

The 13th Day

THE AYAT AND THE HADITH OF THE DAY

**Call to the way of your Lord with wisdom and
fair admonition, and argue with them in
the kindest way.
(Surat an-Nahl: 125)**

**Fear God wherever you are; if you follow an evil
deed with a good one you will obliterate it;
and deal with people with a good disposition.
(At-Tirmidhi)**

MIRACLES OF THE QUR'AN

THE EARTH'S DIRECTION OF ROTATION

You will see the mountains and reckon them to be solid; but they go past like clouds—the handiwork of Allah Who gives to everything its solidity. He is aware of what you do. (Qur'an, 27:88)

The above verse emphasises that the Earth not only rotates but that it also has a direction of rotation. The direction of movement of the main cloud masses at 3,500-4,000 metres high is always from West to East. That is why it is generally the state of the weather in the West which is looked at in meteorological forecasts. ("Effects of Rotation (Coriolis Effect)," The Woodrow Wilson National Fellowship Foundation, www.woodrow.org/teachers/esi/1998/p/weather/Coriolis.HTM.)

The main reason why cloud masses are pulled from West to East is the direction in which the Earth rotates. As we now know, our Earth spins from West to East. This fact, only recently established by science, was revealed in the Qur'an hundreds of years ago.

THE EARTH'S GEOID SHAPE

After that He smoothed out the earth. (Qur'an, 79:30)

In the above verse, the word "daha" is used in the original Arabic. It, translated as "smoothed out," comes from the word "dahv," meaning "to spread." Although the word "dahv" also means to cover or to set out, the meaning of the verb is more than just a prosaic setting out, since it describes setting out in a circle.

The concept of roundness is also present in other words derived from "dahv." For example, the word "dahv" also refers to children dropping a ball into a hole in the ground, games involving throwing stones into holes and games played with walnuts. Words derived from that root are also used for an ostrich making a nest, cleaning stones from where it is about to lie down, the place where it lays its eggs and the egg itself.

Indeed, the Earth is round, in a manner reminiscent of an egg. The slightly flattened spherical shape of the Earth is known as geoid. From that point of view, the use of the word "daha" contains important information about the shape that Allah has given to the Earth. For hundreds of years, people imagined the Earth to be completely flat and only learned the truth thanks to technology. Yet, this fact was revealed in the Qur'an fourteen centuries ago.

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



THE END TIMES AND THE MAHDI

SIGNS OF THE END TIMES FROM SURAT AL-KAHF

The Prophet Muhammad (saas) highlighted this sura

Many prophetic hadith connect Surat al-Kahf with the End Times. Some of these are given below:

Related by An-Nawwas ibn Sam'an:

***'He who among you will survive to see him (the Dajjal) should recite over him the opening verses of Surah al-Kahf.'* (Muslim)**

Related by Abu Umamah al-Bahili:

Whoever enters his (the Dajjal's) Hell, let him seek refuge with Allah and recite the opening verse of Surat al-Kahf, and it will become cool and peaceful for him, as the fire became cool and peaceful for Ibrahim. (Ibn Kathir)

Signs and secrets about the End Times

One reason why the Prophet (as) recommends that believers read Surat al-Kahf is that it contains very important signs about the End Times, such as those that are required to defend and fight against the Dajjal and the irreligious movements that bring so much evil to humanity, and which he wants to spread around the world. It also contains many lessons for Muslims. Our Prophet's (as) recommendation to memorize and to read this surah attentively is a clear indication of this. As we will see throughout this chapter, the experiences of the Companions of the Cave (Ahl al-Kahf), who lived in an unbelieving society, the lessons that Musa (as) learned from Khidr, and the rule over the world that Dhu'l-Qarnayn (as) established in order to disseminate the values of Islam, are matters upon which believers need to reflect.

The extraordinary situation of the People of the Cave

Do you consider that the Companions of the Cave and Ar-Raqim were one of the most remarkable of Our Signs? When the young men took refuge in the cave and said: 'Our Lord, give us mercy directly from You and open the way for us to right guidance in our situation.' (Surat al-Kahf: 9-10)



These verses touch upon this group's extraordinary situation. As the narrative unfolds, we see that their experiences are of an unusual and metaphysical nature. Their entire life is full of miraculous developments. Their situation is subject to our Prophet's (as) hadith, which make the connection between them and the End Times. This indicates that people living in the End Times may have supernatural experiences.

The tenth verse tells us that those young people sought refuge in the cave from the existing oppressive system, which did not allow them to express their views, tell the truth, and call to Allah's religion. Thus, they distanced themselves from their society.

However, this should not be understood as an idle period away from society, for they took refuge there while asking for Allah's grace and help. They also sought to improve and develop themselves. Muslims of the End Times living under oppressive regimes will conceal themselves and hope for Allah to increase His grace upon them, and also to make their lives and struggle against anti-religious movements easier.

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

THE EVOLUTION DECEIT

WHY IS IT WRONG TO THINK THAT EVOLUTION COULD BE CONFIRMED IN THE FUTURE?

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

When forced into a corner, some people who support the theory of evolution resort to the claim "Even if scientific discoveries do not confirm the theory of evolution today, such developments will take place in the future."

Yet science does not function by such logic. A scientist does not first of all blindly devote himself to a theory, hoping that one day the evidence to prove that theory will emerge. Science examines the available evidence and draws conclusions from it. That is why scientists should accept the "design," or the fact of creation in other words, which scientific discoveries have proved.

Despite this, however, evolutionist incitement and propaganda can still influence people, especially those who are not fully conversant with the theory. For this reason, it will be useful to set out the reply in full:

We can consider the validity of the theory of evolution with three basic questions:

1. How did the first living cell emerge?
2. How can one living species turn into another?
3. Is there any evidence in the fossil record that living things underwent such a process?



There is no difference between the absurdity of claiming that a jet could form by chance and that a living cell could do so. The design in a living cell is many times superior to that in a jet created by the best engineers and most advanced robots, with the most developed technology, in the most modern plants.

A great deal of serious research has been carried out during the twentieth century into these three questions, which the theory simply has to answer. What this research has revealed, however, is that the theory of evolution cannot account for life. This will become apparent when we consider these questions one by one.

1. The question of the "first cell" is the most deadly dilemma for the proponents of evolution. Research on the subject has revealed that it is impossible to explain the emergence of the first cell by means of the concept of "chance." Fred Hoyle puts it this way:

The chance that higher life forms might have emerged in this way is comparable to the chance that a tornado sweeping through a junk-yard might assemble a Boeing 747 from the materials therein. ("Hoyle on Evolution," *Nature*, vol. 294, November 12, 1981, p. 105.)

Scientific developments have revealed the perfection in life on the system, organ, tissue, cellular, and even molecular levels. Every new detail we grasp enables us to see the wondrous dimension of this design a little more clearly. Today, it is impossible to find even one scientist who does not admit that each individual part of the cell is a magnificent work of art and design on its own. Even the membrane of a tiny cell, which has been described as a "selective filter," contains enormous intelligence and design. It recognizes the atoms, proteins, and molecules around it as if it possessed a consciousness of its own, and only allows into the cell those which are needed. (For further details, see Harun Yahya's *Consciousness in the Cell*.) Unlike the limited intelligent design in the clock, living organisms are stunning artifacts of intelligence and design. Far from proving evolution, the ever wider-

ranging and detailed research that is carried out into living structures, only some of whose make-up and functions have been uncovered so far, allows us to understand the truth of creation even better.

2. Evolutionists maintain that one species can turn into another by means of mutation and natural selection. All the research carried out on the matter has shown that neither mechanism has any evolutionary effect whatsoever. Research into mutation shows that it has no evolutionary properties. The American geneticist B. G. Ranganathan says:

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building, which, in all probability, would not be an improvement. (B. G. Ranganathan, *Origins?*, Pennsylvania: The Banner Of Truth Trust, 1988)

The mechanisms that the theory of evolution suggests for the formation of species are completely ineffective, and actually harmful. It has been understood that these mechanisms, which were proposed when science and technology had not yet advanced to the level necessary to show that the claim was nothing but the product of fantasy, have no developmental or evolutionary effects.

3. Fossils also show that life did not emerge as the result of any evolutionary process, but that it came about suddenly, the product of perfect "design." All the fossils that have ever been found confirm this. Niles Eldredge, the well-known paleontologist from Harvard University and curator of the American Museum of Natural History, explains that there is no possibility that any fossils that might be found in the future could change the situation:

The record jumps, and all the evidence shows that the record is real: the gaps we see reflect real events in life's history—not the artifact of a poor fossil record. (N. Eldredge and I. Tattersall, *The Myths of Human Evolution*, Columbia University Press, 1982, p. 59)

In conclusion, some 150 years have gone by since the theory of evolution was first put forward, and all subsequent scientific developments have worked against it. The more science has examined the details of life, the more evidence for the perfection of creation has been found, and the more it has been understood that the emergence of life and its subsequent variation by chance is quite impossible. Every piece of research reveals new evidence of the design in living things, and makes the fact of creation ever clearer. Every decade that has passed since Darwin's time has just revealed the invalidity of the theory of evolution even more.

In short, scientific advances do not favour the theory of evolution. For that reason, further developments in the future will not do so either, but will demonstrate its invalidity even further.

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

THE MUSLIM WAY OF SPEAKING

SHOWING CONCERN IN SPEECH FOR THE LAWFUL AND THE UNLAWFUL

One of the most definite aspects of the Muslim way of speaking is the scrupulous observance of the boundaries between the lawful and the unlawful as prescribed in the Qur'an. With the verse, **"Those who repent, those who worship, those who praise, those who fast, those who bow, those who prostrate, those who command the right, those who forbid the wrong, those who preserve the limits of Allah: give good news to the believers."** (Surat at-Tawba: 112), Allah commands adherence to these limits.

Just as believers seek to avoid that which Allah has prohibited, and carry out that which He has commanded, they must also observe the same bounds in their speech throughout their lives. They must not defend in word or support any behavior which Allah has commanded them to renounce. They should also speak in praise of behavior which Allah approves of. For example, believers know that Allah disapproves of and has forbidden depriving others of their rights, making an unfair profit by the fraudulent weighing of goods, lying and bearing false witness, and for that reason do not tolerate such things. They cannot offer tacit support by remaining silent when confronted with one who defends sinful behavior.



They do not hold back from saying what is true and right; on the contrary, they take great pleasure in explaining the morality related in the Qur'an to others. He never gives way to such thoughts as "If I oppose their ideas, will they take action against me?" or "I wonder what they think of me?," thus remaining silent, because, as we are informed in the verse, **"It is a Book sent down to you—so let there be no constriction in your breast because of it—so that you can give warning by it and as a reminder to the believers."** (Surat al-A'raf: 2) it is incumbent upon believers to admonish others based on the Qur'an. For this reason, they explain to others their errant thinking and expound to them instead what is correct, using evidence from the Qur'an. By explaining that certain behavior is disliked and prohibited by Allah, they invite others to observe the limits set by Him. On realizing that those with whom they are talking will not heed the advice, realizing instead that they are blaspheming the Qur'an, they obey Allah's commands by abandoning such people. Allah relates in the Qur'an as such:

When you see people engrossed in mockery of Our Signs, turn from them until they start to talk of other things. And if Satan should ever cause you to forget, once you remember, do not stay sitting with the wrongdoers. (Surat al-An'am: 68)

In another verse, we are told that when the faithful come face to face with people speaking ignorantly, they are honorable and respectful, and pass on saying salaam (peace):

The servants of the All-Merciful are those who walk lightly on the earth and, who, when the ignorant speak to them, say, "Peace." (Surat al-Furqan: 63)

EMPLOYING A STYLE OF SPEECH APPROPRIATE TO THE LEVEL OF KNOWLEDGE OF THE PERSON ADDRESSED

One of the appealing features of the speech of Muslims is that they use the way of speaking that is the most appropriate, most considerate comprehensible. It is the intelligence that results from faith which endows them with this ability to address people of all ages and circumstances. The manner used to address a person with an open mind and broad level of knowledge is different from that used towards one who is not well cultured and with limited ability of comprehension. For example, it is not correct to explain a subject pedantically to an intellectual with detailed knowledge of it. It is the basis of consideration and politeness to speak without forgetting that the other knows the subject far better and while appreciating his or her superior qualities.

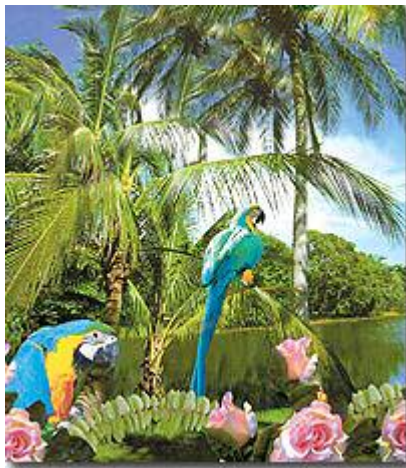
In contrast, when speaking to a person who is less cultured and who has far less knowledge and experience, where care needs to be taken is in being comprehensible. Speaking to such a person in a manner he or she cannot understand or decipher, not being careful of the explanations he may need, and speaking in a way that is

ambiguous and confusing way, is wrong. For example, using sophisticated language with an uneducated person is pointless. Those who try to make a show of themselves in the eyes of others on a subject about which they are not informed only actually make them look small. As a requirement from the intelligence they have gained by following the Qur'an, the faithful always use the way of speaking that is most appropriate, taking into account the needs, knowledge and cultural level of the person they are addressing.

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

NAMES OF ALLAH

AL-BASEER THE ALL-SEEING



Have they not looked at the birds above them, with wings outspread and folded back? Nothing holds them up but the All-Merciful. He is the All-Seeing. (Surat al-Mulk, 67:19)

Our human faculty of sight is limited. With the naked eye, we can see for only a few kilometers. But to achieve this, we need clear weather and to be standing on a high place. Yet no matter how convenient the conditions may be, we can see only a hazy image.

In some situations, and especially when people are alone, they assume that nobody sees them. Assuming that they will not have to account for their deeds, they feel encouraged to do whatever they wish. Furthermore, they think they will never suffer any consequence for their wrongdoing. But this is a great delusion, for Allah sees even the smallest act. While our eyesight is limited, Allah sees the room in which a person remains, the rooms surrounding that room, the entire house, the city and country that harbor that house, the continent in which that country is located, the entire Earth, all planets, space, and all other dimensions beyond it. In the Qur'an, Allah informs us that He

is aware of everything:

You do not engage in any matter, 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, 10:61)

Perform prayer and pay alms. Any good you send ahead for yourselves, you will find with Allah. Certainly Allah sees what you do. (Surat al-Baqara, 2:110)

They have different ranks with Allah. Allah sees what they do. (Surah Al 'Imran, 3:163)

Those who adulterate Our Signs are not concealed from Us. Who is better—someone who will be thrown into the Fire or someone who will arrive in safety on the Day of Rising? Do what you like. He sees whatever you do. (Surah Fussilat, 41:40)

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

QUICK GRASP OF FAITH

WHAT IS THE PLACE OF "BOASTING OF THINGS THAT ONE HAS NOT DONE" IN THE QUR'AN?

In the Qur'an, Allah advises humanity to be sincere in every deed and to seek only His good pleasure. On the other hand, any expectation of praise results from seeking the appreciation of other people and trying to please them. Those who have such a point of view attempt to boast about what they have and have not done. However, taking credit for what one has not done and using it to gain other people's esteem is simply lying to Allah, for He knows what each person has and has not done. The Qur'an condemns trying to profit from knowledge unknown to people, whereas Allah knows it, and boasting. Even though such people may seem to be gaining some benefit at that very moment, they are, in fact, losers, for Allah will hold them responsible for every word they utter and will certainly pay them their due in the Hereafter. Their situation is explained in the Qur'an, as follows:



Those who exult in what they have done and love to be praised for what they have not done should not suppose that they have escaped the punishment. They will have a painful punishment. (Surah Al `Imran, 188)

HOW SHOULD MUSLIMS UNDERSTAND ART?

Allah has created many beautiful things; art is the product of people's activities, those who take beauty as a model and imitate it. Given that art is a favor that Allah grants to humanity, it is part of human nature to appreciate aesthetics and beauty. The believers, especially, are people who can appreciate Allah's blessings, perceive the subtleties in them, and are broad-minded in terms of aesthetics. As a result, the pleasure they find in art multiplies.

The believers consider art as a gift of Paradise. The Qur'an relates that Paradise is furnished with unparalleled elegant art, which deeply impresses the soul. In addition, it relates that Paradise contains gold-embroidered cushions, garments made of rich brocade, jewels, lofty chambers, green garments made of the finest silk, and thrones encrusted with gold and precious stones. All of this beauty, which Allah commends, are blessings for the believers in this world, too.

Besides these, the exquisiteness of Prophet Sulayman's (as) palace, as mentioned in the Qur'an, is noteworthy in terms of revealing the believers' understanding of art and aesthetics. Prophet Sulayman (as) decorated his palace with pools, large basins, and statues, and produced such excellent work of art that everyone was struck with admiration.

Our Prophet (saas) also states that Allah loves beauty in the following hadith: "Allah is beautiful and loves beauty" (Muslim).

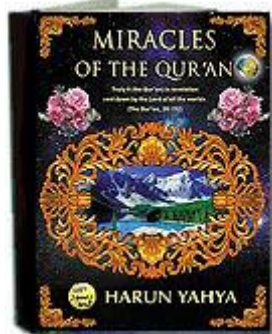
(For further reference, please see, Quick Grasp of Faith [1](#), [2](#), [3](#) by Harun Yahya)

BOOK REVIEW

MIRACLES OF THE QUR'AN

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

Verily this is a Revelation from the Lord of the World. (Surat ash-Shuara: 192)



Be sure to read this book, which includes the scientific miracles in the Qur'an, as well as some news given in the Qur'an about the future.

That some scientific facts proclaimed by the Qur'an 1,400 years ago have only recently been discovered by the development of technology and once more prove that the Qur'an is the word of God is stated in the book with these words:

The matchless style of the Qur'an and the superior wisdom in it are definite evidence that it is the word of God. In addition, the Qur'an has many miraculous attributes proving that it is a revelation from God. One of these attributes is the fact that a number of scientific truths that we have only been able to uncover by the technology of the 20th century were stated in the Qur'an 1,400 years ago.

Of course the Qur'an is not a book of science. However, many scientific facts that are expressed in an extremely concise and profound manner in its verses have only been discovered with the technology of the 20th century. These facts could not have been known at the time of the Qur'an's revelation, and this is still more proof that the Qur'an is the word of God.

In addition to the scientific miracles of the Qur'an, the book also includes some news the Qur'an gives about the future.

Miracles of the Qur'an consists of two parts: In the first part, the scientific miracles in the Qur'an are explained. The second part, which includes news the Qur'an gives about the future, explains with evidence and a historical account that the victory of Byzantium was announced in the Qur'an. In this part, you will also find interesting facts about the correct use of the titles of Egyptian rulers in the Qur'an and the interesting discovery made about the word "Haman", which is referred to in the Qur'an.

SITE OF THE DAY



www.islamandbuddhism.com

ISLAM AND BUDDHISM

Many people become excited at the idea of becoming "different" or more "original." In almost every society since the dawn of history, some individuals have tried to stand out and draw attention to themselves by their life style, clothing, hairstyles, or distinctive way of speaking. They've managed to stir up public reaction and attract interest at the same time.

In recent years, Western societies have seen the emergence of an unusual current that draws attention to itself by its rather strange life style. It's made up of individuals who want to attract attention by adopting Eastern culture, beliefs, and philosophies-of which the most important is Buddhism. Read the perverted philosophy of buddhism in this site.

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