

The 9th Day

THE AYAT AND THE HADITH OF THE DAY

**Say: 'Call on Allah or call on the All-Merciful,
whichever you call upon, the Most Beautiful Names are His.'
(Surat al-Isra': 110)**

**When a good deed becomes a source of pleasure for you and
an evil deed becomes a source of disgust for you,
then you are a believer.
(Tirmidhi)**

MIRACLES OF THE QUR'AN

ORBITS AND THE ROTATING UNIVERSE

One of the most important reasons for the great equilibrium in the universe is the fact that celestial bodies follow specific paths. Stars, planets and satellites all rotate around their own axes and also rotate together with the system of which they are a part. The universe functions within a finely-tuned order, just like the wheels in a factory.

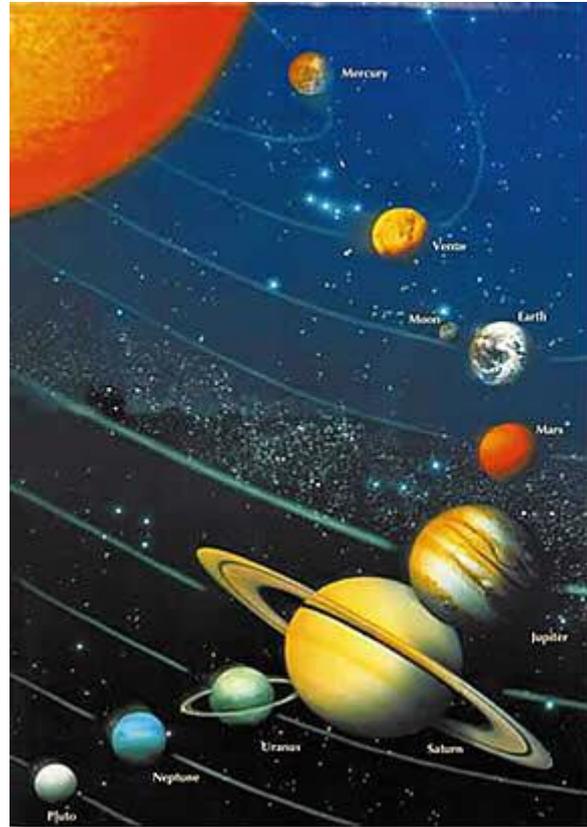
There are more than 100 billion galaxies in the visible universe and each small galaxy contains approximately a billion stars. Furthermore, each big galaxy contains more than a trillion. Many of these stars have planets and many of those planets have satellites. All these celestial bodies follow the most finely calculated paths and orbits. For millions of years, each one has been moving in its own path in flawless harmony with all the others. In addition to these, there are also a great many comets moving along in their own pre-determined paths.

In addition, the paths in the universe are not restricted to a few celestial bodies. The Solar System and even other galaxies also exhibit considerable motion around other centres. Every year, Earth, and the Solar System with it, move some 500 million km from where they were the previous year. It has been calculated that even the slightest deviation from celestial bodies' paths could have drastic consequences which might spell the end of the entire system. For example, the consequences of the earth's deviating from its course by a mere 3 mm have been described in one source as follows:

While rotating around the sun, the earth follows such an orbit that, every 18 miles, it only deviates 2.8 millimetres from a direct course. The orbit followed by the earth never changes, because even a deviation of 3 millimetres would cause catastrophic disasters: If the deviation were 2.5 mm instead of 2.8 mm, then the orbit would be very large, and all of us would freeze. If the deviation were 3.1 mm, we would be scorched to death.

Another characteristic of heavenly bodies is that they also rotate around their own axes. The verse which reads "[I swear] by Heaven with its cyclical systems," (Qur'an, 86:11) indicates this truth. Naturally, at the time when the Qur'an was revealed, people had no telescopes with which to study bodies millions of kilometres away in space, advanced observation technology or our modern knowledge of physics and astronomy. It was therefore impossible to establish that space had "its oscillating orbits," (Qur'an, 51:7) as described in the verse. The Qur'an however, revealed at that time, provided clear information concerning that fact. This is proof that this book is indeed Allah's Word.

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



THE END TIMES AND THE EMERGENCE OF THE MAHDI

SIGNS OF THE MAHDI'S EMERGENCE:



- (1) Time, December 3, 1979
(2) Saudi Arabia's connection with the world has been cut Violent clashes with Iranian militants
MECCA IS OCCUPIED (Türkiye, November 21, 1979)
(3) Clash in Mecca: 402 Dead (Türkiye, August 2, 1987)

The Ka'bah attack in 1979 turned into a massacre. It is striking that this massacre took place at the beginning of the fifteenth Islamic century, when the End Times' signs appeared one after another. Seven years after this mass murder, an even bloodier event took place during the Hajj. These bloody events have evident parallels with the environment described in the hadiths.

is, the first day of the Islamic year 1400 (21 November 1979).

The hadiths also mention bloodshed and massacres. The killing of 30 people during the clashes between Saudi soldiers and attacking militants during the raid confirms the rest of this hadith.

Seven years later, an even bloodier incident happened during the pilgrimage. In this incident, 402 demonstrating pilgrims were killed, and vast amounts of blood was shed. Both the Saudi soldiers and the Iranian pilgrims committed great sins, for they killed one another. These bloody incidents have great parallels to the environment described in the hadith.

There come the cries of war in (the month of) Shawwal with the outbreak of war, massacre, and carnage in (the month of) Dhu'l-Hijja. The pilgrims are plundered in this month, the streets cannot be crossed because of the blood shed, and religious prohibitions are violated. Big sins are committed near the Magnificent House (the Ka'ba). (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 37)

This hadith draws attention to the incidents that will occur near the Ka'ba. The incidents during 1407 actually took place near the Ka'ba, and not inside it, unlike the event of 1400. Both incidents happened just the hadiths indicated that they would.

Storming the Ka'ba and the subsequent bloodshed

People will perform hajj together and gather without an Imam. The Hajjis will be looted and there will be a battle at Mina in which many will be slain and blood will flow until it runs over the Jamra al-'Aqaba. (Jamra: a stone pillar, which represents Satan, that is stoned during the pilgrimage.) (Reported by 'Amr ibn Shu'ayb, al-Hakim and Nu'aym ibn Hammad)

People make pilgrimage without an imam leading them. Big wars break out when they come down to Mina, and they are entwined just the way dogs entwine, and tribes attack on each other. This strife is so widespread that legs are buried in lakes of blood. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 35)

The phrase 'the year in which he will emerge' draws attention to a massacre that will occur on the date of the Mahdi's emergence. In 1979, a massacre very like this one occurred during the Ka'ba raid, which took place during the pilgrimage month. It is very interesting that this raid occurred at the very beginning of the period during which the signs of Mahdi's advent appeared, that

The Rebuilding of Ruined Places

The rebuilding of the ruined places in the world, and the ruination of constructed places are signs and portents of Doomsday. (Ismail Mutlu, Kiyamet Alametleri, (Signs of the Last Day), Mutlu Publications, Istanbul, 1999, p.138)

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

THE EVOLUTION DECEIT

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

ERROR 6

The Error that the Prophet Adam (as) was not the First Man

Another claim that is put forward regarding evolutionary creation is that the Prophet Adam (as) may not have been the first man, and may not even have been a human being at all. The following verse is shown as evidence for this:

When your Lord said to the angels, 'I will create a viceroy on the earth,' they said, 'Why put on it one who will cause corruption on it and shed blood when we glorify You with praise and proclaim Your purity?' He said, 'I know what you do not know.' (Surat al-Baqara: 30)

Those who support that claim say that the Arabic verb 'jaAAaila' in the expression 'I shall create a caliph' means 'to appoint.' However, the verb has these meanings in the Qur'an:

JaAAaila: To create, invent, translate, make, place, render

Some examples of Qur'anic verses where the verb 'jaAAaila' is used are:

He created you from a single self, then produced (jaAAaila) its mate from it, and sent down livestock to you - eight kinds in pairs... (Surat az-Zumar: 6)

Say: 'It is He who brought you into being and gave (jaAAaila) you hearing, sight and hearts. What little thanks you show!' (Surat al-Mulk: 23)

Do you not see how He created seven heavens in layers, and placed the moon as a light in them and made (jaAAaila) the sun a blazing lamp? (Surah Nuh: 15-16)

Allah has spread (jaAAaila) the earth out as a carpet for you (Surah Nuh: 19)

As can be seen in the above verses, the verb 'jaAAaila' is not used in the Qur'an in the sense of 'to appoint.' In most places it bears meanings such as 'to create, invent, make.'

Furthermore, it is stated in several verses that the Prophet Adam (as) was created from dust. It is clear from these verses that the Prophet Adam (as) was not just one man among many, but that he possessed a special and different creation.

Another important fact about the Prophet Adam (as) that is revealed in the Qur'an is his removal from the Garden. The Prophet Adam (as) was the first man, and Allah's first apostle. The verses are so clear on this matter that there is no need for any commentary. All that is needed is for people to read the Qur'anic verses with a sincere heart and to listen to the voice of their consciences. Allah will reveal the truth to those who read the verses with that intent.

ERROR 7

The Error that There is a Familial Connection between Man and Ape in the Qur'an

One verse that is often wrongly interpreted during debates on the theory of evolution, and which is interpreted by some individuals as a pointer in the direction of that theory, is the verse regarding Allah's turning a group of Jews into monkeys:

You are well aware of those of you who broke the Sabbath. We said to them, 'Be apes, despised, cast out.' We made it an exemplary punishment for those there then, and those coming afterwards, and a warning to those who have taqwa. (Surat al-Baqara: 65-66)

Whereas it is evident that this cannot be construed in a manner parallel to the theory of evolution. There are several reasons for this:

1) The punishment that is mentioned most probably has a spiritual sense. In other words, it is most likely that the Jews in question were compared to monkeys in the sense of character, not actually physically.

2) Even if the punishment in question did happen physically, that would be a miracle outside the laws of nature. We are talking about a sudden miracle by the will of Allah here, a conscious creation. The theory of evolution proposes that different species turned into each other over millions of years, by chance and in stages. For this reason, the story in the Qur'an has nothing to do with the scenario put forward by the theory of evolution.

3) The punishment mentioned in the verse happened only once, and to a limited number of people, whereas the theory of evolution puts forward the scenario that apes are related to all men.

4) The verse says that men turned into apes, whereas in the theory of evolution it is the other way around.

5) In Surat al-Ma'ida verse 60, it is related that that a deviant community who incurred Allah's wrath were turned into apes and pigs. It reads:

Say: 'Shall I tell you of something with Allah far worse than that: that of those whom Allah has cursed and with whom He is angry - turning some of them into monkeys and into pigs - and who worshipped false Allahs? Such people are in a worse situation and further from the right way.' (Surat al-Ma'ida: 60)

In this situation, the web of flawed logic that we have been considering throughout produces the unrealistic conclusion that in the verse there is not only an evolutionary link between man and apes, but also between men and pigs. Whereas not even evolutionists claim that there is such a link between men and pigs.

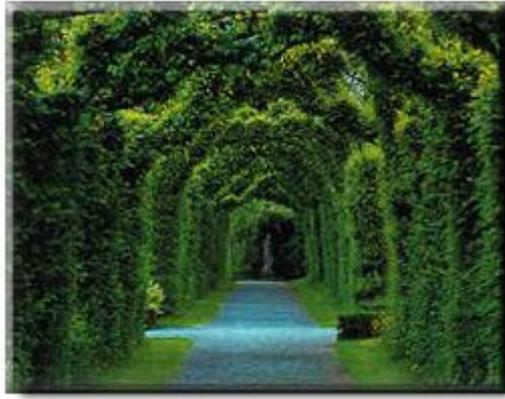
As we have seen so far, the claim that some verses in the Qur'an point in the direction of the theory of evolution is an error that contradicts not only the Qur'an but also the theses of the theory of evolution itself.

The Theory of Evolution Conflicts with the Qur'an

It is exceedingly important that true believers should be on their guard against trends of thought that oppose Allah and religion. Many prominent evolutionists today recommend the following as the best way of destroying those ideas that are growing increasingly stronger in the face of the theory of evolution: *'Even if you do not believe in a creator, you must employ the claim that "Allah created by evolution." The creationists' strength will thus be diminished, and you will draw some of them into our ranks.'*

Those Muslims who say 'there is evolution' without studying the matter sufficiently, just because of a feeling of defeat in the face of a number of Darwinist scientists, must think again about what a grave danger they are creating. The real danger actually lies in ignoring the matter. If every Muslim of good conscience realizes the importance of the subject, and puts in the necessary scientific study, then the last foundations of Darwinism can be torn down. Those who are unable to grasp the importance of this, will, albeit unwillingly, give succor to the nightmares that Darwinism could lead to for mankind, and perhaps even suffer the evil consequences.

We must not forget that all Muslims bear the important responsibility of engaging in a war of ideas to destroy any idea that is opposed to religion and denies the existence of Allah. This responsibility cannot be fulfilled with a mentality of **'accept defeat, grant concessions and find common ground.'**



world for 150 years.

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

THE MUSLIM WAY OF SPEAKING

EMPLOYING THE QUR'AN AS A GUIDE IN SPEECH

In the following verse of the Qur'an, "... **This is a Book We have sent down to you so that you can bring mankind from the darkness to the light, by the permission of their Lord, to the Path of the Almighty, the Praiseworthy.**" (Surah Ibrahim: 1), Allah explains that one of the blessings conferred through the sending down of the Qur'an is that it **"brings people from the darkness to the light."**

The Qur'an has been under Allah's protection from the time it was first revealed to the present, and has undergone no corruption. It was sent down as an admonition and a warning to people; for the faithful, it is the source of healing, guidance and a mercy. Its words are the most noble, they distinguish right from wrong, and guide those who follow it to the true path.

Those who understand the divine wisdom of the Qur'an take it as their guide. Since they have accepted the verses of the Qur'an with their entire hearts, the morality expounded in it is always reflected in their speech. At every stage of their lives, whether formulating a decision, or speaking, or while offering an interpretation of something, they consistently use the Qur'an as their guide. Therefore, their every word, every decision, and every form of advice they are prepared to offer is in agreement with the Qur'an. Those who speak by using the Qur'an as their guide invariably participate in any conversation in the best way, because the verses of the Qur'an deconstruct and eradicate all errant forms of logic, bringing the truth to the light. Allah explains this with the following verse: **"Rather We hurl the truth against falsehood and it cuts right through it and it vanishes clean away!..."** (Surat al-Anbiya': 18)

Words spoken in accordance with the morality explained in the Qur'an are a healing and a mercy for the sincere. Those who listen to them, with the intention of profiting from its advice, or to derive its benefits or to discern its wisdom, find the truth, by way of these conversations-if Allah wills.

In addition, the speech of those who speak in conformity with the guidance of the Qur'an has achieved wisdom. Every example they employ, every point to which they draw attention, and every detail they stress, is effective and thought-provoking. They encourage the people they address to think honestly and sincerely, and to exercise their conscience. Since their speech is sincere, issuing from their hearts, and is in defense of the right, its power to influence is strong. Those who are able to evaluate what they hear according to their conscience can verify the truth of their statements with certainty.

Those who listen, but who are insincere, and do so with prejudice, do not wish to see the wisdom and truth of the words of the faithful, but try instead to distort them through calumny. Unable to grasp that it is the wisdom of verses of the Qur'an that has reinforced the believers' speech, they attempt to explain it away through ridiculous assumptions. The fact is, however, these effects are faith-induced, and easily accessible to all who conform to the Qur'an and accept it as his guide. However, this the unbelievers fail to understand.

A number of examples of what we are discussing have been provided in the Qur'an. For example, when confronted with the frankness and wisdom direct of the Prophet Muhammad (saas), the disbelievers and pagans were plunged into dismay. Within only a short time, large numbers were moved by the message of our Prophet (saas), and their obedience to him caused great consternation among the disbelievers. Because they could not understand the verses of the Qur'an, which imbued the statements of our Prophet (saas) with their wisdom and effectiveness, or rather, that they refused to accept it, they sought to foment false accusations against him, such as that he was a magician or merely a poet. In fact,

as is the case with all human beings, it is Allah Who instilled in the Prophets the power of their speech. In the verses of the Qur'an Allah declared:

Your companion is not misguided or misled; nor does he speak from whim. It is nothing but Revelation revealed. (Surat an-Najm: 2-4)

As we can see in these verses, the words of our Prophet (saas) were not only extremely effective but imbued with wisdom, because he recited from the Qur'an, a book which is the word of Allah. The One Who imparted the faith and influence to the hearts of those who listened to his words and believe, was Allah. Those who fail to appreciate the greatness of Allah fall into a grave error, by vainly seeking to gain influence and wisdom by other means.

NOT MAKING EMPTY AND TRIVIAL STATEMENTS

Because those who do not believe in Allah think their lives are limited to the life of the world, they feel no need to make preparations for the everlasting existence they will lead in the next world. They do not reflect upon the way they behave, what good they do during their lifetimes, or what end they are approaching. In fact, every act, every word and every thought is recorded, and with these each will be reminded on the Day of Judgment. Every good and wise word uttered will be to a person's benefit in the afterlife, helping that person to gain Allah's approval, His mercy and His Paradise.

While those who do not ponder about the afterlife waste their time by faltering into empty words and embroidering them into conversations which are of no use to themselves or anyone else, the faithful pass every moment of their time in beneficial and wise conversation. In the Qur'an, we are told about those who forget about the afterlife by wasting their words the following manner: "... **Then leave them in their empty discourse, amusing themselves.**" (Surat al-An'am: 91)

The Muslims' careful avoidance of empty and useless words is expressed in another verse:

"When they hear worthless talk they turn away from it and say, 'We have our actions and you have your actions. Peace be upon you. We do not desire the company of the ignorant.' " (Surat al-Qasas: 55)

As to what words are empty and vain, Muslims use the Qur'an as their measure. Because they know that every moment they spend in the life of this world is dear, with regards to determining their lot in the afterlife, they take great care in order to avoid empty words by always first referring to their conscience. In a verse of the Qur'an, we are told that when they hear empty words they pass by honorably: **"Those who do not bear false witness and who, when they pass by worthless talk, pass by with dignity"** (Surat al-Furqan: 72)

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

NAMES OF ALLAH

AL-'AZEEZ THE ALMIGHTY



Do not imagine that Allah will break His promise to His Messengers. Allah is the Almighty, the Lord of Retribution. (Surah Ibrahim, 14:47)

This name of Allah expresses that He will always triumph and that He can never be refuted, for only He has true power. Allah created the universe's order, all of its laws (both known and unknown), and all beings on Earth. In the face of Allah's infinite power, which clearly manifests itself in the universe, the feebleness of every created being and thing is obvious. All that is created can only exist, survive, and act if He commands so.

No doubt, this feeling of feebleness also holds true for humanity. No matter how well-off, strong, and powerful people may be, each person is weak and helpless in Allah's sight. No possessions, money, or status can protect them from Allah's punishment; only those who surrender to Him, live

by His orders, and strive to earn His consent will be protected. In the Qur'an, Allah promises to grant superiority to His loyal servants.

Allah has written: "I will be victorious, I and My Messengers." Allah is Most Strong, Almighty. (Surah al-Mujadala, 58:21)

... and He has sent down the Furqan. Those who reject Allah's Signs will have a terrible punishment. Allah is Almighty, Lord of Retribution. (Surah 'Al Imran, 3:4)

Allah bears witness that there is no deity but Him, as do the angels and the people of knowledge, upholding justice. There is no deity but Him, the Almighty, the All-Wise. (Surah Al 'Imran, 3:18)

Do not be grieved by what they say. All might belongs to Allah. He is the All-Hearing, the All-Knowing. (Surah Yunus, 10:65)

A pertinent hadith of Prophet Muhammad (saas) relates:

A bedouin once said to the Prophet (saas): "Teach me something to say." The Prophet (saas) replied: "Say: 'There is no god but Allah, the One with no partner. Allah is the Greatest by far; much praise be to Him. The Lord of the Worlds be praised; and there is no power and no strength save in Allah the Almighty, the All-Wise.'" (Sahih Muslim)

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

QUICK GRASP OF FAITH

HOW DOES THE QUR'AN DEFINE WRONGDOING?

The Qur'an classifies those people who refuse to worship Allah, despite being reminded by His signs, as "those who do wrong," as follows:

Who could do greater wrong than those who lie about Allah and deny the truth when it comes to them? Do the unbelievers not have a dwelling place in Hell? (Surat az-Zumar, 32)

Among the most significant signs of the erroneous path taken by these people is their inability to be grateful to Allah for His innumerable gifts and favors, as well as their lack of reflection on their weakness before His greatness. Besides drawing themselves to Hell by means of their erroneous character, they also call other people to the same evil conduct. Preventing others from living by the religion, they lead them to a great punishment both in this world and in the Hereafter. This is why Allah warns against following such people: **"Do not rely on those who do wrong, thus causing the Fire to afflict you, for you have no protector besides Allah. Then you will not be helped."** (Surah Hud, 113)



IS SAYING "I AM A MUSLIM" SUFFICIENT TO BE CONSIDERED ONE OF THE FAITHFUL?

No, because people are considered believers only if they verbally affirm their belief and then live according to it and call others to follow Allah's commands. According to the Qur'an, the believers have the following attributes:

They pay constant attention to living by the values of religion, sacrifice their personal benefits for the common benefits of religion, overcome the selfish passions of their own souls, pardon others, control their rage and are moderate in their behavior, sacrifice for others even when they are in need, spend their wealth in the way of Allah, are steadfast, convey the message of Islam to spread the religion, remember Allah constantly, perform the prayers meticulously, control their temper even when faced with injustice, are just, and who make sincere efforts in many other such matters.

None of these actions can be fulfilled only by speaking. In other words, it makes no sense to say: "I am doing my best" when no actual effort is being made, or to say: "I will spend my wealth when necessary" and then not doing so. Accordingly, even though saying "I am a Muslim" may be the first step in becoming one of the faithful, it will become true faith only when the person sincerely adheres to Allah's commands to the best of his or her ability. This is explained in the Qur'an, as follows:

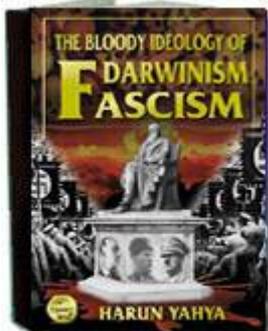
Who could say anything better than someone who summons to Allah and acts rightly and says: "I am one of the Muslims"? (Surah Fussilat, 33)

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

BOOK REVIEW

FASCISM THE BLOODY IDEOLOGY OF DARWINISM

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



Although today there are no states that call themselves fascist or who practice it openly, there are, nevertheless, in many countries in the world, governments, political groups and parties who follow fascistic policies. Though the names and tactics have changed, they continue to inflict similar suffering on their people. There is also a possibility that the coming deterioration of social conditions could lead to further growth in the support for fascism. For that reason, fascism is a continuing threat to humanity.

This book has been written to confront this impending danger. It is intended to expose fascist tendencies that arise under various methods and forms, and to reveal their true root and aim. Another goal of this book is to remove the "religious" facade that fascism sometimes hides behind, and to reveal it as a system completely opposed to true religion.

In order to cure a sickness, it is first necessary to identify the virus that causes it, to then fight it, and find an antidote to it. In this way, the conditions that enable it to thrive can be eliminated, thus doing away with the sickness itself. In a similar manner, to be free of the horror of "fascism," one must fight its ideological basis and the influences that aid it in its growth. The fundamental principle behind fascism today is Darwinism, which is deceptively portrayed as a scientific theory although it is not. Nevertheless, Darwinism, which professes such claims as "human beings are developed animals," "Some races have been left behind in the evolutionary process," and "through survival of the fittest, the strong survive and the weak need be eliminated," has been the source of numerous harmful ideologies throughout the 20th century, and, especially, fascism. Therefore, Darwinism bears much of the responsibility for the oppression and violence that has been brought about.

