as sensitive and successful in perceiving sensory data as are the eye and the ear.

However, as far as seeing and hearing are concerned, a far greater fact lies beyond all this.

To Whom Does the Consciousness that Sees and Hears Within the Brain Belong?

Who is it that watches an alluring world in its brain, listens to symphonies and the twittering of birds, and smells the rose?

The stimulations coming from the eyes, ears, and nose of a human being travel to the brain as electro-chemical nervous im-

pulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact about this subject: Who is it that perceives these electro-chemical nervous impulses as images, sounds, odours and sensory events in the brain? There is a consciousness in the brain that perceives all this without feeling any need for eye, ear, and nose. To whom does this consciousness belong? There is no doubt that this consciousness does not belong to the nerves, the fat layer and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot give any answer to these questions.

For this consciousness is the spirit created by Allah. The spirit needs neither the eye to watch the images, nor the ear to hear the sounds. Furthermore, nor does it need the brain to think.

Everyone who reads this explicit and scientific fact should ponder on Almighty Allah, should fear Him and seek refuge in Him, He Who squeezes the entire universe in a pitch-dark place of a few cubic centimetres in a three-dimensional, colored, shadowy, and luminous form.

A Materialist Faith

The information we have presented so far shows us that the theory of evolution is a claim evidently at variance with scientific findings. The theory's claim on the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that the intermediate forms required by the theory never existed. So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas such as the earth-centered universe model have been taken out of the agenda of science throughout history.

However, the theory of evolution is pressingly kept on the

agenda of science. Some people even try to represent criticisms directed against the theory as an "attack on science." Why?

The reason is that the theory of evolution is an indispensable dogmatic belief for some circles. These circles are blindly devoted to materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward for the workings of nature.

Interestingly enough, they also confess this fact from time to time. A well known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine Foot in the door. ⁵²

These are explicit statements that Darwinism is a dogma kept alive just for the sake of adherence to the materialist philosophy. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter created life. It insists that millions of different living species; for instance, birds, fish, giraffes, tigers, insects, trees, flowers, whales and human beings originated as a result of the interactions between matter such as the pouring rain, the lightning flash, etc., out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to defend it just so as "not to allow a Divine Foot in the door."

Anyone who does not look at the origin of living beings with a materialist prejudice will see this evident truth: All living beings are works of a Creator, Who is All-Powerful, All-Wise and

All-Knowing. This Creator is Allah, Who created the whole universe from non-existence, designed it in the most perfect form, and fashioned all living beings.

The Theory of Evolution is the Most Potent Spell in the World

It needs to be made clear that anyone free of prejudice and the influence of any particular ideology, who uses only his reason and logic, will clearly understand that belief in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of science or civilization, is quite impossible.

As has been explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors, university students, scientists such as Einstein and Galileo, artists such as Humphrey Bogart, Frank Sinatra and Pavarotti, as well as antelopes, lemon trees and carnations. Moreover, the scientists and professors who believe in this nonsense are educated people. That is why it is quite justifiable to speak of the theory of evolution as "the most potent spell in history." Never before has any other belief or idea so taken away peoples' powers of reason, refused to allow them to think intelligently and logically and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the Egyptians worshipping the Sun God Ra, totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Ibrahim worshipping idols they had made with their own hands or the people of the Prophet Musa worshipping the Golden Calf.

In fact, this situation is a lack of reason pointed to by Allah in the Qur'an. He reveals in many verses that some peoples' minds will be closed and that they will be powerless to see the truth.

Some of these verses are as follows:

As for those who disbelieve, it makes no difference to them whether you warn them or do not warn them, they will not believe. Allah has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Qur'an, 2: 6-7)

... They have hearts they do not understand with. They have eyes they do not see with. They have ears they do not hear with. Such people are like cattle. No, they are even further astray! They are the unaware. (Qur'an, 7: 179)

Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say, "Our eyesight is befuddled! Or rather we have been put under a spell!" (Qur'an, 15: 14-15)

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason and consciousness, the planet Earth with all its features so perfectly suited to life, and living things full of countless complex systems.

In fact, Allah reveals in the Qur'an in the incident of the Prophet Musa, peace be upon him, and Pharaoh that some people who support atheistic philosophies actually influence others by magic. When Pharaoh was told about the true religion, he told the Prophet Musa to meet with his own magicians. When the Prophet Musa did so, he told them to demonstrate their abilities first. The verses continue:

He said, "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Qur'an, 7: 116)

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Musa, peace be upon him, and those who believed in him. However, the evidence put forward by the Prophet Musa broke that spell, or "swallowed up what they had forged" as the verse puts it.

We revealed to Musa, "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Qur'an, 7: 117-119)

As we can see from that verse, when it was realized that what these people who had first cast a spell over others had done was just an illusion, they lost all credibility. In the present day too, unless those who under the influence of a similar spell believe in these ridiculous claims under their scientific disguise and spend their lives defending them abandon them, they too will be humiliated when the full truth emerges and the spell is broken. In fact, Malcolm Muggeridge, an atheist philosopher and supporter of evolution admitted he was worried by just that prospect:

I myself am convinced that the theory of evolution, especially the extent to which it's been applied, will be one of the great jokes in the history books in the future. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.⁵³

That future is not far off: On the contrary, people will soon see that "chance" is not a god, and will look back on the theory of evolution as the worst deceit and the most terrible spell in the world. That spell is already rapidly beginning to be lifted from the shoulders of people all over the world. Many people who see the true face of the theory of evolution are wondering with amazement how it was that they were ever taken in by it.

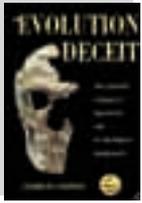
*They said, "Glory be to You! We have
no knowledge except what You have
taught us. You are the All-Knowing,
the All-Wise."
(Surat al-Baqara: 32)*

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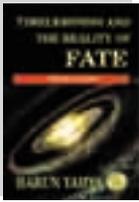
Also by Harun Yahya



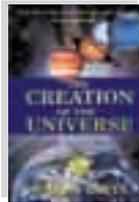
Many people think that Darwin's Theory of Evolution is a proven fact. Contrary to this conventional wisdom, recent developments in science completely disprove the theory. This book clarifies the scientific collapse of the theory of evolution in a way that is detailed but easy to understand. Anyone who wants to learn about the origin of living things, including mankind, needs to read this book.



When a person examines his own body or any other living thing in nature, the world or the whole universe, in it he sees a great design, art, plan and intelligence. All this is evidence proving Allah's being, unit, and eternal power. *For Men of Understanding* is also available in Indonesian, German, French, Urdu and Russian.



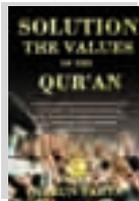
How was matter and time created from nothingness? What does the Big Bang theory signify about the creation of the universe? What is the parallelism between Einstein's Theory of Relativity and the Qur'anic verses? All of these questions are answered in this book. If you want to learn the truths about space, matter, time and fate, read this book.



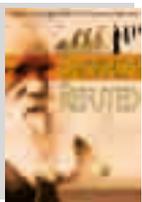
Today, science has proven that the universe was created from nothing with a Big Bang. Everything from the nuclear reactions in stars to the chemical properties of a carbon atom or a water molecule, is created in a glorious harmony. This is the exalted and flawless creation of Allah.



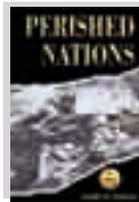
Fascism and communism, which made humanity suffer dark times, are fed from the same source, on the grounds of which they can attract masses to their side. This source is the materialist philosophy and its adaptation to nature, which is Darwinism. The acknowledgement of the scientific invalidity of this theory will bring about the end of all these detrimental ideologies.



People who are oppressed, who are tortured to death, those who cannot afford even a loaf of bread, women, children, and old people who are expelled from their homes because of their religion... Eventually, there is only one solution to the injustice, chaos, hunger, and oppression: the values of the Qur'an.



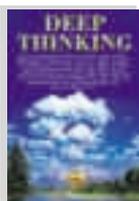
This book gets into detail on the issue of origins and makes a comprehensive and technical refutation of Darwinist theory. As it is mentioned in the book, anyone who still defends the theory of evolution has to come into terms with this book and face its challenge. Otherwise, he will de facto accept that his allegiance to the theory of evolution is a non-scientific approach but a materialistic dogma.



Many societies that rebelled against the will of Allah or regarded His messengers as enemies were wiped off the face of the earth completely... *Perished Nations* examines these penalties as revealed in the verses of the Quran and in light of archaeological discoveries.



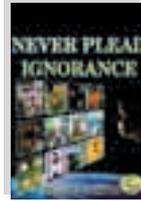
In a body that is made up of atoms, you breathe in air, eat food, and drink liquids that are all composed of atoms. In this book, the implausibility of the spontaneous formation of an atom, the building-block of everything, living or non-living, is related and the flawless nature of Allah's creation is demonstrated.



Man is a being to which Allah has granted the faculty of thinking. Yet a majority of people fail to employ this faculty as they should... The purpose of this book is to summon people to think in the way they should and to guide them in their efforts to think. This book is also available in Indonesian.



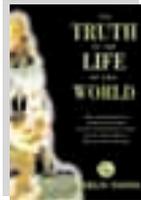
When you read this book, you will see that Darwin's theory has absolutely broken down, just as he feared it would. A thorough examination of the feathers of a bird, or the wing structure of a fly reveal amazingly complex designs. And these designs indicate that they are created flawlessly by Allah.



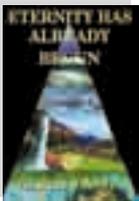
Never plead ignorance of Allah's evident existence, that you will not stay so long in this world, of the reality of death, that the Qur'an is the Book of truth, that you will give account for your deeds, of the voice of your conscience that always invites you to righteousness.



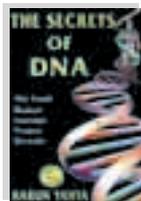
This book is a summons to think. A summons to ponder over the universe and living beings and see how they have been created flawlessly.



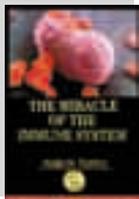
The world is a temporary place specially created by Allah to test man. Each and every attraction existing in the world eventually wears out, becomes corrupt, decays and finally disappears. This book leads man to ponder the real place to which he belongs, namely the hereafter.



In this book you will find explanations about eternity, timelessness and spacelessness that you will never have encountered anywhere else and you will be confronted by the reality that eternity has already begun.



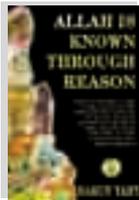
Scientific progress makes it clear that living beings have an extremely complex structure and an order that is too perfect to have come into being by accident. In this book, the unique creation of Allah is once again disclosed for all to see.



When the events of "sickness" and "recovering" take place, our bodies become a battleground in which a bitter struggle is taking place. The body however has a mechanism that combats them. This system proves that the human body is the outcome of a unique design that has been planned with a great wisdom and skill.



The way to examine the universe and all the beings therein and to discover Allah's art of creation and announce it to humanity is "science". Therefore, religion adopts science as a way to reach the details of Allah's creation. This book is about this close link between science and religion.



The plan, design, and delicate balance existing in our bodies and reaching into even the remotest corners of the universe must surely have a superior Creator. Man is unable to see his Creator yet he can nevertheless grasp His existence, strength, and wisdom by means of his intellect.



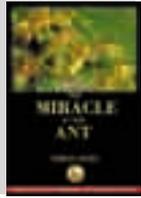
Colours, patterns, spots even lines of each living being existing in nature have a meaning. An attentive eye would immediately recognise that not only the living beings, but also everything in nature are just as they should be.



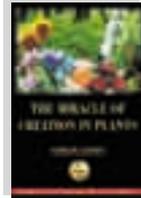
The information hidden inside DNA controls the thousands of different events that take place in the cells of the human body and in the functioning of its systems. In the same way that every book has a writer and owner, so does the information in DNA; and that Creator is our Lord Allah, the All-Wise.



Just as a tiny key opens a huge door, this book will open new horizons for its readers. Relating the amazing and admirable features of spiders known by few people, this book reveals the excellence and perfection inherent in Allah's creation.



These millimeter-sized animals have an excellent ability for organization and specialization that is not to be matched by any other being on earth. These aspects of ants create in one a great admiration for Allah's superior power and unmatched creation.



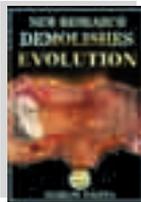
The purpose of this book is to display the miraculous features of plants and hence to make people see "the creation miracle" in things -they often encounter in the flow of their daily lives and sidestep.



This book maintains that the source of the scourge of terrorism does not come from a divine religion, and that there is no room for terrorism in Islam.



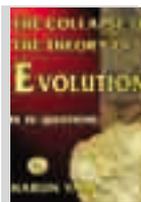
The content of this book is an extremely important truth: "All events, people, buildings, cities, cars, places, which are a part of our life in this world, in short, everything we see, hold, touch, smell, taste and hear, are actually illusions and sensations that form in our brain."



This book deals with how the theory of evolution is invalidated by scientific findings and experiments in a concise and simple language.



This book reveals what a serious threat romanticism poses to societies and individuals, and shows how easy it is to eliminate this danger.



The theory of evolution has been on the agenda for 150 years, deeply affecting numerous peoples' outlook on life. It imposes on them the lie that they are an "animal species" that came into being as a result of coincidences. In this book, commonly asked questions about the theory of evolution and evolutionary claims on these issues are answered.



Fascism is an ideology that has brought great disasters to humanity. The main purpose of the book is to present various fascist tendencies which appear under different methods and guises, and expose their real origins and objectives.

tionary claims on these issues are answered.



The unprecedented style and the superior wisdom inherent in the Qur'an is conclusive evidence confirming that it is the Word of Allah. In this book, in addition to the scientific miracles of the Qur'an, you will also find messages regarding the future.



Moses is the prophet whose life is most narrated in the Qur'an. This book provides a thorough examination into the life of the Prophet Moses (as) in the light of the Qur'anic verses.



Everything that constitutes our life is a totality of perceptions received by our soul. In the book, which consists of a conversation between four people, the prejudices that prevent people from understanding this great truth are removed, and the misconceptions they have are explained.



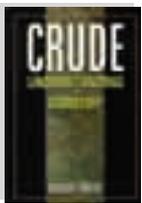
This book presents the philosophy of freemasonry, and provides a detailed account of how this philosophy infiltrated first into the West, and then into other civilizations of the world. The main theme can be summed up as "the history of the war that freemasonry waged against religion."



A person who examines any corner of the universe sees a flawless plan incorporating both order and design. Everywhere in the universe there prevails an admirable glory. This glory is the superior and matchless artistry of Allah, Who creates everything.



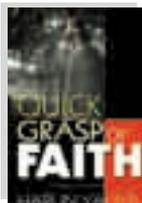
In the Qur'an, Allah tells people many secrets. For people who learn these secrets of the Qur'an, however, the life of this world is very easy, and full of joy and excitement. This book deals with the subjects Allah related to people as a secret.



Allah, in the Qur'an, calls the culture of people who are not subject to the religion of Allah "ignorance." The purpose of this book is to take this comparison further, displaying the extent of the "crude understanding" of ignorant societies.



Allah creates every word one utters, and every event one experiences, from the moment one is born into this world. For a believer who understands this fact, uninterrupted joy of faith becomes an unchanging quality of life. The fate decreed by Allah is flawless.



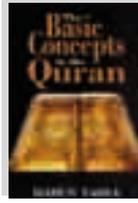
There are questions about religion that people seek answers to and hope to be enlightened in the best way. In these booklets, you will find the most accurate answers to all the questions you seek answers for and learn your responsibilities towards your Creator.



This book, based on the verses of the Qur'an, makes a detailed depiction of the moment of death, the day of judgement, and the penalties in hell, and it sounds a warning about the great danger facing us.



This book is a summons to those who want goodness to prevail: it calls on them to do goodness and to form an alliance with other good people like themselves.



The Qur'an has been revealed to us so that we may read and ponder. The Basic Concepts of the Qur'an is a useful resource prepared as a guide to thinking.



00Based on the information conveyed in the Qur'an, this book gives an account of Allah's attributes, our purpose in this world, what we have to do to fulfill this purpose.



This book introduces the real concept of conscience that is related in the Qur'an and draws our attention to the kind of understanding, thought, and wisdom that a truly conscientious person has.



The purpose of this book is to present the Prophet Mohammed (pbuh) in all the aspects of his character, show how superior a community made up of individuals who emulate his character will be, and call people to the way of the Prophet Mohammed (pbuh).



This book includes Internet pages of Islamic organizations, and various universities, where you can find Harun Yahya's works, and reviews written by various scholars, together with an account of the reactions from the fairs and conferences that have presented the author's works.



In the Qur'an, there is an explicit reference to the "second coming of the Jesus to the world" which is heralded in a hadith. The realisation of some information revealed in the Qur'an about Jesus can only be possible by Jesus' second coming...



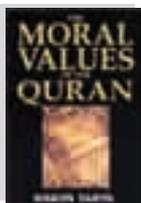
In order for justice to reign on the Earth, a morality that will make people leave their own interests aside in favor of justice is needed. This morality is the Qur'anic morality that Allah teaches and commands us.



The most serious mistake a man makes is not pondering. It is not possible to find the truth unless one thinks about basic questions such as "How and why am I here?", "Who created me?", or "Where am I going?."



That people do not adopt the moral values of the Qur'an and submit to Allah underlie the personal and social depression, pain, fears and lack of confidence that is widely experienced today. This book explains the detriments that disbelief gives to people.



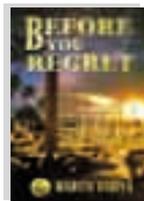
A study that examines and seeks to remind us of the basic moral principles of the Qur'an, particularly those that are most likely to be forgotten or neglected at times. This book is also available in Bengoli.



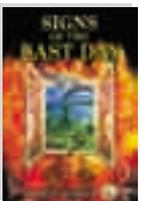
The Qur'an has been sent down as a book easily understandable by everyone. In this book, the reasons why those people misinterpret the Qur'an are examined and some examples of the objections they make are reviewed and answered.



In this book, all ideologies based on disbelief are referred to as "the religions of irreligion." That is simply because these ideologies have in time evolved to become religions with a complete system of beliefs, practices, and rules for conducting one's daily life.



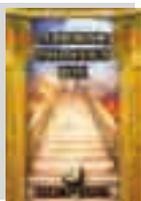
The purpose of this book is to warn people against the day on which they will say "If only we did not rebel against Allah. If only we listened to the messengers..." and therefore feel deep regret.



Some of the sayings of the Prophet Muhammad (saas) have to do with the signs of the last day. In this book, the signs of the last day are examined in the light of the verses and the sayings of the Prophet Muhammad (saas).



A believer who decides to live for the cause of Allah must abandon all the idols of the society of ignorance *Devoted to Allah* is a summons to overthrow these idols for good.



Devil has found allies for himself in every age. The anti-Christ, who will emerge as the greatest negative power in the end times, is one of them. The purpose of this book is to portray the anti-Christ in all its features as described in the sayings of the Prophet Muhammad (saas).



This book is about the enthusiasm of believers that keeps growing until the end of their lives. The main aim of the book is to increase the enthusiasm of believers showing them what a great blessing enthusiasm is, and how it enhances the power of believers.



One of the principal deceptions that impel people into delinquency is the fact that they constantly forget the basic facts of life. This book summons man to remember facts that his soul prompts him to forget.



This book, based on the verses of the Qur'an, makes a detailed depiction of the moment of death, the day of judgement, and the penalties in hell, and it sounds a warning about the great danger facing us.



This is a book you will read with pleasure and as it makes explicitly clear why the theory of evolution is the greatest aberration in the history of science.



This booklet, includes summaries of all the works of Harun Yahya. Anyone who reads these books seriously and carefully will soon gain a deep insight into the true nature of the world he lives in.



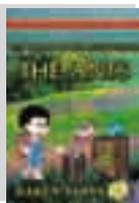
Have you ever thought about the vast dimensions of the universe we live in? As you read this book, you will see that our universe and all the living things therein are created in the most perfect way by our Creator, Allah. This children's book is also available in Russian.



Dear kids, while reading this book you will see how Allah has created all the creatures in the most beautiful way and how every one of them show us His endless beauty, power and knowledge. The World of Animals is also available in French and Russian.



Children! Have you ever asked yourself questions like these: How did our earth come into existence? Where were you before you were born? How did oceans, trees, animals appear on earth? Who was the first human being? In this book you will find the true answers to these questions.



What do you think about ants? Do you know about their abilities and intelligent behavior? Do you know why Omar is fascinated by the little world of the ants? If you want to learn the answers to these questions, read this book.



Dear children, while reading this book, you will see how Allah has created all the creatures in the most beautiful way and how every one of them show us His endless beauty, power and knowledge.



When you read this book you will learn a great deal about beavers. You will learn that Karim's new friends build intricate constructions with innate skills. And finally, you will learn that it is Allah, Who endowed them with these skills.



Omar meets his friend, honeybee, in a trip to a forest. The honeybee tells him how they build honeycombs, what kind of an order there is in their hive, and many other things. At the end of this visit, Omar learns that it is our Lord, Allah, Who taught honeybees everything they know.



Children, the wide world you enter as you read this book is one of enormous concern to you. You may not have realized it so far, but trillions of workers are currently working on your behalf in this giant world. You will learn how these workers in your body, the wide world in question, are cells, far too small to be visible to the naked eye.