

The 10th Day

THE AYAT AND THE HADITH OF THE DAY

**Remember the Name of your Lord,
and devote yourself to Him completely.
(Surat al-Muzzammil: 8)**

**Allah has revealed to me that you must be humble,
so that no one boasts over another,
or oppresses another.
(Muslim)**

MIRACLES OF THE QUR'AN

THE SUN'S TRAJECTORY

It is stressed in the Qur'an that the Sun and Moon follow specific trajectories:

It is He Who created night and day and the sun and moon, each one swimming in a sphere. (Qur'an, 21:33)

The word "swim" in the above verse is expressed in Arabic by the word "sabaha" and is used to describe the movement of the Sun in space. The word means that the Sun does not move randomly through space but that it rotates around its axis and follows a course as it does so. The fact that the Sun is not fixed in position but rather follows a specific trajectory is also stated in another verse:

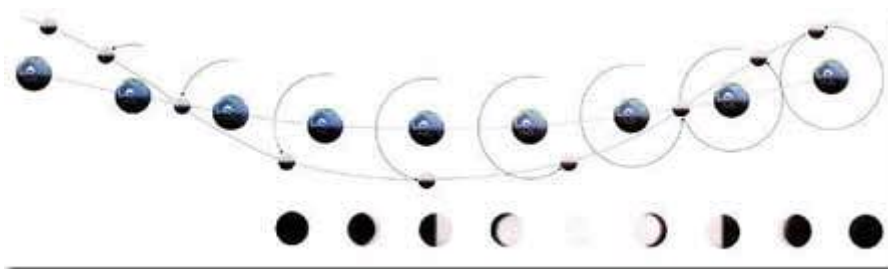


And the sun runs to its resting place. That is the decree of the Almighty, the All-Knowing. (Qur'an, 36:38)

These facts set out in the Qur'an were only discovered by means of astronomical advances in our own time. According to astronomers' calculations, the Sun moves along a path known as the Solar Apex in the path of the star Vega at an incredible speed of 720,000 kmph. In rough terms, this shows that the Sun traverses some 17.28 million km a day. As well as the Sun itself, all the planets and satellites within its gravitational field also travel the same distance.

THE MOON'S ORBIT

And We have decreed set phases for the moon, until it ends up looking like an old date branch. It is not for the sun to overtake the moon nor for the night to outstrip the day; each one is swimming in a sphere. (Qur'an, 36:39-40)



The Moon does not follow a regular orbit like the satellites of other planets. As it orbits the Earth, it sometimes moves behind it and sometimes in front. As it also moves with the Earth around the Sun, it actually follows a constant pattern resembling the letter "S" in space. This route, traced by the Moon in space, is described in the Qur'an as resembling an old date branch and does indeed resemble the twisted form of the date tree branch. Indeed, the word "urjoon" employed in the Qur'an refers to a thin and twisted date branch and is used to describe that part left after the fruit has been picked. The way that this branch is described as "old" is also most appropriate since old date branches are thinner and more twisted.

There is no doubt that it was impossible for anyone to have any knowledge about the orbit of the Moon 1,400 years ago. The way that this pattern, identified by modern technology and accumulated knowledge, was revealed in the Holy Book is yet another scientific miracle of the Qur'an.

(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:

Sighting a flare in the East



In its section on the signs of the Mahdi's emergence, the book Ikiddurer states: 'The emergence of a big flare which is seen in the East up on the sky for three nights. Sighting of an extraordinary redness, not as red as the usual color of the dawn, and its spread over the horizon. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 32)

A big flame will occur in the East for 3 or 7 days in a row, followed by darkness in the sky and a brand new redness unlike the usual color of red spreading over the sky. A proclamation will be heard in a language Earth can understand. (Allamah Muhaqqiq Ash-Sharif Muhammad ibn 'Abd al-Rasul,

Al-Isaatu li Asrat'is-saat, p. 166)

I swear that a flame will engulf you. That flame is presently in an extinguished state at the valley called Berehut. That flame swallows up people with terrible pain inside it, burns down and destroys people and property, and spreads all over the world by flying like a cloud with the assistance of winds. Its heat at night is much higher than its daytime temperature. By going as deep as the center of Earth from the heads of people, that flame becomes a terrible noise just like the lightning between the earth and sky, he narrated. (Mukhtasar Tazkirah Qurtubi)

A brief explanation of this flame, a sign of the Mahdi's advent, is as follows:

In July 1991, after Iraq's invasion of Kuwait, a huge fire spread through Kuwait and the Persian Gulf after the Iraqis fired Kuwait's oil wells.

In addition, the first part of the hadith says that the flame 'is in an extinguished state.' Given that the flame is the result of burning an inflammable substance, what waits in an extinguished state is not the flame itself but the material to be burnt by the flame.

In this context, this means underground oil. Berehut is the name of a well—an oil well. When the time comes, oil extracted from these wells will become a fire ready to be burned.

Sign out of the Sun

He (the Mahdi) will not come unless a sign emerges out of the Sun. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntazar, p. 47)

The Mahdi will not emerge unless the Sun rises as a sign. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 33)

The large explosions detected on the Sun during the twentieth century may well be this sign.

Also, the August 11, 1999 solar eclipse was the last of the century. It was the first time that so many people had been able to watch and study an eclipse for so long.

Various hadiths reveal that the Qur'an refers to the Mahdi

The Mahdi will rule Earth, just like Dhu'l-Qarnayn and Sulayman. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntazar, p. 29)

The Companions of the Cave (Ahl al-Kahf) will be the Mahdi's helpers. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 59)

The number of the Mahdi's helpers will be as many as those who crossed the river with Talut. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 57)

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



THE EVOLUTION DECEIT

WHY IS IT IMPOSSIBLE TO ACCOUNT FOR DNA BY "CHANCE"?

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



The level of scientific knowledge we have arrived at today shows that the evident design and complex systems in living things make it impossible for them to have emerged by chance. For instance, thanks to the recent "Human Genome Project," the marvelous design and the enormous information content in human genes have been revealed for all to see.

In the framework of that project, scientists from many countries, from the United States to China, worked for 10 years to decipher one by one the 3 billion chemical codes in DNA. As a result, nearly all the information in human genes has been set out in its correct order.

Although this is a very exciting and important development, as Dr. Francis Collins, who leads the Human Genome Project states, so far only the first step has been taken in the decoding of the information in DNA.

In order to understand why it took 10 years and the work of hundreds of scientists to uncover the codes that make up this information, we have to understand the magnitude of the information contained within DNA.

There is enough information in the DNA of a single human cell to fill an encyclopedia of one million pages. It would be impossible to read it all in one lifetime. If one person set out to read one DNA code per second, non-stop, all day every day, it would take him 100 years. That is because the encyclopedia in question possesses nearly three billion different codes. If we wrote down all the information in DNA on paper, it would stretch from the North Pole to the Equator. That means some 1,000 large volumes—more than enough to fill a big library.

Even more important, all this information is contained in the nucleus of each and every cell, which means that as each individual consists of some 100 trillion cells, there are 100 trillion versions of the same library.

If we wish to compare this treasury of information with the level of knowledge so far reached by man, it is impossible to provide any example of the same magnitude. An unbelievable picture presents itself: 100 trillion x 1,000 books! That is more than the number of grains of sand in the world. Furthermore, if we multiply that number by the six billion people currently living on the Earth, and the billions more who have ever lived, then the number is beyond our capacity to grasp, and the amount of information stretches to infinity.

These examples are an indication of what imposing information we are living cheek by jowl with. We possess advanced computers that can store great amounts of information. However, when we compare DNA to these computers, we are amazed to see that the most modern technology—the product of the cumulative human labour and knowledge over the centuries—does not even possess the storage capacity of a single cell.

Gene Myers is one of the most prominent experts of Celera Genomics, the company that carried out the Human Genome project. His words regarding the outcome of the project are a statement of the great knowledge and design in DNA: "What really astounds me is the architecture of life...The system is extremely complex. It's like it was designed... There's a huge intelligence there."

Another interesting aspect is that all life on the planet has been produced according to the coded descriptions written in this same language. No bacterium, plant, or animal is formed without its DNA. It is quite evident that all of life emerges as the result of descriptions that employ the same language and stemming from the same source of knowledge.



This leads us to an obvious conclusion. All living things in the world live and multiply according to information created by one single intelligence.

This makes the theory of evolution utterly meaningless. That is because the foundation of evolution is "chance," but chance cannot create information. If one day the formula of a medicine that can cure cancer were found on a piece of paper, all of mankind would join forces to discover the scientist concerned and even give him an award. Nobody would think, "I wonder if the formula appeared when some ink was spilt onto the page." Everybody who possesses reason and clear thinking will think that that the formula was written by someone who had made a deep study of chemistry, human physiology, cancer, and pharmacology.

The evolutionist claim that the information in DNA came about by chance is completely irrational, and is equivalent to saying that the formula on the paper also came about by chance. DNA contains the detailed molecular formula of 100,000 types of proteins and enzymes, together with the delicate order governing how these will be used during production. Alongside these, it contains the production plans for the message-carrier hormones and the inter-cellular communications protocols they are used in, and all kinds of other complex and specified information.

To claim that DNA and all the information within it came about by chance events and natural causes reflects either total ignorance of the subject or materialist dogmatism. The idea that a molecule such as DNA, with all the magnificent information and complex structure it contains, could be the product of chance is not even worth taking seriously. Unsurprisingly, evolutionists try to gloss over the subject of the source of life, as with so many other subjects, by describing it as an "unsolved secret."

(For further reading, see ["The collapse of the theory of evolution in 20 questions"](#) by Harun Yahya)

THE MUSLIM WAY OF SPEAKING

SPEAKING IN THE KNOWLEDGE OF THE CERTAINTY OF FATE AND OF THE TRUTH THAT THERE IS GOOD IN ALL THINGS

Allah has determined a specific destiny for every living thing. Everything people experience during their lives, or every task they undertake, or every word they utter, was predetermined by Allah before they were even born. Moreover, because Allah transcends time, the life of all things is lived out and concluded in His sight. However, a person who is bound by time can only experience life within it (in the order of a calendar). Just as one who is 40 today has lived 40 years—assuming the human lifespan is 80 years—his remaining 40 years have been encompassed in the sight of Allah. However, a human can only witness and experience these developments through time, or within the 40-year period ahead of him.



In short, what we describe as the future, or the sequence of events which are yet to happen, has already begun and ended within Allah's eternal knowledge. All that has already happened in Allah's sight constitutes a person's destiny. Everyone is accorded a fate from which they will not be able to escape. Just as one cannot change one's past, neither can one change one's future, because both have already been experienced, seen and perceived in the sight of Allah. However, some, because they do not have any such foreknowledge, believe their futures are in their own hands. Therefore, not believing in destiny they fall into the error of presuming that they can shape it. However, a person's whole life is like a film which has already been shot. As if being made to see what happens when watching the film, a person is in no position to change the film's script or intervene; so, in a similar way, is it impossible for that person to interfere in the events that play out according to his destiny.

In the Qur'an, we are told that Allah has pre-ordained a specific destiny for each and every individual, and that all will never experience that which has not already been prescribed:

Indeed, all things We created with predestination. (Surat al-Qamar: 49)

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. That is so that you will not be grieved about the things that pass you by or exult about the things that come to you. Allah does not love any vain or boastful man. (Surat al-Hadid: 22-23)

As these verses explain, a specific destiny has been created, not only for each human being, but for all inanimate and living things, that is, all things. From the wooden table in your house to the shoes on your feet; from the rose seedling in your garden to the clothes in your wardrobe; from your friends to your cat, everything in existence is subject to a destiny determined by Allah. It is already foreordained what phases yourself and the things that belong to you, such as the table, the rose seedling, and your friends, will experience in the future. For example, it had already been known, far into eternity in Allah's sight, who would plant the seed of the tree from which the table was made, for how long and under what conditions the tree would grow, when, how and by whom it would be cut down, to which sawmill it would be taken, in what dimensions it would be cut, what quality and shape of table would be made of it, how you would decide to buy the table, where you would find it, when you will put it in your house, in which part of your house you would put it, and what meals you will eat, who you would talk to and what letters you would write at it, because Allah determined all such things before you were born, and knew, as in a single transcendent moment, how to bring them about. To you, however, you would learn of them only as they occurred, in sequence through time.

If a person is not informed of the reality of destiny, or has not fully understood its reality, he may act without considering that he is fulfilling the destiny prescribed for him, and be led astray by the sequence of events he experiences. For example, when he goes out to buy a dining table for his house, he looks through dozens of shops, changes his mind time after time in each case, thinks carefully, exchanges ideas and discusses his options with those with him. In the end, he believes he has taken a decision of his own deliberation. In fact, however, before he had set out to buy the table, the one he was ultimately to choose was already written in his destiny; therefore, he merely searched for, found and purchased that table which was already prescribed for him according to his destiny. The exchange of ideas, the discussions and his difficulty in reaching a decision, were all likewise determined according to a destiny prescribed by Allah.

Hence, for a person to feel pain, regret, sorrow or fear in response to a particular event, and to waste words such as "If only I had done such and such," or "If only I hadn't gone here or there," or to worry about the future is pointless in the extreme, because the person is fulfilling a life which has already begun and ended, and the events over which she feels regret or sorrow are part of that destiny. For example, when a person carries too many plates in her hands and drops and smashes them, she may feel regret, saying, "If only I hadn't tried to carry so many, then it wouldn't have happened." But the truth which she does not know, or has forgotten, is that it was determined, for that very moment, where and how every one of those plates would be broken. Indeed, it was fated who would break them, even before they were manufactured or before the person who would break those plates was born. A person should simply try to consider all the events which take place and take a lesson, that she may understand the wisdom behind them. However, feeling sorrowful over such things is futile, because she has no power to prevent what happens to her. We are told that such a person is powerless to prevent what Allah wills in the following verse:

If Allah afflicts you with harm, no one can remove it except Him. If He desires good for you, no one can avert His favor. He bestows it on whichever of His servants He wills. He is Ever-Forgiving, Most Merciful. (Surah Yunus: 107)

Those who surrender to their destiny know that there is an ultimate good in everything Allah brings about, even though it might appear adverse. They recognize the blessings and the wisdom in these events Allah has brought about and is grateful. If they cannot at first understand them, they put their faith in Allah and pray for Allah to

reveal their purposes and their wisdom. If still they cannot recognize them, those who know that they will be brought forth on the Day of Judgment live in the tranquility and comfort of believing with certainty that Allah is the lord of eternal justice, and is compassionate and merciful.

Such people's submission and devotion can be clearly discerned in their speech. In no instance do they use words such as, "Why did that happen?" with reference to events. They speak in the knowledge that Allah has created everything in the best form, and that some happening which might at first appear negative will in the end bring some blessing.

In the Qur'an, Allah reminds us of this truth with the following verse: "It may be that you hate something when it is good for you and it may be that you love something when it is bad for you. Allah knows and you do not know." (Surat al-Baqara: 216) Therefore, when confronted by an experience which appears as a setback, sincere Muslims' words ought to be, "My Lord brings about everything for a purpose, there must certainly be a good in this too," or "Allah ordained this to happen for our benefit." They never complain, as would the ignorant, such as, "Oh dear, what a pity, how could I do such a thing?" grumbling in a way which suggests a lack of submission and hope in Allah.

This manner of speaking, in the knowledge that everything and everyone was created for a specific good, is important for Muslims throughout their lives. They exclude nothing, no-one and no event from this understanding. They know that, when they face a setback, it is a reflection of ignorance to speak in a manner in opposition to their fate, and instead consider that occurrence to be a positive aspect of his fate. No matter whether they, or some else, committed a mistake, they would not say such things as "why did you do it," "this wouldn't have happened if you hadn't gone there." Rather, they speak as people who have grasped the truth in the verse: "... **What assailed you on the day the two armies met was by Allah's permission...**" (Surah Al 'Imran: 166) They also know that unwanted outcomes through the lack of proper advance precaution is also part of their fate. Like someone watching a film many times over, seeing the same thing scene after scene. For that reason, immersing oneself in sorrow or regret, and forming illogical excuses, such as, "if this had happened, such else would have happened" is pointless. Whatever happened was for the best. Thus, in the Muslim way of speech, never is there any anger, rage, tension, complaint, disappointment, panic, fear or worry.

Even through events that are the most difficult and troublesome, believers try to discover their hidden good as well as the possible outcomes that would provide blessings, and speaks of these with sincerity. Those who behave as Muslims help to dispel panic and worry by influencing positively those around them.

In the Qur'an, Allah indicates to the faithful the manner of speaking which is required in times of difficulty, in this verse : **"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)

In another verse, our attention is drawn to the humble speech of the faithful, that is, those who know that fate or everything that occurs has been ordained ultimately for their benefit: **"Those who, when disaster strikes them, say, 'We belong to Allah and to Him we will return' "** (Surat al-Baqara: 156). The reward which Allah will give to those who understand this truth is described in this verse: **"Those are the people who will have blessings and mercy from their Lord; they are the ones who are guided."** (Surat al-Baqara: 157)

The manner of speaking of a believer, when saying, with reference to fate, that there is good in everything is very different from the "consoling," "calming" or "parroted" speech of one who is far from the morality expounded in the Qur'an. When confronted with similar events, some of those who have not adopted the morality set forth in the Qur'an may also use expressions as "every cloud has a silver lining." However, there is a certain difference in the way they employ it. Muslims say this from the heart, sincerely, from deep in their soul and with definitiveness. No matter how many times those with a corrupt morality may pass this phrase to their lips, the fact that they cannot express it as a heartfelt belief is revealed by the lack of trust in Allah reflected in their behavior.

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

NAMES OF ALLAH

AL-BA'ITH THE RESURRECTOR



How can you reject Allah, when you were dead and then He gave you life, then He will make you die and then give you life again, and then you will be returned to Him? (Surat al-Baqara, 2:28)

All people who have or will ever live are mortal. Everyone dies and is buried. Despite this obvious fact, however, most people avoid thinking about death and their subsequent resurrection. The Qur'an describes their situation, as follows:

They will ask: "Are we to be restored to how we were when we have become perished, worm-eaten bones?" (Surat an-Nazi'at, 79:10-11)

The Qur'an provides the most explicit answer to this popular delusion by proclaiming:

He makes likenesses of Us and forgets his own creation, asking: "Who will give life to bones when they are decayed?" Say: "He Who made them in the first place will bring them back to life. He has total knowledge of each created thing." (Surah Ya Sin, 36:78-79)

As these verses indicate, Allah created humanity and granted different qualities to everyone. Indeed, down to his or her fingerprints, each person has unique characteristics. As our Creator, He can re-create each person in the very same manner as many times as He wills. Allah displays this coming resurrection each autumn, when nature begins to "die" and then actually experience a type of "death" during winter. Yet when spring comes, we see dry branches blossoming, nature being revived and becoming green all over. Furthermore, this "resurrection" has been happening without any interruption since time began. For Allah, resurrecting each person is as easy as this. The parallel features of these two resurrections are stated in several verses, as follows:

He brings forth the living from the dead and the dead from the living, and brings Earth to life after it was dead. In the same way, you too will be brought forth. (Surat ar-Rum, 30:19)

So look at the effect of Allah's mercy, how He brings the dead Earth back to life. Truly, He is the One Who brings the dead to life. He has power over all things. (Surat ar-Rum, 30:50)

Another meaning of the beautiful name Al-Ba'ith is "sending out Prophets." Allah sent Messengers to warn their people and bring good news in order to call them to the right path. He revealed books to some of his Messengers so that they could bring people out of the darkness of ignorance and into the light of true knowledge. No doubt, this is a great blessing of Allah to His servants. In the Qur'an, Allah relates that:

Mankind was a single community. Then Allah sent out Prophets bringing good news and giving warning, and with them He sent down the Book with truth to decide between people regarding their differences. (Surat al-Baqara, 2:213)

Allah showed great kindness to the believers when He sent a Messenger to them from among themselves to recite His Signs to them and to purify and teach them the Book and Wisdom, even though before that they were clearly misguided. (Surah Al 'Imran, 3:164)

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

QUICK GRASP OF FAITH

WHAT ABOUT BEING PERSISTENT IN ALLAH'S WORSHIP?

In the verse **"He is Lord of the heavens and Earth and everything in between them, so worship Him and persevere in His worship. Do you know of any other with His Name?"** (Surah Maryam, 65), Allah commands people to be persistent in their worship of Allah. All good deeds that are performed to earn His good pleasure will be paid in full in His sight. Nonetheless, Allah tells people to be resolute in this matter to point out that perseverance in worship is the real satisfactory objective:

Wealth and sons are the embellishments of the life of this world. But, in your Lord's sight, right actions that are lasting bring a better reward and are a better basis for hope. (Surat al-Kahf, 46)



* How should one behave toward one's parents?

Allah commands people to show kindness to their parents. Speaking kind words, showing affection and respect, and being compassionate to one's parents is a requirement of the Qur'an's morals. Allah reminds people not to say even "Ugh" to their parents. Even if their parents do not share their children's belief and do not believe in Allah, the believers still maintain their compassionate and respectful manner toward them. The fact that they do not follow their parents' advice when it conflicts with religion does not affect their idea of respect negatively in the least:

We have instructed man to honor his parents. But if they endeavor to make you associate with Me something about which you have no knowledge, do not obey them. It is to Me that you will return, and I will inform you about the things that you did. (Surat al-'Ankabut, 8)

* Who is responsible for spreading the message of religion?

Enjoining right and forbidding wrong is everyone's responsibility, anybody who knows the truth is obliged to convey it to others. For that reason, conveying the message of religion and inviting people to believe in Allah is not restricted to Allah's Messengers; every person who believes in Allah must be engaged in this undertaking. Allah informs the believers that calling people to religion and showing them the right path is the way to endless salvation in the Hereafter:

Let there be a community among you who calls to the good, enjoins the right, and forbids the wrong. They are the ones who have success. (Surah Al 'Imran, 104)

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

BOOK REVIEW

THE WINTER OF ISLAM AND THE SPRING TO COME

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



... A Light has come to you from Allah and a Clear Book. By it, Allah guides those who follow what pleases Him to the ways of Peace. He will bring them from the darkness to the light by His permission, and guide them to a straight path. (Qur'an, 5: 15-16)

A call to all people of conscience...

The wars and conflicts taking place in our world are a case in point. When a country is first occupied and a slaughter or genocide first begins, this can lead to violent protests worldwide. When people first see such images, they often talk about their feelings of outrage and say they want to do something. However, over time the never-ending stream of horrific reports ceases to attract their attention anymore.

A true believer, however, is responsible for all that he hears and sees. Allah calls on

Muslims in the Qur'an:

What reason could you have for not fighting in the Way of Allah – for those men, women and children who are oppressed and say, "Our Lord, take us out of this city whose inhabitants are wrongdoers! Give us a protector from You! Give us a helper from You!" (Qur'an, 4: 75)

It is impossible for a Muslim to sleep irresponsibly in his comfortable bed, fritter away his time, and think only about his own pleasure and interests when such violent cruelty is going on in the world. That is because a believer knows that the fundamental solution to unjust wars, massacres, cruelty, hunger and moral degeneration, in short to all of the world's problems, lies in spreading the morality of the Qur'an. That knowledge places a great responsibility on his shoulders: that of explaining the religion of Islam and the beautiful things it brings with it, propagating the morality of the Qur'an, and waging a war of ideas against atheism...

The intention behind this book is to lay bare the plight of innocent Muslims all over the world, and to invite people of conscience to consider this situation and seek a solution. This is not a time to remain silent, behave uncaringly, dedicate ourselves to the petty benefits of this world and kill time with pointless debates and squabbles.



www.islamdenounceterrorism.com

ISLAM DENOUNCES TERRORISM

This website is launched to reveal that any kind of terror and barbarism is against Islam, and Muslims share the sorrows of the victims of terrorism. Our aim is to help to define the concept of "international terrorism", which has been in great focus since the brutal terrorist attack against the United States of America on 11 September 2001, a day wickedness which has destroyed the lives of thousands of innocent people.

It is true that the world faces a big danger called international terrorism. The executors and supporters of this evil should be brought to justice. But while searching for the ideological source of this phenomenon, it will be a great error to point to Islam. Islam does not encourage any kind of terrorism; in fact, it denounces it. Those who use terrorism in the name of Islam, in fact, have no other faculty except ignorance and hatred. The solution lies in the understanding of the true Islam and the presentation of it with effective models.

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