

The 28th Day

THE AYAT AND THE HADITH OF THE DAY

Those who give in times of both ease and hardship,
those who control their rage and pardon other people—
Allah loves the good-doers.
(Surah Al 'Imran: 134)

You possess two qualities that Allah loves.
These are clemency and tolerance.
(Muslim)

MIRACLES OF THE QUR'AN

DUALITY IN CREATION

Glory be to Him Who created all the pairs: from what the earth produces and from themselves and from things unknown to them. (Qur'an, 36:36)

While "male and female" is equivalent to the concept of "pair," "things unknown to them," as expressed in the Qur'an, bears a broader meaning. Indeed, we encounter one of the meanings pointed to in the verse in the present day. The British physicist Paul Dirac, who discovered that matter was created in pairs, won the Nobel Prize for Physics in 1933. This finding, known as "parity," revealed the duality known as matter and anti-matter. Anti-matter bears the opposite characteristics to matter. For instance, contrary to matter, anti-matter electrons are positive and protons negative. This fact is expressed in a scientific source as follows:

... every particle has its antiparticle of opposite charge... [T]he uncertainty relation tells us that pair creation and pair annihilation happen in the vacuum at all times, in all places. (*Henning Genz, "Nothingness: The Science of Empty Space," 205, www.2think.org/nothingness.shtml*)



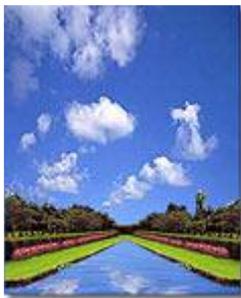
There are antimatter equivalents of all the basic particles in the universe. Antimatters possess the same mass but carry opposite charges. For that reason, when matter and antimatter make contact they disappear by turning into energy.

Another example of duality in creation is plants. Botanists only discovered that there is a gender distinction in plants some 100 years ago. (*The Revival 5, Issue 2, "Wanna C A Miracle: Quran: The Living Miracle," www.therevival.co.uk/Revival_issue/vol5_iss2_quran_miracle.htm*) Yet, the fact that plants are created in pairs was revealed in the following verses of the Qur'an 1,400 years ago:

It is Allah Who created the heavens with no support—you can see them—and cast firmly embedded mountains on the earth so that it would not move under you, and scattered about in it creatures of every kind. And We send down water from the sky and make every generous plant grow in it, in pairs. (Qur'an, 31:10)

It is He Who made the earth a cradle for you and threaded pathways for you through it and sent down water from the sky by which We have brought forth diverse pairs of plants. (Qur'an, 20:53)

THE WEIGHT OF CLOUDS



The weight of clouds can reach quite astonishing proportions. For example, a cumulonimbus cloud, commonly known as the thunder cloud, can contain up to 300,000 tons of water.

The fact that a mass of 300,000 tons of water can remain aloft is truly amazing. Attention is drawn to the weight of clouds in other verses of the Qur'an:

It is He Who sends out the winds, bringing advance news of His mercy, so that when they have lifted up the heavy clouds, We dispatch them to a dead land and send down water to it, by means of which We bring forth all kinds of fruit... (Qur'an, 7:57)

It is He Who shows you the lightning, striking fear and bringing hope; it is He Who heaps up the heavy clouds. (Qur'an, 13:12)

At the time when the Qur'an was revealed, of course, it was quite impossible to have any information about the weight of clouds. This information, revealed in the Qur'an, but discovered only recently, is yet another proof that the Qur'an is the Word of Allah.

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

THE RETURN OF JESUS (AS) TO EARTH

HOW CAN WE RECOGNIZE PROPHET JESUS?

Another subject that has received a great deal of attention is how Jesus will be recognized or by what features we will know him. As a person who was created superior in terms of knowledge, intelligence, physical appearance, and character, he will have the facial expression of a Prophet. His God-fearing nature and deepest faith will shine on his face so much so that people will instantly realize that they are looking upon someone quite superior.

Allah revealed that Jesus is "of high esteem in this world and the Hereafter, and one of those brought near" (Qur'an, 3:45). Like all Prophets, he will be known to those people surrounding him as an embodiment of Allah's Word, as well as his respectability, distinction, and dignity. Those who meet him will recognize him instantaneously, and no doubts will cloud their hearts. And those who rejected his arrival will realize their error.

It will be possible to identify him by a Prophet's attributes, which are described in the Qur'an. Other circumstances also will cause people to recognize him. One of the most important ones will be that he will be solitary: He will have no family or relatives, and no one will have known him from before. This is because all of the people who knew him lived and died 2,000 years ago. His mother Mary, Zachariah, the disciples who spent years with him, the Jewish leadership, and everyone who heard him preach are all dead. Therefore, when he comes again no one will have witnessed his birth, childhood, youth, and adulthood, and no one will know anything about him. There will be no childhood photos of him, and no one will have any memories of him.

No doubt, this situation does away with the nuisance of "false messiahs." When Jesus returns, there will be nothing to cast any doubt on his identity. Nobody will find any cause to deny who he is, because Jesus will return just as he was before Allah raised him to His presence, including his garments, and will have superior qualities that no human being could imitate.

The Qur'an, either in the verses or in particular stories, provides us various explanations regarding the past prophets. Many common attributes of the prophets and of the true believers are mentioned in the Qur'an. Furthermore, it is also possible to find all the attributes of the believers in the verses. In this context, the superior attributes of Jesus (as) related to faith are also discernible in the Qur'an. Accordingly, referring to the Qur'an, sincere believers can assess these superior attributes observable on him and accordingly recognise him.

At this point, one has to keep in mind that recognising Jesus (as) may not be possible for everyone. Bediuzzaman Said Nursi states the following about this subject:

When Jesus (Upon whom be peace) comes, it is not necessary that everyone should know him to be the true Jesus. His elect and those close to him will recognize him through the light of belief. It will not be self-evident so that everyone will recognize him.¹

As Bediuzzaman also agrees, during the early years of his second coming, the people knowing Jesus (as) will be limited to the small group of people who are close to him. Furthermore, this will only be possible by "the light of belief". Of course this phrase needs further explanation: "The light of belief" is the comprehension granted by Allah to those who believe in the existence and unity of Allah and who observe the commands of the Qur'an. With such comprehension, believers can evaluate situations precisely and grasp the details of the events with no difficulty. As the Qur'an informs us, believers are those people who ponder upon everything surrounding them and thus never miss the details or subtle aspects of things. Indeed, Allah informs man that He will grant discrimination (to judge between right and wrong) to those who reflect upon each thing in an endeavour to comprehend the greatness and might of Allah and to those who have fear for Him:

You who believe! If you have fear of Allah, He will give you discrimination and erase your bad actions from you and forgive you. Allah's favor is indeed immense. (Surat al-Anfal: 29)

Thus, those who will recognise Jesus (as) during his second coming and adhere to him will actually be the ones who believe in Allah and the Qur'an, and think deeply over things. Bediuzzaman Said Nursi, too, draws attention to this issue:

In fact, although when Jesus (Peace be upon him) comes he himself will know he is Jesus, not everyone will know.²

1. Said Nursi, The Risale-i Nur Collection, The Letters, The Fifteenth Letter, p.54
2. Said Nursi, The Risale-i Nur Collection, The Rays, The Fifth ray, p. 487

(For further reference, please see [Jesus will Return](#) by Harun Yahya)

THE EVOLUTION DECEIT

A TOPIC EVOLUTION CANNOT EXPLAIN: COLOURS IN NATURE

When we look at nature, we see that every plant and every animal have their own particular colours and patterns exclusive to their kind. Furthermore, each of these colours and patterns have different meanings for living things: an invitation to mate, expression of aggression, a warning against danger and many notions like these acquire a meaning among animals from the perception of colours and patterns.

The theory of evolution, which claims that everything has come into being by random coincidence, has reached a total impasse because of the artistry, diversity of colours and harmony exhibited in nature. Charles Darwin, the founder of the theory in the form in which we have it today, also had to confess the situation he faced because of the design evident in living beings. Darwin stated that he could not understand why the colours of living creatures have particular meanings:

My difficulty is, why are caterpillars sometimes so beautifully and artistically coloured? Seeing that many are coloured to escape danger, I can hardly attribute their bright colour in other cases to mere physical conditions.¹

Certainly, it is impossible for colours and order in nature to have come into being by natural selection.

Let us verify with an example that it is impossible for the colours of living beings and systems of transformation of colour to come about by natural selection. Let us take chameleons for an example. Chameleons are animals capable of adapting to the colours present in the environment and changing their colours according to the surroundings. While resting on a green leaf, they assume a green colour, while moving onto a brown branch, their skin changes to brown in a very short time. Let us think together over how this process of colour change takes place.



Allah creates every colour on earth. The sky, mountains, crops, butterflies, red apples, oranges, parrots, pheasants, violet grapes, trees, in short, everything you see in your surroundings, possess these colours because Allah wills so. Allah states this fact in a verse as follows:

Do you not see that Allah sends down water from the sky and by it We bring forth fruits of varying colours? And in the mountains there are streaks of white and red, of varying shades, and rocks of deep jet black. And mankind and beasts and livestock and likewise of varying colours. Only those of His slaves with knowledge have fear of Allah. Allah is Almighty, Ever-Forgiving. (Surah Fatir: 27-28)

A living creature changes its colour as a consequence of highly complex processes taking place in its body. It is impossible for a man to change either his own colour or another living being's colour, because the human body is not equipped with the proper systems for such an operation. Nor is it possible for a human to develop such a system on his own because it is not like a piece of equipment to be developed and installed. In short, for a living creature to be able to change its colour, it is imperative for this creature to come into being with such a colour change mechanism.

Let us think about the first chameleon on the earth. What would happen if this creature did not have the ability to change colour? First, the chameleon would be easy prey since it could not hide. Besides, since it would be easily recognised, hunting would be very difficult for it. This would finally cause a chameleon devoid of any other defence mechanism to die or starve and, after a while, to become extinct. Yet, the existence of chameleons in the world today evidently proves that such an event has never taken place. So, chameleons possessed this perfect system from the first moment they appeared on earth.

Evolutionists claim that chameleons have developed this system over time. This would make some questions occur to our minds: why have chameleons chosen to develop such a complex system such as changing colour instead of an easier defence mechanism? Why has it chosen changing colour while there are so many kinds of defence mechanisms? How has such a mechanism, providing for all the chemical processes necessary for colour change, been formed in the chameleon? Is it possible for a reptile to think of such a mechanism and then develop the necessary systems in its body? More, is it possible for a reptile to encode the information necessary for colour change in the DNA present in its cells?

Unquestionably, this is impossible. The conclusion to be drawn from the answers given to such questions as above will be one and the same: it is impossible for a living creature to develop such a complex system that allows it to change its own colour.

Not only systems of colour change, but also the diversities of colour and pattern in living beings deserve focus. It is impossible for the bright colours in parrots, the diverse colours in fish, the symmetry in the wings of butterflies, the fascinating patterns in flowers and the colours of other living things to have been formed on their own. Such perfect patterns, colours and figures, which serve very important purposes in the lives of living things, are concrete evidence of creation. It is obvious that there is a superior design in the formation of the colours around us.

Let us make it clear with an example: let us suppose that we are designing a product consisting of squares. Even to draw one of them, we need to make a small calculation and make sure that all four sides are linear and equal

and the square has 90-degree angles at the corners. We can draw the square only after making some calculations and adjustments. As seen, even drawing a single square requires some knowledge and skill.

Let us apply the same reasoning to living creatures around us and ponder on them. There is perfect harmony, order and plan in living beings. A person who appreciates the necessity of knowledge and skill in drawing a simple square, will understand right away that origination of the order, harmony, colours and design in the universe is also a product of infinite knowledge and skill. Therefore there is no reasonable or scientific ground for claiming that a system such as the universe has come into existence by chance. Allah, the Most Powerful, has created the entire universe. Allah is the One Who fashions everything He creates most beautifully.

1. Francis Darwin, Life and Letters of Charles Darwin, vol. II, p. 275.

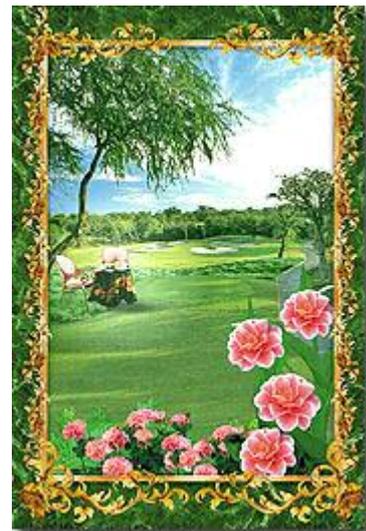
(For further reference, please see, [Allah's Artistry in Colour](#), by Harun Yahya)

THE MUSLIM WAY OF SPEAKING

SPEAKING SO AS TO DEFEND AND TO SUPPORT OUR PROPHET (SAAS)

Allah sent His messengers to show humanity the true path, to warn them of His punishment, and to bring them the good news of the reward believers will enjoy in the afterlife. The messengers were men whose lives exemplified true faith, inviting people to virtue and morality, and leading them to a degree of faith by which they were able to attain the greatest reward. In the Qur'an, we are told that Allah's messenger (saas) brought people from darkness to light, lifted and eased their burdens and led them to salvation:

Those who follow the Messenger, the Unlettered Prophet, whom they find written down with them in the Torah and the Gospel, commanding them to do right and forbidding them to do wrong, making good things lawful for them and bad things forbidden for them, relieving them of their heavy loads and the chains which were around them. Those who believe in him and honor him and help him, and follow the Light that has been sent down with him, they are the ones who are successful. (Surat al-A'raf: 157)



As we are told in the words of another verse of the Qur'an, "A Messenger has come to you from among yourselves. Your suffering is distressing to him; he is deeply concerned for you; he is gentle and merciful to the believers." (Surat at-Tawba: 128) the our Prophet (saas) behaved humbly, compassionately and mercifully towards the faithful. Sincere believers, as described in the verse, "Allah showed great kindness to the believers when He sent a Messenger to them from among themselves to recite His Signs to them and purify them and teach them the Book and Wisdom, even though before that they were clearly misguided" (Surah Al 'Imran: 164), were aware of what a great favour and mercy it was for Allah to have sent a messenger to them. For this reason, all Muslims follow the way of our Prophet (saas), and defend and support him in all times and places. We are told of this behavior of their in the following verses,

We have sent you [O Muhammad] bearing witness, bringing good news and giving warning so that you might all believe in Allah and His Messenger and honor him and respect him [i.e., the Prophet] and glorify Him [i.e., Allah] in the morning and the evening. (Surat al-Fath: 8-9)

The manner of speech by which believers defend and support our Prophet (saas) is one of the foremost features of the morality of their speech. Allah explains that to pledge allegiance to the Prophet (saas) is to pledging allegiance to Him: "Those who pledge you their allegiance pledge allegiance to Allah. Allah's hand is over their hands. He who breaks his pledge only breaks it against himself. But as for him who fulfils the contract he has made with Allah, We will pay him an immense reward." (Surat al-Fath: 10)

Thus, believers' love, devotion and obedience to the Prophet (saas) arise from their faith in Allah. For this reason, at every opportunity, and through everything they do and say, the faithful express their devotion to the Prophet (saas), the wisdom of his advice and his superior moral qualities, and defend him in the best possible way.

NOT SPEAKING IN A MOCKING MANNER

No matter where you go in the world, or who you talk to, if you ask, "Do you want to be mocked?" it is very probable that the answer you would receive from everybody, would be "Certainly not." Nevertheless, these people who do not at all enjoy being mocked, regard mockery as a source of great entertainment, but when the brunt is born by somebody else. Wide acceptance of this manner of speaking amongst people deceives them and makes them regard mockery as acceptable. They claim that such behavior has no ill intent, and is even enjoyed by the person mocked. When the same thing happens to them though they do not think the same. When a person mocks them they feel anger, answering that he or she is trying deliberately to make them angry and to belittle them. But, because it is often employed as a way of assuming superiority over others, they do not hesitate to treat others in this humiliating way whenever they find the chance. When they mock a person's defects and weaknesses, they enjoy presuming their own superiority.

Because they have suppressed the voice of their consciences, over time, these people become increasingly cruel and abusive. In addition to adopting a snobby attitude, speech and lifestyle, they take pleasure in making fun of physical birth defects or human frailties in general. The small size of a person's nose, his lack of hair, his accent, his poor eyesight, his weight, his intellectual level, another's style of dress, her occupation, her workplace, the district she lives in, her home furnishings and her car, can all become the object of this derision. They even mock people who sneeze, stutter, get something stuck in their throats or stumble and fall. People with a derisive character think that, by exposing these faults they are belittling others, and thus affirming their own qualities. And, they emphasize their mockery by repeating them for days, months or even years.

On the other hand, the mistake of some people who are the subject of mockery is to reply with similar derisiveness. In ignorant societies derision becomes so widespread that it can be likened to a civil war of egos, while in truth it is a form of behavior which Allah has warned people to avoid:

You who believe! People should not ridicule others who may be better than themselves; nor should any women ridicule other women who may be better than themselves. And do not find fault with one another or insult each other with derogatory nicknames. How evil it is to have a name for evil conduct after coming to faith! Those people who do not turn from it are wrongdoers. (Surat al-Hujurat: 11)

Being aware of this instruction from Allah, the faithful are never mocking in their speech with one another; to those who do so towards them they nevertheless behave modestly and answer according to the morality of the Qur'an, because they know that one can only attain true superiority by living according to the morality of the Qur'an. Answering those who heed the negative prodding of their lower selves, and act ignorantly with a similar low level of behavior is the easy option. However, what is more correct is to ignore the incitements of the lower-self and listen rather to the voice of one's conscience. Muslims are those who speak with the guidance of their consciences.

There is nothing entertaining about mocking common human frailties like sneezing, coughing or falling, or talking about physical birth defects, or referring to people by unflattering nicknames. Proceeding from this standpoint, the faithful take no pleasure in any hurtful, belittling words or other derisive forms of humor. Just as they do not themselves descend to this kind of baseness, they do not permit anyone else to be mocked when they are present. They act in the knowledge that it was Allah Who allotted frailties, and that He has the power to inflict the same frailties on those guilty of the mockery. Allah announces this truth in this verse:

Messengers before you were also mocked, but those who jeered were engulfed by what they mocked. (Surat al-An'am: 10)

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

AL- FATTAH THE OPENER



If only the people of the cities had had faith and fear, We would have opened up to them blessings from heaven and Earth. But they denied the truth, so We seized them for what they earned. (Surat al-A'raf, 7:96)

As the Opener, Allah tests people with hardship. However, He does not impose an unbearable burden on anyone. When Allah sends difficulty to His sincere servants, He also opens a way out. Moreover, after each test He sends ease. Indeed, Allah cites the hardships that our Prophet (saas) encountered, as follows:

Did We not expand your breast and remove your load, which weighed down your back? Did We not raise your renown high? For truly with hardship comes ease; truly with hardship comes ease. (Surat al-Inshirah, 94:1-6)

Allah gives many examples of the help He offers to believers. For example, He supported Prophet Musa (as) during his troubles and eased his way. When he asked Allah to let his brother Harun (as) accompany him on his mission to Pharaoh, Allah granted his request.

This is only one example of Allah's continuous support and help for believers. He eventually removes their hardships, even those that seem impossible to overcome. Yet, He makes the unbelievers' hearts narrow and constricted and withholds His blessings from them. No power can restore these blessings, for only Allah can grant them.

This aside, Allah opens the gates of torment for unbelievers, as follows:

... nor will they humble themselves until We open to them a gate to a harsh punishment in which they will at once be crushed by despair. (Surat al-Mu'minun, 23:76-77)

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

IS IT ACCEPTABLE TO DEFER ONE'S ACTS OF WORSHIP UNTIL OLD AGE?

Allah holds everybody who has a sound mind and consciousness responsible for living by the Qur'an's morals and for fulfilling the religion's commands. Those who perform acts of worship live a good life in this world and earn eternal life in Paradise. Intentionally deferring these prayers with such thoughts as "I'd better enjoy my youthful years, I can worship when I get older and thus earn the life in the Hereafter" may cause people to lose their lives in the Hereafter, for **"There is no repentance for people who persist in doing evil until death comes to them and who then say: 'Now I repent,' nor for people who die as unbelievers. We have prepared for them a painful punishment."** (Surat an-Nisa', 18) Also remember that no one knows when he or she will die. Thus, it is a great mistake to defer one's worship, for after death there are no more chances, regardless of the level of regret or of the desire to be sent back.

IS IT ACCEPTABLE TO DEFER ACTS OF WORSHIP, SAYING: "I HAVE A PURE HEART"?

The world is a place of testing for everyone. Allah informs humanity of this fact in **"He Who created death and life to test which of you is best in action..."** (Surat al-Mulk, 2). As a requirement of this test, people are accountable for every action and every act of worship that they actually perform or defer. In such a case, the chastity of one's heart alone cannot be a measure. No doubt this chastity, goodwill, and honest personality are valuable in Allah's sight, but the most significant sign of chastity and sincerity is the meticulous fulfillment of His commands. Therefore, no matter how benevolent they claim to be, people who do not perform the prescribed acts of worship, stand in awe of Allah, and do not take the Qur'an and His good pleasure as their measure will not meet with what they expect in the Hereafter.

Besides these, only the Qur'an can measure the "chastity of heart." In other words, people can say that they are chaste only if they are sincere according to the Qur'anic meaning of the term. Thus, it is senseless for them to claim to have a chaste heart based upon their own code of values or that of the societies of ignorance.

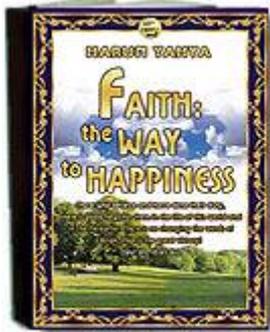
(For further reference, please see, Quick Grasp of Faith [1](#), [2](#), [3](#) by Harun Yahya)



BOOK REVIEW

FAITH: THE WAY TO HAPPINESS

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



In present day life almost all people complain because they have been totally unable to achieve true peace and because despite their efforts and their attempts at happiness, they are not happy at all. The reason why people end up in such a predicament is because they try to find happiness in the wrong places and with the wrong people.

For some, happiness is the material wealth they obtain, being able to spend their money as they like, buy whatever they want and consume more and more each day. For some, happiness is being known and admired, someone whose favor or company is sought by everyone.

Such people want to be admired and imitated in everything they do. For others, happiness is escape even for a short time from the troublesome and monotonous life they lead and its problems.

However, the happiness achieved by all these is false and fleeting. Achieving everything they want and reaching targets still do not change the end result a melancholy life filled with unhappiness and the troubles it brings with it... except for the true believers, who seek Allah's approval and are aware that their true abode is in the Hereafter.

In this book we explain what the source of true happiness is and where and under what conditions it is possible to be truly happy and at peace in the light of the verses of the Qur'an.

SITE OF THE DAY



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