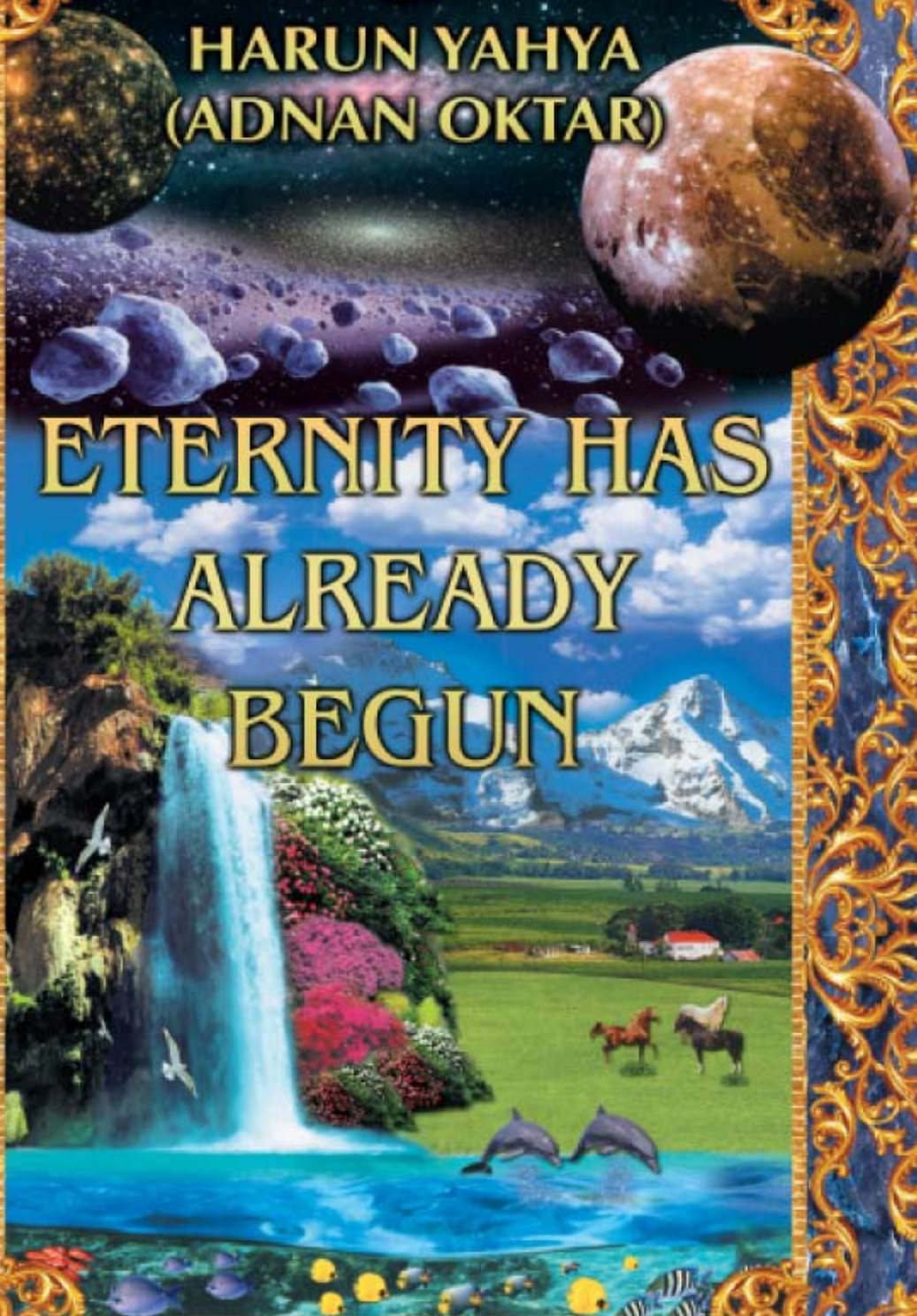


الله
رسول
محمد

HARUN YAHYA
(ADNAN OKTAR)

ETERNITY HAS
ALREADY
BEGUN



In this book you will find explanations about eternity, timelessness and spacelessness that you will never have encountered anywhere else and you will be confronted by the reality that eternity has already begun. The real answers to many questions people always ponder such as where Allah is, the true nature of death, resurrection after death, the existence of an eternal life, and the time when all these things will happen are to be found here...



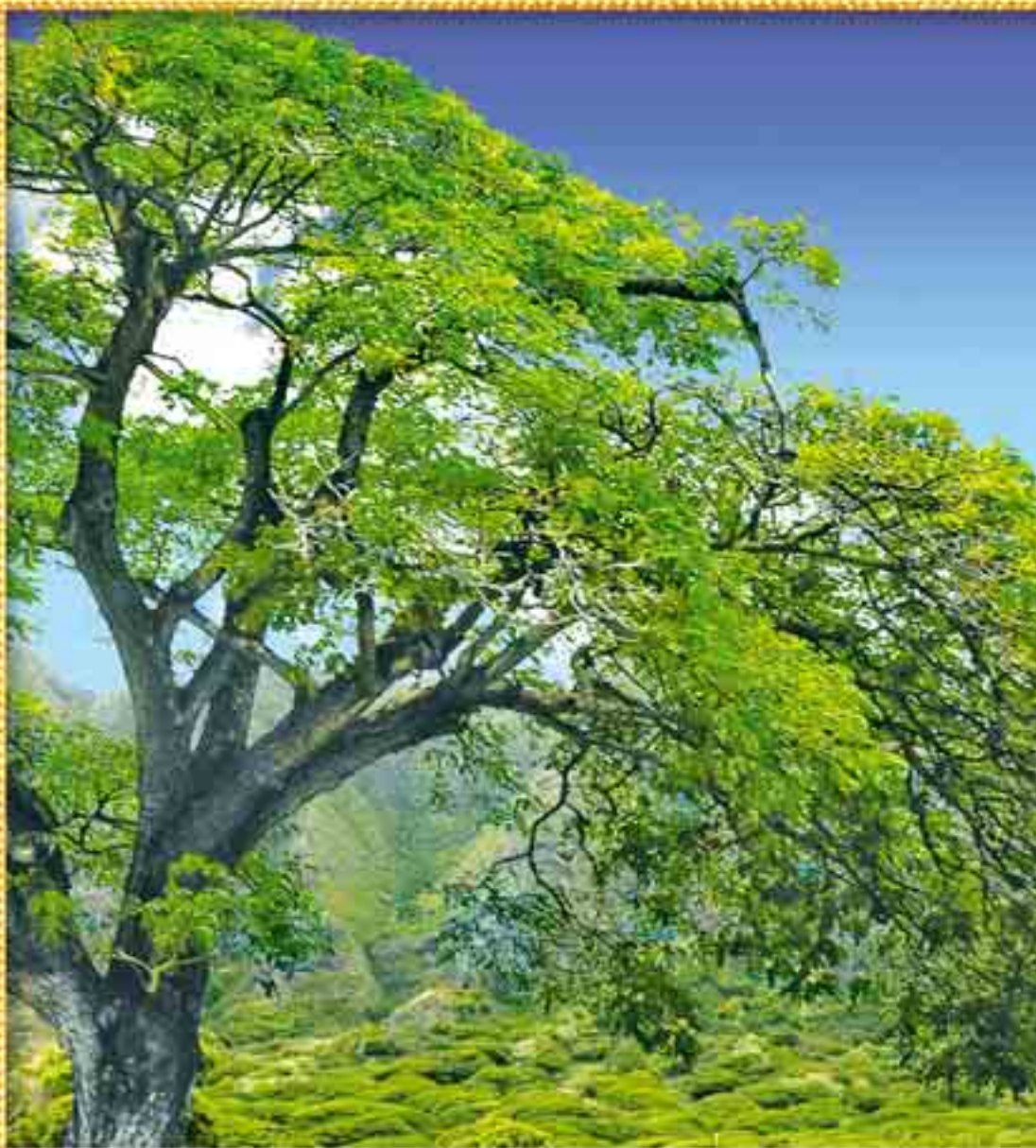
ABOUT THE AUTHOR: Adnan Oktar, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. Since the 1980s, the author has published many books on faith-related, scientific and political issues. He is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

All of the author'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. His more than 300 works, translated into 63 different languages, enjoy a wide readership across the world.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ
رَسُولُ
مُحَمَّدٍ



ETERNITY HAS ALREADY BEGUN

Harun Yahya
(Adnan Oktar)



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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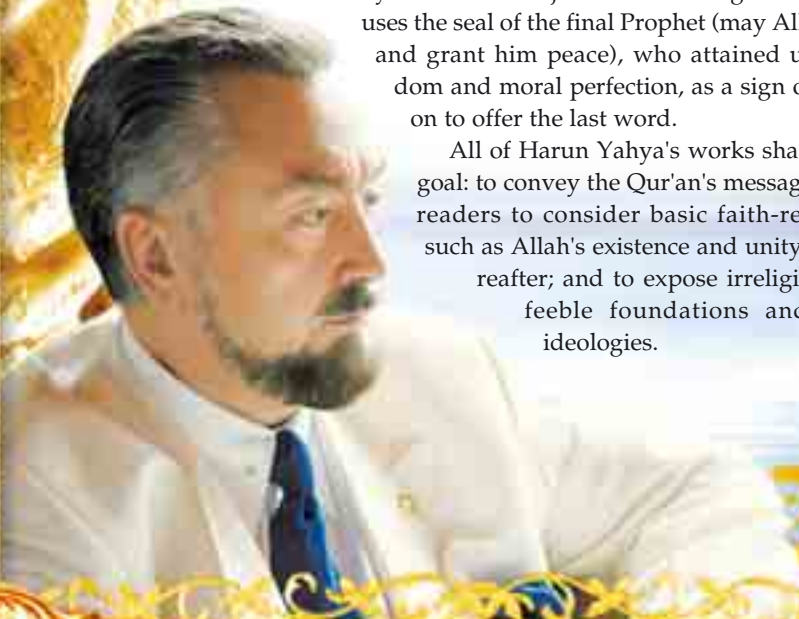
ABOUT THE AUTHOR

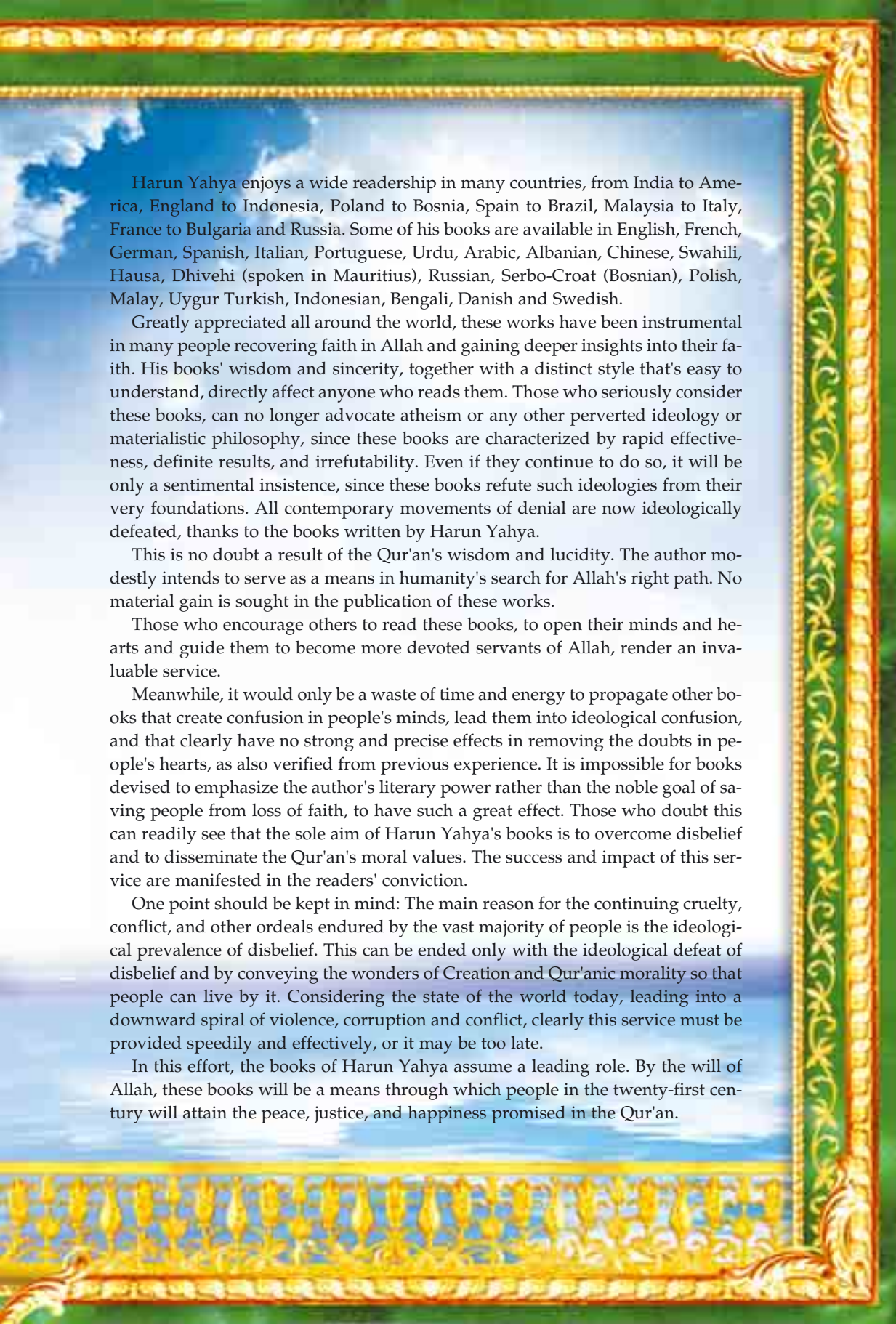
Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied fine arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, 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.

ETERNITY HAS ALREADY BEGUN

Introduction



What does the word "eternity" mean to you? One always tends to associate the concept of eternity with figures such as a thousand years, one million or a billion years. Such a concept of time seems to suggest an everlasting period. Similarly, what the concept of "infinite distance" evokes in the mind is great distances, like a hundred thousand or a million light years.

Nevertheless, even if you endeavor to think of the greatest figure possible, you are still limited by the intellectual capacity of your mind. An example would contribute to a fuller understanding of the extraordinary extent of eternity: if a quadrillion of people spent all their lives, lasting also a quadrillion years, doing nothing but counting numbers, day and night without stopping, they would still fail to arrive at eternity, since eternity as a concept has no beginning and no end.

In the Sight of Allah, the Almighty, this concept of the "everlasting" and accordingly absolutely incomputable, has already ended. Eternity, which appears to be an unattainable concept for us, is actually **just a single moment in the Sight of Allah.**

This book presents to you unprecedented explanations of timelessness, spacelessness and eternity, and makes you confront an important fact: that eternity has already begun. The realization of this fact will make you once again appreciate Allah, the Almighty and Exalted, and His Creation. Meanwhile, you will find comprehensible answers to some frequently asked questions: Where is Allah? What is the resurrection? What is the true nature of death? Is there an endless life? And when will all these happen?

Yet, before proceeding with these issues, some concepts like "the real nature of matter" and "timelessness," will be dealt with in detail for a better comprehension of the above—mentioned subject.

WARNING

*The chapter you are now about to read reveals a **CRUCIAL** secret of your life. You should read it very attentively and thoroughly, for it is concerned with a subject that is liable to make a fundamental change in your outlook upon the external world.*

The subject of this chapter is not just a point of view, a different approach, or a traditional philosophical thought: it is a fact which everyone, believing or unbelieving, must admit and which is also proven by science today.

THE SECRET BEYOND MATTER IS NOT WAHDATUL WUJOOD

The topic called "The Real Essence of Matter" has been criticized by some people. Having misunderstood the essence of the subject, these people claim that what is explained as the secret beyond matter is identical to the teaching of Wahdatul Wujood. Let us state, before all else, that the author of this book is a believer strictly abiding by the doctrine of Ahlus Sunnah and does not defend the view of Wahdatul Wujood.

However, it should also be remembered that Wahdatul Wujood was defended by some leading Islamic scholars including Muhyiddin Ibn al-'Arabi. It is true that numerous significant Islamic scholars who described the concept of Wahdatul Wujood in the past did so by considering some subjects found in these books. Still, what is explained in these books is not the same as Wahdatul Wujood.

Some of those who defended the view of Wahdatul Wujood were engrossed by some erroneous opinions and made some claims contrary to the Qur'an and the doctrine of Ahlus Sunnah. They, for example, completely rejected the Creation of Allah. When the subject of the secret beyond matter is told, however, there is definitely no such claim. This section explains that all beings are created by Allah, and that the originals of these beings are seen by Him whereas people merely see the images of these beings formed in their brains.

Mountains, plains, flowers, people, seas—briefly everything we see and everything that Allah informs us in the Qur'an that exists and that He created out of nothing is created and does indeed exist. However, people cannot see, feel or hear the real nature of these beings through their sense organs. What they see and feel are only the copies that appear in their brains. This is a scientific fact taught at all

schools primarily in medicine. The same applies to the article you are reading now; you can not see nor touch the real nature of it. The light coming from the original article is converted by some cells in your eyes into electrical signals, which are then conveyed to the sight center in the back of your brain. This is where the view of this article is created. In other words, you are not reading an article which is before your eyes through your eyes; in fact, this article is created in the sight center in the back of your brain. The article you are reading right now is a "copy of the article" within your brain. The original article is seen by Allah.

In conclusion, the fact that the matter is an illusion formed in our brains does not "reject" the matter, but provides us information about the real nature of the matter: that no person can have connection with its original.

THERE IS MATTER OUTSIDE OF US, BUT WE CANNOT REACH IT

... [S]aying that matter is an illusion does not mean it does not exist. Quiet the contrary: whether we perceive the physical world or not, it does exist. But we see it as a copy in our brain or, in other words, as an interpretation of our senses. For us, therefore, the physical world of matter is an illusion.

The matter outside is seen not just by us, but by other beings too. The angels Allah delegated to be watchers witness this world as well:

And the two recording angels are recording, sitting on the right and on the left. He does not utter a single word, without a watcher by him, pen in hand! (Surah Qaf: 17-18)

Most importantly, Allah sees everything. He created this world with all its details and sees it in all its states. As He informs us in the Qur'an:

... Heed Allah and know that Allah sees what you do. (Surat al-Baqara: 233)

Say: "Allah is a sufficient witness between me and you. He is certainly aware of and sees His servants."
(Surat al-Isra': 96)

It must not be forgotten that Allah keeps the records of everything in the book called Lawh Mahfuz (Preserved Tablet). Even if we don't see all things, they are in the Lawh Mahfuz. Allah reveals that He keeps everything's record in the "Mother of the Book" called Lawh Mahfuz with the following verses:

It is in the Source Book with Us, high-exalted, full of wisdom. (Surat az-Zukhruf: 4)

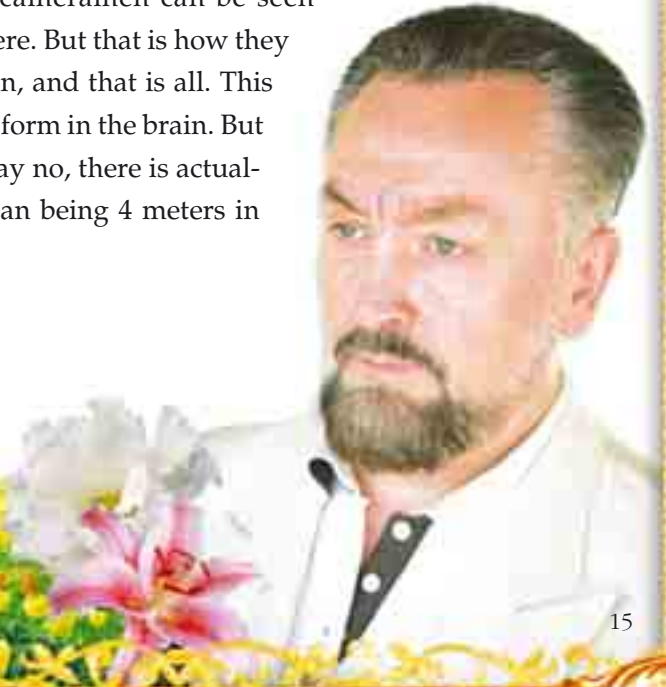
... We possess an all-preserving Book. (Surah Qaf: 4)
Certainly there is no hidden thing in either heaven or earth which is not in a Clear Book. (Surat an-Naml: 75)

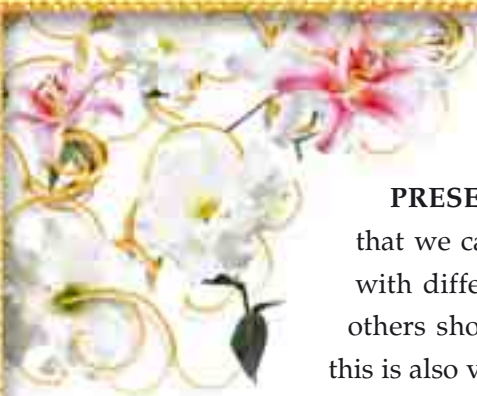


TELLING THE TRUTH ABOUT MATTER TERRIFIES MATERIALISTS

ADNAN OKTAR: People will see that physical laws are something rather illusory. We'll say they do exist, but are also a bit fantastical. That is because Allah has no need of physical laws. Physical laws only exist for us to believe in various things, and to create a logic. That is why we say that gravity exists, that the wind bears helicopters along when they take off and come back. In practical terms these things are not too believable. Looking in practical terms. For example, I am speaking with an image in my brain, but say that you are sitting opposite me, 3 meters away. But that is not true. I can take my oath on that, it is not true. I would be lying to say the person in my brain is 3 meters away. According to vision, he is 3 meters away. We can say that this is how it appears because of the quality of the film. For in-

stance, we watch a film on the TV at home, and there are cars in the background and people in the front. The cars may be 100-150 meters behind, but everything is on the same plane. The image forms on the same plane in people's heads, so there is no variation, in other words. I am seeing you at this moment. That image forms in a very tiny space, no bigger than the tip of my pen. But you appear to me as a full-size woman. As a full-scale human being. But I am seeing you in a tiny space, I see you very large in my brain since I look at it from a close distance. You know how people returning from hajj have those tiny pictures on their prayer beads, the ones we used to look at as children? They also looked very large. But they were in a tiny space. You could see a whole world in a very small space. That is how it is in the human brain. It all looks very large. For example, someone far away looks smaller, someone close looks larger. Someone closer looks even larger. But it is as if they are all on photographic frames in the brain. You interpret that image as being very large. You interpret it like that according to the information on your brain, though it actually forms in a tiny space in your brain. Look, the cameramen can be seen this much over there. But that is how they appear in the brain, and that is all. This is really how they form in the brain. But when asked, we say no, there is actually a full-size human being 4 meters in front of us.





PRESENTER: And it is very interesting that we can see people in different size and with different profiles, some being tall and others short, some fat and others thin. And this is also very interesting.

ADNAN OKTAR: Yes, for example, there is a bright light, but there is no light on the outside. In a book, it says that physicists have been terrified finding out the reality of this. They say they have been terrified to realize it. They realized with a great fear. That is why they are not telling people about it very much.

PRESENTER: But why are they so reluctant to tell people about it?

ADNAN OKTAR: If you talk about this to someone busy enjoying himself in a nightclub it will ruin his whole evening and he will no longer be able to have any fun. Someone stands in front of his factory and says what a wonderful plant he has built. But the whole place is in a tiny space in his brain. He says he has all these factories, and a yacht over there and a Lamborghini in front of him. He says they are all there, but they actually all form in his brain. But they don't want to hear that be-

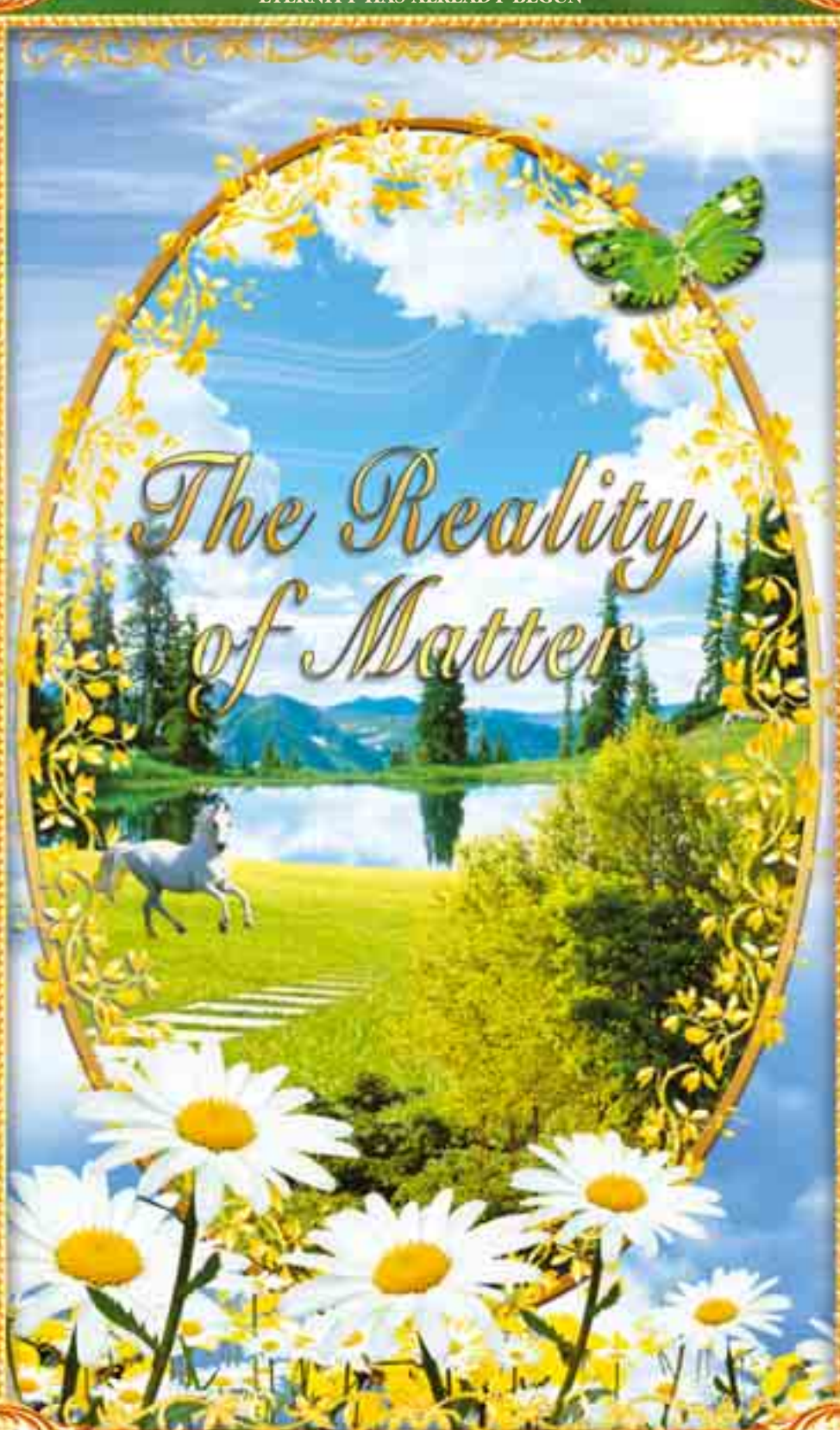


cause it depresses them, and they regard it unpleasant. And there are a lot of people who don't want to hear it. I used to tell my friends in the academy, during my time there. The leftists had threatened me, though the atmosphere was normally a free one. They told me not to tell them or anyone else about it. In other words, it is impossible for anyone to hear it and still remain a materialist. I dealt with the whole issue. There is no need even to mention Darwinism once you have told people about this. It paralyzes them. For instance, there was a friend of mine in the academy, Hasib, I still remember his name, and there is no harm in mentioning it. I told him, he understood and went bright red. Right to the roots of his hair. And he never spoke to me again. He understood at once. People then try to forget it, but they can't. Wherever you go, it rises up before you. Once someone has learned it, he can never forget it. Even though there are ways of distracting oneself, such as listening to music or traveling. Or cracks up jokes. But it's a major reality. (From Mr. Adnan Oktar's interview on Samsun Aks TV and Ekintürk TV on October 7, 2009)



ETERNITY HAS ALREADY BEGUN

*The Reality
of Matter*



The concept of "the real nature of matter" is one liable to change one's outlook on life, and indeed, one's whole life, once its essence is known. This subject is directly related to the meaning of your life, your expectations from the future, your ideals, demands, plans, the concepts you esteem, and the material things you possess.

The subject matter of this chapter, "the reality of matter", is not a subject raised today for the first time. Throughout the history of humanity, many thinkers and scientists have discussed this concept. Right from the start, people have been divided into two groups on this issue; one group, known as materialists, based their philosophies and lives on the assumption of absolute existence of matter and lived by deceiving themselves. Another group acted sincerely, and being unafraid of thinking more profoundly, led their lives by grasping the essence of the "things" to which they were exposed and the deep meaning lying beyond them. However, advances in the science and technology of our age have finally ended this controversy and indisputably proven a self-evident fact that we can never encounter directly with the essence of matter.

The importance of the subject comes from its impact on man's whole life. Every person has a limited lifetime, and Allah tests them during this period. Each individual will subsequently be recompensed strictly according to the path he chose to follow, the manners and character he displayed in this world, his eternal life being shaped by what he has merited. This means that in his endless life, he will be requited for the life he has chosen in the world, and will never again have the chance to make amends for his mistakes.

From this viewpoint, it is easier to understand the value of people's lives on earth. Hence the importance of the subject tackled in this book. Since everyone has a short test time, and will be rewarded or punished for his deeds in his endless afterlife, then it surely follows that he must spend this period in the wisest way. If he fails to do that, his ultimate remorse will be of no avail.

The purpose of this book is to help man before he comes to a stage of an irreversible remorse, on "that day" when man will go to Allah's Presence **"all alone just as We created you at first."** (Surat al-An'am: 94)

The real nature of matter is first addressed, therefore, from a scientific perspective. As we have earlier stated, the subjects described here are definitely not a matter of opinion or a philosophical idea, but facts proved in many areas of science. Moreover, this subject is not a complex, incomprehensible or difficult one, as is commonly supposed. Anyone who does not flinch from thinking and who sincerely reflects upon reality will easily come to a very important conclusion in terms of his own life, once he has grasped these facts.

What you will read now will perhaps become the key to many issues which you were hitherto unable to resolve or completely understand; you will have a fuller comprehension of crucial concepts in depth and live by acknowledging the meaning of life.

The Long Discussed Question: What is the Real Nature of Matter?

Those who contemplate their surroundings conscientiously and wisely realize that everything in the universe—both living and non-living—must have been created. So the question becomes, "Who is the Creator of all these things?"

It is evident that the Creation that reveals itself in every aspect of the universe cannot be an outgrowth of the universe itself. For example, no insect could have created itself, nor could the solar system have created or organized itself. Neither could plants, humans, bacteria, red-blood cells, nor butterflies have created themselves. As this book explains throughout, any possibility that all these could have originated "by chance" is unimaginable.

Therefore, we arrive at the following conclusion: Everything that we see has been created, but nothing we see can itself be a "creator."

The Creator is different from—and superior to—all that we see, a Superior Power Who is invisible to our eyes, but Whose existence and attributes are revealed in everything that He creates.

This is where those who deny Allah's existence are led astray. They are conditioned not to believe in Allah's existence unless they see Him with their own eyes, forced to conceal the actuality of Creation manifested all throughout the universe, and to claim that the universe and all the living things it contains have not been created. In order to do so, they resort to falsehoods. Evolutionary theory is one key example of their lies and vain endeavors to this end.

The basic mistake of those who deny Allah is shared by many others who don't actually deny His existence, but have wrong perceptions of Him. These people, constituting the majority of society in some countries, do not deny Creation openly, but have superstitious beliefs about Allah, most believing that He is only "up in the sky." They tacitly and falsely imagine that Allah is off behind some very distant planet and only occasionally interferes with worldly affairs. Or perhaps He doesn't intervene at all: He created the universe, and then left it to itself, leaving humans to determine their fates for themselves. (Surely Allah is beyond that.)

Still others are aware of the fact that Allah is "everywhere," as revealed in the Qur'an, but cannot fully understand what this means. Superstitiously, they think that Allah surrounds all matter like radio waves or like an invisible, intangible gas. (Allah is certainly beyond that.)

However, this and other notions that cannot clarify "where" Allah is (and unwisely deny His apparent existence perhaps because of this) are all based on a common mistake: They hold a groundless prejudice that moves them to wrong opinions about Allah.

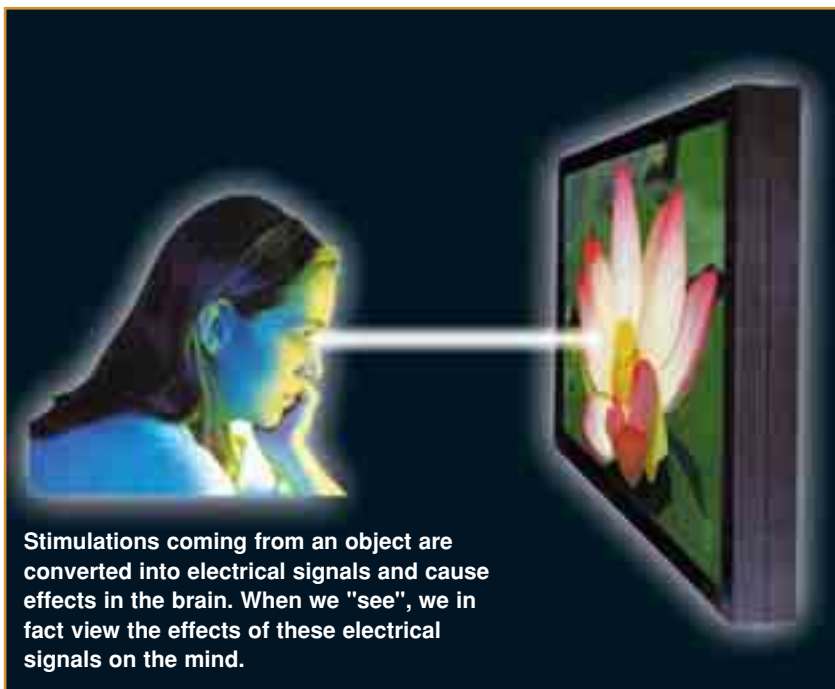
What is this prejudice? It concerns the existence and nature of matter. Some people have been so conditioned to the mistaken ideas

about the true nature of matter that they may have never thought about it thoroughly. Modern science, however, demolishes this prejudice about the nature of matter and discloses a very important and imposing truth. In the following pages, we will explain this great reality pointed to in the Qur'an.

The World of Electrical Signals

All the information we have about the world is conveyed to us by our five senses. Thus, the world we know consists of what our eyes see, our hands feel, our nose smells, our tongue tastes, and our ears hear. Many people never think that the external world can be other than what our senses present to us, since we've depended on those senses since the day we were born.

Yet modern research in many different fields of science points to a very different understanding, leading to serious doubt about the "outside" world that we perceive with our senses.



For this new understanding, the starting point is that everything we perceive as external is only a response formed by electrical signals in our brain. The information one has about the red of an apple, the hardness of wood—moreover, one's mother, father, family, and everything that one owns, one's house, job, and even the pages of this book—is comprised of electrical signals only. In other words, we can never know the true color of the apple in the outside world, nor the true structure of wood there, nor the real appearance of our parents and the ones we love. They all exist in the outside world as Allah's Creations, but we can only have direct experience of the copies in our brains for so long as we live.

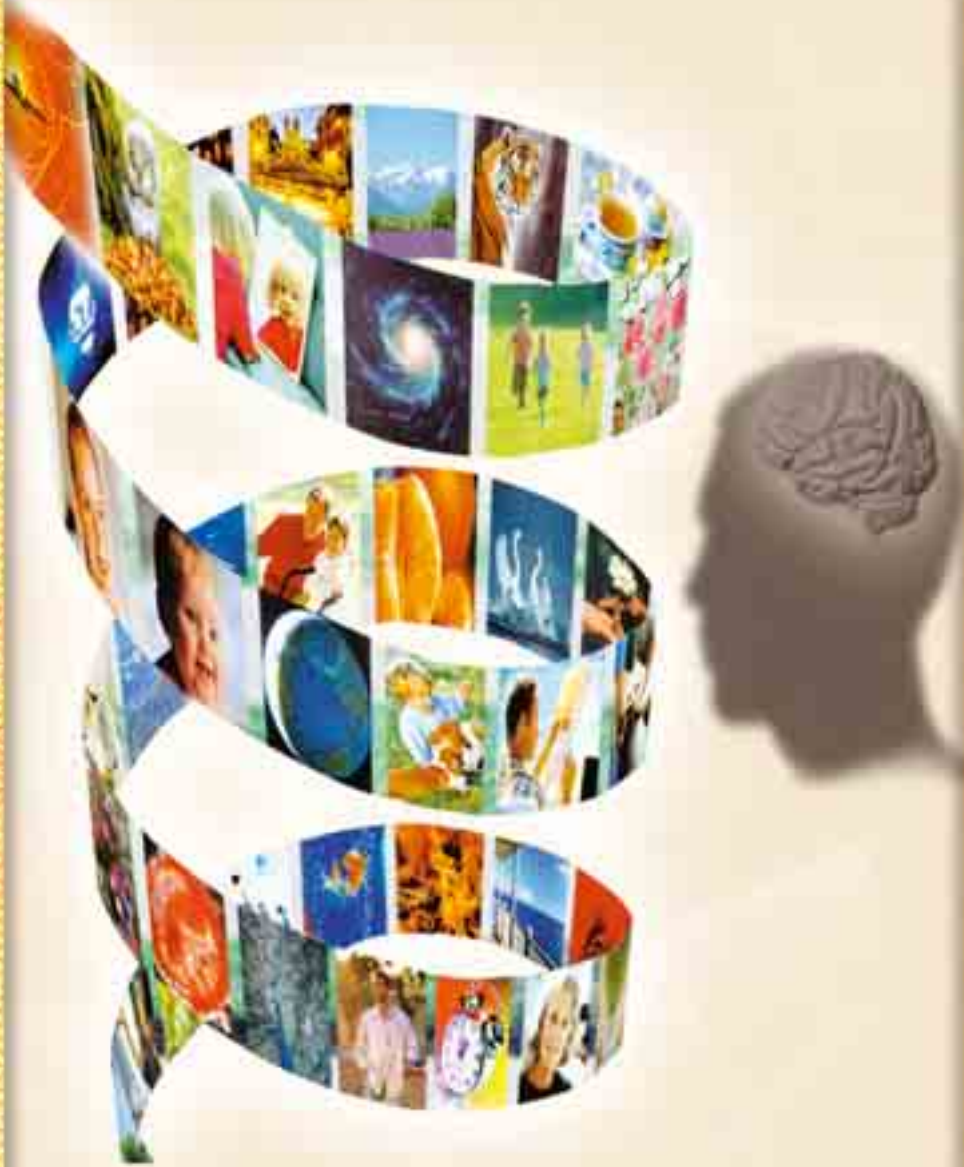
To clarify, let's consider the five senses which provide us with all our information about the external world.

How Do We See, Hear, and Taste?

The act of seeing occurs in a progressive fashion. Light (photons) traveling from the object passes through the lens in front of the eye, where the image is refracted and falls, upside down, onto the retina at the back of the eye. Here, visual stimuli are turned into electrical signals, in turn transmitted by neurons to a tiny spot in the rear of the brain known as the vision center. After a series of processes, these electrical signals in this brain center are perceived as an image. The act of seeing actually takes place at the posterior of the brain, in this tiny spot which is pitch dark, completely insulated from light.

Even though this process is largely understood, when we claim, "We see," in fact we are perceiving the effects of impulses reaching our eye, transformed into electrical signals, and induced in our brain. And so, when we say, "We see," actually we are observing electrical signals in our mind.

All the images we view in our lives are formed in our center of vision, which takes up only a few cubic centimeters in the brain's volume. The book you are now reading, as well as the boundless



All we see in our lives is formed in a part of our brain called the "center of vision" which occupies only a few cubic centimeters. The brain is insulated from light. Inside the skull is absolutely dark; and the brain itself has no contact with light that exists outside.

landscape you see when you gaze at the horizon, both occur in this tiny space. And keep in mind that, as noted before, the brain is insulated from light. Inside the skull is absolutely dark; and the brain itself has no contact with light that exists outside.

An example can illustrate this interesting paradox. Suppose we place a burning candle in front of you. You can sit across from it and watch this candle at length. During this time, however, your brain never has any direct contact with the candle's original light. Even while you perceive the candle's light, the inside of your brain is lightless. We all watch a bright, colorful world inside our pitch-dark brain.

R. L. Gregory explains the miraculous aspect of seeing, which is taken so very much for granted:

We are so familiar with seeing, that it takes a leap of imagination to realize that there are problems to be solved. But consider it. We are given tiny distorted upside-down images in the eyes, and we see separate solid objects in surrounding space. From the patterns of simulation on the retinas we perceive the world of objects, and this is nothing short of a miracle.¹

The same applies to all our other senses. Sound, touch, taste and smell are all transmitted as electrical signals to the brain, where they are perceived in the relevant centers.

The sense of hearing proceeds in the same manner. The auricle in the outer ear picks up available sounds and directs them to the middle ear; the middle ear transmits the sound vibrations to the inner ear by intensifying them; the inner ear translates these vibrations into electrical signals and sends them to the brain. Just as with the eye, the act of hearing takes place in the brain's hearing center. The brain is insulated from sound just as it is from light. Therefore, no matter how noisy it may be outside, it is completely silent inside the brain.

Nevertheless, the brain perceives sounds most precisely, so that a healthy person's ear hears everything without any atmospheric noise or interference. Your brain is insulated from sound, yet you listen to the symphonies of an orchestra, hear all the noises in a crowded auditorium, and perceive all sounds within a wide frequency, from the rustling of leaves to the roar of a jet plane. However, were a sensitive device to measure the sound level in your brain, it would show complete silence prevailing there.

Our perception of odor forms in a similar way. Volatile molecules, emitted by vanilla extract or a rose, reach receptors in the delicate hairs in the olfactory epithelium and become involved in an interaction that is transmitted to the brain as electrical signals and perceived as smell. Everything that you smell, be it pleasant or repugnant, is only your brain's perception of the interactions of volatile molecules transformed into electrical signals. The scent of a perfume, a flower, any delicious food, the sea, or other odors you like or dislike, you perceive entirely in your brain. The molecules themselves never reach there. Just as with sound and vision, what reaches your sensory centers is simply an assortment of electrical signals. In other words, all the sensations that, since you were born, you've assumed to belong to external objects are just electrical signals interpreted through your sense organs. You can never have direct experience of the true nature of a scent in the outside world.

Similarly, at the front of your tongue, there are four different types of chemical receptors that enables you to perceive the tastes of salty, sweet, sour, and bitter. After a series of chemical process-



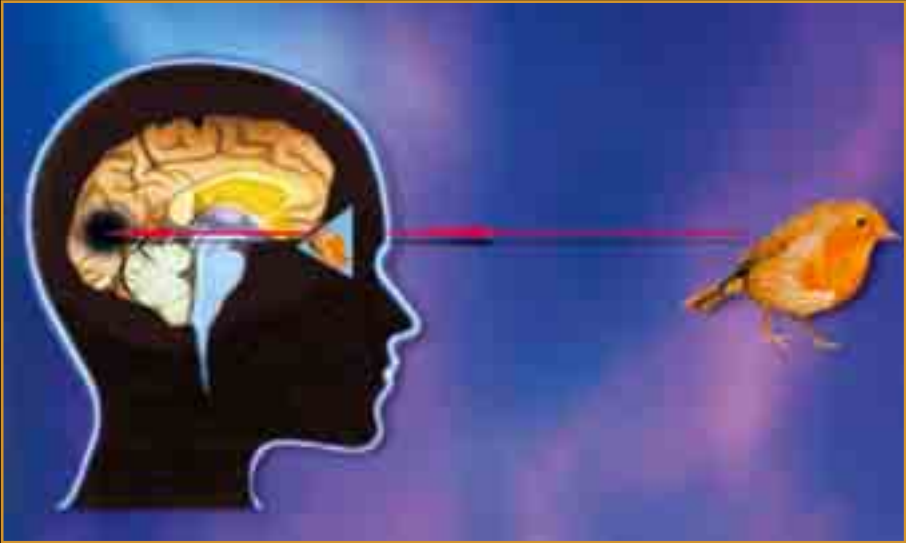
The scent of a perfume, a flower, any delicious food, the sea, or other odors we like or dislike, we perceive entirely in our brain.

es, your taste receptors transform these perceptions into electrical signals and transmit them to the brain, which perceives these signals as flavors. The taste you get when you eat chocolate or a fruit that you like is your brain's interpretation of electrical signals. You can never reach the object outside; you can never see, smell or taste the chocolate itself. For instance, if the nerves between your tongue and your brain are cut, no further signals will reach your brain, and you will lose your sense of taste completely.

Here, we come across another fact: You can never be sure that how a food tastes to you is the same as how it tastes to anyone else; or that your perception of a voice is the same as what another's when he hears that same voice. Along the same lines, science writer Lincoln Barnett wrote that "no one can ever know whether his sensation of red or of Middle C is the same as another man's."²

Our sense of touch is no different. When we handle an object, all the information that helps us recognize it is transmitted to the brain by sensitive nerves on the skin. The feeling of touch is formed in our brain. Contrary to conventional wisdom, we perceive sensations of touch not at our fingertips or on our skin, but in our brain's tactile center. As a result of the brain's assessment of electrical stimulations coming to it from the skin, we feel different sensations pertaining to objects, such as hardness or softness, heat or cold. From these stimulations, we derive all details that help us recognize an object. Concerning this important fact, consider the thoughts of B. Russell and L. J. J. Wittgenstein, two famous philosophers:

For instance, whether a lemon truly exists or not and how it came to exist cannot be questioned and investigated. A lemon consists merely of a taste sensed by the tongue, an odor sensed by the nose, a color and shape sensed by the eye; and only these features of it can be subject to examination and assessment. Science can never know the physical world.³



Rays of light coming from an object fall upside-down on the retina as seen in the above picture. Here, the image is converted into electrical signals and transmitted to the center of vision at the back of the brain. The center of vision is a very tiny place. Since the brain is insulated from light, it is impossible for light to reach the center of vision. This means that we view a vast world of light and depth in a tiny spot that is insulated from light. Even at the moment when we feel the light and heat of a fire, the inside of our brain is pitch dark and its temperature never changes.

It is impossible for us to reach the original of the physical world outside our brain. All objects we're in contact with are actually collection of perceptions such as sight, hearing, and touch. Throughout our lives, by processing the data in the sensory centers, our brain confronts not the "originals" of the matter existing outside us, but rather copies formed inside our brain. We can never know what the original forms of these copies are like.

The "External World" Inside Our Brain

As a result of these physical facts, we come to the following indisputable conclusion: We can never have direct experience of any of the things we see, touch, hear, and name "matter," "the world" or "the universe." We only know their copies in our brain and can never reach the original of the matter outside our brain. We merely taste, hear and see an image of the external world formed in our brain. In fact, someone eating an apple confronts not the actual fruit, but its perceptions in the brain. What that person considers to be an apple actually consists of his brain's perception of the electrical information concerning the fruit's shape, taste, smell, and texture. If the optic nerve to the brain were suddenly severed, the image of the fruit would instantly disappear. Any disconnection in the olfactory nerve traveling from receptors in the nose to the brain would interrupt the sense of smell completely. Simply put, that apple is nothing but the interpretation of electrical signals by the brain.

Also consider the sense of distance. The empty space between you and this page is only a sense of emptiness formed in your brain. Objects that appear distant in your view also exist in the brain. For instance, someone watching the stars at night assumes that they are millions of light-years away, yet the stars are within himself, in his vision center. While you read these lines, actually you are not inside the room you assume you're in; on the contrary, the room is inside you. Perceiving your body makes you think that you're inside it. **However, you must remember that you have never seen your orig-**



All we see in our lives is formed in a part of our brain called the "center of vision" which lies at the back of our brain, and occupies only a few cubic centimeters. Both the image of a small room and the boundless landscape you see when you gaze at the horizon fit into this tiny space. Therefore, we see objects not in their actual sizes existing outside, but in the sizes perceived by our brain.

inal body, either; you have always seen a copy of it formed inside your brain.

The same applies to all other perceptions. When you believe you're hearing the sound of the television in the next room, for instance, actually you are experiencing those sounds inside your brain. The noises you think are coming from meters away and the conversation of the person right beside you—both are perceived in the auditory center in your brain, only a few cubic centimeters in size. Apart from this center of perception, no concepts such as right, left, front or behind exist. That is, sound does not come to you from the right, from the left, or from above; there is no direction from which sound "really" comes.

Similarly, none of the smells you perceive reach you from any distance away. You suppose that the scents perceived in your center of smell are the real ones of outside objects. However, just as the image of a rose exists in your visual center, so its scent is located in

your olfactory center. You can never have direct contact with the original sight or smell of that rose that exists outside.

To us, the "external world" is a collection of the electrical signals reaching our brains simultaneously. Our brains process these signals, and some people live without recognizing how mistaken they are in assuming that these are the actual, original versions of matter existing in the "external world." They are misled, because by means of our senses, we can never reach the matter itself.

Again, our brain interprets and attributes meanings to the signals related to the "external world" of which people imagine they are in contact with the original that exists outside. Consider the sense of hearing, for example. In fact, our brain interprets and transforms sound waves reaching our ear into symphonies. That is to say, we know music as interpreted by our brain, not the original music that exists outside. In the same manner, when we see colors, different wavelengths of light are all that reaches our eyes, and our brain transforms these wavelengths into colors. **The colors in the "external world" are unknown to us.** We can never have direct experience of the true red of an apple, the true blue of the sky or the true green of trees. **The external world depends entirely on the perceiver.**

Even the slightest defect in the eye's retina can cause color blindness. Some people perceive blue as green, others red as blue, and still others see all colors as different tones of gray. At this point, it no longer matters whether the outside object is colored or not.

The World of Senses Can Occur Without Outside World's Existence

One factor which reveals that everything we see and experience exists in our brain and that we can never know the original of the matter that exists outside is that we do not need an outside world for senses to occur in the brain. Many technological developments such as simulators and also dreams are the most important evidences of this truth.

Science writer, Rita Carter, states in her book, *Mapping the Mind*, that "there's no need for eyes to see" and describes at length an experiment carried out by scientists. In the experiment, blind patients were fitted with a device that transformed video pictures into vibrating pulses. A camera mounted next to the subjects' eyes spread the pulses over their backs so they had continuous sensory input from the visual world. The patients started to behave as if they could really see, after a while. For example, there was a zoom lens in one of the devices so as to move closer the image. When the zoom is operated without informing the patient beforehand, the patient had an urge to protect himself with two arms because the image on the subject's back expanded suddenly as though the world was looming in.⁴

As it is seen from this experiment, we can form sensations even when they are not caused by material equivalents in the outside world. All stimuli can be created artificially.

"The world of senses" that we experience in dreams

A person can experience all senses vividly without the presence of the outside world. The most obvious example of this is dreams. A person lies on his bed with closed eyes while dreaming. However, in spite of this, that person senses many things which he or she experiences in real life, and experiences them so realistically that the dreams are indistinguishable from the real life experience. Everyone who reads this book will often bear witness to this truth in their own dreams. For example, a person lying down alone on a bed in a calm and quiet atmosphere at night might, in his dream, see himself in danger in a very crowded place. He could experience the event as if it were real, fleeing from danger in desperation and hiding behind a wall. Moreover, the images in his dreams are so realistic that he feels fear and panic as if he really was in danger. He has his heart in his mouth with every noise, is shaken with fear, his heart beats fast, he

THE WORLD IN DREAMS



For you, reality is all that can be touched with the hand and seen with the eye. In your dreams you can also "touch with your hand and see with your eye", but in reality, then you have neither hand nor eye, nor is there anything that can be touched or seen. In your dreams, there is no material reality that makes these things happen except your brain. You are simply being deceived.

What is it that separates real life and dreams from one another? Ultimately, both forms of living are brought into being within the brain. If we are able to live easily in an unreal world during our dreams, a similar state of affairs can equally be true for the world we live in while awake. When we wake up from a dream, there is no logical reason not to think that we have entered a longer dream called "real life". The reason dreams are considered fancies and the world 'real' is only a product of habits and prejudices. This shows that you may well be awoken from the life on earth, which you think you are living right now, just as you are awoken from a dream.

sweats and demonstrates the other physical affects that the human body undergoes in a dangerous situation.

A person who falls from a high place in his dream feels it with all his body, even though he is lying in bed without moving. Alternatively, one might see oneself slipping into a puddle, getting soaked and feeling cold because of a cold wind. However, in such a case, there is neither a puddle, nor is there wind. Furthermore, despite sleeping in a very hot room, one experiences the wetness and the cold, as if one were awake.

Someone who believes he is dealing with the original of the material world in his dream can be very sure of himself. He can put his hand on his friend's shoulder when the friend tells him that "it isn't possible to deal with the original of the world", and then ask "Don't you feel my hand on your shoulder? If so, how can you say that you don't see the original matter? What makes you think this way? Let's take a trip up the Bosphorus; we can have a chat about it and you'll explain to me why you believe this." The dream that he sees in his deep sleep is so clear that he turns on the engine with pleasure and accelerates slowly, almost jumping the car by pressing the pedal suddenly. While going on the road, trees and road lines seem solid because of the speed. In addition, he breathes clean Bosphorus air. But suppose he is woken up by his ringing alarm clock just when he's getting ready to tell his friend that he's seeing the original of matter. Wouldn't he object in the same manner regardless of whether he was asleep or awake?

When people wake up they understand that what they've seen until that moment is a dream. But for some reason they are not suspicious of the nature of the life (what they call "real") that starts with a "waking" image. However, the way we perceive images in "real life" is exactly the same as the way we perceive our dreams. We see both of them in the mind. We cannot understand they are images

until we are woken up. Only then do we say "what I have just seen was a dream." So, how can we prove that what we see at any given moment is not a dream? We could be assuming that the moment in which we are living is real just because we haven't yet woken up. It is possible that we will discover this fact when we are woken up from this "waking dream" which takes longer than dreams we see everyday. We do not have any evidence that proves otherwise.

Many Islamic scholars have also proclaimed that the life around us is only a dream, and that only when we are awakened from that dream with "a big awakening," will people be able to understand that they live in a dreamlike world. A great Islamic scholar, Muhyiddin Ibn al-'Arabi, referred to as Sheikh Akbar (the greatest Sheikh) due to his superior knowledge, likens the world to our dreams by quoting a saying of the Prophet Muhammad (may Allah bless him and grant him peace):

The Prophet Muhammad [may Allah bless him and grant him peace] said that, "people are asleep and wake up when they die." This is to say that the objects seen in the world when alive are similar to those seen when asleep while dreaming...⁵

In a verse of the Qur'an, people are told to say on the Day of Judgment when they are resurrected from the dead:

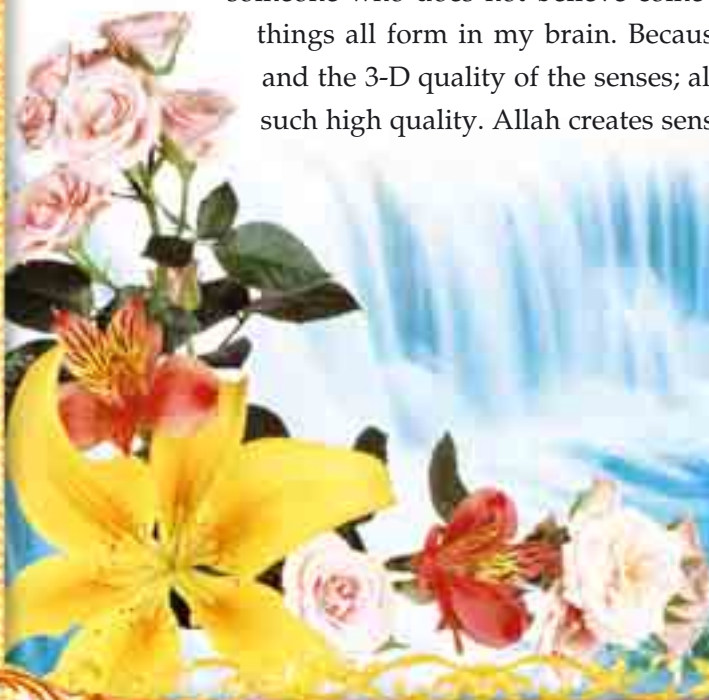
They will say, "Alas for us! Who has raised us from our resting-place? This is what the All-Merciful promised us. The Messengers were telling the truth." (Surah Ya Sin: 52)

As demonstrated in the verse, people wake up on the Day of Judgment as if waking from a dream. Like someone woken from the middle of a dream in deep sleep, such people will similarly ask who has woken them up. As Allah reveals in the verse, the world around us is like a dream and everybody will be woken up from this dream, and will begin to see images of the afterlife, which is the real life.

THIS WORLD IS A DREAM PLACE.
"PEOPLE ARE ASLEEP,
AND WAKE WITH DEATH."

PRESENTER: There is a hadith that reads "The worst of you is he who loves the world."

ADNAN OKTAR: No, if they knew what this world was, they would not love it or be so attached to it. They have no ideas what it is. For example, I am picking this cup up; it is perfectly clear. It can be seen 3-dimensionally. It does not seem to be an image. It also appears to be at a distance from me, such is the high quality image that forms. And the sense of touch also arises. That is also in my brain. But it is as if I am touching it at a distance. In other words, since the quality of sensation is 3-D, it really gives me the impression I am touching it at a distance. And it has a taste. Lime. It is sweet, and has a scent. Now let someone who does not believe come here. But these things all form in my brain. Because of this image and the 3-D quality of the senses; all five senses are such high quality. Allah creates sensations to a very

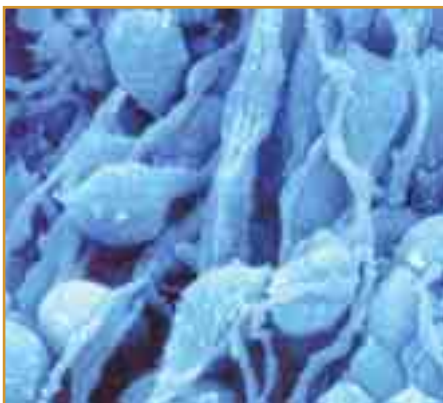


high quality. They are flawless, immaculate and very sharp. But they are sharper in the Hereafter, of course....

CIHAT GUNDOGDU: As you have said, the hadiths say "People are asleep, and wake with death." Insha' Allah.

ADNAN OKTAR: "People are asleep, and they wake with death." They wake, and again go to another kind of asleep, of course. This is very clear, it totally clarifies the issue. "People are asleep, and they wake with death." That is the essence of what I am talking about. And our Prophet (may Allah bless him and grant him peace) says it. In the same way is illogical to cry over or be saddened by a dream, so it is illogical to cry over or be saddened by anything in this world. (Mr. Adnan Oktar's live interview on HarunYahya.tv, 4 March 2010)





The brain is a collection of cells made up of protein and fat molecules. It is formed of nerve cells called neurons (above right). It is certainly not neurons that constitute consciousness. When we examine the structure of neurons, we see atoms. (above left) Unquestionably, it is impossible for unconscious atoms to produce consciousness. There is no power in this piece of meat to observe images, to constitute consciousness, or to create the being we call "myself".

Who Is the Perceiver?

We can never have direct experience of the "external world" that many people think they inhabit. Here, however, arises a question of primary importance: If we cannot reach the original of any physical object we know of, what about our brain itself? Since our brain is a part of the material world just like our arms, our legs, or any other object, we can never reach its original either.

When the brain is dissected, nothing is found in it but lipid and protein molecules, which exist in other organs of the body as well. This means that within the tissue we call "our brain," there is nothing to observe and interpret the images, constitute consciousness, or to make the being we call "ourselves."

In relation to the perception of images in the brain, perceptual scientist R.L. Gregory refers to a mistake people make:

There is a temptation, which must be avoided, to say that the eyes produce pictures in the brain. A picture in the brain suggests the

need of some kind of internal eye to see it—but this would need a further eye to see its picture... and so on in an endless regress of eyes and pictures. This is absurd.⁶

This problem puts materialists, who hold that nothing is real except matter, in a quandary: Who is behind the eye that sees? What perceives what it sees, and then reacts?

Renowned cognitive neuroscientist Karl Pribram focused on this important question, relevant to the worlds of both science and philosophy, about who the perceiver is:

Philosophers since the Greeks have speculated about the "ghost" in the machine, the "little man inside the little man" and so on. Where is the I—the entity that uses the brain? Who does the actual knowing? Or, as Saint Francis of Assisi once put it, "What we are looking for is what is looking."⁷

This book in your hand, the room you are in—in brief, all the images before you—are perceived inside your brain. Is it the blind, deaf, unconscious component atoms that view these images? Why did some atoms acquire this quality, whereas most did not? Do our acts of thinking, comprehending, remembering, being delighted, and everything else consist of chemical reactions among these atoms' molecules?

There is no sense in looking for will in atoms. Clearly, the being who sees, hears, and feels is a supra-material being, "alive," who is neither matter nor an image. This being interacts with the perceptions before it by using the image of our body.



The following question appears on the cover of the American science magazine *New Scientist*, which dealt with the fact that we experience the material universe only as it appears in our minds, in its 30 January 1999 issue: "Beyond Reality: Is the Universe Really a Frolic of Primal Information and Matter Just a Mirage?"

This being is the soul.

It is the soul that sees, hears, feels, perceives and interprets the copies in the brain of the matter existing on the outside.

The intelligent being reading these lines is not an assortment of atoms and molecules and the chemical reactions between them, but a soul.

The Real Absolute Being

We are brought face to face with a very significant question: Since we know nothing about the original of the material world and we only deal with the copy images in our brain, then what is the source of these images?

Who continuously makes our soul watch the stars, the Earth, the plants, the people, our body and everything else that we see?

Very evidently, there exists a supreme Creator Who has created the entire material universe, and Who ceaselessly continues His Creation. This Creator displays a magnificent Creation, and surely He has eternal power and might.

This Creator describes Himself, the universe and the reason of our existence for us through the Book He has sent down.

This Creator is Allah, and His book is the Qur'an.

The fact is, the heavens and the Earth—that is, the universe—are not stable. Their presence is made possible only by Allah's Creation, and that they will disappear when He ends this Creation. This is revealed in a verse as follows:

Allah keeps a firm hold on the heavens and earth, preventing them from vanishing away. And if they vanished no one could then keep hold of them. Certainly He is Most Forbearing, Ever-Forgiving. (Surah Fatir: 41)

As we mentioned at the beginning, some people have no genuine understanding of Allah and so, as a result of terrible ignorance, they imagine Him as a being present somewhere in the heavens and not re-

ally intervening in worldly affairs. (Surely Allah is beyond that.) The basis of this corrupt logic actually lies in the mistaken thought that the universe is merely an assembly of matter and Allah is "outside" this material world, in a faraway place. (Surely Allah is beyond that.)

The only real absolute being is Allah. **That means that only Allah exists; matter is not absolute being. The material world on the outside is one of the works of Allah's sublime Creation. Allah is surely "everywhere" and encompasses all.** This reality is explained in the Qur'an as follows;

Allah, there is no god but Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep. Everything in the heavens and the earth belongs to Him. Who can intercede with Him except by His permission? He knows what is before them and what is behind them but they cannot grasp any of His knowledge save what He wills. His Footstool encompasses the heavens and the earth and their preservation does not tire Him. He is the Most High, the Magnificent. (Surat al-Baqara: 255)

The facts that Allah is not bound by space and that He encompasses everything are stated in another verse as follows:

Both East and West belong to Allah, so wherever you turn, the Face of Allah is there. Allah is All-Encompassing, All-Knowing. (Surat al-Baqara: 115)

The fullness of faith consists of understanding this truth, avoiding the mistake of associating others with Allah and acknowledging Allah as the One Absolute Being. Someone who knows that, apart from Allah, everything is a shadow existence, will say with certain faith (at the level of Haqq-al yakin—truth of certainty) that only Allah exists and there is no other deity (or any being with strength) besides Him.

The materialists do not believe in the existence of Allah, because they cannot see Him with their eyes. But their claims are completely invalidated when they learn the real nature of matter. Someone who learns this truth understands that his own existence has the

quality of an illusion, and grasps that a being which is an illusion will not be able to see a being which is absolute. As it is revealed in the Qur'an, human beings cannot see Allah but Allah sees them.

Eyesight cannot perceive Him but He perceives eyesight... (Surat al-An'am: 103)

Certainly, we human beings cannot see the Being of Allah with our eyes but we know that He completely encompasses our inside, our outside, our views and our thoughts. For this reason, Allah reveals Himself in the Qur'an as **"controlling hearing and sight"** (Surah Yunus: 31) We cannot say one word, we cannot even take one breath without Allah's knowing it. Allah knows everything we do. This is revealed in the Qur'an:

Allah – Him from Whom nothing is hidden, either on earth or in heaven. (Surah Al 'Imran: 5)

When people observe the copy world in their brains, imagining that they are dealing with the original matter, that is, as they lead their lives, the closest being to us is clearly Allah. The secret of the verse **"We created man and We know what his own self whispers to him. We are nearer to him than his jugular vein"** (Surah Qaf: 16) is hidden in this fact. Allah has encompassed man all around and is eternally near to him.

That Allah is eternally near to human beings is also revealed in this verse: **"If My servants ask you about Me, I am near..."** (Surat al-Baqara: 186) In another verse the same reality is expressed, **"Surely your Lord encompasses the people with His knowledge."** (Surat al-Isra': 60).

Many people continue to err by thinking that the nearest thing to themselves is themselves. However, **Allah is closer to us even than we are to ourselves. Allah reveals this fact in these verses: "Why then, when death reaches his throat and you are at that moment looking on—and We are nearer him than you but you cannot see"** (Surat al-Waqi'a: 83-85). But as revealed in the verse, because people

do not see it with their eyes, some of them are ignorant of this extraordinary reality.

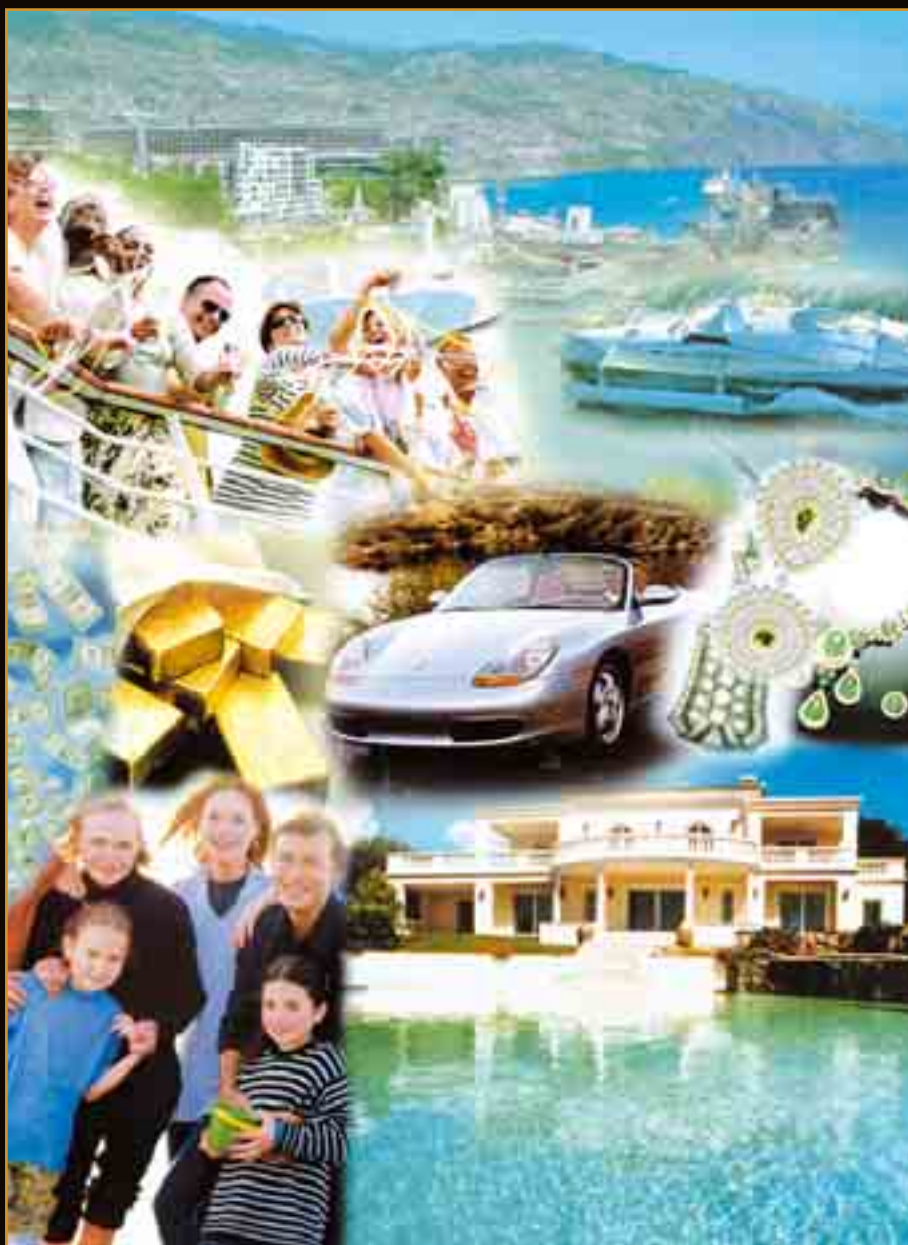
Some people are unaware of this great fact. They accept that Allah created them, but think that the work they do belongs to them. However, every action performed by a human being is created with the permission of Allah. For example, a person who writes a book writes it with the permission of Allah; every sentence, every idea, and every paragraph is composed because Allah wills it. Allah reveals this very important principle in several verses; one of these verses is, **"... Allah created both you and what you do?"** (Surat as-Saffat: 96) In the verse **"... when you threw; it was Allah Who threw.."** (Surat al-Anfal: 17) Allah reveals that everything we do is an act that belongs to Him.

A person may not want to concede this reality; but this changes nothing.

Understanding the Reality of Matter Removes Worldly Ambitions

What we have described so far is one of the most profound truths that you have heard in your whole life. We have shown that the whole material world is really a shadow, and that this is the key to understanding the existence of Allah, His Creation, and the fact that He is the one absolute Being. At the same time, we have presented a scientifically undeniable demonstration both of how helpless human beings are and a manifestation of Allah's wonderful artistry. This knowledge makes people assured believers making it impossible for them not to believe. This is the main reason why some people avoid this truth.

The things that are being explained here are as true as a physical law or a chemical formula. When necessary, human beings can solve the most difficult mathematical problems and understand many very complex matters. However, when these same people are informed that throughout their lives they have experience of only the



If one ponders deeply on all that is said here, one will soon realize this amazing, extraordinary situation by oneself: that we can never have direct contact with the "external world" ...

images formed in their mind, and that they have no connection with the original of matter, they have no desire at all to understand. This is an "exaggerated" case of an inability to understand, because what is discussed here is no more difficult than the answer to the questions, "What is two times two?" or "How old are you?". If you ask any scientist or professor of neurology where they see the world, they will answer you that they see it in their brains. You will find this fact even in high school biology text books. But despite the fact that it is clearly evident, information pertaining to the fact that we perceive the material world in our brains and the results that this information entails for human beings can be overlooked. It is of major significance that one of the most important scientifically proven facts is so carefully hidden from people's eyes.

The fundamental reason why people easily accept all scientific facts, yet are so afraid to accept this one, is that learning the truth about matter will basically change the way everyone looks at life. Those who believe that matter and the self are absolute beings will discover one day that they have merely dealt with the reflection in their minds of everything they have worked for and protected based on this idea—their spouses, their children, their wealth, even their own personalities. People are very afraid of this reality and pretend not to understand it even if they do. They try with determination to disprove the facts, which are simple enough for even a primary school child to understand. The reason behind this opposition is that they are afraid to lose what this world offers.

For someone who is attached to his possessions, his children, or the transient offerings of this world, the illusory nature of matter is cause for great fear. At the moment such a person understands this, he will have died before his natural death, and he will have surrendered his possessions and his soul. In the verse, **"If He did ask you for it (all your wealth) and put you under pressure, you would be tight-fisted and it would bring out your malevolence."** (Surah

Muhammad: 37), Allah reveals how human beings will behave with meanness when He demands their possessions from them.

But when a person learns the real nature of matter, he will understand that his soul and his possessions already belong to Allah. If he knows that there is nothing to give or to resist giving, he will submit himself and all he possesses to Allah before he dies. For sincere believers, this is a beautiful and honorable thing and a way to draw nearer to Allah. Those who do not believe or whose faith is weak cannot recognize this beauty and stubbornly reject this reality.

The Environment that will Come to be When the Real Nature of Matter is not Kept Secret

Those who know that they have no connection with the actual material things, and that they are in the presence only of images that Allah presents to them, will change their whole way of living, their view of life and their values. This will be a change that will be useful both from the personal and social point of view, because someone who sees this truth will live without difficulty according to the high moral qualities that Allah has revealed in the Qur'an.

For those who do not regard the world as important and who understand that we cannot have direct experience of the original matter, it is spiritual things that deserve to be given importance. Someone who knows that Allah is listening to him and watching him at every moment, and is aware that he will render an account of his every action in the Hereafter, will naturally live a morally virtuous life. He will be very careful about what Allah has commanded and what He has forbidden. Everyone in society will be filled with love and respect for one another, and everyone will compete with one another in the performance of good and noble deeds. People will change the values according to which they judge others. Material things will lose their value and therefore, people will be judged not according to their standing and position in society but according to

their moral character and their piety. No one will pursue things whose external originals cannot be reached; everyone will seek after truth. Everyone will act without worrying about what others will think; the only question in their minds will be whether or not Allah will be pleased with what they do. In the place of the feelings of pride, arrogance and self-satisfaction that come from possessions, property, standing and position, there will be a sense of the understanding of humility and dependence. Therefore, people will willingly live according to those examples of good moral qualities mentioned in the Qur'an. Eventually, these changes will put an end to many problems of today's societies.

In place of angry, aggressive people, anxious even about small profit, there will be those who know that what they see are images Allah shows them. They will be well aware that reactions of anger and loud shouting make them look foolish. Well-being and trust will prevail in individuals and societies and everyone will be pleased with his life and possessions. These, then, are some of the blessings that this hidden reality will bring to individuals and societies. Knowing, considering and living according to this reality will bring much more goodness to human beings. Those who wish to attain this goodness should consider this reality well and endeavor to understand it. In one verse, Allah says,

Clear insights have come to you from your Lord. Whoever sees clearly, does so to his own benefit. Whoever is blind, it is to his own detriment... (Surat al-An'am: 104)

Logical Deficiencies of the Materialists

From the start, this chapter has clearly and scientifically stated that matter is not absolute, as materialists claim, and that we can never reach its original that exists outside. In an extremely dogmatic manner, materialists resist this evident reality which destroys their philosophy, and bring forward baseless counterclaims to refute it.

George Politzer, for example, an ardent Marxist and one of the twentieth century's biggest advocates of the materialist philosophy, gave the "bus example" supposedly as an important evidence on this subject. According to Politzer, even those philosophers who espouse the fact that we merely deal with the copy of matter in our brains run away when they see a bus about to run them over.⁸

Samuel Johnson, another famous materialist, was told that one can never have direct experience of the original matter, and tried to deny this reality by giving one of them a kick.⁹

There are similar examples in the books of famous materialists such as Marx, Engels, Lenin, and others along with impetuous sentences such as, "You understand the real nature of matter when you are slapped in the face."

The point where materialists are mistaken is that they think the concept of "perception" only applies to the sense of sight. In fact, all sensations, such as touch, contact, hardness, pain, heat, cold and wetness also form in the human brain, in precisely the same way that visual images are formed. For instance, someone who feels the cold metal of the door as he gets off a bus, actually "feels the cold metal" in his brain. This is a clear and well-known truth. As we have already seen, the sense of touch forms in a particular section of the brain, through nerve signals from the fingertips, for instance. It is not your fingers that do the feeling. People accept this because it has been demonstrated scientifically. However, when it comes to the bus hitting someone, not just to his feeling the metal of the indoor—in other words when the sensation of touch is more violent and painful—they think that this fact somehow no longer applies. However, pain or heavy blows are also perceived in the brain. Someone who is hit by a bus feels all the violence and pain of the event in his brain.

In order to understand this better, it will be useful to consider our dreams. A person may dream of being hit by a bus, of opening his eyes in hospital later, being taken for an operation, the doctors talking, his family's arrival at the hospital, and that he is crippled or suf-

fers terrible pain. In his dream, he perceives all the images, sounds, feelings of hardness, pain, light, the colors in the hospital, all aspects of the incident in fact, very clearly and distinctly. They are all as natural and believable as in real life. At that moment, if the person who is having that dream were told it was only a dream, he would not believe it. Yet all that he is seeing is an illusion, and the bus, hospital and even the body he sees in his dream have no physical counterparts in the real world. Although they have no physical counterparts, he still feels as if a "real body" has been hit by a "real bus."



Some people accept that when they touch a bus, they feel the cold metal in their brains. On the other hand, they do not accept that the feeling of pain at the moment the bus hits them forms in the brain. However, a person will feel the same pain if he sees himself falling under a bus in his dream.

In the same way, there is no validity to the materialists' objections along the lines of "You realize the real nature of matter when someone hits you," "You can have no doubt as to whether or not you see the original of matter when someone kicks your knee," "You run away when you meet a savage dog," "When a bus has hit you, you understand whether it is in your brain or not," or "In that case, go and stand on the motorway in front of the oncoming traffic". A sharp blow, the pain from a dog's teeth or a violent slap are not ev-

idence that you are dealing with the matter itself. As we have seen, you can experience the same things in dreams, with no corresponding physical counterparts. Furthermore, the violence of a sensation does not alter the fact that the sensation in question occurs in the brain. This is a clearly proven scientific fact.

The reason why some people think that a fast-moving bus on the motorway or an accident caused by that bus are striking proofs of their dealing with the physical existence of matter is that the image concerned is seen and felt as so real that it deceives one. The images around them, for instance the perfect perspective and depth of the motorway, the perfection of the colors, shapes and shadows they contain, the vividness of sound, smell and hardness, and the completeness of the logic within that image can deceive some people. On account of this vividness, some people forget that these are actually perceptions. Yet no matter how complete and flawless the perceptions in the mind may be, that does not alter the fact that they are still perceptions. If someone is hit by a car while walking along the road, or is trapped under a house that collapses during an earthquake, or is surrounded by flames during a fire, or trips up and falls down the stairs, he still experiences all these things in his mind, and is not actually confronting the reality of what happens.

When someone falls under a bus, the bus in his mind hits the body in his mind. The fact that he dies as a result, or that his body is completely shattered, does not alter this reality. If something a person experiences in his mind ends in death, Allah replaces the images He shows that person with images belonging to the Hereafter. Those who are unable to understand the truth of this now on honest reflection will certainly do so when they die.

The Example of a Shared Nervous System

Let us consider Politzer's car crash example: If the injured person's nerves traveling from his five senses to his brain, were connected in parallel to another person's—Politzer's, for instance—then

at the instant the bus hit that person, Politzer, sitting at his home at that same time, would feel the impact too. Politzer would experience all the sensations experienced by the person undergoing the accident, just as the same song will issue from two different loudspeakers connected to the same tape recorder. Politzer will hear the braking of the bus, feel its impact on his body, see the sights of a broken arm and spreading blood, suffer the aching fractures, experience entering the operation room, the hardness of the plaster cast, and the feebleness of his healing arm.

Just like Politzer, every other person connected to that man's nerves would experience the accident from beginning to end. If the man in the accident fell into a coma, so would everyone. Moreover, if all the perceptions pertaining to the car accident were recorded in some device, and repeatedly transmitted to someone, the bus would knock this person down again and again.

But which one of these two buses hitting those people is real? To this question, materialist philosophers have no consistent answer. The correct answer is that all of them experience the car accident, in all its details, in their own minds.

The same principle applies to our other examples. If the nerves of materialist Johnson, who felt pain in his foot after delivering a sound kick to a stone, were connected to a second individual, that person too would feel himself kick the same stone and feel the same pain.

So, which stone is the real one? Again, materialist philosophy falls short of giving a consistent answer. The correct, consistent answer is that both Johnson and the second person have fully experienced kicking the stone, in their minds.

In our previous example, let's make an exchange: Connecting the nerves of the man hit by the bus to Politzer's brain, and the nerves of Politzer, sitting in his house, to brain of that man who had the accident. In this case, Politzer will think that a bus has hit him, but the man actually hit by the bus will never feel the impact and think that he is sitting in Politzer's house. The very same logic can be applied to the example involving the stone.

As is evident, it is not possible for man to transcend his senses and break free of them. In this respect, a man's soul can be subjected to all kinds of representations, although it has no physical body and no material existence and there are no material surroundings. It is not possible for a person to realize this because he assumes these perfectly three-dimensional images to be real and is absolutely certain of their existence, because everybody depends on the perceptions stemming from his sensory organs.

The famous British philosopher David Hume expressed his thoughts on this point:

For my part, when I enter most intimately into what I call myself, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch myself at any time without a perception, and never can observe any thing but the perception.¹⁰

Formation of Perceptions in the Brain is not Philosophy, but Scientific Fact

Materialists claim that what we have stated here is a philosophical view. But the plain scientific fact is we cannot interact with the original of the "external world." This is not a matter of philosophy. All medical schools teach in detail how images and feelings form in the brain. Facts proven by twentieth-century science, and by physics in particular, clearly show that we can never reach the originals of physical matter; and that in a sense, everyone is watching the "monitor" in his brain.

Everyone who believes in science, be he an atheist, Buddhist, or of any other belief, must accept this fact. Even the materialist who denies the existence of Allah cannot deny scientific reality.

That Karl Marx, Friedrich Engels, Georges Politzer and others were never able to comprehend such a simple, evident fact is still startling, even though their level of scientific understanding was



As a result of artificial stimulations, a world as true and realistic as the real one can be formed in our brain. Thus, if it were possible to send the requisite electrical signals to our brain with the help of an advanced computer, we could experience all kinds of events without the existence of the external world, for example we could think that we are flying an airplane.

primitive and insufficient. Our highly advanced science and technology make it even easier to comprehend this explicit fact. Materialists, on the other hand, are paralyzed with their fears of even partially comprehending this fact and thereby, realizing how completely it demolishes their philosophy.

Materialists Have Fallen into the Biggest Trap in History

The panicky atmosphere sweeping materialist circles in Turkey, of which we've mentioned only a few examples here, shows that materialists face utter defeat. Modern science has proven that we don't have direct experience of the original of matter, and put this forward in a clear, straightforward, forceful way. Materialists see that the material world, in which they blindly believe and on which they rely and depend, disappears altogether. In the face of this fact,

they can do nothing. Throughout human history, materialist thought has always existed. Being assured of themselves and their philosophy, materialists ignorantly revolted against Allah Who created them. Unreasonably and unscientifically, they maintained that matter is eternal, that none of it could possibly have had a Creator. (Surely Allah is beyond that) While denying Allah out of their arrogance, they took refuge in the lie that matter had absolute existence. So confident were they of this philosophy that they believed that no arguments could ever disprove it.

That is why this book's facts regarding the real nature of matter so surprised these people. What we've related here destroyed the very basis of their philosophy and left no grounds for further discussion. Matter, on which they based all their thoughts, lives, arrogance, and denial, suddenly vanished.

One of the attributes of Allah is His plotting against the unbelievers. This is stated in the verse; **"They were plotting and Allah was plotting, but Allah is the Best of Plotters."** (Surat al-Anfal: 30)

Allah entrapped materialists by making them assume that they are in direct contact with the original of matter and in so doing, humiliated them in a way never seen before. Materialists deemed they knew the originals of their possessions, status, rank, the society they belonged to, the whole world and everything else of which they actually experienced only the copies. Moreover, by relying on these, they ignorantly grew arrogant against Allah. By displaying the greatest unreason and being boastful, they revolted against Him and added to their unbelief. While so doing, they relied on matter. Yet so lacking are they in understanding that they fail to realize that Allah compasses them round about. Allah announces the state to which the unbelievers are led as a result of their thick-headedness:

Or do they desire to dupe you? But the duped ones are those who are unbelievers. (Surat at-Tur: 42)

Theirs is most probably the biggest intellectual defeat in history. While growing arrogant of their own accord, materialists have been tricked and suffered a serious defeat in their struggle against Allah by bringing up something monstrous against Him. The verse **"And likewise in every city We set up its greatest wrongdoers to plot in it. They plot against themselves alone, but they are not aware of it."** (Surat al-An'am: 123) announces how unconscious these people who ignorantly revolt against our Creator are (surely Allah is beyond that), and how they will end up. In another verse the same fact is related as:

They think they deceive Allah and those who believe. They deceive no one but themselves but they are not aware of it. (Surat al-Baqara: 9)

While trying to plot, unbelievers do not realize the very important fact that everything they experience are copy images they deal with in their brains, and that they merely have experience of images of all the plots they devise formed in their brains, just like every other act they perform. Their folly has let them forget that they are all alone with Allah and, hence, are trapped in their own devious plans.

Just like those unbelievers of bygone days, those living today face a reality that will shatter the basis of their devious plans. With the verse **"... Satan's scheming is always feeble "** (Surat an-Nisa': 76), Allah has stated that these plots were doomed to end with failure the day they were hatched, and gave the good tidings to believers with the verse **"... their scheming will not harm you in any way."** (Surah Al 'Imran: 120)

In another verse Allah reveals the delusion of unbelievers: **"But the actions of those who are unbelievers are like a mirage in the desert. A thirsty man thinks it is water but when he reaches it, he finds it to be nothing at all, but he finds Allah there. He will pay him his account in full. Allah is swift at reckoning."** (Surat an-Nur:

39) Materialist philosophy, too, offers a mirage for the rebellious; when they have recourse to materialism, they find everything to be merely an illusion. Allah has deceived them with such a mirage, and beguiled them into thinking that they have direct experience of the original of this collection of perceptions. All those professors, astronomers, biologists, physicists and all others, regardless of their rank and post, are simply deceived and humiliated because they foolishly took matter as their deity. (Surely Allah is beyond that) Assuming the copy images they watched within their brains to be absolute, they based their philosophy and ideology on it, grew involved in serious discussions, adopting a so-called "intellectual" discourse. They deemed themselves wise enough to argue about the truth of the universe and, more seriously thought unworthy thoughts about Allah with their limited intelligence. Allah explains their situation in the following verse:

They plotted and Allah plotted. But Allah is the best of plotters.
(Surah Al 'Imran: 54)

One may possibly escape from some plots in the world; but Allah's plan against the unbelievers is so firm that there is no avoiding it. No matter what they do or to whom they appeal, never can they find any helper other than Allah. As Allah informs us in the Qur'an, **"They will not find any protector or helper for themselves besides Allah."** (Surat an-Nisa': 173)

Materialists never expected to fall into such a trap. Having all the means of the twentieth century at their disposal, they believed they could grow obstinate in their denial and drag others into disbelief. This ever-lasting mentality of unbelievers and their end are described as follows in the Qur'an:

They hatched a plot and We hatched a plot while they were not aware. So look at the end result of all their plotting; We utterly destroyed them and their whole people! (Surat an-Naml: 50-51)

This, in another sense, is what the fact stated in the verses comes to mean: Materialists are now told that they merely have experience of the copies in their brains of everything they own, and therefore, everything they possess has been rendered valueless. As they witness their possessions, factories, gold, money, children, spouses, friends, rank and status, and even their own bodies—the originals of all of which they believe they know—slipping out of their hands, they are in a sense destroyed. At this point, they are no longer material entities but souls.

Realizing this truth is doubtless the worst possible thing for the materialists. This is, in their own words, tantamount to "death before dying" in this world.

With the verse, "**Leave the person I created on his own to Me alone**" (Surat al-Muddaththir: 11) Allah has revealed the fact that each human being is, in truth, all alone in His Presence. This remarkable fact is revealed in many other verses:

"You have come to Us all alone just as We created you at first, leaving behind you everything We bestowed on you..." (Surat al-An'am: 94)

Each one of them will come to Him on the Day of Rising, alone. (Surah Maryam: 95)

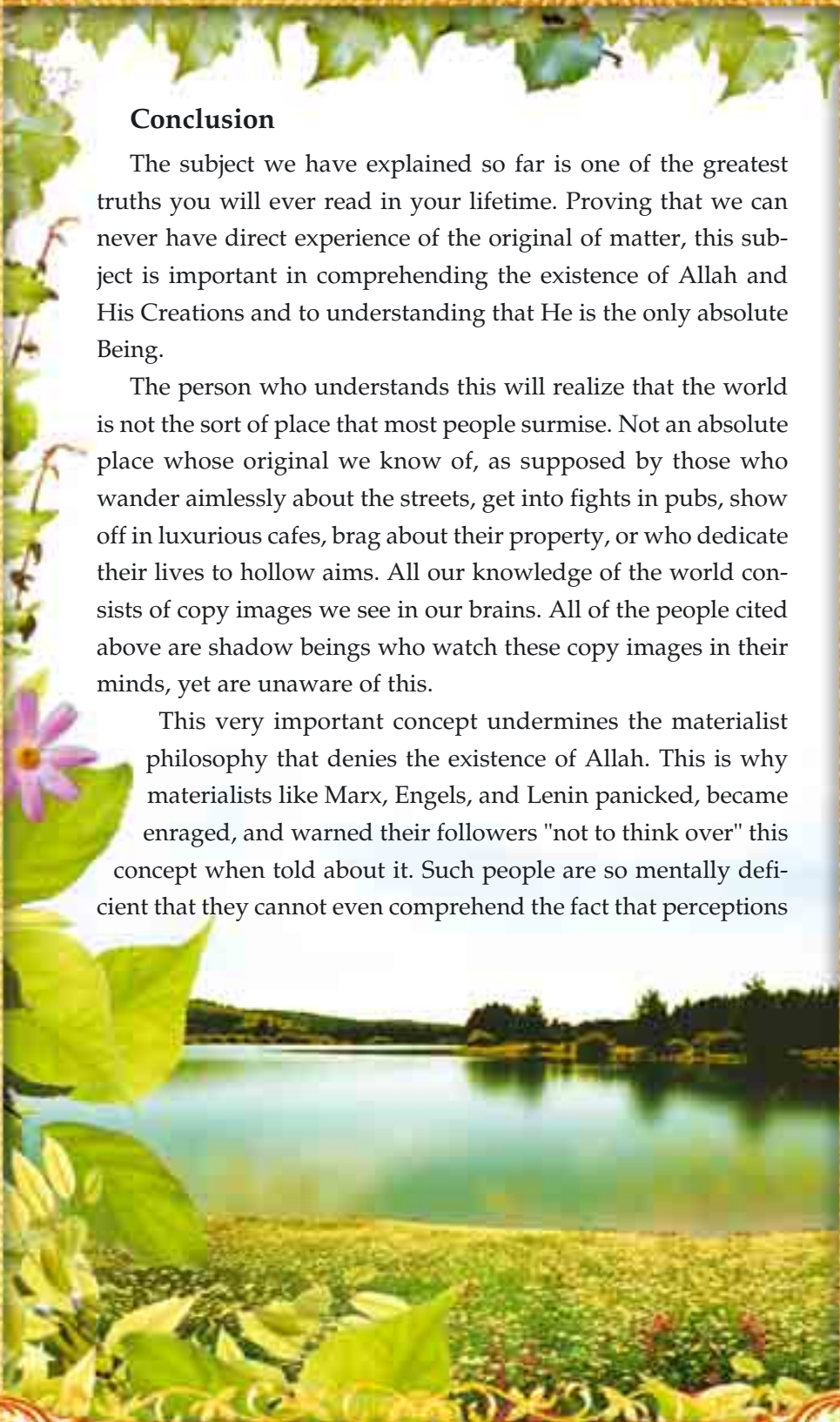
This, in another sense, is what the fact stated in the verses comes to mean: Those who ignorantly take matter as their deity (surely Allah is beyond that) have come from Allah and returned to Him. They have submitted themselves to Allah, whether they want to or not. Now they wait for the Day of Judgment, when each one of them will be called to account, however unwilling they may be to understand it.

Conclusion

The subject we have explained so far is one of the greatest truths you will ever read in your lifetime. Proving that we can never have direct experience of the original of matter, this subject is important in comprehending the existence of Allah and His Creations and to understanding that He is the only absolute Being.

The person who understands this will realize that the world is not the sort of place that most people surmise. Not an absolute place whose original we know of, as supposed by those who wander aimlessly about the streets, get into fights in pubs, show off in luxurious cafes, brag about their property, or who dedicate their lives to hollow aims. All our knowledge of the world consists of copy images we see in our brains. All of the people cited above are shadow beings who watch these copy images in their minds, yet are unaware of this.

This very important concept undermines the materialist philosophy that denies the existence of Allah. This is why materialists like Marx, Engels, and Lenin panicked, became enraged, and warned their followers "not to think over" this concept when told about it. Such people are so mentally deficient that they cannot even comprehend the fact that perceptions



are formed inside the brain. Assuming that what they watch in their brains is the "original of the external world," they cannot comprehend obvious evidence to the contrary.

This unawareness is the outcome of the lack of wisdom Allah gives to disbelievers. As Allah reveals in the Qur'an, the unbelievers **"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)

In the age we live in, this fact has been proven with clarity by the body of evidence put forward by science. For the first time, the fact that we don't have direct experience of the original of the universe is described in a concrete, clear, and explicit way.

For this reason, the 21st century will be a turning point when people in general will comprehend the Divine realities and be led in crowds to Allah, the only Absolute Being. In the 21st century, twisted materialistic creeds of the 19th-century will be relegated to the trash-heaps of history; Allah's existence and Creation will be grasped; facts like spacelessness and timelessness will be better understood. Humanity will break free of the centuries-old veils, deceits, and superstitions enshrouding them.



ETERNITY HAS ALREADY BEGUN

*The Fact of
Timelessness*



ith what we have already described, the fact we never have direct experience of the original of a "3-dimensional space" and that we spend all our lives in a space in our minds becomes crystal clear. Asserting the contrary would be to profess a superstitious belief removed from reason and scientific truth, for it is not possible to have direct contact with the original of the external world.

This refutes the primary assumption of the materialist philosophy underlying evolutionary theory—the assumption that matter is absolute and eternal. The materialistic philosophy's second assumption is that time is also absolute and eternal—a supposition just as superstitious as the first.

The Perception of Time

What we call "time" is in fact a method by which one moment is compared to another. For example, when a person taps an object, he hears a particular sound. If he taps the same object again, he hears another sound. Thinking there is an interval between the two sounds, he calls this interval "time." Yet when he hears the second sound, the first one he heard is no more than a memory in his mind, merely a bit of information in his imagination. A person formulates his perception of time by comparing the moment in which he lives with what he holds in memory. If he doesn't make this comparison, he can have no perception of time either.

Similarly, a person makes a comparison when he sees someone enter through a door and sit in an armchair in the middle of the room. By the time this person sits in the armchair, the images of the moment he opened the door and made his way to the armchair are compiled as bits of information in memory. The perception of time takes place when one compares the man sitting on the armchair with those bits of recalled information.

Briefly, time comes about as a result of comparisons of information stored in the brain. If man had no memory, his brain could not make

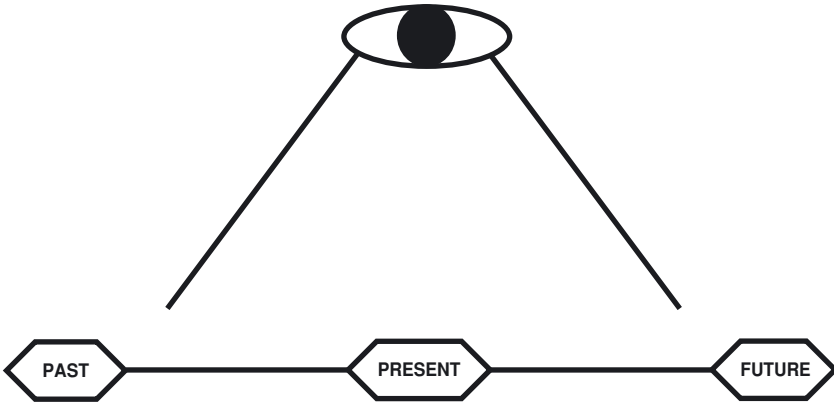
such interpretations and therefore, he would never form any perception of time. One determines himself to be thirty years old, only because he has accumulated in his mind information pertaining to those thirty years. If his memory did not exist, then he could not think of any such preceding period and would be experiencing only the single "moment" in which he was living. And this point is very important.

The Scientific Explanation of Timelessness

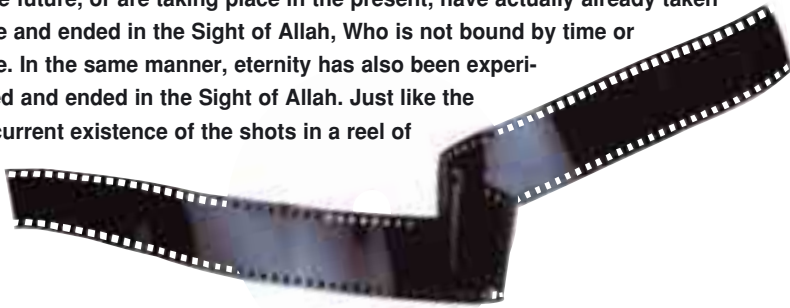
We can clarify this subject by quoting various scientists' and scholars' explanations. Regarding the idea of time flowing backwards, François Jacob, a famous intellectual and Nobel laureate professor of genetics, states the following in his book *Le Jeu des Possibles* (The Play of Possibilities):

Films played backwards let us imagine a world in which time flows backwards. A world in which cream separates itself from the coffee and jumps out of the cup to reach the creamer; in which the walls emit light rays that are collected in a light source instead of radiating out from it; a world in which a stone leaps up to a man's hand from the water where it was thrown by the astonishing cooperation of innumerable drops of water surging together. Yet, in such a time-reversed world with such opposite features, **our brain processes, and the way our memory compiles information, would similarly function backwards.** The same is true for the past and future, though the world will appear to us exactly as it does currently.¹¹

But since our brain is accustomed to a certain sequence of events, the world does not operate as related above. We assume that time always flows forward. However, this is a decision reached in the brain and is, therefore, completely relative. If the information in our memories were set out like a reel of film being played backward, then for us the passage of time would be like it is in films. In that event, we would start perceiving the past as the future, and the future as the past, and living in a state that is the exact opposite of what life is now.



All events that seem to have taken place in the past, or which will take place in the future, or are taking place in the present, have actually already taken place and ended in the Sight of Allah, Who is not bound by time or place. In the same manner, eternity has also been experienced and ended in the Sight of Allah. Just like the concurrent existence of the shots in a reel of film.



And in reality, we never can know how time flows—or even whether it flows or not! This is because **time is not an absolute fact, but only a form of perception.**

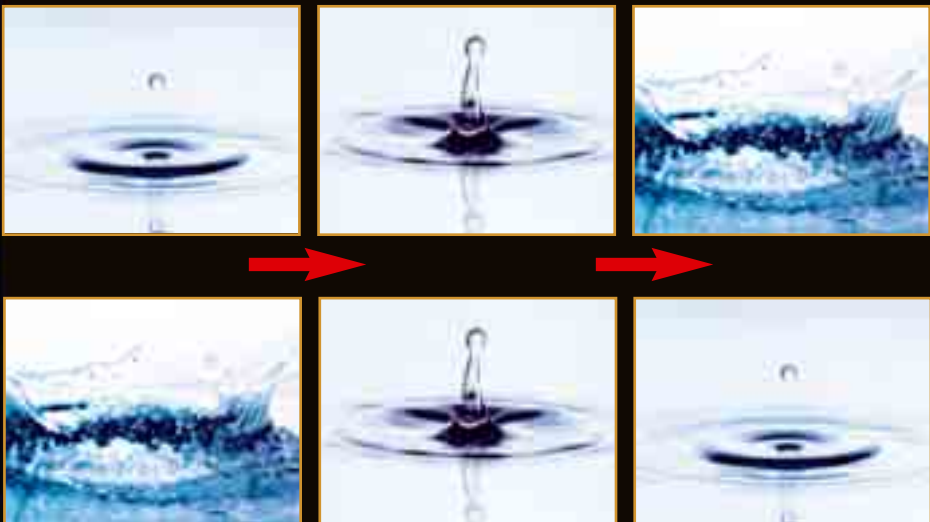
That time is a perception is also verified by Albert Einstein in his Theory of General Relativity. In his book *The Universe and Dr. Einstein*, Lincoln Barnett writes:

Along with absolute space, Einstein discarded the concept of absolute time—of a steady, unvarying inexorable universal time flow, streaming from the infinite past to the infinite future. Much of the obscurity that has surrounded the Theory of Relativity stems from man's reluctance to recognize that **sense of time, like sense of color, is a form of perception.** Just as space is simply a possible order of material objects, so time is simply a possible order of events. The subjectivity of time is best explained in Einstein's own words. "The experiences of an individual," he says, "appear to us arranged in a

**IN A WORLD WHERE TIME FLEW BACKWARDS,
PAST WOULD BE FUTURE**



Because every event is shown to us in a definite series, we think that time always moves forward. For example, a skier always skies down a mountain, not up it. A drop of water does not rise up from a pool, but always falls down into it. In this situation, a skier's position on a mountain is in the past, while his position down the mountain is the future. However, if the information in our memories were to be displayed in reverse, as we would rewind a film, what is for us the future, that is the downhill position, would be the past and the past, that is the uphill position, would be the future.



series of events; in this series **the single events which we remember appear to be ordered according to the criterion of 'earlier' and 'later'**. There exists, therefore, for the individual, an I-time, or **subjective time**. This in itself is not measurable. I can, indeed, associate numbers with the events, in such a way that a greater number is associated with the later event than with an earlier one.¹²

These words of Einstein's show how we are completely conditioned to think that time flows forward.

As Barnett wrote, Einstein showed that, "space and time are forms of intuition, which **can no more be divorced from consciousness** than can our concepts of color, shape, or size."¹³ According to the Theory of General Relativity: "time has no independent existence apart from the order of events by which we measure it."

Since time consists of perception, it depends entirely on the perceiver—and is therefore relative.

The speed at which time flows differs according to the references we use to measure it, because the human body has no natural clock to indicate precisely how fast time passes. As Barnett wrote, "Just as there is no such thing as color without an eye to discern it, so an instant or an hour or a day is nothing without an event to mark it."¹⁴

The relativity of time is plainly experienced in dreams. Although what we perceive in a dream seems to last for hours, in fact, it only lasts for a few minutes, and often even a few seconds.

An example will clarify the point. Assume that you were put into a room with a single window, specifically designed; and were kept there for a certain period of time. A clock on the walls shows you the amount of time that has passed. During this "time," from the room's window, you see the sun setting and rising at certain intervals. A few days later, questioned about the amount of time spent in the room, you would give an answer based on the information you had collected by looking at the clock from time to time, as well as by counting how many times the sun had set and risen. Say, for example, you estimate you'd spent three days in the room. However, if

the person who put you in there says that you spent only two days in there; that the sun you saw from the window was falsely produced; and that the clock in the room was especially regulated to move faster, then your calculation would be erroneous.

This example dramatizes that the information we have about the rate of time's passing is based only on references that change according to the perceiver.

In the same way, the way that the speed of the passage of time is perceived differently by everyone depending on the circumstances proves that time consists of a psychological perception. For example, a 10-minute delay while waiting to meet a friend may seem a very long time to you. Or an extra 10 minutes sleep may seem very long to someone waking to go to school or work after a sleepless night, and he may actually imagine he has had a full night's sleep because of it. Under some circumstances, the opposite may apply. As you will remember from your student days, a 10-minute break after a lesson lasting 40 minutes, or seeming to last a century, may go by very quickly.

That relativity of time is a scientific fact, also proven by scientific methodology. **Einstein's Theory of General Relativity** shows that the speed of time changes depending on the speed of the object and its distance from the center of gravity. As speed increases, time is shortened—compressed—and slows down until it approaches to the point of stopping entirely.

Einstein himself gave an example. Imagine two twins, one of whom remains on Earth while the other goes into space at a speed close to the speed of light. On his return, the traveler will find that his brother has grown much older than he has. The reason is that time flows much more slowly for the person who travels at near-light speed. The same example may be used for a father travelling into space on a rocket at 99% of the speed of light, and his son who remains on Earth.

If the father were 27 years old when he set out, and his son was only three, the father, when he comes back 30 years later in Earth time, will be only 30, whereas his son will be 33 years old!

This relativity of time is caused not by clocks slowing down or running fast. Rather, it's the result of the differentiated operational periods of the entire material system, as deep as sub-atomic particles. In such a setting where time stretches out, one's heartbeat, cell replications, and brain functions all operate more slowly. Thus, the person continues with his daily life and does not notice the slowing of time at all.

These facts revealed with the theory of relativity were subsequently confirmed many times over by a great many scientists. Isaac Asimov said this about the theory:

In his book *Frontiers*, Isaac Asimov also states that it is 84 years since the publication of Einstein's Theory of Relativity, and each time the theory has been tested, Einstein has been proved right once again.¹⁶



30 YEARS AGO



TODAY



One twin sister takes a space trip at a speed close to the speed of light. When she returns thirty years later, the sister who stayed on the Earth will be much older compared to the sister who went into space.

Relativity in the Qur'an

The conclusion to which we are led by the findings of modern science is that **time is not an absolute fact as supposed by materialists, but only a relative perception.** The important fact on this matter, undiscovered until the 20th century by science, was imparted to mankind in the Qur'an 14 centuries ago. There are various references in the Qur'an to the relativity of time.

It is possible to see the scientifically-proven fact that time is a psychological perception dependent on events, setting, and conditions in many verses of the Qur'an. For instance, the entire life of a person is a very short time as we are informed in the Qur'an:

On the Day He calls you, you will respond by praising Him and think that you have only tarried a very short time. (Surat al-Isra': 52)

On the day We gather them together – when it will seem if they had tarried no more than an hour of a single day – they will recognize one another...(Surah Yunus: 45)

Some verses reveal that time passes faster than people imagine.

He will say, 'How many years did you tarry on the earth?' They will say, 'We tarried there for a day or part of a day. Ask those able to count!' He will say, 'You only tarried there for a little while if you did but know! (Surat al-Muminun: 112-114)

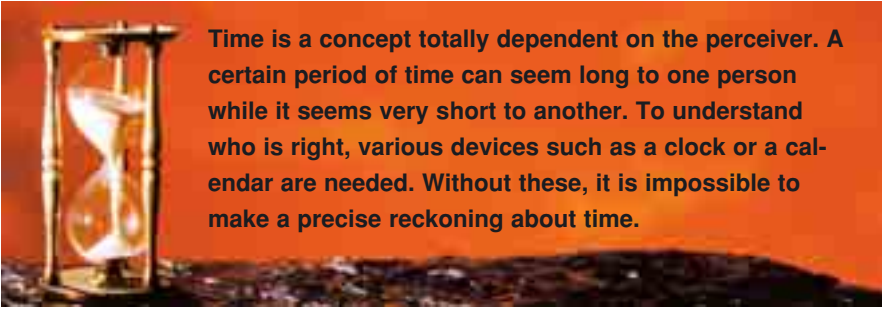
In some other verses it is stated that time may flow at different paces in different settings:

They ask you to hasten the punishment. Allah will not break His promise. A day with your Lord is equivalent to a thousand years in the way you count.. (Surat al-Hajj: 47)

The angels and the Spirit ascend to Him in a day whose length is fifty thousand years. (Surat al-Ma'arij: 4)

He directs the whole affair from heaven to earth. Then it will again ascend to Him on a day whose length is a thousand years by the way you measure. (Surat as-Sajda: 5)

These verses are all manifest expressions of the relativity of time.



Time is a concept totally dependent on the perceiver. A certain period of time can seem long to one person while it seems very short to another. To understand who is right, various devices such as a clock or a calendar are needed. Without these, it is impossible to make a precise reckoning about time.

The fact that this result only recently understood by science in the 20th century was communicated to man 1,400 years ago in the Qur'an is, of course, one of the indications that the Qur'an is a revelation of Allah, Who encompasses all of time and space.

The narration in many other verses of the Qur'an reveals that time is a perception. This is particularly evident in the stories. For instance, Allah has kept the Companions of the Cave, a believing group mentioned in the Qur'an, in a deep sleep for more than three centuries. When they were awoken, these people thought that they had stayed in that state but a little while, and could not figure out how long they slept:

So We sealed their ears with sleep in the cave for a number of years. Then We woke them up again so that we might see which of the two groups would better calculate the time they had stayed there.(Surat al-Kahf: 11-12)

That was the situation when we woke them up so they could question one another. One of them asked, 'How long have you been here?' They replied, 'We have been here for a day or part of a day.' They said, 'Your Lord knows best how long you have been here....' (Surat al-Kahf: 19)

The situation told in the below verse is also evidence that time is in truth a psychological perception.

Or the one who passed by a town which had fallen into ruin? He asked, 'How can Allah restore this to life when it has died?' Allah caused him to die a hundred years then brought him back to life.

Then He asked, 'How long have you been here?' He replied, 'I have been here a day or part of a day.' He said, 'Not so! You have been here a hundred years. Look at your food and drink – it has not gone bad – and look at your donkey so We can make you a Sign for all mankind. Look at the bones – how We raise them up and clothe them in flesh.' When it had become clear to him, he said, 'Now I know that Allah has power over all things.' (Surat al-Baqara: 259)

It is clearly stated in the above verse that Allah, Who created time, is unbound by it. Man, on the other hand, is bound by time that Allah ordains. As in the verse, man is even incapable of knowing how long he stayed in his sleep. In such a state, to assert that time is absolute [just like the materialists do in their distorted mentality], would be very unreasonable.

Destiny

Time's variable relativity reveals a very important reality: A period of time of apparently billions of years' duration to us, may last only a second in another dimension. Moreover, an enormous period of time—from the world's beginning to its end—may not last even a second, but just an instant in another dimension.

This is the very essence of destiny's reality—one that is not well understood by most people, especially materialists, who deny it completely. Destiny is Allah's perfect knowledge of all events, past or future. Many, if not most, question how Allah can already know events that have not yet been experienced, and this leads them to fail to understand the authenticity of destiny. However, events not yet experienced are not yet experienced by us only. Allah is not bound by time or space, for He Himself has created them. For this reason, **the past, the future, and the present are all the same to Allah; for Him, everything has already taken place and is finished.**

In *The Universe and Dr. Einstein*, Lincoln Barnett explains how the Theory of General Relativity leads to this insight. According to him, the universe can be "encompassed in its entire majesty only by a cos-

mic intellect." What Barnett calls "the cosmic intellect" is **the wisdom and knowledge of Allah, Who prevails over the entire universe.** Just as we easily see the beginning, middle, and end of a ruler and all the units in between as a whole, so Allah knows the time to which we're subjected right from its beginning to the end, like a single moment. People experience incidents only when their time comes for them to witness the fate Allah has created for them.

At this point the false nature of the idea of destiny espoused by some people needs to be clarified. This distorted understanding of destiny presents the superstitious belief that Allah has determined a "destiny" for every man, but sometimes that people can change these destinies. For instance, speaking of a patient who's recovered from a fatal disease, people make superficial statements like, "He defeated his destiny." Yet no one is able to change his destiny. The person who recovers is destined not to die then. Again, it's the destiny of those people to deceive themselves by saying, "I defeated my destiny" and maintain such a mindset.

In the verse "**... no living thing lives long or has its life cut short without that being in a Book. That is easy for Allah.**" (Surah Fatir: 11), it is revealed that all these things are ordained in destiny. Because destiny is the eternal knowledge of Allah. And for Allah, Who knows the whole time as a single moment and Who prevails over the whole time and space, everything is determined and finished in its destiny.

We also understand from what is related in the Qur'an that time is one for Allah: some incidents that appear to happen to us in the future are related in the Qur'an in such a way that they already took place long before. For instance, the verses that describe the account that people are to give to Allah in the Hereafter are related as events, which already occurred long ago:

The Trumpet will be blown and those in the heavens and those in the earth will all lose consciousness, except those Allah wills. Then

it will be blown a second time and at once they will be standing upright, looking on. And the earth will shine with the Pure Light of its Lord; the Book will be put in place; the Prophets and witnesses will be brought; it will be decided between them with the truth... (Surat az-Zumar, 68-69)

Those who disbelieve will be driven to Hell in companies... (Surat az-Zumar, 71)

And those who fear [and respect] their Lord will be driven to the Garden in companies ... (Surat az-Zumar, 73)

Some other verses on this subject are:

Every self come together with a driver and a witness. (Surah Qaf: 21)

And Heaven will be split apart, for that Day it will be very frail.. (Surat al-Haqqa: 16)

And will reward them for their steadfastness with a Garden and with silk. Reclining in it on couches, they will experience there neither burning sun nor bitter cold. (Surat al-Insan: 12-13)

And the Blazing Fire will be displayed for all who can see.. (Surat an-Nazi'at: 36)

So today those who believe are laughing at the kuffar. (Surat al-Mutaffifin: 34)



Every existing thing is created with a destiny. Even before a vase is manufactured, it is determined in Allah's Sight who will make it and in what style, who will buy it and from where, in what house and in what corner it will be placed, and on what day, in what moment and why it will fall and be broken.



**The evildoers will see the Fire and realize they are going to fall in-
to it and find no way of escaping from it... (Surat al-Kahf: 53)**

As may be seen, occurrences that are going to take place after our death (from our point of view) are related as already experienced and past events in the Qur'an. Allah is beyond the relative time frame that we are confined in. Allah has willed these things in timelessness: people have already performed them and all these events have been lived through and ended. It is imparted in the verse below that every event, be it big or small, is within the knowledge of Allah and recorded in a book:

You do not engage in any matter or recite any of the Qur'an or do any action without Our witnessing you while you are occupied with it. Not even the smallest speck eludes your Lord, either on earth or in heaven. Nor is there anything smaller than that, or larger, which is not in a Clear Book. (Surah Yunus: 61)

The Worry of the Materialists

The facts discussed in this chapter, namely the truth underlying matter, timelessness, and spacelessness, are extremely clear indeed. As expressed earlier, these are not some sort of philosophy or way of thinking, but crystal-clear **scientific truths, impossible to deny**. On this issue, rational and logical evidence admits no other alternatives: **The universe**—with all the matter composing it and all the people living on it—is **an image**, a collection of perceptions that are experienced in our minds and whose original reality we cannot contact directly.

Materialists have a hard time in understanding this.

One main reason why materialists cannot comprehend this is their subliminal fear of the implication they must face if they comprehend it. Lincoln Barnett tells of the fear and anxiety that even "discerning" this subject inspires in materialist scientists:

Along with philosophers' reduction of all objective reality to a shadow-world of perceptions, scientists became aware of the alarming limitations of man's senses.¹⁷

Any reference to the fact that we cannot make contact with original matter, and that time is a perception, arouses great fear in a materialist because these are the only notions he relies on as absolutes. In a sense, he takes these as idols to worship; because he believes in the deception that he has been created by matter and time, through evolution. (Allah is beyond this.)

When he feels that he cannot get to the essence of the universe he lives in, nor the world, his own body, other people, other materialist philosophers whose ideas he is influenced by—in short, to anything—he feels overwhelmed by the horror of it all. Everything he depends on and believes in suddenly vanishes. He feels the despair which he, essentially, will experience on the Day of Judgment in its real sense as informed in the verse **"On that Day they will offer their submission to Allah and the things they invented will abandon them."** (Surat an-Nahl: 87)

From then on, this materialist tries to convince himself that he's really confronting external, original matter, and makes up "evidence." He hits his fist on the wall, kicks stones, shouts, and yells. But he can never escape from the reality.

Just as materialists want to dismiss this reality from their minds, they also want other people to discard it. They realize that if the true nature of matter becomes known to people in general, the primitiveness of their own philosophy and the ignorance of their world-view will be laid bare for all to see. No ground will be left on which they can rationalize their views. These fears explain why they are so disturbed by the facts related here.

Allah states that the fears of the unbelievers will be intensified in the Hereafter. On the Day of Judgment, they will be addressed thus:

On the Day We gather them all together, We will say to those who associated others with Allah, 'Where are the partner-gods, for whom you made such claims?' (Surat al-An'am: 22)

In the Hereafter, unbelievers will bear witness to their possessions, children and close friends leaving them and vanishing. They

had assumed themselves to be in contact with their originals in the world and associated them with Allah. Allah stated this fact in the verse **"See how they lie against themselves and how what they invented has forsaken them!"** (Surat al-An'am: 24)

The Gain of Believers

The facts—that matter is not absolute and that time is a perception—alarm materialists, but for true believers, just the opposite holds true. People with faith in Allah feel gladness to have perceived the secret behind matter, because this reality is the key to every question. With this, all secrets are unlocked, and one can easily understand many issues that normally seemed hard to grasp.

As said before, the issues of death, Paradise, Hell, the Hereafter, and changing dimensions, eternity will thus be comprehended. Important questions such as, "Where is Allah?," "What existed before Allah?," "Who created Allah?," "How long will the life in cemetery last?," "Where are Paradise and Hell?," and "Do Paradise and Hell currently exist?" will be easily answered. Once it's understood that Allah created the entire universe from nothingness, the questions of "When?," and "Where?" become meaningless, because there will be no time or place left. When spacelessness is comprehended, it can be understood that Hell, Paradise and Earth are all actually in the same location. If timelessness is understood, it will be understood that everything takes place at one single moment: Nothing need be awaited, and time does not go by, because everything has already happened and finished. In other words, eternity has already begun.

When this secret is comprehended, the world becomes like Paradise for any believer. All distressful material worries, anxieties, and fears vanish. The person grasps that the entire universe has one single Sovereign, that He creates the entire physical world as He pleases, and that all one has to do is to turn unto Him. He then submits himself entirely to Allah **"to be devoted to His service."** (Surah Al 'Imran: 35)

Grasping this secret is the greatest gain in the world.

The image is a full-page spread with a decorative border. The border is ornate, featuring a green and gold pattern with large white lilies at the top and bottom. In the center, a man with a beard and mustache, wearing a white suit over a black t-shirt, stands on a paved path. He is positioned in front of a large, leafy tree. The background shows a grassy area and some flowers. The overall tone is serene and contemplative.

MR. ADNAN OKTAR'S
REMARKS ON DESTINY,
PREORDINATION AND
THE FACT THAT ALLAH IS
EVERYWHERE

ADNAN OKTAR: The subjects on which people concentrate most are those such as the existence of Allah, death, what will happen in the Hereafter, and destiny. In other words, no matter how much they try not to let on, this is the subject that occupies their brains day and night. That is because every night, there is a film on the TV about someone dying. Even if a person sees a dead insect, it would remind him of death, and when he thinks about himself it reminds him of death again.

People are very troubled when it comes to destiny. There are still objections raised, even though I have talked about it at such length, they are still saying things. They say that Allah has created destiny, of course. There is predestination, but there is also partial free will, they say, in other words a very small power unique to us that Allah—may Allah forbid—cannot control, which belongs to us. In other

words, Allah does not know what we will do, or He knows, but only vaguely (Surely Allah is beyond that). And when we do something Allah shows us two paths, but cannot know which we will go down. We choose that path with our own free will (Surely Allah is beyond that). And that comes up as a surprise information, may Allah forbid, for Allah. That is to say something emerges that He encounters for the first time, and Allah thus tests us, and He understands accordingly (Surely Allah is beyond that). There is no such thing at all. Both preordination and partial free will are created by Allah Himself.

Look, there exists just one single moment. What does a single moment in time mean? It means an infinitely short space of time. What we call "an instant" is an infinitely short time. Allah has created and completed infinite before and an infinite after within that infinitely brief moment. There is nothing to be done. There is nothing one can do. So how is that partial free will of yours not part of destiny? Consequently, such egocentric people who regard themselves—may Allah forbid—as divine,



cannot get over this point one way or another. The fact that Allah has created preordination and also partial free will disturb them for some reason. The second thing that disturbs them is the fact that Allah is everywhere. They want Allah to be up in the sky. They want Him to be in one specific point in the sky. Not everywhere in the sky, just in one specific location there. That means, relative to infinity that makes it a place that can count for nothing. That is because compared to infinity, no matter how large something in a given place is, anything covering a given volume—may Allah forbid, we do not carry such a belief—is still infinitely small. Isn't it? It is infinitely small. It exists but is very small.

Someone wrote recently saying that if Allah is in our room, and everywhere in our bodies, then we must ourselves be Allah, may

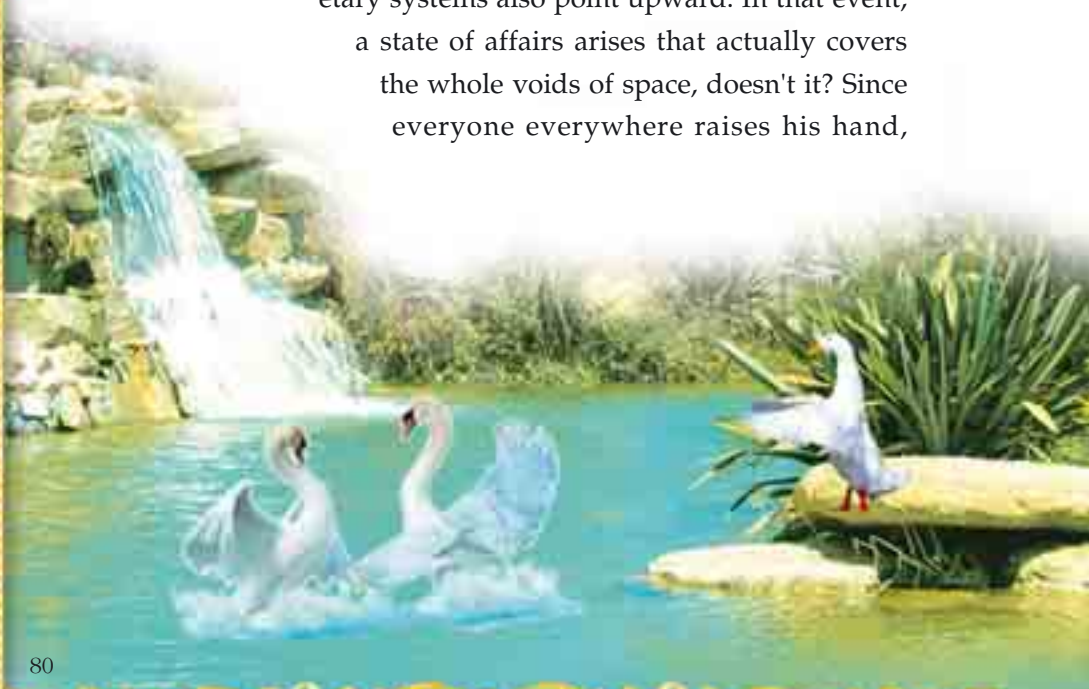


Allah forbid! We worship the Essence of Allah. Being a Manifestation of Allah is one thing, the Essence of Allah is different, isn't it? We worship the Essence of Allah. Of course we are Manifestations of Allah and Allah exists everywhere. He is also in our bodies. Some people do not want Allah to be in their bodies. And they do not therefore want Him to be in the room, either. Where do they want Him? Up in the sky and far, far away. They want Him to be there, quadrillions of kilometers away, may Allah forbid!

Why do they say it has to be like this, why do they believe in this, I really don't understand. It means that when such people are asked if Allah is here, they would say He is not. Where is Allah? Up in the sky, but Allah is not here, they would say. Consequently, they would say Allah is not on earth (may Allah forbid), right? They would say Allah is up in the skies but He is not here. They say only His knowledge can reach us, but not Him. They say: "we are the absolute beings, Allah is but a shadow".



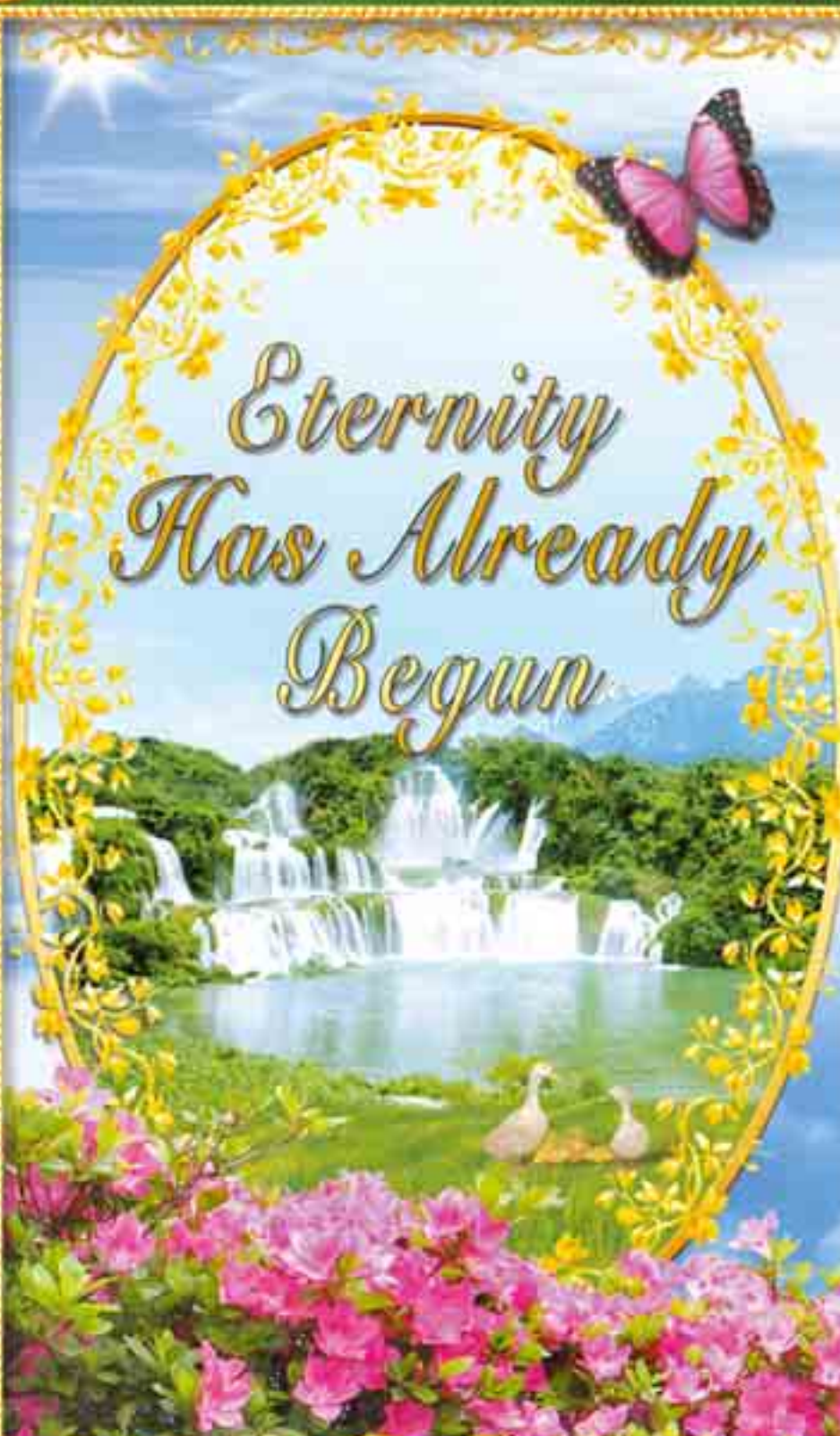
I used to hear that in my childhood. Prove that Allah exists, they used to say. And then they would say; "Can you show a TV image, or a radio sound, or your own mind? Can you show us the inside of your mind?" Then they used to say since you can't show your own mind, you can't show Allah, either, that was their explanation. It is true that Allah cannot be seen or touched, and is not an object. He is not an entity with time and space. He is outside time and space. But these people's real aim in that is very different. For instance they say there was a young girl, and the Messenger of Allah (may Allah bless him and grant him peace) came by. He asked "Where is Allah?" She replied "He is in the sky." "You are right", said the Prophet (may Allah bless him and grant him peace). They show this as a proof and believe that Allah is in the sky. Alright, Allah is in the sky. When a child points upward, she points to the skies and she is in Arabia. Someone at the North Pole raises his hands to the sky and prays to Allah, or at the South Pole. Someone at the Equator raises his hand. People all around the whole globe point their hands upwards. Other entities on Mercury or Uranus and all other planetary systems also point upward. In that event, a state of affairs arises that actually covers the whole voids of space, doesn't it? Since everyone everywhere raises his hand,



and since the sky is everywhere. For example, for someone on Mercury, the skies is also the Earth, and when he points upward he is pointing toward the Earth. And when someone on Earth raises his hands to the skies he would be pointing to another planet. For that reason, the result is a situation covering the whole 360 degrees. They have failed to appreciate that. Once we said that, these people pulled up in their tracks instantly and these peculiar beliefs were never raised again. But such people still turn up from time to time and say these kinds of things. There are still those who insist on partial free will. OK, partial free will does exist, but within destiny. It exists within the destiny created by Allah. It is created and over and done with inside destiny. You choose, you make your own choice, but it is within your own destiny. For that reason, may Allah forbid, you do not have the means to make a surprise for Allah. In other words, you cannot do anything that Allah does not know.

You just do something that already exists, that has already happened before, that is all.

ETERNITY HAS ALREADY BEGUN



*Eternity
Has Already
Begun*

In the section related to timelessness, we mentioned that all our information is in the memory. All the details pertaining to one's life, everything one sees, hears, knows or feels are bits of memorized information. So are our sensations about time. Now, we will deal with the concept of memory more fully.

The Limited Memory of Man and the Endless Memory of Allah

As mentioned in the preceding pages, we rely on our five senses to live. We perceive only what our senses allow and we can never succeed in stepping out of the boundaries of our senses. The time and space we live in is similarly perceived. If our brain cannot detect a being through our five senses, we simply say that that being has "disappeared." Accordingly, for us, events, images or sensations, which are stored in our memory, exist, i.e., they are alive, while those that are forgotten no longer exist. To put it another way, beings and events, which are not in our memory, become past events for us; they are simply dead and non-existent.

Yet, this holds true only for human beings; that is because it is only human beings who have a limited memory. The memory of Allah, on the other hand, is superior to everything. It is boundless and eternal. Yet one point deserves mention here: the concept "the memory of Allah" is used only for clarification purposes. It is definitely unlikely that any comparison or similarity could be drawn between the memory of Allah and the memory of a man. Allah is surely the One Who creates everything from nothingness and Who knows everything down to the last detail.

Allah introduces Himself in His book through His attributes. One of them is al- Hafiz (The Preserver), "He Who preserves all things in detail". Behind this attribute, there are very important hidden mysteries.

"The Source Book"

In the Sight of Allah, everything has taken place and finished in a moment. Since the beginning of time, everything has taken place at this single moment. In the Sight of Allah, all information pertaining to this moment is kept in a "Book." This "Main Book", or as the Qur'an calls it, "The Mother of the Book", holds every bit of information about everything:

It is in the Source Book with Us, high-exalted, full of wisdom. (Surat az-Zukhruf: 4)

The Master Copy of the Book is in His Hands. (Surat ar-Ra'd: 39)

We possess an all-preserving Book. (Surah Qaf: 4)

Certainly there is no hidden thing in either heaven or earth which is not in a Clear Book. (Surat An-Naml: 75)

The Book will be set in place and you will see the evildoers fearful of what is in it. They will say, 'Alas for us! What is this Book which does not pass over any action, small or great, without recording it?' They will find there everything they did and your Lord will not wrong anyone at all. (Surat al-Kahf: 49)

In other verses, too, Allah declares that all the events one experiences, all the thoughts one considers, and everything that befalls one are included in this Book:

Nothing occurs, either in the earth or in yourselves, without its being in a Book before We make it happen. That is something easy for Allah. (Surat al-Hadid: 22)

Allah has created everything, living or non-living, which has existed since the beginning of the universe and all events, which have happened. Consequently, Allah is cognizant of them all. To put it in another way, "They all exist in the memory of Allah." In this sense, the Mother of the Book is a manifestation of Allah's attribute, the al-Hafiz.

At this point, we come upon a striking fact: because the memory of Allah is infinite, nothing existent in Him becomes lost. In other words, no living being created by Allah vanishes, no flower fades,



Every moment pertaining to the collapse of these buildings is kept in the Sight of Allah.

no drink finishes, no period comes to an end, and no food is consumed. Every moment Allah creates and every exact detail of everything are created in eternity and it is "destined to eternity."

What then does this phrase "destined to eternity" mean?

Let us put this explanation in the following way: eternity has begun for a being or an event by the time it is created. For instance, when a flower is created, it is, in reality, destined not to disappear. That this being ceases to become a part of one's sensations and is erased from one's memory does not actually mean that it has vanished or died. Its state in the Sight of Allah is what actually matters. Furthermore, all states of this being, be it its Creation, all moments throughout its life or death, do exist in the memory of Allah.

Upon all that is created, Allah bestows eternity. In other words, existing things have attained eternity by the time they are created. To have a thorough grasp of this notion, however, one needs to reflect on all beings and events individually. But, before proceeding with this subject, it would be useful to stress the following fact: what has been stated so far, together with the following, is no doubt the most important information one can ever acquire in one's lifetime. Most probably, many people are hearing and reflecting on these facts about timelessness for the first time in their lives. However, here is some-

thing important to keep in mind: Allah, in the Qur'an, draws our attention to the fact that **"only those who sincerely turn to Allah"** take heed. In other words, only those who truly seek the guidance of our Lord and endeavor to appreciate His infinite might and His greatness will heed these explanations and have a grasp of these facts.

People in Eternity

Allah, the al-Khalig (the Creator), is the One Who creates everything from nothing and Who creates all things with the knowledge of what will happen to them. As a manifestation of this attribute of Allah, by the time He creates man in his mother's womb, eternity has begun for him. Surely, man does not recall the stages of his own development in the womb. However, every moment of this progress is present in the Sight of Allah and they quite definitely never disappear. Similarly, it is unlikely that those initial phases and developmental stages of a human being remain in his memory. Unless informed by Allah, man never manages to see these moments. Some moments, however, remain only as memories. The moments we experience are purely sensations presented to our soul. Yet, in the infinite memory of Allah, everything remains as it is. Allah created everything people encounter in life, all details pertaining to one's experiences, and they never disappear. As stated in the following verse, everything down to its last detail remains in the Sight of Allah.

**".... That is so you will know that Allah knows what is in the heavens and in the earth and that Allah has knowledge of all things."
(Surat al-Ma'ida: 97)**

For example; all the details pertaining to the Prophet Adam's (pbuh) Creation in Paradise before he was sent to earth, and the way he was tested in Paradise are all present in the Main Book. Adam's initial Creation from clay, the angels' prostration to him, as well as the moment he was sent to earth and all the events he experienced are all vivid and existing right now. None of them has disappeared,

they all exist right now in the Sight of Allah, right down to their finest details.

As another example, let's think of someone who is sorry for the death of his cat. In fact, the moment the cat died and the period that that same cat was still a kitten, in fact, its entire development from the moment of its birth are kept vivid in the memory of Allah. Besides, the moments the owner of this cat when he was at work or all the moments he did not spend with the cat are vividly stored in the Sight of Allah. Consequently, death does not put an end to the existence of a being. For all eternity, everything exists in the Sight of Allah.

Likewise, the moment the Prophet Solomon (pbuh) caressed the legs of his horse remains forever. The disappearance of these horses behind a curtain, the letter the Prophet Solomon (pbuh) sent to the Queen of Saba, the moment this letter is read by the Queen and her soldiers, how the Queen is welcomed to the palace of Solomon, the moment she thought the ground of the palace to be a lake and the words of the Queen, as mentioned in the Qur'an: **"I have submitted with Solomon to the Lord of all the worlds."** (Surat an-Naml: 44) currently exist and will continue to exist for all eternity.

These examples deserve a deeper and more detailed reflection. Assume that in the time of the Prophet Noah (pbuh), a man's shirt became unraveled and that after sometime a tailor sewed it up. This shirt, the loom on which it was initially woven, the state of the shirt before it became unraveled and the state in which it was sewed, and even every second the tailor spent on using the needle to sew this shirt, the process by which this shirt became utterly unusable, in brief, every stage, every second, every moment the shirt went through are retained in the Sight of Allah. Right at this moment, this shirt is being woven, it is still sewn and it is still worn by its owner who lived in the time of the Prophet Noah (pbuh).

Let's also think about the antique clock in your home. All the stages of manufacturing which took place 200 years ago along with

the manufacturing stages of a single wire in the clock, the moment its hour and minute hand were placed in it, the time this clock was sold to a shop and a customer purchased it, then the moment the clock went out of order and was given to a rag-and-bone man, the moment your grand-grandfather purchased it from him and the time this clock was inherited first by your grand father and then your father, and then you, the way you placed the clock in your living room and watched it with admiration, briefly, every second in the history of the clock still remain in the Sight of Allah. In absolute terms, this clock is working right at this moment, it has stopped again right now, it is being placed by you in your living room and it is purchased by your grandfather at this moment. All these happenings are present in the memory of Allah. Furthermore, not only what the clock went through in the past but also its every future-related moment — surely this is the "future" for you — is known by Allah and is preserved in His Sight. The way this clock will be placed in your son's home in forty years' time and the collapse of the clock in three hundred years' time is also included in the Mother of the Book.

In the verse **"He knows what is in front of them and what is behind them. But their knowledge does not encompass Him."** (Surah Ta Ha: 110) it is referred to this knowledge of Allah. (Surely Allah knows the truth). That is because Allah knows every being moment

by moment. He knows their previous states as well as their latter states, that is, in the words of the Qur'an, "what is in front of them and what is behind them", at all stages. In another verse, Allah once again reminds us of the fact that everything is within His Knowledge;

**Allah—Him from Whom nothing is hidden,
either on earth or in heaven. (Surah Al**

'Imran: 5)



All Events Are Happening Right At This Moment!

An example will lead us to a better understanding of the fact that, in the Sight of Allah, every incident takes place in a single moment. Assume that you have the picture of a big city spread in front of you. Streets, vehicles, buildings lined up side by side and people are clearly seen in this picture. Let's also imagine that there is a man trying to reach the other end of this city. From the point of view of this man, there is a certain distance to be crossed from one end of this city to another in a definite time. It surely takes some time for this man to reach his destination. It is unlikely that he can be present at two distinct places at the same time. Yet, this is not the case for a person like you who looks at this picture from the outside. At a first glance, you can see all the details of the city in a single moment. Moreover, you do not even need a specific time in which to do this.

This state outlined in the above example also holds true for people like us confined to a specific dimension. For us, reaching a destination becomes possible only with the passage of time and by expending some energy. However, for Allah, the Creator of all dimensions, and above all, Who is beyond all deficiencies, it takes only a single moment for all events to occur.

The second important fact is **the simultaneity** of these events. As stated earlier, in the Sight of Allah, it is not possible to talk about the notion of time; everything takes place and ends in a single instant.

The Prophet Adam (pbuh) is created from clay right **at this moment**, angels are prostrating themselves before the Prophet Adam (pbuh) right **now**. Likewise, he is **now** being sent to earth. Furthermore, the "moment" we are talking about is the "moment" you are reading these lines.

Another example will further clarify this explanation. Let's think about the Prophet Moses (pbuh). The moment his mother decided to place the baby Moses in a box and set him adrift on the water is still present; that moment never disappeared and will continue to exist

forever. The moment the Prophet Moses (pbuh) went to Pharaoh (Fir'awn) and conveyed the message of Allah to him still exists. In reality, just at this moment, the Prophet Moses (pbuh) is inviting Pharaoh to accept the religion of truth. It is a fact that this is also **the moment** the Prophet Moses (pbuh) is receiving the revelations of Allah in the sacred valley of Tuwa. It is also **this instant** the Prophet Moses (pbuh) is running away from Pharaoh with his people, and at this moment the Red sea opens a way for the Prophet Moses (pbuh) and his people to walk across. For all eternity, this moment when the sea opens will remain and exist in Allah's memory.

The moment Maryam became pregnant, the moment she gave birth to Prophet Jesus (pbuh) under a date palm, the moment she returned to her people, the moment the Prophet Jesus (pbuh) talked to them while he was still in his cradle, as well as the moment he asked the question **"Who will be my helpers to Allah?"** to his disciples, and was resurrected by Allah, are all happening right at this moment. Indeed, not only the past events we are familiar with, but also the ones of which we have no idea because they will happen in the future are, in reality, happening just at this moment. Every second the Prophet Jesus (pbuh) spent in this world, his communication of the message of Allah to his disciples, his re-

For someone who crosses the street from one side to the other, there is a certain distance to be crossed. A person, however, who looks at this street from a bird's eye view, feels no difficulty in seeing every point in this street from one end to another.



turn to the earth, every speech he delivered to call people to the path of Allah, his death and his resurrection on the Day of Judgment as well as the moments he will be greeted by angels in his entrance to Heaven are actually happening at this moment.

The same also holds true for someone who lived 3,000 years ago. A man who sat under a tree at noontime in 3000 BC, reflecting on a ladybird perched on his finger and who therefore glorified the Creation of Allah, is actually performing these actions right at this moment. Moreover, the moment the ladybird returned to its nest, as well as all the phases the ladybird went through, from the moment





it was in its egg to its death, are all kept in the memory of Allah. Consequently, all these happen in a single moment, at the very moment you are reading this passage.

All these examples indicate, once again, an important fact: None of the moments, none of the events, none of the living beings which existed in the past ceased to exist and they will never disappear. A film we watch on television is recorded on a film-strip and the moving pictures composing the film are not lost, whether we watch them or not. The same thing also holds true for each and everything which has to do with life relating to the past or future.

It is essential that this point should be well grasped. None of these occurrences are similar to a memory, reminiscence or an image. They are all vivid, everything being preserved as it is, and are just like the moment we experience right now. We perceive them as incidents of the past simply because Allah does not present these perceptions to us. However, whenever He wills, Allah may display these images to us, making us believe that we truly experience them.

Moment by moment, every picture above shows an image of the vehicle crossing the bridge. A person traveling by this vehicle supposes that a particular period of time is spent in crossing the bridge. However, we can see all of these pictures at a single moment.

Past, Present and Future; They are All the Same

As has already been clarified, in the Sight of Allah, all events, which have occurred on earth so far, take place at a single moment. What the Prophets Moses, Abraham, Noah, Solomon, and Muhammad, together with all the other prophets (peace be upon them all), went through is experienced in the time we actually live in. Likewise, the experiences of our grandsons, of their grandsons, as well as of all the people who will live until the Day of Judgment take place at one and the same moment. Among these people those who believe are now in heaven, while the disbelievers are in Hell, suffering agonies.

What our Prophet went through, too, will remain in the Sight of Allah forever. These events are presented to our sensations as if they happened 1400 years ago. However, the truth is, **right at this moment**, our Prophet Muhammad is ascending to heaven, right now, he is taking refuge in the cave with his friend. Again, **this is the moment** our Prophet is communicating the message of Allah to disbelievers. Actually these are not events, which occurred in the past. On the contrary, they are incidents doomed to exist for all eternity. The reason why we do not see, witness or experience these events is simply because they are not present in our memory.

Each incident, each moment in timelessness exists simultaneously everywhere and will continue to exist for all eternity.

None of the moments, none of the events, none of the living beings which existed in the past have disappeared, nor will they ever disappear. The Prophet Noah (pbuh) is building the ark right at this moment. The flood at the time of Noah, too, is making its impact right now; everything, every moment related to the flood is taking place during the time you read these lines. These are certainly not the incidents of the past. The ongoing events, as well as the aforementioned incidents, all happen at the same time, since each one of them is fated to remain in the memory of Allah for all eternity.

The same thing holds true for all the events that took place and the people who appeared on earth throughout history. Philosophers in ancient Greece, those Sumerian people who invented cuneiform writing, Cleopatra, the Egyptian Queen, artists of the renaissance period, scientists of the 19th century, dictators of the 20th century and all other people, even your grandfather, his grand-grandfather and you are, in reality, living at the same moment.

None of these events disappear; they continue to exist without changing. The Crusades, the great migration, World Wars I and II, though seemingly distinct historical events, are actually events happening right at this moment and they will continue to do so for all eternity. Likewise, Egyptian, ancient Mexican, Greek and Anatolian civilizations all existed at the same moment.

The rain, which watered the field of a man who earned his living as a farmer in 1000 BC in Mesopotamia, and the very moment this farmer got wet in this rain

All construction stages of these buildings as well as their current state are in the Sight of Allah. Every deed engaged in by the former dwellers of these buildings is kept "right now" in the Sight of Allah.



are also present in the Sight of Allah. A spider which wove a net in the branches of a willow in the Akkadian period is, likewise, weaving this net just now. The same spider, in a corner of this net, is also waiting for its prey right at this moment. Furthermore, the very same moment you try to visualize this spider in your mind, it is laying its eggs, collecting them on its back, and also taking care of them. Also, at this very moment, the eggs are cracking and its many offspring are hatching.

Nothing is left out or forgotten; Allah created everything with the various reasons. So, nothing disappears, vanishes or is wasted. That people do not see, know or experience these various occurrences does not mean that they are not happening right now. As Allah is unbounded by time, everything has already taken place and finished in His Sight. However, being bound by time, the experiences of an individual appear to be arranged in a series of events the order of which is apparently based on the criterion of the past, the present and the future. However, as also mentioned earlier, "events not yet experienced" are not "yet experienced" for us. Past, future and present are all the same to Allah. That is why Allah knows everything. This fact is also stated in the following verse:

"My son!" (said Luqman), "Even if something weighs as little as a mustard-seed and is inside a rock or anywhere else in the heavens or earth, Allah will bring it out. Allah is All-Pervading, All-Aware." (Surah Luqman: 16)

Your Life is Also a Single Moment

To comprehend this fact, there is no reason to ponder merely upon events or wander in the realms of history. One's life, which he assumes to be long, too, is nothing but a moment. That first moment you were born, and the moment your mother embraced you for the first time still exist. That single square or that event will continue to exist for all eternity because it is stored in the memory of Allah. Yet,

as stated earlier, because all the information that you have about the world is conveyed to you by your five senses, and because you have such a dependency on your senses and no information pertaining to this image is kept in your memory, you do not see such a scene. This is true of everything you experience in life. The day you enrolled in primary school, one of the birthdays you celebrated, an event you experienced, the day you graduated from high school, your wedding day and similar other "turning points" in your life are each, in the Sight of Allah, merely a moment. None of these events disappeared; they will exist forever.

Similarly, the sweet taste you discovered in chocolate when you were only a five year old, the anxiety you felt when you woke up to the first day of the primary school, the boredom you felt in one of the classes in high school, the difficult equations your maths teacher wrote on the blackboard, the pain you felt when you lost a close friend in a traffic accident, the pride you took in your academic accomplishments, the glow of happiness you felt when you succeeded in having something you had dreamed of for years, in brief, all your experiences and feelings remain just as they were; they are not simply kept in your memory. You perceive what is kept in your memory simply as memory or the past. Though they exist right now, the brain does not perceive these scenes, since this is the way man is being tested on earth. Believing they are bound by a steady, unvarying time flow, streaming from the past to the future, people assume their lives are divided into distinct sections, namely, past, present and future. This actually poses a major hindrance to their grasp of particular events like the existence of the hereafter, when and where Paradise, Hell and the Day of Judgment will take place. They cannot relate the concept of time in the Sight of Allah to the concept of time people are bound by. However, knowing that every living being, every event and everything is created eternally square by square just like the squares making up a film roll and brought into being si-

multaneously will make it easier to comprehend this issue.

In the Sight of Allah, everything has already taken place and finished. Some people hold the superstitious belief that Allah created the universe and granted man a certain lifetime and waits for them to be tested (Surely Allah is beyond all that). And He will wait until the end of the universe. Yet, this is surely impossible. Waiting is a weakness peculiar to man and Allah is surely not bound by such weakness. Allah's attribute, the al-Qudus (The Holy), with which Allah presents Himself to us in the Qur'an, means "free from all error, incapability and from any kind of defect". That is why Allah knows the past and future of all people, as well as their experiences, in great detail. But man, in this life, the arena of this test, assumes time to be linear with a beginning and an end. Yet, as stated earlier in this sec-

The human being in the picture is being born "right now"; he is fishing, he is receiving his diploma, getting married and even having children and grandchildren "right at this moment." Furthermore, he is dying now and likewise, he is being judged in the Sight of Allah.



tion, it is not possible to talk of the concepts of past and present. Everything, all people, all living beings live **simultaneously**. All ages, minutes, seconds and even all days, hours and moments occur at the same time. Though man is unable to see this due to the limited capacity of his sensations, this fact is evident. In the section "Relativity of the Qur'an", many examples were given to explain the difference between the time man is bound by and time in the Sight of Allah. Allah draws our attention to this issue in the following verse:

A day with your Lord is equivalent to a thousand years in the way you count. (Surat Al-Hajj: 47)

Allah, the al-Hasib, knows in detail the account of things people do throughout their lives. If one remembers that nothing that is experienced and that exists ever disappears, one will have a better grasp of this attribute of Allah. That Allah knows everything, every detail of every event that is experienced is stressed in the following verse:

Truly Allah has knowledge of the Hour and sends down abundant rain and knows what is in the womb. And no self knows what it will earn tomorrow and no self knows in what land it will die. Allah is All-Knowing, All-Aware. (Surah Luqman: 34)

This is the main reason why believers appreciate the glory of Allah, submit to Him and put their trust in Him. His Majesty simply reminds one how prone one is to weakness and how one is in need of Him. They are aware how weak they are next to His might. This superior moral attribute displayed by believers is referred to in the Qur'an:

Say: 'Nothing can happen to us except what Allah has ordained for us. He is Our Master. It is in Allah that the believers should put their trust.' (Surat at-Tawba: 51)

Say: "I possess no power to harm or help myself except as Allah wills." (Surah Yunus: 49)

Believers who are informed in the Qur'an are the ones who can conceive of Allah's attributes. That is why they wholeheartedly submit to Allah.

Death is Not Extinction

Death is also one of the issues about which people have misconceptions. Someone who dies is regarded as simply perishing. Because they have inadequate information regarding the hereafter, the eternal life, Paradise and Hell, people commonly either never believe in resurrection after death or harbor vague convictions about it. Consequently, the majority surmise they lose someone for ever when he or she dies. This is surely a completely bigoted stance. By the time one is born (once Allah brings him into the realm of existence by Allah), one's eternal life has begun. Like all other moments composing one's lifetime, death is merely a single moment that one experiences, but, in reality, that person is still alive. All moments before and after death and everything pertaining to one's life are preserved without changing. For instance, after the death of someone some people, out of their ignorant views, mourn and say, "It is a pity that he died; he was so young." However, all the details of one's life, memories of childhood, birth and family still exist. They do not fade or become extinct. All experiences are preserved. As a requisite of the test in this world, these memories are simply wiped from one's memory; however, this, is by no means, the equivalent of their not existing.

In the Sight of Allah, the birth, life and death of a man take place and finish simultaneously. The same reasoning applies to all human beings. All human beings are coming into existence and dying right at this moment. All are being resurrected and being sent to Paradise or Hell. Thus, no one dies and nobody is reduced to insignificance; all individuals are alive for all eternity. Within eternity, man spends only a portion of his time in the world, and during this period where he is doomed to go—either Paradise or Hell—is known. Just at this

moment, some of the people currently living in this world are in Paradise while others are in Hell. This fact is stressed in the Qur'an; in many verses relating to Paradise and Hell, the life in the Hereafter is referred to in the simple present or past tense, which draws one's attention to the fact that all these incidents are taking place at a single moment:

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

And those who fear [and respect] their Lord will be driven to the Garden in companies and when they arrive there, finding its gates open, its custodians will say to them, 'Peace be upon you! You have done well so enter it timelessly, for ever.' They will say, 'Praise be to Allah Who has fulfilled His promise to us and made us the inheritors of this land, letting us settle in the Garden wherever we want. How excellent is the wage of those who work!' You will see the angels circling round the Throne, glorifying their Lord with praise. It will be decided between them with truth. And it will be said: 'Praise be to Allah, the Lord of all the worlds.' (Surat az-Zumar: 73-75)

The evildoers will see the Fire and realize they are going to fall into it and find no way of escaping from it. (Surat al-Kahf: 53)

In human life, another important mystery prevails. While mourning for someone who has died, people do not consider that they, themselves, have also died and even been resurrected. The birth and death of a person occur simultaneously. Even trivial details about all people's lives, deaths, resurrections and eternal lives are retained in the Sight of Allah. In other words, everything is taking place right at this moment. Death and resurrection are truly not incidents occurring at distinct times.

People are born in timelessness. Likewise, they die in timelessness, they are resurrected in timelessness and, as a matter of fact, just at this moment, they are alive. By the moment Allah creates man, he becomes an eternal being. To put it another way, he starts his endless

life, becoming alive for all eternity. Meanwhile, he also witnesses his own death as a single square. Just as he sees himself alive all through his life, he witnesses his death, but only on one occasion.

An example will further clarify this subject. In the Qur'an, Allah informs us that sleep is also created as a form of death. Thus, every night one witnesses his death when he goes to sleep and witnesses his resurrection when he wakes up in the morning. This fact is manifested in the following verse:

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)

Hence, man unceasingly witnesses his death and resurrection all through his life. Similarly, he will also see his real death. Consequently, his birth, death and resurrection as well as his eternal abode are all known and man is forever alive in the Sight of Allah. All these incidents have taken place and finished in the Sight of Allah. That is why, death, in the sense that it is commonly understood, is not a termination or extinction.

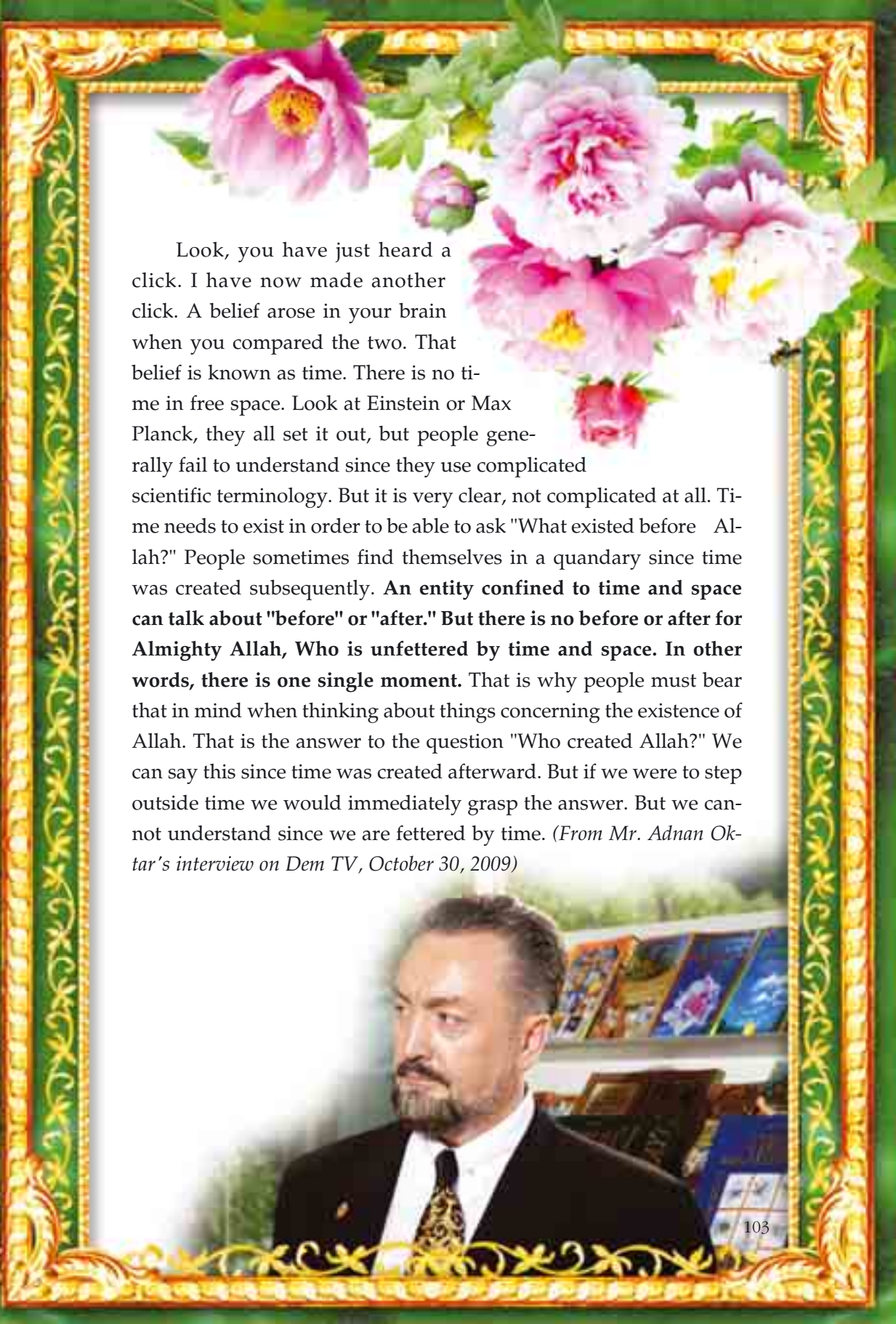
Considering these facts, mourning for someone who dies and feeling sorry for his death sound simply irrational. A young man, a child or a healthy person who dies does not, after all, perish; each exists in his best state. In the Sight of Allah, each is alive. This is a clear indication of Allah's greatness, which is also stated in the Qur'an:

Allah, there is no god but Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep. Everything in the heavens and the earth belongs to Him. Who can intercede with Him except by His permission? He knows what is before them and what is behind them but they cannot grasp any of His knowledge save what He wills. His Footstool encompasses the heavens and the earth and their preservation does not tire Him. He is the Most High, the Magnificent. (Surat al-Baqara: 255)



ALLAH IS UNFETTERED BY TIME AND SPACE

ADNAN OKTAR: We can understand the artistry of Allah with science. For instance, the Big Bang Theory was grasped through science. Almighty Allah tells us in the Qur'an that, "I have created from nothing," and that He also created time and space with a beginning. But science confirms this independently. We look at the Big Bang theory and the universe comes into being from something with zero volume and infinite density, out of emptiness, of nothing. Look something with zero volume and infinite density. What does the Qur'an say? Allah says that He "created from nothing." Zero volume means nothing. They have come round to what the Qur'an says. Almighty Allah says that He later created time and space. People ask, "What was there before Allah?" Or "Who created Allah?" Do you know who can ask that question? A finite being can ask it. Someone created after time. **Allah says He created it afterwards. There was no time before. Allah says, "I created time for you." There is no time for Allah. Time is a concept for us.**



Look, you have just heard a click. I have now made another click. A belief arose in your brain when you compared the two. That belief is known as time. There is no time in free space. Look at Einstein or Max Planck, they all set it out, but people generally fail to understand since they use complicated scientific terminology. But it is very clear, not complicated at all. Time needs to exist in order to be able to ask "What existed before Allah?" People sometimes find themselves in a quandary since time was created subsequently. **An entity confined to time and space can talk about "before" or "after." But there is no before or after for Almighty Allah, Who is unfettered by time and space. In other words, there is one single moment.** That is why people must bear that in mind when thinking about things concerning the existence of Allah. That is the answer to the question "Who created Allah?" We can say this since time was created afterward. But if we were to step outside time we would immediately grasp the answer. But we cannot understand since we are fettered by time. *(From Mr. Adnan Oktar's interview on Dem TV, October 30, 2009)*

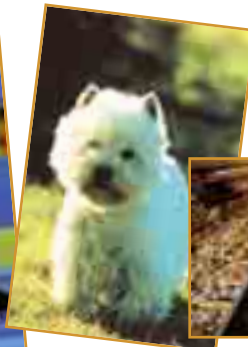


The Life of an Animal Is Also A Single Moment

By the time life came into existence on earth, all phases an animal went through had been retained in the Sight of Allah. For instance, the birth, death, the first hunt of a penguin, which lived at the south pole and died 250 years ago, exist currently in the Sight of Allah and will continue to exist forever. By the same token, all these incidents are happening just at this moment.

This also holds true for animals we never saw. A camel, which lived and died 700 years ago, a crocodile in the Amazon in 5 BC, a snake that will crack the shell of its egg in the year 2200, or a kangaroo in Australia today. As a matter of fact, all these details and incidents pertaining to the animals mentioned above, as well as of all other animals of all times, occur simultaneously, that is to say, right at this moment. Every moment of this camel, including the moment it was born, the moment it carried a load in the desert and the moment it drank water are all retained in the Sight of Allah. Just now, the camel in question, however, is still drinking water, and is still carrying its load... All the camels that have ever lived throughout world history and each moment they spent in this world are still alive.

Every moment of a pet an animal lover possessed in his childhood remains in the Sight of Allah. The moment he played with it, the moment he caressed it, the moment it died in an accident, in brief, each moment whether he remembers it or not...



This may seem to be beyond the grasp of the human mind, when one considers that there have been trillions of animals living on the planet. Yet, a mystery of the might of Allah is hidden here. Allah, the al-Alim, is the All-Knowing. Allah surely knows everything about each being, whether it is living, inanimate or dead. This remarkable fact is related in the following verse:

He has counted them and numbered them precisely. (Surah Maryam: 94)

The death of animals is no different from that of human beings. As is the case with human beings, the moments of an animal's life do not vanish after its death either. At the sudden death of one's pet, — for instance, a bird,— one feels sorry. That bird, however, is not dead; it is retained in the memory of Allah in its best state. The time this bird spent in its egg, the day it came one's house and the time it struggled to fly as a young bird are entirely in the memory of Allah. Alternatively, in the Sight of Allah, each moment of a dead dog's past life and the moment it died are known. The image of its death is a single frame. All moments pertaining to the dog's past life; while it was still a puppy, while it barked, walked, drank water and all its other states unknown to its owner are available in the Sight of Allah.

The same reasoning applies to all animals. The birth and death of the dog mentioned in Surat al-Kahf, and each moment it spent in front of the cave is in the memory of Allah. Likewise, the camel brought by the Prophet Salih (pbuh), and the moment his people slew the camel, though clearly prohibited by Allah, are in His memory. Alternatively, the moment a beast is killed by being trodden upon remains in the Sight of Allah. The death of the beast lasts only a moment and, like all other beings, it is only an image and each image of it remains in the Sight of Allah. That we do not see anything pertaining to the beast after it has died does not mean that it disappears. The death of an insect is in a single frame and every image regarding its life remains without changing. That we do not see any-



The butterflies and flowers, in short, all the details you see in a garden which you pass by are preserved in the Sight of Allah.



thing connected with it does not mean that it has disappeared. It has merely vanished from one's memory. In the Sight of Allah, if the image belonging to that insect is animated again, and presented to our five senses, we may see it again.

The same is true of a colorful butterfly seen by a man during the period of the French Revolution. It is quite possible that the man felt sorry for this beautiful butterfly when he saw that it had become a prey for a bird. However, that butterfly, with all its symmetric beauty and colors, is right now in the Sight of Allah. Every moment of the butterfly, every time it opened its wings, every time it closed them, every flower it visited are known in the Sight of Allah. Furthermore, this butterfly is doing all these deeds just now. Just now, this butterfly is flying, right now it is eating and right now, it is dying... After all, this butterfly is alive, and it will remain alive for all eternity. The feelings of the man who felt sorry for the death of this butterfly, and moreover, each and every moment of this man's life exist forever.

This fact is stressed in the following verse:

Certainly there is no hidden thing in either heaven or earth which is not in a Clear Book. (Surat an-Naml: 75)

These explanations provide explicit answers to some frequently asked questions, such as, "Do animals have a spirit?" or "What will be their end?" These living beings are in the memory of Allah and this is the point that really matters. As long as the information about any animal is recorded in the Sight of Allah (remember that by the time it is created, it is destined to eternity), it is alive. Yet, what is meant by "alive" here is Allah's creating it in the form of a sensation. In this sense, none of the other living beings bear any similarity to Allah's attribute, the al-Hayy (The Ever-Living). In that sense, the really important thing is not whether the animal has a spirit or not, but whether it is created in the memory or not. If Allah wills, this living being exists in our memory; if not, it does not. If Allah takes back the image of an animal from one's memory, this means that it has died. If, however, He gives it back to the memory, this means that it has become alive. It must be borne in mind that this animal remains in the memory of Allah forever, since Allah is not bound by time. In timelessness, it is not possible to talk of past, present and future. It is all a single moment.

Flowers Never Fade, Fruits Never Disappear...

Allah is the One Who retains the knowledge of everything. As stated in the verse above, since the Creation of the universe, all the leaves, and the different states they go through during their life span, are all known by Allah. For instance, the information about a tree which grew in Babylon—down to a single leaf of this tree, is all kept in the Sight of Allah. Furthermore, all stages of this leaf pertaining to its fall from the tree are individually kept in the memory of Allah. Sitting under this tree in Babylon, a man watching the leaf falling, too, unknowingly remains there. None of the seconds he spent in watching this leaf disappeared or remained in the past.

Most probably, the fall of a single leaf from a tree might be perceived as an insignificant incident. Nevertheless, the fall of all the

leaves which have ever existed throughout history is also in the memory of Allah.

In one of the verses, this fact is related as follows:

... He knows everything in the land and sea. No leaf falls without His knowing it. There is no seed in the darkness of the earth, and nothing moist or dry which is not in a Clear Book. (Surat al-An'am: 59)

The only thing one who comprehends this fact should do is to submit himself to his Creator.

As stated in the verse, **"He directs the whole affair from heaven to earth...."** (Surat as-Sajda: 5), Allah created all animals, plants, human beings, in brief, all living beings and events and their information is kept in the Sight of Allah.

The same facts also hold true for flowers. Contrary to the common belief, a poppy does not disappear when it fades: it simply continues to exist in the Sight of Allah. As made clear in the verse **"He has total knowledge of each created thing"** (Surah Ya Sin: 79), all phases of the flower; its budding, as well as this very same flower in bloom, together with its faded state, are all present. Besides, as stated earlier, the consec-

The consecutive changes occurring in a flower, though seemingly taking place at distinct times, are actually taking place simultaneously. After a while, the different images in the memory of a person who sees this flower disappear. Yet, every moment remains in the eternal memory of Allah.



utive changes occurring in the poppy, though seemingly separate, are in fact phases occurring simultaneously. In the Sight of Allah, all details pertaining to a single poppy are kept. However, Allah makes this information known to whomever He wills. In the memory of those who see the poppy, all the images relating to it disappear. Yet, every image remains forever in the memory of Allah.

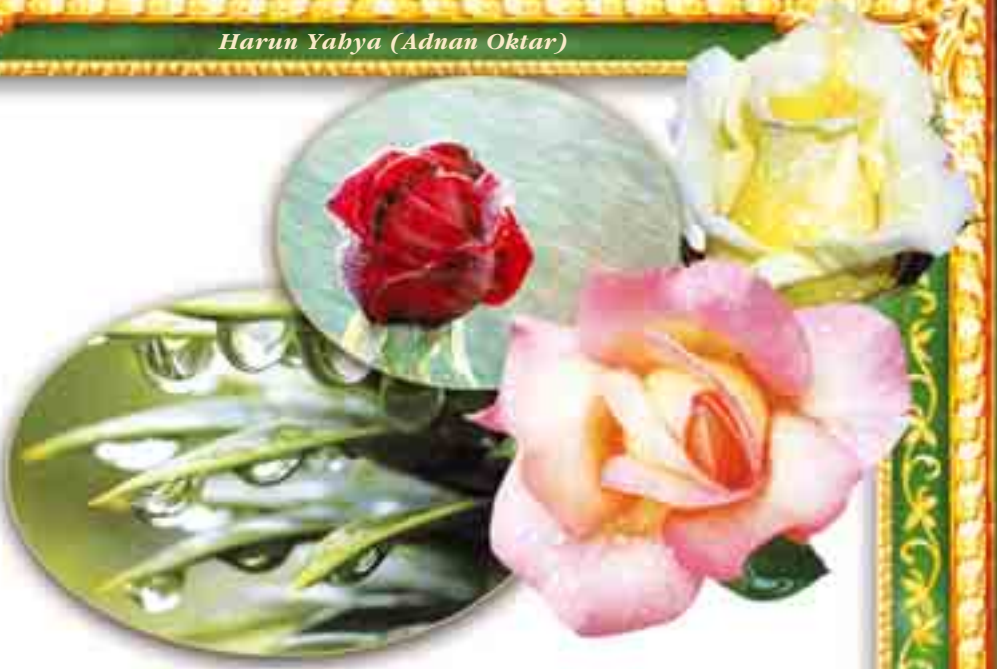
Allah, the al-Muhsi (The Counter), Who knows the number of all things although they cannot be counted, knows the number of every leaf falling. Besides, all plants, leaves and flowers, all moments from their birth to death, their growth, drying and falling, as well as each rain drop falling on them are within the knowledge of Allah. These, with all the moments of all other living beings, are created in a single moment and on a single plane. As a whole, they are brought into being right **now**. Consequently, when a leaf dries and falls down, this does not mean that it is dead; it is only erased from our memory. However, they may still be alive in someone else's memory. If Allah presents its image to someone else's memory, he continues to see this particular leaf.

The same is true of a violet in your flowerpot. The budding stage of your violet, the first moment it faded and fell down to the ground are all in the Sight of Allah. In other words, the violet is blossoming right at this moment. Yet, it is also fading just at this moment. There is no time

gap between its blossoming and its fading. The time concept exists only for us; the memory of Allah is superior to all times. Remembering this fact, one realizes that all violets, which existed all through history, are blossoming **simultaneously**, just as how they are fading **at the same time**. All the moments of the lifetime of a tiny little plant in an African jungle which grew 1500 years ago are also coded in the "The Mother of the Book". Similarly, 14 centuries ago, the tree under which true believers swore allegiance to our Prophet Muhammad, the production of seeds by this tree, extension of its buds, as well as the drying up of this tree, take place right at this moment. All the moments of a blade of grass, growing on any mountain of the earth, a cactus in any desert, a bush growing in a remote part of the world, a snowdrop in the tundra or a daisy growing near a motorway are all kept in the memory of Allah. Most probably, no one on earth is aware of these plants and from now on, no one will ever recognize them. However, they are all known to Allah:

The concept of time is valid only for man. The memory of Allah is above all times. Throughout history, all violets, which existed, are actually blossoming right now, just as they are fading now. The same is also true for the violets you grow in your flowerpot.





Every stage of the formation of raindrops is within the knowledge of Allah. Allah is Well-versed in every kind of Creation.

... Whom not even the weight of smallest particle eludes, either in the heavens or in the earth; nor is there anything smaller or larger than that which is not in a Clear Book. (Surah Saba': 3)

Knowledge of the Hour is referred to Him. And no fruit emerges from its husk, nor does any female get pregnant or give birth, without His knowledge. (Surah Fussilat: 47)

In another verse, the same fact is stressed as follows:

He knows what goes into the earth and what comes out of it, and what comes down from heaven and what goes up into it. And He is the Most Merciful, the Ever-Forgiving. (Surah Saba': 2)

To have a better grasp of these explanations, one can think about fruits. The taste, odor, color, and ripeness of a banana growing in Africa is in the Sight of Allah. Even before the seed of this banana tree is planted in the soil, the moment the banana is plucked from its branch, the person plucking it and the time this banana will be eaten are known by Allah. Allah informs us about this fact in the following verse:

There is no creature on the earth which is not dependent upon Allah for its provision. He knows where it lives and where it dies. They are all in a Clear Book. (Surah Hud: 6)

Every stage the banana goes through from the moment it is plucked till it is eaten, is in the memory of Allah. It may seem that a long period of time passed between when the banana flower first blossomed on its branch and the moment it was eaten. In other words, one might assume that the banana existed for a considerably long time. This fruit became ripe, and then it was plucked from its branch. Then it went through several stages like packaging, loading, shipment, storing, distribution, delivery, and lastly purchasing. Most probably a member of the family of the person who bought this banana or a visitor will eat it. Yet, as stressed earlier in former



All details, such as what will happen as these trees are cut down, who will cut them down, in the construction of which house they will be used, are determined beforehand in the Sight of Allah.

sections, this sequence of events is perceived by man, a being bound by time and space. In the Sight of Allah, however, the whole life of the banana takes place at a single moment. The banana is growing right **at this moment** and is being eaten again **at this moment**. Yet, the same banana is being plucked from its branch, just as it is being loaded on to a truck right **now**.

To repeat, the life of that banana, or your life, as well as the life of Julius Caesar, Alexander the Great or of Edison, is lived **in the same moment**. The knowledge of all fruits, plants, human beings and animals, ever to have lived throughout history, is in the memory of Allah. These facts are surely comprehensible for those who ponder deeply and with sincerity.

Another important point is that none of these fruits decay, disappear or become extinct. Think of an orange that grew in a

**Every second of the life span
of a single orange is pre-
served in the memory of Allah
for all eternity.**



Mediterranean country 50 years ago. Many details regarding this orange are predestined; such as when it will grow and on which tree, whether it will be sour or sweet, its shape, its exact color, the place where it will be stored, the truck by which it will be transported, the grocery shop in which it will be sold, the customer who will buy it...Maybe it will be forgotten in a fruit basket. In this case, the process through which it goes totally moldy, the moment it is found by someone and thrown into the trash are all predestined. As we have seen, every second of even an orange's life, the first moment it buds, ripens or decays exists in the Sight of Allah for all eternity. Therefore, that orange does not vanish in the Sight of Allah. That is because, Allah is the al-Hayy. In other words, He is alive. Everything in His memory becomes alive from His saying "Be!".

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

Not A Drop of Water Disappears

What has been related so far is also valid for running water. Each drop of a stream, a spring, a fountain, an artesian well, or a fall is kept in the Sight of Allah. Not a drop disappears and is wasted. It continues to exist for all eternity. As is the case with living beings, all moments and states pertaining to them are hidden in Allah's memory. All waters which have run ever since the beginning of the universe, the ones currently running, as well as the ones which will run in the future are actually running just **at this moment**. That is to say, all are running **at this single moment**. There is a time in eternity and all incidents take place in one moment.

Waters all over the universe are also running at a single moment. Even a drop of water does not disappear; it is preserved in the Sight of Allah for all eternity.



The water which ran 300 years ago in the Mississippi, and the water which ran 500 years ago in the Rhine as well as the water which will run in 200 years time in the River Euphrates are, in reality, running simultaneously in a single moment. They are all running **at this very moment**. Not a drop of water disappears; it continues to run forever in the Sight of Allah.

Going Back to the Beginning is Also Possible

That everything is in the memory of Allah brings us to another important mystery: by the will of Allah, going back to the initial moment of an event is also possible. Being bound by time, such an incident seems impossible for man. Yet, in the Sight of Allah, time does not exist. As stressed earlier, past and present are all a single moment; just as a videotape cassette includes all the actions moment by moment. After watching a film, it is possible to rewind and re-watch it. Likewise, the same is true for daily events; by the will of Allah, it is possible to see past events again. It is surely easy for Allah to recreate a past event.

An example will contribute to a fuller understanding of these facts: The gardens of Saba' that have been converted into **"gardens containing bitter-tasting plants and tamarisk and a few lote trees"** (Surah Saba': 16), as referred to in the Qur'an, are still in the Sight of Allah. The state of the garden both before and after its destruction remains in the memory of Allah. Thousands of years ago, in a remote part of the world, the transformation of a beautiful garden into a wheat field is in the Sight of Allah. A house built on this wheat field after hundreds of years, as well as the collapse of this building and construction of a workshop in its place are all present in the Sight of Allah. Finally, the current state of this wheat field, now a region populated with ghettos, is also present in the Sight of Allah. All the intermediary stages in between these views of the same area,

The states in which these areas were 1000 years ago or 500 years ago together with the foundations, which will be built on in the future, actually exist at a single moment.



too, are in the Sight of Allah for all eternity. By the will of Allah, it is possible to go back and see the initial appearance of this garden.

Surely, all beings and incidents that have existed since the beginning of the universe are in the memory of Allah. None of these moments are missing. This is indeed a remarkable phenomenon. This fact is a great blessing for believers in Paradise, since they might wish to see their past life or certain historical events. By the will of Allah, believers might actually have the opportunity to see these events.

For instance, one might wish to see the big-bang, the first moment of the Creation of the universe, the initial formation of galaxies, the initial stages of the first atom, the phases one goes through in one's mother's womb, a war which took place in ancient times, the lives of living beings in the depths of oceans, the sinking of the Titanic, the childhood of one's mother, the life of one's grandson, a cat lost years ago or a plant planted in childhood. All these events, with all their details are present in the Sight of Allah. In this sense, by the will of Allah, man has the chance to see whatever he wishes, which is surely of great blessing to him.

The Responsibility this Information Imposes on Man

The subjects which have been related so far are surely very important and striking. The aspect of this issue which is crucial for us is the following: every moment we live, every attitude we assume, every word we utter or every thought we harbor are kept in the Sight of Allah. From the following words of the Prophet Jesus (pbuh) revealed in the Qur'an, it is ascertained that believers are well acknowledged of this great fact: And when Allah says, "Jesus son of Maryam! Did you say to people, 'Take me and my mother as two gods instead of Allah alone?'" he will say, "**Glory be to You! It**

is not for me to say what I have no right to say! If I had said it, then You would have known it. You know what is in my self but I do not know what is in Your Self. You are the Knower of all unseen things." (Surat al-Ma'ida: 116)

There is another aspect of this fact: any attitude, which is not favored by Allah, or any deed, which is not within the limits of Allah, are all kept in the memory of Allah. Anyone trying to deny any misdeeds will fail, since he will see the images relative to these misdeeds. Since nothing disappears, misdeeds are also retained. Therefore, those failing to observe the limits of Allah or engaging in deeds which will not earn the good pleasure of Allah—assuming that nobody sees or hears them—will be greatly astonished. They will individually witness that Allah knows everything. Allah states in the verse:

He is Allah in the heavens and in the earth. He knows what you keep secret and what you make public and He knows what you earn. (Surat al-An'am: 3)

However, on the Day of Judgment, the day when everyone will see his deeds, nobody will have any opportunity to save himself since, as stressed by Allah in the Qur'an, on that day Allah will encompass them entirely:

... What confronts them from Allah will be something they did not reckon with. What confronts them will be the evil actions which they earned and what they used to mock at will engulf them. (Surat az-Zumar: 47-48)

The Day of Judgment will be the day unbelievers will face something they never expected to face: Allah will disclose all the misdeeds the unbelievers try to hide. Just as stated in the verse, what unbelievers used to mock at all through their lives will, this time, engulf them. The faith of believers in Allah and the hereafter had always been an issue ridiculed by unbelievers all throughout their lives. They merely interpret these certified facts as misconceptions.

To their disappointment, however, these facts encompass them all in an unexpected way, since they themselves have been deceived. All their misdeeds are present in the memory of Allah and on the Day of Judgment, they will come face to face with each one of them. Every time they try to deny them, the images pertaining to their misdeeds will be presented to them. This will be the time they will realize that the knowledge of Allah surrounds them all. Allah describes this state of the unbelievers as follows:

***Messengers before
you were mocked.
I gave those who dis-
believe a little more
time and then I
seized them. How
terrible was My retri-
bution! (Surat ar-
Ra'd: 32)***

Allah is mocking them, and drawing them on, as they wander blindly in their excessive insolence. (Surat al-Baqara: 15)

Without exception, the violence resorted to by unbelievers in the time of the Prophet Muhammad (may Allah bless him and grant him peace), the misdeeds perpetrated by unbelievers in the respective periods of the Prophets Noah and Abraham are all kept in the Sight of Allah. That the Prophet Joseph (pbuh) was thrown down to the bottom of the well by his brothers or that the people of Israel mistreated the Prophet Moses (pbuh) are, by no means, forgotten; with no exception, they all exist in the Sight of Allah. Everything, most probably with all the details no one has ever witnessed before, is kept in its entirety. This fact is stressed in the following verse:

They try to conceal themselves from people, but they cannot conceal themselves from Allah. He is with them when they spend the night saying things which are not pleasing to Him. Allah encompasses everything they do. (Surat an-Nisa': 108)

The same thing holds true for those unbelievers living in our day. They confidently assume that the plots they plan against believers or religion will remain hidden and they will never have to face them on the Day of Judgment. But the slightest wicked deed, and every slander they make up against believers are in the memory of Allah. The fact that these images are withdrawn from their memory should not deceive them. It may be quite possible that they themselves forgot a slander they spread about believers a decade ago. However, all these misdeeds exist in the memory of Allah. By the Will of Allah, these incidents might, at any time, reappear in their memories. Yet, unaware of this fact, and **"because they are people who do not use their intellect"** (Surat al-Ma'ida: 58), unbelievers cannot comprehend the might of Allah. Yet, on the Day of Judgment, they will see the reality and suffer great shame and regret.

The same truth lies in the response of the Prophet Shu'ayb (pbuh) informed in the Qur'an to such an attitude on the part of the leaders of his people draws our attention to the same point — that they are people without understanding:

They said, "Shu'ayb, We do not understand much of what you say and we see you are weak among us. Were it not for your immediate family, we would have stoned you. We do not hold you in high esteem!" He said, "My people! Do you esteem my family ties more than you do Allah? You have made Him into something to cast disdainfully behind your backs! But my Lord encompasses everything that you do!" (Surah Hud: 91-92)

When Allah creates the Day of Judgment, He will be very swift at reckoning the unbelievers. When one fully comprehends the facts presented throughout the book—that every moment of everything that is created is preserved for all eternity—it will surely not be difficult to imagine that all people will be judged very swiftly, in a single moment. Moreover, it is essential that one should not consider

this moment very far off, because that moment is actually now. In other words, all people are giving an account of the misdeeds they have committed in this world right now. Unbelievers imagine that what they do will not be seen or heard, or will be forgotten. However, on the Day of Judgment they will be greatly disappointed:

You thought that Allah would never know much of what you did. It is that thought you had about your Lord that has destroyed you so now you find yourselves among the lost. (Surah Fussilat: 22-23)



ETERNITY HAS ALREADY BEGUN

A decorative oval frame with a golden border and yellow floral patterns. Inside the frame is a landscape scene featuring a large waterfall cascading over rocks, surrounded by lush greenery and pink flowers. A butterfly is perched on the top right of the frame. The word "Conclusion" is written in a cursive font across the middle of the frame.

Conclusion

The foregoing exposition should have given the reader a clearer conception of the fact that All alone in timelessness, man is put to test in a world of images in his mind, with the original of which he can by no means be in touch. The verse, "**Leave the person I created on his own to Me alone,**" (Surat Al-Muddaththir: 11) is a clear indication of this truth.

Once in possession of the facts explained in this book, the reader will easily comprehend that including himself, man lives in a world, which we only encounter with its copy. In this copy universe, the sole absolute being is Allah. There is no other deity but Him. All the things people attach importance to and hence cast their religion away for are simply meaningless:

That is because Allah—He is the Truth, and what you call upon besides Him is falsehood. Allah is the All-High, the Most Great. (Surah Luqman: 30)

On a three-dimensional, high quality screen, an individual watches a film being projected. Since he is almost attached to this screen, he cannot succeed in detaching himself from it, so that he may grasp the situation he is in. Forgetting that he is in the Presence of Allah and is being tested by Him, he feels himself to be an independent and separate being, apart from Allah. Hence, he assumes himself to be very important. His experiences in life seem to be so real that he considers his body, his possessions, his family, and friends he watches on the screen to be real and feels pride in them. However, as it is stated expressly in the verse, "**Blessed be Him to whom belongs the sovereignty of the heavens and the earth and everything in between them...**" (Surat az-Zukhruf: 85), the sole owner of these possessions is Allah. Were Allah to withdraw this image from the screen, even for a moment, the human watcher would recognize that he is all alone. Furthermore, he would feel

ashamed of being proud of all the images he watches on the screen; that is to say, of his body, his possessions and everything else he sees in the external world.

A sensate being pondering over these facts would also appreciate his weakness in the sight of Allah. He can earn esteem and lead a pleasurable life for all eternity only when he bows to Allah. Only then can he hope for Allah to show him the images of Paradise for all eternity.

What Allah expects from His servants is quite explicit: to appreciate His power and to lead a life observing His limits. Yet, some people, because of their heedlessness, forget the Almighty Allah or deny Him. At this point, one of the major factors misleading them is the crowd of people, — which they assume to exist — surrounding them. These people display such a rebellious attitude because they assume their friends, associates, everyone who shares the same mentality with them, exist, and because they forget that they are all alone. To their disappointment, however, each one of them is all alone, no matter with how many people he is surrounded. There is no one to help him except for Allah:

... They will not find any protector or helper for themselves besides Allah. (Surat an-Nisa': 173)

As Allah informed in the verse **"Each of them will come to Him on the Day of Resurrection all alone."** (Surah Maryam: 95), on the Day of Judgment, they will be all alone in the Presence of Allah. Nor will their friends and relatives, who are distant from Allah and the religious morality, forget the Day of Judgment and Hereafter, be next to them on that Day. And certainly satan, whom they followed eagerly, will leave them:

He led me astray from the Reminder after it came to me. Satan always leaves man in the lurch. (Surat al-Furqan: 29)

You have come to Us all alone just as We created you at first, leaving behind you everything We bestowed on you. We do not see

your intercessors accompanying you, those you claimed were your partners with Allah. The link between you is cut. Those you made such claims for have forsaken you. (Surat al-An'am: 94)

For those having a sincere approach, it is easy to grasp these facts. Allah's verses are very explicit. This fact never changes, whether you are in the middle of a crowd, in a cinema, in a meeting, in a busy street, or among your close friends. You are, in reality, all alone. The state of those who cannot grasp this fact due to their prejudiced attitude is explained in the following verse:

... That is because they are people who do not use their intellect. (Surat al-Hashr: 14)

Those who set aside their prejudice and ponder over these facts are the believers, those who can think and take heed:

What of him who spends the night hours in prayer, prostrating and standing up, mindful of the Hereafter, hoping for the mercy of his Lord? Say: 'Are they the same—those who know and those who do not know?' It is only people of intelligence who pay heed. (Surat az-Zumar: 9)

Is he who knows that what has been sent down to you from your Lord is the truth like him who is blind? It is only people of intelligence who pay heed. (Surat ar-Ra'd: 19)

So, you also submit to Allah and obey Him.

And avoid being, as is said in the verse, the one "who is blind."

ETERNITY HAS ALREADY BEGUN

*The
Evolution
Deceit*



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.

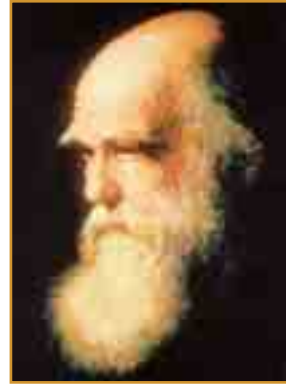
Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims 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*, pub-

lished 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

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 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. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.



The fossils unearthed in Cambrian rocks belonged to complex invertebrate species like snails, trilobites, sponges, worms, jelly fish, starfish, marine crustaceans and sea lilies. Most interestingly, all of these distinct species emerged all of a sudden. For that reason, this miraculous phenomenon is referred to as the "Cambrian Explosion" in geological literature.

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.



Louis Pasteur

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."**¹⁸

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.¹⁹

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.

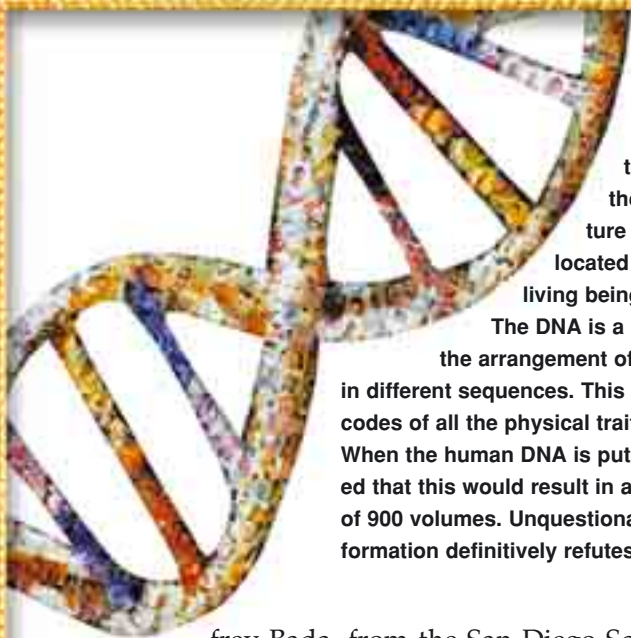
Barely a few years had passed before it was revealed that **this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.**²⁰

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.²¹

All the evolutionists' efforts throughout the twentieth century to explain the origin of life ended in failure. The geochemist Jef-



One of the evolutionists' gravest deceptions is the way they imagine that life could have emerged spontaneously on what they refer to as the primitive earth, represented in the picture above. They tried to prove these claims with such studies as the Miller experiment. Yet they again suffered defeat in the face of the scientific facts: The results obtained in the 1970s proved that the atmosphere on what they describe as the primitive earth was totally unsuited to life.



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 coinci-

frey 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?²²

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 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.²³

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...*



According to natural selection, the strong and those able to adapt to their surroundings survive, while the rest disappear. Evolutionists propose that natural selection causes living things to evolve and results in new species. However, natural selection has no such effect and there is not even a single evidence supporting the claim that it does.

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.

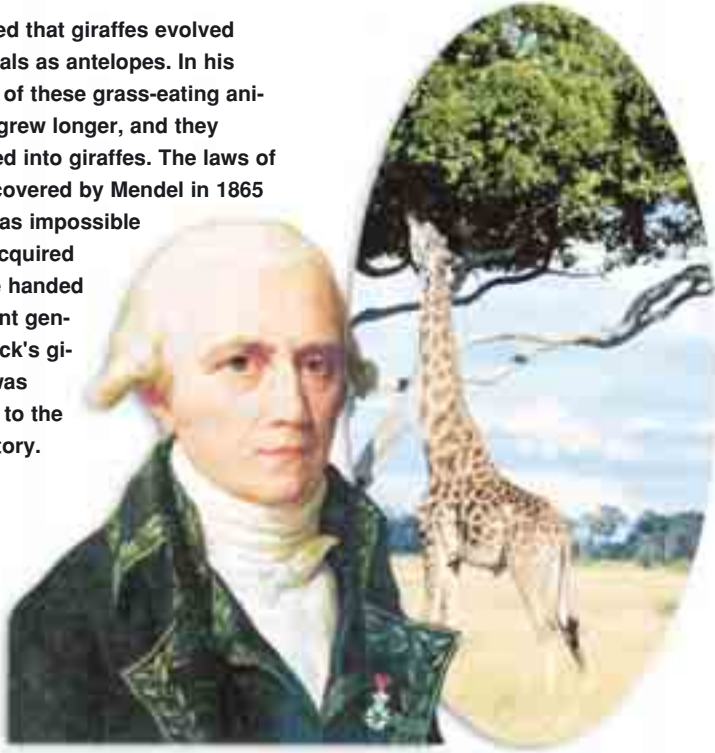
Therefore, **the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact** and had to state this in his book *The Origin of Species*:

Natural selection can do nothing until favourable individual differences or variations occur.²⁴

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

Lamarck believed that giraffes evolved from such animals as antelopes. In his view, the necks of these grass-eating animals gradually grew longer, and they eventually turned into giraffes. The laws of inheritance discovered by Mendel in 1865 proved that it was impossible for properties acquired during life to be handed on to subsequent generations. Lamarck's giraffe fairy tale was thus consigned to the wastebin of history.



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.²⁵

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.

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 are harmful since they are random, rather than orderly



Since the beginning of the century, evolutionists have been trying to produce mutations in fruit flies, and give this as an example for useful mutation. However, the only result obtained at the end of these efforts that lasted for decades were disfigured, diseased and defective flies. On the left is the head of a normal fruit fly and on the right is the head of a mutated fruit fly.

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.**²⁶

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

LIVING FOSSILS REFUTE EVOLUTION

Fossils are evidence that evolution never happened. As revealed by the fossil record, living organisms were created complete with all their characteristics, and have never changed since they first appeared and for as long as they existed. Fish have always been fish, insects have always been insects and reptiles have always been reptiles. There are no scientific grounds for the claim that species gradually develop. All beings are created by Allah.



Sea Urchin
Period: Carboniferous
Age: 295 million years old



Sunfish
Period: Eocene
Age: 54 to 37 million years old



Crane Fly
Period: Eocene
Age: 48 to 37 million years old



Starfish

Period: Ordovician

Age: 490 to 443 million years old



Birch Leaf

Period: Eocene

Age: 50 million years old



Froghopper

Period: Lower Cretaceous

Age: 125 million years old



Sequoia Leaf

Period: Eocene

Age: 50 million years old





There is no fossil that can validate the claims regarding the evolution of plants. To the contrary, hundreds of thousands of fossils disprove these claims. One of these, pictured here, is that of a 54- to 37- million-year-old fossil ginkgo leaf. The fact that ginkgos have not changed in millions of years shows that evolution is a great deception.

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.²⁷

However, **Darwin was well aware that no fossils of these intermediate forms had yet been found.** He regarded this as a major dif-

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.²⁸

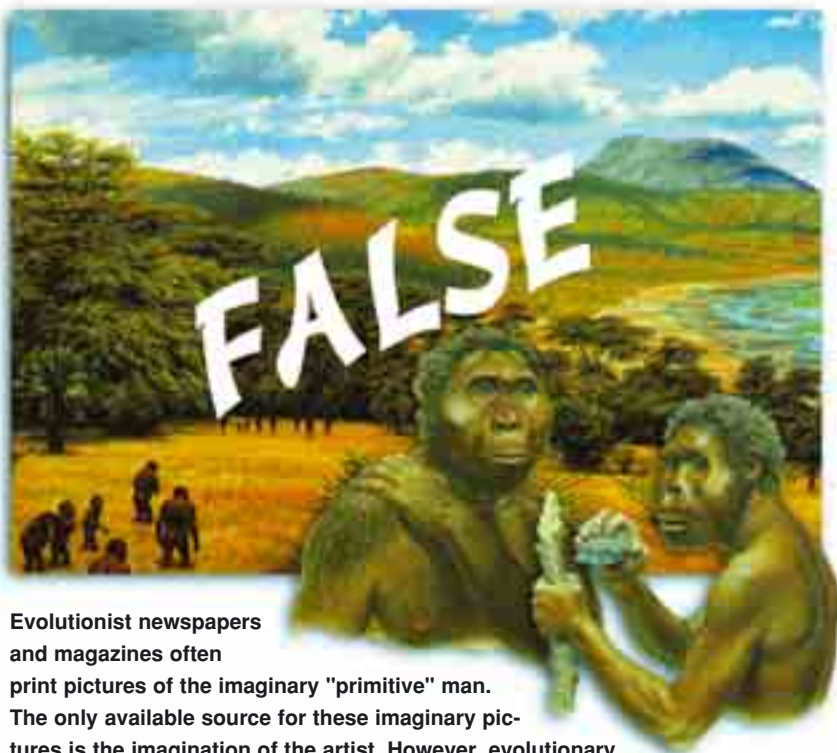
Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the nineteenth century all over the world, **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.²⁹**

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



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

fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.³⁰

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

Evolutionists generally interpret fossils in the light of their ideological expectations, for which reason the conclusions they arrive at are for the most part unreliable.



belonged to an ordinary ape species that became extinct and bore no resemblance to humans.³¹

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."³²

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.³³

Moreover, a certain segment of humans classified as Homo erectus have lived up until very modern times. Homo sapiens neanderthalensis and **Homo sapiens sapiens (present-day man) co-existed in the same region.**³⁴

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.³⁵

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., 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.³⁶

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.

ETERNITY HAS ALREADY BEGUN



Can life emerge if all the conditions stipulated by evolutionists are met? Of course not! In order to show why not, let us carry out the following experiment: Place all the enzymes, hormones and proteins -everything that evolutionists regard as essential for life to form -into a barrel such as that pictured on the left. Then mix all these substances, using all possible physical and chemical techniques. But whatever you do, no matter how long you wait, not a single living cell will emerge from that barrel.

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;



Stimulations coming from an object are converted into electrical signals and cause effects in the brain. When we "see", we in fact view the effects of these electrical signals on the mind.



Compared to cameras and sound recording devices, the eye and ear are much more complex, much more successful and possess far superior features to these products of high technology.



moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by chance. Now, if somebody told you that the television in your room was formed as a result of chance, that all 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.



We live our whole life in our brains. People we see, cars we drive, offices we work in, everything around us -all these form in the brain. But no colors, voices or pictures exist there. There are only electrical signals 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 the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: 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 per-**

ceives 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 indispensable dogmatic belief for some circles. These circles are **blindly devoted** to materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward 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]...³⁷

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 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 the Prophet Abraham (pbuh) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (pbuh) 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 fact, in the Qur'an Allah relates the incident of Prophet Moses (pbuh) 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 the Prophet Moses (pbuh) to meet with his own magicians. When the Prophet Moses (pbuh) 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)



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

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from Moses (pbuh) 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 Moses: "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.³⁸

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.

**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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