

The 23rd Day

THE AYAT AND THE HADITH OF THE DAY

**You are the best nation ever to be produced before
mankind. You enjoin the right, forbid the wrong
and believe in Allah.
(Surah Al 'Imran: 110)**

**Whoever is not merciful towards people,
will not be treated mercifully by Allah.
(Ahmad ibn Hanbal)**

MIRACLES OF THE QUR'AN

HEARTS FIND PEACE IN THE REMEMBRANCE OF ALLAH

According to research by David B. Larson, of the American National Health Research Center, and his team, comparisons of devout and non-religious Americans have given very surprising results. For instance, religious people suffer 60% less heart disease than those with little or no religious belief, the suicide rate among them is 100% lower, they suffer far lower levels of high blood pressure, and this ratio is 7:1 among smokers.

It was reported in one study published in the International Journal of Psychiatry in Medicine, an important scientific source in the world of medicine, that people who describe themselves as having no religious beliefs become ill more frequently and have shorter life spans. According to the results of the research, those with no beliefs are twice as likely to suffer stomach-intestine diseases than believers, and their mortality rate from respiratory diseases is 66% times higher than that of believers.



Secular psychologists tend to refer to similar figures as “psychological effects.” This means that belief raises peoples’ spirits, and this contributes to health. This explanation may indeed be reasonable, but a more striking conclusion emerges when the subject is examined. Belief in Allah is much stronger than any other psychological influence. The wide-ranging research into the connection between religious belief and physical health carried out by Dr. Herbert Benson of the Harvard Medical Faculty has produced surprising conclusions in this area. Despite not being a believer himself, Dr. Benson has concluded that worship and belief in Allah have a more positive effect on human health than that observed in anything else. Benson states that he has concluded that no belief provides as much mental peace as belief in Allah.

What is the reason for this connection between belief and the human soul and body? The conclusion reached by the secular researcher Benson is, in his own words, that the human body and mind are regulated to believe in Allah.

This fact, which the world of medicine has slowly begun to appreciate, is a secret revealed in the Qur’an in these words: “... **Only in the remembrance of Allah can the heart find peace.**” (Qur’an, 13:28) The reason why those who believe in Allah, who pray to and trust in Him, are psychologically and physically healthier is that they behave in accordance with the purpose of their creation. Philosophies and systems which contradict human creation always lead to pain and unhappiness.

Modern medicine is now tending towards the realization of this truth. As Patrick Glynn put it: “[S]cientific research in psychology over the past twenty-five years has demonstrated that,... religious belief is one of the most consistent correlates of overall mental health and happiness.”

(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:



The situation before the Mahdi's emergence

- *The Mahdi will only appear at a time when people are experiencing great fear and are afflicted by disturbances and civil war and other disasters. (Reported by Abu Ja'far Muhammad ibn 'Ali)*

Most hadiths about the Mahdi's advent focus on the prophecy that turmoil, insecurity, and disorder will rule the world before his coming. Massacres, wars, and confrontations are one of the major features of such a period. Besides, the hadith draws attention to the fact that massacres will occur all over the world.

During the two world wars of the twentieth century, an estimated 65 million people were killed. The number of the civilians slaughtered for political reasons during the same century is estimated to be well over 180 million. This is an extraordinarily high figure compared with previous centuries.

- *The Mahdi will not emerge unless innocent people are massacred, and he will appear when those on Earth and up in the sky can no longer put up with such massacres... (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi 'Alamat al-Mahdi al-Muntazar, p. 37)*

While the hadiths about his emergence mention such massacres as commonplace, they also emphasize that such massacres will target innocent people. As we discussed earlier, almost all of the wars today target people. So, civilians and such innocent people as children, the elderly, and women are slaughtered. Targeting these defenseless people in particular has resulted in more comprehensive massacres, while the number of people dying as a result continues to climb.

Since terror seeks to spread fear and horror, the very group on which such attacks focus are often innocent civilians.

- *Corruption that no one can escape will occur and spread immediately to another place from where it stays. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi 'Alamat al-Mahdi al-Muntazar, pp. 21-22)*

The term 'corruption (fitnah)' also means 'war, disorder, quarrel, dispute.' Thus, civil and other wars and disorder, 'which spreads to another place from where it stays,' continues unceasingly all over the world during the current century. In particular, the twentieth century is remembered as 'the century of wars.' And, this new century started off with wars and terror that continues.

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

THE EVOLUTION DECEIT

WHY IS IT MISTAKEN TO THINK THAT GOD COULD HAVE CREATED LIVING THINGS BY EVOLUTION?



The Qur'an contains not one verse about creation being based on evolution.

While it has been scientifically proven that the magnificent design apparent in all living and non-living things in the universe could not have come about by the blind forces of nature and chance, some people nevertheless claim that there is indeed a Creator, but that He created life through an evolutionary process.

It is evident that God, the Almighty, created the whole universe and life. It is His decision whether creation should be instantaneous or by stages. We can only understand how it happened by means of the information God has given us (in other words, from the verses of the Qur'an), and the scientific evidence apparent in nature.

When we look at these two sources, we see no case for "creation by evolution."

God has revealed many verses in the Qur'an which deal with the creation of man, life, and the universe. None of these verses contains any information about creation through evolution. In other words, not one verse indicates that living things came about by evolving from one another. On the contrary, it is revealed in those verses that life and the universe were brought into being by God's command "Be!"

Scientific discoveries have also revealed that "creation by means of evolution" is out of the question. The fossil record shows that different species emerged not by evolving from one another, but independently, suddenly, and with all their individual structures. In other words, creation is different for every species.

If there were such a thing as "creation by means of evolution," we should be able to see the proof of it today. God has created everything in a particular order, within a framework of causes and laws. For instance, it is most certainly God Who makes ships float on water. However, when we look for the cause of this, we see that it is the creation of the supporting power of water. It is nothing other than the might of God that allows birds to fly. In fact, when we examine how it happens, we find the laws of aerodynamics. For this reason, if life had been created by a process of various stages, there would obviously be systems that provide the laws and advances in genetics to explain it. Furthermore, other physical, chemical, and biological laws would be known. There would be proof from laboratory research to show that one living species could turn into another. Yet again, it should be possible thanks to that research to develop enzymes, hormones, and similar molecules that a species lacks in order to bring advantages to it. In addition, it would be possible to create new organelles and structures that the living thing in question had never possessed before.

Laboratory studies would be able to show examples of creatures that had been mutated and actually benefited from the process. We would furthermore see that these mutations could be passed on to subsequent generations and actually become a part of the species. Then again, there would be millions of fossils of intermediate forms that had lived in the past, and there would be living things in our time that had not yet completed their transition processes. In short, there should be countless examples of such a process.



The fossil starfish on the left is 100-150 million years old. It is no different from the modern starfish above.

However, there is not a single piece of evidence that one species transmutes into another. As we have already seen, fossil data show that living species emerged all at once, with no ancestors behind them. In the same way as this fact destroys the theory of evolution, which claims that life came about by chance, it also shows the scientific invalidity of the claim that God brought life into being and then it evolved by stages.

God created living things in a supernatural way, by the single command "Be!" Modern science confirms this fact, and proves that living things emerged suddenly on the Earth.

Those who support the idea that "It is possible that God created living things by means of evolution" are actually trying to build "reconciliation" between creation and Darwinism. They are making a fundamental mistake, however. They are missing the basic logic of Darwinism and the kind of philosophy it serves. Darwinism does not consist of the concept of the transmutation of species. It is actually an attempt to explain the origin of living species by material factors alone. To put it another way, it tries to gain acceptance for the claim that living things are the product of nature, by giving it a scientific veneer. There can be no "common ground" between that naturalistic philosophy and a belief in God. It is a grave error in an effort to seek to find such common ground, to cede ground to Darwinism, and to agree with the false claim that it is a scientific theory. As 150 years of history have shown, Darwinism is the backbone of materialist philosophy and atheism, and no search for common ground will ever change the fact.

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

THE MUSLIM WAY OF SPEAKING

SPEAKING WITH TOLERANCE AND FORGIVENESS

In a verse of the Qur'an, Allah tells us that a well-spoken, tolerant and forgiving manner of speech is expected of the faithful: **"Correct and courteous words accompanied by forgiveness are better than giving charity followed by insulting words. Allah is Rich Beyond Need, All-Forbearing."** (Surat al-Baqara: 263)

To live according to this moral code, as defined in the Qur'an, requires a sincere faith and fear of Allah, because, to demonstrate a superior morality, one of the most difficult responsibilities is in forgiving somebody against whom one has a valid complaint.



To forgive someone who has committed an injustice against us, and to, though we may be in the right, adopt a gentle manner of speaking, is only possible through the reformation of the soul and conscience gained by the fear of Allah. In areas of the world where the morality of the Qur'an is not observed, people are only tolerant towards others when they expect a benefit in return; only for such a reason would they forgive others with calm, measured and tolerant speech. However, this is only on the surface—on the inside, instead of tolerance, they harbor hatred and anger. When they have obtained the benefit they had been hoping for, and there is a conflict of interest, or when they reach the limits of their patience, then they let out that hatred and anger.

In some cases, after resorting to a malevolent, intolerant and aggressive way of speaking, people say they have forgiven the other party using words like, "Let me be big hearted." However, first giving way to the provocations of the lower self, then expressing anger, and only afterwards forgiving the other person, so as to place him under a debt of gratitude, is not genuine tolerance. What is important is to be able to adopt this superior morality. Our Prophet (saas) pointed out the importance of this to the faithful with these words: "The strong man is not the good wrestler; the strong man is only he who controls himself when he is angry." (Sahih Bukhari, Sahih Muslim)

For this reason, the faithful, even in circumstances where they are most in the right, remain modest, tolerant and forgiving, in accordance with the morality of the Qur'an, because they know that what is most acceptable is that they show firm patience when they find themselves in conflict with their own lower-selves. They know that to gain Allah's approval they need to maintain good morals, not from time to time, but in all times, without interruption, and through to the end of their lives. In addition, just as they appear gentle, principled and compassionate on the outside, so, too, do the faithful have the same compassion within themselves. If they adopt a forgiving manner of speech, it is because the forgiveness is genuine. There is nothing in their hearts of hatred or anger. When they are in a situation of conflict with their own selves, they know that it is their responsibility to Allah not to deviate from the morality of the Qur'an by resorting to a belligerent manner of speech. For this reason, they remain firm in their morality with those they meet and speak in a tolerant, compassionate and forgiving way, in order to gain the approval of Allah. In this verse, Allah advises the faithful:

Practise forgiveness, command what is right, and turn away from the ignorant. (Surat al-A'raf: 199)

AVOIDING A WAY OF SPEECH WHICH GIVES RISE TO DOUBTS

Another way of speaking which Muslims must avoid is that peculiar to hypocrites, which is full of doubt and causes doubt. Because hypocrites are in serious doubt about the existence of Allah, about the afterlife and about Allah's promises, their speech reflects these doubts and insecurities. They are never able to explain the morality of the Qur'an as openly, clearly and definitely as the faithful can. This deep-seated doubt, which reflects itself in their speech, aims also to cast doubt in the hearts of those who listen to them. However, the faithful, who believe sincerely and with certainty, are not affected by their speech, because they are convinced that the Word of Allah is true. If there is one who speaks in a way to reflect these doubts, they know it is the result of the person's insincerity and corrupted way of thinking.

Such errors are never found in the speech of Muslims; because there is no doubt in their hearts, their words are definite and unambiguous. Nevertheless, they take care not to speak in a way such as to give rise to any misunderstandings among their listeners, because sometimes, even with the best of intentions, several sentences set together or two subjects mentioned successively may be open to different interpretations.

Even if it is not intended, speech may give rise to uncertainty amongst the listeners. Thus, the Muslim way of speaking requires using a manner of speech which will not give rise to confusion by taking into consideration of how each word, one by one, may be interpreted, what types of connotations may arise, and the context of the situation. A contrary approach would reflect a disposition peculiar to the "secretly doubting character" of hypocrites. For this reason, taking great care to not make speeches that are particular to hypocrites, even without intending to do so, is a requirement of faith.

In addition, using expressions like "If only that hadn't happened," "Damn, we lost," and "Oh, what a shame," which do not demonstrate acquiescence to Allah's will, reflects again another hypocritical way of speaking. We are told in the Qur'an that the hypocrites in the midst of the believers try to break their resolve by acting as bearers of bad news:

Say: "I seek refuge with the Lord of mankind, the King of mankind, the God of mankind, from the evil of the insidious whisperer who whispers in people's breasts and comes from the jinn and from mankind." (Surat an-Nas: 1-6)

Allah warns against such vile morality, and advises the avoidance of khannas; that is, from being of those who "whisper evil into the breasts of mankind." Hypocrites are those who have assumed the role of the khannas to the faithful; through furtive, secretive and ill-intentioned methods, they act as Satan's spokesmen, and try to sow seeds of doubt in people's hearts. As for the faithful, they carefully avoid a way of speaking which may reflect such deviance and instead take refuge in Allah from speech which gives rise to doubts.

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

NAMES OF ALLAH

**AR-RAHMAN AR-RAHEEM
THE MOST GRACIOUS, THE MOST MERCIFUL**



And Ayyub, when he called out to his Lord: “Great harm has afflicted me, and You are the Most Merciful of the merciful.” (Surat al-Anbiya’, 21:83)

As is the case with all other beings, we also exist in a state of need. Our existence depends on many conditions: oxygen to breathe, water and nutrients for our bodies’ physical functions, for example. The list is endless, for an infinite number of details are essential for maintaining each person’s physical existence.

However, all people can survive without giving much thought to meeting their needs. Everything they need for their bodies and their survival has already been provided and put to use. The first example that comes to mind is breathing. Oxygen is essential for survival, but who provides the right ratio of oxygen in the atmosphere? Or, who places the system that takes in this oxygen and processes it so that it can be conveyed to each cell? None of these can be attributed to anyone, for no one has any part in forming the atmosphere or one’s respiration system.

This vital need being the foremost, every detail is designed in its most perfect and feasible form. At this point, we encounter a superior wisdom that designs all details and the infinite compassion that the Owner of this wisdom—Allah, the Most Merciful—shows to us.

Allah’s mercy is not limited to meeting people’s physical needs. Allah created people, placed them in the most suitable place, and, in return, only asked them to serve Him. He also told people how to do this and sent down books and Prophets for this very purpose. This way, Allah made Himself known and called them to religion and moral excellence. These are obvious signs of our Lord’s infinite mercy.

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

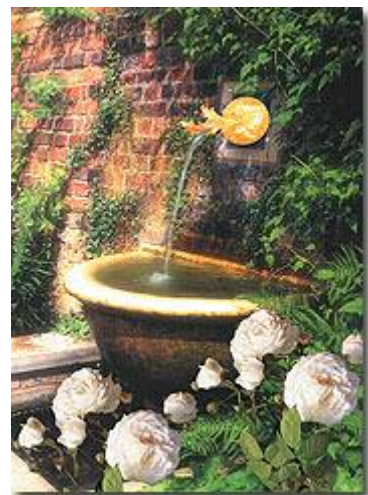
QUICK GRASP OF FAITH

DOES ALLAH PUNISH THE UNBELIEVERS IN THIS WORLD?

Allah states: **“As for those who do not believe, I will punish them with a harsh punishment in this world and the Hereafter. They will have no helpers.”** (Surah Al `Imran, 56) In this verse, Allah informs us that He will recompense the unbelievers in this world too. The Qur’an points out that these people may experience both a physical and a spiritual punishment. As outlined in the verse **“Do they not see that they are tried once or twice in every year? But still they do not repent. They do not pay heed,”** (Surat at-Tawba, 126) Allah mentions that He sometimes strikes the unbelievers with various afflictions in this world. In addition, the Qur’an contains accounts of past nations that suffered such punishments as earthquakes, drought, scarce crops, flood, lightning, or perishing all together at the same time.

On the other hand, their spiritual punishment continues as long as they are alive. These people, who do not follow the right path to which their consciences guide them, can never escape their remorse. Likewise, since they do not live by the Qur’an’s morals, they can never experience true happiness, friendship, love, and loyalty. The people around them also do not adhere to the Qur’an’s morals, and so live in a world of disorder, chaos, and anxiety. Although Allah gives them many blessings in this world, the Qur’an points out that they are created only to try them:

Do not let their wealth and their children impress you. Allah merely wants to punish them by them in this world, and for them to die while they do not believe. (Surat at-Tawba, 85)



CAN ANY REWARD BE EXPECTED FROM PEOPLE IN RETURN FOR CONVEYING THE RELIGION'S MESSAGE?

The believers convey this message in order to earn Allah's good pleasure and to fulfill the related Qur'anic command. In return, they expect no worldly wage, but only Allah's good pleasure and Paradise. All Prophets strove with this purpose in mind until the end of their lives; however, they never asked for any worldly recompense from the people and made it clear that they expected none. This greatness of spirit is exemplified in the Qur'an, as follows:

So heed Allah and obey me. I do not ask you for any wage for it. My wage is the responsibility of no one but the Lord of all the worlds. (Surat ash-Shu'ara', 179-180)

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

BOOK REVIEW

IDEALISM, THE PHILOSOPHY OF THE MATRIX AND THE TRUE NATURE OF MATTER

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.miraclesoftheguran.com

MIRACLES OF THE QURAN

The Qur'an is the word of God and it has many miraculous attributes proving this fact. 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.

TO PURCHASE THE WORKS OF HARUN YAHYA, PLEASE VISIT: WWW.BOOKGLOBAL.NET