

# DEEP THINKING

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and lying on their sides, and reflect on the creation  
of the heavens and the earth: "O Lord, You have not  
created this for nothing. Glory be to You! So safeguard  
us from the punishment of the Fire."

(Surah Al 'Imran: 191)



Harun Yahya - Adnan Oktar

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*Have you ever thought* about the possibility that while you are asleep a sudden earthquake could raze your home, your office, and your city to the ground and that in a few seconds you could lose everything of the world you possess?

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*Have you ever thought* about why people are so attached to a world from which they will soon depart when what they basically need is to strive for the Hereafter?



## ABOUT THE AUTHOR

Adnan Oktar, 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. Greatly appreciated all around the world, these works have been instrumental in helping many to return their faith in Allah, and, in many others, to gain a deeper insight into their faith. Harun Yahya's books appeal to all kinds of readers, regardless of their age, race, or nationality, for they focus on one objective: to broaden the reader's perspective by encouraging him or her to think about a number of critical issues, such as the existence of Allah and His unity, and to live by the values He prescribed for them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



اللَّهُ  
رَسُولُ  
مُحَمَّدٍ

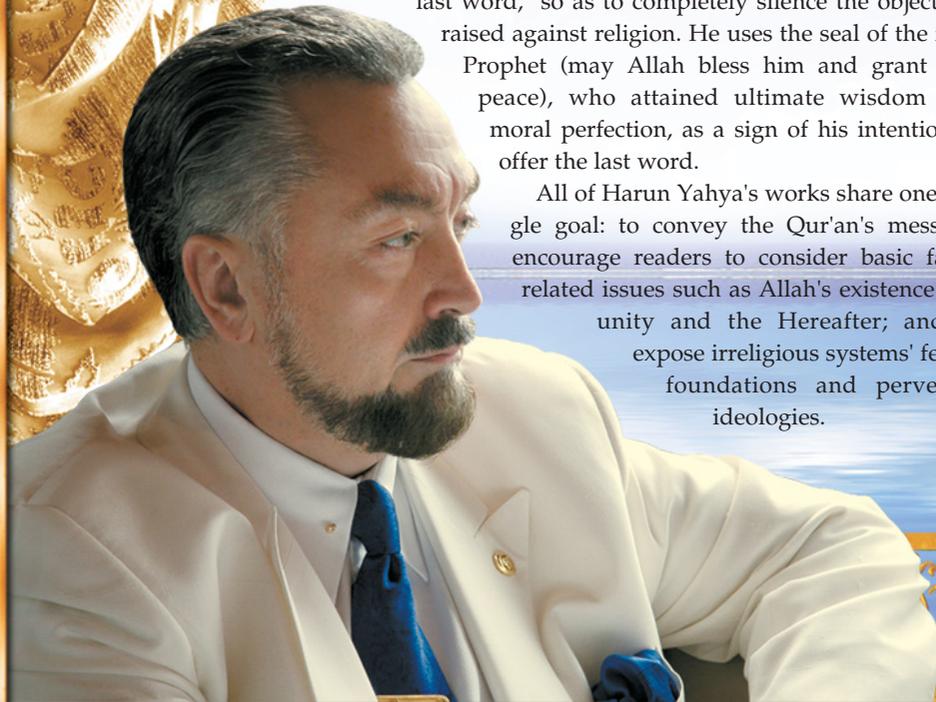
## About The Author

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

Harun Yahya's works, translated into 63 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations.

His pen-name is a composite of the names Harun (Aaron) and Yahya (John), in memory of the two esteemed Prophets who fought against their peoples' lack of faith. The Prophet's seal on his books' covers is symbolic and is linked to their contents. It represents the Qur'an (the Final Scripture) and Prophet Muhammad (may Allah bless him and grant him peace), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [may Allah bless him and grant him peace]), the author makes it his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (may Allah bless him and grant him peace), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

All of Harun Yahya's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies.



Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Mauritius), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, Indonesian, Bengali, Danish and Swedish.

Greatly appreciated all around the world, these works have been instrumental in many people recovering faith in Allah and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. 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.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of Allah, render an invaluable service.

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological confusion, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. 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 Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only 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, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of Allah, these books will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.



# DEEP THINKING

Those who remember Allah, standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth:

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## TO THE READER

A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies.

Since Darwinism rejects the fact of creation-and therefore, Allah's existence-over the last 150 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the opportunity to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.

All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensures that everyone of every age and from every social group can easily understand them. Thanks to their effective, lucid narrative, they can be read at one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.

This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.

In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of Allah. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.

We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.

In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.

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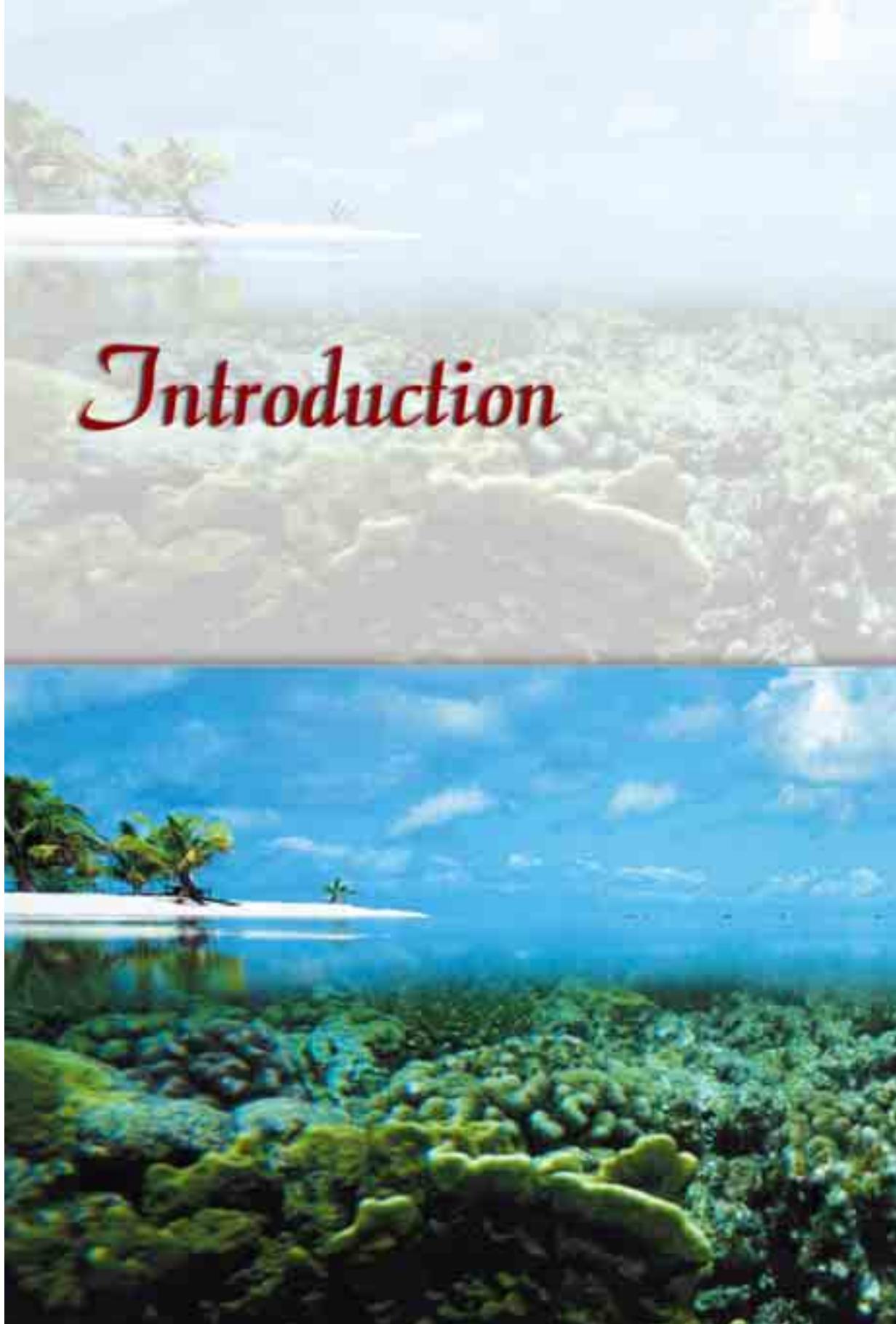
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# *Introduction*

**H**ave you ever thought about the fact that you did not exist before you were conceived and then born into the world and that you have come into existence from mere nothingness?

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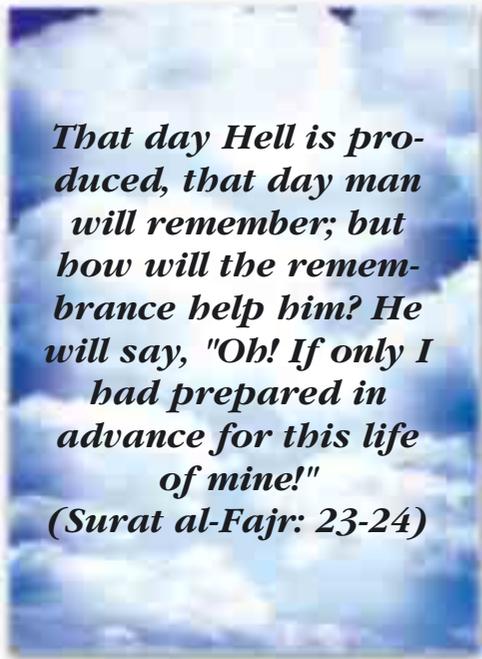
Have you ever thought of how your life passes away very quickly, and that you will grow old and become weak, and slowly lose your beauty, health and strength?

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Have you ever thought about why people are so attached to a world from which they will soon depart when what they basically need is to strive for the Hereafter?

Man is a being whom Allah furnishes with the faculty of thought. Yet, most people do not use this very important faculty as they should. In fact, some people almost never think.

In truth, each person possesses a capacity for thought of which even he himself is unaware. Once man begins to use this capacity, facts he has not been able to realize until that very moment begin to be uncovered for him. The deeper he goes in reflection, the more his capacity to think improves, and this is possible for everyone. One just has to realize that one needs to reflect and then to strive hard.



The purpose of this book is to invite people to think in the best way and show ways of doing this. Someone who does not think will remain totally distant from truths and lead his life in self-deception and error. As a result, he will not grasp the purpose of the creation of the world, and the reason for his existence on the earth. Yet, Allah has created everything with a purpose. This fact is stated in the Qur'an as follows:

**We did not create the heavens and the earth and everything between them as a game. We did not create them except**

**with truth but most of them do not know it. (Surat ad-Dukhan: 38-39)**

**Did you suppose that We created you for amusement and that you would not return to Us? (Surat al-Muminun: 115)**

Therefore, each person needs to ponder the purpose of creation, first as it concerns him himself, and then as it pertains to everything he sees in the universe and every event he experiences throughout his life. Someone who does not think, will understand the facts only after he dies, when he gives account before Allah, but then it will be too late. Allah says in the Qur'an that on the day of account, everybody will think and see the truth:

**That day Hell is produced, that day man will remember; but how will the remembrance help him?**

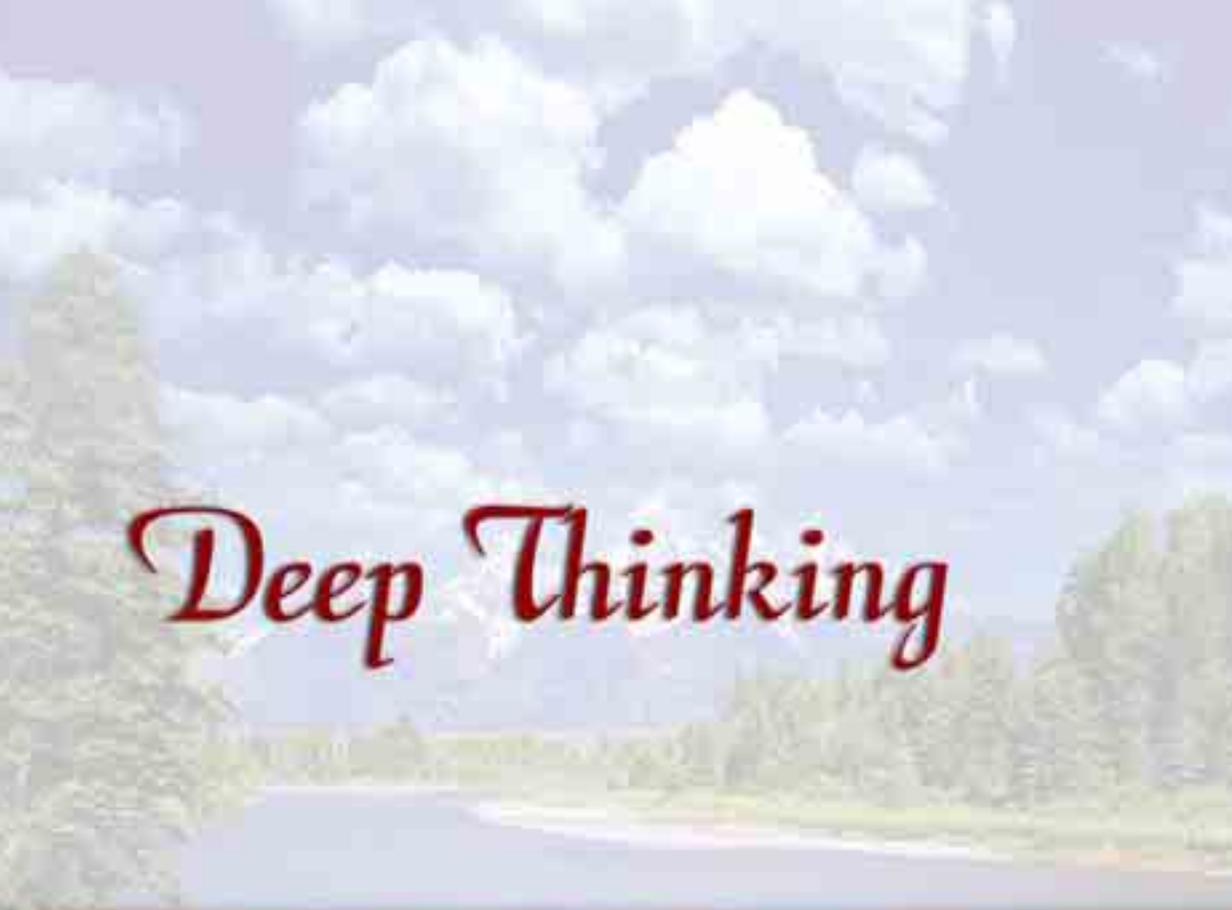
**He will say, "Oh! If only I had prepared in advance for this life of mine!" (Surat al-Fajr: 23-24)**

While Allah has given us an opportunity in the life of this world to reflect and derive conclusions from our reflections, to see the truth will bring us great gain in our life in the Hereafter. For this reason, Allah has summoned all people, through His prophets and books, to reflect on their creation and on the creation of the universe:

**Have they not reflected within themselves? Allah did not create the heavens and the earth and everything between them except with truth and for a fixed term. Yet many people reject the meeting with their Lord. (Surat ar-Rum: 8)**

### **From Mr. Adnan Oktar's Live Interview on Ahi TV (Kırşehir) on July-15 2008 ...**

**ADNAN OKTAR:** The works of Harun Yahya primarily aim at the signs leading to faith, and the importance of the signs leading to faith. Because it is very important for people's faith to be strengthened before making a proposition. It is important that they have a very strong faith. And signs leading to faith are very important for a powerful faith. The marvels of Allah in Creation, in other words. I seek refuge in Allah from the accursed satan; Allah frequently says, "**Do they not think, do they not reflect?**" in the Qur'an. This is a subject that the great and holy scholar Bediuzzaman Said Nursi discussed as one of the greatest importance. It is a very, very important subject. In other words, for instance, the Turkish nation has a very strong faith. We see the effects of that faith everywhere, but this comes from their attaching importance to the signs leading to faith, to seeing Allah's artistry everywhere and to being predisposed to hardship. Our nation is predisposed to hardship.

A landscape photograph showing a calm lake in the foreground, a line of green trees in the middle ground, and a bright blue sky filled with large, white, fluffy clouds. The overall scene is peaceful and serene.

*Deep Thinking*



**M**ost people believe that in order to think deeply, one needs to put one's head between one's hands, withdraw to an empty room, and isolate oneself from all other people and affairs. Indeed, they make such a big issue of thinking deeply that they find it too difficult, and imagine that it is a quality exclusive to philosophers.

However, Allah invites people to reflect and says that He has revealed the Qur'an for people to reflect on it: "It is a book We have sent down to you, full of blessing, so let people of intelligence **ponder** its signs and take heed." (Surah Sad: 29). What is important is one's sincerely improving one's ability to think and going deeper in thinking.

On the other hand, people who do not spend effort to that end continue their lives in deep heedlessness. The word heedlessness has connotations like neglectfulness without forgetting, abandoning, being mistaken, disregarding, being careless. The heedless state of those who do not reflect is a consequence of forgetting or deliberately disregarding the purpose of their creation and of the realities which religion teaches. Yet, this is an extremely dangerous course that may lead to Hell. Correspondingly, Allah has warned people against being among the heedless:

**Remember your Lord in yourself humbly and fearfully, without loudness of voice, morning and evening. Do not be of the heedless ones. (Surat al-A'raf: 205)**

**Warn them of the day of bitter regret when the affair will be resolved. But they take no notice and they do not believe. (Surah Maryam: 39)**

In the Qur'an, Allah refers to people who reflect and who, after reflecting conscientiously, see the truth and therefore fear Him. Allah says that those who blindly follow the superstitious beliefs and thoughts of their forefathers without thinking, are wrong. When asked, these people say that they believe in Allah. Yet, since they do not think as is due, they do not amend their conduct from fear of Allah. In the following verses, the mentality of these people is clearly laid out:

**Say: "To whom does the earth belong, and everyone in it, if you**

**have any knowledge?"**

**They will say: "To Allah." Say: "So will you not pay heed?"**

**Say: "Who is the Lord of the Seven Heavens and the Lord of the Mighty Throne?"**

**They will say: "Allah." Say: "So will you not have taqwa\*?"**

**Say: "In whose hand is the dominion over everything, He who gives protection and from whom no protection can be given, if you have any knowledge?"**

**They will say: "Allah's." Say: "So how have you been bewitched?"**

**The fact is that We have given them the truth and they are liars.**

**(Surat al-Muminun: 84-90)**

### **Thinking Removes the Spell on People**

In the above verse, Allah asks people, "So how have you been bewitched?" The word "bewitched" in the verse implies a state of mental numbness that takes control of people as a whole. An unthinking person's mind is benumbed, his sight becomes fuzzy, he acts as if he does not see the facts before his eyes, and his faculty of judgement weakens. He becomes incapable of grasping even a plain truth. He cannot be fully conscious of extraordinary events taking place right before him. He does not notice the intricate details of events. The reason for people's leading heedless lives for thousands of years and their staying away from deep thought as a whole, as if it is merely a cultural heritage, is actually this mental numbness.

We can explain one of the outcomes of this collective spell with an example:

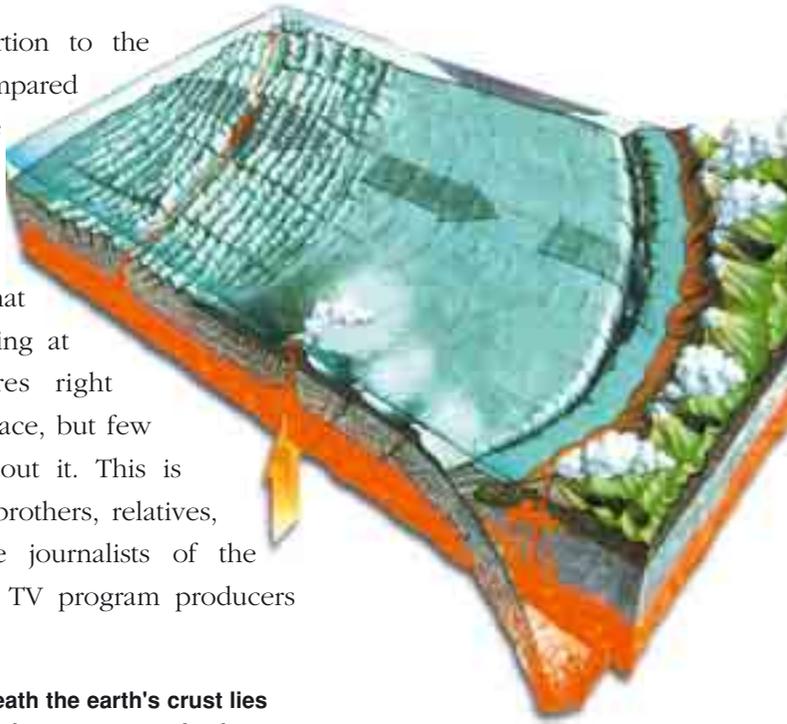
Beneath the earth's surface lies a boiling stratum or layer called magma. The crust of the earth is very thin, which implies that this blaze is very close to us, almost under our feet. In order to have a better understanding of how thin the earth's crust is we can make a comparison: the thickness of the

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\* Taqwa: Awe or fear of Allah, which inspires a person to be on guard against wrong action and eager for actions which please Him.

earth's crust in proportion to the whole earth can be compared to the thickness of the peel of the apple in proportion to the whole apple.

Everyone knows that there is a stratum boiling at very high temperatures right beneath the earth's surface, but few people think much about it. This is because their parents, brothers, relatives, friends, neighbors, the journalists of the newspapers they read, TV program producers



**As seen in the above picture, beneath the earth's crust lies the magma stratum. As a result of the movement of subsurface layers, magma drills through the earth's crust causing volcanic eruptions. The lava gushing out of the volcano of Mount Etna in Italy, which erupted in 1992, looks like a "river of fire" (below)**



and their university professors do not think about it either.

Let us try to make you think over this a little. Let us assume that a person, having lost his memory, tries to learn about his surroundings by asking questions of everyone around him. This person would first ask where he is. What would he think if he was told that beneath the ground he stands on lies a globe of boiling fire and that these flames could gush out of the earth's surface in the event of a strong earthquake or a volcanic eruption? Let us go further and suppose that this person was told that this world is simply a small planet and it floats in an infinite dark void called space and that space contains even greater dangers than those beneath the earth's crust. For example, meteors weighing tons freely move around in space. There is no reason why they should not alter their courses, perhaps because of some gravitational influence from another planet, and collide with the earth.

Surely, that person would not be able to forget, even for a moment, the risky situation he is in. He would investigate how people lead their lives in such an environment to which they hang on by the skin of their teeth. He would realize that a flawless system has been brought into being. The inside of the planet on which he lives contains great danger, yet very delicate balances prevent this danger from harming people, except in unusual circumstances. The person who realizes this understands that the earth and all creatures on it live and continue their existence in safety only by the will of Allah, owing to the flawless balance He has created.

This example is only one of millions, even billions of examples upon which people need to ponder. Giving another example will be useful to help us understand how heedlessness affects people's faculty of thought and restrains their intellectual capacity.

People know that the life of this world passes away and ends very rapidly, yet still, they behave as if they will never leave this world. They act as if there is no death in the world. This, indeed, is a kind of spell carried over from generation to generation. This has such a strong effect that when someone talks about death, people immediately close the subject for fear of breaking the spell on them and facing the reality. People who have

spent their entire lives in order to buy fine houses, summer residences and cars, and to send their children to good colleges, do not want to think that one day they will die and that they will not be able to take their cars, their houses, or children with them. Consequently, rather than beginning to do something for the real life after death, they choose not to think.

However, everyone, sooner or later, will definitely die and after one dies, whether one believes it or not, the eternal life will begin for everyone. Whether this eternal life will be spent in Paradise or in Hell depends on what one has done in the short life of this world. While such is the plain truth, the only reason why people behave as if death does not exist is this spell that has covered them because they do not think.

Those who cannot, by thinking, save themselves from this spell and therefore from a heedless state, will understand the facts by seeing them with their eyes after they die. Allah communicates this fact in the Qur'an:

**You were heedless of this, so We have stripped you of your covering and today your sight is sharp. (Surah Qaf: 22)**

As Allah says in the verse, the sight which here is blurred because of not thinking, will be "sharp" at the time when the person gives account in the Hereafter after death.

It should be pointed out that people deliberately impose such a spell on themselves. They suppose that by doing so they will live restful and relaxed lives. However, real amenity, peace, joy and comfort can be gained by this spell being removed. Besides it is very easy for anyone to make a decision and shake off this mental numbness, and begin to live with a clear consciousness.

Allah has presented the solution to people; people who reflect can dispel this enchantment while they are in the world. They thus come to understand that all events have a purpose and an inner meaning, and are able to see wisdom in the events that Allah creates at every instant.



Such a crowd makes one reflect upon Allah's unique vast creation. Since the moment the world came into existence, Allah has created billions of human faces, all different from each other.

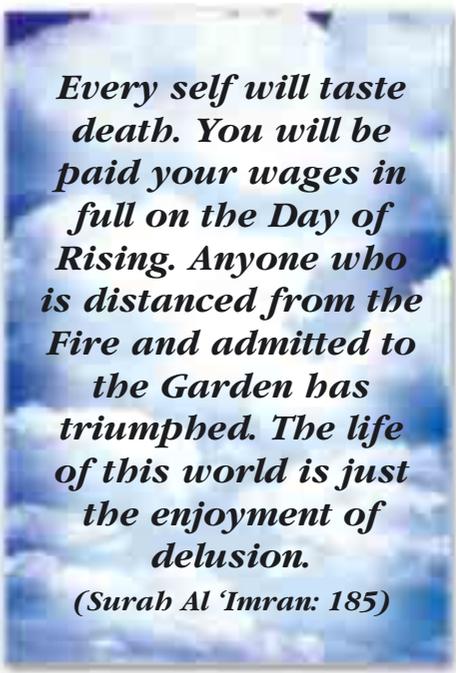
## **One can Think at Anytime and Anywhere**

There is no time, place or condition necessary for thought. Anyone may think while walking on the street, going to the office, driving a car, working at the computer, attending a friend's gathering or having lunch.

While driving a car, for example, it is possible to see hundreds of people outdoors. He who looks at these people can think about many different things. It may come to his mind that the physical appearances of these hundreds of people are completely different. None of these people look like one another. It is astonishing that, although these people share basically similar features such as eyes, eyebrows, eyelashes, hands, arms, legs, mouths and noses, they all look so different from one another. Thinking a little further, one remembers the following:

Allah has created billions of people over thousands of years all different from one another. This certainly is a piece of evidence of Allah's obvious existence and marvelous creation.

The person watching all these people rushing may be occupied by many different thoughts. At first glance, each one of these people seems like a distinct individual. Every one of them has his own world, wishes, plans, ways of living, topics that make him happy or unhappy, and tastes. Yet these differences are misleading. In general, every human being is born, grows up, goes to school, looks for a job, works, marries, has children, sends the children to school, marries them off, ages, becomes a grandmother or grandfather and finally passes away. From this point of view, there are no big differences between people's lives. Whether



***Every self will taste death. You will be paid your wages in full on the Day of Rising. Anyone who is distanced from the Fire and admitted to the Garden has triumphed. The life of this world is just the enjoyment of delusion.***

***(Surah Al 'Imran: 185)***

one lives in a neighborhood in Istanbul or in a Mexican city does not change anything at all. All of these people will definitely die one day. A century later, perhaps not even one of these people will be alive. The person who realizes all this, carries on thinking and asks himself the following questions: "Since all of us will die one day, why does everybody act as if they will never depart from this world? While a person, whose death is certain, ought to strive for his life after death, how is it that almost all people behave as if their lives in this world will never end?"

Such a person is one who thinks and reaches a very crucial conclusion from what he thinks.

A great majority of people do not think about these issues. If they are suddenly asked, "What are you thinking at the moment?", it will be seen that they think extremely unnecessary things that will not be of much use to them. However, man is able to think meaningful, wise and important subjects at every moment from the time he wakes up until he sleeps, and derive conclusions from what he thinks.

In the Qur'an, Allah informs us that in all circumstances the believers reflect and derive beneficial conclusions from their thinking.

**In the creation of the heavens and the earth and the alternation of night and day, there are signs for people with intelligence: those who remember Allah, standing, sitting and lying on their sides, and reflect on the creation of the heavens and the earth: "Our Lord, You have not created this for nothing. Glory be to You! So safeguard us from the punishment of the Fire." (Surah Al 'Imran: 190-191)**

As we are also informed in the verse, because believers are people who reflect, they are able to see the miraculous side of the creation and exalt the power, knowledge and wisdom of Allah.

### **Thinking Sincerely by Turning Towards Allah**

In order for contemplation to benefit a person and lead him to the right conclusions, he should always think positively. For instance, a person who, seeing someone far more handsome than himself, feels inferior

because of his physical inadequacy by thinking about the other person's good looks or who becomes jealous of this person, is thinking a thought of which Allah does not approve. Yet, a person who aims to earn the approval of Allah considers the good looks of the other person as a manifestation of Allah's perfect creation. Since he looks at this person as a beauty Allah has created, he derives great pleasure from it. He asks Allah to enhance the beauty of this person in the Hereafter. As for himself, he also asks Allah for true and eternal beauty in the Hereafter. He realizes that man can never be perfect in this world, because the world has been created with imperfections as a part of a test. His craving for Paradise increases. This is certainly only one example of sincere thought. Throughout life, man encounters many instances like this. He is tested to see whether he displays the beliefs and good manners with which Allah will be pleased.

In order to be successful in the test of this world and thus achieve the best Hereafter, one needs to derive lessons and warnings from the things one thinks about. For this, it is imperative that one thinks truthfully continually. Allah states in the Qur'an:

**It is He Who shows you His signs, and sends down provision to you out of heaven. But none pay heed save those who turn unto Him repentant. (Surah Ghafir: 13)**

### **From Mr. Adnan Oktar's Live Interview on Tempo TV on April-8 2009**

**ADNAN OKTAR:** Human beings are created to serve Allah. Their duty is to serve. But Allah tests us; but after seeing what we will do in the test Allah has no need to determine what we are. Allah has already known this for all time before. Because Allah created all these. Allah knows what we do. Allah's real aim in inward is to allow us to know ourselves; what kind of people are we? What kind of moral values have we? What kind of character do we have? ... If Allah chooses and we go to Paradise, we will develop a great love for ourselves by saying: *"I was a very good person. I served, I communicated Islam, and I helped the poor and supported others in times of difficulty."* In other words, we will have attained a rich color in Paradise.

*What Do People  
Usually Think  
About?*



**J**n previous chapters, we mentioned that people do not think as they ought to and do not develop their faculty of thinking. Yet here there is an important point that needs to be clarified. Surely certain things cross one's mind every moment of one's life. There is almost no moment, save at times of sleep, that the human mind is utterly blank. However, a great many of these are useless, futile and unnecessary thoughts that are of no avail in one's Hereafter, that lead nowhere, and serve one no good.

If someone tries to remember what he thought during the day and notes it down, then looks over it at the end of the day, he will see how futile most of his thoughts are. Even if he were to find some of it useful, he would most likely be mistaken. For, on the whole, thoughts that seem correct may not be of any use in the Hereafter.

Just as people waste time dealing with futile things in their daily lives, equally they spend time in vain carried away with futile thoughts. In the verse: "Successful indeed are the believers...who keep aloof from what is vain..." (Surat al-Muminun: 3), Allah points out one of the characteristics of the believers. Surely, this command of Allah holds true for people's thoughts as well. This is because thoughts, unless we control them consciously, continuously flow through our minds. One unconsciously jumps from one thought to another. While thinking about what needs to be brought from the shops, the mind suddenly starts to think about an old conversation with a friend. This uncontrolled and useless thinking may go on uninterrupted throughout the day.

Yet controlling thought is possible. Everyone possesses the ability to think things that will improve him, his faith, mind, courtesy and his surroundings.

In this chapter, we will mention what sorts of things heedless people tend to think about in general. The reason for mentioning this is so that the readers may recognize in these heedless thoughts, ones similar to their own and realize that what they are thinking is not beneficial and useful. This will help in taming the thought process to think of subjects that are

truly useful.

### **Useless Worries**

When one fails to control thoughts and direct them towards achieving a good end, one may often feel apprehension or treat events that have not happened as if they have occurred and become led astray by unnecessary grief, distress, worry and fear.

The parent of a student sitting for an exam, may fear the worst consequence and as a result worry uselessly, for example, "If my child fails this exam then he will have wasted the money that I spent on his education, he will not be able to get married and then what will people say? What if my neighbor's child passes but my child fails...?"

These misapprehensions are never ending but it is important not to lose sight of the fact that the student has not yet taken the exam. Someone who is distant from religion and its teachings cannot resist such useless worries. There is surely a reason for it. The Qur'an relates that the reason why people cannot be relieved of useless anxieties is their lending ear to the whisperings of satan:

**(Satan:) "Most certainly I will lead them astray and excite in them vain desires..." (Surat an-Nisa: 119)**

As seen in the above verse, he who is occupied with futile anxieties, who forgets Allah and does not think clearly, is always open to the whisperings of satan. In other words, if man, deceived by the life of the world, does not exercise his will-power and act conscientiously and if he lets himself drift in the course of events, he comes completely under the control of satan. One of the most crucial patterns of behavior of satan is that he causes people to become anxious. Therefore, all misapprehensions, pessimism and anxieties such as "what will I do if such-and-such happens?" contrived in the mind are caused by the whisperings of satan.

Allah shows people the way to save themselves from this situation. In the Qur'an, Allah advises people that when an evil impulse from satan provokes them, they should seek refuge in Allah and remember Him:

**As for those who have taqwa, when they are bothered by visi-**

**tors from Satan, they remember and immediately see clearly. But as for their brothers, the visitors lead them further into error. And they do not stop at that! (Surat al-A'raf: 201-202)**

As stated in the verses, someone who reflects, sees what is right while someone who does not, goes wherever satan drags him.

The important thing is to know that these thoughts will be of no use to the person and will, on the contrary, hamper him from thinking the truth, reflecting on important matters, and therefore purifying the mind from these useless thoughts. Man can think properly only if he frees his mind from futile thoughts. In this way, he "keeps aloof from what is vain" as Allah commands in the Qur'an.

*What are  
the Reasons  
that Prevent  
Thought?*



**T**here are many factors that hinder people from thinking. They may detain a person from thinking and seeing the truth. In this respect, it is necessary that everyone identify the factors that affect them negatively, and rid themselves of these, otherwise, one cannot see the real face of the life of this world, and that might bring great loss in the Hereafter.

In the Qur'an, Allah tells us the situation of those people who are accustomed to think superficially:

**They know an outward aspect of the life of this world but are heedless of the Hereafter. Have they not reflected within themselves? Allah did not create the heavens and the earth and everything between them except with truth and for a fixed term. Yet many people reject the meeting with their Lord. (Surat ar-Rum: 7-8)**

### **Following the Majority Causes Mental Numbness**

One of the issues that mislead people most is their belief that what the "majority" does is right. Man is usually inclined to accept what he is taught by the people around him, rather than finding the truth by thinking for himself. He sees that things that seem odd to him at first sight are most of the time considered ordinary by people, and after a while, he too begins to become accustomed to them.

For instance, if the majority of the people in a person's social circle do not acknowledge that they will die one day, if they avoid talking about death, then the person looks around him and says, "Since everybody is like that, there must be nothing wrong with my behaving the same way" and begins to live without remembering death at all. If, however, the people around him had acted with fear of Allah and struggled with due diligence for the Hereafter, most probably this person too would have changed his attitude.

As another example, hundreds of news items of disasters, unfairness, injustice, oppression, suicide, homicide, theft and swindle are covered in the media, and thousands of needy people are mentioned everyday. Yet

many people who come across these news items are unaffected. In general, people do not think why there are so many of these kind of news items, or what has to be done and what kind of precautions have to be taken in order to stop them, or what they themselves can do about these problems. Neither do people around them think over those problems. Most people hold others responsible for these problems, employing such logic as, "What can I do about this?"

### **Mental Indolence**

Indolence is a factor that keeps the majority of people from thinking. Because of mental indolence, people do everything the way they have always seen and to which they are used. To give an example from our daily lives, the way people do the cleaning is just how they have seen their parents do it. They generally do not think, "How could things be done in a cleaner and more practical way" nor try to find new methods. Similarly, when something needs repair, people use the methods they have been taught since their childhood. They are generally reluctant to practice a new method that might be more practical and efficient. Such people's styles of speech are also the same. The way an accountant speaks, for example, is just the same as all the other accountants he has seen in his life. Doctors, bankers, salesmen, people from all classes have particular styles of speech. They do not seek to find the most proper, the best, and the most favorable way by thinking about it. They just imitate what they have heard.

The solutions found to problems also reflect indolence in thinking. For example, the manager of a building brings to the building's waste disposal problem exactly the same solution as the one brought by previous managers. Or a mayor tries to solve the traffic problem by looking at what preceding mayors have done. In many cases, because of not thinking he is unable to find new solutions.

Certainly, the examples cited here are issues from which people suffer harm in their everyday lives. Yet there are subjects far more important than these, which, if people fail to think about, may cause them to suffer great and eternal loss. The cause of this loss is one's failure to think about

the purpose of existence in the world, and disregarding the fact that death is unavoidable, and that we will definitely meet on The Day of Reckoning after death. In the Qur'an, Allah invites people to reflect upon these crucial matters.

**Those are the people who have lost their own selves. What they invented has abandoned them. Without question they will be the greatest losers in the Hereafter. As for those who believe and do right actions and humble themselves before their Lord, they are the Companions of the Garden, remaining in it timelessly, forever. The likeness of the two groups is that of the blind and deaf and the seeing and hearing. Are they the same as one another? So will you not pay heed? (Surah Hud: 21-24)**  
**Is He Who creates like him who does not create? So will you not pay heed? (Surat an-Nahl: 17)**

### **The Erroneous Indoctrination that "Thinking Too Much is Not Good"**

There is an ill-judged belief prevalent in society that deep thought is not good. People warn one another saying, "Don't think so much, you will lose your mind". This is merely a superstition invented by people who are distant from religion. People should not avoid thinking; however, they should avoid thinking negatively or being carried away by exaggerations and misapprehensions.

Since those who do not have strong faith in Allah and the Hereafter think without committing themselves to fairness and goodness, but instead think negatively, then by their contemplation they achieve outcomes that are not entirely beneficial. They think, for example, that the life of this world is temporary, and that one day they will die, but this causes them to display great pessimism. This is because, conscientiously, they are aware that the life they pass without following the commands of Allah prepares a wretched end for them in the Hereafter. Some, on the other hand, are pessimistic because they have a superstitious belief that they will totally vanish after death.

A wise person who believes in Allah and the Hereafter draws completely different scrumptious conclusions when he reflects on the fact that the life of this world is temporary. First of all, his realization that the world is temporary causes him to engage in zealous struggle for his real and eternal life in the Hereafter. Since he knows that this life will sooner or later end, he does not become carried away by the ambition for worldly passions and interests. He is extremely resigned. Nothing in this temporary life annoys him. He always cherishes the hope of attaining an eternal and pleasant life. He also enjoys worldly blessings and beauty but keeps these things in perspective. Allah has created the world incomplete and flawed in order to test people. The intelligent person thinks that if there is so much beauty, which is pleasing to man even in this incomplete and flawed world, then the beauty of Paradise should be unimaginably more attractive. He hopes to see in the Hereafter the "originals" of all the beauty he views here. And he comprehends all of these by thinking deeply.

Therefore, it would be a great loss to worry about "what if I become pessimistic by finally seeing the truth?", and hence, avoid thinking. For a person who always entertains hope by virtue of his faith in Allah, and who thinks positively, there is nothing to be pessimistic about.

### **Avoiding the Responsibilities that Thinking Brings**

Most people think that they might be able to evade various responsibilities by avoiding thinking and setting their brain to work on certain issues. By doing so in this world, they succeed in holding themselves aloof from many subjects. One of the greatest ways in which people are deceived, however, is in their supposition that they can escape their responsibilities to Allah by not thinking. This is the main reason why people do not think about death and life after death. If man thinks that he will die one day and remembers that there is an eternal life after death, he will necessarily have to strive strenuously for his life after death. He, however, deceives himself, supposing that he is saved from such responsibility when he does not think of the existence of the Hereafter. This is a great self-deception and if man does not attain the truth in this world by thinking,



cannot spare any time. Therefore, they are swept away wherever the flow of their daily lives takes them. In this way of life, the majority of people become insensitive to events taking place around them.

The aim of man, however, should not be to consume time, rushing from one place to another. The main issue is to be able to see the real face of this world and assume a way of living accordingly. No one's sole purpose in life is earning money, going to work, studying at university or purchasing a house. Surely, man may need to do those things during the course of his life, yet there is something that he should always bear in mind while doing them: the purpose of his existence in this world is to be a servant of Allah, to work for Allah's pleasure, His mercy in order to achieve Paradise. All works other than this purpose can serve only as a means to help man to attain his true purpose. Adopting the means to certain ends as the real purpose is a serious deception with which satan misleads man.

Someone who lives without thinking may easily take these means as his real purpose. We can cite an example from our daily lives. It is undoubtedly a good act for one to work and produce beneficial things for society. A person who believes in Allah performs such an act eagerly and wishes for a reward from Allah both in the world and in the Hereafter. If a person, on the other hand, does the same thing without remembering Allah and only for worldly interests such as status and people's appreciation, he is making a mistake. And he will regret this when he faces realities in the Hereafter. In a verse, Allah refers to those who indulge in this manner in the life of this world:

**Like those before you who had greater strength than you and more wealth and children. They enjoyed their portion; so enjoy your portion as those before you enjoyed theirs. You have plunged into defamation as they plunged into it. The actions of such people come to nothing in this world or the Hereafter. They are the lost. (Surat at-Tawba: 69)**

### **Looking at Everything with "The Eye of Habit" And Therefore Seeing No Need to Reflect Thereon**

When people come across certain things for the first time, they may understand the extraordinary nature of them and this may spur them to further inspect what they see. After a while, however, they develop a habitual resistance to those things and they no longer impress them. In particular, an object or happening they meet everyday becomes ordinary for them.

For instance, it makes a great impression on some prospective doctors the first time they see a corpse, or the first time one of their patients dies. This makes them ponder deeply. It may be that all of a sudden they face the lifeless, almost stuff-like body of a person, who was, just a few minutes ago, full of life, laughing, making plans, talking, taking pleasure, eyes sparkling with life. The first time a cadaver is laid down in front of them for autopsy, they think over everything they see in that corpse: that the body decays so fast, that a repugnant smell comes out of it, that the hair once so pleasant to look at become so unpleasant that it is repulsive to touch, are all subjects they think about. This leads them to consider that the composition of everyone's body is the same and everyone will meet the same end, and that they too will become like this.

Yet, after seeing a few cadavers or losing some patients, these people develop a habitual resistance to certain things. They begin to treat cadavers, and even patients, as if they are objects.

Surely, this situation does not hold true for doctors alone. For the majority of people, the same situation applies in many areas of their lives. For example, when a person who lives in difficulty is granted a pleasant lifestyle, he understands that everything he possesses is a blessing for him; that his bed is more comfortable, his house has a beautiful view, he can buy everything he wants, he can heat his house in winter as he wishes, he can easily move by car, and many other things are all blessings for this person. Thinking of his old state, he rejoices at each of these new things. Yet someone who possesses these means from birth may not think so much about their worth. So, his appreciation of these blessings does not become

possible unless he thinks over them.

For a man who ponders, on the other hand, it makes no difference whether he possesses these blessings from birth or whether he attained them afterwards. He never looks at his possessions in a habitual way. He knows that anything he owns has been created by Allah and Allah may take them back from him at any time if He wills. For example, believers say the following prayer when they travel by any means of transport:

**... "Glory be to Him Who has subjected this to us. We could never have done it by ourselves. Indeed we are returning to our Lord!" (Surat az-Zukhruf: 13-14)**

In another verse, it is said that when believers enter their gardens, they remember Allah and say, "**... It is as Allah wills, there is no strength but in Allah...**" (Surat al-Kahf: 39). Whenever they enter their gardens, they think that Allah has created and sustains this garden. On the other hand, a man who does not think may be impressed the first time he sees a beautiful garden, but then it becomes an ordinary place for him. His admiration fades for the beauty therein. Some people do not realize these blessings at all since they do not think. They can be mistaken by taking these blessings for granted and "something that already had to exist". Therefore, they cannot derive pleasure from their beauty.

### **Conclusion: It is Imperative for Man to Eliminate All the Factors That Hold Him Back From Thinking**

As we mentioned earlier, the fact that the majority of people do not think and live heedless of truth cannot be a sufficient excuse for one not thinking. Each person is an independent individual responsible to Allah by himself alone. It is very important to bear in mind that Allah tests people in the life of this world. The indifference of others, people who do not think, reason, and see the truth is, most of the time, a part of this test. A person who thinks sincerely does not say, "Most people do not reflect, and are unaware of all these, so why should I alone think?". On the contrary, he takes warning by thinking about the heedlessness of these people and takes refuge in Allah in order not be one of them. It is clear that the situ-

ation of these people cannot be an excuse for him. In the Qur'an, Allah informs us in many of His verses that most people are heedless and do not believe:

**Yet no faith will the greater part of mankind have, however ardently you desire it. (Surah Yusuf: 103)**

**Alif Lam Mim Ra. Those are the signs of the Book. And what has been sent down to you from your Lord is the truth. But most people do not believe. (Surat ar-Ra'd: 1)**

**They swear by Allah with their most earnest oaths that Allah will not raise up those who die, when, on the contrary, it is a binding promise on Him; but most people do not know it. (Surat an-Nahl: 38)**

**We have variegated it for them so they might pay heed but most people begrudge aught save ingratitude. (Surat al-Furqan: 50)**

In other verse, Allah announces the end of those who have gone astray by following the majority, those who failed to obey the commands of Allah by forgetting the purpose of their creation:

**They will shout out in it, "Our Lord! Take us out! We will act rightly, differently from the way we used to act!" Did We not let you live long enough for anyone who was going to pay heed to pay heed? And did not the warner come to you? Taste it then! There is no helper for the wrongdoers. (Surah Fatir: 37)**

For this reason, every person should, by getting rid of the reasons preventing him from thinking, sincerely and honestly think over every event and creature that Allah creates and draw a lesson and warning from his reflections.

In the next chapter, we will be discussing what man may reflect on about certain events and creatures he may come across in his daily life in order to provide the reader with guidance and help them spend the rest of their lives as people who think and draw warnings from what they reflect on.

*Those Things  
that Need to be  
Thought About*



**T**hus far we have mentioned the importance of thinking, the benefits it brings man and that thought is a very important faculty that separates man from other creatures. We have also mentioned the causes that prevent thinking. The main purpose in all this is to encourage people to think and to help them see the purpose of their creation and honor Allah's endless knowledge and might.

The following pages describe what a person believing in Allah should think about the things he encounters during the day, what lessons he can draw from the events he witnesses, how he should thank and come closer to Allah by seeing His art and knowledge in everything.

Certainly what will be mentioned here covers only a very small part of a man's thinking capacity. Man has the ability to think every moment of his life. The scope of man's thought is so broad that it is almost impossible to put any constraints or limits on it. The purpose of the next section will be to open a door for people who do not make use of their faculty of thinking as is appropriate.

It should be borne in mind that only people who reflect can understand and assume a different position than others. The situation of those who cannot see the miraculous events around them and cannot reflect has been related in the verses of Allah:

**The likeness of those who disbelieve is that of someone who yells out to something which cannot hear – it is nothing but a cry and a call. Deaf – dumb – blind. They do not use their intellects. (Surat al-Baqara: 171)**

**...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. (Surat al-A'raf: 179)**

**Do you suppose that most of them hear or understand? They are just like cattle. Indeed they are even more astray! (Surat al-Furqan: 44)**

Those who are able to see Allah's signs, the miraculous aspects of the beings and events He creates, and who, therefore, can understand, are

people who reflect. Such people can derive conclusions from everything, big or small, they see around them.

### **When One Wakes up in the Morning...**

There are no special conditions or preparation needed for someone to start thinking. From the moment we wake up in the morning, plenty of opportunities for thought lie before us.

A long day lies ahead of us when we wake up in the morning. Most of the time, we do not feel tired or sleepy; we are ready to start everything over again. Thinking this, one remembers a verse of Allah:

**It is He Who made the night a cloak for you and sleep a rest, and He made the day a time for rising. (Surat al-Furqan: 47)**

Washing the face and taking a shower, we pull ourselves together and come more fully to our senses. Now we are ready to think about many useful issues. There are many concerns much more important than what we will have for breakfast or what time we have to leave home, and we first have to think about them.

First of all, the fact that we are able to wake up in the morning is a great miracle. Despite having lost consciousness entirely during the night, in the morning we recover consciousness and our personalities. The heart beats, we are able to breathe, talk and see. In fact, when we go to sleep, there is no guarantee that these favors will be returned to us in the morning. Nor have we met any disasters during the night. For example, the absent-mindedness of a neighbor could have caused a gas leakage and a great explosion during the night could have woken us. A catastrophe could have occurred in our locality and we could have lost our lives.

We could have had other problems with our bodies; for example, we could have woken up with severe pains in the kidneys or with a headache. Yet, none of these things happened and we have woken up safe and sound. Thinking about all of this, we thank Allah for His mercy and protection.

Starting a new day in good health means Allah is giving us another

opportunity to achieve more for the Hereafter.

Therefore, the best attitude to take is that we will spend our day in such a way as to please Allah. Man should, prior to everything else, make plans for this and keep his mind occupied with thoughts along these lines. One of the most important ways of pleasing Allah is to ask Him for help about this matter. The prayer of the Prophet Sulayman (as), peace be upon him, sets a good example for the believers:

**...My Lord, keep me thankful for the blessing You have bestowed on me and on my parents, and keep me acting rightly, pleasing You, and admit me, by Your mercy, among Your righteous servants. (Surat an-Naml: 19)**

### What Our Weaknesses Make Us Think

Realising our incapacities as soon as we get out of bed, we start to think. Every morning we have to wash our faces and brush our teeth. Seeing these, we start to think of our other weaknesses. For instance, that

we have to take a bath every day, that there is only a thin layer of skin holding our bodies together, that our bodies are vulnerable to infections, and cannot stand sleeplessness, hunger and thirst. These are all signs of our weakness.

If the person looking in the mirror in the morning is aged, some other thoughts may come to mind. The first signs of ageing start to appear on the face after the first two decades of life. In the thirties, wrinkles begin to appear beneath the eyes and around the mouth; the skin is no longer as ruddy as it used to be, and deterioration can be observed over a great part of the body. With age, the hair turns white and even the hands age.

For someone who thinks about these things, old age is one of the most powerful



***It is Allah Who created you from a weak beginning then after weakness gave you strength then after strength ordained weakness and grey hair. He creates whatever He wills. He is All-Knowing, All-Powerful. (Surat ar-Rum: 19)***

events displaying the temporary nature of the life of this world and it holds one back from being attached greedily to this world. Someone who starts to grow old understands that a countdown has started in his life in this world. In truth, that which ages and for which the countdown is now underway is the body. The body gradually declines but the soul does not grow old. Most people are strongly influenced by the outward appearance of a person – whether they are perceived to be attractive or otherwise. Perhaps a person with outward beauty is more confident and arrogant than someone who feels that they are unattractive. Ageing shows how temporary the outward façade of the body is, that the only thing that is acceptable before Allah and the only things of benefit to fellow man are right actions, good qualities of character along with commitment to Allah.

Each time we face our weaknesses, we realize that the only being that is Perfect and High Exalted above imperfections is Allah, and then we glorify the greatness of Allah. Allah has created every weakness man possesses with a purpose. Some of these purposes are to help people not be attached to the life of this world and not go astray with their possessions. Someone who grasps these by thinking, wants Allah to recreate him free from all these weaknesses in the Hereafter.

Our weaknesses remind us of another very important point. While a flower that grows from the soil of the earth smells and looks perfectly clean, we must take care of our bodies on a very regular basis, otherwise we begin to smell. This is something that arrogant and conceited people in particular have to think about and from which they should take warning.



**A rose growing out of muddy, black soil smells perfectly clean.**

### **What Some Features of the Human Body Make One Think About**

Looking at the mirror in the morning, we may think about many things we have not thought about before. For example, our eyelashes, eyebrows, bones and teeth stop growing when they reach a certain length. If they grew more than this certain length then it would be painful and

## Those Things that Need to be Thought About

unsightly for us. There is perfect harmony and proportion in the growth of bones. For example the bones of the upper human limbs do not grow unnecessarily long leaving the body out of proportion. Their growth comes to a halt just in time as if each bone knows how long it should grow. On the other hand, our hair and nails continue to grow and this too has its purpose.

Certainly, the things mentioned here come about as a result of certain physical reactions that take place in the body. Yet someone who reflects also wonders: how do these reactions take place? Who placed just as much as is necessary of hormones and enzymes in the body thus determining the growth of everything? And who controls the amounts and secretions of these?

Doubtless, it is impossible to claim that all these have come into being by coincidence. It is impossible for the cells constituting man or the unconscious atoms constituting cells to take such decisions. It is evident that each one of these is the art of Allah Who creates us in the best form.

### On the way...

After waking up and getting ready in the morning, most people set out on the way to their offices, schools or to do some other worldly work. For a believer this short trip is the beginning of doing good deeds that will please Allah. As we leave home and go outside, we readily come across many subjects on which we ought to



There are many things on which to reflect in what we see on the way.

reflect. There are thousands of people, cars, trees, big and small, and countless details all around us. Here, the outlook of a believer is very clear. We try to get the most from what we see around us. We think about the causes of events. The view we confront has come about within the knowledge of Allah and by His will. Therefore, there should certainly be causes behind it. Since Allah has set these images before us, there must be something to be seen in them and thought about. From the moment we wake up, we give thanks to Allah for having given us another day in this world to earn our reward with Him. Now, we have started a journey in which we can earn these rewards. Being aware of this, we think about the verse of Allah: **"We made the day for earning a living."** (Surat an-Naba': 11). In accordance with this verse, we make plans on how to spend the day in doing deeds that are useful to other people and with which Allah will be pleased.

When we reach our car or any other vehicle with these plans in mind, we again give thanks to Allah. No matter how far the destination, we have the means to get there. As a convenience, Allah has created many vehicles for people to use in travel.

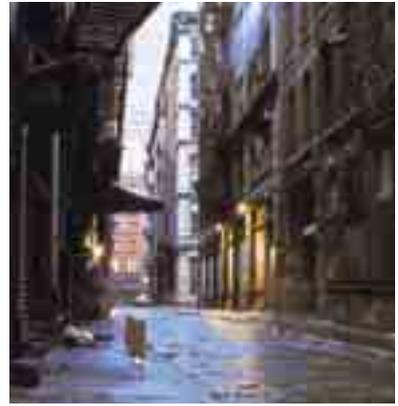
In particular, recent

**A person who thinks sees that it is Allah Who puts technology at the service of mankind.**





**A pleasant view or a confined and dingy place may trigger many different thoughts in us.**



technological developments have introduced many new possibilities such as cars, trains, aeroplanes, ships, helicopters, buses, etc. Pondering this, one remembers one more issue: it is Allah Who puts this technology at the service of mankind.

Everyday, scientists come up with new discoveries and innovations that facilitate our lives. They accomplish all these things with the means that Allah creates on the earth. Someone who thinks, continues his trip by giving thanks to Allah for putting these at his service.

In this world, Allah has created settings and sights on this earth through which we can begin to imagine what both Paradise and Hell could be like, or guess, through comparison, how they will be. Stacks of rubbish, foul odors, confined, dingy and dark places cause considerable distress to our souls. One never wants to be in such places. All these qualities remind one of Hell and anyone who encounters such scenes remembers the verses about Hell. Allah has depicted in many verses of the Qur'an the unpleasant sights, darkness, and filth of *Jahannum*:

**And the Companions of the Left: what of the Companions of the Left? Amid searing blasts and scalding water,  
And the murk of thick black smoke,  
Providing no coolness and no pleasure. (Surat al-Waqi'a: 41-44)  
When they are flung into a narrow place in it, shackled together in chains, they will cry out there for destruction. "Do not cry out today for just one destruction, cry out for many destructions!" (Surat al-Furqan: 13-14)**

Remembering these ayat of the Qur'an, we pray to Allah for Him to protect us from the fury of hell and we ask forgiveness for our mistakes.

One who does not employ such modes of thought, on the other hand, spends his day grumbling, fussing, and looking for someone to blame in every incident. He will become angry at people who dump their rubbish and at the municipality that was late in collecting it. He will busy his mind with many subjects throughout the day such as the unjust scolding he receives from his boss or the negative comment from his work colleague. These vain thoughts, however, are of no use to him in his afterlife. One might stop to think whether he should push so many things aside. Indeed, many people claim the real reason that keeps them from thinking is the struggle they have to carry on in this world. They say that they cannot think because of problems such as food, accommodation and health. This, however, is nothing but an excuse and deceiving oneself. One's responsibilities and the state one is in have nothing to do with one's thinking. Someone who tries to think to gain the pleasure of Allah will find Allah's help beside him. He will see that the issues that seems to be a problem for him are solved one by one and every passing day he will be able to spare more and more time to think. This is something understood and experienced only by believers.



### What A Multi-Colored World Makes One Think

Continuing on our journey, we try to see Allah's signs and creational miracles around us, and honor His glory by thinking about them. When we look around us, we see a multi-colored world. We then think: "What would everything be like if the world were not multi-colored?"

Have a look at the pictures below and think. Would we derive the same pleasure as we now do from a sea or mountain landscape or a flower without color? Would images of the sky, fruits, butterflies, clothes, and faces of people give us as much pleasure as they now do? It is a favor from our Lord that we live in a vibrant multi-colored world. Every color we see in nature, the perfect harmony of living beings' colors are all signs of the matchless art and unique creation of Allah. The colors of a flower, or a bird and the harmony of these colors or the soft interplay between colors, the fact that nothing disturbs our eyes in nature, that, for instance, the colors of the seas, the sky, and the trees are in tones that give us peace and do not exhaust our eyes, show the perfection of Allah's creation. Reflecting on all these things, we come to understand that everything we see around us



is a work of the infinite knowledge and omnipotence of Allah. In return for all these favors Allah has granted us, we fear Allah and seek His protection from being ungrateful. In the Qur'an, Allah reminds us of the presence of colors, and states that only those who have knowledge have fear of Allah. Elsewhere, Allah makes it clear that the believers continually reflect and use their intellects, explore by thinking and derive conclusions from their reflections:

**Do you not see that Allah sends down water from the sky and by it We bring forth fruits of varying colors? And in the mountains there are streaks of white and red, or varying shades, and rocks of deep jet black. And mankind and beasts and livestock are likewise of varying colors. Only those of His servants with knowledge have fear of Allah. Allah is Almighty, Ever-Forgiving. (Surah Fatir: 27-28)**

### **What A Passing Hearse Should Make One Think**

One day while rushing to his destination, a person may see the sight of a funeral hearse. In fact, this is a very important opportunity for reflection. The sight he meets reminds him of death. One day, he, too, will be in that hearse. There is no doubt about it, no matter how much he evades it, death will sooner or later find him. Whether in his bed, or on his way, or on vacation, he will certainly leave this world, for death is an inescapable reality.

At that instant, a believer remembers the following verses of Allah:

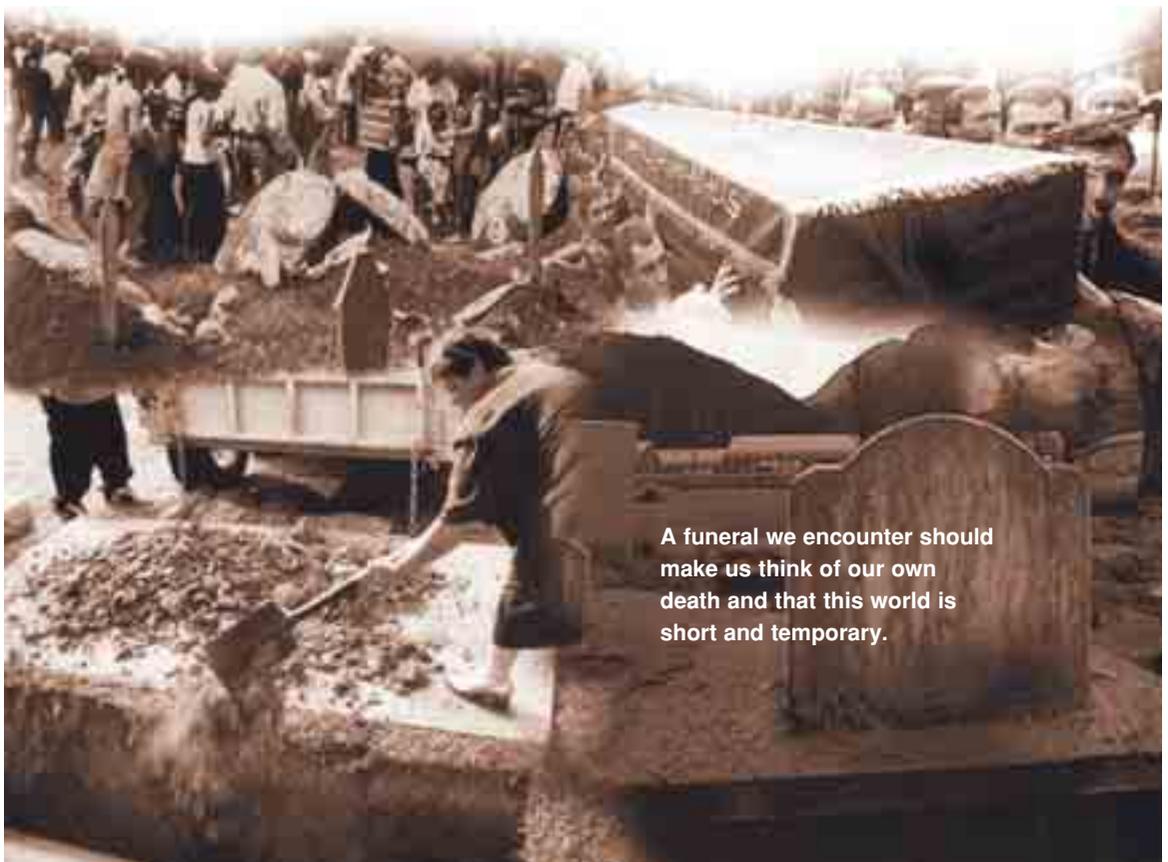
**Every self will taste death. Then you will be returned to Us. As for those who believe and do right actions, We will lodge them in lofty chambers in the Garden, with rivers flowing under them, remaining in them timelessly, for ever. How excellent is the reward of those who act: those who are steadfast and put their trust in their Lord. (Surat al-'Ankabut: 57-59)**

Certainly, the consideration that his own body will also be placed in a shroud, covered with soil by his kinsmen, his forename and surname

carved on a gravestone, removes man's attachment to the world. Someone who sincerely and realistically thinks about this, sees how senseless it is to lay claim to a body which one day is to decay in the earth.

In the above verses of Surat al-'Ankabut, Allah gives the glad tidings of Paradise after death to those who are patient and put their trust in Allah. For this reason, believers, thinking that they will die one day, try to live sincerely directed towards Allah, living in right action and with the good character commanded by Allah to attain Paradise. Every time they think about the closeness of death, their determination grows and they try to adopt the highest values and increasingly develop them throughout their lives.

On the other hand, those who give precedence to other thoughts, and spend their lives in vain anxieties, do not think that the same will definitely befall them one day, even in the event that they come across a hearse and even though they pass by cemeteries every day, and even when some of their loved ones die beside them.



**A funeral we encounter should make us think of our own death and that this world is short and temporary.**

### **During the Day...**

In the face of all events he comes across throughout the day, a believer always thinks of Allah's verses, and tries to have an understanding of the subtleties in events and the blessings and wisdom in Allah's creation.

He reacts to each event, which is a favor or which seems to be an untoward event with the good character of which Allah will approve. For a person who believes, the place he is in has little importance. Whether at school, at work, or shopping, by reflecting on the fact that Allah creates everything, he tries to see the hidden purpose in events and the beauties that He creates, and he leads a life abiding by the verses of Allah. This attitude of believers is related in the Qur'an as follows:

**There are men who proclaim His glory morning and evening, not distracted by trade or commerce from the remembrance of Allah and the establishment of salat (regular Prayer) and the payment of zakat (regular Charity); fearing a day when all hearts and eyes will be in turmoil – so that Allah can reward them for the best of what they did and give them more from His unbounded favor. Allah provides for anyone He wills without reckoning. (Surat an-Nur: 37-38)**

### **What Difficulties Someone Meets at Work Make Him Think**

Man may encounter various difficulties throughout the day. However, whatever difficulty he encounters, he needs to put his trust in Allah and think: "Allah tests us with everything we do and we think about in the life of this world. This is a very important reality of which we should not lose sight even for a moment. Therefore, if we meet a difficulty in anything that we do or assume, from our point of view, that things do not proceed on the right track, we should never forget that all these events are set against us to test our conduct."

These thoughts which cross one's mind are true of all major or minor events one encounters during the day. For instance, we may lose money due to a misunderstanding or carelessness; we may lose a file on the com-



**It is essential to think that there is good in all events that seem like trouble and then everything will result in the best way with the help of Allah.**

puter on which we have worked for hours due to a technical reason; we may fail in an exam despite working very hard; we may misplace keys or documents that cause us to miss the train to work and we may end up being late for an important meeting. There are numerous such incidents which everyone may, and almost certainly will, come across in their lifetime and consider in their opinion to be a difficulty and "nuisance".

In all these incidents, a person with faith immediately thinks that Allah is testing his conduct and patience, and that it is senseless for a man who will die and give account in the Hereafter to be carried away by such incidents and lose time by worrying about them. He knows that there is good

behind all these events. He never grieves over what has occurred, never says "Alas" to any happening and asks Allah to facilitate his work.

And when relief follows difficulty, we realize that this is an answer to our prayer to Allah; that Allah is the Hearer of prayers and He responds to them, and we give thanks to Allah.

Throughout the day thinking these thoughts, one never becomes hopeless, worries, feels sorry, or is left desperate, no matter what one encounters. We know that Allah has created all of these for some good and that there is a blessing in them. Moreover, we think like this not only in major events that may befall us but, as we have mentioned, also in all of the details, big or small, we meet in our daily life.

Think of a person who cannot settle an important matter as he wishes, and who encounters serious problems just when he is about to reach his goal. If this person does not possess the deep understanding brought by faith, he then suddenly becomes angry, frustrated and distressed and, in short, develops all sorts of negative feelings. However, someone who thinks that there is good in everything, tries to find the hidden purpose in this event which Allah shows him. He thinks that Allah may have brought to his attention that he must take more definite measures regarding this issue. He takes all the essential measures and gives thanks to Allah saying, "Maybe this helped to prevent more serious harm."

Someone who misses the bus while trying to reach an appointment may think, "Perhaps my being late and not being on this bus have saved me from an accident or another harm". These are only a few examples. One may also think, "There might be many other such hidden purposes". These kinds of examples can be multiplied within a person's life. The important thing is that our plans may not always be resolved according to our wishes. We may suddenly find ourselves in a completely different situation than we had planned. In such circumstances, someone who behaves resignedly and looks for good in the particular event he faces, prospers. Allah states:

**It may be that you hate something when it is good for you and it may be that you love something when it is bad for you. Allah**

**knows and you do not know. (Surat al-Baqara: 216)**

As Allah states in His verse, we cannot know but Allah knows. Therefore, it is Allah Who knows what is good and bad for us. What falls to man is merely to take Allah, Full of Kindness and Most Merciful, for a friend and submit to Allah with full submission.

**Things that are Thought While Working at Something...**

It is important that while working on something, we do not let our minds go blank and that we always think of the good. The human mind is capable of doing more than one thing at a time. A person driving a car, cleaning the house, working, walking on the street, can also think of acts of goodness at the same time.

While cleaning the house, a person can give thanks to Allah for having given him such everyday means as water and detergents. Knowing that Allah loves cleanliness and clean people, he sees the work he does as an act of worship and with it hopes to earn the good pleasure of Allah. In addition, he takes pleasure in offering a comfortable setting for other people by cleaning the place in which he resides.

Someone working at a job prays to Allah in secret constantly, asks Him to facilitate his work, and thinks that he cannot succeed in anything unless Allah wills. We see that in the Qur'an, the prophets, who set an example for us, constantly turn towards Allah in secret, and think of Allah while working. One of these blessed people is the Prophet Musa (as), peace be upon him. After helping two women he met on his way to water their flocks, he turned towards Allah:

**When he arrived at the water of Madyan, he found a crowd of people drawing water there. Standing apart from them, he found two women, holding back their sheep. He said, "What are you two doing here?" They said, "We cannot draw water until the shepherds have driven off their sheep. You see our father is a very old man." So he drew water for them and then withdrew into the shade and said, "My Lord, I am truly in need of any good You have in store for me." (Surat al-Qasas: 23-24)**

Another example we see in the Qur'an about this subject is that of the Prophets Ibrahim and Isma'il, peace be upon them. Allah says that these prophets thought of good things for other believers while working together, and they turned towards Him and prayed to Him about their work:

**And when Ibrahim built the foundations of the House with Isma'il: "Our Lord, accept this from us! You are the All-Hearing, the All-Knowing. Our Lord, make us both Muslims submitted to You, and our descendants a Muslim community submitted to You. Show us our rites of worship and turn towards us. You are the Ever-Returning, the Most Merciful. Our Lord, raise up among them a Messenger from them to recite Your Signs to them and teach them the Book and Wisdom and purify them. You are Almighty, the All-Wise." (Surat al-Baqara: 127-129)**

### What A Cobweb Makes One Think

There are many things for someone who spends his day at home to think about. For example, while doing cleaning, he might see a spider that has woven its web in a corner of the house. If he realizes that he ought to think about this creature which is normally of no importance to anyone, he will see new doors being opened for him. This tiny insect he sees before him is a miracle of Allah's supreme creation. There is perfect symmetry in the web the spider has woven. Furthermore, the

spider weaves this web in a very high speed, and while doing this, does not, even for once go back and check whether it is symmetrical or not. But it sets off a structure with a perfect composition. If, a person wonders how a tiny spider could achieve such an astonishingly perfect symmetry and does a quick research he will encounter some rather extraordi-

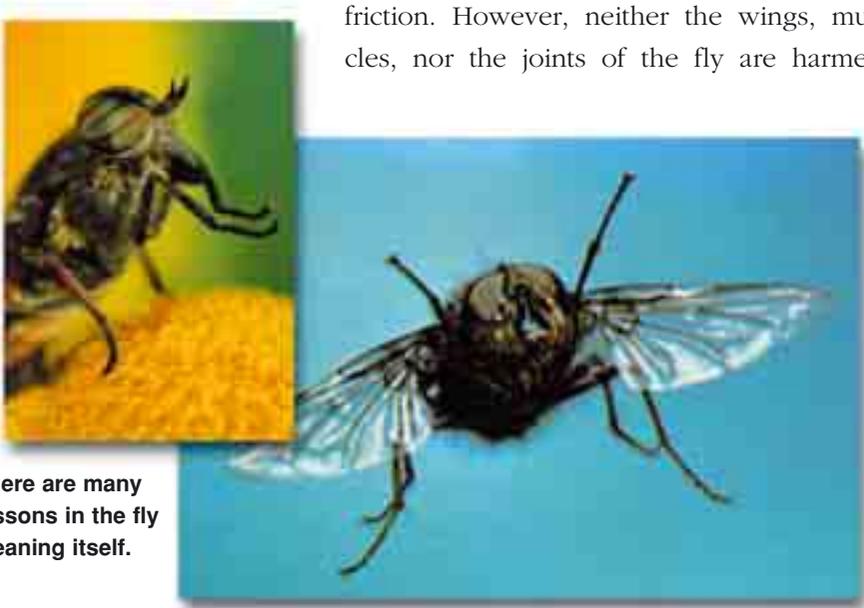


**There are many things in the perfect design of the web produced by a tiny insect on which to think.**

nary facts: the thread a spider uses is thirty percent more flexible than a rubber thread of the same thickness. The thread the spider produces is of such superior quality that men use it as a model for the manufacture of bullet-proof vests. Indeed, a substance, which many people consider a 'simple' spider's web, is in fact equivalent to one of the most ideal industrial materials in the world.

As man witnesses the perfect order of the living things around him, if he keeps on thinking, he will come across even more astonishing facts. When he examines the fly, which he constantly meets, but to which he has never paid attention, and probably at which he has even become angry and tried to kill, he sees that it has a very meticulous and detailed habit of cleaning itself. The fly frequently alights on a spot and cleans its fore- and hind-limbs separately. Then it cleans the dust off its wings and head thoroughly with its fore- and hind-limbs. It continues cleaning until it is assured of its cleanliness. All other types of flies and insects clean themselves in a similar way, with the same attention to detail and meticulousness. This indicates that the Almighty Allah taught them how to clean themselves.

The same fly flaps its wings approximately five hundred times per second while flying. In fact, no man-made machine could operate at such a rate, but would shatter and burn because of friction. However, neither the wings, muscles, nor the joints of the fly are harmed.



**There are many lessons in the fly cleaning itself.**

Taking into account the direction and speed of the wind, it can fly in any direction without being diverted. Even with our current technology, man is very far from producing a device with these extraordinary features and techniques of flight. Yet such an insignificant living being, which man usually brushes aside and pays no attention to, achieves something remarkable that man so far has been unable to achieve. Clearly, it is impossible to claim that a fly does this by merit of its own abilities and intelligence. Allah has given the fly all its outstanding characteristics and abilities.

There is both visible and invisible life everywhere around us we casually glance. There is not even a square centimeter on the earth where life does not exist. Humans, plants, and animals are creatures that man is able to see, yet there are also creatures that man cannot see but of whose existence he is aware. The houses we live in, for example, are full of microscopic creatures called mites. Similarly, in the air we breathe are countless viruses. The number of bacteria living in the soil of our gardens is astonishingly high.

The person who reflects on the incredibly diverse life on earth also

**That bees produce honey as a cure for human illness, is a subject on which we need to reflect.**



remembers the perfect systems of these creatures. All the creatures we see are each a clear sign of Allah's art. In the same manner, great miracles are hidden in microscopic creatures as well. The virus, bacteria or mites which are all invisible to us, have their own bodily mechanisms. Allah created their habitats, feeding patterns, and reproductive and defense systems. Someone who reflects on these facts remembers Allah's verse:

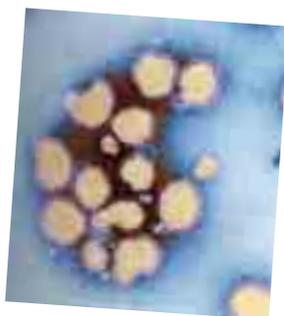
**How many creatures do not carry their provision with them! Allah provides for them and He will for you. He is the All-Hearing, the All-Knowing. (Surat al-'Ankabut: 60)**

### What Illnesses Make One Think About

Man is a being who has many weaknesses and who has to make continual effort to deal with his incompleteness. Illnesses expose man's weakness most explicitly. Therefore, when a friend, or we ourselves, become sick, we have to think about the hidden purpose in it. When we think, we see that even the flu, which is considered a simple illness, offers lessons from which we can take warning. For example, it is amazing to think that the main cause of flu is a virus so tiny as to be invisible to the naked eye.

However, such a tiny organism is enough to cause a grown adult to lose his strength, and make him so exhausted as to prevent him

**Invisible mites**



**A virus invisible to the naked eye can cause a large human body to be confined to bed.**

walking or talking. Most of the time, the pills we take or the meals we eat do not do any good. The only thing we can do is rest and wait. During a bout of the flu, a war is taking place in the body in which we cannot intervene. We are tied hand and foot by a tiny organism. In such a situation, what we should first remember is the following verse of Allah, in which Prophet Ibrahim (as), peace be upon him, says:

**He Who created me and guides me;  
He Who gives me food and gives me drink;  
And when I am ill, it is He Who heals me;  
He Who will cause my death, then give me life;  
He Who I sincerely hope will forgive my mistakes on the Day of Reckoning.  
My Lord, give me right judgment and unite me with the righteous. (Surat ash-Shu'ara': 79-83)**

A person who catches any type of illness should compare his attitude in good health to his attitude during sickness and think about it. In times of good health, one should frequently remember periods of sickness; how strongly he felt in need of Allah at such times, and, for instance, on his way to an operation, how sincerely and fervently he prayed to Allah.

When we witness someone else's illness, we should immediately give thanks to Allah when we remember our own good health. When a believer sees a man with a crippled leg, he should think about what a major and important favor his own leg is to him. He understands that his being able to walk wherever he wants, as soon as he rises in the morning, and to run when necessary or take care of himself without being in need of anyone else, are each great favors of Allah. As he thinks and makes such comparisons, he grasps better the value of the blessings he has been granted.

### **What Does One Think upon Meeting an Arrogant, Spoiled, Offensive, Bad-Tempered Person?**

During the day, in the office or at school, one comes across many different types of people. These people may not all be good-natured people who fear Allah. The believer who meets such people, is never influenced

by them but keeps on behaving in the manner commanded by Allah. He knows that the reason for the bad character traits of these people is their lack of fear of Allah and their disbelief in the Hereafter, and the following thoughts flow through his mind: Allah warns people about the agony of Hell and asks them to think of the endless torment and amend their conduct in the life of this world, turn humbly towards Allah and live sincerely by the religion (*deen*). If one realizes that he is face to face with such a serious threat, he will certainly take precautions to avoid it. Yet, those who do not think about it and therefore do not comprehend its seriousness, act as if there is no place of fire and torment being prepared for them.

Someone who is aware of these facts, remembers some other very important matters. While waiting at the edge of the fire of Hell, the attitudes of each one of these people will be completely different. If someone, who does not hesitate to display spoiled, impudent and arrogant manners today, lacking all belief in Allah, is arrested on the Day of Reckoning and brought before the pit of Hell dragged on the ground and subjected to constant degradation, then the expression on his face, his attitude, the way he speaks or the words he uses will not be as they used to be.

If an aggressive disrespectful person inclined to commit crimes, stripped from any human aspect, is brought to the edge of the fire of Hell, he will feel eternal regret when he sees the punishment of Hell.

Someone who makes all kinds of excuses for not living by the religious morality and not worshipping Allah in the life of this world, will not be able to make the same excuses waiting in front of the gate of Hell. At that time, prostration will no longer be possible even though the disbeliever wants to perform it, and prayer will no longer be answered even though the disbeliever prays earnestly.

Someone who fears Allah never forgets

***Those who took  
their religion as a  
diversion and a  
game, and were  
deluded by the life  
of the world. Today  
We will forget them  
just as they forgot  
the encounter of  
this Day and denied  
Our Signs. (Surat  
al-A'raf: 51)***

these matters. He thinks about the fire of Hell and by virtue of it sees what right manners, right words, and good character are. Since he has a strong faith in the existence of Hell and constantly thinks about it, he always acts as if he is on the edge of the Hellfire, and always thinks about the fact that he will be called to account for everything he does.

Allah calls people to think of Hell and the Day of Reckoning:

**On the Day that each self finds the good it did, and the evil it did, present there in front of it, it will wish there were an age between it and then. Allah advises you to beware of Him. Allah is Ever-Gentle with His servants. (Surah Al 'Imran: 30)**

### **While Eating...**

**It is Allah Who made the earth a stable home for you and the sky a dome, and formed you, giving you the best of forms, and provided you with good and wholesome things. That is Allah, your Lord. Blessed be Allah, the Lord of all the worlds. (Surah Ghafir: 64)**

Allah has given people diverse, pure, delicious food and drink in the world. Certainly, all these are manifestations of Allah's endless grace and His mercy to people. People could well live their lives with only one kind of food and drink but Allah has bestowed upon them countless favors: fruits, vegetables and various kinds of meats...

A believer who knows that all these favors are from Allah, thinks about them and gives thanks to Allah every time he sits down to a meal.



**Allah has given people various kinds of food. The presence of thousands of kinds of food with various tastes and fragrances is among the numerous indications of Allah's mercy to people.**

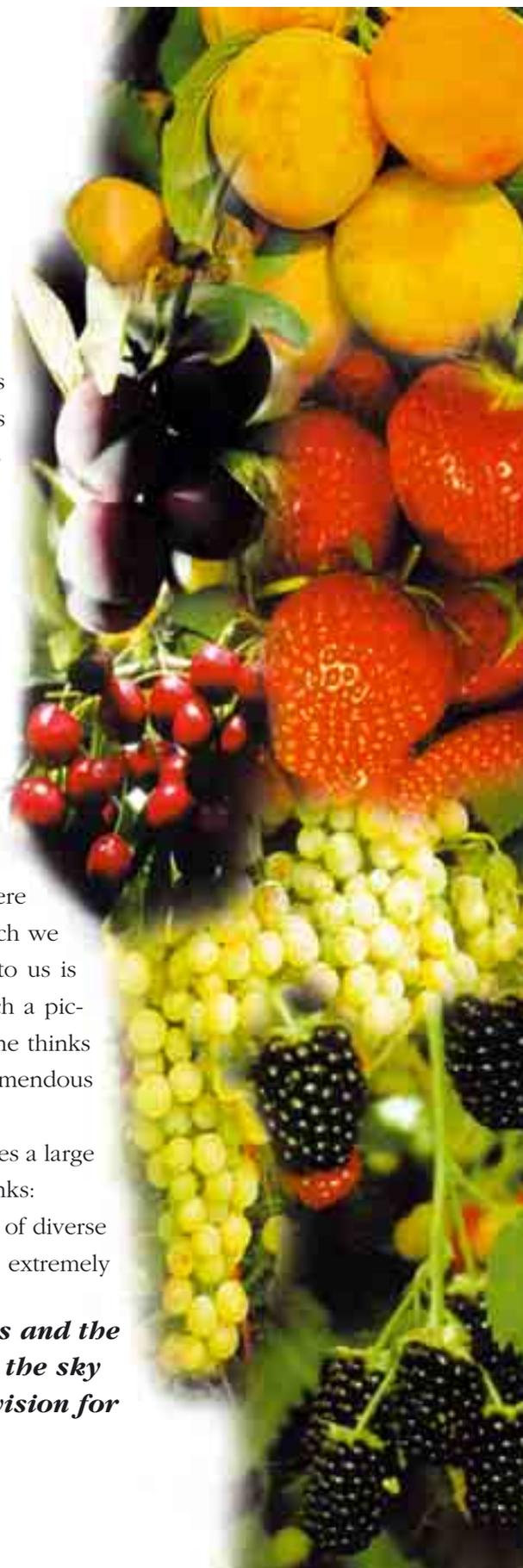
### **Of What Do Fruits Served During a Meal Make One Think?**

In many verses of the Qur'an, Allah mentions that He blesses people with many kinds of food. These foods are there in front of anyone who sits down to a meal. The dining table is decked with various vegetables grown from the soil, and many animal products. Man, by nature, is created to find pleasure in these foods. These foods, each one more delicious than the next, are at the same time necessary for our survival. Let us think about what we would do if these nourishing foods, so necessary for our survival, had no taste, or if they tasted bad, or if they were harmful to us despite their pleasant taste, or if there were only a few kinds of food on which we fed, solely for survival. Allah's mercy to us is the only reason we are faced with such a picture as we see on the table. Even if one thinks only of fruit, one will recognize the tremendous favor shown us.

The conscientious person, who sees a large variety of fruit on the dining table, thinks:

◆ Out of the dark soil come fruits of diverse colors, a variety of fragrances, with extremely

***Allah is He Who created the heavens and the earth and sends down water from the sky and by it brings forth fruits as provision for you... (Surah Ibrahim: 32)***





clean contents, each of which has a very pleasant taste.

◆ The banana, tangerine, orange, melon, and watermelon, in short all fruits, are created each with its own wrapping. Their peels protect the inner fruit from decay and ruin. Their fragrances are also preserved in these wrappings. Soon after their wrappings are removed, they begin to turn black and spoil.

◆ When examined one by one, the fruits are seen to have many delicate points of significance. The tangerine and orange, for example, are segmented. If they were a single piece, it would have been more difficult to eat such juicy fruits. Yet, Allah has fashioned them in slices for people's convenience. Unquestionably, this flawless, extremely aesthetic order, perfectly addressing our needs, is one of the signs of the creation of Allah, the Most Knowing.

◆ The strawberry, for example, is a very special fruit with its particular form and taste. The patterns on it seem as if they are meticulously designed. With its refreshing red form crowned with green leaves, it is one of the works of the matchless art of Allah. The sweetness in its fragrance and taste, and tiny seeds on the surface of the fruit, make it easy to eat thus reminding one of the fruits of Paradise. That a fruit, which almost entirely grows in the soil, has such a beautiful and striking color, is a very strong sign to us from Allah Who creates it and Who manifests His art, wisdom and knowledge in the things He creates.

◆ The presence of different fruits in each season is another subject to think about. It is a favor and grace of Allah to people that, for example, in winter, a period when people need vitamins most, such vitamin C-rich fruits as tangerines, oranges and grapefruits are available, while in summer, such fruits as cherries and thirst-quenching melons, watermelons and peaches are abundant.

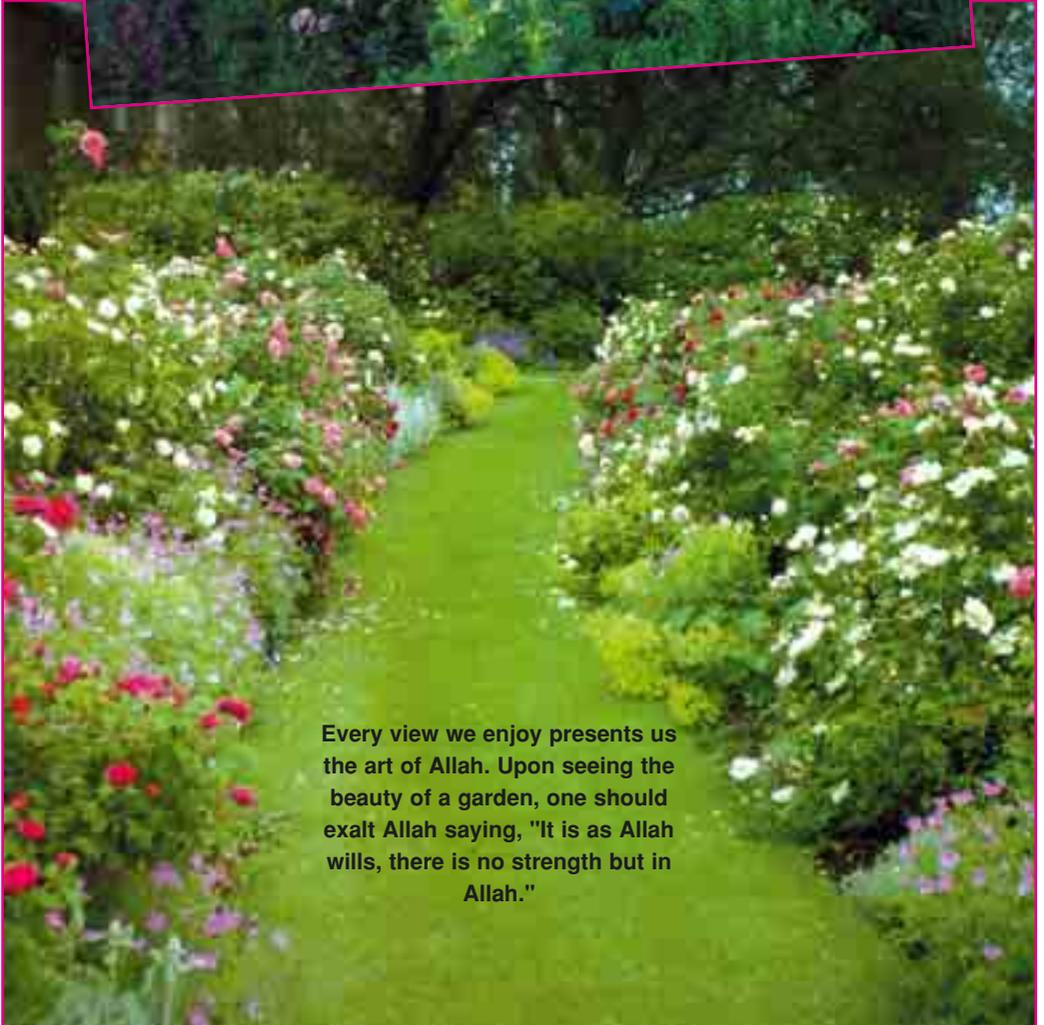
◆ The charming picture of fruits on their branches or as they are planted is one which Allah presents us. The picture of hundreds of fruits on the apparently bone-dry branch, tightly fastened to it and juicy inside, some of them as if specially polished on the outside, is evidence that each one of them has been created by Allah. For instance, bunches of grapes look as if they have been placed on the branches of the grapevine one by one. Allah has created each one of them as a unique creation. Their appearance on their branches is fashioned in such a way as to appeal to people. For this reason, while depicting Paradise in the Qur'an, Allah states that its fruits are ready to be picked, in the verse, **"Its shading branches will droop down over them, its ripe fruit hanging ready to be picked."** (Surat al-Insan: 14).

Certainly, what are mentioned here are only a few limited examples. The blessings Allah creates are too diverse to be counted. He who realizes this at the dining table remembers another verse of Allah.

**Is He Who creates like him who does not create? So will you not pay heed? If you tried to number Allah's blessings, you could never count them. Allah is Ever-Forgiving, Most Merciful. (Surat an-Nahl: 17-18)**

### **What Flavors and Odors Make One Think**

Continuing to think, we come to realize more the beauties and subtleties in the creation of Allah. While pondering all these, a conscientious person also thinks that it is a great favor of Allah that he is able to derive pleasure from the blessings that Allah offers. He remembers that the senses of taste and smell, in particular, help us perceive many of the world's beauties. And he goes on to think that if we did not have the sense of smell, we could not take as much pleasure as we now do from a rose, from the fruits we eat or even from a barbecue. If we did not have the sense of taste, we would not recognize the unique tastes of chocolate, sweets, meat, strawberries and other blessings.



Every view we enjoy presents us the art of Allah. Upon seeing the beauty of a garden, one should exalt Allah saying, "It is as Allah wills, there is no strength but in Allah."



**All beauty one sees in nature is evidence of Allah's exalted and unique power of creation. Paradise, on the other hand, is too flawless to be compared to the beauty of the world.**

We must not forget that we might well have been living in a colorless, tasteless and odorless world. And if Allah had not given us all these as blessings, we could by no means have acquired them. Yet, Allah has bestowed upon people His favor by creating tastes and smells as well as the sensory systems to perceive them.

### **While Strolling In the Garden... What Beauties Seen in Nature Make One Think**

He who believes in Allah praises Him for the beauties he sees in nature. He is aware that Allah has created all existing beauty. He knows that all these beauties belong to Allah and they are manifestations of His attribute of *jamal* – beauty.

While walking in nature, one encounters more beauty. From a single straw to the yellow daisy, from birds to ants, everything is full of details, which need reflection. As people reflect upon these, they come to understand the power and might of Allah.

Butterflies, for example, are very aesthetically pleasing creatures. With the symmetry and design of their lace-like wings – which are extremely precise as if drawn by hand – their harmonious, phosphorescent colors, butterflies are evidence of Allah's unequalled art and superior power of creation.

Similarly, innumerable plant and tree varieties on earth are among the beauties Allah creates. Flowers, all in different colors and trees of different forms, have been created, and among their purposes, is that they give great pleasure to people.

One who has faith thinks about how flowers such as the rose, violet, daisy, hyacinth, carnation, orchid and others have such smooth surfaces, and how they come out of their seed completely flat without any puckers as if ironed.



**Flowers developing from their buds without being puckered at all as if ironed.**



Other wonders Allah creates are the fragrances of these flowers. A rose, for instance, has a strong and constant ever-changing smell. Even with the latest technology, scientists cannot develop an exact match of the smell of the rose. Laboratory research to imitate this smell has not yielded satisfactory results. Smells produced based on the scent of the rose are generally heavy and disturbing. However, the original scent of the rose does not disturb.

Someone who has faith knows that each one of these is created for him to praise Allah, to present him the art and knowledge of Allah in the beauty He creates. For this reason, when someone sees this beauty while strolling in the garden, he glorifies Allah, saying, **"It is as Allah wills, there is no strength but in Allah."** (Surat al-Kahf: 39). He remembers that Allah has put all this beauty at the service of mankind and that He will give the believers incomparably excellent blessings in the Hereafter. And because of this, his love for Allah increases ever more.

### **Have You Ever Thought about an Ant which You Have Seen While Walking in a Garden?**

Some people, in general, do not see any sense in thinking about the living things they see in their surroundings. They do not imagine that those living things they come across every day may have interesting features. For a person who has faith, on the other hand, every living thing Allah

creates bears the traces of a perfect creation. Ants, too, are some of these creatures.

Someone who believes does not turn a blind eye to the ants he sees while wandering in the garden. By seeing their astonishing features, he witnesses the perfect creation of Allah.



**An ant industriously carrying food to its nest.**

Even examining the movement of the ant is thought provoking. It moves its infinitesimal legs in a sequential and extremely organized manner knowing perfectly which leg should take the first step and which the next. It moves very rapidly without faltering.

This tiny insect lifts crumbs much bigger than its own body size. It carries them to its nest with heart and soul. It travels distances that are very long in comparison to its tiny body. On featureless land, with no guide at its service, it can easily find its nest. Despite the entrance of the nest being too small even for us to find, it is not confused and finds it no matter where it is.

When one sees in the garden those ants, lined up one after the other, ardently toiling to carry food to their nest, one cannot stop wondering what kind of purpose these tiny living beings might have in working so hard. Then one realizes that not only does the ant carry food for itself, but also for other members of its colony, for the queen ant and baby ants. How such a tiny ant, which does not even have a developed brain, knows diligence, discipline and self-sacrifice is a point on which one needs to reflect. After pondering these facts, one reaches the following conclusion: ants, like all other living beings, act by the inspiration of Allah and obey His commands alone.



**The ivy winding itself around an object looks like the movement of a conscious being.**



### **What the "Conscious" Movements of Ivy Make One Think**

A believer strolling in the garden also thinks about the ivy that he encounters, which is one of the beautiful things that Allah has created. For a man who reflects, there are signs to learn from every living thing.

For instance, the ivy's winding itself round a branch or any other object is an event about which one needs to think carefully. If the development of the ivy were recorded, and then the replay speeded up, it would be seen that the ivy moves as if it is a conscious being. Just as if it sees that there is a branch right before it, it extends itself toward that branch and it fastens itself to the branch as though lassoing it. Sometimes it winds around the branch several times to secure itself. It grows very rapidly in this fashion and it makes itself a new way, either returning or proceeding downwards, when its path comes to an end. A believer who witnesses all these once again sees that Allah has created all living beings with unique, flawless systems.

As one continues observing the movements of the ivy, one witnesses another important feature of the plant. One sees that the ivy attaches itself firmly to the surface on which it lies by stretching out arms to the sides. The viscous substance this 'unconscious' plant produces is so strong that when one tries to remove it, it may even strip paint off the wall.

The existence of such a plant reveals to the believer, who sees and reflects upon these, the omnipotence of Allah, the Creator of this plant.

### **What Trees Make One Think**

We see trees everyday and everywhere; however, have you ever thought how water reaches the farthest leaf on the top branch of a lofty tree? We can have a better understanding of the extraordinary nature of this by way of a comparison. It is impossible for the water in a tank in the basement of your building to climb to higher floors without a hydraulic tank or some other powerful system. Therefore, there should also be in trees a pumping mechanism similar to the hydraulic pump, otherwise, since water would not be able to reach the trunk of the tree and the

**Bright green and living leaves growing out of the dry wood of a branch, water reaching the threadlike veins of the leaves at heights of many meters, the leaves not drying out under the burning sun... these are only a few of the numerous subjects about which trees make one think.**



branches, the tree would soon die.

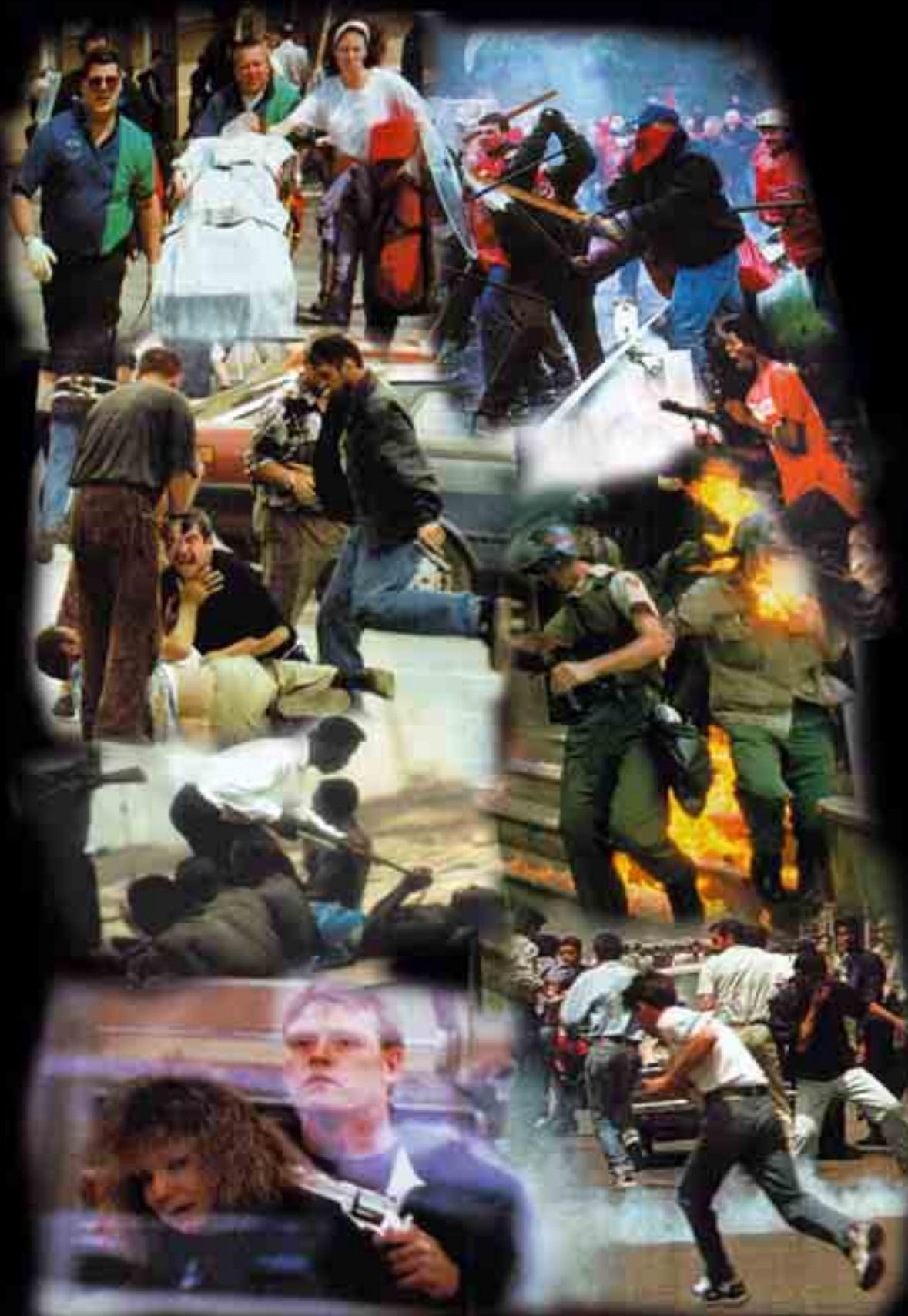
Allah has created each tree with all the necessary equipment. Moreover, the hydraulic system in many trees is too superior to be compared to the building in which one lives. That is one of the subjects someone, who looks at everything with "an eye which actually sees", thinks upon seeing these plants.

Another subject has to do with the leaves. Someone who reflects on the things he sees does not, upon looking at a tree, consider the leaves as common forms, which he is accustomed to see. He thinks of various things that do not occur to most people. Leaves, for example, are very delicate forms. Nonetheless, they do not dry out under the scorching heat. When a human stays out in a temperature of 40°C even for a short while, the color of his skin changes and he suffers from dehydration. Leaves, on the other hand, can remain green under the burning heat, without being scorched, for days, and even months, although very little water drains through their threadlike veins. That is a miracle of creation demonstrating that Allah creates everything with an unequalled knowledge. Thinking over this miracle of creation, someone who believes can once again see the might of Allah and remember Him.



**In societies that fear Allah,  
none of these scenes take  
place**





### **While Reading a Paper or Watching TV...**

People follow the daily papers and TV news either during the day or when they return home in the evening. In such reports, there are issues for a conscientious person to think over, take heed from, and in which to see the signs of Allah.

### **What the Frequency of Cases of Violence, Robbery and Homicide Make One Think**

Everyday, on the local pages of the newspapers or on TV news, one comes across many reports of homicide, wounding, theft, robbery, swindle and suicide. The frequent occurrence of these events, and a large number of people's being so disposed to commit such crimes indicate the harm from which people who do not live by the religion of Allah suffer. Someone's kidnapping a small child for ransom, causing him great fear, and even killing him, another's pointing a gun at the face of a man and shooting him without hesitation, another's accepting a bribe, or committing suicide or swindling... all these are indications that these people do not fear Allah and do not believe in the Hereafter. Someone who fears Allah and knows that he will give account in the Hereafter would never do any of these things. Each of these are acts that will be recompensed with Hell in the Hereafter, if the perpetrator does not turn in repentance from them and if Allah does not forgive and show mercy.

Someone may say: "I am an atheist. I do not believe in Allah, yet I do not accept bribes". However, this statement of a person with no fear of Allah is not at all convincing. It is very likely that he would decline to keep this promise if the conditions change. For instance, if this person has to find money for a very urgent cause, and happens to be in a situation in which he has the opportunity to steal or accept a bribe, he might not hold his promise. Or such a person is not expected to keep his word when his own life is at stake. Although this person may avoid taking bribes in difficult situations, he may be apt to commit other forbidden acts. A person who believes, however, never does anything whatsoever for which he cannot give account in the Hereafter, no matter how extreme the circumstances.

So, the cause of the events that make us voice protests in the newspapers, on TV, in our social lives, and urge us to exclaim "What is happening to this society?" is, in truth, the lack of religion, prevailed in various countries all over the world. A believer who sees these reports does not turn a blind eye to them but thinks that the only solution is to tell people about the love and fear of Allah and to revive the values of the religion. In a society made up of people who fear Allah and who know that they will be accountable in the Hereafter, it is impossible for these kinds of events to occur to the extent they do now in our time. In such a society, peace and safety will be prevalent at the highest level.

### **What Discussion Programs Lasting till Morning Make One Think**

For a person who continues to think over the things he sees around him, discussion programs broadcast on TV are also examples for him to think about.

These discussion programs include people who are most closely involved with the topic of the day and who are most knowledgeable about that subject. These people discuss a topic for hours, without being able to work out a solution or reach a conclusion. However, those who attend these discussion programs are people who are considered to be qualified to solve such issues.

Indeed, the solution to most of these issues is quite clear. However, some people's self-interests, their remaining under the influence of their immediate circle, their efforts to push themselves forward rather than sincerely seeking for solutions, almost bring them to deadlock and stalemate.

A conscientious person who witnesses all these, thinks that the reason for these events, too, lies in society's being distant from the religion of Allah. Someone who believes in Allah never displays an irresponsible, barren, and heedless attitude. He knows that there is good in every event to which Allah exposes him, that he is constantly being tested in this world, that he has to use his reason, strength and knowledge in such a way as to please Allah.

In addition, while watching such programs, the believer remembers a verse of Allah:

**... more than anything else, man is argumentative. (Surat al-Kahf: 54)**

The atmosphere in these kinds of programs discloses the argumentative and disputatious nature of most people. Most of these people's failure most of the time even to understand the question, their being obsessed only with what they will say and trying to say it first, their interrupting one another, their easily raising their voices and losing their tempers in a flash, and their starting to hurl insults at each other, clearly reveal the negative aspects of apparently educated and sophisticated people who lack the religion of Allah.

In the company of one hundred percent sincere and honest people who fear Allah, such prolonged and fruitless scenes never take place. As the purpose is to find the solution that pleases Allah and is of maximum benefit to people, the most proper and conscientious method of reasoning is found and put into practice without losing any time. Since everybody's conscience will be contented with the final decision, no dispute takes place.

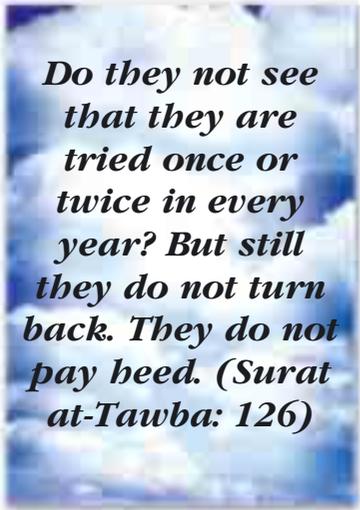
If anyone has an objection grounded on reasonable causes that shows a better way, then his suggestion is employed right away. Unlike others, those who fear Allah do not display an obstinate and arrogant attitude. Remembering what Allah says in the Qur'an; "**... Over everyone with knowledge there is one more knowing.**" (Surah Yusuf: 76), they employ the best options that they can.

These discussions that last until the morning without reaching any solution, many examples of which are observed in most countries all over the world, are worth considering because they show what can happen in an environment where the values and high qualities of character of religion are not adhered to.

### **What Famine and Poverty in Every Corner of the World Make One Think**

One of the issues frequently dealt with in the media is injustice among people.

While there are, on one side of the world, notably prosperous countries with very high levels of welfare, there are, on the other side, people who do not have anything to eat, medicines to treat even the simplest diseases, and who repeatedly die of neglect. The first thing that this situation reveals is the iniquitous system prevailing in the world. It would be very easy for a number of the wealthy countries to save those people. For instance, near the nations dying of hunger in Africa, there are communities who have accumulated wealth from diamond mines and hence developed much material wealth. Although it is quite easy to relocate those people who live in poverty, near to starvation and are abandoned to die, or to provide means to meet their needs in the areas where they live, for decades no fundamental solution has been sought for these people. However, helping these people is not a task that a few people can handle. In order to find fundamental solutions, many people need to make self-sacrifices. However, the number of people who lay claim to attempting to solve such a problem is quite few.



***Do they not see that they are tried once or twice in every year? But still they do not turn back. They do not pay heed. (Surat at-Tawba: 126)***

Trillions of dollars are being wasted in every part of the world for various reasons. On the one hand, that some people throw their meals away unsatisfied with the taste, and, on the other hand, that some die unable to find enough food to eat, is clear evidence against an iniquitous world order caused by not living by the values of Allah's religion on the earth.

Someone who sees all this thinks that the only thing that will eliminate this iniquity is the adoption of the values that Allah commands. People who fear Allah and act by

their consciences would never allow such iniquity and injustice. They would help out needy people with quick, definite and long-lasting solutions not allowing any ostentation, and, if necessary, exploiting all the possibilities of the world.

Allah tells us in the Qur'an that helping the poor and needy is a characteristic of people who fear Allah and the Day of Judgment:

**Those in whose wealth there is a known share for beggars and the destitute; those who affirm the Day of Judgment, those who are fearful of the punishment of their Lord. (Surat al-Ma'arij: 24-27)**

**They give food, despite their love for it, to the poor and orphans and captives: 'We feed you only out of desire for the Face of Allah. We do not want any repayment from you or any thanks. Truly we fear from our Lord a glowering, calamitous Day.' (Surat al-Insan: 8-10)**

Not feeding the poor is a characteristic of irreligious people who have no fear of Allah:

**(Allah commands) 'Seize him and truss him up. Then roast him in the Blazing Fire. Then bind him in a chain which is seventy cubits long. He used not to believe in Allah the Most Great, nor did he urge the feeding of the poor. Therefore here today he has no friend nor any food except exuding pus which no one will eat except those who were in error.' (Surat al-Haqqa: 30-37)**



There are hidden meanings to be reflected on in the disaster reports frequently covered by newspapers and TV.



1. A flood disaster in Honduras. 2. A disaster in Mali-Gao caused by gusty winds. 3. A town of the coast inundated by river floods. 4. Another inundated town. 5. A devastated town.

### What Disasters Occurring Around the World Make One Think

Some of the reports people frequently come across on TV and in newspapers are of disasters. People may meet disaster at any time. A powerful earthquake may happen, a fire may start or flooding may occur. Someone who sees these reports remembers that Allah has power over all things, that He can raze a city to the ground if He so wills. Thinking of these, one sees that there is no one but Allah with whom one can take refuge and from whom one can ask help. Even the strongest buildings and cities equipped with the most advanced technology cannot stand against the power of Allah; they too can perish all of a sudden.

All these scenes are for men to think about and take lessons from.

Someone who hears about or reads these disaster reports also reflects





that Allah has sent a disaster against this city for a purpose. In the Qur'an, Allah relates that He consigns the disobedient nations to penalty so that they might take heed or be repaid for their deeds. Hence, if a given community practices values with which Allah is displeased, Allah may have punished them for that reason. Or, it may be that Allah is testing these people with some hardships in the world.

Thinking about these possibilities, the believer fears that all these may also befall him, and asks forgiveness of Allah for his own conduct.

No person and no nation can prevent any disaster from occurring unless Allah so wills. It makes no difference whether it is the most wealthy and powerful country in the world or a place that ordinarily would be thought to be at little risk because of its geographical location. Allah says that no nation can prevent a disaster that will befall them.

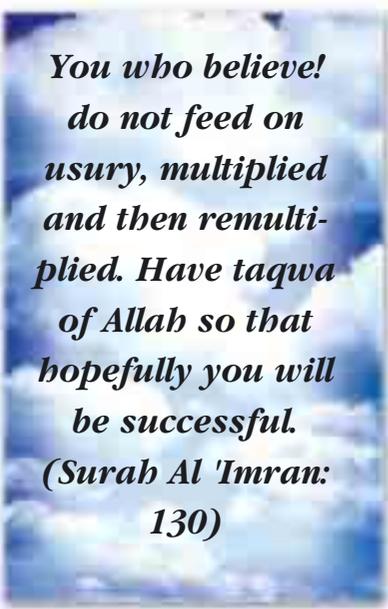
**An earthquake lasting a few seconds is enough to destroy a whole city. Those who think that these scenes are 'works of nature' are mistaken. This is because nature, an incredibly ill-defined entity, just as all other beings, under the command of Allah.**



**Do the people of the cities feel secure against Our violent force coming down on them in the night while they are asleep? Or do the people of the cities feel secure against Our violent force coming down on them in the day while they are playing games? Do they feel secure against Allah's devising? No one feels secure against Allah's devising except for those who are lost. Is it not clear to those who have inherited the earth after these people that, if We wanted to, We could strike them for their wrong actions, sealing up their hearts so that they cannot hear? (Surat al-A'raf: 97-100)**

### **What News Items About Usury Make One Think**

Another topic frequently dealt with in the news is the decline of the economy. In particular, a number of negative news items are reported about usury each day. Someone who reads the reports mentioning that usury is out of control, and causes downturns in the economy realizes that in return for the wide adoption of such a deeply abhorrent and forbidden act, Allah depresses the productivity of people's earnings. As stated in the verse, "**Allah obliterates usury but makes charitable deeds grow in value! Allah does not love any persistently ungrateful wrongdoer**" (Surat al-Baqara: 276), Allah eliminates the profit earned through usury, and decreases its productivity. This fact is stated in another verse as follows:



***You who believe!  
do not feed on  
usury, multiplied  
and then remulti-  
plied. Have taqwa  
of Allah so that  
hopefully you will  
be successful.  
(Surah Al 'Imran:  
130)***

**What you give with usurious intent, aiming to get back a greater amount from people's wealth, does not become greater with Allah.**

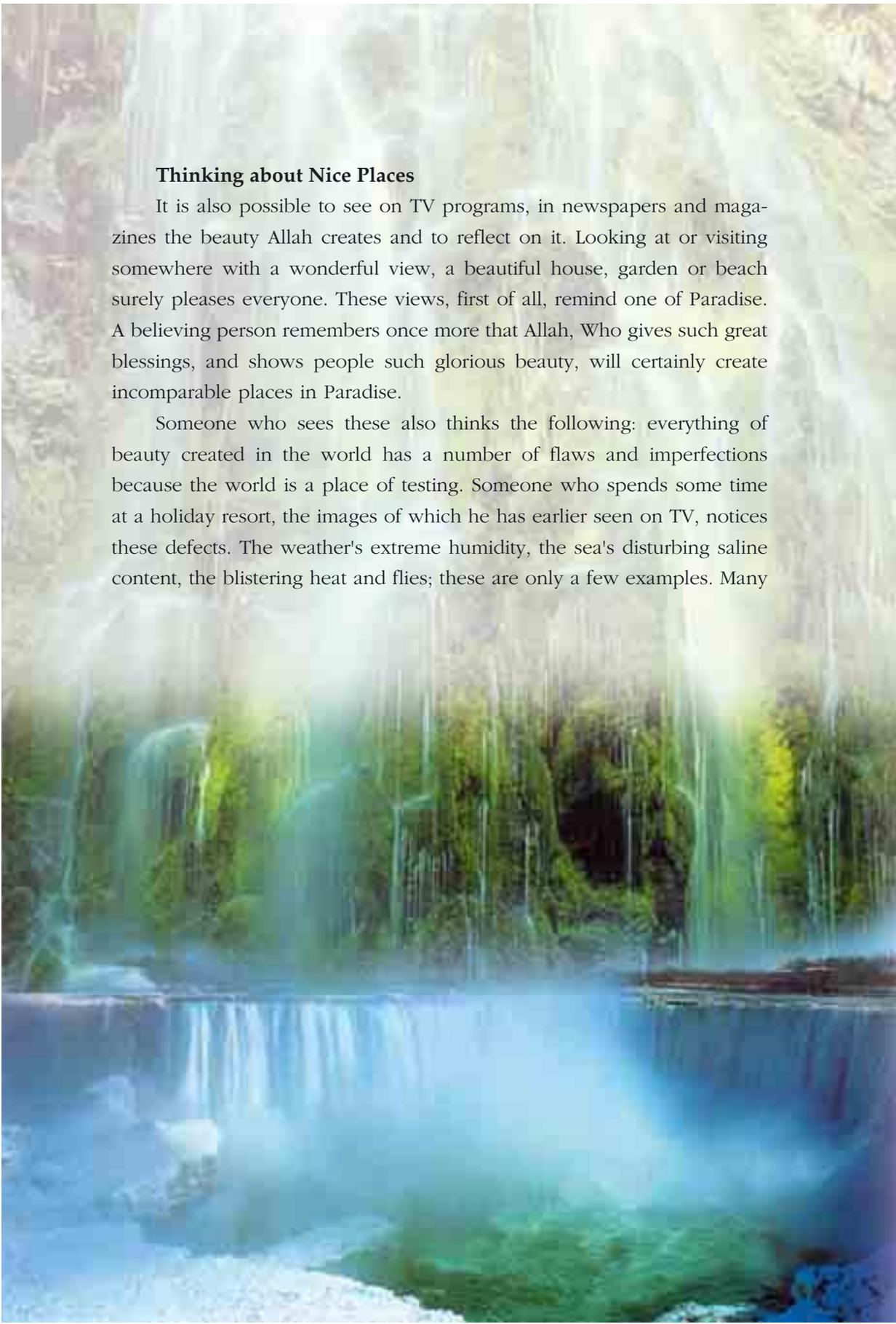
**But anything you give as charity, seeking the Face of Allah, all who do that will get a recompense multiplied. (Surat ar-Rum: 39)**

For a man who reflects, reports about usury, too, are examples that Allah's verses are manifest among people.

### **Thinking about Nice Places**

It is also possible to see on TV programs, in newspapers and magazines the beauty Allah creates and to reflect on it. Looking at or visiting somewhere with a wonderful view, a beautiful house, garden or beach surely pleases everyone. These views, first of all, remind one of Paradise. A believing person remembers once more that Allah, Who gives such great blessings, and shows people such glorious beauty, will certainly create incomparable places in Paradise.

Someone who sees these also thinks the following: everything of beauty created in the world has a number of flaws and imperfections because the world is a place of testing. Someone who spends some time at a holiday resort, the images of which he has earlier seen on TV, notices these defects. The weather's extreme humidity, the sea's disturbing saline content, the blistering heat and flies; these are only a few examples. Many



worldly difficulties can happen, such as sunburn, the travel agency's organizational problems, and the intolerable nature of the people with whom one shares accommodation.

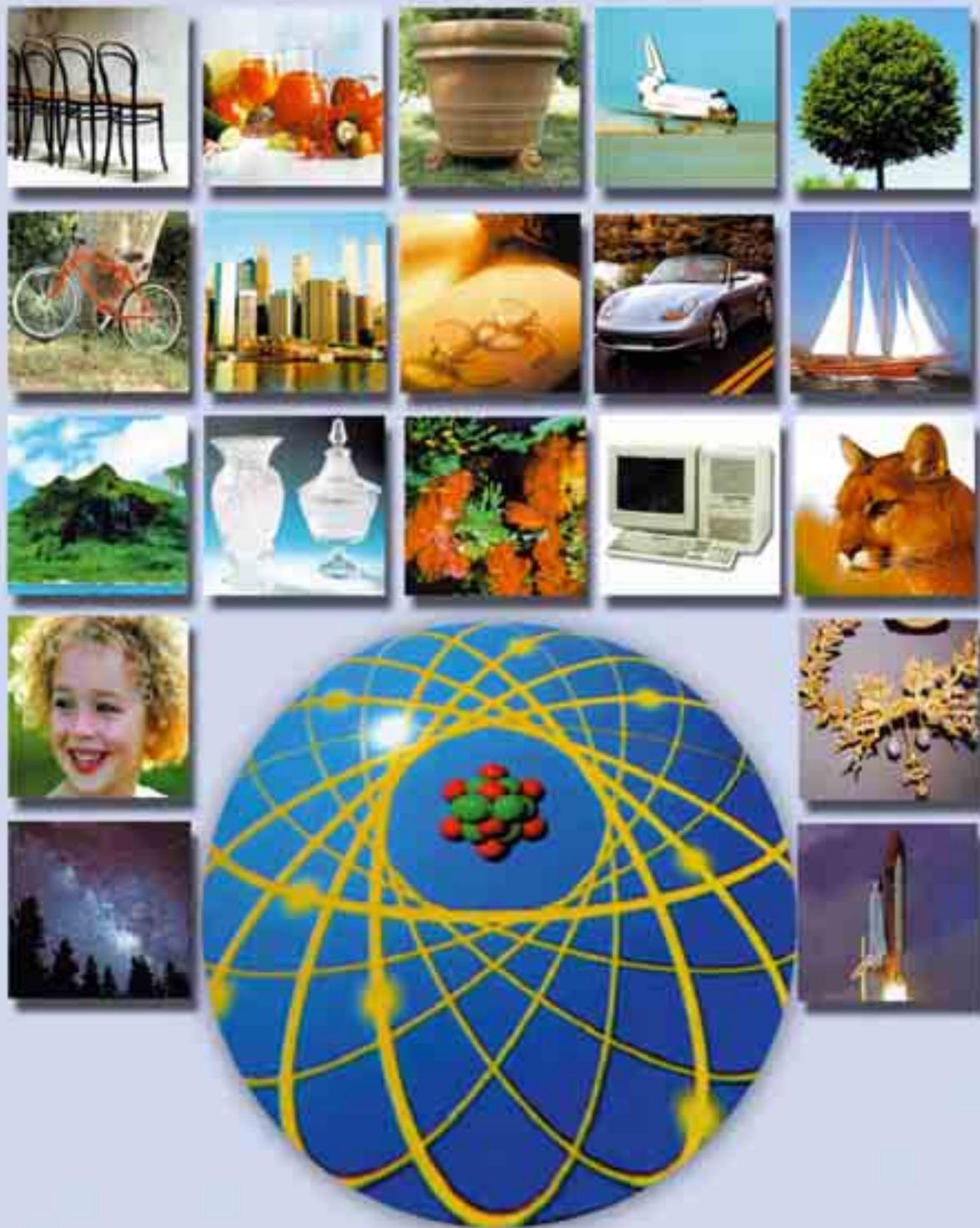
In Paradise, there will be the originals of these beauties without any of the flaws that would disturb one, and not a single displeasing conversation will be held. In every beauty a believer confronts in the world, he longs for Paradise. He always gives thanks for the blessings Allah has given him in the world, and he takes pleasure from them thinking that all these are blessings Allah has given him out of His grace. Knowing, however, that the originals of these beautiful things exist in Paradise, he does not forget the Hereafter by being carried away by the beauty of the world. He leads a life by means of which he can come to possess eternal beauty and deserve to enter the Paradise of Allah.

### **What Does It Make One Think on Reading that The Building Block of Matter is the Atom?**

Unless man thinks over the things he knows, he cannot grasp the subtleties in them and realize in what an extraordinary environment he lives. On that account, a person who believes continually thinks over the living beings and events Allah creates. These can sometimes be subjects known to many people, yet he is able to draw different conclusions from them than others do.

For example, it is a very well known fact that the basic component of every animate or inanimate being in the universe is the atom. That is, most people know that the books they read, the armchairs on which they sit, the water they drink and all the things they see around them are composed of atoms. Yet only conscientious people think beyond this and witness the exalted might of Allah.

When such people see reports about this subject, they think that atoms are inanimate beings. How, then, can inanimate substances such as atoms come together and form animate human beings capable of seeing, hearing, interpreting what they hear, enjoying the music to which they listen, thinking, making decisions, being happy or miserable? How could



Have you ever thought that the building blocks of your watch, the food you eat, the building in which you live, your car, your glasses, your pet, the flowers in your garden, your computer, the seas, the sky and your body are the same ATOMS?

man acquire such traits making him totally different from other conglomerates of atoms?

Certainly, inanimate and unconscious atoms cannot give human beings these human qualities. It is clear that Allah creates man with a spirit endowed with such characteristics. We are reminded of a verse of Allah:

**He Who has created all things in the best possible way. He commenced the creation of man from clay; then produced his seed from an extract of base fluid; then formed him and breathed His Spirit into him and gave you hearing, sight, and hearts. What little thanks you show! (Surat as-Sajda: 7-9)**

### **Some Facts One Reaches by Deep Thinking**

Have you ever thought that everything is created for man only?

When someone who believes in Allah investigates the systems and all the animate and inanimate beings present in the universe with an attentive eye, he sees that all are created for man. He understands that nothing has come into existence by coincidence but Allah creates everything in the most precise way for man's use.

Man, for example, can breathe effortlessly all the time. The air he

**The planet and the whole universe in which we live bear all the properties necessary for our lives. Someone who thinks about this will see clearly that Allah created the whole universe for us.**



inhales neither burns his nasal passages nor makes him dizzy nor causes headaches. The proportion of gases in the air is designed with the amounts that are most suitable for the human body. Someone who thinks of these remembers another very crucial point: if the oxygen concentration in the atmosphere were a little more or a little less than at present, in both cases life would vanish. He then remembers what a hard time he has breathing in airless places. As a believing person continues to think on this subject, he constantly gives thanks to Allah. This is because he sees that the atmosphere of the earth could well be designed, as it is on many other planets, so as to make it difficult to breathe. Yet, it is not so and the atmosphere of the earth is created in perfect balance and order in such a way as to enable billions of people to breathe effortlessly.

Someone who keeps thinking about the planet on which he lives, thinks how important water, which Allah creates, is for human life. The following comes to mind: people, in general, understand the importance of water only when they are deprived of it for a long time. Water, however, is a substance which we need every moment of our lives. For instance, a considerable portion of our body cells and of the blood that reaches every point in our body consists of water. Were it not so, the fluidity of blood would decrease and its flow in the veins would become very difficult. The fluidity of water is important not only for our bodies but also for plants. Thus, water reaches the furthest end of the leaf by passing through its thread-like vessels.

The great quantity of water in the seas makes our earth habitable. If the proportion of sea to land on the earth were smaller, then lands would turn into deserts and life would be impossible.

A conscientious person who thinks about these matters is completely convinced that the establishment of such a perfect balance on the earth is surely not a coincidence. Seeing and thinking about all these shows that Allah, Who is exalted and the owner of eternal power, created everything for a purpose.

Moreover, he also remembers that the examples on which he has been reflecting are very limited in number. Indeed, it is impossible to count

the examples regarding the delicate balances on earth. Yet a man who reflects can readily see the order, perfection and balance that prevail in every corner of the universe, and thus reach the conclusion that Allah has created everything for man. Allah states this in the Qur'an thus:

**And He has made everything in the heavens and everything on the earth subservient to you. It is all from Him. There are certainly Signs in that for people who reflect. (Surat al-Jathiyya: 13)**

### **What Eternity Makes One Think**

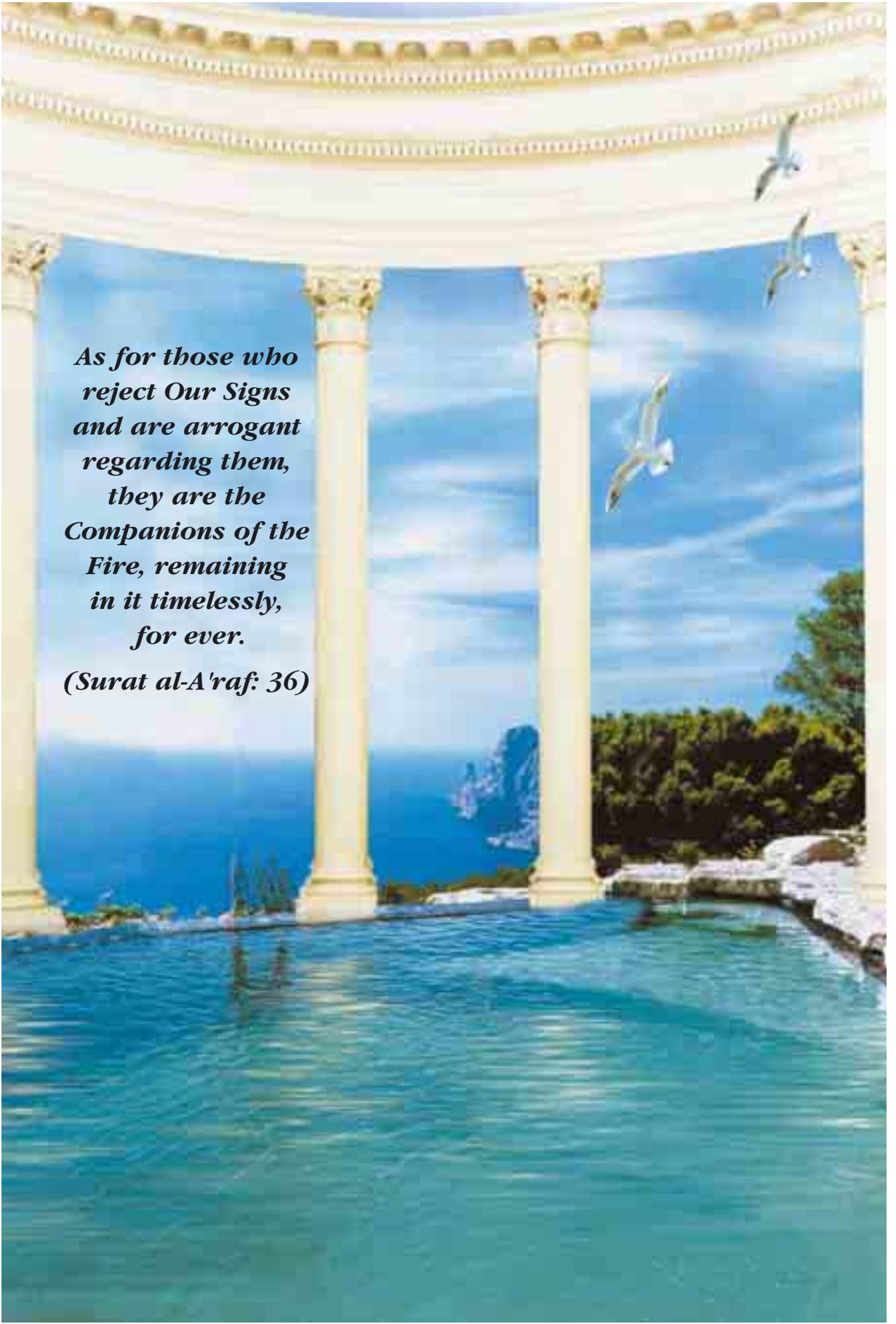
Everyone is familiar with the concept of eternity, yet have you ever thought about eternity? This is one of the subjects upon which a person believing in Allah reflects.

Allah's creating of the eternal life of Paradise and Hell is a very important subject over which everyone needs to think. Someone who thinks it over poses the following questions: the eternal nature of Paradise is one of the greatest blessings and rewards bestowed in the life after death. The glorious life in Paradise will never end. Man may live in this world for at most a hundred years. Life in Paradise, however, is timeless, so that in comparison a quadrillion times quadrillion years is short.

Someone who remembers this will also soon realize that it is impossible for man to comprehend eternity. No matter what figure man comes up with, it would still be negligible in comparison to the number of years to be spent in the eternal life.

Someone who thinks on these matters reaches the following conclusion: Allah possesses such great knowledge that what is everlasting for man, in His sight has already ended. Every incident and every thought that has taken place from the first moment time began to its last moment are, with their times and forms, determined and come to an end within His knowledge.

One should, in the same way, think that hell is a place in which unbelievers will dwell forever. There are various kinds of torture, torments, and distresses in Hell. Unbelievers in Hell are subject to uninterrupted physical

A scenic view from a classical building with columns overlooking a blue sea and sky with seagulls. The image shows a view through a semi-circular opening of a classical building with several tall, white columns. The view outside shows a bright blue sky with a few seagulls in flight, a green forested hillside, and a blue body of water in the foreground. The water is clear and blue, reflecting the sky and the columns. The overall scene is bright and clear, suggesting a sunny day.

*As for those who  
reject Our Signs  
and are arrogant  
regarding them,  
they are the  
Companions of the  
Fire, remaining  
in it timelessly,  
for ever.*

*(Surat al-A'raf: 36)*

and spiritual torture, which never stops, nor is the sufferer spared any time for sleep or rest. If there were an end to the life in Hell, there would be hope for the companions of Hell even if that rest were many millions of years later. Yet, what they receive in return for their associating partners with Allah and their disbelief is eternal torment.

**As for those who reject Our Signs and are arrogant regarding them, they are the Companions of the Fire, remaining in it timelessly, for ever. (Surat al-A'raf: 36)**

It is extremely important for each individual to try to comprehend eternity by reflecting on it. It increases man's endeavors for the Hereafter, and reinforces both his fears and his hopes. While he strongly fears eternal torment, he cherishes the hope of attaining eternal bliss.

### **What Does One Think About Dreams?**

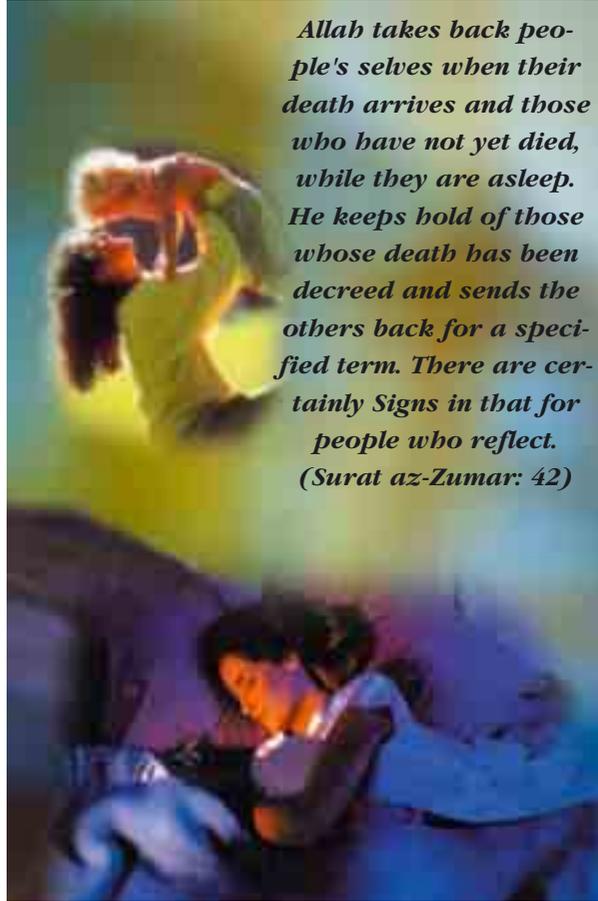
There are important purposes in dreams for someone who reflects. Such a person thinks about how realistic the dreams are that he sees while asleep, which in that way are no different in their realism from the moment he awakes. For instance, despite being physically present in bed, a person's dreams take him on business trips around the world, to meet new people and encounter new situations that he would not dare to face in reality.

Despite lying still in bed with the eyes shut, a person sees images far different from those in his immediate surroundings. This means that what 'saw' was not the eyes. Despite being in a quiet room, a person may have heard voices. Thus what 'heard' was not the ears. Everything had taken place in his brain. Still, everything was very realistic as if every image had an original form. What is it, then, that although none of them has originals in the external world, forms such realistic images in the brain? Man cannot formulate these consciously and intentionally while asleep. Nor can the brain produce such images on its own. The brain is a bulk of meat made up of protein molecules. It would be extremely unreasonable to claim that such a substance forms images on its own, and that it even forms human

faces, places and sounds never seen or heard before that day. Who is it, then, that shows these images in a dream while asleep? One who reflects upon such questions once again sees the obvious truth: it is Allah Who makes men sleep, takes back their souls while they are asleep, sends them back to them when they awake and shows them their dreams in sleep.

Someone who knows that Allah shows the dreams also reflects upon the dream's hidden pur-

poses and the reasons for their creation. In one's dream, one is as sure of the people and events he experiences as when awake. We think that all of them really exist, that the lives we dream are uninterrupted and continuous. If somebody comes up to us and says, "You are having a dream now, wake up", we would not believe him. Someone who realizes this, on the other hand, thinks as follows: "Who can say that the life of this world is not also a temporary and dream-like life? Just as I wake up from a dream, one day I will also wake up from the life of this world and see totally different images, for instance, the images of the Hereafter..."



***Allah takes back people's selves when their death arrives and those who have not yet died, while they are asleep. He keeps hold of those whose death has been decreed and sends the others back for a specified term. There are certainly Signs in that for people who reflect.  
(Surat az-Zumar: 42)***



*Thinking Over  
the Verses  
of the Qur'an*



**T**he Qur'an is the last book Allah sent to all mankind. Every person living on the earth is responsible for learning the Qur'an and fulfilling the commands communicated in it. Most people, however, do not learn it and fulfill what Allah commands in the Qur'an, although they accept it as a divine book. This is a consequence of their not thinking about the Qur'an, but knowing it by incomplete information gained here and there. For a man who reflects, on the other hand, the importance of the Qur'an and its place in man's life is very great.

First of all, someone who reflects wants to know The Creator Who created him and the universe in which he lives, gave him life when he was nothing, and bestowed countless blessings and beautiful things on him. He wants to learn what kind of conduct He would be pleased with. The Qur'an, which Allah sent through His Messenger, is a guide answering the questions above. For this reason, man needs to know the book Allah revealed to people as a guide and in which He distinguished good from evil. He needs to ponder over each verse and fulfill what Allah orders in the most proper and pleasing way.

Allah states the purpose for which the Qur'an was revealed to people:

**It (the Qur'an) is a Book We have sent down to you, full of blessing, so let people of intelligence ponder its Signs and take heed. (Surah Sad: 29)**

**No indeed! It (the Qur'an) is a reminder to which anyone who wills may pay heed. But they will only heed if Allah wills. He is entitled to be feared and entitled to forgive. (Surat al-Muddaththir: 54-55)**

Many people read the Qur'an, but the important thing, just as Allah states in His verses, is to ponder on each verse of the Qur'an, to draw a lesson from that verse and improve one's conduct in compliance with these lessons. Someone who reads the verse, "**For truly with hardship comes ease; truly with hardship comes ease,**" (Surat al-Inshirah: 5-6), for example, reflects upon it. He understands that Allah creates ease with each hardship, and therefore, the only thing he has to do when he meets

hardship is to put his trust in Allah and find the ease that is with it. Allah's promise being so, we see that giving up hope or being stricken with panic in moments of difficulty is a sign of a weakness in our faith. After reading this verse and reflecting upon it, our conduct will agree with the verse throughout our lives.

In the Qur'an, Allah relates stories from the lives of the prophets and messengers who lived in the past, so that people can learn the ideal conduct, conversation and lives of a person with whom Allah is pleased, and take them as examples. Allah states in some of His verses that people must think over the stories of the messengers and draw lessons from them:

**There is an instruction in their stories for people of intelligence. (Surah Yusuf: 111)**

**And (We left a Sign) also in Musa when We sent him to Pharaoh with clear authority. (Surat adh-Dhariyat: 38)**

**We rescued him (Nuh) and the occupants of the Ark and made that into a Sign for all the worlds. (Surat al-'Ankabut: 15)**

In the Qur'an, some of the attributes of past nations, their manners and the disasters that befell them are mentioned. It would be a great misconception to read these verses merely as a narration of historical events which simply relate the incidents that befell past nations. This is because, just as in all other verses, Allah has revealed the verses about past nations for us to think over, and for us to amend our conduct by deriving lessons from the events that came to pass on these nations:

**We destroyed those of your kind in the past. But is there any rememberer there? (Surat al-Qamar: 51)**

**We bore him on a planked and well-caulked ship, which ran before Our eyes – a reward for him who had been rejected. We left it as a Sign. But is there any rememberer there? How terrible were My punishment and warnings! We have made the Qur'an easy to remember. But is there any rememberer there? (Surat al-Qamar: 13-17)**

Allah has revealed the Qur'an as a guide to all people. Therefore, reflecting upon every verse of the Qur'an, and living according to it by

deriving lessons and warnings from every verse is the only way to gain the approval, mercy and the Paradise of Allah.

### **What does Allah Summon People to Think about in the Qur'an?**

**And We have sent down the Reminder to you so that you can make clear to mankind what has been sent down to them so that hopefully they will reflect. (Surat an-Nahl: 44)**

Just as in this ayah of Surat an-Nahl, in many other of His verses, Allah invites people to reflect. Thinking over the things Allah calls us to think about and seeing the hidden purposes and the creational miracles He has created is an act of worship. Each subject on which we reflect helps us to further understand and appreciate the omnipotence, wisdom, knowledge, art and other attributes of Allah.

#### **Allah Summons Man to Think over His Own Creation**

Man says, "When I am dead, will I then be brought out again alive?" **Does not man recall** that We created him before when he was not anything? (Surah Maryam: 66-67)

#### **Allah Summons People to Think Over the Creation of the Universe**

In the creation of the heavens and earth, and the alternation of the night and day, and the ships which sail the seas to people's benefit, and the water which Allah sends down from the sky – by which He brings the earth to life when it was dead and scatters about in it creatures of every kind – and

**There are many lessons in the creation of man for those who reflect.**



the varying direction of the winds, and the clouds subservient between heaven and earth, there are Signs **for people who use their intellect**. (Surat al-Baqara: 164)

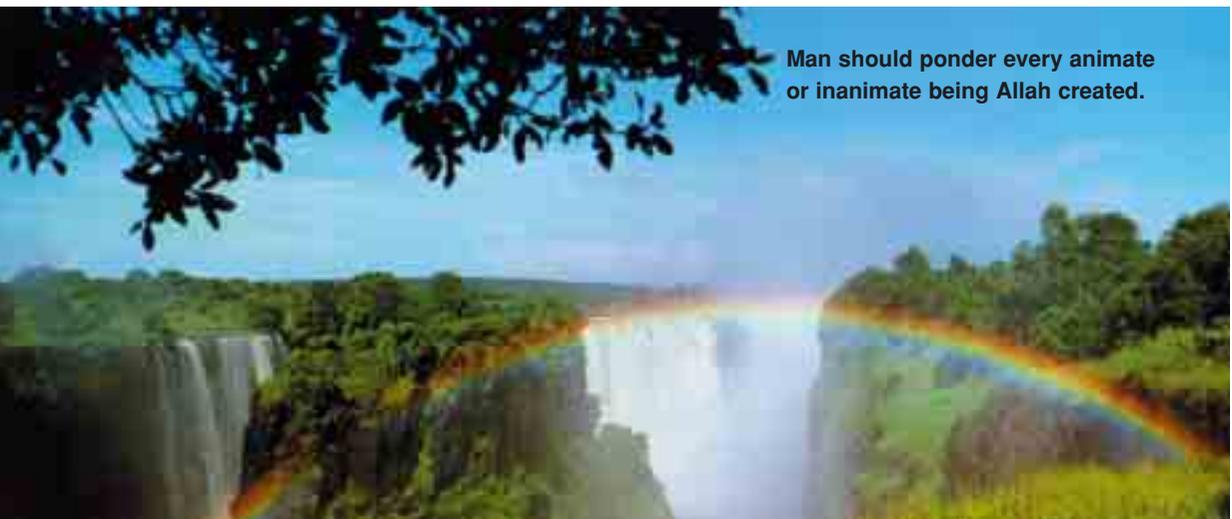
### **Allah Summons People to Think over the Temporary Nature of the Life of this World**

The metaphor of the life of this world is that of water which We send down from the sky, and which then mingles with the plants of the earth to provide food for both people and animals. Then, when the earth is at its loveliest and takes on its fairest guise and its people think they have it under their control, Our command comes upon it by night or day and We reduce it to dried-out stubble, as though it had not been flourishing just the day before! In this way We make Our Signs clear **for people who reflect**. (Surah Yunus: 24)

Would any of you like to have a garden of dates and grapes, with rivers flowing underneath and containing all kinds of fruits, then to be stricken with old age and have children who are weak, and then for a fierce whirlwind containing fire to come and strike it so that it goes up in flames? In this way Allah makes His Signs clear to you, so that hopefully **you reflect**. (Surat al-Baqara: 266)

### **Allah Summons People to Think over the Blessings They Possess**

It is He Who stretched out the earth and placed firmly embedded mountains and rivers in it and made two types of every kind of fruit.



**Man should ponder every animate or inanimate being Allah created.**

He covers over day with night. There are Signs in that **for people who reflect**.

In the earth there are diverse regions side by side and gardens of grapes and cultivated fields, and palm-trees 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: 3-4)

### **Allah Summons Man to Think on the Fact that the Whole Universe Has Been Created for Man**

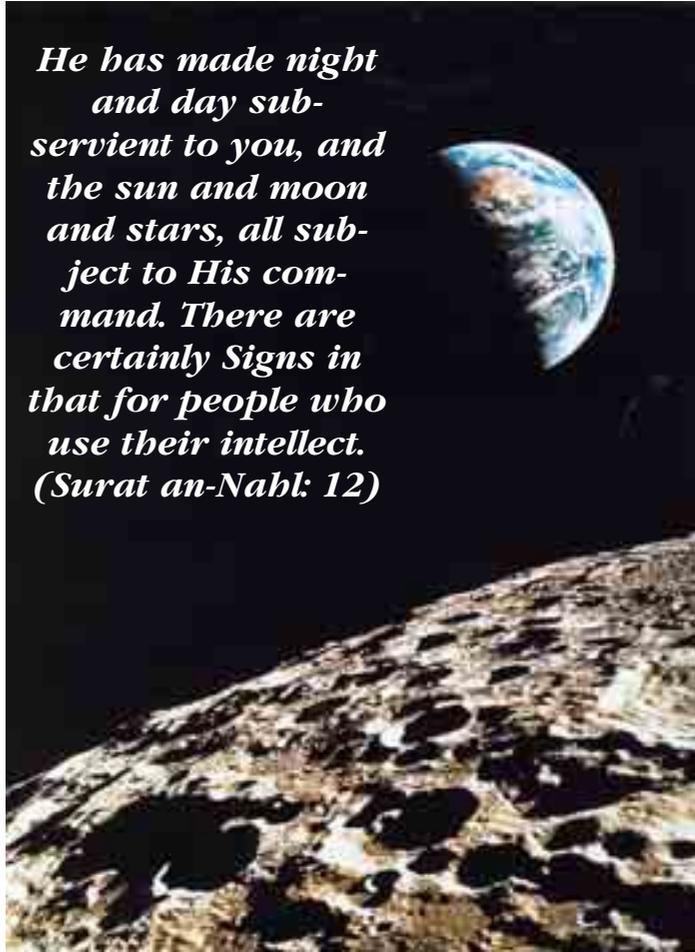
And He has made everything in the heavens and everything on the earth subservient to you. It is all from Him. There are certainly Signs in that **for people who reflect**. (Surat al-Jathiya: 13)

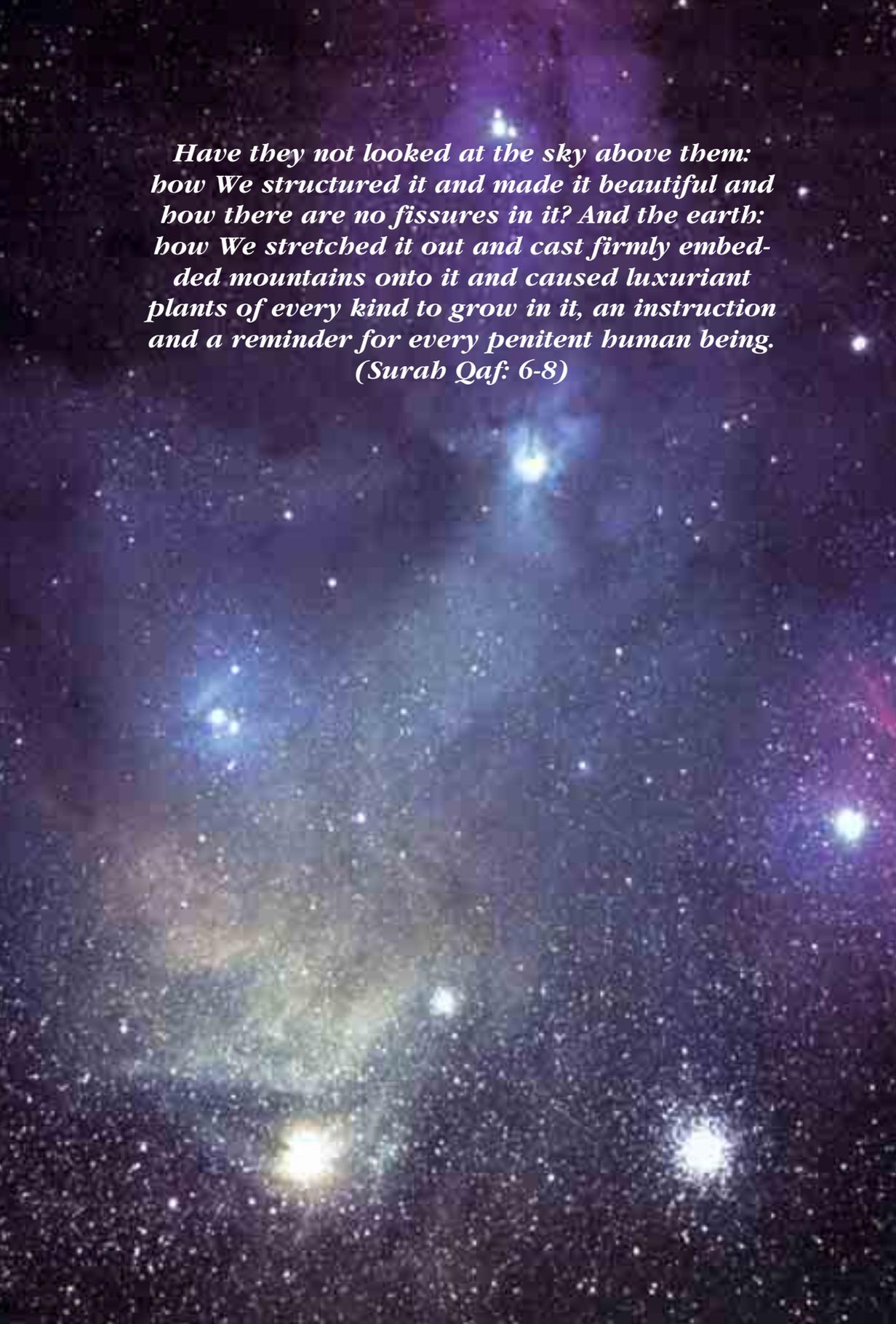
And by it He makes crops grow for you and olives and dates and grapes and fruit of every kind. There is certainly a Sign in that **for people who reflect**. He

has made night and day subservient to you, and the sun and moon and stars, all subject to His command. There are certainly Signs in that **for people who use their intellect**. And also the things of varying colors He has created for you in the earth. There is certainly a Sign in that for people who

*He has made night and day subservient to you, and the sun and moon and stars, all subject to His command. There are certainly Signs in that for people who use their intellect. (Surat an-Nabl: 12)*

**Attributing the formation of day and night, the movements and the location of the Earth and the Sun to coincidence is great heedlessness. Allah has created day and night only for men.**





*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 earth:  
how We stretched it out and cast firmly embed-  
ded mountains onto it and caused luxuriant  
plants of every kind to grow in it, an instruction  
and a reminder for every penitent human being.  
(Surah Qaf: 6-8)*

pay heed. It is He Who made the sea subservient to you so that you can eat fresh flesh 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. He cast firmly embedded mountains on the earth so it would not move under you, and rivers and pathways so that hopefully you would be guided, and landmarks. And they are guided by the stars. Is He Who creates like him who does not create? **So will you not pay heed?** (Surat an-Nahl: 11-17)

### **Allah Summons People to Think about Their Own Selves**

**Have they not reflected** within themselves? (Surat ar-Rum: 8)

### **Allah Summons People to Think about Good Values and Deeds**

And that you do not go near the property of orphans before they reach maturity – except in a good way; that you give full measure and full weight with justice – We impose on no self any more than it can bear; that you are equitable when you speak – and that you fulfil Allah's contract. That is what He instructs you to do, so that **hopefully you will pay heed.** (Surat al-An'am: 152)

Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that **hopefully you will pay heed.** (Surat an-Nahl: 90)

You who believe! Do not enter houses other than your own until you have asked permission and greeted their inhabitants. That is better for you, so that **hopefully you will pay heed.** (Surat an-Nur: 27)

### **Allah Summons People to Think about the Hereafter, the Hour, and the Day of Judgment**

On the day that each self finds the good it did, and the evil it did, present there in front of it, it will wish there were an age between it and then. Allah advises you to beware of Him. Allah is Ever-Gentle to those that serve Him. (Surah Al 'Imran: 30)

*He is Allah.  
There is no  
god but Him.  
Praise be to  
Him at the  
first and at  
the last.  
Judgement  
belongs to  
Him. You will  
be returned to  
Him. (Surat  
al-Qasas: 70)*

And remember Our servants Ibrahim, Ishaq and Ya'qub, men of true strength and inner sight. We purified their sincerity through **sincere remembrance** of the Abode.

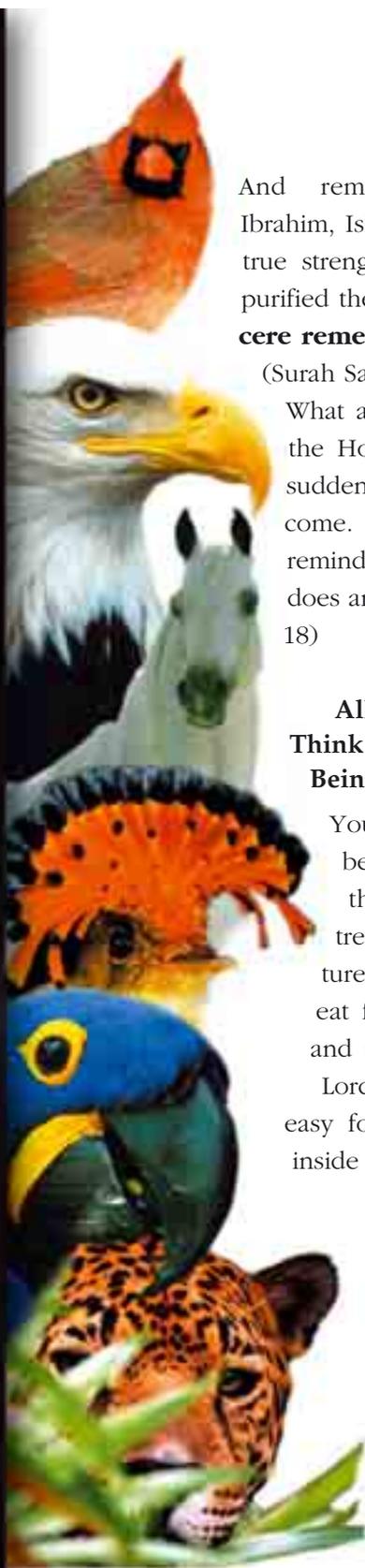
(Surah Sad: 45-46)

What are they awaiting but for the Hour to come upon them suddenly? Its Signs have already come. What good will their reminder be to them when it does arrive? (Surah Muhammad: 18)

### **Allah Summons Man to Think about the Animate Beings He Creates**

Your Lord revealed to the bees: "Build dwellings in the mountains and the trees, and also in the structures which men 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

**He who reflects can see many extraordinary features in the animate beings Allah creates. This way, he can come to know the endless power and knowledge of Allah.**



varying colors, containing healing for mankind. There is certainly a Sign in that **for people who reflect**. (Surat an-Nahl: 68-69)

### **Allah Summons Man to Think about the Punishments That Might Suddenly Befall Him**

Say: "**What do you think?** If Allah's punishment were to come upon you or the Hour, would you call on other than Allah if you are being truthful?" (Surat al-An'am: 40)

Say: "**What do you think?** If Allah took away your hearing and your sight and sealed up your hearts, what god is there, other than Allah, who could give them back to you?" Look how We vary the Signs, yet still they turn away! (Surat al-An'am: 46)

Say: "**What do you think?** If Allah's punishment were to come upon you suddenly by night or openly by day, would any but the wrongdoing people be destroyed?" (Surat al-An'am: 47)

Say: "**What do you think?** If His punishment came upon you by night or day, what part of it would the evildoers then try to hasten?" (Surah Yunus: 50)

Do they not see that they are tried once or twice in every year? But still they do not turn back. **They do not pay heed**. (Surat at-Tawba: 126)

We gave Musa the Book after destroying the earlier nations, to awaken people's hearts and as a guidance and a mercy so that **hopefully they would pay heed**. (Surat al-Qasas: 43)

We destroyed those of your kind in the past. But **is there any rememberer there?** (Surat al-Qamar: 51)

We seized Pharaoh's people with years of drought and scarcity of fruits so that **hopefully they would pay heed**. (Surat al-A'raf: 130)

### **Allah Summons Man to Think about the Qur'an**

**Will they not ponder** the Qur'an? If it had been from other than Allah, they would have found many inconsistencies in it. (Surat an-Nisa': 82)

**Do they not ponder** the word (of Allah)? Has anything come to them

that did not come to their ancestors the previous peoples? (Surat al-Muminun: 68)

It (the Qur'an) is a Book We have sent down to you, full of blessing, so let **people of intelligence ponder its Sign** and take heed. (Surah Sad: 29)

We have made it (the Qur'an) easy in your own tongue so that **hopefully they will pay heed**. (Surat ad-Dukhan: 58)

No indeed! It is truly a reminder to which **anyone who wills may pay heed**. (Surat al-Muddaththir: 54-55)

In this way We have sent it down as an Arabic Qur'an and We have made various threats in it so that hopefully they will have taqwa or **it will spur them into remembrance**. (Surah Ta Ha: 113)

### **The Messengers of Allah Summoned Their People, Who Lacked Understanding, To Reflect**

Say: "I do not say to you that I possess the treasuries of Allah, nor do I know the Unseen, nor do I say to you that I am an angel. I only follow what has been revealed to me." Say: "Are the blind the same as those who can see? So **will you not reflect?**" (Surat al-An'am: 50)

His people argued with him. He said; "Are you arguing with me about Allah when He has guided me? I have no fear of any partner you ascribe to Him unless my Lord should will such a thing to happen. My Lord encompasses all things in His knowledge so **will you not pay heed?**" (Surat al-An'am: 80)

### **Allah Summons People to Resist the Influence of Satan**

If an evil impulse from Satan provokes you, seek refuge in Allah. He is All-Hearing, All-Seeing. As for those who have taqwa, when they are bothered by visitors from Satan, **they remember** and immediately see clearly. But as for their brothers, the visitors lead them further into error. And they do not stop at that! (Surat al-A'raf: 200-202)

**Allah Encourages the Person to Whom the Message of the Qur'an is Communicated to Think Deeply**

Go, you and your brother, with My Signs and do not slacken in remembering Me. Go to Pharaoh; he has overstepped the bounds. But speak to him with gentle words so that **hopefully he will pay heed** or show some fear. (Surah Ta Ha: 42-44)

**Allah Invites People to Think about Death and Dreams**

Allah takes back people's selves when their death arrives and those who have not yet died, while they are asleep. He keeps hold of those whose death has been decreed and sends the others back for a specified term. There are certainly Signs in that **for people who reflect**. (Surat az-Zumar: 42)



# *Conclusion*



**T**he purpose of this book is to invite the reader to think. The truth can be communicated to a person in many different ways; it can be shown by the use of details, pieces of evidence and by using logic. Yet, if a person does not think over this truth on his own, sincerely and honestly with the purpose of comprehending the truth, all these efforts are useless. For this reason, when the messengers of Allah communicated the message to their people, they told them the truth clearly and then invited them to think.

A person who reflects, grasps the secrets of Allah's creation, the truth of the life of this world, the existence of Hell and Paradise, and the inner truth of matters. He obtains a deeper understanding of the importance of being a person with whom Allah is pleased, and so he lives by the religion as is its due, recognizes Allah's attributes in everything he sees, and begins to think not according to what the majority of people demand but as Allah commands. As a result, he takes pleasure from beauty much more than others do, and does not suffer distress from baseless misapprehensions and worldly greed.

These are only a few of the beautiful things a person who thinks will gain in the world. The gain in the Hereafter of someone who always finds the truth by thinking, is the love, approval, mercy and the Paradise of Allah.

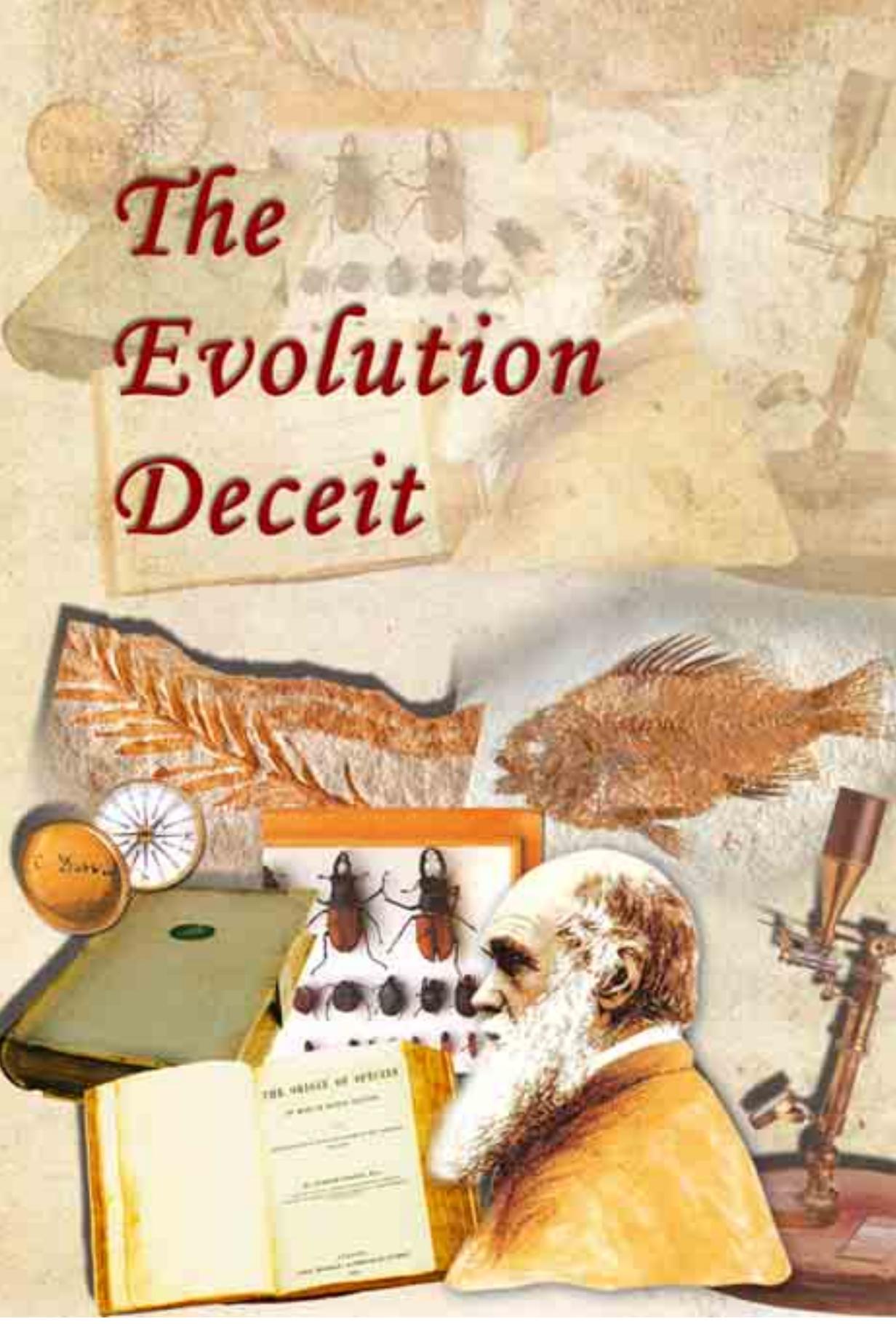
On the other hand, a day is near when those who today avoid seeing the truth by thinking will come to think, and moreover think deeply and meditate and see the truth clearly. Yet their thinking on that day will not be of any use to them but will make them suffer grief. Allah says in the Qur'an when these people will reflect:

**When the Great Calamity comes: that Day man will remember what he has striven for and the Blazing Fire will be displayed for all who can see. (Surat an-Nazi'at: 34-36)**

Inviting people, who suppose that they can escape from their responsibilities by not thinking, to think so that they may reflect upon the end that will befall them and return to Allah's religion is an act of worship for believers. Yet, ultimately, as Allah states in the Qur'an:

**... Anyone who will, may pay heed. (Surat al-Muddaththir: 55)**

# *The Evolution Deceit*

A collage of scientific and historical elements. At the top, a microscope is visible. Below it, a fish is shown. In the center, a beetle is depicted. To the left, a compass is present. At the bottom, an open book is shown with the title 'THE ORIGIN OF SPECIES' visible on its pages. The background is a textured, light-colored surface.

THE ORIGIN OF SPECIES



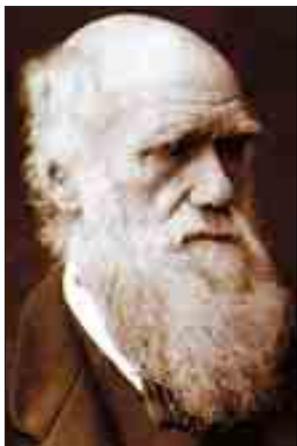
arwinism, in other words the theory of evolution, was put forward with the aim of denying the fact of Creation, but is in truth nothing but failed, unscientific nonsense. **This theory, which claims that life emerged by chance from inanimate matter, was invalidated by the scientific evidence of miraculous order in the universe and in living things, as well as by the discovery of about 300 million fossils revealing that evolution never happened. In this way, science confirmed the fact that Allah created the universe and the living things in it. The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.**

Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been stated by a large number of scientists. In the United States in particular, many scientists from such different fields as biology, biochemistry and paleontology recognize the invalidity of Darwinism and employ the fact of Creation to account for the origin of life.

We have examined the collapse of the theory of evolution and the proofs of Creation in great scientific detail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

### **The Scientific Collapse of Darwinism**

As a **pagan doctrine** going back as far as ancient Greece, the theory of evolution was advanced extensively in the nineteenth century. The most important development that made it the top topic of the world of science was Charles Darwin's *The Origin of Species*, published in 1859. In this book, he opposed, in his own eyes, the fact that Allah created different living species on Earth separately, for he erroneously claimed that all living beings had a common ancestor and had 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 on Theory," the theory failed in the face of many critical questions.**



**Charles Darwin**

what the theory suggests.

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 that the theory cannot answer. However, first and foremost, we need to ask: **How did this "first cell" originate?**

**Since the theory of evolution ignorantly denies Creation, it maintains that the "first cell" originated as a product of blind coincidences within the laws of nature, without any plan or arrangement.** According to the theory, inanimate matter must have produced a living cell as a result of coincidences. Such a claim, however, is inconsistent with 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, which asserts 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. Interest-

Darwin invested all of his hopes in new scientific discoveries, which he expected to solve these difficulties. However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties. The defeat of Darwinism in the face of science can be reviewed under three basic topics:

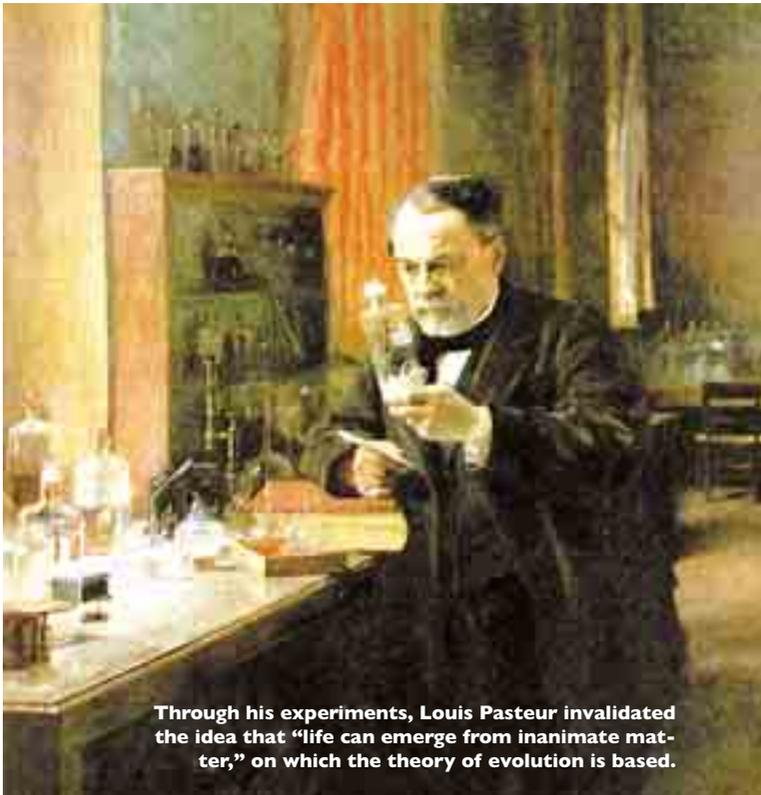
- 1) The theory cannot explain how life originated on Earth.
- 2) No scientific finding shows that the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.
- 3) The fossil record proves the exact opposite of

ing 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, maggots developing in rotting meat was assumed to be evidence of spontaneous generation. However, **it was later 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 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, that 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."**<sup>1</sup>



**Through his experiments, Louis Pasteur invalidated the idea that "life can emerge from inanimate matter," on which the theory of evolution is based.**

For a long time, advocates of the theory of evolution resisted these findings. 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 of 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 1930s, he tried to prove that a living cell could originate 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.<sup>2</sup>

Evolutionist followers of Oparin tried to carry out experiments to solve this problem. The best known experiment was carried out by the 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, for the atmosphere used in the experiment was very different from the real Earth conditions.**<sup>3</sup>

After a long silence, **Miller confessed that the atmosphere medium he used was unrealistic.**<sup>4</sup>

**All the evolutionists' efforts throughout the twentieth century to explain the origin of life ended in failure.** The geochemist Jeffrey Bada, from the 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?<sup>5</sup>



**Russian biologist  
Alexander Oparin**



**One example of evolutionists' attempts to account for the origin of life is the Miller experiment. It was gradually realized that this experiment, initially heralded as a major advance on behalf of the theory of evolution, was invalid, and Miller was even forced to admit that very fact himself.**

### The Complex Structure of Life

The primary reason why the theory of evolution ended up in such a great impasse regarding the origin of life is that even those living organisms deemed to be the simplest have incredibly complex structures. The cell of a living thing is more complex than all of our man-made technological products. **Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing organic chemicals together.**

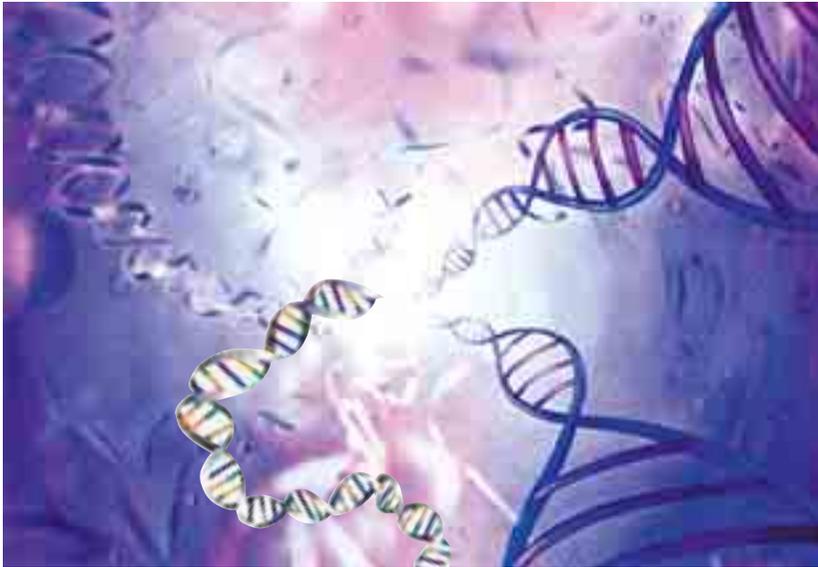
The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. **The probability of proteins, the building blocks of a cell, being synthesized coincidentally, is 1 in  $10^{950}$  for an average protein made up of 500 amino acids. In mathematics, a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

The DNA molecule, which is located in the nucleus of a cell and which stores genetic information, is an incredible databank. If the information coded in DNA were written down, it would make a giant library consisting of an estimated 900 volumes of encyclopedias consisting of 500 pages each.

A very interesting dilemma emerges at this point: DNA can replicate itself only with the help of some specialized proteins (enzymes). However, the



**As accepted also by the latest evolutionist theorists, the origin of life is still a great stumbling block for the theory of evolution.**



**One of the facts nullifying the theory of evolution is the incredibly complex structure of life. The DNA molecule located in the nucleus of cells of living beings is an example of this. The DNA is a sort of databank formed of the arrangement of four different molecules in different sequences. This databank contains the codes of all the physical traits of that living being. When the human DNA is put into writing, it is calculated that this would result in an encyclopedia made up of 900 volumes. Unquestionably, such extraordinary information definitively refutes the concept of coincidence.**

synthesis of these enzymes can be realized only 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.<sup>6</sup>

No doubt, if it is impossible for life to have originated spontaneously as a result of blind coincidences, then it has to be accepted that life was "**created**." This fact explicitly invalidates the theory of evolution, whose main purpose is to deny Creation.

### **Imaginary Mechanism 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.<sup>7</sup>

### **Lamarck's Impact**

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to



the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that 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. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.<sup>8</sup>

However, the laws of inheritance discovered by Gregor Mendel (1822-84) and verified by the science of genetics, which flourished in the twentieth century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favor as an evolutionary mechanism.



French naturalist Lamarck

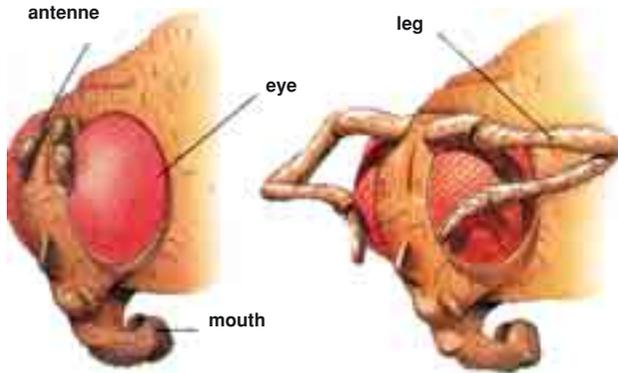
### Neo-Darwinism and Mutations

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 1930s. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings due to such external factors as radiation or replication errors, as the "cause of favorable variations" in addition to natural mutation.

Today, the model that Darwinists espouse, despite their own awareness of its scientific invalidity, is neo-Darwinism. The theory maintains that millions of living beings formed as a result of a process whereby numerous complex organs of these organisms (e.g., 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 are always harmful.**

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

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



**Since the beginning of the twentieth century, evolutionary biologists have sought examples of beneficial mutations by creating mutant flies. But these efforts have always resulted in sick and deformed creatures. The top picture shows the head of a normal fruit fly, and the picture on the left shows the head of a fruit fly with legs coming out of it, the result of mutation.**

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.**<sup>9</sup>

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 things, and leaves them disabled. (The most common effect of mutation on human beings is cancer.) Of course, 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, no such any imaginary process called "evolution" could 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 unscientific supposition of this theory, every living

species has sprung from a predecessor. A previously existing species turned into something else over time and all species have come into being in this way. In other words, this transformation proceeds gradually over millions of years.

Had this been the case, 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 ever 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.<sup>10</sup>

However, **Darwin was well aware that no fossils of these intermediate forms had yet been found.** He regarded this as a major difficulty for his theory. In one chapter of his book titled "Difficulties on Theory," he wrote:

**Why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory.<sup>11</sup>**

### **Darwin's Hopes Shattered**

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the nineteenth century all over the world,

## LIVING FOSSILS REFUTE EVOLUTION

Fossils are proof that evolution never happened. As the fossil record shows, living things came into being in a single moment, with all the characteristics they possess and never altered in the least for so long as the species survived. Fish have always existed as fish, insects as insects and reptiles as reptiles. There is no scientific validity to the claim that species develop gradually. Almighty Allah created all living things.



A 54-to-37-million-year-old fossil sunfish



A 295-million-year-old fossil sea urchin



A 125-million-year-old fossil cicada



A 50-million-year-old fossil sequoia leaf

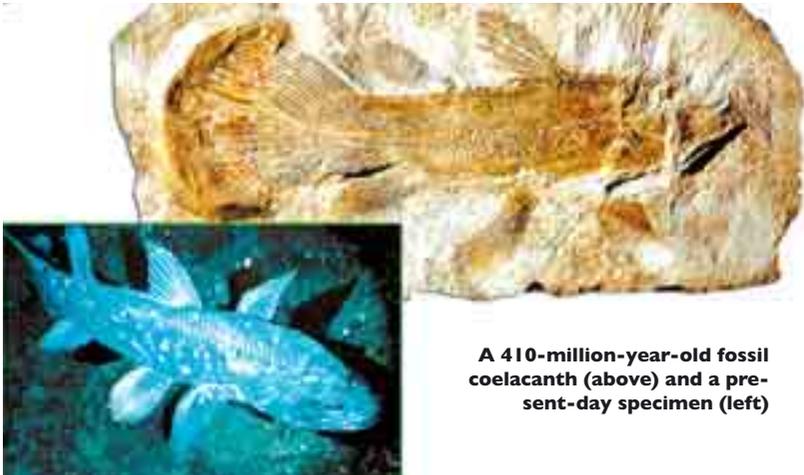
**no transitional forms have yet been uncovered.** All of the fossils, contrary to the evolutionists' expectations, show that **life appeared on Earth all of a sudden and fully-formed.**

One 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.**<sup>12</sup>

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, this is very strong evidence that **all living things are created.** The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor is that it 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



**A 410-million-year-old fossil coelacanth (above) and a present-day specimen (left)**

**The fossil record is a great barricade in front of the theory of evolution. The fossil record shows that living species emerged suddenly and fully-formed without any evolutionary transitional form between them. This fact is evidence that species are created separately.**

fully developed state, they must indeed have been created by some omnipotent intelligence.<sup>13</sup>

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

### The Tale of Human Evolution

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

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

Evolutionists call man's so-called first ape-like ancestors *Australopithecus*, which means "South African ape." These living 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, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.<sup>14</sup>

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their 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 twentieth century's most important evolutionists, 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."<sup>15</sup>

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.<sup>16</sup>

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. **Homo sapiens neandarthalensis and Homo sapiens sapiens (present-day man) co-existed in the same region.**<sup>17</sup>

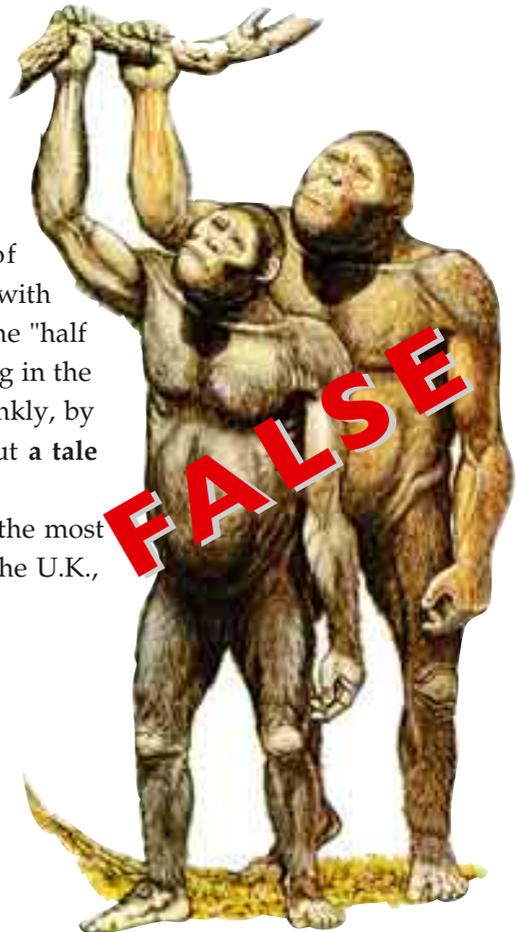
This situation apparently indicates the invalidity of the claim that they are ancestors of one another. The late Stephen Jay Gould explained this deadlock of the theory of evolution although he was himself one of the leading advocates of evolution in the twentieth century:

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.<sup>18</sup>

Put briefly, the scenario of human evolution, which is "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 foundation.

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K.,

**Evolutionist newspapers and magazines often print pictures of primitive man. The only available source for these pictures is the imagination of the artist. Evolutionary theory has been so dented by scientific data that today we see less and less of it in the serious press.**





who carried out research on this subject for years and 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" 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.<sup>19</sup>

**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.

### **Darwinian Formula!**

Besides all the technical evidence we have dealt with so far, let us now for once, examine what kind of a superstition the evolutionists have with an example so simple as to be understood even by children:

The theory of evolution asserts that life is formed by chance. According to this irrational claim, lifeless and unconscious atoms came together to form the cell and then they somehow formed other living things, including man.

Let us think about that. When we bring together the elements that are the building-blocks of life such as carbon, phosphorus, nitrogen and potassium, only a heap is formed. No matter what treatments it undergoes, this atomic heap cannot form even a single living being. If you like, let us formulate an "experiment" on this subject and let us examine on the behalf of evolutionists what they really claim without pronouncing loudly under the name "**Darwinian formula**":

Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins—a single one of which has a formation probability of 1 in  $10^{950}$ —as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. **No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope.** They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

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

The theory of evolution, which claims the opposite, is a total fallacy completely contrary to reason. Thinking even a little bit on the claims of evolutionists discloses this reality, just as in the above example.

### **Technology in the Eye and the Ear**

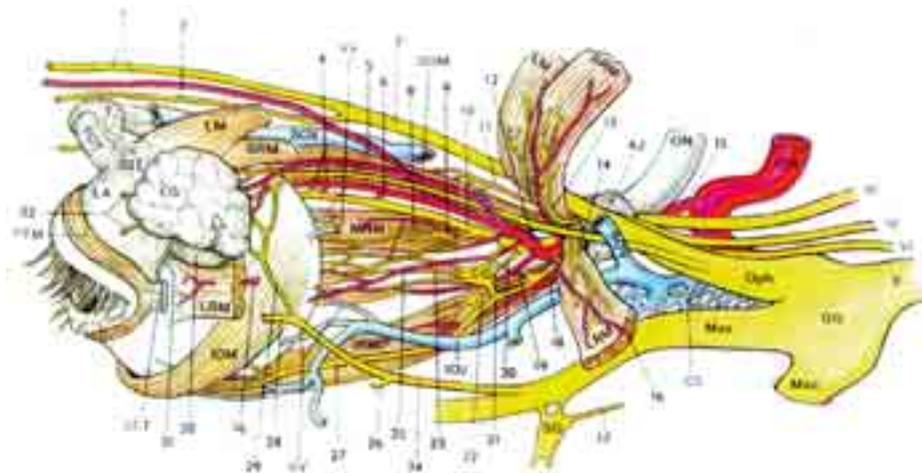
Another subject that remains unanswered by evolutionary theory is the excellent quality of perception in the eye and the ear.

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 eye's retina. Here, these light rays are transmitted into electric signals by cells and reach a tiny spot at the back of the brain, the "center of vision." These electric signals are perceived in this center 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 its inside is completely dark, and that no light reaches the place where it is located. Thus, the "center of vision" is never touched by light and 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 twentieth century has not been able to attain it.** For instance, look at the book you are reading, your hands with which you are holding it, and 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 with depth.

For many years, tens of thousands of engineers have tried to make a three-dimensional TV and achieve 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 special 3-D 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,



**All its components need to function together and perfectly if the eye is to see at all.**

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 of 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, and the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalizes in the center 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 as 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 completely silent brain, you listen to symphonies, and hear all of the noises in a crowded place.** However, were the sound level in your brain

measured by a precise device at that moment, complete silence would be found to be 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 of this technology and the thousands of engineers and experts who have been working on this endeavor, 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 largest 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 human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does a hi-fi; rather, 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 man-made visual or recording apparatus 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 truth lies beyond all this.

### **To Whom Does the Consciousness that Sees and Hears within the Brain Belong?**

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

The stimulations coming from a person's eyes, ears, and nose travel to



**Compared to sound recording devices, the ear is much more complex, much more successful and possesses far superior features to these products of high technology.**

the brain as electro-chemical nerve impulses. In biology, physiology, and bio-chemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: Who perceives these electro-chemical nerve impulses as images, sounds, odors, and sensory events in the brain? **There is a consciousness in the brain that perceives all this without feeling any need for an eye, an ear, and a nose.** To whom does this consciousness belong? Of course it 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 answer these questions.

For **this consciousness is the spirit created by Allah**, which needs neither the eye to watch the images nor the ear to hear the sounds. Furthermore, it does not need the brain to think.

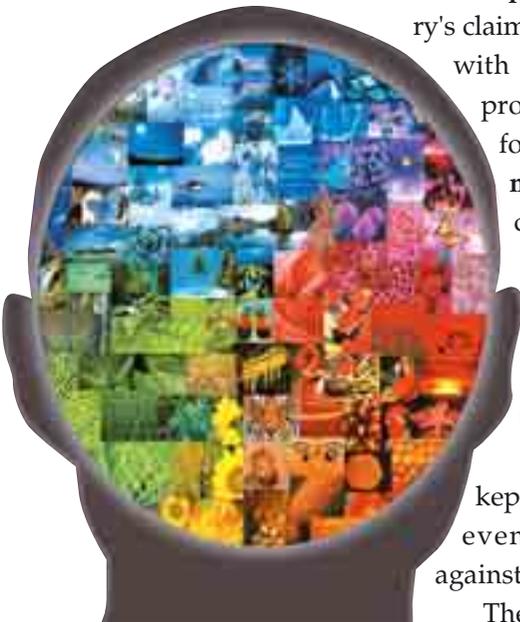
Everyone who reads this explicit and scientific fact should ponder on Almighty Allah, and fear and seek refuge in Him, for He squeezes the entire universe in a pitch-dark place of a few cubic centimeters in a three-dimensional, colored, shadowy, and luminous form.

### A Materialist Faith

The information we have presented so far shows us that **the theory of evolution is incompatible with scientific findings.** The theory's claim regarding the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that **the required intermediate forms have 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 kept on the agenda of science. Some people even try to represent criticisms directed against it as an "attack on science." Why?

The reason is that this theory is an indispens-



able 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 to explain 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 [intervention]...<sup>20</sup>

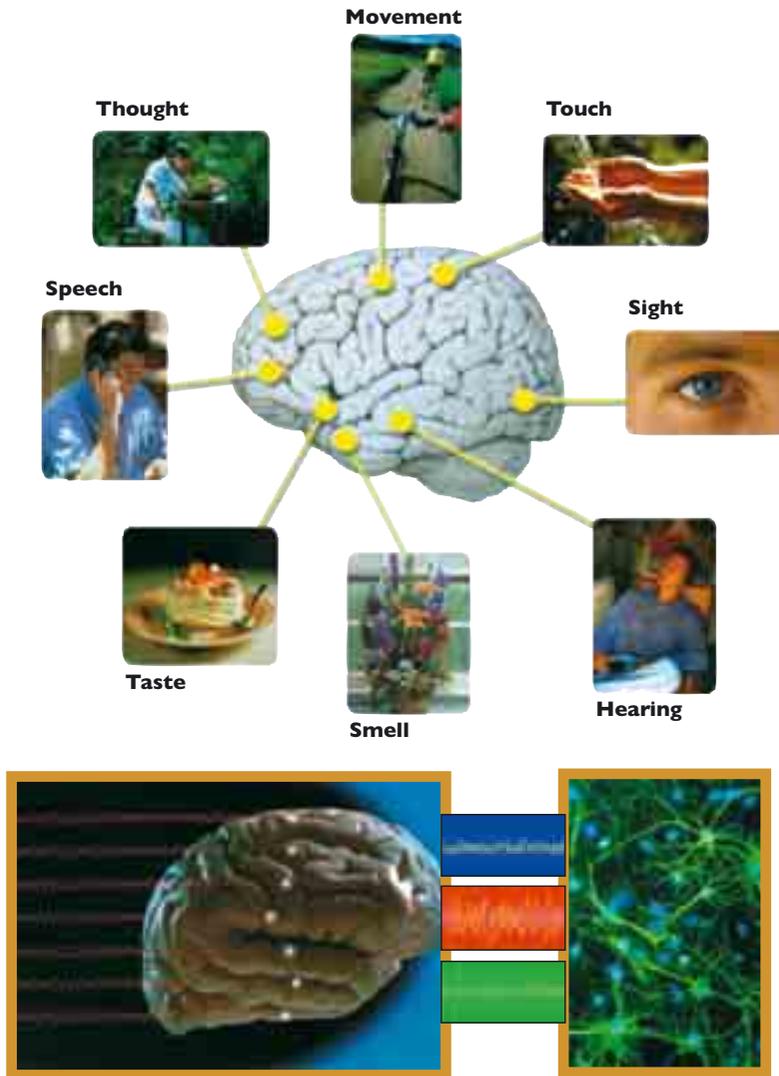
These are explicit statements that **Darwinism is a dogma** kept alive just for the sake of adherence to materialism. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter brought life into being. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to ignorantly defend it just so as not to acknowledge, in their own eyes, the evident existence of Allah.

Anyone who does not look at the origin of living beings with a materialist prejudice sees 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: The Most Potent Spell in the World**

Anyone free of prejudice and the influence of any particular ideology, who uses only his or her 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 explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce



**We live our whole life in our brains. People we see, flowers we smell, music we hear, fruit we taste, the moisture we feel with our hands-all these are impressions that become "reality" in the brain. But no colors, voices or pictures exist there. We live in an environment of electrical impulses. This is no theory, but the scientific explanation of how we perceive the outside world.**

thinking, reasoning professors and university students; such scientists as Einstein and Galileo; such artists as Humphrey Bogart, Frank Sinatra and Luciano Pavarotti; as well as antelopes, lemon trees, and carnations. Moreover, as the scientists and professors who believe in this nonsense are educated people, it is quite justifiable to speak of this theory 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 totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of Prophet Ibrahim (as) worshipping idols they had made with their own hands, or some among the people of Prophet Musa (as) worshipping the Golden Calf.

In fact, Allah has pointed to this lack of reason in the Qur'an. In many verses, He reveals 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 do not believe, 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. (Surat al-Baqara, 6-7)**

**... They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Such people are like cattle. No, they are even further astray! They are the unaware. (Surat al-A'raf, 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!" (Surat al-Hijr, 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; a planet named Earth with all of its features so perfectly suited to life; and living things full of countless complex systems.



**In the same way that the beliefs of people who worshipped crocodiles now seem odd and unbelievable, so the beliefs of Darwinists are just as incredible. Darwinists regard chance and lifeless, unconscious atoms as a creative force, and are as devoted to that belief as if to a religion.**

In fact, the Qur'an relates the incident of Prophet Musa (as) and Pharaoh to show that some people who support atheistic philosophies actually influence others by magic. When Pharaoh was told about the true religion, he told Prophet Musa (as) to meet with his own magicians. When Musa (as) 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. (Surat al-A'raf, 116)**

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from Musa (as) and those who believed in him. However, his evidence broke the spell, or "swallowed up what they had forged," as revealed in the verse:

**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. (Surat al-A'raf, 117-118)**

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians 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 their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist defending evolution for some 60 years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

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.<sup>21</sup>

That future is not far off: On the contrary, people will soon see that "chance" is not a deity, 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 its true face are wondering with amazement how they could ever have been taken in by it.

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*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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