

The 18th Day

THE AYAT AND THE HADITH OF THE DAY

**Here is a Message for mankind: Let them take warning from it, and let them know that He is no other than the One Allah: let men of understanding take heed.
(Surah Ibrahim: 52)**

**Believers are to one another like a building whose parts support one other.
(Bukhari, Muslim)**

MIRACLES OF THE QUR'AN

THE LAYERS OF THE EARTH

One item of information about the Earth given in the Qur'an is its similarity to the seven-layered sky:

It is Allah Who created the seven heavens and of the earth the same number, the Command descending down through all of them, so that you might know that Allah has power over all things and that Allah encompasses all things in His knowledge. (Qur'an, 65:12)

The information in the above verse is confirmed in scientific sources, wherein it is explained that the Earth consists of seven strata. These, as scientists have identified, are:

- 1st layer: Lithosphere (water)
- 2nd layer: Lithosphere (land)
- 3rd layer: Asthenosphere
- 4th layer: Upper Mantle
- 5th layer: Inner Mantle
- 6th layer: Outer Core
- 7th layer: Inner Core



The word lithosphere is derived from the Greek word lithos, meaning stone, which is a hard stratum forming the Earth's top layer. It is quite thin in comparison to the other strata. The lithosphere under the oceans is still thinner, and is a region with volcanic activity. Its average thickness is 80 km. It is colder and harder than the other strata, and therefore, forms the earth's shell.

Below the lithosphere is the stratum known as the asthenosphere, from the Greek word for "weak," asthenes. This layer is thinner than the lithosphere and shifts. It was formed of hot, semi-solid substances capable of melting when exposed to high temperatures and pressure over geological time. It is thought that the hard lithosphere floats or moves over the slowly moving asthenosphere. Under these layers is a high-temperature layer some 2,900 km thick, made up of semi-solid rock known as the mantle. This contains more iron, magnesium and calcium than the crust, and is also hotter and denser, because temperature and density in the Earth increase with depth.

At the centre of the Earth is the core, approximately twice as dense as the mantle. The reason for that density is that it contains a higher proportion of metals (iron-nickel alloy) than rock. The Earth's core consists of two parts. One is the 2,200 km thick liquid outer core, the other a 1,250 km thick solid inner core. The liquid outer core provides the Earth's magnetic field as the planet rotates.

The truth of this similarity between the sky and the layers of the Earth, only identified by 20th century technology, is without doubt another of the Qur'an's scientific miracles.

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

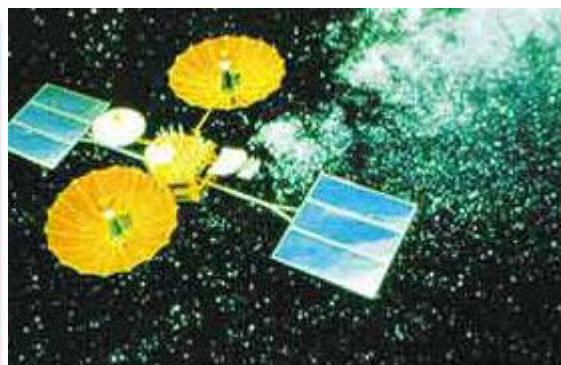
THE END TIMES AND THE EMERGENCE OF THE MAHDI

SIGNS OF THE MAHDI'S EMERGENCE:

A different interpretation of the narrative of Dhu'l Qarnayn (as)

Another possibility is that this narrative conveys events that will happen in the future.

In Allah's presence, all time is one. Future, past, and present are experienced all at once. In some verses, the events of the Day of Judgment in Hell and Paradise are related as if they have already taken place. The following verse is an example of this technique.

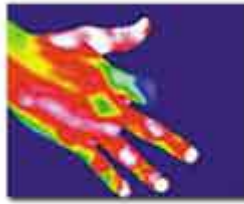


Thanks to satellite technology, it is possible to take detailed pictures of the earth and especially intelligence satellites are capable of "watching" every country closely.

The Trumpet is blown, and all who are in the heavens and all who are on the earth swoon away, save him who Allah wills. Then it is blown a second time, and behold them standing waiting! And the earth shone with the light of her Lord, and the Book is set up, and the prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged. (Surat az-Zumar: 68-69)

The events related in this verse are told as if they have already taking place, even though to us, they are future events yet to happen. Therefore it is possible that the Dhu'l-Qarnayn (as) narrative is from the future, related to us in the past tense.

The eighty-fourth verse says: '**... (we) granted him a way to everything.**' This might indicate that Dhu'l-Qarnayn (as) will rule the world in the future.



Thanks to infrared technology, all kinds of criminal tools can be detected easily and crimes committed in the dark can be seen in detail as the pictures show. Important advancements have been made in the diagnosis of illnesses.

In today's world, a leader or a nation that has dominion over the world must have both communication technology and conventional power. As the leader cannot inspect all of them personally, we can assume that he will stay in a central capital city and control the other areas through satellites and other means of communication. As the ninety-fifth verse expresses, 'He said: 'The power my Lord has granted me is better than that,' it is probable that Dhu'l-Qarnayn (as) had an established power. If we look at the narrative from this perspective, we realize that each verse could be conveying a different message. For example, Dhu'l-Qarnayn (as) went first to the West, then to the East, and then back again. These verses might be implying that he communicates with different areas by changing channels broadcasting from satellites. The verses speak constantly of 'finding.' Dhu'l-Qarnayn (as) 'found' a people by the 'spring,' that he 'found' a people in the East, who did not understand. These acts of 'finding' happen by searching,

and this could be a finding based on looking up satellite channels.

The verses say that the people of the East had no shelter from the sun. If we consider this information in the light of communication technology, there are two possible messages here. Dhu'l-Qarnayn (as) could be watching or gathering intelligence via satellite from these areas (Allah knows best), or infrared technology, used in many different areas in the latter days, could be implied. Infrared cameras are used in medicine, criminal pathology, meteorology, criminology, intelligence, industry, and other fields. Such cameras also can observe the human body in great detail.

If Dhu'l-Qarnayn (as) was addressing a nation, he could do so via satellite and TV broadcasts. This would enable him to learn of the people's needs and complaints, regardless of where they lived, and then rule the areas under his control accordingly.

The Yajuj and Majuj conspiracy could be a classic act of terror or anarchy or even be committed by means of broadcasting. For example, they could be disrupting other broadcasts in order to broadcast their conspiracy. Dhu'l-Qarnayn (as) could have prevented this broadcast and thus the conspiracy. For instance, he could have used the copper and steel mentioned in the verse to create an electromagnetic field and disrupt the radio and TV broadcasts. Transformers, which are made by winding copper wire around a steel core, are one of the sources of electromagnetic fields. A powerful electromagnetic field can disrupt radio and TV broadcasts.

Another possibility is that a huge communal satellite dish is implied. The reason for it being so big could have been to overcome Yajuj and Majuj's global disruptive system. The surfaces of these dishes are usually made of the cheaper and lighter aluminum, which is not the ideal material for performance. Copper is a much better conductor, and might have been preferred for this reason. However, covering such a huge dish with copper sheets is not rational. On the other hand, copper-plating the dish with molten copper would give it the smoothest surface and deliver the highest possible performance.

The wall or barrier created by the competing broadcasts or by creating a magnetic field could be termed an 'invisible barrier.' Some scholars read the word 'saddayn' in the ninety-third verse as 'suddayn,' and 'sadd' in the following verse as 'sudd.' In the first case, the meaning would be a 'visible barrier'; in the second, it means an 'invisible barrier' (Allah knows best).

'They were, therefore, unable to climb over it, nor were they able to make a breach in it,' as stated in the ninety-seventh verse, might be referring to this, because Yajuj and Majuj attempt to overcome or breach the transmitter's broadcast. Significantly, the current expression used for pirate stations that broadcast by interfering with another broadcast is 'breaching transmission.'

Considering the expression 'scarcely able to understand speech' in this light might mean that this satellite broadcast is sometimes not understood by some people. When the broadcast is disrupted, the people cannot understand; but when the normal broadcast is restored, they begin to understand (Allah knows best).

The expression 'a muddy spring' in the eighty-sixth verse is also interesting, because seeing the sunset on the TV screen is just like the sun setting in a spring. The colors on the screen change as the sun sets in the distance over the sea, and this appears grayer on the screen. Thus, for someone viewing this, it will appear as if setting in a muddy spring. The 'aynin hami'e' expression, made up of 'ayn' (spring) and 'hami' (muddy) could be implying this unclear view.

Also, his contact with the East and the West could indicate that he is in touch with the various parts of the globe. While the sun rises over one part, it sets on the other.

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

THE EVOLUTION DECEIT

WHAT SCIENTIFIC FORGERY IS THE MYTH THAT "HUMAN EMBRYOS HAVE GILLS" BASED ON?



Ernst Haeckel, one of the foremost charlatans in the history of science.

The thesis that living things go through various stages in their mothers' wombs that can be seen as evidence for evolution has a special position amongst the unfounded claims of the theory of evolution. That is because the thesis, known as "recapitulation" in evolutionist literature, is more than a scientific deception: It is a scientific forgery.

Haeckel's recapitulation superstition

The term "recapitulation" is a condensation of the dictum "ontogeny recapitulates phylogeny," put forward by the evolutionary biologist Ernst Haeckel at the end of the nineteenth century. This theory of Haeckel's postulates that living embryos re-experience the evolutionary process that their pseudo-ancestors underwent. He theorised that during its development in its mother's womb, the human embryo first displays the characteristics of a fish, then those of a reptile, and finally those of a human. The claim that the embryo possesses "gills" while it develops stems from this thesis.

However, this is utter superstition. Scientific developments in the years since recapitulation was first broached have enabled studies to be made of just how valid it is. These studies have shown that the recapitulation doctrine has no other basis than evolutionists' imaginations and deliberate distortions.

It is now known that the "gills" that supposedly appear in the early stages of the human embryo are in fact the initial phases of the middle-ear canal, parathyroid, and thymus. That part of the embryo that was likened to the "egg yolk pouch" turns out to be a pouch that produces blood for the infant. The part that was identified as a "tail" by Haeckel and his followers is in fact the backbone, which resembles a tail only because it takes shape before the legs do.

These are universally acknowledged facts in the scientific world, and are accepted even by evolutionists themselves. George Gaylord Simpson, one of the founders of neo-Darwinism, writes:

Haeckel misstated the evolutionary principle involved. It is now firmly established that ontogeny does not repeat phylogeny. (G. G. Simpson, W. Beck, An Introduction to Biology, Harcourt Brace and World, New York, 1965, p. 241)

The following was written in an article in New Scientist dated October 16, 1999:

[Haeckel] called this the biogenetic law, and the idea became popularly known as recapitulation. In fact Haeckel's strict law was soon shown to be incorrect. For instance, the early human embryo never has functioning gills like a fish, and never passes through stages that look like an adult reptile or monkey. (Ken McNamara, "Embryos and Evolution," New Scientist, vol. 12416, 16 October 1999, (emphasis added))

In an article published in American Scientist, we read:

Surely the biogenetic law is as dead as a doornail. It was finally exorcised from biology textbooks in the fifties. As a topic of serious theoretical inquiry it was extinct in the twenties... (Keith S. Thompson, "Ontogeny and Phylogeny Recapitulated," American Scientist, vol. 76, May/June 1988, p. 273)

As we have seen, developments since it was first put forward have shown that recapitulation has no scientific basis at all. However, those same advances would show that it was not just a scientific deception, but that it stemmed from a complete "forgery."

Haeckel's forged drawings

Ernst Haeckel, who first put the recapitulation thesis forward, published a number of drawings to back up his theory. Haeckel produced falsified drawings to make fish and human embryos resemble each other! When he was caught out, the only defense he offered was that other evolutionists had committed similar offences:

After this compromising confession of "forgery" I should be obliged to consider myself condemned and annihilated if I had not the consolation of seeing side by side with me in the prisoner's dock hundreds of fellow-culprits, among them many of the most trusted observers and most esteemed biologists. The great majority of all the diagrams in the best biological textbooks, treatises and journals would incur in the same degree the charge of "forgery," for all of them are inexact, and are more or less doctored, schematised and constructed. (Francis Hitching, The Neck of the Giraffe: Where Darwin Went Wrong, Ticknor and Fields, New York, 1982, p. 204)



5 September 1997)



In its April 8, 2001, edition, The New York Times devoted wide space to the theory of intelligent design and the ideas of scientists and philosophers who support the theory, such as Michael Behe and William Dembski. In general, it said that the theory of intelligent design possessed such a scientific respectability and validity that it would rock Darwinism to its foundations. The paper also compared Haeckel's forged drawings with true pictures of embryos taken under the microscope.

In the September 5, 1997, edition of the well-known scientific journal Science, an article was published revealing that Haeckel's embryo drawings were the product of a deception. The article, called "Haeckel's Embryos: Fraud Rediscovered," had this to say:

The impression they [Haeckel's drawings] give, that the embryos are exactly alike, is wrong, says Michael Richardson, an embryologist at St. George's Hospital Medical School in London... So he and his colleagues did their own comparative study, reexamining and photographing embryos roughly matched by species and age with those Haeckel drew. Lo and behold, the embryos "often looked surprisingly different," Richardson reports in the August issue of Anatomy and Embryology. (Elizabeth Pennisi, "Haeckel's Embryos: Fraud Rediscovered," Science,

Later in this same article, the following information was revealed:

Not only did Haeckel add or omit features, Richardson and his colleagues report, but he also fudged the scale to exaggerate similarities among species, even when there were 10-fold differences in size. Haeckel further blurred differences by neglecting to name the species in most cases, as if one representative was accurate for an entire group of animals. In reality, Richardson and his colleagues note, even closely related embryos such as those of fish vary quite a bit in their appearance and developmental pathway. "It [Haeckel's drawings] looks like it's turning out to be one of the most famous fakes in biology," Richardson concludes. (Elizabeth Pennisi, "Haeckel's Embryos: Fraud Rediscovered," Science, 5 September 1997)

It is noteworthy that, although Haeckel's falsification came out in 1901, the subject was still portrayed in many evolutionist publications for nearly a century as if it were a proven scientific law. Those who held evolutionist beliefs inadvertently sent out a most important message by putting their ideology before science: Evolution is not science, it is a dogma that they are trying to keep alive in the face of the scientific facts.

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

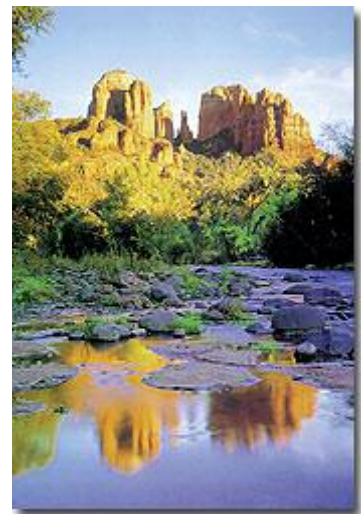
THE MUSLIM WAY OF SPEAKING

SPEAKING THE TRUTH

Another characteristic prevalent in the speech of the faithful is their telling the truth no matter what the circumstances. We are told in the Qur'an that avoiding speaking the truth, simply from fear of others, is not acceptable. For this reason, while speaking, the faithful listen to the voice of their conscience. They always speak with the best and most effective words, but, at the same time, do not neglect speaking the truth for fear of disappointing or angering someone, or to win him or her over. They do not fail to speak the truth from concern that the response will have negative repercussions for themselves or their friends. Neither do they tell lies to gain advantage for themselves or their friends and relatives, because Allah instructs all to tell the truth in this verse of the Qur'an: **"You who believe! Heed Allah and speak words which hit the mark"** (Surat al-Ahzab: 70) and **"... avoid false words."** (Surat al-Hajj: 30)

Lying is frequent where the morality of the Qur'an is not followed. Some believe that lying is not harmful. Some say that, while certain lies are wrong, others are permissible. They consider that small lies, in order to avoid suffering some greater loss, whether in the moral or material sense, are a necessity of life. They try to ease their consciences by putting forward suggestions such as, "I tell lies but I do nobody any harm," or "By lying I'm actually doing good." By reason of these excuses, they tell dozens of lies throughout the day, though they claim that they are not lies. For example, they may tell someone who calls them on the phone, "I'm very busy. I can't talk to you at the moment," while, in fact, at the time they weren't busy doing anything at all. Or, they lose a file at the office but, when asked, say they know nothing about it, or try to put the blame on someone else. When they meet their bosses, though they think exactly the opposite, they say things like, "You think very correctly," or "You conducted business very well," being truly two-faced. They tell a friend who asks for a loan, "I'm in trouble at the moment, I have no money myself," when in truth they have quite enough. When one of their relatives asks for help, they find an excuse saying, "I'm very ill, I can't come at the moment," when in actuality they are not ill at all. It is possible to offer a great number of such examples, because people who have descended into this sort of morality have practically made lying a way of life.

As for Muslims, they speak in the knowledge that Allah sees them, in all instances and all times, and hears every word they say, and that they will be called upon to account for themselves on the Day of Judgment. Because they fear Allah, they avoid telling lies, or using even the slightest evasion, as well as concealing information, and slander, gossip and bad language of all types. They take refuge in Allah from saying a word they think He will not approve of, and speak with honesty at all times. They are aware that lies and slander cause a person to suffer



loss in the afterlife, as we are told in the verse, **"Who could do greater wrong than someone who invents lies against Allah or denies His Signs? The wrongdoers are certainly not successful."** (Surat al-An'am: 21)

In those communities in which they carried out their missions, the Prophets were known for their true word, as can be understood from the ways in which they were addressed by the people around them. The Qur'an tells us of one who had been unjustly thrown into prison, because of a false accusation, and who had come to the Prophet Yusuf (as) saying: "O truthful Yusuf ..." (Surah Yusuf: 46)

The true words of Muslims are noticeable in a number of ways; they never perjure themselves. Allah warns believers to avoid such transgressions in the following verse of the Qur'an: "They have made their oaths into a cloak and barred the Way of Allah. What they have done is truly evil." (Surat al-Munafiqun: 2) In fact, false oaths are one of the most frequently used methods to deceive one another by those who are removed from the morality expounded in the Qur'an. Even when they clearly know that each other has no fear of Allah, and that their oaths are used as a means of deception, they still believe each other's words. This behavior, however, is strongly condemned by our Prophet (saas), who said, "Those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter." (Bukhari and Muslim)

In other verses, also pertaining to speaking the truth, Allah points out that making a promise one cannot keep is unacceptable; "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 that reason, the faithful do not make promises they cannot keep. They know these may burden them with great responsibility in the presence of Allah. Among those distant from the morality of the Qur'an, however, these acts are quite common. This sort of people may resort to such ploys to gain an unfair advantage, to lead those around them in the direction they wish, or to cover up their own shortcomings. As for the faithful, when they give their word they do not break it. They know that if they do not keep their word they will have committed an error, not only against others, but against Allah. Because they fear Allah, they try to remain true to their word, no matter how difficult it may be to do so. Our attention is drawn to this feature of believers in the Qur'an:

Those who fulfill Allah's contract and do not break their agreement. (Surat ar-Ra'd: 20)

Another characteristic exemplifying the true words of the faithful is their truthfulness in bearing witness. The Qur'an refers to this trait of the faithful like this:

Those who do not bear false witness ... (Surat al-Furqan: 72)

Those who stand by their testimony. (Surat al-Ma'arij: 33)

Although its consequences may result in harm, both to themselves and those around them, believers bear witness to what they hear or see without hesitation. That is because they know that Allah commands them to uphold justice as true witnesses. One pertinent verse reads:

You who believe! Be upholders of justice, bearing witness for Allah alone, even against yourselves or your parents and relatives. Whether they are rich or poor, Allah is well able to look after them. Do not follow your own desires and deviate from the truth. If you twist or turn away, Allah is aware of what you do. (Surat an-Nisa': 135)

Knowing that our Prophet (saas) admonished the faithful on this matter the following way: "I warn you against making a false statement and giving a false testimony." (Bukhari and Muslim), they never protect one who is guilty and always adhere to what truth requires. They tell the truth with impartiality, even in the case of those whom they do not approve of, bearing witness against them in the fairest manner. As we are told in the verse, "You who believe! Show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just. That is closer to heedfulness. Heed Allah. Allah is aware of what you do," (Surat al-Ma'ida: 8) they fear Allah and take refuge in Him.

These true words of the faithful are evident also in their summoning others to the truth. On the other hand, those who have not adopted the morality of the Qur'an seek to cast doubt on the existence of Allah and the afterlife through statements made without any evidence whatsoever. The Qur'an draws our attention to the invalidity of their statements as such:

Among people there is one who argues about Allah without knowledge, and follows every rebellious Satan. (Surat al-Hajj: 3)

These people encourage one another to become excessively fond of the life of this world, to not heed Allah, and to live instead according to a corrupt morality and be neglectful of the afterlife. One of the most frequently encountered examples of this case is their offering the suggestion, "I will bear the burden of your sin" when encouraging one another to behave in ways they know to be wrong. Allah, however, explains in this verse, "No burden-bearer can bear another's burden. Then you will return to your Lord and He will inform you of what you did. He knows what the heart contains," (Surat az-Zumar: 7) that such a thing is not possible in His sight. Therefore, those who come to others with such a suggestion are lying.

Believers, however, always summon those around them to the truth and to what is right. They exalt the glory of Allah, remind others that the afterlife is a sure reality, that the Day of Judgment is close at hand, and call on them to heed Allah's laws. In the Qur'an, we are told that Allah's messengers were known, among the communities to which they were sent, for always telling the truth and for speaking in an honest and truthful fashion. As for those who, despite their honesty and truthfulness, still did not believe that which the Prophets had set forth, but instead set themselves against them, when they find themselves face to face with the truth in the after life, will confess to this reality, saying, "The Messengers were telling the truth."

The Trumpet will be blown and at once they will be sliding from their graves towards their Lord. They will say, "Alas for us! Who has raised us from our resting-place? This is what the All-Merciful promised us. The Messengers were telling the truth." (Surah Ya Sin: 51-52)

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

NAMES OF ALLAH

AL-JAMI' THE GATHERER



"Our Lord, You are the Gatherer of mankind to a Day of which there is no doubt. Allah will not break His promise." (Surah Al 'Imran, 3:9)

This attribute of Allah expresses His control over all systems in the universe. As the Creator of all that exists, He has the power to make all the living and non-living beings obey Him and so can gather them wherever He wishes. In the Qur'an, Allah promises that He will gather believers together in this world:

Each person faces a particular direction, so race each other to the good. Wherever you are, Allah will bring you all together. Truly, Allah has power over all things. (Surat al-Baqara, 2:148)

However, the actual gathering will take place on the Day of Judgment, when all believers will enter His presence. Allah, Who knows the unbelievers who reject Him and His messengers, as well as their actions, will collect everyone who has ever lived by causing the Trumpet to be blown. Allah will gather all unbelievers to account for their deeds, and then will order them to be cast headlong into Hell, where they will be repaid in full for what they did.

In Paradise, Allah will reward His followers also in crowds. On that Day, He will gather His servants and their leaders to His presence. With their light streaming out in front of them and to their right, they will attain Paradise due to His grace and mercy. Meanwhile, just as in this world, He will keep the unbelievers in Hell together and let them argue with one another. Their impious spouses and idols will remain together and be repaid in a narrow corner of Hell. The unbelievers will be consumed with the pain of being driven to Hell along with their irreligious spouses and friends, upon whom they had relied so much. In the verse below, Allah informs us that He will gather Satan's followers together and herd them into Hell.

It has been sent down to you in the Book that when you hear Allah's Signs being rejected and mocked at by people, you must not sit with them until they start talking of other things. If you do [remain seated], you are just the same as them. Allah will gather all the hypocrites and unbelievers into Hell. (Surat an-Nisa', 4:140)

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

QUICK GRASP OF FAITH

HOW SHOULD ONE BEHAVE TOWARD ARROGANT PEOPLE?

One of the believers' most important characteristics is their resolute compliance with good morals and their beliefs, regardless of conditions, people, or environment. For that reason, when they encounter any arrogance in people, they do not fall into the same error as the person committing it; rather, they behave modestly and humbly and try to set an example for that person. Allah states that such behavior pleases Him, and that responding to bad behavior with good will influence that person:

A good action and a bad action are not the same. Repel the bad with something better and, if there is enmity between you and someone else, he will be like a bosom friend. (Surah Fussilat, 34)

DO SUCH CONCEPTS AS IMPATIENCE AND DESPAIR HAVE A PLACE IN A BELIEVER'S LIFE?

Allah advises the faithful to be patient in times of difficulty, as follows:

O You who believe. Be steadfast, be supreme in steadfastness, be firm on the battlefield, and heed Allah so that hopefully you will be successful. (Surah Al 'Imran, 200)

Allah advises believers to be steadfast when they face hardship. The believers use their intellect, as well as all material and spiritual means, and do their utmost to overcome difficulties. In addition, knowing that hardships are special conditions that Allah creates to test them and that there is an absolute good hidden behind these events, they trust Allah, for this is essential to their continued steadfastness. The believers' explicit trust that Allah creates every event with absolute wisdom, and that He will remove these difficulties by answering their prayers, prevents them from experiencing despair, hopelessness, and similar negative feelings.

In "Say: **'My servants, you who have transgressed against yourselves, do not despair of the mercy of Allah. Truly Allah forgives all wrong actions. He is the Ever-Forgiving, the Most Merciful,'**" (Surat az-Zumar, 53) Allah commands the believers not to despair of His mercy, no matter what happens.

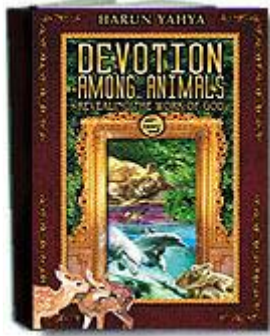
(For further reference, please see, Quick Grasp of Faith [1](#), [2](#), [3](#) by Harun Yahya)



BOOK REVIEW

DEVOTION AMONG ANIMALS: REVEALING THE WORK OF GOD

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



Unity... Cooperation... Self-Sacrifice... Devotion...
These may be regarded as exemplary qualities in all societies. Every human being would wish to live among individuals who possess these virtues.

This book deals with just these examples of proper morality. Yet the main characters in it are not human beings at all... But can a beetle or bird really know compassion, mercy or selfless devotion? Can an animal possess high moral values? How can we account for a penguin developing so strong a bond with its mate and young that it will risk its life for them? Why do antelopes or zebras throw themselves between their young and pursuing predators?

Each of these questions poses an insurmountable problem for the theory of evolution, which maintains that life formed by chance from inanimate matter.

In fact, the truth is clear and evident for all to see: The examples of altruism, compassion and mercy cited in this book are signs of our Lord's infinite compassion and mercy, He Who has created and sustains us and everything else. God is most compassionate and most merciful, He is the Creator and Sustainer of all living things, and it is He Who makes animals devoted, compassionate and merciful.

SITE OF THE DAY



www.evolutiondocumentary.com

THE EVOLUTION DOCUMENTARY

This site contains an introductory audio-visual presentation on the refutation of Darwinism, the backbone of the contemporary materialist thinking. The text is based on the book *The Evolution Deceit* by Harun Yahya.

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