

The 17th Day

THE AYAT AND THE HADITH OF THE DAY

If you were to follow the common run of those on this earth,
they would lead you away from the way of Allah.
They follow nothing but conjecture:
they do nothing but lie.
(Surat al-An'am: 116)

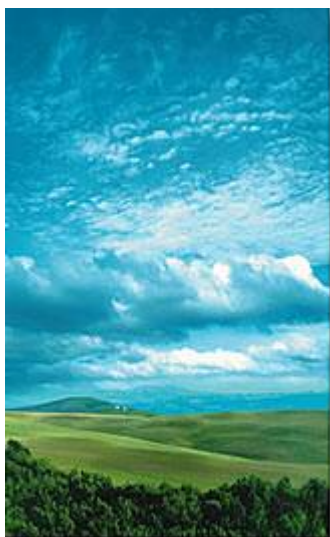
Allah has revealed to me that you must be humble,
so that no one boasts over another,
or oppresses another.
(Muslim)

MIRACLES OF THE QUR'AN

THE SKY MADE A DOME

It is He Who made the earth a couch for you, and the sky a dome. He sends down water from the sky and by it brings forth fruits for your provision. Do not, then, knowingly make others equal to Allah. (Qur'an, 2:22)

Here, the Arabic word for the sky is "assamaa binaan." As well as the meaning of "dome" or "ceiling," this also describes a kind of tent-like covering used by the Bedouin. What is being emphasised here, through mention of a tent-like structure, is a form of protection against external elements.



Even if we are generally unaware of it, a large number of meteors fall to the Earth, as they do the other planets. The reason why these make enormous craters on other planets but do no harm on Earth is that the atmosphere puts up considerable resistance to a falling meteor.

The meteor is unable to withstand this for long and loses much of its mass from combustion due to friction. This danger, which might otherwise cause terrible disasters, is thus prevented thanks to the atmosphere. As well as the verses regarding the protective properties of the atmosphere cited above, attention is also drawn to the special creation in the following verse:

Do you not see that Allah has made everything on the earth subservient to you and the ships running upon the sea by His command? He holds back the heaven, preventing it from falling to the earth—except by His permission. Allah is All-Compassionate to mankind, Most Merciful. (Qur'an, 22:65)



The Geminid meteor shower is observed at its highest intensity in the second week of December each year. The short lines in the photograph to the side are traces belonging to stars; the long ones belong to meteors. The meteors in the shower seen in the picture fall at a density of up to 58 per hour.

The protective property of the atmosphere we discussed in the preceding section protects the Earth from space—in other words, from external elements. With the word "dome," referring to the sky in the above verse, attention is drawn to this aspect of the sky, which could not possibly have been known at the time of our Prophet (saas). The fact that this information was imparted 1,400 years ago in the Qur'an, when there were no spacecraft or giant telescopes, shows that the Qur'an is the revelation of our Lord, the Omniscient.

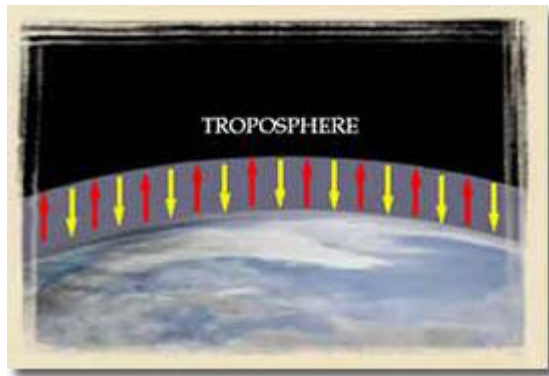
THE RETURNING SKY

The verse 11 of Surat at-Tariq in the Qur'an, refers to the "returning" function of the sky.

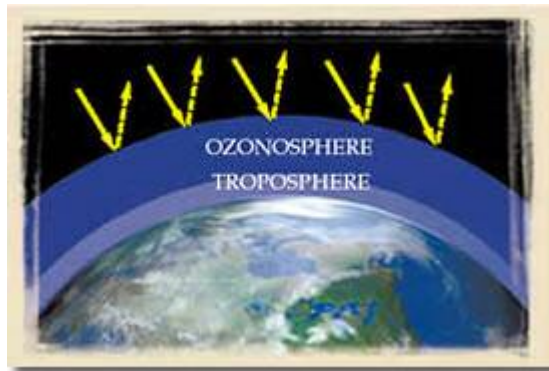
[I swear] by Heaven which returns. (Qur'an, 86:11)

The word "rajaai" interpreted as "return" in Qur'an translations has meanings of "sending back" or "returning." As is known, the atmosphere surrounding the Earth consists of many layers. Each layer serves an important purpose for the benefit of life on Earth. Research has revealed that these layers have the function of turning the materials or rays they are exposed to back into space or back down to the Earth. Now let us examine, employing a few fitting examples, this "returning" function of the layers encircling the Earth.

The troposphere, 13 to 15 kilometres above the Earth, enables water vapour rising from the surface of the Earth to be condensed and turned back as rain. The ozone layer, the lower layer of stratosphere at an altitude of 25 kilometres, reflects harmful radiation and ultraviolet light coming from space and turns both back into space.



The presence of water is essential for life on Earth. One of the factors acting in the formation of water is the Troposphere, one of the layers of the atmosphere. The troposphere layer enables water vapour rising from the surface of the Earth to be condensed from whence it returns to the Earth in the form of rain.



The atmosphere layer that blocks the rays that might be fatal to life on Earth is the Ozonosphere. The Ozonosphere turns harmful cosmic rays like ultraviolet back to space, hence preventing them from reaching the Earth and harming life.



Each layer of the atmosphere has beneficial attributes for human beings. For example, the Ionosphere layer, one of the upper layers of the atmosphere, reflects radio waves broadcast from a certain centre back down to the Earth, thus enabling broadcasts to be received from long distances.

The ionosphere reflects radio waves broadcast from the Earth back down to different parts of the world just like a passive communications satellite. Thus, it makes wireless communication, radio, and television broadcasting possible over long distances. The magnetosphere layer turns the harmful radioactive particles emitted by the Sun and other stars back into space before they reach the Earth.

The fact that this property of the atmosphere's layers, that was only demonstrated in the recent past was announced centuries ago in the Qur'an, once again proves that the Qur'an is 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:

Dhu'l-Qarnayn (as)

They will ask you about Dhu'l-Qarnayn. Say: 'I will tell you something about him that is worthy of remembrance and mention.' (Surat al-Kahf, 83)

Throughout history, many scholars have interpreted the narrative of Dhu'l-Qarnayn in many ways. The verse says that it was revealed to remind Muslims and is connected with the revelations of hidden meanings and reasons.

Dhu'l-Qarnayn (as) had power and was enlightened

We gave him power and authority on Earth, and granted him a way to everything. So he followed a way. (Surat al-Kahf, 84-85)

From these verses, we understand that Dhu'l-Qarnayn's country is away from problems. In other words, his rule is solid, rational, and strong.

'We granted him a way to everything' suggests that Dhu'l-Qarnayn (as) was given the ability to solve every problem, which means that he was a very intelligent, sagacious, and perceptive Muslim. With these Allah-given faculties, he solved all complex issues quickly and removed the obstacles.

Dhu'l-Qarnayn (as) was also a spiritual guide

He (Dhu'l-Qarnayn) said: 'As for those who do wrong, we will punish them. Then they will be returned to their Lord, and He will punish them with a dreadful punishment. But as for him who believes and acts rightly, he will receive the best of rewards, and we will issue a command, making things easy for him.' (Surat al-Kahf: 87-88)

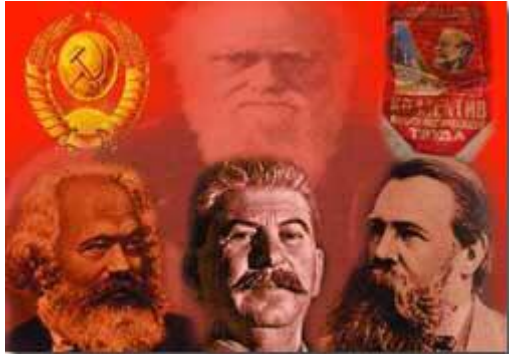
When Dhu'l-Qarnayn (as) spoke, he reminded his people of Allah and the Hereafter. He spoke in a Muslim manner. From the expressions used in the verse, we understand that he was a Muslim leader who ruled a Muslim nation.

Dhu'l-Qarnayn (as) proceeded straight away to call the people he met to believe in Allah, devotion, the good deeds prescribed by the Qur'an, and to perform the prayers and acts of worship. He drew their attention, in order to encourage them, to the rewards that they are promised in this world and the next, and thus called them to faith.

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

THE EVOLUTION DECEIT

WHY IS THE THEORY OF EVOLUTION NOT THE "BASIS OF BIOLOGY"?



One claim that is frequently repeated by evolutionists is the lie that the theory of evolution is the basis of biology... Those who put forward this claim suggest that biology could not develop, or even exist, without the theory of evolution. This claim actually stems from a demagoguery born out of despair. The philosopher Professor Arda Denkel, one of the foremost names in Turkish science, makes the following comment on this subject:

For instance, it is quite wrong to suggest that "Rejecting the theory of evolution means rejecting the biological and geological sciences and the discoveries of physics and chemistry." Because in order to make such an inference (here a *modus tollens*) there need to be some propositions regarding chemical, physical, geological and biological discoveries that imply the theory of evolution. However, the discoveries, or statements of them, do not imply the theory.

Therefore, they do not prove it." (Arda Denkel, Cumhuriyet Bilim Teknik Eki (Science and Technology Supplement of the Turkish daily Cumhuriyet), February 27, 1999)

It is enough to look at the history of science to realise what an invalid and irrational thing it is to claim that "evolution is the basis of biology." If the claim were true, it would mean that no biological sciences had developed in the world before the emergence of the theory of evolution, and that they were all born after it. However, many branches of biology, such as anatomy, physiology, and paleontology, were born and developed before the theory of evolution. On the other hand, evolution is a hypothesis that emerged after these sciences, which Darwinists are trying to impose on these sciences by force.

A similar method to that employed by evolutionists was used in the USSR in Stalin's time. In those days communism, the official ideology of the Soviet Union, considered the philosophy of "dialectical materialism" to be the basis of all the sciences. Stalin had ordered that all scientific research should conform to dialectical materialism. In this way, all books on biology, chemistry, physics, history, politics, and even art had introductory sections to the effect that those sciences were based on dialectical materialism and the views of Marx, Engels, and Lenin.

However, with the collapse of the USSR this obligation was lifted, and books returned to being ordinary technical, scientific texts containing the same information. The abandoning of such nonsense as dialectical materialism did not leave science in the shade, but rather lifted pressure and obligations from it.

In our day, there is no reason why science should remain tied to the theory of evolution. Science is based on observation and experimentation. Evolution, on the other hand, is a hypothesis regarding an unobservable past. Furthermore, the theory's claims and propositions have always been disproved by science and the laws of logic. Science will suffer no loss, of course, when this hypothesis is abandoned. The American biologist G. W. Harper has this to say on the subject:

It is frequently claimed that Darwinism is central to modern biology. On the contrary, if all references to Darwinism suddenly disappeared, biology would remain substantially unchanged... (G. W. Harper, "Alternatives to Evolution," *School Science Review*, vol. 61, September 1979, p. 26)

In fact, quite to the contrary, science will progress in a much faster and healthier manner when it is freed from the insistence of a theory full of dogmatism, prejudice, nonsense, and fabrication.

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

THE MUSLIM WAY OF SPEAKING

SPEAKING IN A SINCERE MANNER

One of the manners of speech which is the most effective is that which is sincere, because, as with words that are wise, sincere speech attains the heart and conscience of the listener directly. It is in a human beings' nature to be prone to the effects of sincerity. Sincere speech aids people to see the truth of an idea which they had till then not believed in, which they would not have tolerated, and which, therefore, they would have opposed and refused to evaluate objectively. It encourages the listener to also think sincerely, as well as to judge and speak sincerely. Compared to one who speaks sincerely, the insincerity of one who makes flowery speeches with much affectation is immediately recognizable. Indeed, often, people see that speaking insincerely only works against the person.



One of the more important characteristics of those who speak sincerely is that they take refuge in Allah, with no attempt to elaborate their speech in some peculiar way. Sincere speech reflects the honest feelings of a person. If there is a defect or some corruption in that person, then admitting to it honestly is also a sign of sincere speech. Those who speak sincerely present themselves as they are; they do not attempt to present themselves as good if they are bad, or if they are good to conceal the fact, or to give a different impression of what they are to those around them.

Even if they have not been introduced to those they speak to, their sincere manner of speaking makes the introduction on their behalf. Their tone of voice, their emphases, the words they select, the structure of their logic, their honest and objective approach to events, their natural manner of speaking purified from artificiality, their avoidance of seeking to please people, and their determined refusal to avoid telling the truth provide proof of their sincerity to their audience.

Speaking sincerely is a great comfort, both to the speakers, and to the listeners; the speakers experience the peace of saying what comes from their heart, without worry, because they are devoted to Allah, while the listeners experience the confidence of trusting sincere, well-intentioned and honest people, and acting upon their truthfulness. Whatever happens, they know these people are concealing no ill-will, and are certain of the honesty of their advice or criticism.

AVOIDING SPEAKING HYPOCRITICALLY

In the Qur'an, those who describe themselves as believers but who, in truth, do not believe, are referred to as "hypocrites." Although they are invited to belief, the fact that they remain bound to the life of this world, and have adopted a way of life contrary to the morality of the Qur'an leads these hypocrites to adopt an insincere way of speaking, because there is a profound difference between their true sentiments and the ones they try to show to the faithful.

Hypocrites interpret the Qur'an in a corrupt manner. This distorted logic is also reflected in their speech. They interpret the verses of the Qur'an according to their own desires and passions. However, such ways of speaking are a sign of their true selves. This situation, which is highlighted in this verse of the Qur'an, **"If We wished, We would show them to you and you would know them by their mark and know them by their ambivalent speech. Allah knows your actions."** (Surah Muhammad: 30) is a help to believers from Allah. In this way, the faithful may recognize the insincere who are trying to infiltrate themselves amongst them.

Sometimes, hypocrites try to make their insincere speech seem reasonable by ornamenting it. But when examined closely, it can be seen that this is a Satanic form of speech which only encourages further insincerity:

When you see them, their outward form appeals to you, and if they speak you listen to what they say. But they are like propped-up planks of wood. They imagine every cry to be against them. They are the enemy, so beware of them. Allah fight them! How they are perverted! (Surat al-Munafiqun: 4)

Muslims immediately detect the way of speaking of insincere people and carefully avoid speaking in a similar way.

However, if some of the faithful behave like hypocrites, this does not definitely establish that they are hypocrites. Believers are progressively educated throughout their lives. During that time, they may make many mistakes or behave wrongly, and of these mistakes may be some similar to those of hypocrites. However, what is important is for those believers to be able to see their mistakes, and correct them and to achieve a level of morality by which they will not repeat the same errors. That one feels a sincere regret and changes one's behavior, in keeping with

the Qur'an, shows that he or she has purified himself and sought to act sincerely. If hypocrisy in speech is stubbornly adhered to, however, that is a very different matter.

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

NAMES OF ALLAH

AL-BARR THE BENEFICENT; THE ALL-GOOD



Beforehand we certainly used to call on Him because He is the All-Good, the Most Merciful. (Surat at-Tur, 52:28)

Allah created all people and placed them in a setting that is perfectly suitable for human life and that was designed to serve them. In Surat an-Nahl, Allah informs us about some of these blessings:

He created man from a drop of sperm, and yet he is an open challenger! And He created livestock. There is warmth for you in them and various uses, and some of them you eat. And there is beauty in them for you in the evening when you bring them home, and in the morning when you drive them out to graze. They carry your loads to lands you would never reach, except with great difficulty. Your Lord is All-Gentle, Most Merciful. And horses, mules, and donkeys both to ride and for adornment. And He creates other things you do not know. The Way should lead to Allah, but there are those who deviate from it. If He had willed, He could have guided every one of you. He sends down water from the sky, from which you drink and from which come the shrubs among which you graze your herds. And by it He makes crops grow for you, as well as olives, dates, grapes, and fruit of every kind.

There is certainly a Sign in that for people who reflect. He has made night and day subservient to you, and the Sun and Moon and stars, all of which are subject to His command. There are certainly Signs in that for people who use their intellect. And also the things of varying colors He has created for you in Earth. There is certainly a Sign in that for people who pay heed. He made the sea subservient to you so that you can eat fresh meat from it and bring out from it ornaments to wear. And you see the ships cleaving through it so that you can seek His bounty, and so that hopefully you will show thanks. He cast firmly embedded mountains on the ground so it would not move under you, and rivers and pathways so that hopefully you would be guided, and landmarks. And they are guided by the stars. (Surat an-Nahl, 16:4-16)

No doubt, one can never bring into being, possess, or attain any of the blessings mentioned above by his own efforts. However, Allah has granted all of these beauties to humanity as blessings to indicate His vast generosity toward His servants. In return for such goodness, what does He expect? In the remaining part of the sura, Allah answers that He expects humanity to heed and serve Him, as follows:

Is He Who creates like him who does not create? So will you not pay heed? If you tried to number Allah's blessings, you could never count them. Allah is Ever-Forgiving, Most Merciful. (Surat an-Nahl, 16:17-18)

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

QUICK GRASP OF FAITH

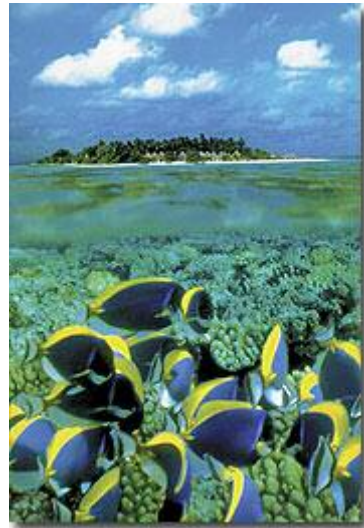
HOW CAN ISLAM AND THE QUR'AN BE CONVEYED TO OTHERS?

Religion is best conveyed to a person by communicating it both verbally and physically. By explaining the religion's commands and the Qur'an's morals, and then living according to them, those who are not yet believers can grasp the truth's meaning far more accurately. Since sincerity is measured by the consistency of a person's words with his or her actual actions, the sincerity of the conveyor significantly helps the person to perceive the beauty of religion.

For example, if the person explains why self-sacrifice is a virtuous action and, on the other hand, exhibits selfishness, this will diminish the effect of his or her words and raise serious doubts about that person's sincerity. However, if a person displays good morals and invites other people to do the same, they will form a strong opinion about that person's sincerity and observe how the good morals that he or she mentions can be practiced in daily life. Likewise, if the person explaining modesty displays it in his or her actions, it becomes the best way to spread the religion. Allah reminds believers to do what they tell other people to do:

O You who believe. Why do you say what you do not do? It is deeply abhorrent to Allah that you should say what you do not do. (Surat as-Saff, 2-3)

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



BOOK REVIEW

THE GLAD TIDINGS OF THE MESSIAH

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



Jesus, whom God supported with superior wisdom, is set apart from the other Prophets in several aspects, among them that he spoke even in the cradle, and that he was the vehicle for countless miracles while he was in this world. That his status is different also can be deduced from the fact that he was raised to God's presence and that the Qur'an indicates strongly his second coming.

Jesus' second coming is a very great gift of God for all humanity. For the first time ever in their lives, all people alive at that time will see a Prophet of superior human qualities.

While reading this book, the reader will come to know of Jesus' miraculous life and realize that we live in a very special time. Given that his second coming will be an extraordinary, miraculous, and metaphysical event that will affect the whole world, all believers should prepare and mobilize to welcome him in the best possible way. All of the signs indicate that the second coming will take place soon, so there is no

time to waste.

SITE OF THE DAY



www.evidencesofcreation.com/

EVIDENCES OF CREATION

In this site, you will witness the sincere style of the author, based on the Qur'an. Anyone who reads these books seriously and carefully will soon gain a deep insight into the true nature of the world he lives in.

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