

**TIMELESSNESS**  
**AND**  
**THE REALITY OF FATE**

**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 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 Allah, 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 deen. It is imperative that this important service is rendered to all people. 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.

Another point to be stressed is related to the content of the book. In all the books of the author, faith-related issues are told in the light of the Qur'anic verses and people are invited to learn Allah's verses and live by them. All the subjects that concern Allah'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 way of recounting makes the books read quickly. Even those people 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 by individuals or studied in a group at a time of conversation. The reading of the books by a group of readers willing to profit from them will be useful in the sense that readers can relate their own reflections and experiences to one another.

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

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## INTRODUCTION

A general review of historical trends reveals that all anti-religionists base their philosophy on materialist thought. As is known, materialists deny the fact of creation. Instead, they maintain that matter has existed since time immemorial and will remain as an absolute entity for all eternity. In other words, they deify matter. Materialism is thus defined in materialist sources:

Materialism accepts the eternity and everlastingness of the universe (its having no beginning or end), that it is not created by God, and is infinite in time and place.<sup>1</sup>

The reason why materialism so deifies matter stems from its categorical refusal to accept the existence of a Creator. That matter is not absolute implies that it had a beginning: that it had a beginning means that it was brought into being from nothing, that is, it was created.

Not surprisingly, the consensus reached by the world of science at the end of the 20<sup>th</sup> century verifies the fact that matter is not absolute and that it had a beginning: the whole universe originated from nothing approximately 15 billion years ago with the explosion of a point with "zero" volume and took its present shape by expanding over time. The authenticity of this event, which is called the Big Bang, is proved by many substantial observations and experiments as well as by the calculations of theoretic physicists.

The latest point reached by science today verifies the fact that "the universe was created out of nothing," as is maintained by the Qur'an and all other divine religions. In addition, modern science has disproved materialism and all its sub-ideologies, destroyed the matter-dependent world of materialists, and defeated them in the war they waged against creation.

Materialists, however, cannot accept the fact that matter is not absolute but was created, even at the cost of conflicting with science. To accept this fact would require them to accept the existence of Allah, and to believe in Allah would require them to accept religion and lead religious lives. As religion primarily requires definite obedience and submission to Allah, this would prove to be troublesome for such people as are blinded by their own arrogance. In the Qur'an, the state of those who escape realities because of their arrogance — though the truth is quite apparent — is explained as follows:

**And they rejected those Signs in their iniquity and arrogance, though their souls were convinced of their truth. Consider the fate of those who acted corruptly! (Surat an-Naml, 14)**

Materialists believe that time, just like matter, is absolute, i.e., it comes from eternity and goes on to eternity. Adhering to this misapprehension, they seek to deny fate, the day of resurrection, paradise and hell. However, today, modern science has proven that just like matter, time, which is a derivative of matter, has also been created from nothingness, and that it also had a beginning. At the same time, that time is a relative notion, that it is not static and unchanging as materialists have long believed, and that it is a changing form of perception were also discovered in this century. The relativity of time and space has been proven by Einstein's Theory of Relativity and this fact has today laid the basis of modern physics.

To sum up, time and space are concepts that are not absolute, that have a beginning, and that were created by Allah from nothing. Allah, Who has created time and space, is certainly not dependent on them. Allah has defined, determined and created every moment of time in timelessness. This is what underlies the essence of the reality of "Fate," which materialists fail to comprehend.

All of the events that have been experienced in the past and that will be experienced in the future by us, are within the knowledge and control of Allah, Who is not dependent on time, and Who created time from nothing.

Today, modern science verifies facts announced by the Qur'an 1400 years ago, which are unequivocally believed in by the believers. This bears witness that the Qur'an is the word of Allah. On the other hand, materialist thought, which has been denying Allah's existence and the fact of creation for centuries, is refuted in every field by science, a discipline to which it never stops referring and in which it takes refuge on all occasions. In this book, we will produce evidence to show that the claims of materialists have no scientific and logical basis, and that on the contrary, materialism is totally demolished by contemporary science. The subjects covered here include very important pieces of evidence about the essence of matter and the relativity of time and space. Thus, you will encounter some facts which you have never pondered upon so far, and will understand that the essence of matter is in truth very different from what materialism puts forward or what you have previously been taught.

## CHAPTER 1

# THE UNIVERSE IS CREATED FROM NON-EXISTENCE

Materialism is a system of thought that holds matter to be an absolute entity and denies the existence of anything but matter. Having its roots in ancient Greece and gaining increased acceptance, particularly in the 19<sup>th</sup> century, and becoming famous with the dialectical materialism of Karl Marx, this system of thought claims that matter has existed forever and that it will exist for all eternity. Since it maintains that matter is not created, it does not accept the existence of a Creator.

As we have just stated, materialism became popular mainly in the 19<sup>th</sup> century. One of the principal reasons for this is the "static universe" model that was then produced in response to the question of "how the universe had come about". This model answered the question by stating that the universe had not come about, it had existed forever and would continue to exist forever. The universe was accepted to be a stable, constant and unchanging collection of matter and the notion was promoted that such a universe did not require us to believe in a Creator.

The confirmation of the opposite of this universe model, that is, the discovery that the universe had a beginning and that it was alterable, unquestionably proved the existence of a Creator. In his book *"Principes Fondamentaux de Philosophie"*, renowned materialist philosopher Georges Politzer accepted this fact in his denial of creation on the basis of this "boundless universe" model:

The universe is not a created object. If it were, then it would have to have been created instantaneously by God and brought into existence from nothing. To admit creation, one has to admit, in the first place, the existence of a moment when the universe did not exist, and that something came out of nothingness. This is something to which science cannot concede.<sup>2</sup>

At the end of a period that started in the second quarter of the 20<sup>th</sup> century, modern science, however, proved the fact admitted by materialists when they said: "If it was so, then we would perforce agree that a Creator existed,"—that is, that the universe had a beginning. This fact was revealed after a number of stages.

## The Expansion of the Universe

In 1929, in the California Mount Wilson observatory, an American astronomer by the name of Edwin Hubble made one of the greatest discoveries in the history of astronomy. While he observed the stars with a giant telescope, he found out that the light from them was shifted to the red end of the spectrum and that this shift was more pronounced the further a star was from the earth. This discovery had an electrifying effect in the world of science, because according to the recognised rules of physics, the spectra of light beams travelling towards the point of observation tend towards violet while the spectra of light beams moving away from the point of observation tend towards red. This meant that the stars were constantly moving away from us.

Before long, Hubble made another very important discovery: Stars and galaxies moved away not only from us, but also from one another. The only conclusion that could be derived from a universe where everything moves away from everything else is that the universe constantly **"expands."** To elucidate, the universe may be thought of as the surface of a balloon being blown up. Just as the points on the surface of a balloon move apart from each other as the balloon is inflated, so do the objects in space move apart from each other as the universe keeps expanding.

In fact, this had been theoretically discovered even earlier. Albert Einstein, judging from the calculations which had led him to formulate the Theory of Relativity in 1915, had concluded that the universe could not be static. Greatly taken by surprise at his own discovery, Einstein added a factor called the "cosmological constant" to his equations, simply to eliminate this unbecoming conclusion. Convinced by astronomers that the universe was static, he did not want his theory to conflict with this model. This view, which was later withdrawn by Einstein himself — who confessed that it was **"the greatest mistake of his career,"** — was thrown on to the scrap heaps of history in view of developing scientific discoveries.

For the first time in 1922, Russian scientist Alexander Friedmann discovered on the basis of the Theory of Relativity that the universe was alterable and that even a slight change caused it to expand or shrink. While Friedmann reached this conclusion, he also corrected the mistake (of the cosmological constant) in Einstein's article dated 1917.

The first person who used the solutions discovered by Friedmann was the Belgian cosmic scientist, Georges Lemaitre (1894-1966). Relying on these solutions, Lemaitre maintained that the universe had a beginning and that it had been constantly expanding since then. In addition, he stated that the radiation remaining from this starting moment could be detected (this radiation, given the name of 'cosmic background radiation' was indeed later detected by observations).

## **The Discovery of the Big Bang**

The fact that the universe expands proposed a model very different from that of the "static universe" that had gained general currency. The expansion of the universe implied that, when travelling backwards in time, the universe would prove to have originated from a single point.

The calculations showed that this **"single point"** that harboured all the matter of the universe should have had **"zero volume"** and "infinite density." The universe had come about by the explosion of this single point with zero volume. This explosion was named the "Big Bang" and the theory came to be so called.

You may wonder how a point with no volume, that is, occupying no space, and with infinite density can exist. Actually, "a point with no volume and infinite density" is a theoretical form of expression. Scientifically, a point described as having "zero volume" means a point with no volume. In fact, a point with no volume means that it is "nonexistent". Therefore, **the universe has been brought into existence from non-existence.** This fact invalidates the hypothesis of materialism that "the universe has existed since time immemorial".

## **"Steady State" Trial**

Astronomers devoted to the materialist philosophy sought to resist the Big Bang and uphold the steady state theory. The cause of this effort was revealed in A.S. Eddington's words "**Philosophically, the notion of an abrupt beginning to the present order of Nature is repugnant to me.**"<sup>3</sup>

World renowned mathematician and astronomer Sir Fred Hoyle was one of those who were disturbed by the Big Bang theory. In the middle of the century, Hoyle championed a theory called the "steady-state," which was similar to the "constant universe" approach of the 19th century. Though he accepted that the universe was expanding, Hoyle argued that the universe was both infinite in size and eternal in duration. According to this model, as the universe expanded, matter was suddenly starting to come into existence on its own and only to the extent that it was needed. With the sole ostensible aim of supporting the dogma of "eternally existing matter" — the basis of the materialist philosophy, — this theory was totally at variance with the "Big Bang" theory, which held that the universe had a beginning.

Those who defended the steady-state theory opposed the Big Bang for a long time. Science, however, was working against them.

## **New Evidence for the Big Bang: Cosmic Background Radiation**

In 1948, George Gamow came up with another idea concerning the Big Bang. He stated that after the formation of the universe by a big explosion, a radiation surplus left over from this explosion should have existed in the universe. Moreover, this radiation ought to be uniformly diffused throughout the universe.

This evidence which "ought to have existed" was soon to be found. In 1965, two researchers by the name of Arno Penzias and Robert Wilson discovered these waves. This radiation, called "cosmic background radiation", was very different from just any haphazard radiation coming from a particular direction in space. It was extraordinarily uniform. In other words, it did not seem to radiate from a particular source but rather pervaded the whole of space. Thus, it was understood that the 3 degrees Kelvin heat waves that were uniformly radiated from all around space had been left over from the initial stages of the Big Bang. Moreover, this figure was very close to the figure previously foreseen by scientists. Although they were able to make measurements only at a single wave length (microwave), Penzias and Wilson were awarded a Nobel Prize for being the first persons to show this original evidence of the Big Bang by experiment.

In 1989, George Smoot and the NASA team under his leadership sent the Cosmic Background Radiation Discovery Satellite (COBE) into space to do research on cosmic background radiation. It took only eight minutes for the sensitive scanners on this satellite to confirm the measurements of Penzias and Wilson. The scanners accurately identified the remains of the big explosion that had taken place at the outset of the universe.

Defined as the greatest astronomic discovery of all times, this finding did not stop there. Where the COBE 1 satellite had given information on the temperature at a certain point in space, the COBE 2 satellite went further, discovering that there is a temperature difference between two points in space. This showed that the heat generated after the big bang increasingly diminished. After this event, many scientists commented on COBE's success as the "Big Bang's confirmation in an extraordinary way."

## **Further Evidence: Hydrogen-Helium Concentration**

Another important piece of evidence for the Big Bang was the amount of hydrogen and helium in space. From the latest calculations, it was understood that the hydrogen-helium concentration in the universe tallied with the theoretical calculations of the hydrogen-helium concentration remaining after the Big Bang.

As is generally known, stars produce energy by transforming their hydrogen constituents into helium through a nuclear reaction. If the universe had not had a beginning and if it had existed forever, then all the hydrogen in the stars should have been consumed and transformed into helium. However, the fact that the hydrogen gas in the stars has not yet been consumed and that the stars still continue to produce energy by constantly turning this gas into helium is certain evidence that the universe is not infinite and had a beginning.

## The Big Bang's Victory

All of this compelling evidence caused the Big Bang theory to be embraced by the scientific community. The Big Bang model is the latest position reached by science on the formation and beginning of the universe. Defending the steady-state theory alongside Fred Hoyle for years, Dennis Sciama described the final position they had reached after all the evidence for the Big Bang theory was revealed. Sciama stated that he had taken part in the heated debate between the defenders of the steady-state theory and those who tested that theory with the hope of refuting it. He added that he had defended the steady-state theory, **not because he deemed it valid, but because he wished that it were valid.** Fred Hoyle stood out against all objections as evidence against this theory began to unfold. Sciama goes on to say that he had first taken a stand along with Hoyle but, as evidence began to pile up, he had had to admit that **the game was over and that the steady-state theory had to be dismissed.**<sup>4</sup>

Prof. George Abel from the University of California also states that currently available evidence shows that the universe originated billions of years ago with the Big Bang. He concedes that he has no choice but to accept the Big Bang theory.<sup>5</sup>

With the Big Bang's victory, the concept of "eternal matter" that constituted the basis of the materialist philosophy has been thrown on to the trash-heap of history. What, then, came before the Big Bang and what was the power that brought the universe into "**being**" with this big explosion when it was "**non-existent**"? This question certainly implies, in Arthur Eddington's words, a "philosophically unfavourable" fact for the materialists, that is, the existence of a **Creator**. The renowned atheist philosopher Antony Flew comments on the issue:

Notoriously, confession is good for the soul. I will, therefore, begin by confessing that **the Stratonician atheist has to be embarrassed by the contemporary cosmological consensus.** For it seems that the cosmologists are providing a scientific proof of what St. Thomas contended could not be proved philosophically; namely, that the universe had a beginning. So long as the universe can be comfortably thought of as being not only without end but also without beginning, it remains easy to urge that its brute existence, and whatever are found to be its most fundamental features, should be accepted as the explanatory ultimates. Although I believe that it remains still correct, it certainly is neither easy nor comfortable to maintain this position in the face of the Big Bang story.<sup>6</sup>

Many scientists who do not blindly condition themselves to be atheists have admitted the role of an almighty Creator in the creation of the universe. This Creator must be a being Who has created both matter and time, yet Who is independent of both.

Roger Penrose, a physicist who has done extensive research on the origin of the universe, has also stated that the universe rests where it is not by mere coincidence, and this shows that **it definitely has a purpose**. For some people, "the universe is just there" and it just goes on being there. We just happened to find ourselves right in the middle of this whole thing. This viewpoint would probably not help us in understanding the universe. According to Penrose's view, there are many deep affairs going on within the universe whose existence we cannot today perceive.<sup>7</sup>

## **Facts Announced By The Qur'an 14 Centuries Ago**

To sum up, the definite conclusion reached by astrophysics was that the entire universe, with its matter and time dimensions, came into being at a moment of zero with a big explosion (Big Bang). Before the Big Bang, there was no such thing as time. Matter, energy, and time came into existence out of a state of nothingness where neither matter, nor energy, and nor time was existent this event can be defined as entirely metaphysical. However, this great reality discovered by modern physics only at the end of this century was announced to us in the Qur'an 14 centuries ago.

**To Him is due the primal origin of the heavens and the earth. (Surat al-Anaam, 101)**

The Big Bang theory showed that, in the beginning, all the objects in the universe were of one piece and then were parted. This fact, which was postulated by the Big Bang theory was stated in the Qur'an 14 centuries ago, when people had a very limited knowledge about the universe:

**Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe? (Surat al-Anbiya, 30)**

As stated at the beginning of this chapter, the expansion of the universe is one of the most important pieces of evidence that the universe was created out of nothing. Although this fact, which has existed since the universe was created, was not discovered by modern science until the 20th century, Allah informed us of this reality in the Qur'an which was revealed 1,400 years ago:

**It is We who have built the universe with (Our creative) power, and, verily, it is We who are steadily expanding it. (Surat adh-Dhariyat, 47)**

## **The Explosion That Brought Order**

In reality, the Big Bang caused much greater trouble for the materialists and atheists (those terms being almost synonymous), than the above confessions of the atheist philosopher, Antony Flew. The Big

Bang proved not only that the universe was created out of nothing, but also that it was brought into being in a very planned, systematic and controlled manner.

Perfect order arose after the Big Bang, which was an explosion. Explosions, however, never bring about order. All of the observable explosions tend to harm, cause to disintegrate, and destroy what is present. For example, the atom and hydrogen bomb explosions, fire-damp explosions, volcanic explosions, natural gas explosions, solar explosions all have destructive effects.

If, however, we are introduced to a very detailed order after an explosion, we then conclude that there is a **"supernatural"** intervention behind this explosion and that all the pieces dispersed by the explosion are made to move in a very controlled way.

The following statement made by Sir Fred Hoyle, who accepted his mistake after many years of opposition to the Big Bang Theory, expresses this situation very well:

The big bang theory holds that the universe began with a single explosion. Yet, **an explosion merely throws matter apart, while the big bang has mysteriously produced the opposite effect - with matter clumping together in the form of galaxies.**<sup>8</sup>

While stating that the Big Bang's giving way to order is contradictory, he surely interprets the Big Bang with a materialistic bias and assumes that this was an "uncontrolled explosion." In reality, however, he was the one who contradicted himself by making such a statement simply to dismiss the existence of a Creator, Who is Allah. If great order has arisen as the result of an explosion, then the concept of an "uncontrolled explosion" must be set aside and it must be accepted that the explosion was extraordinarily controlled.

This order holds true for all stages after the Big Bang. The matter that has emerged with the Big Bang is in the form of the particles we call "atomic particles". But these – as Hoyle stated, have "mysteriously" come together and formed atoms everywhere and in every part of the universe. Being composed in great order, these atoms have formed galaxies by concentrating in certain parts of the universe. In these galaxies stars have formed stars, and around these stars, star systems and planets have come into existence. All these vast heavenly bodies are extraordinarily organized. If we think that there are approximately 300 billion galaxies in the universe, and 300 billion stars in each one of them, we can better understand the degree of the extraordinariness of the order and balance in question.

## **Delicate Balances**

Another aspect of this amazing order formed in the universe following the Big Bang is the creation of a **"habitable universe"**. The conditions for the formation of a habitable planet are so many and so complex that it is almost impossible to think that this formation is coincidental.

Paul Davies, a renowned professor of theoretical physics, calculated how "fine tuned" the pace of expansion after the Big Bang was, and he reached an incredible conclusion. According to Davies, if the rate of expansion after the Big Bang had been different even by the ratio of one over a billion times a billion, no habitable star type would have been formed:

Careful measurement puts the rate of expansion very close to a critical value at which the universe will just escape its own gravity and expand forever. A little slower and the cosmos would collapse, a

little faster and the cosmic material would have long ago completely dispersed. It is interesting to ask precisely **how delicately the rate of expansion has been "fine-tuned"** to fall on this narrow dividing line between two catastrophes. If at time I S (by which time the pattern of expansion was already firmly established) the expansion rate had differed from its actual value by more than 10-18, it would have been sufficient to throw the delicate balance out. The explosive vigour of the universe is thus matched with almost unbelievable accuracy to its gravitating power. **The big bang was not, evidently, any old bang, but an explosion of exquisitely arranged magnitude.**<sup>9</sup>

The amazing balance in the universe is thus explained in a scientific magazine:

If the density of the universe matter had been a little more, then the universe, according to Einstein's Theory of Relativity, would never expand due to the attraction forces of atomic particles, and have would have recollapsed to turn into a spot. If the density had initially been a little less, then the universe would have expanded at the highest speed, and the atomic particles would not have been able to attract and capture one another and stars and galaxies would never have been formed. Naturally, we, too, would not have existed! According to the calculations made, the difference between the initial real density of the universe and the critical density beyond which there is no likelihood of its formation is less than a quadrillion of a hundredth. **This is like placing a pen on its sharp end so that it can stay so even after one billion years.** Moreover, this balance gets more delicate as the universe expands.<sup>10</sup>

The famous physicist Prof. Stephen Hawking makes this comment on the balance in the speed of expansion in his book *A Brief History of Time*:

If the rate of expansion one second after the big bang had been smaller by even one part in a hundred thousand million million, the universe would have re-collapsed before it ever reached its present size.<sup>11</sup>

As regards this interesting situation Paul Davies states:

It is hard to resist the impression that the present structure of the universe, apparently so sensitive to minor alterations in the numbers, has been rather carefully thought out... The seemingly miraculous concurrence of numerical values that nature has assigned to her fundamental constants must remain the most compelling evidence for **an element of cosmic design.**<sup>12</sup>

In relation to the same set of facts, an American professor of Astronomy, George Greenstein, writes in his book *The Symbiotic Universe*:

As we survey all the evidence, the thought insistently arises that **some supernatural agency—or, rather Agency—must be involved** (in the formation of the universe).<sup>13</sup>

We must conclude, when we examine the glorious system in the universe, that the existence of the universe and its workings rest on extremely delicate balances and an order too complex to be explained away by coincidental causes. As is evident, it is by no means possible for this delicate balance and order to have been formed on its own and by coincidence after a great explosion. The formation of such an

order following an explosion such as the Big Bang could only have been possible as a result of conscious interventions at each step. This is the creation of Allah, Who created the universe out of nothing and Who at every moment keeps it under His control and guidance.

## **The End of Materialism**

All these facts indicate that the claims of the materialist philosophy, which is simply a 19th century dogma, are invalidated by 20th century science. By deeming everything to consist of nothing but matter, materialism made the great mistake of denying the existence of a Creator Who brought matter into being and ordered it. **By exposing the great plan, design and order prevalent in the material sphere, modern science has proved the existence of a Creator Who rules over the material sphere, that is, Allah.** The design we encounter in the universe is also revealed in the world of living beings, causing the greatest support of materialism, Darwin's theory of evolution, to be demolished.

Materialism could have held sway over a great number of people for centuries, having even disguised itself with the mask of "science" in the 19<sup>th</sup> century. Yet it seems that in the 21<sup>st</sup> century, it will be remembered as a superstitious belief opposing science. Humanity has rid itself of such superstitious beliefs as that the world stands on the horns of an ox, or that it is flat, and so will it rid itself of materialism.

## **WARNING**

**The chapter you are now about to read reveals a crucial secret of your life. You should read it very attentively and thoroughly, for it is concerned with a subject that is liable to make a fundamental change in your outlook upon the external world. The subject of this chapter is not just a point of view, a different approach, or a traditional philosophical thought: it is a fact which everyone, believing or unbelieving, must admit and which is also proven by science today.**

## CHAPTER 2

### THE REAL ESSENCE OF MATTER

People who contemplate their surroundings conscientiously and wisely realise that everything in the universe—both living and non-living—must have been created. So the question now is "Who is the creator of all these things?"

It is evident that "**the fact of creation**", which reveals itself in every aspect of the universe, cannot be an outcome of the universe itself. For example, a bug could not have created itself. The solar system could not have created or organised itself. Neither plants, humans, bacteria, erythrocytes (red-blood corpuscles), nor butterflies could have created themselves. The possibility that these could all have originated "by chance" is not even imaginable.

We therefore arrive at the following conclusion: Everything that we see has been created. But none of the things that we see can be "creators" themselves. The Creator is different from and superior to all that we see with our eyes, a superior power that is invisible but whose existence and attributes are revealed in everything that exists.

This is the point at which those who deny the existence of Allah demur. They are conditioned not to believe in His existence unless they see Him with their own eyes. They may disregard the fact of "creation", but they cannot ignore the actuality of "**creation**" manifested all throughout the universe and find themselves forced to prove —falsely—that the universe and the living things in it have not been created. Evolutionary theory is a key example of their vain endeavours to this end.

The basic mistake of those who deny Allah is shared by many people who in fact do not really deny the existence of Allah but have a wrong perception of Him. They do not deny creation, but have superstitious beliefs about "where" Allah is. Most of them think that Allah is "up in the sky." They imagine that Allah is behind a very distant planet and interferes with "worldly affairs" once in a while. Or perhaps that He does not intervene at all: He created the universe and then left it to itself and people are left to determine their fates for themselves.

Still others have heard that in the Qur'an it is written that Allah is "everywhere," but they cannot perceive exactly what this means. They think that Allah surrounds everything like radio waves or like an invisible, intangible gas.

However, this notion and other beliefs that are unable to make clear "**where**" **Allah is** (and maybe deny Him because of that) are all based on a common mistake. They hold a prejudice without any grounds and then are moved to wrong opinions of Allah. What is this prejudice?

This prejudice is about the nature and characteristics of matter. We are so conditioned to suppositions about the existence of matter that we never think about whether or not it does exist or is only a shadow. Modern science demolishes this prejudice and discloses a very important and imposing reality. In the following pages, we will try to explain this great reality to which the Qur'an points.

#### **The World of Electrical Signals**

All the information that we have about the world we live in is conveyed to us by our five senses. The world we know of consists of what our eye sees, our hand feels, our nose smells, our tongue tastes,

and our ear hears. We never think that the "external" world can be other than what our senses present to us, as we have been dependent only on those senses since the day of our birth.

Modern research in many different fields of science, however, points to a very different understanding and creates serious doubt about our senses and the world that we perceive with them.

The starting-point of this approach is that the notion of an "external world" shaped in our brain is only a response created in our brain by electrical signals. The redness of the apple, the hardness of the wood, —even, your mother, your father, your family, and everything that you own, your house, your job, and the lines of this book, are comprised only of electrical signals.

Frederick Vester explains the point that science has reached on this subject:

The statements of certain scientists proposing that "**man is an image**, everything experienced is temporary and deceptive, and **this universe is a shadow**," seem to be proven by science in our day.<sup>14</sup>

The famous philosopher George Berkeley's comment on the subject is as follows:

We believe in the existence of objects just because we see and touch them, and they are reflected to us by our perceptions. However, our perceptions are only ideas in our mind. Thus, objects we captivate by perceptions are nothing but ideas, and these ideas are essentially in nowhere but our mind... Since all these exist only in the mind, then it means that **we are beguiled by deceptions when we imagine the universe and things to have an existence outside the mind**. So, none of the surrounding things have an existence out of our mind.<sup>15</sup>

In order to clarify the subject, let us consider our sense of sight, which provides us with the most extensive information about the external world.

## **How Do We See, Hear, And Taste?**

The act of seeing is realised in a very progressive way. Light clusters (photons) that travel from the object to the eye pass through the lens in front of the eye where they are broken up and fall in reverse on the retina at the back of the eye. Here, the impinging light is turned into electrical signals that are transmitted by neurons to a tiny spot called the centre of vision in the back part of the brain. This electrical signal is perceived as an image in this centre in the brain after a series of processes. The act of seeing actually takes place in this tiny spot at the posterior part of the brain, which is **pitch-dark and completely insulated from light**.

Now, let us reconsider this seemingly ordinary and unremarkable process. When we say that "we see", we are in fact seeing the effects of the impulses reaching our eye and induced in our brain after they are transformed into electrical signals. That is, **when we say that "we see", we are actually observing electrical signals in our mind**.

All the images we view in our lives are formed in our centre of vision, which makes up only a few cubic centimetres of the volume of the brain. Both the book you are now reading and the boundless landscape you see when you gaze at the horizon fit into this tiny space. Another point that has to be kept in mind is that, as we have noted before, the brain is insulated from light; its inside is absolutely dark. The brain has no contact with light itself.

We can explain this interesting situation with an example. Let us suppose that there is a burning candle in front of us. We can sit across from this candle and watch it at length. However, during this period of time, our brain never has any direct contact with the candle's original light. Even as we see the light of the candle, the inside of our brain is pitch dark. We watch a colourful and bright world inside our dark brain.

R.L. Gregory gives the following explanation of the miraculous aspect of seeing, an action that we take so very much for granted:

We are so familiar with seeing, that it takes a leap of imagination to realise 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 stimulation on the retinas we perceive the world of objects, and **this is nothing short of a miracle.**<sup>16</sup>

The same situation applies to all our other senses. Sound, touch, taste and smell are all transmitted to the brain as electrical signals and are perceived in the relevant centres in the brain.

The sense of hearing functions in the same manner. The outer ear picks up available sounds by the auricle and directs them to the middle ear; the middle ear transmits the sound vibrations to the inner ear by intensifying them; the inner ear sends these vibrations to the brain by translating them into electrical signals. Just as with the eye, the act of hearing finalises in the centre of hearing in the brain. The brain is insulated from sound just as it is from light. Therefore, no matter how noisy it is outside, the inside of the brain is completely silent.

Nevertheless, even the subtlest sounds are perceived in the brain. The precision of this process is such that the ear of a healthy person hears everything without any atmospheric noise or interference. In your brain, which is insulated from sound, you listen to the symphonies of an orchestra, hear all the noises in a crowded place, and perceive all the sounds within a wide frequency band ranging from the rustling of a leaf to the roar of a jet plane. However, if the sound level in your brain were to be measured by a sensitive device at that moment, it would be seen that complete silence prevails there.

Our perception of odour forms in a similar way. Volatile molecules emitted by things such as vanilla or a rose reach the receptors in the delicate hairs in the epithelium region of the nose and become involved in an interaction. This interaction is transmitted to the brain as electrical signals and perceived as smell. Everything that we smell, be it nice or bad, is nothing but the brain's perceiving of the interactions of volatile molecules after they have been transformed into electrical signals. You perceive the scent of a perfume, a flower, a food that you like, the sea, or other odours you like or dislike in your brain. The molecules themselves never reach the brain. Just as with sound and vision, what reaches your brain is simply electrical signals. In other words, all the odours that you have assumed to belong to external objects since you were born are just electrical signals that you feel through your sense organs.

Similarly, there are four different types of chemical receptors in the front part of a human being's tongue. These register salty, sweet, sour, and bitter tastes. Our taste receptors transform these perceptions into electrical signals after a chain of chemical processes and transmit them to the brain. These signals are perceived as taste by the brain. The taste you get when you eat a chocolate bar or a fruit that you like is the interpretation of electrical signals by the brain. You can never reach the object on the outside; you can never see, smell or taste the chocolate itself. For instance, if taste nerves that travel to your brain are cut, nothing you eat at that moment will impinge upon your brain; you will completely lose your sense of taste.

And here is another interesting fact: We can never be sure that what we feel when we taste a food and what another person feels when he tastes the same food, or what we perceive when we hear a voice and what another person perceives when he hears the same voice are the same. On this point, Lincoln Barnett says that no one can know that another person perceives the colour red or hears the C note the same way as he himself does.<sup>17</sup>

Our sense of touch is no different than the others. When we touch an object, all information that will help us recognise the external world and objects are transmitted to the brain by the sense nerves on the skin. The feeling of touch is formed in our brain. Contrary to general belief, the place where we perceive the sense of touch is not at our finger tips or skin but at the relevant centre in our brain. As a result of the brain's assessment of electrical stimulations coming from objects to it, we sense different properties these objects such as hardness or softness, or heat or cold. We derive all details that help us recognise an object from these stimulations. Two famous philosophers, B. Russell and L. Wittgenstein, have this to say:

For instance, whether a lemon truly exists or not and how it came to exist cannot be questioned and investigated. A lemon consists merely of a taste sensed by the tongue, an odour sensed by the nose, a colour and shape sensed by the eye; and only these features of it can be subject to examination and assessment. **Science can never know the physical world.**<sup>18</sup>

It is impossible for us to reach the physical world. All objects around us are apprehended through one or more means of perception such as seeing, hearing, and touching. By processing the data in the centre of vision and in other sensory centres, our brain, throughout our lives, **confronts not the "original" of the matter existing outside us but rather the copy formed inside our brain.** It is at this point that we are misled by assuming that these copies are instances of real matter outside us.

## **"The External World" Inside Our Brain**

As a result our scientific investigation of the physical facts described so far, we may conclude the following: everything we see, touch, hear, and perceive as matter, "the world" or "the universe" is nothing but our interpretation of the electrical signals occurring in our brain.

Someone eating a fruit is aware not of the actual fruit itself but of a 'picture' of it in the brain. The object considered to be a "fruit" actually consists of an electrical impression in the brain which includes the shape, taste, smell, and texture of the fruit. If the sight nerve travelling to the brain were to be severed suddenly, the image of the fruit would suddenly disappear. Similarly a disconnection in the nerve travelling from the sensors in the nose to the brain would completely destroy the sense of smell. Simply put, the fruit is nothing but the interpretation of electrical signals by the brain.

Another point to be considered is **the sense of distance**. Take, for example, the distance between you and this book. It is only a feeling of emptiness formed in your brain. Objects that seem to be distant to the human being likewise exist in the brain. For instance, someone who watches the stars in the sky assumes that they are millions of light-years away from him. Yet what he "sees" are really the stars inside himself, in his centre of vision. While you read these lines, you are, in fact, not inside the room you assume you are in; on the contrary, the room is inside you. Your seeing your body makes you think that you are inside it. **However, you must remember that your body, too, is an image formed inside your brain.**

The same applies to all your other perceptions. For instance, when you think that you hear the sound of the television in the next room, you are actually experiencing the sound inside your brain. You can neither prove that a room exists next to yours, nor that any sound is coming from the television in that room. Both the sound you imagine to be coming from metres away and the conversation of a person right next to you are perceived in a centre of hearing measuring a few square centimetres inside your brain. Within this centre of perception, no concept such as right, left, front or behind exists. That is, sound does not come to you from the right, from the left or from the air; **there is no direction from which the sound comes.**

The same is true of odour. Just as a rose will appear as an image in the centre of vision, so will its fragrance be sensed in the centre of smell. Whether the source of the odour is near or far, and whether the odour is sour, sweet, acrid, pleasant, etc. are likewise matters for the brain to interpret.

The "external world" presented to us by our perceptions is merely a collection of the electrical signals reaching our brain. Throughout our lives, these signals are processed by our brain and we proceed without recognising that we are mistaken in assuming that these are the original versions of matter existing in the "external world." We are misled because we can never directly reach matter itself by means of our senses.

Moreover, it is again our brain that interprets and attributes meaning to the signals that we assume to be the "external world." For example, let us consider the sense of hearing. It is in fact our brain that transforms the sound waves in the "external world" into a symphony. That is to say, music is also a cerebral construct in response to stimuli. In the same manner, when we see colours, what reaches our eyes are merely **electrical signals of different wavelengths.** It is again our brain that transforms these signals into colours. **There are no colours in the "external world".** Neither is the apple red nor is the sky blue nor the trees green. They appear as they are just because we perceive them to be so. **The "external world" depends entirely on the perceiver.**

Even a slightest defect in the retina of the eye causes colour blindness. Some people perceive blue as green, and some red as blue. In these cases, it does not matter whether the object outside is coloured or not.

The prominent thinker Berkeley also addresses this fact:

At the beginning, it was believed that **colours, odours, etc., "really exist"**, but subsequently such views were renounced, and it was seen that **they only exist in dependence on our sensations.**<sup>19</sup>

In conclusion, the reason we see objects coloured is not because they are coloured or because they have an independent material existence outside ourselves. The truth of the matter is rather that **all the qualities we ascribe to objects are inside us and not in the "external world".**

So what remains of the "external world"?

## **Is the Existence of The "External World" Indispensable?**

So far we have been speaking repeatedly of an "external world" and a world of perceptions formed in our brain, the latter being the one we see. However, since we can never actually reach the "external world", how can we be sure that such a world really exists?

Actually we cannot. Since each object is only a collection of perceptions and those perceptions exist only in the mind, it is more accurate to say that **the only world that really exists is the world of perceptions**. The only world we know of is the world that exists in our mind: the one that is designed, recorded, and made vivid there; the one, in short, that is created within our mind. This is the only world we can be sure of.

We can never prove that the images we observe in our brain have material correlates. Those perceptions may well be coming from an "artificial" source.

It is possible to observe this. False stimulations can produce in our brain an entirely imaginary "material world". For example, let us think of a very developed recording instrument where all kinds of electrical signals can be recorded. First, let us transmit all the data related to a setting (including body image) to this instrument by transforming them into electrical signals. Next, let us imagine that you can have your brain survive apart from your body. Lastly, let us connect the recording instrument to the brain with electrodes that will function as nerves and send the pre-recorded data to the brain. In this state, you will feel as if you are living in this artificially created setting. For instance, you can easily believe that you are driving fast on a highway. It never becomes possible to understand that you consist of nothing but your brain. This is because what is needed to form a world within your brain is not the existence of a real world but rather the availability of stimulations. It is perfectly possible that these stimulations could be coming from an artificial source, such as a recorder.

In that connection, distinguished science philosopher Bertrand Russell wrote;

As to the sense of touch when we press the table with our fingers, that is an electric disturbance in 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>20</sup>

It is indeed very easy for us to be deceived into regarding perceptions without any material correlates as real. We often experience this feeling in our dreams. In our dreams, we experience events, see people, objects and settings that seem completely real. However, they are all nothing but mere perceptions. There is no basic difference between the dream and the "real world"; both of them are experienced in the brain.

## **Who Is The Perceiver?**

As we have explained so far, there is no doubt of the fact that the world we think we are inhabiting and that we call the "external world" is created inside our brain. However, here arises the question of primary importance. If all the physical events that we know of are intrinsically perceptions, what about our brain? Since our brain is a part of the physical world just like our arm, leg, or any other object, it also should be a perception just like all other objects.

An example about dreams will throw further light on the subject. Suppose we see the dream within our brain in accordance with what has been said so far. In the dream, we will have an imaginary body, an imaginary arm, an imaginary eye, and an imaginary brain. If during our dream we were asked "Where do you see?," we would answer, "I see in my brain." Yet, actually there is not any brain to talk about, but an

imaginary head and an imaginary brain. The seer of the images is not the imaginary brain in the dream, but a "being" that is far "superior" to it.

We know that there is no physical distinction between the setting of a dream and the setting we call real life. So when we are asked in the setting we call real life the above question: "Where do you see?," it would be just as meaningless to answer "in my brain" as in the example above. In both conditions, the entity that sees and perceives is not the brain, which is after all only a hunk of meat.

When the brain is analysed, it is seen that there is nothing in it but lipid and protein molecules, which also exist in other living organisms. This means that within the piece of meat we call our "brain", there is nothing to observe the images, to constitute consciousness, or to create the being we call "myself".

R.L. Gregory refers to a mistake people make in relation to the perception of images in the brain:

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>21</sup>

This is the very point which puts the materialists, who do not hold anything but matter as real, in a quandary. To whom belongs "the eye inside" that sees, that interprets what it sees and reacts to it?

Karl Pribram also focused on this important question in the world of science and philosophy about who the perceiver is:

Since the Greeks, philosophers have been thinking about "the ghost in the machine," "the small man within the small man," etc. Where is "I", **the person who uses his brain? Who is it that realises the act of knowing?** As Saint Francis of Assisi said: "What we search for is the one that sees."<sup>22</sup>

Now, think of this: The book in your hand, the room you are in, in brief, all the images in front of you are seen inside your brain. Is it the atoms that see these images? Blind, deaf, unconscious atoms? Why did some atoms acquire this quality whereas some did not? Do our acts of thinking, comprehending, remembering, being delighted, being unhappy, and everything else consist of the electrochemical reactions between these atoms?

When we ponder these questions, we see that there is no sense in looking for will in atoms. It is clear that the being who sees, hears, and feels is a supra-material being. This being is "alive" and it is neither matter, nor an image of matter. This being associates with the perceptions in front of it by using the image of the body.

**This being is the "soul".**

The aggregate of perceptions we call the "material world" is a dream observed by this soul. Just as the body we possess and the material world we see in our dreams have no reality, the universe we occupy and the body we possess also have no material reality.

The real being is the soul. Matter consists merely of perceptions made by the soul. The intelligent beings that write and read these lines are not each a heap of atoms and molecules-and the chemical reactions between them-but a "soul".

## The Real Absolute Being

All these facts bring us face to face with a very significant question. If the thing we acknowledge to be the material world is merely comprised of perceptions made by our soul, then what is the source of these perceptions?

In answering this question, we have to take the following fact into consideration: matter does not have a self-governing existence by itself. Since matter is a perception, it is something "artificial". That is, this perception must have been caused by another power, which means that it must in fact have been created. Moreover, this creation should be continuous. If there was not a continuous and consistent creation, then what we call matter would disappear and be lost. This may be likened to a television screen on which a picture is displayed as long as the signal continues to be broadcast. So, who makes our soul watch the stars, the earth, the people, our body and all else that we see?

It is very evident that there exists a supreme Creator, Who has created the entire material universe, that is, the sum of perceptions, and Who continues His creation ceaselessly. Since this Creator displays such a magnificent creation, He surely has eternal power and might.

This Creator introduces Himself to us. He has sent down a book and through this book has described Himself, and the universe and has explained the reason for our existence.

This Creator is Allah and the name of His Book is the Qur'an.

The fact that the universe, the heavens and the earth, are not stable, that their presence is only made possible by Allah's creation and that they will disappear when He ends this creation, is all explained as follows:

**It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none – not one – who can sustain them thereafter: Truly, He is Most Forbearing and Oft-Forgiving. (Surah Fatir, 41)**

As we mentioned at the beginning, some people have no genuine understanding of Allah and so they imagine Him as a being present somewhere in the heavens and not really intervening in worldly affairs. The basis of this logic actually lies in the thought that the universe is an assembly of matter and Allah is "outside" this material world, in a faraway place. In some false religions, belief in Allah is limited to this understanding.

However, as we have considered so far, matter is composed only of sensations. And the only real absolute being is Allah. **That means that it is only Allah that exists: all things except Him are shadow beings.** Consequently, it is impossible to conceive of Allah as a separate being outside this whole mass of matter. **Allah is surely "everywhere" and encompasses all.** This reality is explained in the Qur'an as follows;

**Allah! There is no god but He,-the Living, the Self-subsisting, Eternal. Neither slumber nor sleep can overtake Him. His are all things in the heavens and on earth. Who can intercede in His presence except as He permits? He knows what (appears to His creatures as) before or after or behind them. Nor shall man grasp anything of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them, for He is the Most High, and the Supreme (in glory). (Surat al-Baqara, 255)**

The facts that Allah is not bound by space and that He encompasses everything are stated in another verse as follows:

**To Allah belong the east and the West: Wherever you turn, there is the presence of Allah. For Allah is all-Pervading, and all-Knowing. (Surat al-Baqara, 115)**

Since material beings are each a perception, they cannot see Allah; but Allah sees the matter He created in all its forms. In the Qur'an, this fact is stated thus: "**No vision can grasp Him, but His grasp is over all vision.**" (Surat al-Anaam, 103)

That is, we cannot perceive Allah's existence with our eyes, but Allah has thoroughly encompassed us from the inside, the outside, and in our looks and thoughts. We cannot utter any word but with His knowledge, nor can we even take a breath.

While we watch these sensory perceptions in the course of our lives, the closest being to us is not any one of these sensations, but Allah Himself. The secret is concealed in this reality: "It was We Who created man, and We know what dark suggestions his soul makes to him: for **We are nearer to him than (his) jugular vein.**" (Surah Qaf: 16) When a person thinks that his body is made up of "matter", he cannot comprehend this important fact. If he takes his brain to be "himself," then the place he accepts to be the outside will be 20-30 cms away from him. However, when he conceives that there is nothing such as matter, and that everything is imagination, notions such as outside, inside, far or near lose their meaning. **Allah has encompassed him and He is "infinitely close" to him.**

Allah informs men that He is "**infinitely close**" to them with the verse: "When My servants ask you concerning Me, **I am indeed close (to them)**" (Surat al-Baqara, 186). Another verse relates the same fact: "**We told you that your Lord encompasses mankind.**" (Surat al-Isra, 60).

Man is misled by thinking that the being that is closest to him is himself. Allah, in truth, is closer to us even more than ourselves. He has called our attention to this point in the verse "Why do you not intervene when it (the soul) comes up to the throat, under your very eyes. **We are nearer to him than you, but you do not see it.**" (Surat al-Waqia, 83-85). As we learn from this verse, people live unaware of this phenomenal fact, because they do not see it with their own eyes.

On the other hand, it is impossible for man, who is nothing but a shadow being, to have power and a will independent of Allah. The verse: "But **Allah has created you and your handwork!**" (Surat as-Saaffat, 96) shows that everything we experience takes place under Allah's control. In the Qur'an, this reality is stated in the verse: "When you threw, **it was not your act, but Allah's,**" (Surat al-Anfal, 17) whereby it is emphasised that no act is independent of Allah. Since a human being is a shadow being, it cannot be he himself who performs the act of throwing. However, Allah gives this shadow being the feeling of the self. In reality, it is Allah Who performs all acts. So, if the individual takes the acts he does as his own, he evidently means to deceive himself.

This is the reality. One may not want to concede this and may think of oneself as a being independent of Allah; but this does not change a thing. Of course one's unwise denial is again a matter of Allah's will.

## Everything That You Possess Is Intrinsicly Illusory

As is quite clear, it is a scientific and logical fact that the "external world" has no materialistic reality and that it is a collection of images perpetually presented to our soul by Allah. Nevertheless, people usually do not include, or rather do not want to include, everything in the concept of the "external world".

If you think on this issue sincerely and boldly, you come to realise that your house, your furniture, your car—perhaps recently bought, your office, your jewels, your bank account, your wardrobe, your spouse, your children, your colleagues, and all else that you possess are, in fact included in this imaginary external world projected to you. Everything you see, hear, or smell—in short—perceive around you with your five senses is a part of this "imaginary world": the voice of your favourite singer, the hardness of the chair you sit on, a perfume whose smell you like, the sun that keeps you warm, a flower with beautiful colours, a bird flying in front of your window, a speedboat moving swiftly on the water, your fertile garden, the computer you use at your job, or your hi-fi that has the most advanced technology in the world...

This is the reality, because the world is only a collection of images created to test man. People are tested all through their limited lives with perceptions having no basic reality. These perceptions are intentionally presented as appealing and attractive. This fact is mentioned in the Qur'an:

**Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to). (Surat 'Ali Imran, 14)**

Most people cast their religion away for the lure of property, wealth, heaped-up hoards of gold and silver, dollars, jewels, bank accounts, credit cards, wardrobes full of clothes, the latest model cars, in short, all the forms of prosperity they either possess, or strive to possess, and they concentrate only on this world while forgetting the hereafter. They are deceived by the "fair and alluring" face of the life of this world, and fail to attend to their prayers, give charity to the poor, and perform worship that will make them prosper in the hereafter on the ground that "I have things to do", "I have ideals", "I have responsibilities", "I do not have enough time", "I have things to complete," "I will do such things in the future". They consume their lives by trying to prosper only in this world: In the Quran this misconception is thus described:

**"They know only the outer (things) in the life of this world: but of the End of things they are heedless." (Surat ar-Room, 7).**

The fact we explain in this chapter, namely, that everything is an image, is very important in that it implicitly renders all lusts and boundaries meaningless. The verification of this fact makes it clear that everything people possess and toil to possess, their wealth amassed out of greed, their children about whom they boast, the spouses they consider closest to them, their friends, their rank which they hold to be a form of superiority, the schools they have attended, the holidays they have been on — their very bodies,

are nothing but mere illusion. Therefore, all the efforts made, the time spent, and all the satisfaction of greed prove to be unavailing.

This is why many people unwittingly make fools of themselves when they boast of their wealth and properties or of their "yachts, helicopters, factories, holdings, manors and lands" as if they ever really existed. Those well-to-do people who ostentatiously saunter up and down on their yachts, show off with their cars, and keep talking about their wealth, suppose that their position ranks them higher than everyone else and they keep thinking that they are successful because of all this. They should actually think what kind of a state they would find themselves in once they realised that their success was nothing but an illusion.

In fact, these scenes frequently appear also in their dreams. In their dreams, they also have houses, fast cars, extremely precious jewels, rolls of dollars, and loads of gold and silver. In their dreams, they are also high ranking, own factories with thousands of workers, possess the power to rule over many people, put on clothes that make every one admire them... Just as boasting about one's possessions in one's dream invites ridicule, so the dreamer is sure to be ridiculed likewise for boasting of the images he sees in this world. After all, both what he sees in his dreams and what he relates to in this world are mere images in his mind.

Similarly, when people realise the reality, they will feel ashamed of the way they reacted to the events they experienced in the world. Those who fiercely fight with each other, those who rave furiously, who swindle, who take bribes, who commit forgery, who lie, who covetously withhold their money, who do wrong to people, who beat and curse others, like raging aggressors, those who are full of passion for office and rank, who full a prey to envy, who try to show off, who try to sanctify themselves and all others will suffer a sense of disgrace when they realise that they have committed all of these deeds in a dream.

Since it is Allah Who creates all these images, the Ultimate Owner of everything is Allah alone. This fact is stressed in the Qur'an:

**But to Allah belong all things in the heavens and on earth: And it is He Who Encompasses all things. (Surat an-Nisa, 126)**

It is a great foolishness to cast religion away at the cost of imaginary passions and thus lose the eternal life. Moreover, it will lead one to everlasting misfortunes.

At this stage, one point should be well grasped: it is not asserted here that the reality you face predicates that "all the possessions, and wealth, with which you are being parsimonious and the children, spouses, friends, and rank that you have will vanish sooner or later, and therefore they do not have any meaning." It is rather that "all the possessions you seem to have do not in fact exist at all, but are merely a dream and composed of images shown to you by Allah to test you." As you see, there is a major difference between the two statements.

Although the individual does not want to acknowledge this fact right away and would rather deceive himself by assuming that everything he has truly exists, he is finally to die and in the hereafter everything will become clear when he is recreated. On that day "**sharp is one's sight**" (Surah Qaf, 22) and he is apt to see everything much more clearly. However, if he has spent his life chasing after imaginary aims, he is going to wish he had never lived his life and say "Ah! Would that (Death) had made an end of me! Of no profit to me has been my wealth! And I am bereft of all my power!" (Surat al-Haqqaa, 27-29)

What a wise man should do, on the other hand, is to try to understand the greatest reality of the universe here in this world, while he still has time. Otherwise, he is bound to spend all his life running after dreams and face a stiff penalty in the end. In the Qur'an, the final state of those people who run after illusions (or mirages) in this world and forget their Creator, is stated as follows:

**As for the Unbelievers, their deeds are like a mirage in a sandy desert, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah (ever) with him, and Allah will pay him back in full: and Allah is swift in His reckoning. (Surat an-Nur, 39)**

For you, reality is all that can be touched with the hand and seen with the eye. In your dreams you can also "touch with your hand and see with your eye", but in reality, you have neither hand nor eye, nor is there anything that can be touched or seen. There is no material reality that makes these things happen except your brain. You are living in an illusory world.

What is it that separates real life and dreams from one another? Ultimately, both aspects of life are experienced within the brain. If we are able to live easily in an unreal world during our dreams, the same can be equally true of the world we live in. When we wake up from a dream, there is no logical reason for not thinking that we have entered a longer dream that we call "real life". The reason we consider our dream to be fancy and the world as real is nothing but a product of our habits and prejudices. This suggests that we may well be awoken from the life on earth which we think we are living right now, just as we are awoken from a dream.

## **Logical Deficiencies of the Materialists**

From the beginning of this chapter, it has been clearly stated that matter is not an absolute entity as the materialists claim, but rather a collection of senses created by Allah. Materialists resist in an extremely dogmatic manner this evident reality which destroys their philosophy and bring forward baseless anti-theses.

For example, one of the biggest advocates of the materialist philosophy in the 20th century, an ardent Marxist, **George Politzer**, gave the "**bus example**" as the "greatest evidence" for the existence of matter. According to Politzer, philosophers who think that matter is a perception also run away when they see a bus bearing down on them, and this is the proof of the physical existence of matter.<sup>23</sup>

When another famous materialist, Johnson, was told that matter is a collection of perceptions, he tried to "prove" the physical existence of stones by giving them a kick.<sup>24</sup>

A similar example is given by **Friedrich Engels**, the mentor of Politzer and the founder of dialectic materialism along with Marx, who wrote "**if the cakes we eat were mere perceptions, they would not stop our hunger.**"<sup>25</sup>

There are similar examples and ill-considered statements such as "**You understand the existence of matter when you are slapped in the face,**" in the books of famous materialists such as **Marx, Engels, Lenin**, and others.

These examples of the materialists which reduce "matter is a perception" to "matter is a trick of light" lead to a major misapprehension. Materialist think that the concept of perception is only limited to sight and that perceptions like touching have a physical correlate. A bus knocking a man down makes

them say: "Look, it crashed, therefore it is not a perception." What they do not understand is that all the perceptions experienced during a bus crash such as hardness, collision, and pain are formed in the brain.

## **The Example Of Dreams**

The examples which best explain this reality are dreams. A person can experience very realistic events in his dream. He can roll down the stairs and break his leg, have a serious car accident, get stuck under a bus, or eat a cake and be satiated. Similar events to those experienced in our daily lives are also experienced in dreams with the same persuasiveness and rousing the same feelings in us.

A person who dreams that he is knocked down by a bus can open his eyes in a hospital, again in his dream, and understand that he is disabled, but this all would be a dream. He can also dream that he dies in a car crash, angels of death take his soul, and his life in the hereafter begins. (This event is experienced in the same manner in this life, which is a perception just like the dream.)

The person in question perceives with great clarity the images, sounds, feeling of hardness, light, colours, and all other feelings pertaining to the event he experiences in his dream. The perceptions he experiences in his dream are as natural as the ones in "real" life. The cake he eats in his dream satiates him although it is a mere perception, because being satiated is also a perception. However, in reality, this person is lying in his bed at that moment. There are no stairs, no traffic, no buses to consider. The dreaming person experiences perceptions and feelings that do not exist in the external world. The fact that in our dreams, we experience, see, and feel events with no physical correlates in the "external world" very clearly reveals that the "external world" consists entirely of mere perceptions.

Those who believe in the materialist philosophy, and particularly the **Marxists**, are enraged when they are told about this reality, the essence of matter. They quote examples from the superficial reasoning of **Marx, Engels, or Lenin** and make emotional declarations.

However, these persons must consider that they can also make these declarations in their dreams. In their dream, they can also read "*Das Kapital*," participate in meetings, fight with the police, get hit on the head, and moreover, feel the pain of their wounds. When they are asked about such things in their dreams, they will think that what they experience in their dreams is also "entirely material" just as they assume the things they see when they are awake are "entirely material." However, be it in their dream or in their daily lives, all that they see, experience, or feel consists only of perceptions.

## **The Example of Connecting the Nerves in Parallel**

Let us consider the car crash example of Politzer: In this accident, if the crushed person's nerves travelling from the points of impact to his brain, were connected to another person's, for instance Politzer's brain, with a parallel connection, at the moment the bus hit that person, it would also hit Politzer, who was sitting at home at that moment. Better to say, all the feelings experienced by that person having the accident would be experienced by Politzer, just as the same song is listened to from two different loudspeakers connected to the same tape recorder. Politzer would feel, see, and experience the braking sound of the bus, the impact of the bus on his body, the images of a broken arm and the

shedding of blood, fracture aches, the images of his entering the operation room, the hardness of the plaster cast, and the feebleness of his arm.

Every other person connected to the man's nerves in parallel would experience the accident from beginning to end just like Politzer. If the man in the accident fell into a coma, they would all fall into a coma. Moreover, if all the perceptions pertaining to the car accident could be recorded by some sophisticated device and if all these perceptions were then transmitted to another person, the bus would knock him down many times.

So, which one of the buses hitting those people is real? The materialist philosophy has no consistent answer to this question. The right answer is that they would all experience the car accident in all its details in their own minds.

The same principle applies to the cake and stone examples. If the nerves of the sense organs of Engels, who felt the satiety and fullness of the cake in his stomach after eating a cake, were connected to a second person's brain in parallel, that person would also feel full when Engels ate the cake and was satiated. If the nerves of Johnson, who felt pain in his foot when he delivered a sound kick to a stone, were connected to a second person in parallel, that person would feel the same pain.

So, which cake or which stone is the real one? The materialist philosophy again falls short of giving a consistent answer to this question. The correct and consistent answer is this: both Engels and the second person have eaten the cake in their minds and are satiated; both Johnson and the second person have fully experienced the moment of striking the stone in their minds.

Let us make a change in the example we gave about Politzer: let us connect the nerves of the man hit by the bus to Politzer's brain, and the nerves of Politzer sitting in his house to that man's brain, who is hit by the bus. In this case, Politzer will think that a bus has hit him, although sitting at home; and the man actually hit by the bus will never feel the impact of the accident and think that he is sitting in Politzer's house. The very same logic may be applied to the cake and the stone examples.

As is evident, it is not possible for man to transcend his senses and break free of them. In this respect, a man's soul can be subjected to all kinds of representations, although it has no physical body and no material existence and lacks material weight. It is not possible for a person to realise this because he assumes these three-dimensional images to be real and is absolutely certain of their existence, because everybody depends on the perceptions stemming from his sensory organs.

The famous British philosopher David Hume expresses his thoughts on this fact:

Frankly speaking, when I include myself in what I call "myself", I always come across with a specific perception pertaining to hot or cold, light or shadow, love or hatred, sour or sweet or some other notion. Without the existence of a perception, **I can never capture myself in a particular time and I can observe nothing but perception.**<sup>26</sup>

## **The Formation of Perceptions in the Brain is not Philosophy but Scientific Fact**

Materialists claim that what we have been presenting here is a philosophical view. However, to hold that the "external world", as we call it, is a collection of perceptions is not a matter of philosophy but a plain scientific fact. How images and feelings form in the brain is taught in detail in all medical schools. These facts, proven by 20th-century science, and particularly by physics, clearly show that matter does not have an absolute reality and that everyone in a sense is watching the "monitor in his brain".

Everyone who believes in science, be he an atheist, Buddhist, or of any other persuasion, has to accept this fact. A materialist might deny the existence of a Creator in his own limited understanding, yet he cannot deny this scientific reality.

The inability of Karl Marx, Friedrich Engels, Georges Politzer and others to comprehend such a simple and evident fact still seems startling, even although the level of scientific understanding and range of possibilities of their times were less than adequate. In our time, science and technology are highly advanced and recent discoveries make it easier to comprehend this fact. Materialists, on the other hand, are stricken with the fear of both comprehending this fact, albeit partially, and realising how definitively it demolishes their philosophy.

## The Great Fear of the Materialists

For a while, no substantial backlash came from Turkish materialist circles against the subject dealt with in this book, that is, the fact that matter is a mere perception. This had given us the impression that our point had not been made quite clear and that it needed further explanation. Yet, before long, it was revealed that materialists felt quite uneasy about the popularity of this subject and, moreover, felt a great fear about all this.

For quite some time now, materialists have been loudly giving vent to their fear and panic in their publications, conferences and panel discussions. Their agitated and hopeless discourses imply that they are suffering from a severe intellectual crisis. The scientific collapse of the theory of evolution, the so-called basis of their philosophy, had already come as a great shock to them. Now, they have come to realise that they are starting to lose matter itself, which is a greater mainstay for them than Darwinism, and the shock they experience as a result is even greater. They declare that this issue is the "biggest threat" for them, and that it totally "demolishes their cultural fabric".

One of those who expressed in the most outspoken way this anxiety and panic felt by materialist circles was Renan Pekunlu, an academician as well as contributor to *Bilim ve Utopya (Science and Utopia)*, a periodical which has assumed the task of defending materialism. Both in his articles in *Bilim ve Utopya* and in the panel discussions he has attended, Pekunlu presented the book *The Evolution Deceit*, the first book in which this subject was brought up, as the number one "threat" to materialism. What disturbed Pekunlu even more than the chapters that invalidated Darwinism was the part you are currently reading. To his readers and (only a handful of) audience, Pekunlu delivered the message: "Do not let yourselves be carried away by the indoctrination of idealism and keep your faith in materialism," and gave *Vladimir I. Lenin*, the leader of the bloody communist revolution in Russia, as his reference. Advising everyone to read Lenin's century-old book titled *Materialism and Empirio-Criticism*, all Pekunlu did was to repeat the counsels of Lenin, stating: "Do not think over this issue, or you will lose track of materialism and be carried away by religion." In an article he wrote in the aforementioned periodical, he quoted the following lines from Lenin:

Once you deny objective reality, given us in sensation, you have already lost every weapon against fideism, for you have slipped into agnosticism or subjectivism-and that is all that fideism requires. **A single claw ensnared, and the bird is lost.** And our Machists have all become ensnared in idealism, that is, in a diluted, subtle fideism; they became ensnared from the moment they took "sensation" not

as an image of the external world but as a special "element". It is nobody's sensation, nobody's mind, nobody's spirit, nobody's will.<sup>27</sup>

These words explicitly demonstrate that the fact which Lenin alarmingly realised and wanted to banish both from his own mind and the minds of his "comrades" also disturbs contemporary materialists in a similar way. However, Pekunlu and other materialists suffer yet a greater distress; because they are aware that this fact is now being put forward in a far more explicit, certain and convincing way than 100 years ago. For the first time in world history, this subject is being explained in a quite irresistible way.

Nevertheless, the general picture is that a great number of materialist scientists still take a very superficial stand against the fact that "matter is nothing but an illusion." The subject explained in this chapter is **one of the most important and most exciting subjects** that one can ever come across in his life. There is no chance of ever having faced such a crucial subject before. Still, the reactions of these scientists and the manner they adopt in their speeches and articles hint at how shallow and superficial their comprehension is.

The reactions of some materialists to the subject discussed here show in no uncertain manner that their blind adherence to materialism has caused some kind of a flaw in their logic and for this reason, they are far removed from comprehending the subject. For instance, Alaattin Senel, also an academician and a writer for *Bilim ve Utopya*, delivered himself of similar messages as Rennan Pekunlu saying: "**Forget the collapse of Darwinism, the really threatening subject is this one,**" and issued such challenges as "so you prove what you say," sensing that his own philosophy is groundless. What is more interesting is that this writer himself has shown in his writings that he can by no means grasp this fact which he considers to be a menace.

For instance, in an article in which he exclusively discussed this subject, Senel accepts that the external world is perceived in the brain as an image. However, he then goes on to claim that images are divided into two categories: those having physical correlates and those that do not, and that images pertaining to the external world have physical correlates. In order to support his assertion, he gives "the example of telephone". In a summary, he wrote: "I do not know whether the images in my brain have correlates in the external world or not, but the same thing applies when I speak on the phone. When I speak on the telephone, I cannot see the person I am speaking to but I can have this conversation confirmed when I later see him face to face."<sup>28</sup>

By saying so, this writer actually means the following: "If we doubt our perceptions, we can look at matter itself and check its reality." However, this is an evident misconception, because it is impossible for us to reach matter itself. **We can never get out of our minds and know what is "outside"**. Whether the voice on the phone has a correlate or not can be confirmed by the person on the phone. However, this confirmation is also imagery experienced by the mind.

As a matter of fact, the same events may be experienced also in dreams. For instance, Senel may also see in his dream that he speaks on the phone and then have this conversation confirmed by the person to whom he spoke. Or, Pekunlu may in his dream feel as if he is facing "a serious threat" and advise people to read the century-old books of Lenin. However, no matter what they do, these materialists can never deny the fact that the events they have experienced and the people they have talked to in their dreams were nothing but perceptions.

**To whom, then, will one go to confirm whether the images in the brain have correlates or not?** Again to the shadow beings in one's brain? Without doubt, it is impossible for materialists to find a source of information that can yield data concerning the outside of the brain and confirm it.

Conceding that all perceptions are formed in the brain but assuming that one can step "out" of this and have perceptions confirmed by the real external world reveals that the perceptive capacity of the person is limited and that his reasoning is distorted.

However, the facts as outlined here can easily be grasped by anyone with a normal level of understanding and reasoning. Any unbiased person would know, in relation to all that we have said, that it is not possible for him to test the existence of the external world with his senses. Yet, it appears that blind adherence to materialism distorts the reasoning capability of human beings. For this reason, contemporary materialists display severe logical flaws just like their mentors who tried to "prove" the existence of matter by kicking stones or eating cakes.

This, moreover, is not an astonishing situation; because, an inability to understand is a common trait of all unbelievers. In the Qur'an, Allah particularly states that they are "**a people without understanding.**" (Surat al-Maeda, 58)

## **Materialists Have Fallen Into The Biggest Trap In History**

The atmosphere of panic sweeping through materialist circles in Turkey, of which we have mentioned only a few examples, shows that materialists face utter defeat, one which they have never previously suffered. That matter is simply a perception has been proven by modern science and it is put forward in a very clear, straightforward and forceful way. It only remains for materialists to see and acknowledge the collapse of the entire material world in which they blindly believe and on which they rely.

Materialist thought has always existed throughout the history of humanity. Being very assured of themselves and the philosophy they believed in, materialists revolted against Allah who created them. The scenario they formulated maintained that matter has no beginning or end, and that none of its forms could possibly have a Creator. Because of their arrogance, they denied Allah and took refuge in matter, which they held to have real existence. They were so confident in this philosophy that they thought that it would never be possible to put forward an explanation proving the contrary.

That is why the facts as set forth in this book regarding the real nature of matter surprised these people to such a degree. What has been explained here has destroyed the very basis of their philosophy and left no ground for further discussion. Matter, upon which they based all their thoughts, lives, arrogance and denial, vanished all of a sudden. **How can materialism exist when matter does not?**

One of the attributes of Allah is His plotting against the unbelievers. This is stated in the verse: "They plot and plan, but Allah too plans; and **Allah is the best of planners.**" (Surat al- Anfal, 30)

Allah entrapped materialists by making them assume that matter does exist and, in so doing, humiliated them in hidden ways. Materialists deemed their possessions, status, rank, the society to which they belonged, the whole world and everything else really to exist and grew arrogant toward Allah in their reliance on these things. They revolted against Allah by being boastful, thereby taking their unbelief to extremes. While so doing, they totally relied on matter. Yet, they were so lacking in understanding that they failed to think that Allah totally encompasses them. Allah announces the state to which the unbelievers are led as a result of their thick-headedness:

**Or do they intend a plot (against you)? But those who defy Allah shall themselves be ruined!**  
(Surat at-Tur, 42)

This is most probably their biggest defeat in history. As they grew more arrogant, materialists were tricked and suffered a serious defeat in the war they attempted to wage against Allah by bringing up something monstrous against Him. The verse: "Thus have We placed leaders in every town, its wicked men, to plot therein: but **they only plot against their own souls, and they do not perceive it,**" indicates how lacking in awareness these people who revolt against their Creator are, and what their fate will be. (Surat al- An'am: 123). In another verse the same fact is related:

**Fain would they deceive Allah and those who believe, but they only deceive themselves, and do not realise it! (Surat al-Baqarah, 9)**

While the unbelievers try to plot, they do not realise a very important fact, which is stressed by the words "they only deceive themselves, and do not realise it!". This is the fact that everything they experience is a piece of imagination designed to be perceived by them, and all the plots they devise are simply images formed in their brains just like every other act they perform. Their folly has made them forget that they are all alone with Allah and, are thus entrapped in their own devious plans.

No less than those unbelievers who lived in the past, those living today face a reality that will shake their devious plans to their very foundations. With the statement that "**...feeble indeed is the cunning of Satan**" (Surat an-Nisa, 76), Allah says that these plots were doomed to end with failure the day they were hatched. He gives good tidings to believers with the assertion that "**...not the least harm will their cunning do you.**" (Surat 'Ali Imran, 120)

In another verse Allah says: "As for **the unbelievers, their deeds are like a mirage in sandy deserts**, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing." (Surat an-Nur, 39). Materialism, too, becomes a "mirage" for the rebellious, just as stated in this verse; when they have recourse to it, they find it to be nothing but an illusion. Allah has deceived them with such a mirage, and beguiled them into perceiving this whole collection of images as real. All those "eminent" people, professors, astronomers, biologists, physicists, and all others regardless of their rank and position are simply deceived like children, and are humiliated because they took matter as their god. Assuming a collection of images to be absolute, they based their philosophy and ideology on it, became involved in serious discussions, and indulged in so-called "intellectual" discourse. They deemed themselves wise enough to offer an argument about the truth of the universe and, more importantly, to dispute about Allah with their limited intelligence. Allah explains their situation in the following verse:

**And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah. (Surat 'Ali Imran, 54)**

It may be possible to escape from some plots; however, this plan of Allah against the unbelievers is so foolproof that there is no way of escape from it. No matter what they do or to whom they appeal, they can never find a helper other than Allah. As Allah declares in the Qur'an, "**they shall not find for them other than Allah a patron or a helper.**" (Surat an-Nisa, 173)

Materialists never expected to fall into such a trap. Having all the means of the 20th century at their disposal, they thought they could remain obdurate in their denial and coerce people into disbelief. In the Qur'an, Allah thus describes this unremittingly stubborn mentality of the unbelievers and their end:

**They plotted and planned, but We too planned, and they did not perceive it. Then see what was the end of their plot! This, that We destroyed them and their people, all (of them). (Surat an-Naml, 50-51)**

This, on another level, is what the verses come to mean: materialists are made to realise that everything they own is but an illusion, and therefore **everything they possess has been destroyed**. As they witness their possessions, factories, gold, dollars, children, spouses, friends, rank and status, and even their own bodies, all of which they deem to exist, slipping out of their reach, they are **"destroyed"** in a sense. At this point, they are no longer material entities but souls.

No doubt, realising this truth is the worst possible situation for materialists. The fact that everything they possess is only an illusion is tantamount, in their own words, to "death before dying" in this world.

This fact leaves them alone with Allah. With the verse, **"Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone"**, Allah calls our attention to the fact that each human being is, in truth, all alone in His presence. (Surat al- Muddaththir, 11). This remarkable fact is repeated in many other verses:

**And behold! You come to us bare and alone as We created you for the first time: you have left behind you all (the favours) which We bestowed on you... (Surat al-An'am, 94)**

**And each one of them will come to Him on the Day of Resurrection, alone. (Surah Maryam, 95)**

This, on another level, is what the verses indicate: those who take matter as their god have nevertheless come from Allah and must return to Him. They must submit their wills to Allah whether they want to or not. Now they must wait for the Day of Judgement when every one of them will be called to account, however unwilling they may be to acknowledge this.

## **Conclusion**

The subject we have explained so far is one of the greatest truths that will ever be told to you in your lifetime. Proving that the whole material world is in reality a **"shadow existence"**, this subject is the key to comprehending the existence of and creation by Allah, and to understanding that He is the only absolute being.

The person who understands this subject realises that the world is not the sort of place it is surmised by most people to be. The world is not an absolute place with a true existence as supposed by those who wander aimlessly about in the streets, who get into fights in pubs, who show off in luxurious cafes, who brag about their property, or who dedicate their lives to hollow aims. The world is only a collection of perceptions, an illusion. All of the people we have cited above are only shadow beings who watch these perceptions in their minds: yet they are not aware of this.

This concept is very important, for it undermines and demolishes the **materialist philosophy** that denies the existence of Allah. This is the reason why materialists like **Marx, Engels, and Lenin** felt

panic, became enraged, and warned their followers "not to think over" this concept when they were told about it. As a matter of fact, such people are in such a state of mental deficiency that they cannot even comprehend the fact that perceptions are formed inside the brain. They assume that the world they watch in their brains is the "external world" and they cannot comprehend the obvious evidence to the contrary.

This unawareness is the outcome of the lack of wisdom given to disbelievers by Allah. As it is said in the Qur'an, the unbelievers "**have hearts with which they do not understand**, eyes with which they do not see, and ears with which they do not hear. They are like cattle—nay more misguided: for they are heedless (of warning)." (Surat al-Araf, 179)

You can explore beyond this point by using the power of your personal reflection. For this, you have to concentrate, devote your attention to, and ponder on the way you see the objects around you and the way you feel their touch. If you think heedfully, you can feel that the wise being that sees, hears, touches, thinks, and reads this book at this moment is only a soul and watches the perceptions called "matter" on a screen. The person who comprehends this is considered to have moved away from the domain of the material world that deceives a major part of humanity and to have entered the domain of true existence.

This reality has been understood by a number of theists or philosophers throughout history. Islamic intellectuals such as Imam Rabbani, Muhyiddin Ibn Arabi and Mevlana Cami realised this fact from the signs of the Qur'an and by using their reason. Some Western philosophers like George Berkeley have grasped the same reality through reason. Imam Rabbani wrote in his *Mektubat (Letters)* that the whole material universe is an "illusion and supposition(perception)" and that the only absolute being is Allah:

Allah... The substance of these beings which He created is but nothingness... He created all **in the realm of senses and illusions**... The existence of the universe is in the realm of senses and illusions, and it is not material... In reality, there is nothing on the outside except the Glorious Being, (Who is Allah).<sup>29</sup>

Imam Rabbani explicitly stated that all images presented to man are but an illusion, and that they have no originals on the "outside".

This imaginary cycle is portrayed in the imagination. It is seen to the extent that it is portrayed. Yet **with the mind's eye**. On the outside, it seems as if it is seen with the eyes in one's head. However, this is not so. It has neither a designation nor is there a trace of it on the outside. There is no aspect of it to be seen. Even the face of a person reflecting in a mirror is like that. It has no perpetuity on the outside. No doubt, both its continuity and its image are in the **IMAGINATION**. Allah is He Who knows Best.<sup>30</sup>

Mevlana Cami stated the same fact which he discovered following the signs of the Qur'an and by using his wit: "**Whatever there is in the universe are senses and illusions**. They are either like reflections in mirrors or shadows."

However, the number of those who have understood this fact throughout history has always been limited. Great scholars such as Imam Rabbani have written that it might have been inconvenient to tell this fact to the masses and that most people would not have been able to grasp it.

In the age in which we live, this fact has been empirically supported by the body of evidence put forward by science. The fact that the universe is a shadow being is described in such a concrete, clear, and explicit way for the first time in history.

For this reason, the **21st century** will be a **historical-turning point** when people will generally comprehend the divine realities and be led in crowds to Allah, the only Absolute Being. In the 21st century, the materialistic creeds of the 19th century will be relegated to the trash-heaps of history, Allah's existence and creation will be grasped, such facts as spacelessness and timelessness will be understood, and humanity will break free of the centuries-old veils, deceits and superstitions enshrouding the truth.

It is not possible for this unavoidable course to be impeded by any shadow being.

## CHAPTER 3

# RELATIVITY OF TIME AND THE REALITY OF FATE

The foregoing arguments demonstrate that a "three-dimensional space" does not exist in reality, that it is a prejudice completely inspired by perceptions and that one leads one's whole life in "spacelessness". To assert the contrary would be to hold a superstitious belief removed from reason and scientific truth, for there is no valid proof of the existence of a three-dimensional material world.

This fact refutes the primary assumption of the materialist philosophy that underlies evolutionary theory. This is the assumption that matter is absolute and eternal. The second assumption upon which the materialistic philosophy rests is the supposition that time is absolute and eternal. This is as superstitious as the first one.

### The Perception Of Time

The perception we call time is, in fact, a method by which one moment is compared to another. We can explain this with an example. For instance, when a person taps an object, he hears a particular sound. When he taps the same object five minutes later, he hears another sound. He then perceives that there is an interval between the first sound and the second, and he calls this interval "time." Yet at the time he hears the second sound, the first sound he heard is no more than a bit of information in his memory. The person formulates the perception of "time" **by comparing the moment in which he lives with what he has stored in his memory. If this comparison is not made, neither can there be perception of time.**

Similarly, a person makes a comparison when he sees someone entering a room through its door and sitting in an armchair in the middle of the room. By the time this person sits in the armchair, the images related to the moments he opens the door, walks into the room, and makes his way to the armchair have been compiled as bits of information in the brain. The perception of time occurs when one compares the man sitting in the armchair with those bits of stored information.

In brief, **time comes to exist as a result of the comparison made between a number of illusions stored in the brain.** If man had not had memory, his brain would not have made such interpretations and therefore the perception of time would never have been formed. The reason why one determines himself to be thirty years old is only because he has accumulated information pertaining to those thirty years in his mind. If his memory did not exist, he would not be thinking of the existence of such a preceding period of time and he would only experience the single "moment" he was living in.

### The Scientific Explanation Of Timelessness

Let us try to clarify the subject by quoting explanations by various scientists and scholars on the subject. Regarding the subject of time flowing backwards, the famous intellectual and Nobel laureate professor of genetics, François Jacob, states the following in his book *Le Jeu des Possibles* (The Possible and the Actual):

Films played backward, make it possible for us to imagine **a world in which time flows backwards**. A world in which milk separates itself from the coffee and jumps out of the cup to reach the milk-pan; a world in which light rays are emitted from the walls to be collected in a trap (gravity center) instead of gushing out from a light source; a world in which a stone slopes to the palm of a man by the astonishing cooperation of innumerable drops of water making it possible for the stone to jump out of water. Yet, in such a world in which time has such opposite features, **the processes of our brain and the way our memory compiles information, would similarly be functioning backwards**. The same is true for the past and future and the world will appear to us exactly as it currently appears.<sup>31</sup>

Since our brain is accustomed to a certain sequence of events, the world operates not as it is related above and we assume that time always flows forward. However, this is a decision reached in the brain and therefore is completely relative. In reality, we can never know how time flows or even whether it flows or not. This is an indication of **the fact that time is not an absolute fact but just a sort of perception**.

The relativity of time is a fact also verified by the most important physicist of the 20th century, Albert Einstein. Lincoln Barnett, writes in his book *The Universe and Dr. Einstein*:

Along with absolute space, Einstein discarded the concept of absolute time — of a steady, unvarying inexorable universal time flow, streaming from the infinite past to the infinite future. Much of the obscurity that has surrounded the Theory of Relativity stems from man's reluctance to recognize that **a sense of time, like sense of colour, is a form of perception**. Just as space is simply a possible order of material objects, so **time is simply a possible order of events**. The subjectivity of time is best explained in Einstein's own words. "The experiences of an individual," he says, "appear to us arranged in a series of events; in this series **the single events which we remember appear to be ordered according to the criterion of 'earlier' and 'later'**. There exists, therefore, for the individual, an I-time, or **subjective time**. This in itself is not measurable. I can, indeed, associate numbers with the events, in such a way that a greater number is associated with the later event than with an earlier one."<sup>32</sup>

Einstein himself pointed out, as quoted from Barnett's book, that "space and time are forms of intuition, **which can no more be divorced from consciousness** than can our concepts of colour, shape, or size." According to the Theory of General Relativity, **"time has no independent existence apart from the order of events by which we measure it."**<sup>33</sup>

Since time consists of perception, it depends entirely on the perceiver and is therefore relative.

The speed at which time flows differs according to the references we use to measure it, because there is no natural clock in the human body to indicate precisely how fast time passes. As Lincoln Barnett wrote: "Just as there is no such thing as colour without an eye to discern it, so an instant or an hour or a day is nothing without an event to mark it."<sup>34</sup>

The relativity of time is plainly experienced in dreams. Although what we see in our dream seems to last for hours, it in fact, lasts for only a few minutes, or even a few seconds.

Let us take an example to further clarify the subject. Imagine that, for a certain unspecified period of time, we are locked up in a room with a single, specially designed window from which we can see the setting and rising of the sun, and that we have a clock by which to judge the passage of time. A few days later, our estimate of the time spent in the room will be based on our periodic clock – watching and our

noting of how often the sun rose and set. At the end of our period of confinement, we come to the conclusion that we have spent three days in the room. But then our "captor" reveals that in reality it was only two days. The reason? The "sun" we had been observing had been artificially projected by a simulation machine and our clock had been regulated to run faster than normal. So our calculations had no meaning.

This example confirms that the information we have about the rate of the passage of time is based on relative references. The relativity of time is a scientific fact also proven by scientific methodology. **Einstein's Theory of General Relativity** maintains that the speed of time changes depending on the speed of the object and its distance from the centre of gravity. As speed increases, time is shortened, compressed; and slows down as if coming to the point of "stopping".

Let us explain this with an example given by Einstein himself. Imagine twins, one of whom stays on earth while the other goes travelling in space at a speed close to the speed of light. When he comes back, the traveller will see that his brother has grown much older than he has. The reason is that time flows much more slowly for the person who travels at speeds near the speed of light. Similarly, in the case of a space-travelling father and his earth-bound son, if the father was 27 years old when he set out and his son 3, when the father comes back to the earth 30 years later (earth time), the son will be 33 years old, but his father will be only 30.<sup>35</sup>

It should be pointed out that this relativity of time is caused not by the slowing down or running fast of clocks or the slow running of a mechanical spring. It is rather the result of the differentiated operation periods of the entire material system, which goes as deep as sub-atomic particles. In other words, for the person experiencing it, the shortening of time is not like acting in a slow-motion picture. In such a setting where time shortens, one's heartbeats, cell replications, and brain functions, and so on, all operate more slowly than those of the slower-moving person on Earth, who goes on with his daily life and does not notice the shortening of time at all. Indeed the shortening does not even become apparent until the comparison is made.

## **Relativity In The Qur'an**

The conclusion to which we are led by the findings of modern science is that **time is not an absolute fact as supposed by materialists, but only a relative perception**. What is more interesting is that this fact, undiscovered until the 20th century by science, was imparted to mankind in the Qur'an 14 centuries ago. There are various references in the Qur'an to the relativity of time.

The scientifically-proven fact that time is a psychological perception dependent on events, setting, and conditions is underscored in many verses of the Qur'an. For instance, as started in the Qur'an, the entire life of a person spans a very short time:

**On that Day He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while! (Surat al-Isra, 52)**

**And on the Day when He shall gather them together, (it will seem to them) as if they had not tarried (on earth) longer than an hour of a day: they will recognise each other. (Surah Yunus, 45)**

In some verses, it is indicated that people perceive time differently and that sometimes people can perceive a very short period of time as a very lengthy one. The following conversation of people held during their judgement in the Hereafter is a good example of this:

**He will say: "What number of years did you stay on earth?" They will say: "We stayed a day or part of a day: but ask those who keep account." He will say: "You, stayed for only a little while – if you had only known!" (Surat al-Mumenoon, 112-114)**

In some other verses it is stated that time may flow at different paces in different settings:

**Yet they ask you to hasten on the Punishment! But Allah will not fail in His Promise. Truly, a day in the sight of your Lord is like a thousand years of your reckoning. (Surat al-Hajj, 47)**

**The angels and the spirit ascend to him in a day the measure of which is like fifty thousand years. (Surat al-Maarij, 4)**

These verses are all manifest expressions of the relativity of time. The fact that this result, only recently understood by science in the 20<sup>th</sup> century, was communicated to man 1,400 years ago by the Qur'an is an indication of the revelation of the Qur'an by Allah, Who encompasses the whole of time and space.

Many other verses of the Qur'an reveal that time is a perception. This is particularly evident in the stories. For instance, Allah has kept the Companions of the Cave, a believing group mentioned in the Qur'an, in a deep sleep for more than three centuries. When they were awoken, these people thought that they had stayed in that state but a little while, and could not reckon how long they slept:

**Then We drew (a veil) over their ears, for a number of years, in the Cave, (so that they could not hear). Then We wakened them up so that We might know which of the two parties would best calculate the time that they had tarried. (Surat al-Kahf, 11-12)**

**Such (being their state), we roused them (from sleep), so that they might question each other. Said one of them, "How long have you stayed (here)?" They said, "We have stayed (perhaps) a day, or part of a day." (At length) they (all) said, "Allah (alone) knows best how long you have stayed here.... (Surat al-Kahf, 19)**

The situation described in the verse below is also evidence that time is in truth a psychological perception.

**Or (take) the instance of one who passing by a hamlet, all in ruins and quite desolate, said: "Oh! how shall Allah (ever) bring it to life, now that it is dead?" Therefore, Allah caused him to die for a hundred years, then brought him back to life. Allah asked: "How long did you tarry (thus)?" He said: (Perhaps) a day or part of a day." He said: "No, you have tarried thus a hundred years; but look at your food and your drink; they show no signs of age; and look at your donkey: And so that We may make you a sign to the people, look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that Allah has power over all things." (Surat al-Baqara, 259)**

The above verse clearly emphasises that Allah, Who created time, is unbound by it. Man, on the other hand, is bound by time: that is ordained by Allah. As in the verse, man is even incapable of knowing how long he remained asleep. This being so, to assert that time is absolute (just as the materialists do because of their distorted mentality), would be very unreasonable.

## **Destiny**

This relativity of time clears up a very important matter. Relativity is so variable that a period of time, which seems to us like billions of years, may last for only a second in another dimension. Moreover, an enormous period of time extending from the world's beginning to its end may not last even a second but only a fraction of a second in another dimension.

This is the very essence of the concept of destiny- a concept that is not well understood by most people, especially materialists, who deny it completely. Destiny is Allah's perfect knowledge of all events past or future. The majority of people question how Allah can already know events that have not yet been experienced and this leads them to fail to understand the authenticity of destiny. However, "events not yet experienced" are not yet experienced only for us. Allah is not bound by time or space, for He Himself has created them. For this reason, **the past, the future, and the present are all the same to Allah; for Him, everything has already taken place and finished.**

Lincoln Barnett explains how the Theory of General Relativity leads to this fact in *The Universe and Dr. Einstein*: According to Barnett, the universe can be "**encompassed in its entire majesty only by a cosmic intellect.**"<sup>36</sup> The will that Barnett calls "the cosmic intellect" is **the wisdom and knowledge of Allah, Who prevails over the entire universe.** Just as we easily see a ruler's beginning, middle, and end, and all the units in between as a whole, Allah knows our entire life span as if it were a single moment, right from its beginning to the end. People experience incidents only when their time comes and they witness the fate Allah has created for them.

It is also important to draw attention to the shallowness of the distorted understanding of destiny prevalent in society. This distorted conviction of fate has engendered the superstitious belief that Allah has determined a "destiny" for every man, but that these destinies can sometimes be changed by people. For instance, in the case of a patient who returns from death's door, people make superficial statements like "He defeated his destiny". Yet, no one is able to change his destiny. The person who turns from death's door does not die because he is destined not to die just then. It is again the destiny of those people who deceive themselves by saying "I defeated my destiny" to say so and maintain such a mindset.

Destiny is the eternal knowledge of Allah and for Allah, Who knows time like a single moment and Who prevails over the whole of time and space, everything is determined and finished in the matter of destiny. We also understand from what is related in the Qur'an that time is one for Allah: some incidents that will seemingly happen to us in the future are related in the Qur'an in such a way as to indicate that they have already taken place long before. For instance, the verses that describe the account that people are to give to Allah in the hereafter are related as events which have already occurred long ago:

**And the trumpet is blown, and all who are in the heavens and all who are in the earth swoon away, save him whom Allah wills. Then it is blown a second time, and behold them standing waiting! And the earth shines with the light of her Lord, and the Book is set up, and the prophets and the witnesses are brought, and all are judged with fairness, and none are**

**wronged... And those who disbelieve are driven to hell in hordes... And those who keep their duty to their Lord are driven unto the Garden in hordes..." (Surat az-Zumar, 68-73)**

Some other verses on this subject are:

**And every soul came, along with a driver and a witness. (Surat al-Qaf, 21)**

**And the heaven is cloven asunder, so that on that day it is frail. (Surat al-Haaqqa, 16)**

**And because they were patient and constant, He rewarded them with a Garden and garments of silk. Reclining in the Garden on raised thrones, they saw there neither the sun's excessive heat nor excessive cold. (Surat al-Insan, 12-13)**

**And Hell is placed in full view for all to see. (Surat an-Naziat, 36)**

**But on this Day the Believers laugh at the Unbelievers. (Surat al-Mutaffifin, 34)**

**And the Sinful saw the fire and apprehended that they had to fall into it: no means did they find to turn away from it. (Surat al-Kahf, 53)**

As is evident, occurrences that are going to take place after our death (from our point of view) are related in the Quran as past events which have already been experienced. Allah is not bound by the relative time frame that we are confined in. He has willed these things in timelessness: people have already performed them and all these events have been lived through and ended. It is stated in the verse below that every event, be it big or small, is within the knowledge of Allah and recorded in a book:

**In whatever business you may be, and whatever portion you may be reciting from the Qur'an, and whatever deed you (mankind) may be doing, - We are witnesses to it when you are deeply engrossed in it. Nor is there hidden from your Lord so much as the weight of an atom on the earth or in heaven. And the least and the greatest of these things are recorded in a clear book. (Surah Jonah, 61)**

## **The Worry of the Materialists**

The issues discussed in this chapter, namely the truth underlying matter, timelessness, and spacelessness, are, of course quite clear. As stated before, these issues are in no way any sort of a philosophy or a way of thought, but crystal-clear, **indisputable scientific truths**. In addition to their being a technical reality, the rational and logical evidence also admits of no other alternatives on this point: **the universe is an illusory entity** with all the matter composing it and all the people living in it. It is a collection of perceptions.

Materialists have a hard time in understanding this issue. For instance, let us return to Politzer's bus example: although Politzer knew that technically he could not step out of his perceptions, he could only admit it for certain cases. That is, for Politzer, events take place in the brain until the bus crash, but as soon as the bus crash takes place, things go out of the brain and gain a physical reality. The logical defect at this point is very clear: Politzer has made the same mistake as the materialist philosopher Johnson who

said, "I hit the stone, my foot hurts, therefore it exists" and could not understand that the shock felt after bus impact was in fact a mere perception as well.

The subliminal reason why materialists cannot comprehend this subject is their fear of the fact they will face when they comprehend it. Lincoln Barnett writes that this subject has been "discerned" by certain scientists:

Along with philosophers' reduction of all objective reality to a shadow-world of perceptions, scientists have become aware of the **alarming limitations** of man's senses.<sup>37</sup>

Any reference made to the fact that matter and time are perceptions arouses great fear in a materialist, because these are the only notions he relies on as absolute entities. In a sense, he takes these as idols to worship; because he thinks that he has been created by matter and time (through evolution). When he feels that the universe he thinks he is living in, the world, his own body, other people, other materialist philosophers whose ideas he is influenced by, and in short, everything, are perceptions, he feels overwhelmed by the horror of it all. Everything he depends on, believes in, and take recourse to vanishes suddenly. He feels a desperateness which he, essentially, will experience on Judgment Day in its real sense as described in the verse: "That Day they shall openly show their submission to Allah; and **all their inventions shall leave them in the lurch.**" (Surat an-Nahl, 87)

From then on, this materialist tries to convince himself of the reality of matter, and makes up "evidence" to this end; he hits the wall with his fist, kicks stones, shouts, yells, but can never escape from the reality.

Just as they want to dismiss this reality from their minds, they also want other people to discard it. They are also aware that if the true nature of matter is known by people in general, the primitiveness of their own philosophy and the ignorance of their worldview will be exposed for all to see, and there will be no grounds left on which they can rationalise their views. These fears are the reason why they are so disturbed by the fact related here.

Allah states that the fears of the unbelievers will be intensified in the hereafter. On Judgement Day, they will be addressed thus:

**One day We shall gather them all together: We shall say to those who ascribed partners to Us: "Where are the partners whom you invented and talked about?"** (Surat al-Anaam, 22)

Thereupon, unbelievers will bear witness to the disappearance of possessions, children and close circle whom they had assumed to be real and ascribed as partners to Allah: "**Behold! how they lie against their own souls! But the (lie) which they invented will leave them in the lurch.**" (Surat al-Anaam, 24).

## **The Gain of Believers**

While the reality of matter and time being perceptions alarms materialists, just the opposite holds true for true believers. People of faith become very glad when they have perceived the secret behind

matter, because this is the key to all questions. With this key, all secrets are unlocked. One comes to easily understand many issues that were previously difficult to understand.

As previously stated, the concepts of death, paradise, hell, the hereafter and changing dimensions will be explained, and important questions such as "Where is Allah?", "What was before Allah?", "Who created Allah?", "How long will the life in cemetery last?" "Where are heaven and hell?", and "Where do heaven and hell currently exist?" will be easily answered. The kind of system by which Allah created the entire universe from nothingness will be understood. So much so that, with this secret, **the questions of "when", and "where" become meaningless**, because there will be no time and no place left. When spacelessness is comprehended, it will follow that hell, heaven and earth are all actually **at the same place**. If timelessness is understood, it will follow that everything takes place **at a single moment**: nothing is waited for and time does not go by, because everything has already happened and finished.

With this secret uncovered, **the world becomes like heaven for a believer**. All distressful, material worries, anxieties, and fears vanish. The individual grasps that the entire universe has a single Sovereign, that He changes the entire physical world as He pleases and that all he — the believer — has to do is to turn to Him. He then submits himself entirely to Allah **"to be devoted to His service"**. (Surat 'Ali Imran, 35)

To comprehend this secret is the greatest gain in the world.

Along with this secret, another very important reality mentioned in the Qur'an is unveiled: the fact that **"Allah is nearer to man than his jugular vein."** (Surah Qaf, 16). As everybody knows, the jugular vein is inside the body. What could be nearer to a person than his own insides? This is easily explained by the reality of spacelessness. This verse can also be much better understood in terms of this concept.

This is the plain truth. It should be well established that there is no other helper and provider for man other than Allah. **There is nothing but Allah**; He is the only absolute being in Whom one can seek refuge, appeal to for help, and count on for reward.

Wherever we turn, there is the presence of Allah.

## CHAPTER 4

### THE EVOLUTION DECEIT

The theory of evolution, as a philosophy and a conception of the world, makes false allegations and assumptions and produces imaginary scenarios in order to explain the existence and origin of life in terms of mere coincidences. The roots of this philosophy go back as far as antiquity and ancient Greece.

All atheist philosophies that directly or indirectly deny creation embrace and defend the idea of evolution. The same condition today applies to all the ideologies and systems that are antagonistic to religion.

The evolutionary notion has been cloaked in a scientific disguise for the last century and a half in order to justify it. Though put forward as a supposedly scientific theory during the mid-19th century, the theory, despite all the best efforts of its advocates, has not so far been verified by any scientific finding or experiment. Indeed, the "very science" on which the theory depends so greatly has demonstrated and continues to demonstrate repeatedly that in reality the theory has no merit.

Laboratory experiments and probabilistic calculations have definitely made it clear that the amino acids from which life arises cannot have been formed by chance. The cell which, according to evolutionists, supposedly emerged by chance under primitive and uncontrolled terrestrial conditions, still cannot be synthesised even in the most sophisticated, high-tech laboratories of the 20th century. Not a single "transitional form," — creatures which are supposed by neo-Darwinists to show the gradual evolution of advanced organisms from more primitive ones — has ever been found anywhere in the world, despite the most diligent and prolonged investigation of the fossil record.

In their attempts to gather evidence for evolution, evolutionists have unwittingly proven by their own efforts that evolution could not have happened at all!

The person who originally put forward the theory of evolution essentially in the form that it is defended today was an amateur English biologist, by the name of Charles Robert Darwin. Darwin first published his ideas in 1859 in a book entitled *The Origin of Species by Means of Natural Selection*. Darwin claimed in his book that all living beings had a common ancestor and that they had evolved from one another by means of natural selection. Those that best adapted to the habitat transferred their traits to subsequent generations; and by accumulating over a great period of time, these advantageous qualities transformed the individual into a species totally different from its ancestors. The human being was the most developed product of the mechanism of natural selection. In short, the origin of one species was another species.

Darwin's fanciful ideas were seized upon and promoted by certain ideological and political circles and the theory became very popular. The main reason was that the level of knowledge of those days was not yet sufficient to reveal that Darwin's imaginary scenarios were false. When Darwin put forward his assumptions, the disciplines of genetics, microbiology, and biochemistry did not yet exist. If they had, Darwin might easily have recognised that his theory was totally unscientific and thus would not have attempted to advance such meaningless claims: the information determining species already exists in genes and it is impossible for natural selection to produce new species by altering genes.

While the echoes of Darwin's book reverberated, an Austrian botanist by the name of Gregor Mendel discovered the laws of inheritance in 1865. Not much heard of until the end of the century, Mendel's discovery gained great importance in the early 1900s with the birth of the science of genetics.

Some time later, the structure of the genes and the chromosomes was discovered. The discovery, in the 1950s, of the DNA molecule that incorporates genetic information threw the theory of evolution into a great crisis, because the source of the immense information in the DNA could not possibly be explained by coincidental happenings.

Besides all these scientific developments, no transitional forms, which were supposed to show the gradual evolution of living organisms from primitive to advanced species, have ever been found despite years of search.

These developments ought to have resulted in Darwin's theory being banished to the dustbin of history. However, it was not, because certain circles insisted on revising, renewing, and elevating the theory to a scientific platform. These efforts acquire meaning only if we realise that behind the theory lay ideological intentions rather than scientific concerns.

Nevertheless, some circles that believed in the necessity of upholding a theory that had reached an impasse soon set up a new model. The name of this new model was neo-Darwinism. According to this theory, species evolved as a result of mutations, — minor changes in their genes, and the fittest ones survived through the mechanism of natural selection. When, however, it was proved that the mechanisms proposed by neo-Darwinism were invalid and minor changes were not sufficient for the formation of living beings, evolutionists went on to look for new models. They came up with a new claim called "punctuated equilibrium" which rested on no rational or scientific grounds. This model held that living beings suddenly evolved into another species without any transitional forms. In other words, species with no evolutionary "ancestors" were suddenly appearing. As a matter of fact, this was a way of defining creation, though evolutionists would be loath to admit this. They tried to cover up this fact with incomprehensible scenarios. For instance, they said that the first bird in history could have popped all of a sudden out of a reptile egg in an inexplicable way. The same theory also held that carnivorous land-dwelling animals could have turned into giant whales, having undergone a sudden and comprehensive transformation.

These claims, totally contradicting all the rules of genetics, biophysics, and biochemistry, are as scientific as fairy tales of frogs turning into princes! Nevertheless, being distressed by the crisis in which the neo-Darwinist assertion found itself, some evolutionist paleontologists embraced this theory, which had the distinction of being even more bizarre than neo-Darwinism itself.

The sole purpose of this model was to provide an explanation for the gaps in the fossil-record that the neo-Darwinist model could not explain. However, it is hardly rational to attempt to explain the fossil gap in the evolution of birds with a claim that "a bird popped all of a sudden out of a reptile egg", because by the evolutionists' own admission, the evolution of one species into another requires a great and advantageous change in genetic information. However, no mutation whatsoever improves the genetic information or adds new information to it. Mutations only derange genetic information. Thus the "gross mutations" imagined by the punctuated equilibrium model would only cause "gross", that is "great", reductions and impairments in the genetic information.

The theory of punctuated equilibrium was obviously a mere product of the imagination. Despite this evident truth, the advocates of evolution did not hesitate to esteem this theory. The fact that the model of evolution proposed by Darwin could not be proved by the fossil record forced them to do so. Darwin claimed that species underwent a gradual change which necessitated the existence of half bird-half reptile or half fish-half reptile freaks. However, not even one of these "transitional forms" was found, despite the extensive studies of evolutionists and the hundreds of thousands of fossils that were unearthed.

Evolutionists seized upon the model of punctuated equilibrium with the hope of concealing this great fossil fiasco. As we have stated before, it was very evident that this theory was a fantasy, so it very

soon consumed itself. The model of punctuated equilibrium was never put forward as a consistent model, but rather used as an escape in cases which plainly did not fit the gradual evolution model. Since evolutionists today realise that complex organs such as eyes, wings, lungs, brain and others explicitly refute the gradual evolution model, on these particular points they are compelled to take shelter in the fantastic interpretations of the punctuated equilibrium model.

## **Is There Any Fossil Record To Verify The Theory Of Evolution?**

The theory of evolution argues that the evolution of a species into another species takes place gradually and step by step over millions of years. The logical inference drawn from such a claim is that monstrous living organisms called "transitional forms" should have lived during this transformation period. Since evolutionists allege that all living things evolved from each other step by step, the number and variety of these transitional forms should have been in millions.

If such creatures had really lived, then we should be seeing their remains somewhere. In fact, if this thesis is correct, the number of intermediate transitional forms should be even greater than the animal species alive today and their fossilised remains should be abundant all over the world.

Since Darwin, evolutionists have been searching for fossils and the result has been a crushing disappointment for them. Nowhere in the world—neither on land nor in the depths of the sea—has any intermediate transitional form between any two species ever been uncovered.

Darwin himself was quite aware of the absence of such transitional forms. It was his greatest hope that they would be found in the future. Despite his hopefulness, he saw that the biggest stumbling-block in his theory was their non-appearance. This is why in his book *The Origin of Species* he wrote:

Why, if species have descended from other species by fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion, instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... But in the intermediate region, having intermediate conditions of life, why do we not now find closely-linking intermediate varieties? This difficulty for a long time quite confounded me.<sup>38</sup>

Darwin was right to be worried. The problem bothered other evolutionists as well. A famous British paleontologist, Derek V. Ager, admits this embarrassing fact:

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>39</sup>

The gaps in the fossil record cannot be explained away by the wishful thinking that not enough fossils have been unearthed yet and that these missing fossils will be found one day. Another evolutionist paleontologist T. Neville George explains the reason:

There is no need to apologise any longer for the poverty of the fossil record. In some ways, it has become almost unmanageably rich and discovery is outpacing integration... The fossil record nevertheless continues to be composed mainly of gaps.<sup>40</sup>

## **Life Emerged on Earth Suddenly and in Complex Forms**

When terrestrial strata and the fossil record are examined, it is to be seen that living organisms appeared simultaneously. The oldest stratum of the earth in which fossils of living creatures have been found is that of the "Cambrian", which has an estimated age of 520-530 million years.

The living creatures found in the strata belonging to the Cambrian period emerged all of a sudden in the fossil record with no pre-existing ancestors. The wide mosaic of living organisms, made up of such a great number of complex creatures, emerged so suddenly that this miraculous event is referred to as the "Cambrian Explosion" in scientific literature.

Most of the organisms found in this stratum have highly advanced organs like eyes, or systems seen in organisms with a highly advanced organisation, like gills, circulatory systems, and so on. There is no sign in the fossil record indicating that these organisms had any ancestors. Richard Monestarsky, the editor of *Earth Sciences* magazine, states the following about the sudden emergence of living species:

A half-billion years ago the remarkably complex forms of animals that we see today suddenly appeared. This moment, right at the start of Earth's Cambrian Period, some 550 million years ago, marks the evolutionary explosion that filled the seas with the world's first complex creatures. The large animal phyla of today were present already in the early Cambrian and they were as distinct from each other then as they are today.<sup>41</sup>

Not being able to find answers to the question on how earth came to overflow with thousands of different animal species, evolutionists posit an imaginary period of 20 million years before the Cambrian Period to explain how life originated and "the unknown happened". This period is called the "evolutionary gap". No evidence for it has ever been found and the concept is still conveniently nebulous and undefined even today.

In 1984, numerous complex invertebrates were unearthed in Chengjiang which is set in the central Yunnan plateau in the high country of south-west China. Among them were trilobites, now extinct, but no less complex in structure than any modern invertebrate.

The Swedish evolutionist paleontologist, Stefan Bengtson, explains the situation as follows:

If any event in life's history resembles man's creation myths, it is this sudden diversification of marine life when multicellular organisms took over as the dominant actors in ecology and evolution. Baffling (and embarrassing) to Darwin, this event still dazzles us.<sup>42</sup>

The sudden appearance of these complex living beings with no predecessors is no less baffling (and embarrassing) for evolutionists today than it was for Darwin 135 years ago. In nearly a century and a half they have advanced not a step beyond the point that stymied Darwin.

As may be seen, the fossil record indicates that living things did not evolve from primitive to advanced forms, but instead emerged all of a sudden and in a perfect state. The absence of the transitional forms is not only peculiar to the Cambrian period. Not a single transitional form verifying the alleged evolutionary "progression" of vertebrates—fish, amphibians, reptiles, birds, mammals—has ever been found. Every living species appears instantaneously and in its current perfect form in the fossil record.

In other words, living beings did not come into existence through evolution. They were created.

## **Deceptions in Drawings**

The fossil record is the principle source of material for those who look for evidence in favour of the theory of evolution. When inspected carefully and without prejudice, the fossil record refutes the theory of evolution rather than supports it. Nevertheless, misleading interpretations of fossils by evolutionists and their subjective representation to the public have given many people the impression that the fossil record indeed supports the theory of evolution.

The susceptibility of some findings in the fossil record to all kinds of interpretations is what best serves the purpose of evolutionists. The fossils unearthed are most of the time unsatisfactory for reliable identification. They usually consist of scattered, incomplete bone fragments. For this reason, it is very easy to distort the available data and use it as desired. Not surprisingly, the reconstructions (drawings or models) made by evolutionists based on such fossil remains are prepared entirely speculatively in order to confirm evolutionary theses. Since people are readily affected by visual information, these imaginary reconstructed models are employed to convince them that the reconstructed creatures really existed in the past.

Evolutionist researchers draw human-like imaginary creatures, usually by setting out from a single tooth, or a mandible fragment or a humerus and present them to the public in a sensational manner as if they were a link in human evolution. These drawings have played a great role in the establishment of the "primitive men" image in the minds of many people.

These studies based on bone remains can reveal only the very general characteristics of the available object. The real distinctive details are present in the soft tissues that quickly vanish in time. With the soft tissues speculatively interpreted, everything becomes possible within the boundaries of the imagination of the reconstruction's producer. Earnst A. Hooten from Harvard University explains the situation like this:

To attempt to restore the soft parts is an even more hazardous undertaking. The lips, the eyes, the ears, and the nasal tip leave no clues on the underlying bony parts. You can with equal facility model on a Neanderthaloid skull the features of a chimpanzee or the lineaments of a philosopher. These alleged restorations of ancient types of man have very little if any scientific value and are likely only to mislead the public... So put not your trust in reconstructions.<sup>43</sup>

## **Studies Made to Fabricate False Fossils**

Unable to find valid evidence in the fossil record for the theory of evolution, some evolutionists have ventured to manufacture their own. These efforts, which have even been included in encyclopaedias under the heading "evolution forgeries," are the most telling indication that the theory of evolution is an

ideology and a philosophy that evolutionists are hard put to defend. Two of the most egregious and notorious of these forgeries are described below.

### ***Piltdown Man***

Charles Dawson, a well-known doctor and also an amateur paleoanthropologist, came forth with a claim that he had found a jawbone and a cranial fragment in a pit around Piltdown, England, in 1912. Although the skull was human-like, the jawbone was distinctly simian. These specimens were christened the "Piltdown Man". Alleged to be 500 thousand years old, they were displayed as absolute proofs of human evolution. For more than 40 years, many scientific articles were written on the "Piltdown Man", many interpretations and drawings were made and the fossil was presented as crucial evidence of human evolution.

In 1949, scientists examined the fossil once more and came to the conclusion that the "fossil" was a deliberate forgery consisting of a human skull and the jawbone of an orang-utan.

Using the fluorine dating method, investigators discovered that the skull was only a few thousand years old. The teeth in the jawbone belonging to an orang-utan had been artificially worn down and the "primitive" tools that had conveniently accompanied the fossils were crude forgeries that had been sharpened with steel implements. In the detailed analysis completed by Oakley, Weiner and Clark, this forgery was revealed to the public in 1953. The skull, that of a man, was 500 years old, and the mandibular bone belonged to a recently dead ape! The teeth were thereafter specially aligned and added to the jaw and the joints were filed in order to resemble that of a man. Then all these pieces were stained with potassium dichromate to give them a dated appearance. (These stains disappeared when dipped in acid.) Le Gros Clark, who was a member of the team that disclosed the forgery, could not hide his astonishment:

The evidences of artificial abrasion immediately sprang to the eye. Indeed so obvious did they seem it may well be asked: how was it that they had escaped notice before?<sup>44</sup>

### ***Nebraska Man***

In 1922, Henry Fairfield Osborn, the director of the American Museum of Natural History, declared that he had found a molar tooth fossil in western Nebraska near Snake Brook belonging to the Pliocene period. This tooth allegedly bore the common characteristics of both man and ape. Deep scientific arguments began in which some interpreted this tooth to be of *Pithecanthropus erectus*, while others claimed it was closer to that of modern human beings. This fossil, which aroused extensive debate, was called the "Nebraska Man". It was also immediately given a "scientific name": "*Hesperopithecus Haroldcooki*".

Many authorities gave Osborn their support. Based on this single tooth, reconstructions of the Nebraska Man's head and body were drawn. Moreover, the Nebraska Man was even pictured as a whole family.

In 1927, other parts of the skeleton were also found. According to these newly-discovered pieces, the tooth belonged neither to a man nor to an ape. It was realised that it belonged to an extinct species of wild American pig called *Prosthennops*.

## **Did Man And Apes Come From A Common Ancestor?**

According to the claims of the theory of evolution, men and modern apes have common ancestors. These creatures evolved in time and some of them became the apes of today while another group that followed another branch of evolution became the men of today.

Evolutionists call the so-called first common ancestors of men and apes "Australopithecus", which means "South African ape". Australopithecus, nothing but an old ape species that has become extinct, has various types. Some of them are robust while others are small and slight.

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, and not very much different from modern man. The modern man of our day, that is, *Homo sapiens*, is said to have formed at the latest stage of the evolution of this species.

The fact of the matter is that the beings called *Australopithecus* in this imaginary scenario fabricated by evolutionists are real apes that have become extinct, and the beings in the Homo series are members of various human races that lived in the past and then disappeared. Evolutionists arranged various ape and human fossils in an order from the smallest to the biggest in order to form a "human evolution" scheme. Scientific facts, however, have demonstrated that these fossils by no means involve an evolutionary process and some of these alleged ancestors of man were real apes whereas some of them were real humans.

Now, let us have a look at Australopithecus, which represents the first stage of the human evolution scheme.

### ***Australopithecus*: Extinct Apes**

Evolutionists claim that the *Australopithecus* is the most primitive ancestor of modern man. This is an old species with a head and skull structure similar to that of the modern ape, yet with a smaller cranial capacity. According to the allegations of evolutionists, this creature has a very important feature that authenticates it as the ancestor of man: bipedalism.

The movements of apes and men are completely different. Human beings are the only living creatures that move freely about on two feet. Some other animals do have a limited ability to move in this way but those that do have bent skeletons.

According to evolutionists, these hominids called *Australopithecus* had the ability to walk in a bent rather than an upright posture like human beings. Even this limited bipedal stride was sufficient to encourage evolutionists to project these creatures as the ancestors of man.

However, the first evidence refuting the allegations of evolutionists that the *Australopithecus* were bipedal came from evolutionists themselves. Detailed studies made on *Australopithecus* fossils forced even evolutionists to admit that these looked "too" ape-like. Having conducted detailed anatomical research on *Australopithecus* fossils in the mid-1970s, Charles E. Oxnard likened the skeletal structure of the *Australopithecus* to that of modern orang-utans:

An important part of today's conventional wisdom about human evolution is based on studies of teeth, jaws and skull fragments of australopithecine fossils. These all indicate that the close relation of the australopithecine to the human lineage may not be true. All these fossils are different from

gorillas, chimpanzees and men. Studied as a group, the australopithecine seems more like the orangutan.<sup>45</sup>

What really embarrassed evolutionists was the discovery that the *Australopithecus* could not have walked on two feet and with a bent posture. It would have been physically very ineffective for the *Australopithecus*, allegedly bipedal but with a bent stride, to have moved about in such a way because of the enormous energy demands it would have entailed. By means of computer simulations conducted in 1996, the English paleoanthropologist Robin Crompton also showed that such a "compound" stride was not possible. Crompton reached the following conclusion: a living being can either walk upright or on all fours. A type of in-between stride cannot be sustained for long periods because of extreme energy consumption. This meant that the *Australopithecus* could not have been both bipedal and have had a bent walking posture.

Probably the most important study demonstrating that the *Australopithecus* could not have been bipedal came in 1994 from the research anatomist Fred Spoor and his team at the University of Liverpool, England, in the Department of Human Anatomy and Cellular Biology. This group conducted studies on the bipedalism of fossilised living beings. Their research investigated the involuntary balance mechanism found in the cochlea of the ear, and the findings showed conclusively that the *Australopithecus* could not have been bipedal. This precluded any claims that the *Australopithecus* was human-like.

## **Homo Series: Real Human Beings**

The next step in the imaginary human evolution is "Homo", that is, the human series. These living beings are humans who are no different from modern men, yet who have some racial differences. Seeking to exaggerate these differences, evolutionists represent these people not as a "race" of modern man but as a different "species". However, as we will soon see, the people in the Homo series are nothing but ordinary human racial types.

According to the fanciful scheme of evolutionists, the internal imaginary evolution of the Homo species is as follows: First *Homo erectus*, then the archaic *Homo sapiens* and Neanderthal Man, later the Cro-Magnon Man and modern man.

Despite the claims of evolutionists to the contrary, all the "species" we have enumerated above are nothing but genuine human beings. Let us first examine *Homo erectus*, which is referred to as the most primitive human species by evolutionists.

The most striking evidence showing that *Homo erectus* is not a "primitive" species is the fossil of "Turkana Boy" which is one of the oldest *Homo erectus* remains. It is estimated that the fossil was of a 12-year-old boy, who would have been 1.83 meters tall in his adolescence. The upright skeleton structure of the fossil is no different from that of modern man. Its tall and slender skeletal structure is entirely compatible with that of the people living in tropical regions in our day. This fossil is one of the most important pieces of evidence that *Homo erectus* is simply another specimen of the modern human race. Evolutionist paleontologist Richard Leakey compares *Homo erectus* and modern man as follows:

One would also see differences in the shape of the skull, in the degree of protrusion of the face, the robustness of the brows and so on. These differences are probably no more pronounced than we see today between the separate geographical races of modern humans. Such biological variation arises when populations are geographically separated from each other for significant lengths of time.<sup>46</sup>

Leakey means to say that the difference between *Homo erectus* and us is no more than the difference between Negroes and Eskimos. The cranial features of *Homo erectus* resulted from their manner of feeding, and genetic emigration and from their not assimilating with other human races for a lengthy period of time.

Another strong piece of evidence that *Homo erectus* is not a "primitive" species is the fact that the fossils of this species dating back 27 thousand years and even 13 thousand years have been unearthed. According to an article published in *Time*—which is not a scientific periodical, but nevertheless had a sweeping effect on the world of science—*Homo erectus* fossils dating back 27 thousand years were found on the island of Java. In the Kow swamp in Australia, some 13 thousand year-old fossils were found that bore *Homo sapiens*-*Homo erectus* characteristics. All these fossils demonstrate that *Homo erectus* continued living up to times very close to our day and that these were nothing but a human race that has since been buried in history.

### ***Archaic Homo sapiens* and Neanderthal Man**

*Archaic Homo sapiens* is the immediate forerunner of contemporary man in the imaginary evolutionary scheme. In fact, evolutionists do not have much to say about these men, as there are only very minor differences between them and modern men. Some researchers even state that representatives of this race are still living today, and point to the Aborigines in Australia as an example. Like *Homo sapiens*, the Aborigines also have thick protruding eyebrows, an inward-inclined mandibular structure, and a slightly smaller cranial volume. Moreover, significant discoveries have been made hinting that such people lived in Hungary and in some villages in Italy until not very long ago.

Evolutionists point to human fossils unearthed in the Neander valley of Holland which have been named Neanderthal Man. Many contemporary researchers define Neanderthal Man as a sub-species of modern man and call it "*Homo sapiens neandertalensis*". It is definite that this race lived together with modern humans, at the same time and in the same areas. The findings testify that Neanderthals buried their dead, fashioned musical instruments, and had cultural affinities with the *Homo sapiens sapiens* living during the same period. Entirely modern skulls and skeletal structures of Neanderthal fossils are not open to any speculation. A prominent authority on the subject, Erik Trinkaus from New Mexico University writes:

Detailed comparisons of Neanderthal skeletal remains with those of modern humans have shown that there is nothing in Neanderthal anatomy that conclusively indicates locomotor, manipulative, intellectual, or linguistic abilities inferior to those of modern humans.<sup>47</sup>

In fact, Neanderthals even had some "evolutionary" advantages over modern men. The cranial capacity of Neanderthals was larger than that of the modern man and they were more robust and muscular than we are. Trinkaus adds: "One of the most characteristic features of the Neanderthals is the exaggerated massiveness of their trunk and limb bones. All of the preserved bones suggest a strength seldom attained by modern humans. Furthermore, not only is this robustness present among the adult males, as one might expect, but it is also evident in the adult females, adolescents, and even children."

To put it precisely, Neanderthals are a particular human race that assimilated with other races in time.

All of these factors show that the scenario of the "human evolution" fabricated by evolutionists is a figment of the imagination, and that men have always been men and apes always apes.

## **Can Life Result From Coincidences As Evolution Argues?**

The theory of evolution holds that life started with a cell that formed by chance under primitive earth conditions. Let us therefore examine the composition of the cell with simple comparisons in order to show how irrational it is to ascribe the existence of the cell, - a structure which still maintains its mystery in many respects, even at a time when we have just set foot in the 21st century, - to natural phenomena and coincidences:

With all its operational systems, systems of communication, transportation and management, a cell is no less complex than any city: it contains power-stations producing the energy consumed by the cell, factories manufacturing the enzymes and hormones essential for life, a databank where all the necessary information about all products to be produced is recorded, complex transportation systems and pipelines for carrying raw materials and products from one place to another, advanced laboratories and refineries for breaking down external raw materials into their useable parts, and specialised cell membrane proteins for the control of in-coming and out-going materials. And these constitute only a small part of this incredibly complex system.

Far from being formed under primitive earth conditions, the cell, which is such a complex system with its composition and mechanisms, cannot be synthesised in even the most sophisticated laboratories of our day. Even with the use of amino acids, the building blocks of the cell, it is not possible to produce so much as a single organelle of the cell, such as mitochondria or ribosome, much less a whole one. The first cell claimed to have been produced by evolutionary coincidence is as much a figment of the imagination and a product of fantasy as is the unicorn.

## **Proteins challenge coincidence**

And it is not just the cell which cannot be produced: the formation, under natural conditions, of even a single one of the thousands of complex protein molecules making up a cell is impossible.

Proteins are giant molecules consisting of amino acids that are arranged in a particular sequence in certain quantities and structures. These molecules constitute the building-blocks of a living cell. The simplest is composed of 50 amino acids; but there are some proteins that are composed of thousands of amino acids. The absence, addition, or replacement of a single amino acid in the structure of a protein in living cells, each of which has a particular function, causes the protein to become a useless molecular heap. Incapable of demonstrating the "coincidental formation" of amino acids, the theory of evolution founders on the point of the formation of proteins.

The fact that the functional structure of proteins cannot conceivably come about by chance can be easily demonstrated even by simple probability calculations that anybody can understand.

There are twenty different amino acids. If we consider that an average-sized protein molecule is composed of 288 amino acids, there are  $10^{300}$  different combinations of acids. Of all of these possible sequences, only "one" forms the desired protein molecule. The rest are amino-acid chains that are either completely useless or else potentially harmful to living things. In other words, the probability of the coincidental formation of only one protein molecule cited above is "1 out of  $10^{300}$ ". The probability of

this "1" to occur out of an "astronomical" number consisting of 1 followed by 300 zeros is for all practical purposes impossible. Furthermore, a protein molecule of 288 amino acids is rather a modest one compared with some giant protein molecules consisting of thousands of amino acids. When we apply similar probability calculations to these giant protein molecules, we see that even the word "impossible" becomes inadequate.

If the coincidental formation of even one of these proteins is impossible, it is billions of times more impossible for about one million of those proteins to come together properly by chance and make up a complete human cell. What is more, a cell is at no time merely a protein heap. In addition to the proteins, a cell also includes nucleic acids, carbohydrates, lipids, vitamins, and many other chemicals like electrolytes arranged in a specific proportion, harmony, and design in terms of both structure and function. Each of them functions as a building block or component in various organelles.

As we have seen, evolution is unable to explain the formation of even a single protein out of the millions in the cell, let alone the cell.

Prof. Dr. Ali Demirsoy, one of the foremost authorities of evolutionist thought in Turkey discusses the probability of the coincidental formation of Cytochrome-C, which is one of the most essential enzymes for life, in his book *Kalitim ve Evrim* (Inheritance and Evolution):

The probability of the formation of a Cytochrome-C sequence is as likely as zero. That is, if life requires a certain sequence, it can be said that this has a probability likely to be realised once in the whole universe. Otherwise, some metaphysical powers beyond our definition should have acted in its formation. To accept the latter is not appropriate to the goals of science. We therefore have to look into the first hypothesis.<sup>48</sup>

After these lines, Demirsoy admits how unrealistic is this probability, which he accepted just because it was "more appropriate to the goals of science":

The probability of providing the particular amino acid sequence of Cytochrome-C, is as unlikely as the possibility of a monkey writing the history of humanity on a typewriter – taking it for granted that the monkey pushes the keys at random.<sup>49</sup>

The correct sequence of proper amino acids is not simply enough for the formation of a protein molecule present in living things. Besides this, each of the 20 different types of amino acids present in the composition of proteins must be left-handed. Chemically, there are two different types of amino acids called "left-handed" and "right-handed". The difference between them is the mirror-symmetry between their three dimensional structures, which is similar to that of a person's right and left hands. Amino acids of either of these two types are found in equal numbers in nature and they can perfectly bond with one another. Yet an astonishing fact has been revealed through research: all the proteins present in the structure of living things are made up of left-handed amino acids. Even a single right-handed amino acid that gets attached to the structure of a protein renders it useless.

Let us for an instant suppose that life came into existence by chance as evolutionists claim it did. In this case, the right and left-handed amino acids that were generated by chance should be present in roughly equal amounts in nature. The question of how proteins can pick out only the left-handed ones from among all amino acids and how not even a single right-handed amino acid becomes involved in the life process is something that still confronts evolutionists. In the *Britannica Science Encyclopaedia*,

which is an ardent defender of evolution, it is indicated that the amino acids of all the living organisms on earth and the building blocks of complex polymers such as proteins have the same left-handed asymmetry. It is added that this is tantamount to tossing a coin a million times and always getting heads. In the same encyclopaedia, it is stated that it is not possible to understand why molecules become left-handed or right-handed and that this choice is fascinatingly related to the source of life on earth.<sup>50</sup>

It is not enough for amino acids to be arranged in the correct numbers, sequences, and required three-dimensional structures. The formation of a protein also requires that amino acid molecules with more than one arm be linked to each other only through certain arms. Such a bond is called a "peptide bond". Amino acids can make different bonds with each other; but proteins are made up of those and only those amino acids, which are joined by "peptide" bonds.

Research has shown that amino acids combining at random happen to combine with a peptide bond only at a ratio of 50% and that the rest combined with different bonds that are not present in proteins. To function properly, each amino acid making up a protein must be joined only with a peptide bond in the same way that it has to be chosen only from among the left-handed ones. Unquestionably, there is no control mechanism to select and leave out the right-handed amino acids and personally make sure that every amino acid makes a peptide bond with the other.

Under these circumstances, the probability of an average protein molecule made up of 500 amino acids being arranged in the correct quantity and sequence in addition to the probability of all of the amino acids it contains being only left-handed and being combined with only peptide bonds is as follows:

- The probability of being in the right sequence = 1/20<sup>500</sup> = 1/10<sup>650</sup>
  - The probability of being left-handed = 1/2<sup>500</sup> = 1/10<sup>150</sup>
  - The probability of being combined with a "peptide bond" = 1/2<sup>499</sup> = 1/10<sup>150</sup>
- TOTAL PROBABILITY = 1/10<sup>950</sup> that is, "1 probability over 10<sup>950</sup>"**

As can be seen below, the probability of the formation of a protein molecule made up of 500 amino acids is "1" over a number formed by placing 950 zeros next to 1, which is a number incomprehensible to the human mind. This is only a probability on paper. Practically, such a possibility has "0" chances of realisation. In mathematics, a probability smaller than 1 over 10<sup>50</sup> is statistically considered to have a "0" probability of realisation.

While the improbability of the formation of a protein molecule made up of 500 amino acids reaches such an extent, we can further proceed to push the limits of the mind with higher levels of improbability. In the "haemoglobin" molecule, which is a vital protein, there are 574 amino acids, which is more than the amino acids making up the protein mentioned above. Now consider this: in only one out of the billions of red blood cells in your body, there are "280,000,000" (280 million) haemoglobin molecules. Let alone a red blood cell, the supposed age of the earth is not sufficient to afford the formation of even a single protein by a "trial and error" method. The conclusion derived from all these is that evolution falls into a terrible abyss of improbability right at the stage of the formation of a single protein.

## Looking for Answers to the Generation of Life

Well aware of the terrible odds against the possibility of life forming by chance, evolutionists were unable to provide a rational explanation for their beliefs, so they set about looking for ways to demonstrate that the odds were not so unfavourable at all.

A number of laboratory experiments were designed to address the question of how life could be generated from non-living matter. The best-known and most respected of these experiments is the one known as the "Miller Experiment" or "Urey-Miller Experiment", which was conducted by the American researcher Stanley Miller in 1953.

With the purpose of proving that amino acids could have come into existence by coincidence, Miller created an atmosphere in his laboratory that he assumed would have existed on primordial earth (but which later proved to be unrealistic) and he set to work. The mixture he used as this primordial atmosphere was composed of ammonia, methane, hydrogen, and water vapour.

Miller knew that methane, ammonia, water vapour and hydrogen would not react with each other under natural conditions. He was aware that he had to inject energy into the mixture to start a reaction. He suggested that this energy could have come from lightning flashes in the primordial atmosphere and, relying on this supposition, he used an artificial electricity discharge in his experiments.

Miller boiled this gas mixture at 100°C for a week, and in addition he introduced an electric current into the chamber. At the end of the week, Miller analysed the chemicals that had been formed in the chamber and observed that three of the twenty amino acids, which constitute the basic elements of proteins, had been synthesised.

This experiment aroused great excitement among evolutionists and was promoted as an outstanding success. Encouraged by the thought that this experiment definitely verified their theory, evolutionists immediately produced new scenarios. Miller had supposedly proved that amino acids could be formed by themselves. Relying on this, the following stages were hurriedly hypothesised. According to the scenario, amino acids had later united in proper sequences by accident to form the proteins. Some of these chance-formed proteins placed themselves into cell membrane-like structures which "somehow" came into existence and formed a primitive cell. The cells united in time and formed living organisms. The greatest mainstay of the scenario was Miller's experiment.

However, Miller's experiment was nothing but make-believe, which has since proven to be invalid in many respects.

## **The Invalidity of Miller's Experiment**

Nearly half a century has passed since Miller conducted his experiment and although it has been shown to be invalid in many respects, Miller and his results are still advanced by evolutionists as absolute proof that life could have formed spontaneously from non-living matter. When Miller's experiment is assessed critically without the bias and subjectivity of evolutionist thinking, however, it is evident that the situation is not as rosy as evolutionists would have us think. Miller set for himself the goal of proving that amino acids could form by themselves under primitive earth conditions. Some amino acids were produced, but the conduct of the experiment conflicts with his goal in many ways as we shall now see.

- By using a mechanism called a "cold trap", Miller isolated the amino acids from the environment as soon as they were formed. Had he not done so, the conditions of the environment under which the amino acids were formed would immediately have destroyed the molecules.

It is quite meaningless to suppose that some conscious mechanism of this sort was integral to primordial earth conditions, which involved ultraviolet radiation, thunderbolts, various chemicals, and a

high percentage of free oxygen. And without such a mechanism, any amino acid that did manage to get formed would have immediately been destroyed.

- The primordial atmospheric environment that Miller attempted to simulate in his experiment was not realistic. Nitrogen and carbon dioxide would have been constituents of the primordial atmosphere, but Miller disregarded this and used methane and ammonia instead.

Why? Why were evolutionists insistent on the point that the primitive atmosphere contained high amounts of methane (CH<sub>4</sub>), ammonia (NH<sub>3</sub>), and water vapour (H<sub>2</sub>O)? The answer is simple: without ammonia, it was impossible to synthesise an amino acid. Kevin McKean talks about this in an article published in *Discover* magazine:

Miller and Urey imitated the ancient atmosphere of earth with a mixture of methane and ammonia. According to them, the earth was a true homogeneous mixture of metal, rock and ice. However in the latest studies, it is understood that the earth was very hot at those times and that it was composed of melted nickel and iron. Therefore, the chemical atmosphere of that time should have been formed mostly of nitrogen (N<sub>2</sub>), carbon dioxide (CO<sub>2</sub>) and water vapour (H<sub>2</sub>O). However these are not as appropriate as methane and ammonia for the production of organic molecules.<sup>51</sup>

After a long period of silence, Miller himself also confessed that the atmospheric environment he used in his experiment was not realistic.

- Another important point that invalidates Miller's experiment is that there was enough oxygen to destroy all the amino acids in the atmosphere at the time when they were thought to have been formed. This oxygen concentration would definitely have hindered the formation of amino acids. This situation completely negates Miller's experiment, in which oxygen was completely neglected. If oxygen had been used in the experiment, methane would have been decomposed into carbon dioxide and water, and ammonia would have been decomposed into nitrogen and water.

On the other hand, since no ozone layer yet existed, no organic molecule could possibly have lived on the earth, which was entirely unprotected against intense ultraviolet rays.

- In addition to a few amino acids essential for life, Miller's experiment also produced many organic acids with characteristics that are quite detrimental to the structure and function of living things. If the amino acids had not been isolated and had been left in the same environment with these chemicals, their destruction or transformation into different compounds through chemical reactions would have been unavoidable. Moreover, a large number of right-handed amino acids were also formed. The existence of these amino acids alone refuted the theory even within its own reasoning, because right-handed amino acids were of the kind which are unable to function in the composition of living organisms and which render proteins useless when they are involved in their composition.

To conclude, the circumstances in which amino acids were formed in Miller's experiment were not suitable for life forms to come into being. In truth, this medium took the form of an acidic mixture that destroyed and oxidised any useful molecules that might have been obtained.

In fact, as they are so often wont to do, evolutionists actually refute the theory of evolution themselves by advancing this experiment as "proof"; for if the experiment proves anything, it is that amino acids can only be produced in a controlled laboratory environment where all the necessary conditions have been specifically designed by conscious intervention.

That is, the experiment shows that what brings life (even the "near-life" of amino acids) into being cannot be unconscious chance, but rather conscious will—in a word, Creation. This is why every stage of Creation is a sign proving to us the existence and might of Allah.

## **The Miraculous Molecule: DNA**

While the theory of evolution has been unable to provide a coherent explanation for the existence of the molecules that are the basis of the cell, developments in the science of genetics and the discovery of the nucleic acids (DNA and RNA) have produced brand-new problems for the theory of evolution.

In 1955, the work of two scientists, James Watson and Francis Crick, on DNA launched a new era in biology. Many scientists directed their attention to the science of genetics. Today, after years of research, the structure of DNA has been revealed to a great extent.

Here, we need to give some very basic information on the structure and function of DNA:

The molecule called DNA, which is found in the nucleus of each of the 100 trillion cells in our body, contains the complete construction plan of the human body. The information regarding all the characteristics of a person, from the physical appearance to the structure of the inner organs, are recorded in DNA by means of a special coding system. The information in DNA is coded within the sequence of four special bases that make up this molecule. These bases are specified as A, T, G, C, according to the initial letters of their names. All the structural differences among people depend on the variations in the sequence of these letters. There are approximately 3.5 billion nucleotides, that is, 3.5 billion letters in a DNA molecule.

The DNA data pertaining to a particular organ or protein is included in special components called "genes". For instance, information about the eye is found in a series of special genes, whereas information about the heart is found in quite another series of genes. The protein production in the cell is made by using the information contained in them. Amino acids that constitute the structure of the protein are defined by the sequential arrangement of three nucleotides in the DNA.

At this point, there is an important detail that deserves attention. An error in the sequence of nucleotides making up a gene would render the gene completely useless. When it is considered that there are 200 thousand genes in the human body, it becomes more evident how impossible it is for the millions of nucleotides making up these genes to have been formed by coincidence in the right sequence. An evolutionist biologist, Frank Salisbury, comments on this impossibility by saying:

A medium protein might include about 300 amino acids. The DNA gene controlling this would have about 1,000 nucleotides in its chain. Since there are four kinds of nucleotides in a DNA chain, one consisting of 1,000 links could exist in  $4^{1000}$  forms. Using a little algebra (logarithms) we can see that  $4^{1000}=10^{600}$ . Ten multiplied by itself 600 times gives the figure 1 followed by 600 zeros! This number is completely beyond our comprehension.<sup>52</sup>

The number  $4^{1000}$  is the equivalent of  $10^{600}$ . This number is obtained by adding 600 zeros to 1. As 10 with 11 zeros indicate a trillion, a figure with 600 zeros is indeed a number difficult to grasp.

Evolutionist Prof. Ali Demirsoy was forced to make the following admission on this issue:

In fact, the probability of the random formation of a protein and a nucleic acid (DNA-RNA) is inconceivably small. The chances against the emergence of even a particular protein chain are astronomic.<sup>53</sup>

In addition to all these improbabilities, DNA can barely be involved in a reaction because of its double-chained spiral shape. This also makes it impossible to think that it can be the basis of life.

Moreover, while DNA can replicate only with the help of some enzymes that are actually proteins, the synthesis of these enzymes can be realised only by the information coded in DNA. As they both depend on each other, either they have to exist at the same time for replication, or one of them has had to be "created" before the other. American microbiologist Jacobson comments on the subject:

The complete directions for the reproduction of plans, for energy and the extraction of parts from the current environment, for the growth sequence, and for the effector mechanism translating instructions into growth—all had to be simultaneously present at that moment (when life began). This combination of events has seemed an incredibly unlikely happenstance, and has often been ascribed to divine intervention.<sup>54</sup>

The quotation above was written two years after the disclosure of the structure of DNA by James Watson and Francis Crick. But despite all the developments in science, this problem remains unsolved for evolutionists. To sum up, the need for DNA in reproduction, the necessity of the presence of some proteins for reproduction, and the requirement that these proteins be produced according to the information in the DNA entirely demolish evolutionist theses.

Two German scientists, Junker and Scherer, explained that the synthesis of each of the molecules required for chemical evolution necessitates distinct conditions, and that the probability of the compounding of these materials having theoretically very different acquirement methods is zero:

Until now, no experiment is known in which we can obtain all the molecules necessary for chemical evolution. Therefore, it is essential to produce various molecules in different places under very suitable conditions and then to carry them to another place for reaction by protecting them from harmful elements like hydrolysis and photolysis.<sup>55</sup>

In short, the theory of evolution is unable to prove any of the evolutionary stages that allegedly occur at the molecular level.

To summarise what we have said so far, neither amino acids nor their outputs, the proteins that make up the cells of living beings, could ever be produced in any so-called "primitive atmosphere" environment. Moreover, factors such as the incredibly complex structure of proteins, right-hand, left-hand features, and difficulties in the formation of peptide bonds are just part of the reason why they will never be produced in any future experiment either.

Even if we suppose for a moment that proteins somehow did form coincidentally, that would still have no meaning, for proteins are nothing at all on their own: they cannot self-reproduce. Protein synthesis is only possible with the information coded in DNA and RNA molecules. Without DNA and RNA, it is impossible for a protein to reproduce. The specific sequence of the twenty different amino acids encoded in DNA determines the structure of each protein in the body. However, as has been made

abundantly clear by all those who have studied these molecules, it is impossible for DNA and RNA to have been formed by chance.

## **The Fact Of Creation**

With the collapse of the theory of evolution in every field, prominent names in the discipline of microbiology today are admitting the fact of creation and have begun to defend the view that everything is created by a conscious Creator as part of an exalted creation. This is already a fact that cannot be disregarded. Scientists who can approach their work with an open mind have developed a view called "intelligent design". Michael J. Behe, one of the foremost of these scientists, states that he accepts the absolute being of the Creator and describes the impasse of those who deny this fact:

The result of these cumulative efforts to investigate the cell—to investigate life at the molecular level—is a loud, clear, piercing cry of "design!". The result is so unambiguous and so significant that it must be ranked as one of the greatest achievements in the history of science. This triumph of science should evoke cries of "Eureka" from ten thousand throats.

But no bottles have been uncorked, no hands clapped. Instead a curious, embarrassed silence surrounds the stark complexity of the cell. When the subject comes up in public, feet start to shuffle, and breathing gets a bit laboured. In private people are a bit more relaxed; many explicitly admit the obvious but then stare at the ground, shake their heads, and let it go at that. Why does the scientific community not greedily embrace its startling discovery? Why is the observation of design handled with intellectual gloves? The dilemma is that while one side of the elephant is labelled intelligent design, the other side must be labelled God.<sup>56</sup>

Today, many people are not even aware that they are in the position of accepting as truth a body of fallacy in the name of being scientific instead of believing in Allah. Those who do not find the sentence "Allah created you from nothing" scientific enough can believe that the first living being came into being by thunderbolts striking a "primordial soup" billions of years ago.

As we have described elsewhere in this book, the balances in nature are so delicate and so many in number that it is entirely irrational to claim that they developed "by chance". No matter how much those who cannot set themselves free from this irrationality may strive, the signs of Allah in the heavens and the earth are fully evident and they are undeniable.

Allah is the Creator of the heavens, the earth and all that is between.

The signs of His existence have encompassed the entire universe.

*They said,  
Glory be to You!  
We have no knowledge  
except what You have taught us.  
You are the All-Knowing,*

*the All-Wise*

**(Surah Al-Baqarah: 32)**

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