

**KNOWING  
THE TRUTH**

**HARUN YAHYA**

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## ABOUT THE AUTHOR

The author, who writes under the pen-name HARUN YAHYA, was born in Ankara in 1956. He studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Harun Yahya is well-known as an author who has written very important works disclosing the forgery of evolutionists, the invalidity of their claims and the dark liaisons between Darwinism and bloody ideologies.

His pen-name is made up of the names "Harun" (Aaron) and "Yahya" (John), in memory of the two esteemed prophets who fought against lack of faith. The Prophet's seal on the cover of the author's books has a symbolic meaning linked to their contents. This seal represents the Qur'an as the last Book by God and the last word of Him and our Prophet, the last of all the prophets. Under the guidance of the Qur'an and Sunnah, the author makes it his main goal to disprove each one of the fundamental tenets of disbelieving ideologies and to say the "last word", so as to completely silence the objections raised against religion. The seal of the Prophet, who attained ultimate wisdom and moral perfection, is used as a sign of his intention of saying this last word.

All these works by the author centre around one goal: to convey the message of the Qur'an to people and thus to encourage them to think about basic faith-related issues, such as the existence of God, His unity and the hereafter, and to remind them of some important issues.

Harun Yahya enjoys a wide readership in many countries such as India, America, England, Indonesia, Poland, Bosnia, Spain and Brazil. His books have been translated into many languages, and English, French, German, Italian, Portuguese, Urdu, Arabic, Albanian, Russian, Serbo-Croat (Bosnian), Uygur Turkish, and Indonesian versions are available.

Greatly appreciated all around the world, these works have been instrumental in many people putting their faith in God and in many others gaining a deeper insight into their faith. The wisdom, and the sincere and easy-to-understand style employed give these books a distinct touch which directly strikes any one who reads or examines them. Immune to objections, these works are characterised by their features of rapid effectiveness, definite results and irrefutability. The explanations provided in the books are undeniable, explicit and sincere, and enrich the reader with definitive answers. It is unlikely that those who read these books and give a serious thought to them can any longer sincerely advocate the materialistic philosophy, atheism and any other perverted ideology or philosophy. Even if they continue to advocate, this proves to be only a sentimental insistence since these books refute these ideologies from their very basis. All contemporary movements of denial are ideologically defeated today, thanks to the collection of books written by Harun Yahya.

There is no doubt that these features result from the wisdom and lucidity endowed them by God. The author certainly does not feel proud of himself; he merely intends to serve as a means in one's search for God's right path. Furthermore, the author makes no material gains from his books. Neither the writer, nor those who are instrumental in publishing and making these books accessible to the reader, make any material gains. They merely serve to earn the good pleasure of God.

Considering these facts, those who encourage people to read these books, which open the "eyes" of the heart and guide them in becoming more devoted servants of God, render an invaluable service.

Meanwhile, it would just be a waste of time and energy to propagate books which create confusion in people's minds, lead people into ideological chaos, and which clearly have no strong and precise effects in removing the doubts in peoples' hearts. It is apparent that it is impossible for books devised to put the stress on author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to

disseminate the moral values of the Qur'an. The success, impact and sincerity this service has rendered are manifest in the reader's conviction.

One point needs to be kept in mind: The main reason for the continuing cruelty and conflict, and all the ordeals Muslims undergo is the ideological prevalence of lack of religion. These things can only come to an end with the ideological defeat of lack of faith and by ensuring that everybody knows about the wonders of creation and Qur'anic morality, so that people can live by it. Considering the state of the world today, which forces people into the downward spiral of violence, corruption and conflict, it is clear that this service has to be provided more speedily and effectively. Otherwise, it may be too late.

It is no exaggeration to say that the Harun Yahya series have assumed this leading role. By the Will of God, these books will be the means through which people in the 21st century will attain the peace and bliss, justice and happiness promised in the Qur'an.

The works of the author include The Disasters Darwinism Brought to Humanity, Communism in Ambush, The 'Secret Hand' in Bosnia, The Holocaust Hoax, Behind the Scenes of Terrorism, Israel's Kurdish Card, Solution: The Morals of the Qur'an, The Evolution Deceit, Perished Nations, For Men of Understanding, The Prophet Musa, The Golden Age, Allah's Artistry in Colour, Glory is Everywhere, The Truth of the Life of This World, Knowing the Truth, The Dark Magic of Darwinism, The Religion of Darwinism, The Qur'an Leads the Way to Science, The Real Origin of Life, The Consciousness of the Cell, The Creation of the Universe, Miracles of the Qur'an, The Design in Nature, Self-Sacrifice and Intelligent Behaviour Models in Animals, Children Darwin Was Lying!, The End of Darwinism, Deep Thinking, Never Plead Ignorance.

The author's other works on Qu'ranic topics include: Devoted to Allah, Abandoning the Society of Ignorance, Paradise, Knowledge of the Qur'an, Qur'an Index, Emigrating for the Cause of Allah, The Character of Hypocrites in the Qur'an, The Secrets of the Hypocrite, The Names of Allah, Communicating the Message and Disputing in the Qur'an, Answers from the Qur'an, Death Resurrection Hell, The Struggle of the Messengers, The Avowed Enemy of Man: Satan, Idolatry, The Religion of the Ignorant, The Arrogance of Satan, Prayer in the Qur'an, The Importance of Conscience in the Qur'an, The Day of Resurrection, Never Forget, Disregarded Judgements of the Qur'an, Human Characters in the Society of Ignorance, The Importance of Patience in the Qur'an, General Information from the Qur'an, The Mature Faith, Before You Regret, Our Messengers Say, The Mercy of Believers, The Fear of Allah, The Nightmare of Disbelief, Prophet Isa Will Come, Beauties Presented by the Qur'an for Life, Bouquet of the Beauties of Allah 1-2-3-4, The Iniquity Called "Mockery", The Secret of the Test, The True Wisdom According to the Qur'an, The Struggle with the Religion of Irreligion, The School of Yusuf, The Alliance of the Good, Slanders Spread Against Muslims Throughout History, The Importance of Following the Good Word, Why Do You Deceive Yourself?, Islam: The Religion of Ease, Enthusiasm and Vigor in the Qur'an, Seeing Good in Everything, How does the Unwise Interpret the Qur'an?, Some Secrets of the Qur'an, The Courage of Believers, Being Hopeful in the Qur'an, Justice and Tolerance in the Qur'an.

## TO THE READER

The reason why a special chapter is assigned to the collapse of the theory of evolution is that this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation, and therefore the existence of God, during the last 140 years it has caused many people to abandon their faith or fall into doubt. Therefore, showing that this theory is a deception is a very important duty, which is strongly related to the religion. It is imperative that this important service be rendered to everyone. Some of our readers may find the chance to read only one of our books. Therefore, we think it appropriate to spare a chapter for a summary of this subject.

In all the books by the author, faith-related issues are explained in the light of the Qur'anic verses and people are invited to learn God's words and to live by them. All the subjects that concern God's verses are explained in such a way as to leave no room for doubt or question marks in the reader's mind. The sincere, plain and fluent style employed ensures that everyone of every age and from every social group can easily understand the books. This effective and lucid narrative makes it possible to read them in a single sitting. Even those who rigorously reject spirituality are influenced by the facts recounted in these books and cannot refute the truthfulness of their contents.

This book and all the other works of the author can be read individually or discussed in a group at a time of conversation. Those readers who are willing to profit from the books will find discussion very useful in the sense that they will be able to relate their own reflections and experiences to one another.

In addition, it will be a great service to the religion to contribute to the presentation and reading of these books, which are written solely for the good pleasure of God. All the books of the author are extremely convincing. For this reason, for those who want to communicate the religion to other people, one of the most effective methods is to encourage them to read these books.

It is hoped that the reader will take time to look through the review of other books on the final pages of the book, and appreciate the rich source of material on faith-related issues, which are very useful and a pleasure to read.

In these books, you will not find, as in some other books, the personal views of the author, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, doubt-creating, and pessimistic accounts that create deviations in the heart.

# **CONTENTS**

**PREFACE**

**INTRODUCTION**

**DAY 1**

**DAY 2**

**DAY 3**

**APPENDIX**

**THE MISCONCEPTION OF EVOLUTION**

**NOTES**

# PREFACE

The subject of 'the secret behind matter' that we have treated in detail in some of our works has attracted the attention of a wide range of readers and has been the occasion for them to notice an important truth that they had never considered before in their lives. This is no new philosophy or ideology; it is a truth that is within every person whether he wills it or not; a reality that everyone has experienced; it is easy to understand and various branches of science have proved it many years ago.

It is possible to summarize this truth in this way: Everything that constitutes our life is a totality of perceptions received by our soul. The things, people, places and events that make our world and our lives meaningful are like a dream; we perceive them only as images in our brain and we have nothing to do with their truth or reality. If this subject is explained to a thinking person who will consider it with an open mind and without prejudice, he will easily and in a short time comprehend this great reality and adopt it into his own life.

But some readers may have probably been influenced by habits of thought and prejudices arising from what they have been taught to believe since childhood as well as from negative suggestions gleaned from the world around them. With this in mind, we have arranged this book as a kind of conversation with three enquirers who ask various questions. In this way, those areas that the participants have difficulty in understanding or accepting have been explained with actual examples taken from the various events we encounter in our daily lives. In this way, the readers will have the opportunity to think about what they have learned and apply it whether it be at home, at work, at school, in front of the television- in short, in every aspect of their lives.

This conversation examines some ideas about life which probably come to the mind of every enquirer: that it is a totality of perceptions put by God into the human soul; that it is a kind of dream world; that this life which consists of impressions has a purpose, and provides some answers to the questions that arise from these ideas. Readers who want to learn the truth will find here what they want to know about these ideas.

Besides the many who openly and without prejudice approach the truth, there will also be those who, although they have come to know and understand it, are unwilling to accept it or avoid the responsibility that learning this truth will entail. When those who have adopted such a point of view read this book, they will understand it better how degrading it is for a sensible person to live in a world based on lies and fantasy by running away from the truth.

It must not be forgotten that what is beautiful is what is true; therefore, it makes no sense to fear the truth or run away from it. A renewed life of ease and contentment takes only some serious open-minded thinking. When people put forth the effort to learn and understand the truth, instead of deceiving themselves and running after fantasy, they will experience the beauty of a real and endless happiness as opposed to the false happiness of a deceitful world.

## **'WARNING**

The subjects you will read about  
in this book contain a VERY IMPORTANT secret of life.  
This subject will radically change your point of view in relation to  
the material world and you must read very carefully to digest it.  
What will be explained here is not only a point of view, a different approach or a philosophical idea;  
on the contrary, it is a clear truth that modern science has proven  
and that everyone, whether he is  
a believer or not, will accept.

# INTRODUCTION

The reality behind matter' is not a newly discovered, formerly unknown subject. It is alluded to in a number of verses of the Qur'an and plays a key role in the interpretation of some other verses. Throughout history, God has sent apostles, and deeply aware and thoughtful people, who proclaimed this reality to their societies.

Texts containing portions of their proclamations have come down to us today. Various degenerated forms of the true religion whose original revelations have been distorted wanted to preserve this reality as a mystical secret. Therefore, it is possible to find this reality in the texts that survive in Zoroastrianism, Buddhism, Taoism, Judaism and Christianity. Ancient Greek philosophers such as Pythagoras, the Eleatic school of philosophy, Plato (especially in his Allegory of the Cave) and a number of thinkers who followed them have all expounded an aspect of this question. In later periods, this subject has been related and taught by people who, under the influence of different points of view and with various interpretations, have thought about it openly and arrived at the truth.

Those who adopted materialism, the philosophy that claims that matter is the one absolute principle of existence, tried to cover up this reality. However, the Irish theologian and philosopher Berkeley raised this question again in the 18th century and, in so doing, changed the world of ideas after him. After Darwin proposed his theory of evolution, the materialists, especially Bertrand Russell, who was the most passionate spokesman of this school, attempted to insult and slander Berkeley, because they were unable to give him a philosophical response. However, Russell, in spite of the fact that he was the most representative thinker in materialist circles and the strongest defender of this view, was unable to disregard this truth. In his work entitled *The Problems of Philosophy*, he evaluated the situation in this way:

...Berkeley retains the merit of having shown that the existence of matter is capable of being denied without absurdity, and that if there are any things that exist independently of us they cannot be the immediate objects of our sensations.<sup>1</sup>

However much Russell might claim the opposite, in the above statement he basically could not deny this reality, he even states openly that he accepts it.

As we step into the 21st century, developments in branches of science such as modern physics, quantum physics, astronomy, psychology and anatomy deeply discomfited those circles that espoused the old materialist view of the world. The study of fossils and research conducted in areas such as the science of genetics has caused the collapse of the theory of evolution; research conducted in areas such as optics and psychology have helped solve the mystery of our cognitive system; as a result of studies in astronomy, the Big Bang theory (the theory that the universe and matter had a beginning) was proposed; research done on atoms and sub-atomic particles has turned classical physics inside out and proved the theory of relativity – the fact that time is relative.

Developments in the realm of science, which have confirmed countless times the existence of God and His eternal sovereignty over the whole universe, left those materialist thinkers who are representatives of fanaticism and prejudice without recourse. Their powerlessness also continues today. We encounter a number of

scientists and thinkers on television, in schools, and at lectures who, while maintaining that it is not possible to get in touch with the external world and that the life we live is composed of perceptions felt in our brain, feign ignorance and proceed not to inform people of the truth, and even act as if it did not exist.

However, to ignore the truth is no solution. Therefore, this book emphasizes how useless it is to fear the truth and run from it, shows what kind of damage this can do to a person, and reveals the spiritual state of those persons who act in this way.

Learning the secret behind matter will help to truly understand concepts such as the existence of God, His attributes, fate, soul, heaven, hell, eternity and timelessness. With this assistance, readers will truly learn the answer to such common every-day questions as 'Where is God?', 'What is fate?', 'What happens after death?', and they will find the answers they are seeking to many other questions.

Having spoken about this important aim, let's meet the people who will take part in the conversations in this book.

This meeting takes place in an atmosphere of mutual conversation and the readers taking part come from various circles. The name of the first one is Aisha; she is still studying at university in the department of computer engineering. Because Aisha is very interested in this topic, she understands that everything that she interacts is composed of impressions in the brain. But she wants to enhance her knowledge of the source of these images and learn the most cogent explanation.

The name of the second reader is Ahmed. He is an industrialist from one of the well-known families. Ahmed has learned that everything is like a phantom and that, after death everything will come to an end as in a dream. But he is seeking an answer to some questions that he has not been fully able to grasp.

Ibrahim is the third of our readers. He has completed his doctorate in biology at a foreign university and has begun to work at a university as an assistant. Ibrahim heard of this subject from one of his friends; he has read some books but, because he has not fully understood it, he has a few question marks in his mind. This subject interests him very much from the scientific point of view.

Murad, who will answer the readers' questions, has in depth knowledge of this subject having learned about it years ago from the works of Harun Yahya.

# DAY 1

We are so familiar with seeing, that it takes a leap of imagination to realize that there are problems to be solved. But consider it. We are given tiny distorted upside-down images in the eyes, and we see separate solid objects in surrounding space. From the patterns of simulation on the retinas we perceive the world of objects, and this is nothing short of a miracle.

R.L. Gregory<sup>2</sup>

This important conversation begins on a weekend in a summerhouse outside the city.

MURAD: I really feel I know all of you after reading your letters. It's like we're old friends, meeting after a long absence and just picking up where we left off. You asked just the right questions. In fact, I hope as we talk and share ideas, you'll find the answers are more simple and precise than you can imagine. To explain a few technical matters I brought pictures and diagrams. Now, who's going to ask the first question?

IBRAHIM: I'd like to start first since I don't know much about the subject. I've read books that say, our lives are only composed of images that have nothing to do with the external world. Is that true?

MURAD: That's right.

IBRAHIM: Well I'd like to know what this image is then.

MURAD: Ibrahim, isn't your specialty biology?

IBRAHIM: Yes.

MURAD: To understand this subject, it's necessary to know how our five senses work. We all remember high school biology but since you, Ibrahim, are advanced in that science, starting with the sense of sight, can you tell us how the five senses work?

IBRAHIM: Technically speaking the sense organs are part of a very intricate system that'll take hours to explain. Each organ has its own complex system. Volumes have been written about the way the ears make hearing possible, alone. But it's possible to at least explain this complex system in a few words.

What we call external stimuli, that is, an outside effect stimulating our nerve endings such as light, sound, taste, smell and hardness, reach our sense organs – the eye, the ear, the tongue, the nose and the skin. Here the first stage begins: the nerve endings receive the stimulation and convert it into an electric signal that can be transmitted by the nerves. In the second stage these electric signals are carried to the relevant centers in the

brain related to sight, hearing, smell and taste. In the last stage, when the brain perceives these signals, it gives the appropriate response.

MURAD: Ibrahim, you explained it well. Yes, the system works in this way but at the cognitive stage of perception, that is, the stage when we understand what it is we sense, the system becomes much more complex. For example, we're sitting here looking at a pond. The signals of the senses create impressions belonging to the pond and its surroundings... Impressions from the surrounding area such as the smell of flowers, birds singing, the texture of the table and countless elements that form the images come together. The impression is then compared with information stored in our memory and the relevant center of our brain makes sense of our surroundings. Now Ibrahim, would you tell us what operation takes place when we see that tree over there?

IBRAHIM: It's simple. The information about the tree, that is, its color, distance, and dimensions are carried to my eye by means of light. Inside the eye, this information is converted into an electric signal and fed to the nerves, and then the nerves transport this information to the brain's sight center. These signals reach the sight center and the brain perceives them as a tree.

MURAD: Is this tree standing over there now or is it in the brain's sight center?

IBRAHIM: It's in the brain's sight center, of course.

AHMED: Just a minute. Okay, the impression of the tree may be in my brain but the tree is standing over there! I can go and pick a fruit from it or lean against it and sit in the shade.

MURAD: Let's not rush it and look at the subjects in order. Think for a moment about everything that makes a tree a tree – its colors, branches, leaves – all are perceived in the sight center of our brain. When we touch a tree or pick a fruit from it we experience an impression of sight, sound, taste, smell and touch, sent to the brain from all our five senses. We never have a connection with anything outside our perceptions. Without the sense of sight we can't see; if we don't have the sense of hearing, we can't hear. In fact, the things we perceive in our brains by means of the senses make up much of our whole life.

AHMED: Okay I accept that. But look. I'm reaching out and taking a bite of cake and eating it with pleasure. Once I've eaten the cake it gives me energy. Would it be right to say that I have no connection with the reality of this? Can we taste something without having anything to do with its reality?

MURAD: In fact, earlier in the example of the tree the question was answered. The cake, the tree and the table are in the cognitive center of your brain. But don't worry! We'll find examples later that'll make this clearer! But to sum it up now; everything we know about the world is composed of signals communicated to us by our senses. Apart from the information of those signals carried to the brain, we can never give an answer to questions like, "What is the reality of these things like?", "Does reality and what we perceive have exactly the same quality?" It's not possible to go beyond our senses and get outside them. For this reason, throughout our

whole lives, the world we see in our brain is perceived by the sense organs. Look, what the famous philosopher Bertrand Russell in his book *The Problems of Philosophy* emphasizes in situations which results from grappling with this problem.

Before we go farther it will be well to consider for a moment what it is that we have discovered so far. It has appeared that, if we take any common object of the sort that is supposed to be known by the senses, what the senses immediately tell us is not the truth about the object as it is apart from us, but only the truth about certain sense-data which, so far as we can see, depend upon the relations between us and the object. Thus what we directly see and feel is merely 'appearance', which we believe to be a sign of some 'reality' behind. But if the reality is not what appears, have we any means of knowing whether there is any reality at all? And if so, have we any means of finding out what it is like?<sup>3</sup>

AISHA: I can give an example. I'm studying in the computer department, so this subject is a familiar one and I find the topic interesting. In countries where technology is highly developed, a lot of entertainment and education media have been created. And you know computer programs make up a great part of it. These are able to create a three-dimensional image in the brain. Today the principal aim of these 3-D computer games, so fascinating for children, is to give the illusion of real life in an imaginary setting by stimulating the five senses. Education in some professions from NASA astronauts to architects and engineers is done by the use of three dimensional imaging, called simulation. In simulation flight training, a pilot can't tell the difference between real flight conditions and simulated conditions, created by the computer. The subject of many great science fiction films we see is the idea that human life is constituted of impressions or virtual worlds formed in the brain.

IBRAHIM: Aisha's right. The world of science is no different. Ten years ago, no one would even dream of this topic. Now, of course, it's a major theme of discussion. There has been so much work in this area that it's getting easier and easier for a computer to form a non-existent world out of electrical signals and to have human beings experience a desired impression by means of these signals. A great deal of physics, atomic and biological research topics are shaped by this technology.

MURAD: You're so right! Developments in technology produce new examples that help people understand this subject more quickly. But I must make it clear that it's easier to grasp this subject by approaching it with an open mind. Even if we didn't know any of the examples you gave, nothing would change because the situation is extremely clear to me. But it's possible that a person who had never thought about this subject before will at first find it a bit strange. To learn that something we have accepted from birth as true, is, in fact, very different from what we have believed it to be, will cause various reactions in people. But if someone's basic aim is to learn the truth, he must accept the truth without resistance. For this reason, the examples we experience every day will assure that we grasp this reality much better. Besides, it's not enough just to explain the subject technically. We must go beyond this and look at the results.

AHMED: I've understood what you said up to this point. But I'm curious about where this subject will lead us. It's a little difficult in a moment to get used to a subject that's so unfamiliar.

MURAD: I think that all of you have understood the situation we find ourselves in. Anyway, it's not so hard to understand since it's a clear truth accepted by science. But since it's necessary for you to come to a definite opinion on this matter, let's look at it again from a different point of view. Now, Aisha, can you tell us about a dream that deeply affected you and that stayed in your conscious memory?

AISHA: Just last night I had a dream that really struck me. I was being attacked by wild beasts in a forest. I was terrified and running as fast as I could along a rough trail when my foot got caught in some brush and I fell. The animals came closer. I ran into a hut, slammed the door and locked it. Now the beasts were trying to get to me from the windows. I picked up an iron bar, trying desperately to defend myself and to escape. At that point I was awakened by a car horn. When I realized it was only a dream, I took a deep breath and was relieved.

MURAD: What's the difference between what we experience while awake and our dreams? Maybe you never thought that. Maybe it never entered your mind, but dreams will help a lot to understand this subject. Even if a dream is extremely vivid while it takes place, from the moment we immerse ourselves in daily life, the dream loses its clarity and effect. Someone, who woke up in a sweat from a nightmare a little while ago, soon eats breakfast with none of the disturbing feelings his dream evoked. Or a child, who is awakened for school in the midst of a pleasant dream, quickly forgets the delight of the dream by the time he washes his face. The events in a dream are sometimes so vivid that often, when people awaken, they wonder whether or not the dream was real. In fact, technically speaking, there's little difference between the world we experience while awake and the dreams we have while asleep. In the course of a dream, a person can experience anything that happens while awake; he can talk, eat, breathe, run, laugh, cry, feel pain and so on. The dream world is a copy of the every-day world. Therefore, people react to events in dreams as though they were real. Sometimes they wake up screaming from a frightening dream and don't want to wake up at all from a pleasant one.

AHMED: Last month I had a vivid dream too. In my dream, I was driving along the shore in a motorboat cutting through the water as I went. My friends gathered on the shore, admiring the new boat. I stepped on the gas to impress them. I remember very well the vivid smell of the sea, and the strong wind and cold spray of salty water on my face as the high powered speed boat sped through the water. Occasionally I had to wipe the mist of the seawater spray from my glasses. Suddenly, the boat struck a rock and began to sink. I jumped into the sea and swam to shore with great difficulty. Then I woke up and was sweating profusely. After that dream I wasn't able to get into a motorboat for a while.

MURAD: The events in your dream were very vivid, weren't they? Now try to remember the details of the dream. For example, Ahmed, can you distinguish the sounds, colors, smells - and the emotions you felt as you drove the boat – such as fear, hunger and joy from what you experience in a waking state?

AHMED: Probably not.

IBRAHIM: I also had a dream the other day I confused with real life. That evening I wanted to go to bed early because the next day we were going to go to the Islands to have a meal with my family. My sister went to sleep in her own room. Since I was tired, I immediately fell asleep. In my dream, I asked my sister to wash and iron my new shirt. I stood there myself and watched her ironing my shirt. When I got up in the morning, Asra had placed the shirt in the place I wanted, and I wasn't quite sure if it was real or I was dreaming. Had my sister really ironed my shirt or was it a dream? I thought for a minute and decided that it was real, then I went to thank my sister. When my sister acted surprised, I realized that all this had happened in my dream.

MURAD: Yes, sometimes dreams can be so vivid they're confused with real life. Besides, I want to remind you again, there's no difference between what we see while dreaming and what we see while awake. In both states, we have the same reaction to the same stimuli. For example, we sense the full taste while eating, we feel fear and flee from dangerous situations, and feel joy in a happy situation. Although from time to time we experience unusual things, our reactions are the same.

AHMED: I totally agree. Even that time in the sea when I was swimming and trying to save myself I remember how cold the water felt.

MURAD: But even more interesting is how it is that we see the things we experience in dreams. Ibrahim, can you tell us where we see our dreams?

IBRAHIM: Easy. We see dreams in our brain. I mean, just as we experience everything in daily life in our brain's cognition center so do we experience them in a dream. Technically speaking, there's no difference.

MURAD: To this point you've listened to what's been said. So Ahmed, tell us: how is it that, at night, with our eyes closed, such a clear and colorful world is formed in the dark recesses of our brain? How does the sun shine, and how are flowers so colorful and the sea so blue? How can we see these things with our eyes closed? Don't we need our eyes to see?

AHMED: I don't have a clue though I know the dream I had seems to be proof of that.

MURAD: Even if we don't receive a stimulus from outside, in other words, even if our sense organs are really unaffected by stimuli we call the world – elements such as light, color and dimension – we can still see and feel. In order for a world to be formed by means of the operation of all these perceptions, we have no need of the signals that our sense organs bring from the outside. What sees is not the eye and what hears is not the ear. If all these perceptions were produced artificially and transmitted directly to the relevant center in our brain, we would eat a cake that didn't exist, we would go to a country that didn't exist, we would smell a flower that didn't exist and we wouldn't perceive that all these things were imaginary.

AHMED: What do you mean?

MURAD: When we're full, our stomach sends a signal to our brain. If the same signal is sent to the brain without having eaten, we would still feel full. As in the earlier example, imagine that you're looking at a tree. There are signals related to the tree that your eyes send to your brain. If we were to artificially produce the same signals, and transmit them to the relevant nerves, we would see the same tree without eyes.

IBRAHIM: The earlier examples of a virtual world explains this matter completely. Look, in order to understand this matter better, let me expand the topic with a few more examples. As you know, with the advance of technology, devices called simulators are used in many fields. A life-like but imaginary environment is created and accessed by the use of a helmet, visor and a glove to make the connection. Those hooked up to the connections can experience an environment as if it was real. In a simulator, the fingers of a person wearing the glove are stimulated by a mechanism which sends signals from the finger-tips to the brain and the person thinks, for example, he's petting a cat. There is a similar mechanism in the helmet. In order that the impression appears more realistic, signals go from the helmet to the person's brain, and as a result, the image of a cat is formed in the brain. The person also hears the sound of a cat. In this way, the appearance, the sound and the feel of a cat are perceived completely. Without there being a single cat to be found, the person really feels that he's petting a cat.

AHMED: Now I understand.

AISHA: Me, too. Just think. If someone came to me while I was having the dream I had, and said, "Don't be afraid. It's only a dream and not real. What you see is only in your mind and you're safely in bed." I doubt if I would believe him. Yes, now I understand much better; scientifically and logically there is no difference between what I see in a dream and what I see while awake. It's already common for people to experience computer generated virtual reality. I saw a movie about virtual reality the other day. It was about the same thing we're discussing now. The heroes of the film were hooked up to a computer, found themselves transported to different places. For example, they thought they were in a gym doing Oriental martial arts but in fact never moved from the chair in front of the computer in that small room. One of the characters tried to explain to the person hooked up to the computer that what he was seeing was really just illusions. The film's hero didn't believe it, and he was only convinced when the computer images froze.

IBRAHIM: I saw that film too, but I didn't think of it from that angle.

AHMED: Murad, I see the point too, but can you give more examples to help us understand better?

MURAD: Sure! Let's go back to your dream. When you were swimming did you feel the coldness of the water, the buoyancy, taste the salt? While swimming, did you feel the exertion and then the fatigue? And did you hear the sounds of waves, seagulls, and other details your senses picked up during the dream?

AHMED: Yes.

MURAD: Were you convinced that what you were experiencing during the dream was really happening?

AHMED: Yes.

MURAD: Our experience of life in the real world, like the images in our dreams, is even more convincing. The impressions we perceive are so many, so clear and detailed that many people lead their whole lives believing they have some connection with the reality of all they see. But the same thing is also true for your dream as in your dream you thought you had some connection with the sea or the chair where you were sitting. If you think carefully for a moment, you'll understand that the things you experience in your dreams and the life you live while awake are composed of the same impressions.

AHMED: I understand this but when I wake up from a dream, I come back to the real world which is in the same place where it was before I fell asleep. So, it is obvious that there is a world existing apart from our impressions. Right?

MURAD: What we call the material world is a place we know little about and in fact, we may never understand. Apart from what our senses pick up and our impressions, we can neither see nor feel matter. From the day we open our eyes, we're always affected by impressions. Everything that makes up our daily life – school, family, toys, food, a bus, friends, a scenic view, home, the workplace – in other words, everything is composed of a film playing in the brain. Because a person will never be able to get outside of his senses, it's not possible to see what's outside. For this reason, everyone actually lives an entire life relating to impressions of the world that are in his brain.

AHMED: But people go to the moon and I can get on a plane and go to another city. Doesn't that mean that space exists?

MURAD: Basically, ideas such as space, depth, size also form a part of an impression. It's possible to understand this with the help of some simple examples. In your dream, did you see the moon and the stars? Or, as in your dream, did you get in a boat and go for a ride?

AHMED: Yes.

MURAD: The moon and stars in your dream are in the same space as the stars you see while awake. Is that right?

AHMED: Yes, but...

IBRAHIM: Can I answer that? I studied this in an Optics course. What we call space is a kind of three-dimensional seeing. What stimulate the sense of space and depth in an impression are certain factors such as perspective, shadow and movement.

MURAD: True. The kind of impression called space in the science of Optics is part of a very complex system just as the impression of color is, but to put it simply we can say, basically, that an impression that comes to our eyes has only two dimensions. That is, it has height and width. The fact that the dimensions of an impression meet the eye at an angle and that the two eyes see two different impressions at the same time, causes the sensation of depth and space. Every impression that strikes one eye is different from the impression that strikes our other eye from the point of view of elements such as light and position. When the brain brings these two impressions into one picture, we get the sense of space and depth. Come on, let's try an experiment in order to understand this better. Ibrahim will be the subject.

IBRAHIM: Okay.

MURAD: First, stretch your right arm and show us your index finger. Now, focus your eyes on your finger and open and close your right and left eyes one after the other. Because two different impressions strike your two eyes, you will see that your finger changes place or slides slightly. Now, continue to focus your eyes on your right index finger and bring your left index finger as close as possible to your eyes. You will notice that the finger closer to you has formed a double image which proves that an impression of depth different from that of the farther finger is formed in the system of perception. Now, while you are in that position, if you open and close your eyes one after the other, you will see that the closer finger changes place more than that farther finger because the difference between the two impressions striking the eye has been increased.

IBRAHIM: Yes, you're right.

AISHA: I did it too. It occurs to me now that the same technique is used in making a three-dimension film. An image shot from two different angles is projected on the same screen. Viewers put on a pair of special color filter or polarized filter glasses. The filters in the glasses receive one of the two images and the brain brings these two together making a three dimensional image. Is that right?

MURAD: Right! Now, let's try another experiment. Aisha, close one eye and look around you. You continue to have an impression of depth, don't you? How is it that a clear impression like three dimensions can be formed on a single, two-dimensional retina? The answer to this lies in the elements of depth that operate when you look with one eye. The way a sense of depth is formed on a two-dimensional retina is very much like the technique used by an artist trying to get a realistic sense of depth in a two-dimensional picture. A few artists are very successful in achieving this sense of depth. There are a few important methods that go into its formation; these are: positioning one object on top of another, the perspective of atmosphere, texture, linear perspective, dimension, height and movement. I brought some pictures to illustrate.

MURAD: Putting images one on top of the other is an important method of creating the sense of depth. Ahmed, it's your turn for an experiment. Now, take one of these two pens in one hand and one in your other hand. Hold them a little distance from your eyes but don't put them on top of each other. Now, move one pen a

little farther away and close one eye. Without looking with both eyes, it's very difficult to know which one is farther away, isn't it?

AHMED: Yes, you're right.

MURAD: Now, with one eye closed, bring the two pens close together and place one in front of the other. Now you can measure space and depth much better, can't you?

AHMED: True.

MURAD: The famous American psychologist James J. Gibson was one of the first to understand the importance of change of texture in the sensation of depth. The surface we walk on, a road, or a field full of flowers is actually a texture. The textures close to us are more detailed while those more distant appear indistinct. For this reason, it is easier to make a judgment about the distance of an object which is placed on a texture.

AISHA: As you were speaking a sunflower field I saw yesterday came to my mind. Putting all these things together, I understand much better why the field appeared so vast.

MURAD: And when the elements of shadow and light are brought into the picture, the three-dimensional image is complete. For example, the reason we admire a painting is because of the sense of reality and depth, and the use of shadow and perspective. Perspective arises from the perception that things in the distance appear to the viewer as smaller in relation to things that are near. For example, when you look at a landscape painting, the trees in the distance appear small and the trees that are close appear big. Or the image of a mountain in the background is drawn smaller than the image of a person standing in the foreground. In linear perspective, an artist uses parallel lines. Train tracks joining on the distant horizon gives the sense of depth and distance.

AISHA: So it appears that what we call depth and space is an impression formed in our brain.

MURAD: True. You see, because these elements are applied in art and that details come together, a realistic and convincing world emerges, formed from our impressions.

AHMED: You mean like the way we used to watch snowy images on black and white television and not get as involved in the action? Now we go to the cinema and, if the film is well made, we get caught up in it and feel as if it's real. The other day I went with my family to a three-dimensional film about dinosaurs. They gave us each a pair of glasses. The dinosaurs looked so real to me that I reflexively reacted when they jumped out at me. And I couldn't persuade the children that they weren't real.

MURAD: Right Ahmed. The more intricately the details of an impression are woven, such as light, shadow, and dimensions, the more realistic it appears and deceives our senses. And so we react as if three-

dimensional space and depth is real. But every impression is formed on a single surface as on a frame of film. The sight center of our brain has an area of one cubic centimeter; that is, as small as a chickpea. All those things we see in the distance such as far-away houses, stars in the sky, the moon, the sun, airplanes and birds in the air, occur in this small area. In other words, there is technically no distance between an airplane which you may say is thousands of kilometers up in the air and a glass you can reach out and take with your hand. It's all on a single surface in the brain's center of perception.

AHMED: I understand too. There's no longer any doubt that space and depth are particular to the brain just like sight, sound and taste. But what does this change? That is what I can't understand. I mean, what difference does it make if everything is an impression in my brain?

MURAD: Then answer these questions. With what evidence can we claim that we have a relation to a material world outside our perceptions? Do we have any proof that we're in touch with the reality of things?

AHMED: Give me a moment to think about that. If we look at what we've talked about so far, it seems there's no proof. But isn't it true that these images arise from concrete, absolute material objects?

MURAD: Ahmed, what is it that which you call absolute matter?

AHMED: It's just anything that has mass and volume; something that I can hold in my hand, see with my eyes; that exists separately and occupies space.

MURAD: So is that car parked up there a material object?

AHMED: Yes.

MURAD: What qualities make that car a material object?

AHMED: Things like the metal used in its manufacture, the colors and then its size and weight.

MURAD: In that case, if we go back to what we were talking about earlier, if we take away from the image of the car our perceptions that have given us the feelings associated with that perception, such as color, hardness, depth, what's left? Or, let me put it this way. If we cut or temporarily interrupt the nerves going from our sense organs to our brains, what do we have?

AHMED: Nothing at all.

MURAD: Here's a quote from Bertrand Russell that relates to what we've been talking about. He says, "As to the sense of touch when we press the table with our fingers, there is an electric disturbance on the electrons and protons of our fingertips, produced, according to modern physics, by the proximity of the

electrons and protons in the table. If the same disturbance in our finger-tips arose in any other way, we should have the sensations, in spite of there being no table."<sup>4</sup> That is, when you think you're touching your car, it's an impression that comes from the signals sent to the brain by the protons and electrons in your fingertips.

It is possible to explain this subject with dreams. Ahmed, is there any material reality in the impression of a car we see in a dream? If you see your own car in a dream, won't you be able to say the same thing?

AHMED: I accept what you're saying. From this we understand that the reality of that which we call matter is completely unknown to us.

MURAD: True Ahmed, no one can know matter. Everything called matter is just an impression to us. Our perceptions send us sensations which form impressions such as color, light, taste, smell but beyond these they don't send us information about what we call matter. For this reason we can never know what the world outside ourselves is really like. And science has reached the same conclusion. Those who claim that everything is composed just of material substance, when it comes to proof, have no answer to give. Because throughout our whole lives we see only mental images and, because our entire world is composed of these images, it's not possible for us to describe or explain anything called matter which exists in a place outside our senses. This would be like a person blind from birth trying to describe color. He's never seen color so he can't describe it. Someone who tries to give a definition of matter is just making suppositions.

IBRAHIM: Murad, something I experienced the other day comes to my mind. Two friends and I were in front of our summerhouse watching the full moon with a small, fixed telescope. I said to my friend, "The moon is a beautiful sight. It's amazing that it shines so brightly being so far away. You can see even the craters and mountains on it even thousands of kilometers away." While speaking, my lower eyelid began to itch. When I started to rub it, I saw the moon moving in various directions. I moved away from the telescope. With the other eye closed, I continued rubbing my eyelid. The summer houses, my friends, the sea from one end to the other and all the houses in the estate moved in various directions as my eyelid moved. If the moon were really so far away, could it too be moved so much by such a simple action as rubbing an eyelid? My friends, the shore, the houses in the estate and the sea appeared to be at various distances away. But everything as a whole was moving as a result of the simple action of rubbing an eye. Now I understand that I was mistaken when I thought that I was looking at something outside myself and objects I understood to be in the distance. In truth, the moon, other objects and even me are on the same plane. All of these things are only a three-dimensional impression formed in my brain.

MURAD: Very good! Now, let's repeat once more. A person walking on a street is, in fact, walking on a street in his brain and the cars that pass him are in his brain. If we are walking along an empty street and, as Ibrahim did, gently rub our lower eyelids, we will see this clearly. The street and the trees move in various directions. This is the movement of the impressions in our brains. Just as a picture we are watching on television moves when we try to adjust the antenna, so we have the same kind of effect here. We are like a person in our brain sitting in front of a television: whatever image is being shown, that is what we watch. Whatever we do, eat, walk on the street, go to school, meet with friends, our whole life is as if we were watching a video cassette. Images, sounds, smell, taste and touch are all sensed in the brain. In other words, we experience our outside

world in our inside world. We spend our whole lives in the little house in our brain and we watch the outside world on the television in there. We experience all these things in a one cubic centimeter cell in our brain. We lead our lives without ever leaving that 'cell'.

IBRAHIM: For example, the fact that a person who is color-blind sees the world in different colors is proof of this, isn't it?

MURAD: I think you understand this subject very well. Yes, as you said, because a person watches these images throughout his whole life, he perceives the world according to the perceptions that are given to him. If the sense organs are damaged, a distorted perception occurs; for this reason, a person who is color-blind cannot know real color. People with a seeing disorder see a blurred world.

AHMED: I understand.

MURAD: A person cannot get outside these impressions throughout an entire life. Therefore, to claim that the things we see are the way we see them and to think that we have any connection to their reality is illogical and of no use.

IBRAHIM: Murad. There's something I want to ask. Are there many people who know about this subject either in the past or in the presence?

MURAD: There are countless people. Not only in the world of ideas, but people working in scientific fields such as physics, atomic theory and astronomy, and well-known scientists whose names we often hear have understood this subject in one way or another and have come to their own interpretations. Materialist thinkers such as Marx and Lenin also studied this subject in their day and understood that it posed a great threat to their materialist views. For this reason, no matter how well they knew the truth, they tried to take measures to suppress it as they realised that accepting such a view would not be to their own advantage. If you like, I will give you the relevant sources. You do some research and tomorrow we'll talk about what you've learned.

## DAY 2

"...As to the sense of touch when we press the table with our fingers, that is an electric disturbance on the electrons and protons of our fingertips, produced, according to modern physics, by the proximity of the electrons and protons in the table. If the same disturbance in our finger-tips arose in any other way, we should have the sensations, in spite of there being no table."

B Russell5

The next day the discussion continues at the dining table.

AHMED: I thought about it all night but there's still a question I can't answer. Everything is perceived in the brain but there must be a corresponding reality to these things outside that have the same form to others that I see. If this weren't so, could I be speaking with you? How could you understand what I'm saying? Other people are here with me. We speak the same language and share the same tastes. For example, the lemon on the salad was sour to us all. Outside ourselves, there's a taste of a lemon that we all share. Or, when I go to a factory, workers are working there and the products they produce are sold. Although I have nothing to do with it, this world exists outside. Is that right?

MURAD: Ahmed, it's good that you asked that. It gives us the opportunity to remind ourselves of what we talked about yesterday. Now, let's start from the beginning and go step by step. Yesterday we demonstrated in a scientific way that every kind of image, sound, smell and taste, and all kinds of senses that we call the world is an impression in the brain. You accepted this didn't you?

AHMED: I did.

MURAD: Then, where do you see me?

AHMED: In my brain.

MURAD: Where do you hear my voice?

AHMED: In my brain.

MURAD: This room, the furniture, Aisha and Ibrahim's voices and appearances. Where are they?

AHMED: In my brain too, but...

MURAD: Where do you sense the sour taste of the lemon?

AHMED: It and you are in my brain.

MURAD: In the same way, your house, your family, your work place and your workers, your manufactured products, the television you watch, a country you visit, the foreign language they speak there, together with all the information that goes with these things and the memory that allows you to compare them are all in the brain. Isn't that so? Here are the thoughts of two famous philosophers, Bertrand Russell and L. Wittgenstein on this important truth: "... for example, you can't ask if a lemon really exists or not or how it came into existence. A lemon is only a taste perceived by the tongue, a smell sensed by the nose, a color and shape seen by the eye. These qualities may be the subject of scientific enquiry and definition, but science can never know the objective world."<sup>6</sup>

AISHA: So we can't be sure whether or not the taste of food or a sound is the same as someone else perceives it. Is that what we are saying?

MURAD: Yes, Aisha. You've expressed it very well. The famous scientist Lincoln Barnett also makes this comment: "No one can know if his perception of red or of the note 'do' is the same as that of another person."<sup>7</sup> We can only know as much as our sense organs communicate to us, because it's impossible for us to directly reach the concrete reality outside. It's again the brain that interprets. In fact, we can't reach it under any other condition. Therefore, even when we think we're talking about the same thing, each person can actually be perceiving something different. The reason for this is that the perceived object depends on the person perceiving it. You see there's no objection to be made and no counter-evidence to be produced against the fact that every moment we see only an impression created by our senses and we have no kind of connection with the reality of any object outside ourselves. Having come to this point, there's no honest doubt to prevent a person from accepting this as a fact. Such an impediment could only come from personal prejudice, attachment to the world or ambition.

AHMED: I have to think about that a little.

AISHA: There's no doubt left in my mind but it's difficult to get used to it because of the endless number of details in the things I see which distracts my attention. Murad, I want to ask a question too. Where do these wonderful impressions come from? I have an idea of what the answer is but it would be better if you explained it.

IBRAHIM: Before you do that I want to add something. I've looked at a considerable number of books about the subject Murad explained yesterday. I spent a long time on the Internet as well investigating this subject until the early hours of the morning. It is as you said; a large number of thinkers have expounded this subject in one way or another from Plato to Muhyi-dun Ibn Arabi, from Immanuel Kant to George Berkeley. But because of the conditions of the time and the pressure of opposing views, this subject could not be properly discussed and understood, and some thinkers wrongly interpreted what they discovered. I then did some

research in some foreign sources on the biological, physical and anatomical sides of the question. I have no more doubt that everything takes on meaning in cognition and that we are seeing an impression in our brains.

MURAD: Ibrahim, congratulations on your work! Those who only partially understand the truth that the whole of matter is a perception try to avoid the question by saying: "This is a kind of that old-fashioned philosophy of Idealism." But the question can't be avoided. It's an extraordinary truth and one that is of great importance for all humanity. As you said, this subject is not a new one in the world of ideas or the world of science. In the ages when science was still little developed, a number of wise and thoughtful people had come to know this subject either through holy books, words of prophetic guidance or by contemplation. We have already quoted from some of these thinkers earlier. Idealism, one of the two branches of philosophy, and the mysticism (Sufism) we encounter in monotheistic religions have been deeply engaged in this subject. Moreover, as science developed, physics, astronomy, atomic physics, psychology, biology, and medical science have all, whether they intended to or not, demonstrated the technical sides of this truth. The reason why some people regard this subject as strange and incomprehensible is their unfamiliarity of these subjects. However, these days, even in high school biology classes, the fact that perceptions are formed in the brain is taught in some depth. That is, everyone can grasp this truth even in a school biology course.

IBRAHIM: It's hard to believe that someone could be uninformed about such a familiar subject. I can't understand what would prevent a person from thinking about it.

MURAD: Prevailing conditions, misinterpretations and adverse reactions by opponents have prevented it from being widely accepted. Those who hold the materialistic view of the world have resorted to every means to hide, falsify, and impede the truth. For example, Berkeley was one of the greatest thinkers of his day and he understood the subject well. He was subjected to insults and a defamation campaign initiated by the French materialists against the work he had done in this area. They even accused him of being mad but his works were the means by which some people came to see the truth. And you must realize that to understand this truth means the beginning of a new and authentic life and a complete change in the way a person looks at the world. In this situation, those deceitful materialist ideas urging you to think that matter is the basic reality disappear from the scene and you get a view of the real universe. Throughout life, a person is educated and tested by impressions based on perceptions. Hidden in this truth are the secrets of eternity, timelessness and fate.

AISHA: This is such a great truth! But I still wonder. Will you explain to us the source of these impressions now?

MURAD: Yes, it's time for Aisha's question. Later I'll go into more detail but first let me tell you a truth that you know. It's God Who imprints all these impressions and causes us to live a life based on perceptions. This is a very clear truth. But before explaining the endless power of God and His creation of everything from nothing, I want to give you a few more details.

AISHA: Yes. I understand very well that God has imprinted everything in us. But, continue. Afterwards, there'll be a few things I will want to add.

MURAD: Now we know that everything we experience as life, everything we see, everything we hear is formed in our brains. What we call the world is a three-dimensional impression formed of perceptions. There is no information or evidence to prove that we have any connection to an outside material world. In that case, such an imaginary world is of no use to us. Throughout our lives, we have no relation to anything other than those impressions we're given. Look, there's a famous television host who interviews journalists. Ibrahim, can you explain what's going on here?

IBRAHIM: This host is probably not aware of it but, when he goes on television he's not doing a show for crowds of viewers; he's doing the show for an impression in his brain. That is, he thinks he's doing a show. When he thinks he's doing a press conference, he's really making a report to impressions of reporters in his brain. In other words, he thinks he's doing it. Those who watch this host's program each see the host differently in their brains. He tries to explain something to these people, but all this activity occurs in the dark recesses of his brain.

MURAD: Well said, Ibrahim. But we're not used to thinking in this way. So let's look at some more examples. What channel is your favourite program on? Wait, let's try some other channels.

IBRAHIM: Here's a talk show. Have you seen it before? They always have a hypnotism segment on this program. Murad, hypnotism is a part of our subject, isn't it?

MURAD: Sure it is. Hypnotism can help us understand our subject much better. Look at the hypnotist. By the suggestions he makes, he has the audience do things that aren't really happening. Look, that guy thinks he's a famous football star, and thinks the pillows are footballs. That woman is trying to wipe away imaginary stains. The tall fellow thinks that everyone he sees around him is from outer space. There, you see? Through hypnosis, a person constructs a non-existent dream-like world, on the basis of suggestions. And as long they're under hypnosis, they live in that world.

AISHA: True! Now, if we go to that guy and say, "This is all your imagination and you were hypnotised. You're not really a famous football star and what you're kicking isn't a football," we'd get denial in response. If we said, "At this moment you're in a studio with almost a hundred people watching," we'd never get him to believe the reality.

MURAD: You're right. Now let's get to today's topic. To repeat what we said yesterday, "Everything is formed from perceptions which reach the center in the brain relevant to them. There we make sense of the impressions that we perceive." There are three important questions: First, does the brain perform all these functions? Second, what is the nature of the perceiver, or what we call "I?" Third, what is the source of these impressions and why are they transmitted to us?

IBRAHIM: Certainly, the brain performs all of these functions. Just think. If we didn't have brains, there wouldn't be any image or sense.

AHMED: You're right.

MURAD: Do you mean to say that the brain is the source of images that create emotions, laughter and tears, moral, spiritual values and conscience? Isn't the brain a piece of flesh weighing about one and a half kilos? Is there a difference between the material substance of the brain and of those other objects that we can see? Just think about this. Isn't the brain an impression just like an arm or a leg?

AISHA: I never thought about it that way.

AHMED: Just a minute. What do you mean, that the brain is an impression perceived inside the brain? In that case, can you tell us where we see everything?

MURAD: I'll try to explain this in terms of a subject that will surprise you. Now, you may be about to hear what I am going to explain for the first time. A little while ago when we were talking about how we see and how we hear, I explained how the sense of hearing was formed in the brain by sound waves striking our ears and being transmitted to our brains as electric signals via the nerves. But more interesting than this is the fact that there exists in the brain something that, as a result of all these wonderful operations, sees three-dimensional, full-color images, hears sounds perfectly, distinguishes between hundreds of different tastes, thinks, feels and judges. The brain simply collects the electric signals coming from the eye, ear, nose, tongue and skin. But inside the brain there is another being that interprets these signals and sees an impression. Aisha, you can't say that brain cells create these impressions, can you?

AISHA: Certainly not, Murad. A cell doesn't have an eye or an ear to see or hear with.

MURAD: Yes, that's the surprising thing. This being sees without needing eyes and hears without needing ears; and perceives what is seen and heard. Scientists have also offered numerous theories about this matter. A writer, R.L. Gregory has explained it this way. "There is a temptation, which must be avoided, to say that the eyes produce pictures in the brain. A picture in the brain suggests the need of some kind of internal eye to see it – but this would need a further eye to see its picture... and so on, in an endless regress of eyes and pictures. This is absurd."<sup>8</sup> As you see, this writer understood and explained the problem clearly. But because of his materialist point of view, he wasn't able to give an answer to the question of "to whom this internal eye belongs", and has rejected the truth completely. In the world of science and philosophy, Karl Pribram draws attention to the important search for the identity of the being who senses the perception. "Philosophers since the Greeks have speculated about the 'ghost' in the machine, the 'little man inside the little man' and so on. Where is the I – the entity that uses the brain? Who does the actual knowing? Or, as Saint Francis of Assisi once put it, 'What we are looking for is what is looking.'"<sup>9</sup>

Now I'll ask you again: If that consciousness that hears what I'm saying, asks for details of the pictures and diagrams it sees, seeks an answer to questions, isn't brain's cells or a cognitive center, what is it then?

IBRAHIM: Are you saying there's someone in our brain we don't know about who hears and interprets what we say?

MURAD: The answer to your question is very important, Ibrahim, because in research and investigations to date, no such center or being has been encountered. In that case, that which forms sound or music in the brain and that which listens to human conversation must be human consciousness.

IBRAHIM: So where in the brain is this consciousness?

MURAD: When I say consciousness, I don't mean a layer of fat or the nerve cells. This consciousness is the soul God created and gave to human beings. The soul doesn't need eyes to see images or ears to hear sounds. Nor does it need a brain to think. This is one of God's miracles.

AISHA: In that case, if what really sees, hears and feels is our soul only, is it true to say that our sense organs are simply a vehicle?

MURAD: Of course, Aisha.

AISHA: That's exciting!

AHMED: And besides being amazing, once more we learn our own strength is to no avail and we are witnesses to the power of God.

MURAD: What you said is very true, Ahmed. People like you who've come to know the truth, understand that God has placed the whole three-dimensional universe with its color, shadow and light into a dark space of a few cubic centimeters in the brain, must think about God, fear Him and take refuge in Him.

IBRAHIM: I understand too that our brain is also a perception. There can be only one thing that does the perceiving, and that is the soul that God has created and given to us. It's clear that the soul is a special existence different from an impression. I don't know how I could have thought before now that all these activities were performed by the brain.

MURAD: A characteristic of the soul is to be affected by the impressions it sees. Impressions lead to the formation of sensations like satisfaction, pain, happiness and fear in the soul. These impressions are created in a way to affect the soul and the soul is created to be affected by them. In this way, each of us finds ourselves in our own world. It's a place of testing. So, what we call the world appears to be a group of particular impressions perceived by the soul.

AISHA: If the soul is the only existence that perceives impressions, there must be a supreme existence apart from the soul that causes us to see these impressions. Moreover, there must be a fundamental purpose in our being made to see these impressions.

MURAD: Yes, actually we can understand it without protracting the discussion too much. As you also know, it's God Who is the possessor of supreme knowledge and Who causes us to see everything. He uninterruptedly impresses these images in our souls. In this way, God makes us each live in our own world and tests us in it.

AISHA: We can think of it as a television broadcast, can't we? I mean, God, with His determining wisdom and knowledge, makes the entity we call the soul perceive those impressions as the world. While this broadcast remains uninterrupted and continuous, that is, while God shows us the impressions He wills, we react to things we experience without realizing their nature. Apart from the soul and what the soul observes, we have no relation to an external world.

MURAD: Exactly. Now that we've established the soul's existence, it remains to examine the source and the reason for these impressions. There are conclusions of vital importance that we'll draw from what we've learned. The first subject is the source and nature of the impressions. We know now that we are in no relation to a material existence and we observe a wonderful world composed only of impressions. The magnificence of these impressions, the art, wisdom and knowledge in their creation reveals to us the supreme Creator. There's no absolute being apart from God Who has created everything. Apart from the existence of God, what remains are His manifestations that God has impressed within us. To God belong all strength, intelligence, knowledge, art, power and wisdom. When we think of these impressions, the supreme knowledge evident in the creation of these impressions, the soul's position in relation to the impressions, we come to know in a most wonderful way, the existence of God and His attributes. If we don't grasp this truth, our faith in God can't be without deficiency and we may entertain very wrong notions about Him.

AISHA: In that case, nothing exists apart from God.

MURAD: Exactly. Apart from the existence of God, in an absolute sense, nothing exists. Nor is it possible for anything to exist. What exists for us, is only an impression seen by the soul, like the ghostly impression we see in a dream. To say something exists apart from this and that we can have any relation to it, arises from a false premise. Moreover, because everything is an impression created by God, there's no power or will that is independent of God. Those who try to explain the existence of God, construct a logic of their own and say, "We can't see God but we can't see radio waves either. We know radio waves exist, therefore, God exists like a radio wave." This line of reasoning is false. People who resort to such logic believe that matter is absolute and imagine that God (Surely God is beyond all that) is like an abstract being that surrounds matter. But truly, God IS the absolute being. Other things are manifestations created by Him. God alone exists; everything else is a shadow being.

AHMED: But we didn't learn these things that way! I mean, okay God created everything. There is no other deity besides God, and He possesses the highest attributes. But we live in this world with our own will and intelligence. That is, everyone makes their own life.

MURAD: As we can understand from Ahmed's statement, people have become confused about God and about fate as a result of some unfounded opinions. Someone who believes that matter itself is independent of God will naturally interpret everything according that belief. Those who can't grasp God's eternal power, knowledge and absolute existence have some very wrong views. They describe Him as a being who lives somewhere in the sky who doesn't interfere with the workings of the world. They believe that the world they live in is the only reality. They even assert arrogantly that they are actually material beings themselves, and that God (Surely God is beyond all that) is a phantom, an immaterial spiritual being who has no influence on matter.

AISHA: I always thought that way because that's what we were taught. But now I realize how wrong I was. How does our religion explain this?

MURAD: The Qur'an mentions this subject in some places and a few verses provide the key to understanding it. For people like you who believe that matter is a kind of phantom, everything becomes clearly intelligible. Such people grasp in a moment how close God is to them. They can see immediately mistaken ideas and false opinions concerning God that many espouse. It may have already occurred to you how close God is to human beings, but when you consider what we have been saying, you realize that God is closer to us throughout our lifetime than anything else.

IBRAHIM: I never thought of it that way.

MURAD: Ibrahim, God is closer to you than Aisha, Ahmed, I or even than you yourself. In Surah Qaf verse 16, God says concerning human beings, "**We are nearer to him than his jugular vein.**" And in Surah Isra' verse 60, this truth is revealed in these words, "**Surely your Lord encompasses mankind.**" But a person who believes that his body is composed of matter can't grasp this important truth. For example, if the brain is a place considered by one's 'self' a place accepted as outside would be about 20-30 centimeters away. But when one grasps that there is no contact to something called matter, and that one is only relating to perceptions in the mind, concepts such as outside, inside and closeness become meaningless. God has encompassed us and is eternally close to us.

IBRAHIM: ETERNAL CLOSENESS! I never thought about that before. It's clearly plain to me now but I never thought about it until today. This is really amazing.

MURAD: There are other verses relevant to this subject. I want to read these verses to you. Please listen.

**When (your soul) leaps to your throat (at death)**

**And you are at that moment looking on.**

**We are nearer him than you but you cannot see. (Surat al-Waqi'ah: 83-85)**

In another verse, it is said:

**When My servants ask you about Me, tell them I am indeed close (to them). I listen to the prayer of every suppliant when he calls on Me. They should therefore respond to Me and believe in Me so that hopefully they will be rightly guided. (Surat al-Baqara: 186)**

IBRAHIM: Yes, the verses are very revealing. When you mention eternal closeness, now I really know what you mean.

AISHA: I also understand and feel very excited. God is with me every moment. He hears every prayer. He knows everything I do and think. He's closer to me than I am to myself. This is really a wonderful thing. I don't understand how I could not have considered it before now.

MURAD: An understanding of the nature of matter also makes some other things clear. Someone who considers these things understands that besides God there's no other absolute being, He created everything and He is in control every moment. For example, Surat an-Naml verse 64 reveals that **"He originates creation."** That is to say, God is the creator of everything at every moment. Surah Fatir verse 41 explains this truth in this way: **"God keeps a firm hold on the heavens and earth, preventing them from vanishing away. And if they vanished no one could then keep hold of them. Certainly He is Most Forbearing, Ever-Forgiving."** This means everything in the universe is under God's control at all times and their existence continues only with His permission.

IBRAHIM: Therefore there's no power besides God. So when I say I am doing something, it's basically God Who is creating it while I think I am doing it. Is that true?

MURAD: Very true. There's no question of interfering with the impressions that are created by God and perceived by the soul. Whatever He causes us to observe, is what we see. It's not possible to change or influence the impression. At this stage, the idea of fate can be easily understood. Our fate is whatever we observe in this world of impressions created by God. We observe a definite sequence of events that we perceive as our life as if we were watching a film. Whatever is predetermined for us in fate is what we sense and perceive. In the Qur'an, this subject is clearly revealed in Surat al-Insan verse 30: **"But you will not will unless God wills"**. In Surat al-Anfal verse 17, it is also said **"...you did not throw, when you threw; it was God Who threw."** The same fact is stated in Surat as-Saffat verse 17: **"God created both you and what you do."** These verses show that man is not independent of God.

AISHA: But we so often hear expressions like "He beat fate" or "He was a victim of fate."

MURAD: Such expressions stem from ignorance, a failure to understand the reality of fate and an inability to conceive of God's eternal power. Fate can be generally defined as "God's immediate knowledge of past, present and future."

AHMED: Can you explain a bit more, Murad? How is it possible that events can be known that haven't yet taken place?

MURAD: To say something hasn't happened is to speak from a human perspective. The event hasn't happened just so far as we can know. But God isn't limited to time and space. Indeed, it is He Who created time and space. For this reason past, present and future are all one to Him. Everything has "happened".

AISHA: So, there's no such thing as "beating fate".

MURAD: Right, Aisha. A human being can't interfere with fate. There's no recourse beyond it. For example, a person can't lengthen or shorten his life. This has been revealed in the Qu'ran, in verse 30 of Surah Saba: **"Say: 'You have a promised appointment on a Day which you cannot delay or advance a single hour.' "** It can be understood from this that there's no such thing as chance, accident, or luck. Everything happens as God has determined it and when He has determined it. It is not in human hands to change it or prevent it. That is, human beings have no such power.

IBRAHIM: When people die, have an accident or get sick, or when things don't go the way they want, they go through a kind of rebellion. Now I understand better how fatuous that is.

MURAD: Because every moment is created by God, everything we observe has reason, purpose and intelligence. Nothing is created at random. For example, a business man boards a plane for London but at the last moment he remembers that he has left his wallet in the airport and gets off the plane. The plane leaves without him and crashes and so the business man doesn't die. In such a situation, someone who has no concept of fate might say something like, "He escaped death, he changed his fate." In fact, every moment this person lives is a part of his fate. Getting on the plane, forgetting his wallet, the crash of the plane and the interpretation given to the event by a person standing outside are all determined by fate. There has been no change. In fact, fate is created as a whole and rules over the whole of life. This fate is determined from the first moment of creation.

IBRAHIM: It means that before coming into this world every thing that we're going to experience has been determined and is known to God. Is that what you're saying?

MURAD: Yes. I'll explain this with another verse from the Qu'ran. God addresses people in this way: **"You do not engage in any matter or recite any of the Qur'an or do any action without Our witnessing you while you are occupied with it. Not even the smallest speck eludes your Lord, either on earth or in heaven. Nor is there anything smaller than that, or larger, which is not in a Clear Book."** (Surah Yunus: 61) As we can understand from this verse, everything that has happened and that will happen on earth has been

recorded in God's sight even before the creation of the universe. For this reason, even before you came into the world, even when your mother, your father and your grandfather were not yet born, God knew that you would be having this conversation with us.

AISHA: I want to give an example to show another misunderstanding of fate. Someone I know got skin cancer. It was said that he had only a short time left but he went abroad for treatment and got better. At that time, I frequently heard people say, "He beat death" and "he extended his life."

MURAD: As you've also understood, there's no question of shortening or extending life. It was according to his fate that the person was sick, came close to death, received treatment and got better. All these occurrences proceeded in a definite sequence, but, in fact, the result is determined from the beginning. Once we know the truth, we can easily solve problems we never understood before. The most important thing is that God is the one absolute power Who encompasses all. He is closer to us than our jugular vein. Everything is under His control. Everything has been determined and ordered by Him in the most wonderful way. A human being observes only what has been predetermined for himself. This nullifies every sort of spiritual or material anxiety and fears about the future. It reduces to unimportance a human being's passion and ambition in relation to the world. Only the consent of God gains importance. So, a person begins to see and understand things in the correct way according to their true meaning. He comes to appreciate the power and sovereignty of God, the absolute Ruler and supreme Creator of all things.

IBRAHIM: What you're saying is very important and subtle. Were there those in the past who wrongly understood and falsely interpreted these things?

MURAD: Yes, there's been various forms of perverse tendencies in the past. Some factions looked at the matter from a single point of view and said, "What's the use of worship since God is already doing everything?" They then abandoned worship. Some have said, "Humans strive in vain," and then adopted a lazy attitude, putting forth no effort or struggle. There were some who had even a more perverse attitude and went so far as to consider themselves on the same level as God (Surely God is beyond all that). Surat al-An'am verse 148 says this about those who have taken up in such a perverse view: **"Those who associate others with God will say, 'If God had willed we would not have associated anything with Him, nor would our fathers; nor would we have forbidden anything.' In the same way the people before them also lied until they felt Our violent force. Say: 'Do you have some knowledge you can produce for us? You are following nothing but conjecture. You only tell lies.'"** As seen in this verse, such people act upon conjecture and are in truth, liars.

AISHA: This is a very important point. Can you be more precise?

MURAD: God has created the world as a place of test and has sent to humanity apostles and books through which He has revealed the right way and pointed out their responsibilities. We, who are bound to physical impressions in this testing place, are obliged to act in the way God has revealed. That is, we bear the

responsibility for the reactions we give to these impressions. Finally, in return for those things we do in this realm of impressions, we will go to heaven or hell.

AISHA: We do nothing and we do everything, is that right?

MURAD: Aisha, there are two sides to the question. First, the external side or appearance. From this angle, a person is responsible for every action. We're physically bound to this world and our souls are influenced by occurrences which happen in the world of impressions. God gives us such a sense. When we are hungry, we have to fill the physical impression with the impression of food. When we are physically ill, we resort to the impressions of a doctor and medicine. There is an eternal intelligence and reason for these things in creation. The second, and the hidden side of the question is to understand the basic meaning of life – which is projected to us through impressions – and to see the truth. A person who discovers this reality understands that there's no strength apart from God, and that all power belongs to God. So, he correctly evaluates this life and the world.

IBRAHIM: That is, a person who is aware of this matter also gets sick, goes to a doctor and takes medicine but in doing this he knows that he is basically following his fate; he realizes that God is the cause of the illness and of its cure; and his reaction will be according to this understanding. Is that right?

MURAD: What you said is revealed in Surat ash-Shu'ara in these words: "**(It is) He Who created me and guides me; He Who gives me food and gives me drink; and when I am ill, it is He Who heals me; He Who will cause my death, then give me life; He Who I sincerely hope will forgive my mistakes on the Day of Reckoning.**" (Surat ash-Shu'ara: 78-82) A person who understands that all power belongs to God and that there is no friend or helper besides God, attains a complete sense of intimacy in faith and in the worship of God. So long as he remains conscious of this, he will be protected from the damaging and destroying influences of the world. He takes medicine but he knows that God is the One Who cures; he eats but he knows that God is the One Who satisfies; that is, he continues to lead the same life, but with an awareness of the truth.

AHMED: But you didn't say anything about the things that bind me to the world now. My house, my name, the property I've accumulated over so many years, and my children who'll continue my name and my family after I die. If I accept what you have said, I must accept that I have no connection to the reality of these things. That I relate only to copies of them in my mind.

MURAD: Ahmed, if you wish, think about the things we have talked about today and be sure to come to our final talk tomorrow. A large part of what I'm going to talk about tomorrow is of interest to you and people who think as you do.

AHMED: Of course, I'll be happy to come. Anyway, I don't intend to reject such an evident truth; that would really be to run away from the truth despite being certain of it. But there are still some details that I want to learn more fully.

IBRAHIM: There are no question marks left in my mind about the fact that everything is composed of impressions in my brain, that I have no relation to an external world, the nature of the soul, or about the existence of God. I hope we can extend the subject a bit farther. In the meantime, I'll prepare some more questions too.

AISHA: Murad, why does such a wonderful truth make some people uneasy? It does them no good to stop their ears and close their eyes to the truth.

MURAD: You have a day to think about that. Tomorrow, when we meet, I think you'll have the answers to all your questions.

## DAY 3

"Philosophers since the Greeks have speculated about the 'ghost' in the machine, the 'little man inside the little man' and so on. Where is the I -- the entity that uses the brain? Who does the actual knowing? Or, as Saint Francis of Assisi once put it, 'What we are looking for is what is looking'".

Karl Pribram<sup>10</sup>

The conversation occurs in Ahmed's house.

AHMED: Friends, maybe you're getting impatient but try to understand. If I didn't have good intentions would I come every day to every meeting to try to understand this subject? I want to learn the truth but as a person gets older, some things are a little more difficult.

MURAD: Don't say such a thing Ahmed. No one's getting impatient. Remember what we said yesterday – to understand something or not; to accept something or not is in your fate. And no one has the power to change this fate. So, because we know this, it's our responsibility to speak the truth, but you have the right to choose.

AISHA: Murad is right.

IBRAHIM: Murad, you've brought a book with you. What are we going to talk about today?

MURAD: This is the Qur'an. I quoted the examples I gave you before from the Qu'ran by heart; this time I brought the Qu'ran with me so that you could read for yourselves and see with your own eyes. Today, if you permit, let's talk about the difficult state of that person who lives without knowing the true nature of the material world, and about the reasons for his resistance to the truth.

AISHA: This will provide the answer to my questions at the same time.

IBRAHIM: I'm eager to hear what you're going to say.

MURAD: Now I'm going to read you a few verses from the Qu'ran. As we talk about these verses, we'll review the whole subject we've covered for the past two days. If you have any reservations about anything we have talked about so far, now's the time to speak up.

IBRAHIM: I can't find anything to contradict what I've heard. I've learned about a reality that had been right in front of my eyes all along, and my whole worldview has now been turned upside down. As I think about

this, I discover its ramifications for every aspect of life. Every moment of my life gained importance and meaning. I've begun to see everything as a miracle. But I also realize that I've got a lot more to learn.

AISHA: I already believed in God but there's a great difference between what I viewed as my faith and true faith in God. Seeing Him in every place, realizing His great being, power and His attributes. I only prayed when something happened to me or before an exam. In Ramadan, we fasted as a family, and sometimes when I thought about dying I'd be afraid. Now I understand that I must remember and think of God much more. Almost all the people in my circle live and think the way I used to. I want to learn about everything as quickly as possible and share it with my family and friends.

MURAD: Ahmed...

AHMED: I didn't want to bring this up, but now I will anyway. I have no more doubts but still, it's hard to apply what I learned to my daily life. I mean there's so many distractions that occupy and divert me in my daily life that I can't keep my mind on the subject.

MURAD: We'll deal with that a little later. But first, as I said earlier, there are countless verses in the Qu'ran that address the fact that all power belongs to God, that He encompasses all things and that He's the only sovereign. I'll read some. First there's verse **255 of Surat al-Baqara:**

**God, there is no deity but Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep. Everything in the heavens and the earth belongs to Him. Who can intercede with Him except by His permission? He knows what is before them and what is behind them but they cannot grasp any of His knowledge save what He wills. His Footstool encompasses the heavens and the earth and their preservation does not tire Him. He is the Most High, the Magnificent.**

In this verse and other verses on this subject, the attributes of God are revealed and, as we considered earlier, contrary to what people falsely believe, we see that God controls every occurrence at every moment, that He is everywhere at every time and that His being is absolute. On this subject we read in another verse, verse 115 of Surat al-Baqara, **"Both East and West belong to God, so wherever you turn, the Face of God is there. God is All-Encompassing, All-Knowing."**

AISHA: I'm Muslim, but I never read the Qu'ran. I had no idea this subject was so clearly stated in the Qu'ran.

MURAD: In order to learn the truth, instead of reading the word of God in the Book He sent to guide humanity, people choose to go by what they hear from other people. This is a very flawed way to go about the search for knowledge and truth. Everyone is held accountable by the Qur'an and is responsible to read the Qu'ran, learn its verses and put them into practice. But I think you already understand the importance of this.

AHMED: I too, like Aisha, up to this point in my life, never once read the Qu'ran despite ample opportunity.

MURAD: It's not too late to start now. There's no right age or time to learn the truth and turn from error. Though of course the sooner you start the better.

AHMED: You're right.

MURAD: God, Who created all things, has by means of the Qu'ran and the apostles, clearly revealed what is true, beautiful and what is wrong and evil. Here, apart from the few verses I've read, the Qu'ran contains advice to guide us in every aspect of our lives and to show us the right way. The greatest undertaking for human beings is to learn, understand and to try to apply the advice, commandments, prohibitions and the messages that come from our Creator. There's no excuse for not doing this. Otherwise, as it says in Surat an-Nur verse 39, **"The actions of those who disbelieve are like a mirage in the desert. A thirsty man thinks it is water but when he reaches it, he finds it to be nothing at all, but he finds God there. He will pay him his account in full. God is swift at reckoning."** Living an imaginary life without consciousness will likely lead to a sorry end.

AHMED: Friends, I understand that it's pointless to hesitate any longer. In fact, I had predicted the outcome of our conversations during these three days. In what we've been talking about, I haven't been able to find a single error or point of contention. Finally I understand that my hesitation is self-deception. Yes, I must confess that I was afraid of the truth. Maybe you don't have too much to lose but I didn't want to lose in an instant what I have acquired over the years. This was nothing other than the illogical objection of one who feared that his property, children, family and job might be snatched from his hand in a single moment. But self-deception doesn't change the truth.

MURAD: Congratulations Ahmed. There aren't many people who react as you have. But I think there's one thing you misunderstand. You've lost nothing. On the contrary, you've gained a great deal because you understand that everything you have is a blessing from God. You understand that God is testing you in this world with these blessings and He's given them to you as a means by which you may attain paradise. Don't forget, someone who has learned that everything he experiences is in his mind has nothing to lose. On the contrary, because he understands the true nature of reality, he's gained much. When a person grasps the fact that he relates to impressions and that everything is imprinted in him by God, and acts according to this knowledge, he values the things he owns according to their real worth. He doesn't forget that it's his Lord he has to make as his goal. Besides, since he knows everything is a blessing from God, he feels a much deeper pleasure in the things that have been given to him. He continually gives thanks for these blessings. At the same time, he knows everything is given to test him and that none of it belongs to him, and so he's not caught up in passion or ambition. So, since he lives a life according to the will of God, after death he'll begin to experience a much more wonderful life.

AHMED: I've never considered it from that view.

MURAD: In Surat al-An'nam verse 70, we read this command of God: **"Abandon those who have turned their religion into a game and a diversion and who have been deluded by the worldly life. Remind by it (the Qur'an) lest a person is delivered up to destruction for what he has earned with no protector or intercessor besides God. Were he to offer every kind of compensation, it would not be accepted from him. Such people are delivered up to destruction for what they have earned."** It can be understood from this verse that those who are proud and conceited and take themselves to be gods, are stricken with a feeling of helplessness and weakness when they discover that they are as insubstantial as an image on a cinema screen. Those people whose minds are swayed by love of this world, are deeply disturbed when they realize everything they own is insubstantial. That the world, their children, their property, their wealth, their influential friends are all in the hands of God. In this situation, there are two choices – either they turn to God and their passion for the material world comes to an end, or the contrary, they try to forget the truth and embrace the world even more strongly. But, because they know they are deceiving themselves, they are always uncomfortable and lead an anxious, tense and tormented life.

AHMED: I'm choosing the right path, Murad. Of course, I understand that there's no use in running from the truth. And what you said has strengthened my resolve even more.

MURAD: You appear really to have chosen the right path. What is beautiful is what is true.

AISHA: Murad, as far as I know, there are many people who either don't understand that the impression they see is seen in the brain or feign ignorance of the fact. These people are respected writers, scientists, and professors. Particularly those who fully understand the technical aspects of the subject refuse to explore it or else they pretend that they don't know a thing about it. For example, are those who have expertise in the fields of medicine and biology not familiar with the subject?

MURAD: Actually, Ahmed answered this a while ago. Certainly, a number of people know about the subject in one way or another. If this subject were limited only to impressions in the brain, you can be sure that no one would have any difficulty accepting it. But everyone who concedes that he has no connection with an external world and that everything is an impression in the brain, realizes too that there's another step he must take whether he likes it not. He must then admit that God has created these impressions. A person who has founded his whole life on material things and desires, tends to pretend he knows nothing about the subject because even the mention of these realities will remind him of the existence of God, of the day of reckoning, of paradise and of hell. If that person is a consciously aware human being, he'll reorder his life according to the truth. However, when some people are exposed to the truth, they're overcome by panic. They become afraid and anxious and finally choose to deceive themselves. As Ahmed said, they think they can protect themselves from the truth by forgetting about it or closing their eyes to it. Surat ar-Rum comments on the state of those people who are incapable of grasping the truth:

**They know an outward aspect of the life of this world but are heedless of the hereafter. (Surat ar-Rum: 7)**

AHMED: I know from my own experience that people become slaves of their passions. I mean, you may be aware of some things, but it's a bit strange at first to consider that you have no ownership of those things you thought of as your property and that everything is under the control of God Who created you. Moreover, when you think of yourself as being a very influential, intelligent, successful businessman with a good social position, "your head is in the clouds"; and when you say to such a person, "Everything you experience is in your mind – your money, your factories, your workers, your secretaries, your property, your, house, your car – and you have no relation with the reality of any of it", you're assaulting his ambitions.

MURAD: Just as it is said in the verse: **"To mankind the love of worldly appetites is painted in glowing colours: women and children, and heaped-up mounds of gold and silver, and horses with fine markings, and livestock and fertile farmland. All that is merely the enjoyment of the life of this world. The best homecoming is in the presence of God."** (Surah Al 'Imran: 14)

AHMED: Yes, exactly as it says in that verse.

MURAD: When it talks about Satan in the Qu'ran, it says that the first thing that seduced him and caused him to rebel was his love of matter and his ambition to be an absolute being. This same satanic passion wants to bind a person to the world with great ambition. To be insubstantial, to be a "nothing" is a possibility that the conceited and the proud could never accept. This is an indisputable fact and as you go through life, you come to see it clearly. But in spite of this, worldly ambition and the possibility of losing their material things prevents some people from adopting this obvious way of thinking. In the Qu'ran, Satan's conceit and lust are given particular emphasis. Here, I read:

**... They prostrated - except for Diabolis. He was not among those who prostrated. He (God) said, 'What prevented you from prostrating when I commanded you to?' He (Diabolis) replied, 'I am better than him. You created me from fire and You created him from clay.'** (Surat al-A'raf: 11-12)

AISHA: Murad, thank you so much for your patience in explaining this important truth to us. I thought a lot about our subject and I don't want any details left out. By God's Grace, today I have no more question marks in my mind. Everything is clear.

MURAD: Really, it's I who thank you for this opportunity. But don't be too hasty, Aisha. I still have a few things I want to say. If you like, let's watch television. A few more points relevant to the subject might come up.

IBRAHIM: Look, my favourite show is on. I was just thinking: What if someone went and told the truth to the host? That the viewers, this audience who admire him to the high heavens are all just in his mind. The applause, the countless reporters who run after him, his property and his family are also just impressions

existing in his mind. That, in fact, at this moment he lives is in God's sight and that the intelligence that everyone praises in him is not his own; how would he react?

AISHA: He probably wouldn't be too pleased. Look, on this channel there's an open panel discussion on the economy. Their situation is even more difficult. I don't know how you'd tell them that the whole economy money, banks, inflation, customers, is all an impression. They're taking themselves so seriously. If you went to them and said, "These things are in your mind. Leave these ambitions behind. Seek only God's approval and draw near to Him", they'd get angry like a child you took a toy away from.

MURAD: Yes, you're right, Aisha. The biggest mistake these people make is to forget the truth and to become attached to the world because of ambition. If people submit to God, put their trust in Him and stop running away from the truth, then they'll be happy, live in comfort and security. God always shows the right way to those who turn to Him. In times of difficulties, He provides the best solutions for them. I want to read a verse to you on this subject:

**...Whoever fears God – He will give him a way out and provide for him from where he does not expect. Whoever puts his trust in God – He will be enough for him. God always achieves His aim... (Surat at-Talaq: 2-3)**

AISHA: This is an important truth. If those people we see on television left their worldly ambitions and turned to God, they'd be rescued from the difficult situation they find themselves in.

MURAD: Yes, Aisha. Besides, as you said a bit earlier, if those people who act as if those things which are nothing but impressions really existed realized the state they were in, they would be in a much worse situation. It's impossible to describe the regret and the humiliation felt by a person who finally comes to realize that he has spent his life running after a phantom. Look how the state of such a person is described in Surat al-Kahf:

**Say: 'Shall I inform you of the greatest losers in their actions? Those whose efforts have been wasted in this life, while they thought that they suppose that they are doing good.' (Surat al-Kahf: 103-104)**

AHMED: I now understand that I must review my whole life and submit to God.

AISHA: I'll never be the same either after what I have learned. As Murad said, I'm beginning a new life. I'll spend my life with these things in mind. Because there's no power other than God, I'll begin to learn about Him, to draw close to Him and act according to His will. Of course, to do this I'll buy a Qu'ran right away and learn what God's will is for me.

IBRAHIM: We all have the same idea. In these three days, my whole world and plans have all changed. Since I'm teaching at the university, I feel a particularly big responsibility. It's become an important matter of conscience for me to deepen what I've learned and to explain it to those who don't know about it.

MURAD: Friends, remember that in the past three days we've spoken about some very important truths. It may appear that it was I who was explaining these truths to you. But actually, I was also listening with you. No one has the ability to talk or to think on his own. We speak and think those things that God has fixed in our fate. In these conversations God has spoken and reminded us of His own power. In the light of this, we must all ask His help and pray, as the Prophet Solomon (Peace be upon him) said, **'My Lord, keep me acting rightly, pleasing You, and admit me, by Your mercy, among Your honorable servants.'** (Surat an-Naml: 19)

# THE MISCONCEPTION OF EVOLUTION

Darwinism, which seeks to deny the fact of creation in the universe, is nothing but an unscientific fallacy. This theory, which argues that life originated from inanimate matter through coincidences, has been demolished with the recognition that the universe was created by God. It is God Who created the universe and Who designed it down to its smallest detail. Therefore, it is impossible for the theory of evolution, which holds that living beings are not created by God, but are products of coincidences, to be true.

Unsurprisingly, when we look at the theory of evolution, we see that this theory is denounced by scientific findings. The design in life is extremely complex and striking. In the inanimate world, for instance, we can explore how sensitive are the balances which atoms rest upon, and further, in the animate world, we can observe in what complex designs these atoms were brought together, and how extraordinary are the mechanisms and structures such as proteins, enzymes, and cells, which are manufactured with them.

This extraordinary design in life invalidated Darwinism at the end of the 20th century.

We have dealt with this subject in great detail in some of our other studies, and shall continue to do so. However, we think that, considering its importance, it will be helpful to make a short summary here as well.

## The Scientific Collapse of Darwinism

Although a doctrine going back as far as ancient Greece, the theory of evolution was advanced extensively in the 19th century. The most important development that made the theory the top topic of the world of science was the book by Charles Darwin titled *"The Origin of Species"* published in 1859. In this book, Darwin denied that different living species on the earth were created separately by God. According to Darwin, all living beings had a common ancestor and they diversified over time through small changes.

Darwin's theory was not based on any concrete scientific finding; as he also accepted, it was just an "assumption." Moreover, as Darwin confessed in the long chapter of his book titled "Difficulties of the Theory," the theory was failing in the face of many critical questions.

Darwin invested all his hopes in new scientific discoveries, which he expected to solve the "Difficulties of the Theory." However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties.

The defeat of Darwinism against science can be reviewed under three basic topics:

- 1) The theory can by no means explain how life originated on the earth.
- 2) There is no scientific finding showing that the "evolutionary mechanisms" proposed by the theory have any power to evolve at all.
- 3) The fossil record proves completely the contrary of the suggestions of the theory of evolution.

In this section, we will examine these three basic points in general outlines:

## **The First Insurmountable Step: The Origin of Life**

The theory of evolution posits that all living species evolved from a single living cell that emerged on the primitive earth 3.8 billion years ago. How a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions the theory cannot answer. However, first and foremost, of the first step of the alleged evolutionary process it has to be inquired: How did this "first cell" originate?

Since the theory of evolution denies creation and does not accept any kind of supernatural intervention, it maintains that the "first cell" originated coincidentally within the laws of nature, without any design, plan, or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. This, however, is a claim inconsistent with even the most unassailable rules of biology.

### **"Life Comes from Life"**

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, the theory asserting that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

Similarly, worms developing in meat was assumed to be evidence of spontaneous generation. However, only some time later was it understood that worms did not appear on meat spontaneously, but were carried there by flies in the form of larvae, invisible to the naked eye.

Even in the period when Darwin wrote *The Origin of Species*, the belief that bacteria could come into existence from non-living matter was widely accepted in the world of science.

However, five years after Darwin's book was published, the discovery of Louis Pasteur disproved this belief, which constituted the groundwork of evolution. Pasteur summarized the conclusion he reached after time-consuming studies and experiments: "The claim that inanimate matter can originate life is buried in history for good."<sup>11</sup>

Advocates of the theory of evolution resisted the findings of Pasteur for a long time. However, as the development of science unraveled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.

### **Inconclusive Efforts in the 20<sup>th</sup> Century**

The first evolutionist who took up the subject of the origin of life in the 20th century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930's, he tried to prove that the cell of a living being could originate by coincidence. These studies, however, were doomed to failure, and

Oparin had to make the following confession: "Unfortunately, the origin of the cell remains a question which is actually the darkest point of the entire evolution theory."<sup>12</sup>

Evolutionist followers of Oparin tried to carry out experiments to solve the problem of the origin of life. The best known of these experiments was carried out by American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial earth's atmosphere in an experiment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that this experiment, which was then presented as an important step in the name of evolution, was invalid, the atmosphere used in the experiment having been very different from real earth conditions.<sup>13</sup>

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.<sup>14</sup>

All the evolutionist efforts put forth throughout the 20th century to explain the origin of life ended with failure. The geochemist Jeffrey Bada from San Diego Scripps Institute accepts this fact in an article published in *Earth Magazine* in 1998:

Today as we leave the twentieth century, we still face the **biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?**<sup>15</sup>

## The Complex Structure of Life

The primary reason why the theory of evolution ended up in such a big impasse about the origin of life is that even the living organisms deemed the simplest have incredibly complex structures. The cell of a living being is more complex than all of the technological products produced by man. Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing inorganic materials together.

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. The probability of proteins, the building blocks of cell, being synthesized coincidentally, is 1 in  $10^{950}$  for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over  $10^{50}$  is practically considered to be impossible.

The DNA molecule, which is located in the nucleus of the cell and which stores genetic information, is an incredible databank. It is calculated that if the information coded in DNA were written down, this would make a giant library consisting of 900 volumes of encyclopaedias of 500 pages each.

A very interesting dilemma emerges at this point: the DNA can only replicate with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can only be realized by the information coded in DNA. As they both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by itself to a deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other.

And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.<sup>16</sup>

No doubt, if it is impossible for life to have originated from natural causes, then it has to be accepted that life was "created" in a supernatural way. This fact explicitly invalidates the theory of evolution, whose main purpose is to deny creation.

## **Imaginary Mechanisms of Evolution**

The second important point that negates Darwin's theory is that both concepts put forward by the theory as "evolutionary mechanisms" were understood to have, in reality, no evolutionary power.

Darwin based his evolution allegation entirely on the mechanism of "natural selection". The importance he placed on this mechanism was evident in the name of his book: *The Origin of Species, By Means Of Natural Selection...*

Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for life. For example, in a deer herd under the threat of attack by wild animals, those that can run faster will survive. Therefore, the deer herd will be comprised of faster and stronger individuals. However, unquestionably, this mechanism will not cause deer to evolve and transform themselves into another living species, for instance, horses.

Therefore, the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact and had to state this in his book *The Origin of Species*:

Natural selection can do nothing until favourable variations chance to occur.<sup>17</sup>

## **Lamarck's Impact**

So, how could these "favourable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science in his age. According to the French biologist Lamarck, who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation and these traits, accumulating from one generation to another, caused new species to be formed. For instance, according to Lamarck, giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples, and in his book *The Origin of Species*, for instance, said that some bears going into water to find food transformed themselves into whales over time.<sup>18</sup>

However, the laws of inheritance discovered by Mendel and verified by the science of genetics that flourished in the 20th century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favour as an evolutionary mechanism.

## Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory", or as it is more commonly known, Neo-Darwinism, at the end of the 1930's. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings because of external factors such as radiation or replication errors, as the "cause of favourable variations" in addition to natural mutation.

Today, the model that stands for evolution in the world is Neo-Darwinism. The theory maintains that millions of living beings present on the earth formed as a result of a process whereby numerous complex organs of these organisms such as the ears, eyes, lungs, and wings, underwent "mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: **Mutations do not cause living beings to develop; on the contrary, they always cause harm to them.**

The reason for this is very simple: the DNA has a very complex structure and random effects can only cause harm to it. American geneticist B.G. Ranganathan explains this as follows:

**Mutations are small, random, and harmful.** They rarely occur and the best possibility is that they will be ineffectual. These four characteristics of mutations imply that mutations cannot lead to an evolutionary development. A random change in a highly specialised organism is either ineffectual or harmful. A random change in a watch cannot improve the watch. It will most probably harm it or at best be ineffectual. An earthquake does not improve the city, it brings destruction.<sup>19</sup>

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living beings, and leaves them disabled. (The most common effect of mutation on human beings is cancer). No doubt, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself" as Darwin also accepted. This fact shows us that there is no "evolutionary mechanism" in nature. Since no evolutionary mechanism exists, neither could any imaginary process called evolution have taken place.

## The Fossil Record: No Sign of Intermediate Forms

The clearest evidence that the scenario suggested by the theory of evolution did not take place is the fossil record.

According to the theory of evolution, every living species has sprung from a predecessor. A previously existing species turned into something else in time and all species have come into being in this way. According to the theory, this transformation proceeds gradually over millions of years.

Had this been the case, then numerous intermediary species should have existed and lived within this long transformation period.

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the reptilian traits they already had. Since these would be in a transitional phase, they should be disabled, defective, crippled living beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "**intermediate forms.**"

If such animals had really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record. In *The Origin of Species*, Darwin explained:

If my theory be true, **numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed...** Consequently, evidence of their former existence could be found only amongst fossil remains.<sup>20</sup>

## Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the 19th century all over the world, no transitional forms have yet been uncovered. All the fossils unearthed in excavations showed that, contrary to the expectations of evolutionists, life appeared on earth all of a sudden and fully-formed.

A famous British paleontologist, Derek V. Ager, admits this fact, even though he is an evolutionist:

The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find – over and over again – **not gradual evolution, but the sudden explosion of one group at the expense of another.**<sup>21</sup>

This means that in the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in between. This is just the opposite of Darwin's assumptions. Also, it is very strong evidence that living beings are created. The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor can be that this species was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

**Creation and evolution, between them, exhaust the possible explanations for the origin of living things.** Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.<sup>22</sup>

Fossils show that living beings emerged fully developed and in a perfect state on the earth. That means that "**the origin of species**" is, **contrary to Darwin's supposition, not evolution but creation.**

## The Tale of Human Evolution

The subject most often brought up by the advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that the modern men of today evolved from some kind of ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, it is claimed that there existed some "transitional forms" between modern man and his ancestors. According to this completely imaginary scenario, four basic "categories" are listed:

1. *Australopithecus*
2. *Homo habilis*
3. *Homo erectus*
4. *Homo sapiens*

Evolutionists call the so-called first ape-like ancestors of men "*Australopithecus*" which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various *Australopithecus* specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, has shown that these belonged to an ordinary ape species that became extinct and bore no resemblance to humans.<sup>23</sup>

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to the evolutionist claim, the living beings in the Homo series are more developed than *Australopithecus*. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the foremost defenders of the theory of evolution in the 20th century, admits this fact by saying that "the chain reaching as far as *Homo sapiens* is actually lost."<sup>24</sup>

By outlining the link chain as "*Australopithecus* > *Homo habilis* > *Homo erectus* > *Homo sapiens*," evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that *Australopithecus*, *Homo habilis* and *Homo erectus* lived at different parts of the world at the same time.<sup>25</sup>

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. *Homo sapiens neandarthalensis* and *Homo sapiens sapiens* (modern man) co-existed in the same region.<sup>26</sup>

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. A paleontologist from Harvard University, Stephen Jay Gould, explains this deadlock of the theory of evolution although he is an evolutionist himself:

What has become of our ladder if there are three coexisting lineages of hominids (*A. africanus*, the *robust australopithecines*, and *H. habilis*), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.<sup>27</sup>

Put briefly, the scenario of human evolution, which is sought to be upheld with the help of various drawings of some "half ape, half human" creatures appearing in the media and course books, that is, frankly, by means of propaganda, is nothing but a tale with no scientific ground.

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years, and particularly studied *Australopithecus* fossils for 15 years, finally concluded, despite being an evolutionist himself, that there is, in fact, no such family tree branching out from ape-like creatures to man.

Zuckerman also made an interesting "spectrum of science." He formed a spectrum of sciences ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's spectrum, the most "scientific"—that is, depending on concrete data—fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spectrum, which is the part considered to be most "unscientific," are "extra-sensory perception"—concepts such as telepathy and sixth sense—and finally "human evolution." Zuckerman explains his reasoning:

We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful (evolutionist) anything is possible - and where the ardent believer (in evolution) is sometimes able to believe several contradictory things at the same time.<sup>28</sup>

The tale of human evolution boils down to nothing but the prejudiced interpretations of some fossils unearthed by certain people, who blindly adhere to their theory.

## **Technology In The Eye and The Ear**

Another subject that remains unanswered by evolutionary theory is the excellent quality of perception in the eye and the ear.

Before passing on to the subject of the eye, let us briefly answer the question of "how we see". Light rays coming from an object fall oppositely on the retina of the eye. Here, these light rays are transmitted into electric signals by cells and they reach a tiny spot at the back of the brain called the centre of vision. These electric signals are perceived in this centre of the brain as an image after a series of processes. With this technical background, let us do some thinking.

The brain is insulated from light. That means that the inside of the brain is solid dark, and light does not reach the location where the brain is situated. The place called the centre of vision is a solid dark place where no light ever reaches; it may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even the technology of the 20th century has not been able to attain it. For instance, look at the book you read, your hands with which you hold it, then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, coloured, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and

distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional perspective having depth.

For many years, ten of thousands of engineers have tried to make a three-dimensional TV, and reach the vision quality of the eye. Yes, they have made a three-dimensional television system but it is not possible to watch it without putting on glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by chance. Now, if somebody told you that the television in your room was formed as a result of chance, that all its atoms just happened to come together and make up this device that produces an image, what would you think? How can atoms do what thousands of people cannot?

If a device producing a more primitive image than the eye could not have been formed by chance, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear; the middle ear transmits the sound vibrations by intensifying them; the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalises in the centre of hearing in the brain.

The situation in the eye is also true for the ear. That is, the brain is insulated from sound just like it is from light: it does not let any sound in. Therefore, no matter how noisy is the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. In your brain, which is insulated from sound, you listen to the symphonies of an orchestra, and hear all the noises in a crowded place. However, if the sound level in your brain was measured by a precise device at that moment, it would be seen that a complete silence is prevailing there.

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all this technology and the thousands of engineers and experts who have been working on this endeavour, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality HI-FI systems produced by the biggest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a HI-FI you always hear a hissing sound before the music starts. However, the sounds that are the products of the technology of the human body are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does HI-FI; it perceives sound exactly as it is, sharp and clear. This is the way it has been since the creation of man.

So far, no visual or recording apparatus produced by man has been as sensitive and successful in perceiving sensory data as are the eye and the ear.

However, as far as seeing and hearing are concerned, a far greater fact lies beyond all this.

## To Whom Does the Consciousness that Sees and Hears Within the Brain Belong?

Who is it that watches an alluring world in its brain, listens to symphonies and the twittering of birds, and smells the rose?

The stimulations coming from the eyes, ears, and nose of a human being travel to the brain as electro-chemical nervous impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact about this subject: Who is it that perceives these electro-chemical nervous impulses as images, sounds, odours and sensory events in the brain? There is a consciousness in the brain that perceives all this without feeling any need for eye, ear, and nose. To whom does this consciousness belong? There is no doubt that this consciousness does not belong to the nerves, the fat layer and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot give any answer to these questions.

For this consciousness is the spirit created by God. The spirit needs neither the eye to watch the images, nor the ear to hear the sounds. Furthermore, nor does it need the brain to think.

Everyone who reads this explicit and scientific fact should ponder on Almighty God, should fear Him and seek refuge in Him, He Who squeezes the entire universe in a pitch-dark place of a few cubic centimeters in a three-dimensional, coloured, shadowy, and luminous form.

## A Materialist Faith

The information we have presented so far shows us that the theory of evolution is a claim evidently at variance with scientific findings. The theory's claim on the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that the intermediate forms required by the theory never existed. So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas such as the earth-centered universe model have been taken out of the agenda of science throughout history.

However, the theory of evolution is pressingly kept on the agenda of science. Some people even try to represent criticisms directed against the theory as an "attack on science." Why?

The reason is that the theory of evolution is an indispensable dogmatic belief for some circles. These circles are blindly devoted to materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward for the workings of nature.

Interestingly enough, they also confess this fact from time to time. A well known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that **we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no**

**matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine Foot in the door.<sup>29</sup>**

These are explicit statements that Darwinism is a dogma kept alive just for the sake of adherence to the materialist philosophy. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter created life. It insists that millions of different living species; for instance, birds, fish, giraffes, tigers, insects, trees, flowers, whales and human beings originated as a result of the interactions between matter such as the pouring rain, the lightning flash, etc., out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to defend it just so as "not to allow a Divine Foot in the door."

Anyone who does not look at the origin of living beings with a materialist prejudice will see this evident truth: All living beings are works of a Creator, Who is All-Powerful, All-Wise and All-Knowing. This Creator is God, Who created the whole universe from non-existence, designed it in the most perfect form, and fashioned all living beings.

**They said 'Glory be to You!  
We have no knowledge except what You have taught us.  
You are the All-Knowing, the All-Wise.'  
(Surat al-Baqara: 32)**

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