

The Evil Called Mockery

For those who do not believe, the life of this world is painted in glowing colors and they laugh at those who believe. But on the Day of Resurrection, those who fear [and respect] Allah will be over them. Allah provides for whoever He wills without any reckoning.

(Surat al-Baqara, 212)

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Abbreviations used:
(saws-sall-Allahu 'alyahi wa sallam): May Allah bless him and
grant him peace (following a reference to the Prophet Muhammad)
(as-'alayhi's-salam): Peace be upon him (following a reference
to the prophets)

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Contents

Introduction

The Source of Mockery: Arrogance

Mockery in Unbelieving Societies

Unbelievers Mock Religion

Unbelievers Fall into the Error of Mocking the Believers

The Unbelievers Target the Prophets First

Patience Is An Honor for the Believers

Allah Demeans the Unbelievers in this Life

The Great Truth of Which The Unbelievers Are Unaware

The Secret Beyond Matter Is Not Wahdatul Wujood

The Secret Beyond Matter

The "Reward" of Those Who Mock

Conclusion

The Deception of Evolution

Notes

About the Author

Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied fine arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, scientific, and faith-related issues. Harun Yahya is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

Harun Yahya's works, translated into 63 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations.

His pen-name is a composite of the names Harun (*Aaron*) and Yahya (*John*), in memory of the two esteemed Prophets who fought against their peoples' lack of faith. The Prophet's seal on his books' covers is symbolic and is linked to their contents. It represents the Qur'an (the Final Scripture) and the Prophet Muhammad (saas), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [saas]), the author makes it his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (saas), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

All of Harun Yahya's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Maldives), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, Indonesian, Bengali, Danish and Swedish.

Greatly appreciated all around the world, these works have been instrumental in many people recovering faith in Allah and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for Allah's right path. No material gain is sought in the publication of these works.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of Allah, render an invaluable service.

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological confusion, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the 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 Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of Creation and Qur'anic morality so that people can live by it. Considering the state of the world today, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of Allah, these books will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.

To the Reader

A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of Creation—and therefore, Allah's existence—over the last 150 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the opportunity to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.

All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensures that everyone of every age and from every social group can easily understand them. Thanks to their effective, lucid narrative, they can be read at one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.

This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.

In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of Allah. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.

We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.

In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.

Introduction

In societies that are far from religion, some people spend a lot of time investigating other people's deficiencies and exposing their weaknesses, for they are excessively devoted to this life and desire to be superior to every one else. One of their techniques is to mock someone else's defects, weaknesses, and errors in the mistaken belief that they are thereby covering up their own faults. For this reason, people who do not adopt the Qur'an's morality frequently adopt this moral defect and mock others while simultaneously worrying about being mocked themselves. Therefore, they use their mockery to create an atmosphere of cruelty for each other.

However, this is just one facet of the character of those who mock others. In fact, they mock particularly those ideas that they do not want to accept.

The results of this activity can be seen in how the unbelievers behave toward religion. Throughout history, there have been some people who resisted following the true path to which Allah invited them through His prophets and His books. Instead, they have followed satan's path and have rejected both His revelation and belief in the Day of Judgment. Without any doubt, the source of this inexplicable behavior is the person's arrogance. As Allah tells us in the Qur'an:

Your god is One God. As for those who do not believe in the Hereafter, their hearts are in denial and they are puffed up with pride. (Surat an-Nahl, 22)

When the true religion is explained to them and when they are told to abandon the wrong path if they want to avoid spending eternity in Hell, people who do not believe in Allah and the Hereafter refuse to do so. To prove that they are following the correct path with their inferior minds, the unbelievers mock the religious morality and those who adhere to it. Such an ill attitude allows them to believe that they can simply do away with the Qur'an's morality, which contradicts their own ideas.

Of course, all unbelievers are trapped in a great error, for they can never realize their goals regardless of what they say or do. In the Qur'an, Allah reveals the good news that the true faith will always be supreme and that the unbelievers' efforts will be fruitless:

... The unbelievers' stratagems are nothing but errors. (Surah Ghafir, 25)

They desire to extinguish Allah's light with their mouths. But Allah refuses to do other than perfect His light, even though the unbelievers detest it. He sent His messenger with guidance and the religion of truth to exalt it over every other religion, even though the idolaters detest it. (Surat at-Tawba, 32-33)

As in the past, so in the present and in the future, there will always be people who scoff at those facts because they do not believe or cannot

understand. However, Allah tells us that such people will meet a very painful end if they do not abandon their attitude:

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

They deny the truth each time it comes to them, but news of what they were mocking will certainly reach them. Have they not seen how many generations We destroyed before them, which We had established on Earth far more firmly than We have established you? We sent down from heaven upon them an abundant rain and made rivers flow under them. But We destroyed them for their wrong actions and raised up further generations after them. (Surat al-An'am, 5-6)

In addition, such people should know that mocking the believers, as well as making provocative and slanderous comments about religion, are only leading them toward endless torment. Moreover, such activities only exalt in the Hereafter those whom they are supposed to hurt in this world: the believers. In the Qur'an Allah reveals this important secret:

To those who do not believe, the life of this world is painted in glowing colors and they laugh at those who believe. But on the Day of Resurrection, those who fear [and respect] Allah will be over them. Allah provides for whoever He wills, without any reckoning. (Surat al-Baqara, 212)

In the Qur'an Allah states that throughout almost every period of history, those who have denied the faith have exhibited the same immoral behavior, used the same words, cited the same examples, and committed the same acts. Mockery is one type of such behavior. The common behavior displayed by those who do not live by the Qur'an's morality is one of Allah's unchanging laws. Therefore, believers who encounter such behavior are actually pleased, because they are experiencing a truth mentioned in the Qur'an. In fact, they actually take pride in it, because they know that this shows that they are true believers. The knowledge that they will be rewarded in the Hereafter for their patience in the face of such behavior further increases their pleasure. As we can see, people who reject or oppose the Qur'an's morality cannot really harm the true believers. When they consider this truth, the believers understand even better that all such mockery is really an honor, for Allah says in the Qur'an: "... you will hear many abusive words from those given the Book before you and from those who are idolaters. But if you are steadfast and guard against evil, that is the most resolute course to take" (Surah Al 'Imran, 186). We are given the good news that in the Hereafter, those who mocked the believers will be brought low:

Say: "Shall I inform you of the greatest losers in their actions? People whose efforts in the life of this world are misguided, while they suppose that they are doing good." These are the people who reject their Lord's signs and the meeting with Him. Their actions will come to nothing, and

on the Day of Resurrection We will not assign them any weight. This is their repayment - Hell - because they did not believe and mocked My signs and My messengers. Those who believe and do right actions will have the Gardens of Paradise as hospitality, remaining in them timelessly, forever, with no desire to move away from them. (Surat al-Kahf, 103-108)

The book in your hand explains these truths and describes the trap into which unbelievers fall when they try to mock others. In addition, the concept of mockery is examined from different angles and is explained in light of the Qur'an.

The Source of Mockery: Arrogance

If people consider themselves superior to others, this feeling is called arrogance. Arrogant people behave in a way designed to make others feel inferior. However, it is wrong to regard arrogance as a defect only in regards to one's behavior toward others, because when arrogant people are called to follow Allah's religion and the true path, they display their arrogance by refusing to do so.

People will fall into a trap set by the self as long as they do not act according to their conscience, do not give up their selfish desires, and do not live by the morality laid down by Allah, because: **"the self indeed commands to evil acts - except for those on whom my Lord has mercy"** (Surah Yusuf, 53). Those who listen to satan's blandishments and see in themselves superior characteristics that have no basis in reality are, in fact, entirely under the control of the self. As a result, they are inescapably arrogant.

Arrogance is one of satan's most clearly defined characteristics. As in the Qur'an Allah tells us, all of the angels bowed to the Prophet Adam (as) when Allah told them to do so - all except satan, who regarded himself, unwisely, as superior to the Prophet Adam (as) and thus was filled with conceit. Allah reveals:

We said to the angels: "Prostrate to Adam," and they prostrated, with the exception of Iblis. He refused and was arrogant, and was one of the unbelievers. (Surat al-Baqara, 34)

... then We said to the angels: "Prostrate before Adam," and they prostrated - except for Iblis. He was not among those who prostrated. He [Allah] asked: "What prevented you from prostrating when I commanded you to?" He [Iblis] replied: "I am better than him. You created me from fire, and You created him from clay." He [Allah] said: "Descend from Heaven. It is not for you to be arrogant in it, so get out! You are one of the abased." (Surat al-A'raf, 11-13)

In reality, neither satan nor those who heed his deceitful calls have any superiority at all. On the contrary, such people fall into foolishness and demean themselves by refusing to accept the fact that Allah has supreme power over everything. Allah tells us about those who claim superiority for themselves: "... [they] have nothing in their breasts except for pride, which they will never be able to vindicate" (Surah Ghafir, 56).

And, according to the Prophet Muhammad (saas): *"Verily, Allah is Graceful and loves Grace. Pride is disdainng the truth (out of self-*

conceit) and having contempt for the people." (Sahih Muslim: Book 1, Number 0164)

In other words, no matter how great their desire, the unbelievers can never achieve the superiority that they want. They cannot achieve it because real superiority belongs only to Allah, Who exalts those of His servants who devote themselves to Him, and brings low, both in this world and the Hereafter, all those who insist upon their unbelief. Allah describes the unbelievers' blindness and incomprehension in the following terms:

The Creation of the heavens and Earth is far greater than the Creation of humanity. However, most people do not know it. The blind and the sighted are not the same, nor are those who believe and do right the same as those who do evil. What little heed they pay! The Hour is coming - there is no doubt about it. But most people have no faith. (Surah Ghafir, 57-59)

As in the above verses Allah informs us, most people become proud of the characteristics that He has given them as a blessing, and thus fall into the trap of arrogance because they cannot understand His power and greatness. One of the ways in which they reveal their internal arrogance is by mocking others. As stated earlier, they believe they can make themselves superior by making others feel small. As a result, mockery is very widespread in societies that are far from religion.

Moreover, their internal superiority complex compels them to see only the other person's defects, not his or her good aspects. Every one is proud of one or more of his or her characteristics: success, beauty, wealth, and so on. As a result, they compare themselves with others who they consider deficient in these characteristics and then mock them, even though Allah gave them these characteristics and can withdraw them at any time.

Due to their estrangement from religion, mockery has become an inseparable part of these societies' normal life. Children and young people alike all grow up with this culture and this moral defect. In the pages to come, we will examine how those who mock others actually suffer from mockery themselves, and how this behavior traps them in a stressful environment.

Mockery in Unbelieving Societies

Since they do not live by the Qur'an's morality, which Allah has chosen for humanity and with which He is pleased, the unbelievers' character is totally alienated from the Qur'an. For this reason, mockery is widespread among them.

At the bottom of this moral defect is their pride and their inability to follow high morality. This pride reveals itself in various ways and for various reasons. They want to be the most superior people in their society, and so they mock whatever good characteristics they see in other people to belittle them, demean them in the eyes of others, and destroy their morale. They do not want them to earn another person's admiration and praise. Since they do not live according to the true love, compassion, and mercy of Allah, they do not hesitate to harm each other through mockery.

Everyday life is filled with examples of this. The unbelievers mock their friends or other people by picking on their defects, physical

blemishes, or mistakes. When they see someone stumble, choke on some food, or make a slip of the tongue, they resort to harassment accompanied by prolonged and exaggerated laughter. Afterward, they continue to deride that person by trying to implant feelings of shame through a pattern of constantly reminding him/her about it. The people they mock display exactly the same moral defect, for they also mock anyone they can when the opportunity presents itself. In other words, it is as if these people have established a kind of tacit acceptance of this behavior. When they are mocked, they try to deflect the mockery by laughing louder than those who are laughing at them. Even when they are deeply hurt, they try to hide it, because they think that if it's realized by others that they are hurt it would be demeaning for them.

In addition to this, the unbelievers do not shy away from pointing out, sniggering at, and doing their best to mock even those who are physically handicapped. They do not retreat from this disgraceful behavior even when the handicapped person is fully aware of what is happening. Some people mock other people's clothing, hairstyles, ways of speaking, accents, occupations, and lifestyles as a form of entertainment. As we said earlier, they do this with the sole intention of satisfying their own pride, preventing others from being praised, and belittling them.

Mockery: Ignorant Cruelty in Everyday Life

In societies that are far removed from religion, mockery spreads among young people, starting in the middle and high school years. For example, a talented or attractive student arrives at a school from another city. Due to their immoral attitudes, most of the other students will try to hide their jealousy by mocking him/her and doing their best to find his/her weaknesses and regard his/her good aspects as defects. For example, if he has straight hair they call him "brush head," or if she is tall they liken her to a giraffe and give her an insulting nickname. Through their mockery, they try to persuade everybody else to regard the newcomer as small and somehow inferior.

They use the same approach when dealing with a student who is harder working and more successful than they are. In order to belittle him, they resort to nicknames that ridicule his/her success.

They seize every opportunity to mock other students, especially if a lack of money is involved. Talking in a mocking and belittling way behind someone's back because he wears last year's uniform or last year's shoes is very common. The districts and houses in which students live, as well as the furniture therein, also provide fuel for mockery. They regard many things as fit for mockery: his father's job, the place where her mother works, or having an unusual name or the name of a famous person. Some students particularly target their teachers. If the teacher is inexperienced, they mock her inexperience. If she is elderly and does some things slowly or has weak eyes, she is mocked for that. Her clothes are also a subject for mockery. For example, if she often wears the same

clothes or if her clothes are not ironed, the students point this out to one another and mock her.

The same is true of one's office. Here, the mockery varies according to what position the person holds. People usually reserve their most intense mockery for those who hold lower positions in an attempt to satisfy their own pride. Since they cannot show their arrogance to their superiors, they try to crush those under them or those in junior positions. For example, managers mock their secretaries and how they do their job. This mockery differs from that found in high schools, because it is done in secret via such methods as facial reactions, belittling behavior, and mocking glances. Speaking while not looking the other person in the face, refusing to answer, acting as though he has not been heard, grinning when the person encounters a situation beyond his experience, and casting ironic glances at others also fall into this category of behavior.

Rivals in the workplace also mock each other. For example, two rival secretaries will try to ensure that the entire office hears about the other's failings and mistakes. Or, they will try to demean each other in other people's eyes by mocking each other's physical defects, choice of clothes, manner of walking, or any other personal characteristic. If one is timid, someone will constantly try to crush him through verbal needling or belittling glances and words. In general, people who are quieter and more docile than others constitute an oppressed group at work. Those who are estranged from the Qur'an's morality constantly irritate such people. However, they stay away from people in superior positions and those who they think they cannot dominate. Indeed, they always try to maintain on good terms with such people.

Mockery, which rules the daily lives of people in such societies, can be observed in just about every area of communal life. In particular, the poor are targets for mockery due to their clothes, way of talking, choice of colors, and way of life. Thus it is no surprise that mockery is endemic in schools, workplaces, and other communal environments that bring rich and poor people together. However, we should remember that the poor can mock the rich just as easily. But since each group bases its morality on ignorance, neither one wants to admit the unpleasantness of such behavior. Above all, there is no limit to it, for their lack of fear and respect of Allah causes them to ignore the punishment that such behavior will earn them in the Hereafter. They live their lives without ever considering the Day of Judgment.

Within this character, which is totally alienated from religion, unbridled extremes become readily apparent. People who are jealous of a rich person's clothes call him all kinds of unpleasant names and mock him, for example, by saying that he looks like a clown. It is as though they are trying to create the impression that what he is wearing is very unpleasant and unfashionable. In fact, they are doing it simply out of envy. Such people are jealous of those who possess what they want for themselves and think that they are taking their revenge on them by mocking them. People who do not live by the Qur'an's morality also make fun of each other's minor physical defects: having big or small hands or feet, being bald, being very thin or very fat, being shortsighted and

having to wear glasses, or not being able to hear well. Women, especially among themselves, mock the style and color of their friends' hair. In short, people who do not live according to the Qur'an's morality can find enough ammunition to mock just about anything and anyone. Their everyday lives are filled with examples of this, since they begin to mock others as soon as they meet them. For example, if the person is well dressed on that particular day, they make her uncomfortable by implying that she is overdressed by asking: "Where are you going ... to a wedding?" Or when someone politely asks an acquaintance "How are you?" he responds in a mocking tone: "Why, were you worried about my health?" They are offended when they are treated the same way, but they never think of giving up such behavior, because they consider it to be natural. This type of mockery is often encountered when friends talk among themselves, for friends continually make fun of those close to them behind their backs.

In particular, mocking a clumsy person is a great source of entertainment. On birthdays or other special occasions, they make jokes about the presents they did not like, saying that the giver has chosen a cheap gift or made a tasteless choice.

Such mockery may not always be obvious, for one of the most widespread methods is mocking by implication via barbed words and meaningful glances. In particular, because they cannot directly mock someone whose position is superior to their own in terms of rank and power, they do so among themselves with their eyes. By mocking him secretly, they think that they are demeaning him and making themselves superior to him. For example, when a manager makes a mistake, a slip of the tongue perhaps, the workers nearby cannot mock him openly. However, they can look at one another meaningfully and with a mocking light in their eyes. One who watches them carefully can notice this right away; however, because their mockery is not open, it is impossible to prove its existence.

Finding themselves surrounded by such negative forms of behavior, people in such societies are forced to live in an extremely uncomfortable environment. Everybody finds a way to mock everybody else but experiences extreme discomfort when the mockery is directed toward them. In spite of this, people make no effort to change the surrounding environment, because if they say that mocking others does not conform to the morality laid down by Allah, they will be unable to mock others. Thus, they accept being mocked as if it is a fact of life and fail to distance themselves from another person's mockery. Allah informs us of this incorrect attitude: **"They would not restrain each other from any of the wrong things that they did. How evil were the things they used to do!"** (Surat al-Ma'ida, 79). In conclusion, when people do not live by the Qur'an's morality, all types of mocking behavior, belittling speech, and provocative glances and sniggering can be observed in their societies. The only way out of this troubled and uncomfortable environment is to adopt, practice, and keep alive the superior morality taught by the Qur'an.

Allah Forbids Mockery in the Qur'an

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

In the above verse Allah forbids mockery at all times, for it is a form of immorality. Now, we will consider the issue of mockery in more detail from a Qur'anic viewpoint.

Allah draws our attention to the fact that mocking others, regarding oneself as superior to them, and belittling them are all the results of a community's lack of religion. In Allah's Sight, superiority depends upon one's fear [and respect] of Him. In other words, financial clout, physical strength, advanced technology, or any other worldly value on its own, without one's fear [and respect] of Allah, cannot make people superior to others. Moreover, such factors as gender, race, or skin color do not indicate superiority:

O humanity! We created you from a male and female and made you into peoples and tribes so that you might come to know each other. The noblest among you in Allah's Sight is the one who best performs his duty. Allah is All-Knowing, All-Aware. (Surat al-Hujurat, 13)

In Surat al-Hujurat 11, Allah forbids women to mock one another. Women who live in societies that are far removed from religion often use mocking words and pointed expressions against each other. Indeed, it has become so common among them that such conversations are no longer surprising. A woman refers to the physical defects of another as often as possible. Even if there is no obvious defect, she will try to make others believe that any characteristic at all is a type of blemish. Her own envy may drive her to any kind of slander or mockery.

In the Qur'an Allah defines making others feel uncomfortable and harassing them as low morality. In another verse, Allah tells us how ugly it is to set people against each other and pry into their secret aspects:

O you who believe! Avoid most suspicion, for some suspicion is a crime. Do not spy and do not backbite each other. Would any of you like to eat his dead brother's flesh? No, you would hate it. Fear [and respect] Allah, for He is Ever-Returning, Most Merciful. (Surat al-Hujurat, 12)

In another verse, Allah draws attention to mockery via insulting words or looks:

Woe to every fault-finding backbiter. (Surat al-Humaza, 1)

Clearly, people have to refrain from such behavior. People will definitely receive a return for their mockery whether it be in looks or mimicry or words. In this verse, Allah warns people who do not live by the Qur'an's morality and who never think about the Day of Judgment.

Mockery is a moral defect characterized by people in societies that are far from religion. Among the believers, such behavior is not permitted, for they know that Allah bestows all human characteristics (e.g., beauty, intelligence, wealth, and talent) as He wills. They take great pleasure in other people's good characteristics. Since they conform not to their own selfish desires but to Allah's will, they do not feel pride, envy, and other negative emotions that people who live in societies far removed from religion harbor inside themselves. As a result, they always maintain a cheerful, well-intentioned, positive, and modest approach toward each other. In the same way, they know that each person's defects have been sent by Allah as a test. Therefore, they do not focus on these defects; on the contrary, they exhibit good behavior in an attempt to compensate for them. They strenuously avoid the slightest act, glance, or word that could be misinterpreted as a form of mockery. The believers' opinion of mockery is reflected in the words of the Prophet Moses (as):

And when Moses said to his people: "Allah commands you to sacrifice a cow," they exclaimed: "What! Are you making fun of us?" He replied: "I seek refuge with Allah from being one of the ignorant!" (Surat al-Baqara, 67)

As we can see, before acting in any way that resembles mockery, the believers immediately take refuge in Allah. They know that behaving in such a way is not suitable. Their most important reason for avoiding it is their knowledge that such behavior does not meet with Allah's approval.

Unbelievers Mock Religion

The purpose of human life on Earth is for all people to be a servant only to Allah, live by the morality that pleases Allah and to follow the true path that is revealed in the Qur'an. Allah tells us: **"I only created jinn and humanity to worship Me"** (Surat adh-Dhariyat, 56). However, as we stated earlier, because of their internal "superiority complex," most people do not submit themselves to Allah and avoid worshipping Him. However, they know perfectly well what Allah requires of them. In the Qur'an, Allah refers to such people, whose consciences understand the message but who, nevertheless, will not practice what is right because of their internal arrogance, as revealed in the Surat an-Naml:

When Our signs came to them in all their clarity, they said: "This is downright magic." And they repudiated them wrongly and haughtily, in spite of their own certainty about them. See the final fate of the corrupters. (Surat an-Naml, 13-14)

Given that they are troubled in their consciences, knowing and seeing His existence and hearing about the true faith, these people experience serious internal discomfort. They would like Allah and His religion never to be mentioned and for everybody else to be like them, because they believe that only then can they be at ease. Everything to do with His existence and religious morality reminds them of their own corrupted morality and bad manners.

In addition, it is almost impossible for such people, caught up as they are by their undying desire for superiority, to accept the fact of Allah's possession of boundless wisdom and power, as well as all of Creation's submission to Him, and to realize just how powerless they are in His eyes. Therefore, they cannot stand to be reminded of Allah or hear His greatness praised. They believe that they can comfort themselves by groundlessly rejecting clearly obvious truths, denying the evidence for Creation, and ignoring the wonders that clearly indicate His power. Mocking religion is one of the ways people who have fallen into a great error try to protect themselves against the discomfort of their consciences. In one Qur'anic verse Allah describes their behavior when they are faced with the evidence of Creation:

No wonder you are surprised as they laugh with scorn! When they are reminded, they do not pay heed. When they see a sign, they only laugh with scorn. (Surat as-Saffat, 12-14)

As Allah reveals in these verses, these people mock all of the miraculous truths around them. This is such a great immorality that even such apparent proofs do not cause them to have faith. They think that they will delude the people around them and acquire individuality and superiority by rejecting Allah and the Qur'an due to their inferior

mentality. In fact, since the people around them are extremely impotent creatures who will be called to account in the Hereafter, gaining or losing status in their eyes is utterly meaningless. Above all, it is the characteristics bestowed upon these people by Allah that make them proud. Everything they possess has come from Allah, and yet they repay this not with gratitude, but with mockery.

Using examples from the Qur'an, we will now analyze how unbelievers approach religion. In addition, we will point out that their mockery causes them great harm and that they will receive their just "reward" in the Hereafter.

Inability to Understand Allah's Verses

Each time a surah is sent down, some among them ask: "Which of you has this increased in faith?" As for those who believe, it increases them in faith and they rejoice at it. (Surat at-Tawba, 124)

As stated in the above verse, only people with sincere faith in their hearts can understand Allah's verses and see the Divine wisdom therein. Unbelievers, who cannot understand verses of the Qur'an, resort to mockery by asking: "Which of you has this increased in faith?" But for the believers, these unbelieving individuals have only deprived themselves of the good news, which is one of Allah's blessings for the believers.

In another verse Allah tells of the unbelievers' incomprehension and their twisted approach to His verses:

Allah is not ashamed to make an example of a mosquito or of an even smaller thing. As for those who believe, they know it is the truth from their Lord. But as for those who do not believe, they ask: "What does Allah mean by this example?" He misguides many by it, and also guides many by it. But He only misguides the deviators. (Surat al-Baqara, 26)

As in the above verse Allah tells us, the unbelievers could not understand His Divine wisdom in speaking of a mosquito. Thus, they decided to mock it by asking: "What is Allah telling us by means of this example?" But today science has revealed that the humble mosquito, which people despise, has a number of miraculous characteristics. (For detailed information, see Harun Yahya, *The Miracle in the Mosquito*, Global Publishing, June 2005) Allah pointed out its extraordinary characteristics more than 1,400 years ago, and the unbelievers of that time who did not have this information are now demeaned by their own words of mockery.

The unbelievers' arrogant approaches to Allah and His religion become especially apparent when Allah's verses are read to them or when they are given advice based upon them. Allah's prophets and pious Muslims warned their people about the falsity of the superstitious

systems that ran their lives. While explaining that the only true path was the religion sent down by Allah, they recited His verses and explained their Divine wisdom, which was so wonderful that even the unbelievers noticed its extraordinary nature. But in spite of their recognition of its superiority, they rejected what they were told and resisted the call to embrace His religion. Even worse, consumed by their arrogance, they went so far as to mock Allah's verses:

[W]ho hears the signs of Allah recited to him and then persists in his arrogance just as if he had never heard them. Give him the news of a painful punishment. When he does learn something of Our signs, he mocks them. Such people will have a humiliating punishment. (Surat al-Jathiyah, 8-9)

In addition to revealing the unbelievers' mocking behavior, Allah also tells us how the believers should react when confronted with such behavior:

When you see people engrossed in mocking Our signs, turn from them until they start to talk of other things. (Surat al-An'am, 68)

Mocking Worship

Mocking the forms of worship ordered by Allah and their wisdom, especially the daily prayers and fasting, is widespread among the unbelievers. Allah tells us of this unintelligent behavior:

When you call to prayer they mock it and make a game of it, because they are people who do not use their intellect. (Surat al-Ma'ida, 58)

Such mockery of worship is frequently met with in everyday life. For example, when the believers remind them to pray five times a day and fast, the unbelievers immediately adopt a mocking tone. Their way of speaking and chosen words, gestures and movements, and facial expressions become wholly governed by a spirit of mockery. Add to all of this a mocking sneer, and they present a very ugly picture.

The basic reason for such behavior is their desire to reduce the respect that other people feel for religion and religious values. In this way, they seek to block the advice due to their own mentality that the believers give to others. Their mockery becomes most apparent when they see a young person who is devoted to the religious values, for this makes them feel even more guilty. Thus, they try to transfer their guilt to this young person through mockery so that he/she will abandon the true path.

They try to make the other person feel small by saying things like: "You can worship later when you're no longer young" or "You've cut yourself off from the world at a young age." They also try to divert young people with such false promises as: "Break your fast. I'll bear the burden" or "What need is there to pray? You are still young; you can pray when you get old." But in the hereafter people will be asked whether or not they performed their religious obligations. For example, there is a religious obligation to pray five times a day, punctiliously, on time and never missing, and with great fervor and enthusiasm. Our Prophet (saas) notes the importance of prayer in many of the hadith. In one hadith narrated by Abu Hurayra, Rasulullah (saas) said:

Abu Huraira reported: Verily the Messenger of Allah (saas) said: Five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiatory for the (sins) committed in between (their intervals) provided one shuns the major sins. (Sahih Muslim, Book 2, Number 450)

No matter what the unbelievers who attempt to mock the religious practices do, they cannot harm the believers or make them feel small. On the contrary, when the believers encounter this type of behavior, they feel encouraged and continue their worship with even greater joy.

The unbelievers think that they can hurt the believers by mocking them. However, they do not succeed in this, for they only cause the believers to be more exalted in the Hereafter. We can even say that, in a sense, they do the believers a service. But because they are incapable of understanding this, they once again reveal their lack of intelligence.

Their Rejection of the Resurrection

The unbelievers also mock and violently and irrationally reject the resurrection, because if they accept this belief they will come face to face with the necessity of living according to the Qur'an's morality. In addition, the resurrection means that all people will be called to account for what they have done in this world. On that day, only those who have lived in accordance with Allah's injunctions, as contained in the Qur'an, will find salvation. After the Day of Judgment, Allah's eternal justice will punish the sinful and reward those who did not transgress the limits that He laid down for humanity and who obeyed Him. This is a very obvious truth, and on the Day of Judgment it will become clear to the unbelievers that they have made a serious error. However, the unbelievers forget Allah and the Day of Judgment by refusing to accept any responsibility for their behavior in this life. As a result, they do their best to pretend that death is still far in the future and take pleasure due to their inferior mentality in making light of the subject by means of mocking words and jokes. They tell those around them that death is far off and that there is no need to think about it. But no matter how much they try to forget it, death is a certainty. It is revealed in the Qur'an as follows:

Say: "Death, from which you are fleeing, will certainly catch up with you. Then you will be returned to the Knower of the

Unseen and the Visible, and He will inform you about what you did." (Surat al-Jumu'a, 8)

Despite this, they still choose to resist and reject the fact that the Day of Judgment will eventually arrive. Of course, their unintelligent denial cannot prevent that day from reaching them, but they nevertheless continue to believe that they can protect themselves by ignoring the matter. They go even further by actually laughing at it to prove to those around them that they do not believe that they will be resurrected in the Hereafter and that it is of no importance to them. In the Qur'an Allah gives us examples of such mocking behavior:

But what of him who says to his parents: "Fie on you! Do you promise me that I will be resurrected when generations before me have passed away?" They both call on Allah for help: "Woe to you! Believe! Allah's promise is true." But he replies: "This is nothing but the myths of previous peoples." (Surat al-Ahqaf, 17)

In the Qur'an Allah also reveals the best way to answer the heedless and illogical questions of unbelievers, who admire their own senseless minds and are confident of their own perverted intelligence:

Doesn't man see that We created him from a drop yet there he is, an open antagonist! He makes likenesses of Us and forgets his own Creation, asking: "Who will give life to bones when they are decayed?" Say: "He Who made them in the first place will bring them back to life. He has total knowledge of each created thing." (Surah Ya Sin, 77-79)

Allah created all human beings, as well as all living and non-living things in existence. People are responsible for living by the morality that He has revealed to them through His messengers and prophets. Given this, there is no way that they can absolve themselves of not fulfilling this responsibility. If they choose to reject it, however, they will definitely be punished on the Day of Judgment. We have to add here that mocking Allah's signs and His religion is a grave sin, and that there is no doubt that the punishment for it will be very serious:

Abandon those who have turned their religion into a game and a diversion, and who have been deluded by the life of this world. Remind by it [the Qur'an], lest a person be delivered up to destruction for what he has earned with no protector or intercessor besides Allah. Were he to offer every kind of compensation, it would not be accepted. Such people are delivered up to destruction for what they have earned. They will have scalding water to drink and a painful punishment, because they did not believe. (Surat al-An'am, 70)

Just as in every age, some people today ignore the torment that they will face in the Hereafter. Such people do not hesitate to mock religious values and sacred concepts at every opportunity. In addition to making up jokes and funny stories with anti-religious content, they also mock religion in cartoons with their distorted minds. In this day and age, not to mention throughout all of history, the unbelievers' ugly behavior always has the same goal: to annoy the believers and turn other people's subconscious religious feelings in the wrong direction. However, remember that the believers consider such treatment to be an honor, because Allah promises them that although they might face such behavior, He will compensate them in the best way possible. In addition, Allah describes the situation of the mockers and tells the believers to stay away from them:

O you who believe! Do not take as friends any of those who mock and make a game out of your religion among the ones who were given the Book before you or the unbelievers. Fear [and respect] Allah if you are believers. (Surat al-Ma'ida, 57)

Unbelievers Fall into the Error of Mocking the Believers

As we said earlier, all unbelievers at bottom feel a great sense of guilt because they act contrary to Allah's instructions and do not surrender themselves to Him. This is why they mock the believers. The fact that they know they are on the wrong path and that the believers are on the right one causes them to hate the believers. In the Qur'an Allah describes the rage they feel toward the believers:

O you who believe! Do not take any outside yourselves as intimates, for they will do anything to harm you. They love what causes you distress. Hatred has appeared out of their mouths, but what their breasts hide is far worse. We have made the signs clear to you, if you use your intellect. (Surah Al 'Imran, 118)

One of the major reasons why the unbelievers hate the believers is because they believe in Allah. Throughout history, the unbelievers have always hated the believers who carry out Allah's instructions and obey the Qur'an and Allah's prophets. All unbelievers will feel uncomfortable and harbor this rage as long as any believers exist on the face of the Earth.

The unbelievers try to ignore Allah's existence and supremacy. As we said at the outset, if they were to accept these facts, they would come face to face with the truth, which would require them to obey Him. While they go on trying to evade this truth, the believers' very existence makes all of their efforts futile. The believers point out, both to the unbelievers and their societies, that Allah is the Creator of everything and All-Powerful, that life in this world is temporary and death is inevitable. In short, they embody everything that the unbelievers are trying to forget. Therefore, the unbelievers do not want even one single believer to survive on the face of the Earth.

These are the reasons why they regard the believers with enmity. Of course, one of the simplest ways for them to display this enmity is for them to use mockery to show that they do not value the believers. However, the believers do not actually need to be valued by them. In particular, mocking the beliefs of the believers is a widespread moral defect among unbelievers. Allah reveals this in the Qur'an:

When they are told: "Believe in the way that the people believe," they reply: "What! Are we to believe in the way that fools believe?" No indeed! They are the fools, but they do not know it. When they meet those who believe, they say: "We believe." But then, when they go apart with their satans, they say: "We are really with you. We were only mocking." (Surat al-Baqara, 13-14)

In these verses Allah reveals that the unbelievers speak of the believers in such a way to show their supposed superiority to them. By doing this, they think that they can destroy the believers' joy and reduce their strength. But as in everything else, they fall into a serious error because one who has faith in Allah has no room in his life for such negative feelings as a loss of joy, pessimism, and submission to depression. On the contrary, enduring such immoral attacks actually honors the believers and makes them even more joyful, because Allah has told them that all believers have faced such situations throughout history. All believers who have reacted to such behavior with forbearance have experienced the joy and exaltation of knowing that they will receive a splendid reward in the Hereafter.

One of the things that enrages the unbelievers has been the believers' willingness to follow the prophets sent by Allah. They have shown great respect for the prophets and the pious believers who have struggled on their behalf, for: **"We sent no messenger except to be obeyed by Allah's permission"** (Surat an-Nisa', 64). In accordance with **"O you who believe! Obey Allah and obey the messenger and those in command among you"** (Surat an-Nisa', 59), they have competed with one another in heeding His word and refuse to make any concession, for in the Qur'an Allah says:

These are Allah's limits [that He has established for humanity]. As for those who obey Allah and His messenger, We will admit them into Gardens with rivers flowing under them, remaining in them timelessly, forever. That is the Great Victory. As for those who disobey Allah and His messenger and overstep the limits [that He has established for humanity], We will admit them into a Fire, remaining in it timelessly, forever. They will have a humiliating punishment. (Surat an-Nisa', 13-14)

One of the greatest examples of this is the obedience displayed by Muslim women in the time of our Prophet (saas) with the revelation of the verses concerning the covering of the head. Allah reveals in the Qur'an that covering the head is a significant and distinguishing attribute of women with faith:

O Prophet! Tell your wives and daughters and the women of the believers to draw their outer garments closely round themselves. This makes it more likely that they will be recognized and not be harmed. Allah is Ever-Forgiving, Most Merciful. (Surat al-Ahzab, 59)

The verses concerning covering the head in Surat an-Nur were revealed in the period following the hegira:

Safiyyah bint Shaybah said: "When we were with A'isha (may Allah be pleased with her), we mentioned the women of Quraysh and their virtues. A'isha said, 'The women of Quraysh are good, but by Allah

(swt) I have never seen any better or more strict in their adherence to the Book of Allah (swt) than the women of the Ansar. When Surat al-Nur was revealed (...that they should draw their veils over their bosoms...) their menfolk went to them and recited to them the words that Allah (swt) had revealed. Each man recited it to his wife, his daughter, his sister and other family relatives. Every woman among them got up, took her decorated wrapper, and wrapped herself up in it out of faith and belief in what Allah (swt) had revealed. ..." (Tafsir Ibn Kathir, Surat an-Nur, "The Rulings of Hijab")

The women of faith in the time of our Prophet (saas) greeted Allah's commandment on the subject of the headscarf with great willingness and enthusiasm, obeying it at once.

The believers' unshakable obedience has caused great discomfort among the unbelievers in every period of history because they want to be the most respectable and important people. As a result, this is one of the reasons why they oppose the believers, for the latter obey the person Allah has chosen and sent to them. And so they verbally attack the believers and the prophets:

[T]hey ask: "Why should we believe you, when the vilest people follow you?" (Surat ash-Shu'ara', 111)

The ruling circle of those among his [Nuh's] people who do not believe said: "We do not see you as anything but a human being like ourselves. We do not see anyone following you but the lowest of us, unthinkingly. We do not see you as superior to us. On the contrary, we consider you to be liars." (Surah Hud, 27)

The unbelievers' greatest desire is to be superior to everybody else. But no matter how superior they regard themselves, they lead lives of great foolishness. In this fleeting life, they choose the rank, money, property, and respect that they could obtain over and above their endless existence in the Hereafter. This is one of the greatest proofs of their foolishness.

The Unbelievers Target the Prophets First

Unbelievers have existed in every period of history and have fought His religion and the believers. This is one of Allah's unchanging laws. Their methods are clear, and among the most prominent of them is mockery. In fact, the tactics and even the words they use are always the same:

Pharaoh and those before him and the Overturned Cities made a great mistake. They disobeyed the messenger of their Lord... (Surat al-Haqqa, 9-10)

Unbelievers have exhibited the same obstinate behavior throughout the centuries. Pharaoh, Abu Lahab, the Prophet Noah's (as) tribe, the 'Ad's tribe, the Thamud's tribe, Prophet Lot's (as) tribe, and others are among the people mentioned as having adopted a cruel and mocking approach toward the prophets and thereby earning their own destruction. In the most unintelligent way, these people not only made the prophets a subject of mockery, but everything to do with religion, including worship and religious rules. However, as in the Qur'an Allah tells us, they were the ones who were destroyed and plunged into remorse as a result:

Alas for My servants! No messenger comes to them without their mocking him. (Surah Ya Sin, 30)

No messenger came to them without their mocking him. (Surat al-Hijr, 11)

As we can see, such a heedless resistance against the prophets is characteristic of the unbelievers. They have employed these techniques in every historical period, because satan has caused them to grow arrogant and devote themselves to mockery. Since he does not want the Qur'an's morality to be followed by anyone, satan incites people to immorality and irreligious behavior, including mockery. In contrast, the prophets lived by and spread the message of the true religion, and taught that people should not heed satan and his deceptions or follow his path of unbelief. Therefore, satan urges the unbelievers, as a priority, to form a front against the prophets and incites them to oppose and mock them. Hence, people who struggle against and mock the prophets are following satan's path.

But always remember that none of satan's efforts can succeed. On the contrary, the mocking behavior and harsh words that he inspires the unbelievers to direct toward the prophets only exalts them further in the Hereafter and earns them Allah's good pleasure and blessing. Since these revered people bore this ugly behavior patiently, they could expect

a fine reward from Allah, for on the Day of Judgment everybody will be rewarded or punished for his deeds. While the prophets and the believers who stood alongside them will be rewarded, those who mocked them will be punished:

To those who do not believe, the life of this world is painted in glowing colors and they laugh at those who believe. But on the Day of Resurrection, those who fear [and respect] Allah will be over them. Allah provides for whoever He wills, without any reckoning. (Surat al-Baqara, 212)

Messengers before you were mocked. I gave those who did not believe a little more time, and then I seized them. How terrible was My retribution! (Surat ar-Ra'd, 32)

Allah informs us that the unbelievers will mock the prophets. This is nothing new, and only increases their joy and determination to fight on, for the prophets know that their trust in Allah's justice will be rewarded in the Hereafter. Since Allah is just, the unbelievers and their leader satan will never achieve their aims. Allah tells us that such attacks are a clear manifestation of the unbelievers' lack of comprehension:

We only send the messengers to bring good news and to warn. Those who do not believe use fallacious arguments to deny the truth. They mock My signs and also the warning they were given. Who could do greater wrong than someone who is reminded of the signs of his Lord and then turns away from them, forgetting all that he has done before? We have placed covers on their hearts, preventing them from understanding it, and heaviness in their ears. Though you call them to guidance, they will, nonetheless, never be guided. (Surat al-Kahf, 56-57)

In the Qur'an Allah also gives many examples of when the unbelievers resort to mockery and of the methods they use. In the coming pages, we will discuss at length the mocking attitude of the unbelievers against the Messengers of Allah and the contemptuous response they get as a result of this ugly attitude.

The Unbelievers' Impudent Dislike of the Prophet Chosen by Allah

In societies that are far from the Qur'an's morality, value judgments are made on the basis of such material qualities as wealth, property, fame, rank, and position. And so when a prophet is sent to such a community, most people judge him by these criteria. If the prophet is considered inadequate in terms of such material values, they do not want to accept that Allah has chosen and sent him to guide them. Allah's selection of him, as well as the fact that he possesses the qualities of piety and superior morality, is of no importance to them due to their perverted mentality. Since they are arrogant and incapable of noticing the prophet's finer points, they find it very difficult to accept that he has

been chosen. They regard themselves as superior to him, and so instead of accepting the true path to which he summons them, they prefer to act in a stubborn and mocking manner. Allah reveals this in the Qur'an:

When they see you, they only mock you: "Is this the one Allah has sent as a messenger?" (Surat al-Furqan, 41)

As it is revealed in the verse, these people evaluate and dislike the prophet according to their corrupted value system. In addition:

When those who do not believe see you, they only mock you: "Is this the one who mentions your deities?" Yet they disown any mention of the All-Merciful. (Surat al-Anbiya', 36)

In the Qur'an Allah gives further examples. When The Prophet Moses (as) was sent to Pharaoh, Pharaoh and his court chose to mock him because they resented the fact that Allah chose him, who was poorer than they were, to call them to the true religion. Their arrogance made it very hard for them to change their own superstitious religion. As a result, like all unbelievers throughout history, they began to mock their prophet:

Pharaoh asked his people: "My people, doesn't the kingdom of Egypt belong to me? Don't all these rivers flow under my control? Don't you then see? Am I not better than this man, who is contemptible and can scarcely make anything clear? Why haven't gold bracelets been put upon his arms, and why isn't there a train of angels accompanying him?" (Surat az-Zukhruf, 51-53)

As it is revealed in the verses, Pharaoh had all the characteristics of an unbeliever. He evaluated the Prophet Moses (as) according to his own ignorant criteria, and so was unable to understand the Prophet Moses' (as) superior morality and closeness to Allah. He tried to influence the Egyptians by describing the property he owned. In other words, he thought that he was proving his own superiority by using his own misguided values, based on ignorance, as his criteria.

People who do not believe think that if a prophet is to be appointed and granted authority, he should at least be one of their own. As a result, they are jealous of the prophets sent to them and begin to mock them immediately. For example, as in the Qur'an Allah reveals: **"[They exclaimed:] 'Has the reminder been given to him of all of us? No indeed! He is an impudent liar'"** (Surat al-Qamar, 25), they subject the prophet to various types of unpleasant behavior. But prophets are people of firm morality, extremely scrupulous in conforming to Allah's instructions and prohibitions, possess great modesty, and know that Allah holds all power. Such slander is nothing but a baseless accusation directed at them by the envious and ignorant unbelievers.

One of their accusations is that the prophets are "foolish," a verdict that they always deliver in mocking terms. In the Qur'an Allah gives us this example:

The ruling circle of those of his people who did not believe said: "We consider you a fool and think you are a liar." He replied: "My people, I am by no means a fool; rather, I am a messenger from the Lord of all the worlds." (Surat al-A'raf, 66-67)

This slander, which was directed at the Prophet Hud (as), has been flung against Allah's prophets in almost every period of history. The unbelievers' mockery is immediately apparent in these words, for the prophets are known for their superior intelligence. The unbelievers target them with these calumnies in order to influence the people against them. In other words, the accusers seek to protect their own interests by preventing others from following the prophets. As in the Qur'an Allah states:

He [Pharaoh] said: "This messenger, who has been sent to you, is crazy." (Surat ash-Shu'ara', 27)

[The ruling circle of Noah's people said:] "He is nothing but a man possessed, so wait a while and see what happens to him." (Surat al-Mu'minun, 25)

These examples show that charges of insanity or lack of intelligence are commonly directed against all prophets and believers. But in reality, as mentioned above, these baseless accusations are great honors for them. Whereas the unbelievers think that they can reduce the believers' strength, destroy their joy, and stop them from doing good works, they can do nothing of the sort. In fact, the believers interpret such mockery in their own way, which causes it to have a very different effect upon them. The unbelievers feel depressed and unhappy when they are mocked; however, the believers know that such words have been used against believers and prophets throughout history and therefore consider them as just one more sign that they are on the right path. In other words, they derive great encouragement from it. This uncomprehending and immoral behavior on the part of the unbelievers only increases the believers' strength and makes them more joyful and determined while proclaiming their faith.

Mocking the Believers' Adherence to the Qur'an

While believers act according to Allah's instructions and prohibitions, unbelievers are led around by their own selfish desires, which prevent them from being moral, upright, honorable, honest, sincere, just, pure, well-intentioned, temperate, compassionate, and truthful. On the contrary, they suggest that all types of immorality, untruthfulness, and dishonesty are perfectly reasonable. Therefore, the believers' determination to remain good and pure does not appeal to the unbelievers. When they see the believers' fine moral behavior, they see

once more that their own morality is bad. But their arrogant nature causes them to reject such a thing. Thus, they want the believers to become like themselves - people who deviate from the true path. When they see that the believers continue to engage in moral behavior, they attempt to belittle their good points with insulting and mocking words:

The only response of his people was to say: "Drive the family of Lut out of your city! They are people who keep themselves pure!" (Surat an-Naml, 56)

As we know, the Prophet Lot's (as) people were ferocious and engaged in sexual perversion. Although he repeatedly summoned them to justice, truth, virtue, and purity, they rejected his calls and set themselves against him. When the Prophet Lot (as) continued to preach the truth, their hostility increased to such a point that they drew up plans to drive him and his followers out of their land. In doing so, they called Allah's wrath upon themselves and were destroyed. Allah also informed the believers that they would be richly rewarded for their forbearance. In other words, He turned the unbelievers' behavior into a great honor for the Prophet Lot (as) and his followers. In the Qur'an, Allah tells those who consider themselves to be superior to the believers just who really possesses true dignity and honor:

They say: "If we return to Madinah, the more honorable will drive out the inferior." But all honor belongs to Allah, His messenger, and the believers. However, the hypocrites do not know this. (Surat al-Munafiqun, 8)

If anyone wants glory and power, all glory and power belongs to Allah. All good words rise to Him, and He raises up all virtuous deeds. But people who plot evil deeds will suffer a harsh punishment. Their plotting is profitless. (Surah Fatir, 10)

Mocking the Prophets' Deeds

The unbelievers and the hypocrites, who lack the believers' pure and virtuous mentality, cannot understand religious concepts and spiritual matters. However, they think that they are extremely intelligent because they can understand some worldly matters. They do not want to admit that they cannot understand religious concepts. Unaware of Allah's immutable law that people who are alienated from religion cannot be intelligent since they are unaware of the terrible state they are in, they consider themselves superior and thus display the classic morality of unbelievers and mock Allah's prophets. We find frequent examples of this in the Qur'an. For instance, when the Prophet Shu`ayb (as) told his people to abandon their evil ways and selfish desires, they protested violently and mocked him, even though they knew perfectly well that he was a man of superior morality:

They said: "Shu'ayb, do your prayers instruct you that we should abandon what our ancestors worshipped or stop doing whatever we want to with our wealth? You are clearly the forbearing, the rightly-guided!" (Surah Hud, 87)

Another example is the experience of the Prophet Noah (as), whom Allah told to build an ark in order to save his people from destruction. When he started to do so, the unbelievers among his tribe began to mock him:

It was revealed to Noah: "None of your people are going to believe, except for those who already believe, so do not be distressed at what they do. Build the ark under Our supervision and as We reveal, and do not address Me concerning the wrongdoers. They shall be drowned." He began to build the ark, and every time some nobles of his people passed him by, they ridiculed him. He said: "Though you ridicule us now, we will certainly ridicule you as you do us. You will soon know who will receive a punishment that disgraces him and find unleashed against himself an everlasting punishment." (Surah Hud, 36-39)

In the end, what Allah promised to the Prophet Noah (as) came true, and his people were destroyed. In this world, his people failed to understand Allah's power. Their own lack of intelligence caused them to regard Allah's threat of their destruction as a distant possibility from which their properties and power would protect them. But their mockery turned back on themselves and they were punished for their violent deeds in this life. And, they would find more punishment awaiting them in the Hereafter. Allah warns us that the unbelievers' fate in the Hereafter will be so severe that it cannot be compared with anything experienced in this world.

Making Trouble by Demanding Miracles

The unbelievers also demand that the prophets perform miracles. Thinking that they will be unable to meet this demand, they hope to put the prophets in a difficult position and demean them in the peoples' eyes:

They said: "You are merely someone bewitched. You are nothing but a human being like ourselves. We think that you are a liar. So make lumps from heaven fall down on us, if you are telling the truth." He [Shu'ayb] replied: "My Lord knows best what you are doing." They denied him, and the punishment of the Day of Shadow fell upon them. It was indeed the punishment of a terrible Day. (Surat ash-Shu'ara', 185-189)

Those who do not believe ask: "Why has not a sign been sent down to him from his Lord?" (Surat ar-Ra'd, 27)

The main reason behind these demands is the unbelievers' perverted conviction that they are superior to Allah's chosen messengers and prophets. Therefore, they impudently treat these great men with hostility and rejection. In the Qur'an Allah describes these unbelievers' distorted mentality in the following terms:

They say: "We will not believe you until you make a spring gush out from the earth for us; or have a garden of dates and grapes from which you make rivers come pouring through; or make the sky, as you claim, fall down on us in lumps; or bring Allah and the angels here as a guarantee; or possess a house built out of gleaming gold; or ascend up into heaven - and even then we will not believe in your ascent unless you bring us down a book to read!" Say: "Glory be to my Lord! Am I anything but a human messenger?" Nothing prevents people from believing when guidance comes to them but the fact that they ask: "Has Allah sent a human being as a messenger?" (Surat al-Isra', 90-94)

As mentioned earlier, in the Qur'an Allah tells us that such demands and mockery have always characterized the unbelievers' attacks against Allah's prophets and the believers. However, the unbelievers have never been able to achieve their goals, for Allah always smashes their traps and punishes them in ways that they never expect:

If We postpone the punishment for them for a limited time, they will ask: "What is holding it back?" No, indeed! The day it reaches them it will not be averted, and the things they mocked will encompass them. (Surah Hud, 8)

They ask you to hasten the punishment. If it were not for a stipulated term, the punishment would have come to them already. It will come upon them suddenly, when they are not expecting it. They ask you to hasten the punishment, but Hell already encircles the unbelievers. On the Day that the punishment envelops them from above and from

underneath their feet, He will say: "Taste what you were doing!" (Surat al-'Ankabut, 53-55)

They ask: "When will this promise be fulfilled, if you are telling the truth?" Say: "It may well be that some of what you are anxious to hasten is right on your heels." (Surat an-Naml, 71-72)

Patience Is An Honor for the Believers

Right from the start of this book, we have spoken of the unbelievers' mockery of the believers throughout history and have mentioned its complete futility. However, it will be useful to go into this subject in more detail.

In those societies that are far from religion, people who are mocked, slandered, or accused of things that they have not done become sad and depressed. Knowing this, they deliberately employ these methods to discourage, weaken, and demoralize the believers. However, they can never realize their desired goals, because mocking words and groundless accusations are exactly what Allah tells in the Qur'an to the believers to expect:

You will be tested in your wealth and in your selves, and you will hear many abusive words from those given the Book before you and from those who are idolaters. But if you are steadfast and guard against evil, that is the most resolute course to take. (Surah Al 'Imran, 186)

In this verse Allah tells the believers what to expect and confirms that such mockery means that they are being true to their faith. As a result, such behavior does not sadden the believers; rather, it encourages them and strengthens their faith, because they can see that Allah fulfills His promises. In other words, such mockery does not affect the believers in the way expected by the unbelievers. On the contrary, such ignorant activity becomes a blessing for them and, just like every event created by Allah, strengthens their morality, deepens their faith, and exalts them in the Hereafter.

Since this is the case, no form of mockery can make the believers unhappy. For them, it is a sign of Allah's mercy that enables them to hope for His approval and a place in Paradise. In another verse, Allah tells us that believers should be patient in such situations:

Be steadfast in the face of what they say, and cut yourself off from them - but courteously. (Surat al-Muzzammil, 10)

In addition, Allah's promise that He will help them face all such mockery increases the believers' joy: "We are enough for you against the mockers" (Surat al-Hijr, 95). Of course, this gives the believers great confidence. People who do not live by religious moral values can impudently mock believers as much as they want to, but whatever they say and do does not harm them. In fact, it benefits the believers: "Allah will not give the unbelievers any way against the believers" (Surat an-Nisa', 141). In other verses, Allah reveals that He supports the believers:

Right guidance has become clearly distinct from error. Anyone who rejects false deities and believes in Allah has grasped the Firmest Handhold, which will never give way. Allah is All-Hearing, the All-Knowing, and the Protector of those who believe. He brings them out of the darkness and into the light. But those who do not believe have false deities as protectors. They take them from the light and into the darkness. Those are the Companions of the Fire, remaining in it timelessly, forever. (Surat al-Baqara, 256-257)

The believers' character in no way resembles the unbelievers' descriptions of them, for they are people of superior morality who are rewarded both in this world and the Hereafter. The mockery to which they are subjected here is a sign of their superiority, as are the effectiveness of their actions and the effect they have on the unbelievers. At the same time, this illustrates the popular proverb: "Only the tree that bears fruit is stoned." Those unbelievers who see the believers' idealistic strength and superior morality try to undermine them by blackening their reputations with lies and slander. They know that the believers can bring amity and order to the world, and so work to prevent this by taking preemptive measures. For example, they mock the believers when they explain the Qur'an to the people and attempt to enlighten others about it. Or, they mock their efforts to tell other people about the proofs of Allah's existence. As revealed in the Qur'an, they "use fallacious arguments to deny the truth" (Surat al-Kahf, 56). However, in the Qur'an Allah has the following good news for Muslims:

Say: "Truth has come and falsehood has vanished. Falsehood is always bound to vanish." (Surat al-Isra', 81)

Rather, We hurl the truth against falsehood and it cuts right through it and it vanishes clean away! Woe without end to you for what you portray! (Surat al-Anbiya', 18)

Allah Demeans the Unbelievers in This Life

Those who foolishly mock Allah's religion and revelation, as well as His prophets and those who follow them, have always existed. Incapable of praising Allah's power and greatness, they live heedless lives and overlook the fact that they will be punished for their deeds. They continue to hold this attitude, even though in the Qur'an Allah tells them that the punishment they regard as being far in the future is, in reality, very close at hand:

They deny the truth each time it comes to them, but news of what they were mocking will certainly reach them. (Surat al-An'am, 5)

Messengers before you were also mocked, but those who jeered were engulfed by what they mocked. (Surat al-Anbiya', 41)

... every time some nobles of his people passed him by, they ridiculed him. He [Nuh] said: "Though you ridicule us now, we will certainly ridicule you as you do us. You will soon know who will receive a punishment that disgraces him and find unleashed against himself an everlasting punishment." (Surah Hud, 38-39)

There is no doubt that these people will be punished for their sins in the Hereafter. However, this punishment also reaches them while they are still in this world. They mock the believers and the prophets sent by Allah, and Allah mocks them. Allah makes this absolutely clear:

But Allah is mocking them and drawing them on as they wander blindly in their excessive insolence. (Surat al-Baqara, 15)

By misusing the time allotted to them, the unbelievers fall into a terrible trap. Throughout their lives they struggle against the Qur'an's morality, Allah's prophets, and the believers, thinking that they will suffer no negative consequences. In fact, no matter how arrogant they may be in this life, they will die and be buried whenever Allah wills this to happen. Allah withdraws the property of which they are so proud and leaves their bodies to rot beneath the ground. All of this is inescapable – they will die just like everybody else. Their mortality and inability to escape death are the greatest proofs of their desperate position.

Moreover, Allah sends a lot of trouble, concern, and difficulty to these people. While they believe themselves superior, all that happens to them reveals just how helpless they really are. Allah gives us several

examples in the Qur'an of the state into which the unbelievers will fall. In the coming pages, we will speak of those who engage in mockery and the end that awaits them.

The End of Those Who Mock Others

Pharaoh has gone down in history as a byword for unbelief and cruelty. In the Qur'an Allah describes his arrogant attitude and that of his court:

Then We sent Moses and his brother Aaron, with Our signs and clear authority, to Pharaoh and his ruling circle. But they were a proud and haughty people. (Surat al-Mu'minun, 45-46)

Pharaoh tried to misguide his people just as he denied the truth. He impudently made special arrangements to belittle the Prophet Moses (as) and mock him in front of everybody. But in reality, he was the one who was brought low. One day he brought his sorcerers to challenge the Prophet Moses (as), supposing they would be superior and thus demean the prophet. But the outcome was not what he expected: Allah enabled the Prophet Moses (as) to defeat their magic and thereby embarrass Pharaoh and his entourage. In the Qur'an Allah describes it in the following words:

He [Moses] said, "You throw [first]." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. We revealed to Moses, "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Surat al-A`raf, 116-118)

All of the traps set by Pharaoh failed, and Allah tells us that what happened to him is an example for everybody to ponder:

We brought the tribe of Israel across the sea, and Pharaoh and his troops pursued them out of tyranny and enmity. Then, when he was on the point of drowning, he [Pharaoh] said: "I believe that there is no deity but Him in Whom the tribe of Israel believes. I am one of the Muslims." "What, now! When previously you rebelled and were one of the corrupters? Today We will preserve your body so you can be a sign for people who come after you." (Surah Yunus, 90-92)

Obviously, Pharaoh met with an end that he did not expect at all. He realized the situation when he saw the giant waves approaching him, and finally understood that there is no deity but Allah and that only Allah could protect him. For the first time, Pharaoh, who had spent his entire life in arrogant revolt against Allah, felt the need to take refuge in Him. Of course, this was not a sincere submission, because it was designed to escape the danger confronting him. Therefore, Allah did not accept it.

Taking refuge in Allah at times of danger and then returning to their former ingratitude when the danger has passed is a common characteristic of people who do not live according to the Qur'an's morality. They pass their whole lives in mocking, resisting, and displaying hostility toward the faith, and then think that they can save themselves by submitting when faced with a crisis. But Allah never allows such a plan to succeed.

This is exactly what Pharaoh did when he realized that all true power, omnipotence, and greatness belong only to Allah. He deceived himself when he said, "I submit," thinking that mere words would save him. Allah belittled and demeaned him when, while he was hoping for rescue, He saved only his body in order to make him an example to later generations. Pharaoh's vast worldly power and wealth, which allowed him to live in palaces and have thousands of slaves and soldiers at his beck and call, were not enough to save him from the raging waves or from falling into a shameful state. This was his repayment for his mocking and dismissive behavior toward religion. Now he is not in a position to mock; rather, he himself is mocked. His fate and that of his army is a very important example:

Such was the case with Pharaoh's people and those before them. They denied their Lord's signs, so We destroyed them for their wrong actions. We drowned Pharaoh's people. All of them were wrongdoers. (Surat al-Anfal, 54)

Allah has humbled many such proud societies that indulged in various forms of depravity. For example, the 'Ad people, who were notorious for their depravity, were destroyed by "a howling wind." After this event, these extremely arrogant people resembled "the hollow stumps of uprooted palms":

The 'Ad people were arrogant in the land, without any right, asking: "Who has greater strength than us?" Did they not see that Allah, Who created them, had greater strength than them? But they renounced Our signs. So, We sent a howling wind against them on disastrous ill-fated days to make them taste the punishment of degradation in this world. And the punishment of the Hereafter is even more degrading. They will not be helped. (Surah Fussilat, 15-16)

The 'Ad people were destroyed by a savage, howling wind. Allah subjected them to it for seven whole nights and eight whole days without a break. You could see the people flattened in their homes, just like the hollow stumps of uprooted palms. (Surat Al-Haqq, 6-7)

Allah allots the unbelievers a certain amount of time in the world. But if they persist in their depravity and mockery, He repays them for it in a very violent way when their allotted period ends. In particular, there is a

definite punishment for crimes committed against Allah's prophets. Allah avenges His prophets and the believers as He reveals in the Qur'an:

Messengers before you were mocked. I gave those who did not believe a little more time, and then I seized them. How terrible was My retribution! (Surat ar-Ra'd, 32)

In another verse, Allah warns the unbelievers who mock the prophets that their evil will definitely harm them:

The evil deeds they did will appear before them, and the things they mocked will engulf them. (Surat al-Jathiyya, 33)

Based on our analysis so far, we can see that people who mock religion and the believers cannot escape Allah's punishment. As Allah tells us, anyone who indulges in depravity, resists the faith, or regards himself as superior to others will encounter a variety of serious problems in this life. In the Qur'an Allah also tells us that any punishment meted out here will be nothing like that which will be handed down in the Hereafter:

Then the final fate of those who did evil will be the worst, because they denied Allah's signs and mocked them. (Surat ar-Rum, 10)

The Great Truth of Which the Unbelievers Are Unaware

One of the major influences driving the unbelievers to mock religious morality and the believers is their evaluation of everything in terms of worldly criteria, due to their belief that their whole lives are confined to the world. Therefore, they feel a great attachment to worldly ambition. In the Qur'an Allah tells us the following about this spiritual state of such people:

The ruling circle of his people - those who disbelieved and denied the encounter of the Hereafter and whom We had given opulence in the world - said, "This is nothing but a human being like yourselves, who eats what you eat and drinks what you drink. If you were to obey a human being like yourselves, you would, in that case, definitely be the losers. Does he promise you that when you have died and become dust and bones you will be brought forth again? What you have been promised is sheer nonsense! What is there but our life in this world? We die and we live, and we will not be raised again." (Surat al-Mu'minun, 33-37)

This ambition traps unbelievers in a lack of understanding of the life of this world. They regard whatever they see around them as having nothing to do with Allah [surely Allah is beyond that!] and so cannot understand that they exist only because He wills it. In one verse, Allah tells us that they cannot understand the truth about this life:

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

The unbelievers ignore one very important truth and so end up committing every kind of immorality, trying to secure worldly advantages for themselves, telling lies, seizing on a mocking approach towards religion, slandering the believers, and trying to harm them. They are really trapped in a great unawareness, and remain unaware of this fact. In the coming pages, this great truth will be explained.

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.

The Secret Beyond Matter is Not Wahdatul Wujood

The topic called "The Real Essence of Matter" has been criticized by some people. Having misunderstood the essence of the subject, these people claim that what is explained as the secret beyond matter is identical to the teaching of Wahdatul Wujood. Let us state, before all else, that the author of this book is a believer strictly abiding by the doctrine of Ahlus Sunnah and does not defend the view of Wahdatul Wujood.

However, it should also be remembered that Wahdatul Wujood was defended by some leading Islamic scholars including Muhyiddin Ibn al-'Arabi. It is true that numerous significant Islamic scholars who described the concept of Wahdatul Wujood in the past did so by considering some subjects found in these books. Still, what is explained in these books is not the same as Wahdatul Wujood.

Some of those who defended the view of Wahdatul Wujood were engrossed by some erroneous opinions and made some claims contrary to the Qur'an and the doctrine of Ahlus Sunnah. They, for example, completely rejected the Creation of Allah. When the subject of the secret

beyond matter is told, however, there is definitely no such claim. This section explains that all beings are created by Allah, and that the originals of these beings are seen by Him whereas people merely see the images of these beings formed in their brains.

Mountains, plains, flowers, people, seas—briefly everything we see and everything that Allah informs us in the Qur'an that exists and that He created out of nothing is created and does indeed exist. However, people cannot see, feel or hear the real nature of these beings through their sense organs. What they see and feel are only the copies that appear in their brains. This is a scientific fact taught at all schools primarily in medicine. The same applies to the article you are reading now; you can not see nor touch the real nature of it. The light coming from the original article is converted by some cells in your eyes into electrical signals, which are then conveyed to the sight center in the back of your brain. This is where the view of this article is created. In other words, you are not reading an article which is before your eyes through your eyes; in fact, this article is created in the sight center in the back of your brain. The article you are reading right now is a "copy of the article" within your brain. The original article is seen by Allah.

In conclusion, the fact that the matter is an illusion formed in our brains does not "reject" the matter, but provides us information about the real nature of the matter: that no person can have connection with its original.

THERE IS MATTER OUTSIDE OF US, BUT WE CANNOT REACH IT

... [S]aying that matter is an illusion does not mean it does not exist. Quiet the contrary: whether we perceive the physical world or not, it does exist. But we see it as a copy in our brain or, in other words, as an interpretation of our senses. For us, therefore, the physical world of matter is an illusion.

The matter outside is seen not just by us, but by other beings too. The angels Allah delegated to be watchers witness this world as well:

And the two recording angels are recording, sitting on the right and on the left. He does not utter a single word, without a watcher by him, pen in hand! (Surah Qaf: 17-18)

Most importantly, Allah sees everything. He created this world with all its details and sees it in all its states. As He informs us in the Qur'an:

... Heed Allah and know that Allah sees what you do. (Surat al-Baqara: 233)

Say: "Allah is a sufficient witness between me and you. He is certainly aware of and sees His servants." (Surat al-Isra': 96)

It must not be forgotten that Allah keeps the records of everything in the book called Lawh Mahfuz (Preserved Tablet). Even if we don't see all things, they are in the Lawh Mahfuz. Allah reveals that He keeps everything's record in the "Mother of the Book" called Lawh Mahfuz with the following verses:

It is in the Source Book with Us, high-exalted, full of wisdom. (Surat az-Zukhruf: 4)

... We possess an all-preserving Book. (Surah Qaf: 4)

Certainly there is no hidden thing in either heaven or Earth which is not in a Clear Book. (Surat an-Naml: 75)

The Secret Beyond Matter

Those who contemplate their surroundings conscientiously and wisely realize that everything in the universe—both living and non-living—must have been created. So the question becomes, "Who is the Creator of all these things?"

It is evident that the Creation that reveals itself in every aspect of the universe cannot be an outgrowth of the universe itself. For example, no insect could have created itself, nor could the solar system have created or organized itself. Neither could plants, humans, bacteria, red-blood cells, nor butterflies have created themselves. As this book explains throughout, any possibility that all these could have originated "by chance" is unimaginable.

Therefore, we arrive at the following conclusion: Everything that we see has been created, but nothing we see can itself be a "creator." The Creator is different from—and superior to—all that we see, a Superior Power Who is invisible to our eyes, but Whose existence and attributes are revealed in everything that He creates.

This is where those who deny Allah's existence are led astray. They are conditioned not to believe in Allah's existence unless they see Him with their own eyes, forced to conceal the actuality of Creation manifested all throughout the universe, and to claim that the universe and all the living things it contains have not been created. In order to do so, they resort to falsehoods. Evolutionary theory is one key example of their lies and vain endeavors to this end.

The basic mistake of those who deny Allah is shared by many others who don't actually deny His existence, but have wrong perceptions of Him. These people, constituting the majority of society in some countries, do not deny Creation openly, but have superstitious beliefs about Allah, most believing that He is only "up in the sky." They tacitly and falsely imagine that Allah is off behind some very distant planet and only occasionally interferes with worldly affairs. Or perhaps He doesn't intervene at all: He created the universe, and then left it to itself, leaving humans to determine their fates for themselves. (Surely Allah is beyond that.)

Still others are aware of the fact that Allah is "everywhere," as revealed in the Qur'an, but cannot fully understand what this means. Superstitiously, they think that Allah surrounds all matter like radio waves or like an invisible, intangible gas. (Allah is certainly beyond that.)

However, this and other notions that cannot clarify "where" Allah is (and unwisely deny His apparent existence perhaps because of this) are all based on a common mistake: They hold a groundless prejudice that moves them to wrong opinions about Allah.

What is this prejudice? It concerns the existence and nature of matter. Some people have been so conditioned to the mistaken ideas about the true nature of matter that they may have never thought about it thoroughly. Modern science, however, demolishes this prejudice about

the nature of matter and discloses a very important and imposing truth. In the following pages, we will explain this great reality pointed to in the Qur'an.

The World of Electrical Signals

All the information we have about the world is conveyed to us by our five senses. Thus, the world we know consists of what our eyes see, our hands feel, our nose smells, our tongue tastes, and our ears hear. Many people never think that the external world can be other than what our senses present to us, since we've depended on those senses since the day we were born.

Yet modern research in many different fields of science points to a very different understanding, leading to serious doubt about the "outside" world that we perceive with our senses.

For this new understanding, the starting point is that everything we perceive as external is only a response formed by electrical signals in our brain. The information one has about the red of an apple, the hardness of wood—moreover, one's mother, father, family, and everything that one owns, one's house, job, and even the pages of this book—is comprised of electrical signals only. In other words, we can never know the true color of the apple in the outside world, nor the true structure of wood there, nor the real appearance of our parents and the ones we love. They all exist in the outside world as Allah's creations, but we can only have direct experience of the copies in our brains for so long as we live.

To clarify, let's consider the five senses which provide us with all our information about the external world.

How Do We See, Hear, and Taste?

The act of seeing occurs in a progressive fashion. Light (photons) traveling from the object passes through the lens in front of the eye, where the image is refracted and falls, upside down, onto the retina at the back of the eye. Here, visual stimuli are turned into electrical signals, in turn transmitted by neurons to a tiny spot in the rear of the brain known as the vision center. After a series of processes, these electrical signals in this brain center are perceived as an image. The act of seeing actually takes place at the posterior of the brain, in this tiny spot which is pitch dark, completely insulated from light.

Even though this process is largely understood, when we claim, "We see," in fact we are perceiving the effects of impulses reaching our eye, transformed into electrical signals, and induced in our brain. And so, when we say, "We see," actually we are observing electrical signals in our mind.

All the images we view in our lives are formed in our center of vision, which takes up only a few cubic centimeters in the brain's volume. The book you are now reading, as well as the boundless landscape you see when you gaze at the horizon, both occur in this tiny space. And keep in

mind that, as noted before, the brain is insulated from light. Inside the skull is absolutely dark; and the brain itself has no contact with light that exists outside.

An example can illustrate this interesting paradox. Suppose we place a burning candle in front of you. You can sit across from it and watch this candle at length. During this time, however, your brain never has any direct contact with the candle's original light. Even while you perceive the candle's light, the inside of your brain is lightless. We all watch a bright, colorful world inside our pitch-dark brain.

R. L. Gregory explains the miraculous aspect of seeing, which is taken so very much for granted:

*We are so familiar with seeing, that it takes a leap of imagination to realize that there are problems to be solved. But consider it. We are given tiny distorted upside-down images in the eyes, and we see separate solid objects in surrounding space. From the patterns of simulation on the retinas we perceive the world of objects, and this is nothing short of a miracle.*¹

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

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

Nevertheless, the brain perceives sounds most precisely, so that a healthy person's ear hears everything without any atmospheric noise or interference. Your brain is insulated from sound, yet you listen to the symphonies of an orchestra, hear all the noises in a crowded auditorium, and perceive all sounds within a wide frequency, from the rustling of leaves to the roar of a jet plane. However, were a sensitive device to measure the sound level in your brain, it would show complete silence prevailing there.

Our perception of odor forms in a similar way. Volatile molecules, emitted by vanilla extract or a rose, reach receptors in the delicate hairs in the olfactory epithelium and become involved in an interaction that is transmitted to the brain as electrical signals and perceived as smell. Everything that you smell, be it pleasant or repugnant, is only your brain's perception of the interactions of volatile molecules transformed into electrical signals. The scent of a perfume, a flower, any delicious food, the sea, or other odors you like or dislike, you perceive entirely in your brain. The molecules themselves never reach there. Just as with sound and vision, what reaches your sensory centers is simply an assortment of electrical signals. In other words, all the sensations that, since you were born, you've assumed to belong to external objects are just electrical signals interpreted through your sense organs. You can

never have direct experience of the true nature of a scent in the outside world.

Similarly, at the front of your tongue, there are four different types of chemical receptors that enables you to perceive the tastes of salty, sweet, sour, and bitter. After a series of chemical processes, your taste receptors transform these perceptions into electrical signals and transmit them to the brain, which perceives these signals as flavors. The taste you get when you eat chocolate or a fruit that you like is your brain's interpretation of electrical signals. You can never reach the object outside; you can never see, smell or taste the chocolate itself. For instance, if the nerves between your tongue and your brain are cut, no further signals will reach your brain, and you will lose your sense of taste completely.

Here, we come across another fact: You can never be sure that how a food tastes to you is the same as how it tastes to anyone else; or that your perception of a voice is the same as what another's when he hears that same voice. Along the same lines, science writer Lincoln Barnett wrote that "no one can ever know whether his sensation of red or of Middle C is the same as another man's." ²

Our sense of touch is no different. When we handle an object, all the information that helps us recognize it is transmitted to the brain by sensitive nerves on the skin. The feeling of touch is formed in our brain. Contrary to conventional wisdom, we perceive sensations of touch not at our fingertips or on our skin, but in our brain's tactile center. As a result of the brain's assessment of electrical stimulations coming to it from the skin, we feel different sensations pertaining to objects, such as hardness or softness, heat or cold. From these stimulations, we derive all details that help us recognize an object. Concerning this important fact, consider the thoughts of B. Russell and L. J. J. Wittgenstein, two famous philosophers:

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 odor sensed by the nose, a color 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. ³

It is impossible for us to reach the original of the physical world outside our brain. All objects we're in contact with are actually collection of perceptions such as sight, hearing, and touch. Throughout our lives, by processing the data in the sensory centers, our brain confronts not the "originals" of the matter existing outside us, but rather copies formed inside our brain. We can never know what the original forms of these copies are like.

The "External World" Inside Our Brain

As a result of these physical facts, we come to the following indisputable conclusion: We can never have direct experience of any of the things we see, touch, hear, and name "matter," "the world" or "the

universe." We only know their copies in our brain and can never reach the original of the matter outside our brain. We merely taste, hear and see an image of the external world formed in our brain. In fact, someone eating an apple confronts not the actual fruit, but its perceptions in the brain. What that person considers to be an apple actually consists of his brain's perception of the electrical information concerning the fruit's shape, taste, smell, and texture. If the optic nerve to the brain were suddenly severed, the image of the fruit would instantly disappear. Any disconnection in the olfactory nerve traveling from receptors in the nose to the brain would interrupt the sense of smell completely. Simply put, that apple is nothing but the interpretation of electrical signals by the brain.

Also consider the sense of distance. The empty space between you and this page is only a sense of emptiness formed in your brain. Objects that appear distant in your view also exist in the brain. For instance, someone watching the stars at night assumes that they are millions of light-years away, yet the stars are within himself, in his vision center. While you read these lines, actually you are not inside the room you assume you're in; on the contrary, the room is inside you. Perceiving your body makes you think that you're inside it. **However, you must remember that you have never seen your original body, either; you have always seen a copy of it formed inside your brain.**

The same applies to all other perceptions. When you believe you're hearing the sound of the television in the next room, for instance, actually you are experiencing those sounds inside your brain. The noises you think are coming from meters away and the conversation of the person right beside you—both are perceived in the auditory center in your brain, only a few cubic centimeters in size. Apart from this center of perception, no concepts such as right, left, front or behind exist. That is, sound does not come to you from the right, from the left, or from above; there is no direction from which sound "really" comes.

Similarly, none of the smells you perceive reach you from any distance away. You suppose that the scents perceived in your center of smell are the real ones of outside objects. However, just as the image of a rose exists in your visual center, so its scent is located in your olfactory center. You can never have direct contact with the original sight or smell of that rose that exists outside.

To us, the "external world" is a collection of the electrical signals reaching our brains simultaneously. Our brains process these signals, and some people live without recognizing how mistaken they are in assuming that these are the actual, original versions of matter existing in the "external world." They are misled, because by means of our senses, we can never reach the matter itself.

Again, our brain interprets and attributes meanings to the signals related to the "external world" of which people imagine they are in contact with the original that exists outside. Consider the sense of hearing, for example. In fact, our brain interprets and transforms sound waves reaching our ear into symphonies. That is to say, we know music as interpreted by our brain, not the original music that exists outside. In the same manner, when we see colors, different wavelengths of light are

all that reaches our eyes, and our brain transforms these wavelengths into colors. **The colors in the "external world" are unknown to us.** We can never have direct experience of the true red of an apple, the true blue of the sky or the true green of trees. **The external world depends entirely on the perceiver.**

Even the slightest defect in the eye's retina can cause color blindness. Some people perceive blue as green, others red as blue, and still others see all colors as different tones of gray. At this point, it no longer matters whether the outside object is colored or not.

The World of Senses Can Occur Without Outside World's Existence

One factor which reveals that everything we see and experience exists in our brain and that we can never know the original of the matter that exists outside is that we do not need an outside world for senses to occur in the brain. Many technological developments such as simulators and also dreams are the most important evidences of this truth.

Science writer, Rita Carter, states in her book, *Mapping the Mind*, that "there's no need for eyes to see" and describes at length an experiment carried out by scientists. In the experiment, blind patients were fitted with a device that transformed video pictures into vibrating pulses. A camera mounted next to the subjects' eyes spread the pulses over their backs so they had continuous sensory input from the visual world. The patients started to behave as if they could really see, after a while. For example, there was a zoom lens in one of the devices so as to move closer the image. When the zoom is operated without informing the patient beforehand, the patient had an urge to protect himself with two arms because the image on the subject's back expanded suddenly as though the world was looming in.⁴

As it is seen from this experiment, we can form sensations even when they are not caused by material equivalents in the outside world. All stimuli can be created artificially.

"The world of senses" that we experience in dreams

A person can experience all senses vividly without the presence of the outside world. The most obvious example of this is dreams. A person lies on his bed with closed eyes while dreaming. However, in spite of this, that person senses many things which he or she experiences in real life, and experiences them so realistically that the dreams are indistinguishable from the real life experience. Everyone who reads this book will often bear witness to this truth in their own dreams. For example, a person lying down alone on a bed in a calm and quiet atmosphere at night might, in his dream, see himself in danger in a very crowded place. He could experience the event as if it were real, fleeing

from danger in desperation and hiding behind a wall. Moreover, the images in his dreams are so realistic that he feels fear and panic as if he really was in danger. He has his heart in his mouth with every noise, is shaken with fear, his heart beats fast, he sweats and demonstrates the other physical affects that the human body undergoes in a dangerous situation.

A person who falls from a high place in his dream feels it with all his body, even though he is lying in bed without moving. Alternatively, one might see oneself slipping into a puddle, getting soaked and feeling cold because of a cold wind. However, in such a case, there is neither a puddle, nor is there wind. Furthermore, despite sleeping in a very hot room, one experiences the wetness and the cold, as if one were awake.

Someone who believes he is dealing with the original of the material world in his dream can be very sure of himself. He can put his hand on his friend's shoulder when the friend tells him that "it isn't possible to deal with the original of the world", and then ask "Don't you feel my hand on your shoulder? If so, how can you say that you don't see the original matter? What makes you think this way? Let's take a trip up the Bosphorus; we can have a chat about it and you'll explain to me why you believe this." The dream that he sees in his deep sleep is so clear that he turns on the engine with pleasure and accelerates slowly, almost jumping the car by pressing the pedal suddenly. While going on the road, trees and road lines seem solid because of the speed. In addition, he breathes clean Bosphorus air. But suppose he is woken up by his ringing alarm clock just when he's getting ready to tell his friend that he's seeing the original of matter. Wouldn't he object in the same manner regardless of whether he was asleep or awake?

When people wake up they understand that what they've seen until that moment is a dream. But for some reason they are not suspicious of the nature of the life (what they call "real") that starts with a "waking" image. However, the way we perceive images in "real life" is exactly the same as the way we perceive our dreams. We see both of them in the mind. We cannot understand they are images until we are woken up. Only then do we say "what I have just seen was a dream." So, how can we prove that what we see at any given moment is not a dream? We could be assuming that the moment in which we are living is real just because we haven't yet woken up. It is possible that we will discover this fact when we are woken up from this "waking dream" which takes longer than dreams we see everyday. We do not have any evidence that proves otherwise.

Many Islamic scholars have also proclaimed that the life around us is only a dream, and that only when we are awakened from that dream with "a big awakening," will people be able to understand that they live in a dreamlike world. A great Islamic scholar, Muhyiddin Ibn al-'Arabi, referred to as Sheikh Akbar (The greatest Sheikh) due to his superior knowledge, likens the world to our dreams by quoting a saying of the Prophet Muhammad (saas):

The Prophet Muhammad [saas] said that, "people are asleep and wake up when they die." This is to say that the objects seen in the

*world when alive are similar to those seen when asleep while dreaming...*⁵

In a verse of the Qur'an, people are told to say on the Judgment Day when they are resurrected from the dead:

They will say, "Alas for us! Who has raised us from our sleeping-place? This is what the All-Merciful promised us. The Messengers were telling the truth." (Surah Ya Sin: 52)

As demonstrated in the verse, people wake up on the Judgment Day as if waking from a dream. Like someone woken from the middle of a dream in deep sleep, such people will similarly ask who has woken them up. As Allah reveals in the verse, the world around us is like a dream and everybody will be woken up from this dream, and will begin to see images of the afterlife, which is the real life.

Who Is the Perceiver?

We can never have direct experience of the "external world" that many people think they inhabit. Here, however, arises a question of primary importance: If we cannot reach the original of any physical object we know of, what about our brain itself? Since our brain is a part of the material world just like our arms, our legs, or any other object, we can never reach its original either.

When the brain is dissected, nothing is found in it but lipid and protein molecules, which exist in other organs of the body as well. This means that within the tissue we call "our brain," there is nothing to observe and interpret the images, constitute consciousness, or to make the being we call "ourselves."

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

*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.*⁶

This problem puts materialists, who hold that nothing is real except matter, in a quandary: Who is behind the eye that sees? What perceives what it sees, and then reacts?

Renowned cognitive neuroscientist Karl Pribram focused on this important question, relevant to the worlds of both science and philosophy, about who the perceiver is:

*Philosophers since the Greeks have speculated about the "ghost" in the machine, the "little man inside the little man" and so on. Where is the I—the entity that uses the brain? Who does the actual knowing? Or, as Saint Francis of Assisi once put it, "What we are looking for is what is looking."*⁷

This book in your hand, the room you are in—in brief, all the images before you—are perceived inside your brain. Is it the blind, deaf, unconscious component atoms that view these images? Why did some atoms acquire this quality, whereas most did not? Do our acts of thinking, comprehending, remembering, being delighted, and everything else consist of chemical reactions among these atoms' molecules?

There is no sense in looking for will in atoms. Clearly, the being who sees, hears, and feels is a supra-material being, "alive," who is neither matter nor an image. This being interacts with the perceptions before it by using the image of our body.

This being is the soul.

It is the soul that sees, hears, feels, perceives and interprets the copies in the brain of the matter existing on the outside.

The intelligent being reading these lines is not an assortment of atoms and molecules and the chemical reactions between them, but a soul.

The Real Absolute Being

We are brought face to face with a very significant question: Since we know nothing about the original of the material world and we only deal with the copy images in our brain, then what is the source of these images?

Who continuously makes our soul watch the stars, the Earth, the plants, the people, our body and everything else that we see?

Very evidently, there exists a supreme Creator Who has created the entire material universe, and Who ceaselessly continues His Creation. This Creator displays a magnificent Creation, and surely He has eternal power and might.

This Creator describes Himself, the universe and the reason of our existence for us through the Book He has sent down.

This Creator is Allah, and His book is the Qur'an.

The fact is, the heavens and the Earth—that is, the universe—are not stable. Their presence is made possible only by Allah's Creation, and that they will disappear when He ends this Creation. This is revealed in a verse as follows:

Allah keeps a firm hold on the heavens and Earth, preventing them from vanishing away. And if they vanished no one could then keep hold of them. Certainly He is Most Forbearing, Ever-Forgiving. (Surah Fatir, 41)

As we mentioned at the beginning, some people have no genuine understanding of Allah and so, as a result of terrible ignorance, they imagine Him as a being present somewhere in the heavens and not really intervening in worldly affairs. (Surely Allah is beyond that.) The basis of this corrupt logic actually lies in the mistaken thought that the universe is merely an assembly of matter and Allah is "outside" this material world, in a faraway place. (Surely Allah is beyond that.)

The only real absolute being is Allah. **That means that only Allah exists; matter is not absolute being. The material world on the outside is one of the works of Allah's sublime Creation. Allah is surely "everywhere" and encompasses all.** This reality is explained in the Qur'an as follows;

Allah! There is no deity 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)

The fullness of faith consists of understanding this truth, avoiding the mistake of associating others with Allah and acknowledging Allah as the One Absolute Being. Someone who knows that, apart from Allah, everything is a shadow existence, will say with certain faith (at the level of Haqq-al yakin – truth of certainty) that only Allah exists and there is no other deity (or any being with strength) besides Him.

The materialists do not believe in the existence of Allah, because they cannot see Him with their eyes. But their claims are completely invalidated when they learn the real nature of matter. Someone who learns this truth understands that his own existence has the quality of an illusion, and grasps that a being which is an illusion will not be able to see a being which is absolute. As it is revealed in the Qur'an, human beings cannot see Allah but Allah sees them.

Eyesight cannot perceive Him but He perceives eyesight... (Surat al-An'am, 103)

Certainly, we human beings cannot see the Being of Allah with our eyes but we know that He completely encompasses our inside, our outside, our views and our thoughts. For this reason, Allah reveals Himself in the Qur'an as "controlling hearing and sight" (Surah Yunus: 31) We cannot say one word, we cannot even take one breath without Allah's knowing it. Allah knows everything we do. This is revealed in the Qur'an:

Allah – Him from Whom nothing is hidden, either on Earth or in heaven. (Surah Al 'Imran: 5)

When people observe the copy world in their brains, imagining that they are dealing with the original matter, that is, as they lead their lives, the closest being to us is clearly Allah. The secret of the verse "We created man and We know what his own self whispers to him. We are nearer to him than his jugular vein" (Surah Qaf: 16) is hidden in this fact. Allah has encompassed man all around and is eternally near to him.

That Allah is eternally near to human beings is also revealed in this verse: **"If My servants ask you about Me, I am near (to them)..." (Surat al-Baqara: 186)** In another verse the same reality is expressed, **"Surely your Lord encompasses mankind round about."** (Surat al-Isra': 60).

Many people continue to err by thinking that the nearest thing to themselves is themselves. However, Allah is closer to us even than we are to ourselves. Allah reveals this fact in these verses: **"Why then, when death reaches his throat and you are at that moment looking on—and We are nearer him than you but you cannot see"** (Surat al-Waqi'a: 83-85). But as revealed in the verse, because people do not see it with their eyes, some of them are ignorant of this extraordinary reality.

Some people are unaware of this great fact. They accept that Allah created them, but think that the work they do belongs to them. However, every action performed by a human being is created with the permission of Allah. For example, a person who writes a book writes it with the permission of Allah; every sentence, every idea, and every paragraph is composed because Allah wills it. Allah reveals this very important principle in several verses; one of these verses is, **"... Allah created both you and what you do?"**. (Surat as-Saffat: 96) In the verse **"... when you threw; it was Allah Who threw..."**, (Surat al-Anfal: 17) Allah reveals that everything we do is an act that belongs to Him.

A person may not want to concede this reality; but this changes nothing.

Understanding the Reality of Matter Removes Worldly Ambitions

What we have described so far is one of the most profound truths that you have heard in your whole life. We have shown that the whole material world is really a shadow, and that this is the key to understanding the existence of Allah, His Creation, and the fact that He is the one absolute Being. At the same time, we have presented a scientifically undeniable demonstration both of how helpless human beings are and a manifestation of Allah's wonderful artistry. This knowledge makes people assured believers making it impossible for them not to believe. This is the main reason why some people avoid this truth.

The things that are being explained here are as true as a physical law or a chemical formula. When necessary, human beings can solve the most difficult mathematical problems and understand many very complex matters. However, when these same people are informed that

throughout their lives they have experience of only the images formed in their mind, and that they have no connection with the original of matter, they have no desire at all to understand. This is an "exaggerated" case of an inability to understand, because what is discussed here is no more difficult than the answer to the questions, "What is two times two?" or "How old are you?". If you ask any scientist or professor of neurology where they see the world, they will answer you that they see it in their brains. You will find this fact even in high school biology text books. But despite the fact that it is clearly evident, information pertaining to the fact that we perceive the material world in our brains and the results that this information entails for human beings can be overlooked. It is of major significance that one of the most important scientifically proven facts is so carefully hidden from people's eyes.

The fundamental reason why people easily accept all scientific facts, yet are so afraid to accept this one, is that learning the truth about matter will basically change the way everyone looks at life. Those who believe that matter and the self are absolute beings will discover one day that they have merely dealt with the reflection in their minds of everything they have worked for and protected based on this idea - their spouses, their children, their wealth, even their own personalities. People are very afraid of this reality and pretend not to understand it even if they do. They try with determination to disprove the facts, which are simple enough for even a primary school child to understand. The reason behind this opposition is that they are afraid to lose what this world offers.

For someone who is attached to his possessions, his children, or the transient offerings of this world, the illusory nature of matter is cause for great fear. At the moment such a person understands this, he will have died before his natural death, and he will have surrendered his possessions and his soul. In the verse, **"If He did ask you for it (all your wealth) and put you under pressure, you would be tight-fisted and it would bring out your malevolence."** (Surah Muhammad: 37), Allah reveals how human beings will behave with meanness when He demands their possessions from them.

But when a person learns the real nature of matter, he will understand that his soul and his possessions already belong to Allah. If he knows that there is nothing to give or to resist giving, he will submit himself and all he possesses to Allah before he dies. For sincere believers, this is a beautiful and honorable thing and a way to draw nearer to Allah. Those who do not believe or whose faith is weak cannot recognize this beauty and stubbornly reject this reality.

The Environment That Will Come To Be When the Real Nature of Matter Is Not Kept Secret

Those who know that they have no connection with the actual material things, and that they are in the presence only of images that

Allah presents to them, will change their whole way of living, their view of life and their values. This will be a change that will be useful both from the personal and social point of view, because someone who sees this truth will live without difficulty according to the high moral qualities that Allah has revealed in the Qur'an.

For those who do not regard the world as important and who understand that we cannot have direct experience of the original matter, it is spiritual things that deserve to be given importance. Someone who knows that Allah is listening to him and watching him at every moment, and is aware that he will render an account of his every action in the Hereafter, will naturally live a morally virtuous life. He will be very careful about what Allah has commanded and what He has forbidden. Everyone in society will be filled with love and respect for one another, and everyone will compete with one another in the performance of good and noble deeds. People will change the values according to which they judge others. Material things will lose their value and therefore, people will be judged not according to their standing and position in society but according to their moral character and their piety. No one will pursue things whose external originals cannot be reached; everyone will seek after truth. Everyone will act without worrying about what others will think; the only question in their minds will be whether or not Allah will be pleased with what they do. In the place of the feelings of pride, arrogance and self-satisfaction that come from possessions, property, standing and position, there will be a sense of the understanding of humility and dependence. Therefore, people will willingly live according to those examples of good moral qualities mentioned in the Qur'an. Eventually, these changes will put an end to many problems of today's societies.

In place of angry, aggressive people, anxious even about small profit, there will be those who know that what they see are images Allah shows them. They will be well aware that reactions of anger and loud shouting make them look foolish. Well-being and trust will prevail in individuals and societies and everyone will be pleased with his life and possessions. These, then, are some of the blessings that this hidden reality will bring to individuals and societies. Knowing, considering and living according to this reality will bring much more goodness to human beings. Those who wish to attain this goodness should consider this reality well and endeavor to understand it. In one verse, Allah says,

Clear insights have come to you from your Lord. Whoever sees clearly, does so to his own benefit. Whoever is blind, it is to his own detriment... (Surat al-An'am: 104)

Logical Deficiencies of the Materialists

From the start, this chapter has clearly and scientifically stated that matter is not absolute, as materialists claim, and that we can never reach its original that exists outside. In an extremely dogmatic manner,

materialists resist this evident reality which destroys their philosophy, and bring forward baseless counterclaims to refute it.

George Politzer, for example, an ardent Marxist and one of the twentieth century's biggest advocates of the materialist philosophy, gave the "bus example" supposedly as an important evidence on this subject. According to Politzer, even those philosophers who espouse the fact that we merely deal with the copy of matter in our brains run away when they see a bus about to run them over.⁸

Samuel Johnson, another famous materialist, was told that one can never have direct experience of the original matter, and tried to deny this reality by giving one of them a kick.⁹

There are similar examples in the books of famous materialists such as Marx, Engels, Lenin, and others along with impetuous sentences such as, "You understand the real nature of matter when you are slapped in the face."

The point where materialists are mistaken is that they think the concept of "perception" only applies to the sense of sight. In fact, all sensations, such as touch, contact, hardness, pain, heat, cold and wetness also form in the human brain, in precisely the same way that visual images are formed. For instance, someone who feels the cold metal of the door as he gets off a bus, actually "feels the cold metal" in his brain. This is a clear and well-known truth. As we have already seen, the sense of touch forms in a particular section of the brain, through nerve signals from the fingertips, for instance. It is not your fingers that do the feeling. People accept this because it has been demonstrated scientifically. However, when it comes to the bus hitting someone, not just to his feeling the metal of the indoor—in other words when the sensation of touch is more violent and painful—they think that this fact somehow no longer applies. However, pain or heavy blows are also perceived in the brain. Someone who is hit by a bus feels all the violence and pain of the event in his brain.

In order to understand this better, it will be useful to consider our dreams. A person may dream of being hit by a bus, of opening his eyes in hospital later, being taken for an operation, the doctors talking, his family's arrival at the hospital, and that he is crippled or suffers terrible pain. In his dream, he perceives all the images, sounds, feelings of hardness, pain, light, the colors in the hospital, all aspects of the incident in fact, very clearly and distinctly. They are all as natural and believable as in real life. At that moment, if the person who is having that dream were told it was only a dream, he would not believe it. Yet all that he is seeing is an illusion, and the bus, hospital and even the body he sees in his dream have no physical counterparts in the real world. Although they have no physical counterparts, he still feels as if a "real body" has been hit by a "real bus."

In the same way, there is no validity to the materialists' objections along the lines of "You realize the real nature of matter when someone hits you," "You can have no doubt as to whether or not you see the original of matter when someone kicks your knee," "You run away when you meet a savage dog," "When a bus has hit you, you understand whether it is in your brain or not," or "In that case, go and stand on the

motorway in front of the oncoming traffic". A sharp blow, the pain from a dog's teeth or a violent slap are not evidence that you are dealing with the matter itself. As we have seen, you can experience the same things in dreams, with no corresponding physical counterparts. Furthermore, the violence of a sensation does not alter the fact that the sensation in question occurs in the brain. This is a clearly proven scientific fact.

The reason why some people think that a fast-moving bus on the motorway or an accident caused by that bus are striking proofs of their dealing with the physical existence of matter is that the image concerned is seen and felt as so real that it deceives one. The images around them, for instance the perfect perspective and depth of the motorway, the perfection of the colors, shapes and shadows they contain, the vividness of sound, smell and hardness, and the completeness of the logic within that image can deceive some people. On account of this vividness, some people forget that these are actually perceptions. Yet no matter how complete and flawless the perceptions in the mind may be, that does not alter the fact that they are still perceptions. If someone is hit by a car while walking along the road, or is trapped under a house that collapses during an earthquake, or is surrounded by flames during a fire, or trips up and falls down the stairs, he still experiences all these things in his mind, and is not actually confronting the reality of what happens.

When someone falls under a bus, the bus in his mind hits the body in his mind. The fact that he dies as a result, or that his body is completely shattered, does not alter this reality. If something a person experiences in his mind ends in death, Allah replaces the images He shows that person with images belonging to the Hereafter. Those who are unable to understand the truth of this now on honest reflection will certainly do so when they die.

The Example of A Shared Nervous System

Let us consider Politzer's car crash example: If the injured person's nerves traveling from his five senses to his brain, were connected in parallel to another person's—Politzer's, for instance—then at the instant the bus hit that person, Politzer, sitting at his home at that same time, would feel the impact too. Politzer would experience all the sensations experienced by the person undergoing the accident, just as the same song will issue from two different loudspeakers connected to the same tape recorder. Politzer will hear the braking of the bus, feel its impact on his body, see the sights of a broken arm and spreading blood, suffer the aching fractures, experience entering the operation room, the hardness of the plaster cast, and the feebleness of his healing arm.

Just like Politzer, every other person connected to that man's nerves would experience the accident from beginning to end. If the man in the accident fell into a coma, so would everyone. Moreover, if all the perceptions pertaining to the car accident were recorded in some device, and repeatedly transmitted to someone, the bus would knock this person down again and again.

But which one of these two buses hitting those people is real? To this question, materialist philosophers have no consistent answer. The correct answer is that all of them experience the car accident, in all its details, in their own minds.

The same principle applies to our other examples. If the nerves of materialist Johnson, who felt pain in his foot after delivering a sound kick to a stone, were connected to a second individual, that person too would feel himself kick the same stone and feel the same pain.

So, which stone is the real one? Again, materialist philosophy falls short of giving a consistent answer. The correct, consistent answer is that both Johnson and the second person have fully experienced kicking the stone, in their minds.

In our previous example, let's make an exchange: Connecting the nerves of the man hit by the bus to Politzer's brain, and the nerves of Politzer, sitting in his house, to brain of that man who had the accident. In this case, Politzer will think that a bus has hit him, but the man actually hit by the bus will never feel the impact and think that he is sitting in Politzer's house. The very same logic can be applied to the example involving the stone.

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 there are no material surroundings. It is not possible for a person to realize this because he assumes these perfectly 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 expressed his thoughts on this point:

*For my part, when I enter most intimately into what I call myself, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch myself at any time without a perception, and never can observe any thing but the perception.*¹⁰

Formation of Perceptions in the Brain Is Not Philosophy, But Scientific Fact

Materialists claim that what we have stated here is a philosophical view. But the plain scientific fact is we cannot interact with the original of the "external world." This is not a matter of philosophy. All medical schools teach in detail how images and feelings form in the brain. Facts proven by twentieth-century science, and by physics in particular, clearly show that we can never reach the originals of physical matter; and that in a sense, everyone is watching the "monitor" in his brain.

Everyone who believes in science, be he an atheist, Buddhist, or of any other belief, must accept this fact. Even the materialist who denies the existence of Allah cannot deny scientific reality.

That Karl Marx, Friedrich Engels, Georges Politzer and others were never able to comprehend such a simple, evident fact is still startling, even though their level of scientific understanding was primitive and insufficient. Our highly advanced science and technology make it even easier to comprehend this explicit fact. Materialists, on the other hand, are paralyzed with their fears of even partially comprehending this fact and thereby, realizing how completely it demolishes their philosophy.

The Materialists' Great Fear

Materialists have been loudly publicizing their fear and panic in their publications, conferences and panels for some time. Their agitated, hopeless discourse implies that they are suffering a severe intellectual crisis. The collapse of the theory of evolution—the basis of their so-called scientific philosophy—already came as a great shock. Now they experience an even greater one, as they realize that they are losing matter itself, which for them is a greater mainstay than even Darwinism. They declare that for them, this issue is a tremendous threat that totally demolishes their cultural fabric.

One who expressed the materialist circles' anxiety and panic in a most outspoken way was Renan Pekunlu, an academician and writer in the periodical *Bilim ve Utopya* (Science and Utopia) which has assumed the task of defending materialism. Both in his articles in *Bilim ve Utopya* and in the panels he attended, Pekunlu presented our book *The Evolution Deceit* as the number-one threat. What disturbed Pekunlu even more than the chapters invalidating Darwinism was the section you are currently reading, which is also available in *The Evolution Deceit*. Pekunlu admonished his handful of readers not to let themselves be carried away by the indoctrination of idealism and to keep their faith in materialism. He used Vladimir I. Lenin, leader of Russia's bloody communist revolution, as a reference. Advising everyone to read Lenin's century-old book *Materialism and Empirio-Criticism*, Pekunlu only repeated Lenin's ignorant counsel to "not think over this issue, or you will lose track of materialism and be carried away by religion." In an article for the aforementioned periodical, Pekunlu quoted the following lines from Lenin:

*Once you deny the objective reality [that is] given us in sensation, you have already lost every weapon against fideism [reliance on faith alone], 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 [an adherent of Machism, a modern positivist philosophy], 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.* ¹¹

These words explicitly demonstrate how the reality that Lenin found alarming and wanted to expunge, both from his own mind and the minds of his "comrades" disturbs contemporary materialists too, in a similar

way. But Pekunlu and other materialists suffer a yet greater distress because they know that this certain fact is now being advanced in a way that's far more explicit convincing than a hundred years ago. For the first time, this subject is being explained in a truly irrefutable way.

Still, nevertheless, a great number of materialist scientists take a superficial stand against the fact that no one can ever have direct experience of the original of matter. The subject covered in this chapter is one of the most important and most exciting that a person can ever run across. It's fairly unlikely that these scientists would have faced such a crucial subject before, but the reactions and the stance they employ in their speeches and articles still hint at how superficial their comprehension really is.

Some materialists' reactions show that their blind adherence to materialism has somehow impaired their logic, making them far removed from comprehending the subject. For instance, Alaettin Senel- like Rennan Pekunlu, an academician and a writer for *Bilim ve Utopya*- said, "Forget the collapse of Darwinism, the real threatening subject is this one," and made demands implying "prove what you tell," sensing that his own philosophy has no basis. More interestingly, this writer has written lines revealing that he can by no means grasp this very fact which he considers such a menace.

For instance, in one article where Senel discussed this subject exclusively, he accepts that the brain perceives the external world as an image. But he writes, "I do not know whether or not the images in my brain have correlates in the external world, 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 later, when I see him face to face." ¹²

By this, he actually means that if we doubt our perceptions, we can look at their origin and check its reality. This is an evident misconception, however, since it's impossible for us to reach matter itself. We can never get outside of our minds to know what is "outside." Does the voice on the phone have an objective correlate or not? We can confirm that by meeting the person we spoke with. However, this confirmation is nothing but one again experienced in the mind!

In fact, these writers also experience the same events in their dreams. For instance, Senel may dream that he speaks on the phone, then have this conversation confirmed by the person he spoke to. Or Pekunlu may, in his dream, feel he's facing a serious threat and advise others to read century-old books by Lenin. But no matter what they do, these materialists can never deny that they have never had direct experience of the events they've experienced and the people they talked to.

Materialists Have Fallen into the Biggest Trap in History

The panicky atmosphere sweeping materialist circles in Turkey, of which we've mentioned only a few examples here, shows that

materialists face utter defeat. Modern science has proven that we don't have direct experience of the original of matter, and put this forward in a clear, straightforward, forceful way. Materialists see that the material world, in which they blindly believe and on which they rely and depend, disappears altogether. In the face of this fact, they can do nothing. Throughout human history, materialist thought has always existed. Being assured of themselves and their philosophy, materialists ignorantly revolted against Allah Who created them. Unreasonably and unscientifically, they maintained that matter is eternal, that none of it could possibly have had a Creator. (Surely Allah is beyond that) While denying Allah out of their arrogance, they took refuge in the lie that matter had absolute existence. So confident were they of this philosophy that they believed that no arguments could ever disprove it.

That is why this book's facts regarding the real nature of matter so surprised these people. What we've related here destroyed the very basis of their philosophy and left no grounds for further discussion. Matter, on which they based all their thoughts, lives, arrogance, and denial, suddenly vanished.

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

Allah entrapped materialists by making them assume that they are in direct contact with the original of matter and in so doing, humiliated them in a way never seen before. Materialists deemed they knew the originals of their possessions, status, rank, the society they belonged to, the whole world and everything else of which they actually experienced only the copies. Moreover, by relying on these, they ignorantly grew arrogant against Allah. By displaying the greatest unreason and being boastful, they revolted against Him and added to their unbelief. While so doing, they relied on matter. Yet so lacking are they in understanding that they fail to realize that Allah compasses them round about. 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 are themselves involved in a Plot! (Surat at-Tur, 42)

Theirs is most probably the biggest intellectual defeat in history. While growing arrogant of their own accord, materialists have been tricked and suffered a serious defeat in their struggle against Allah by bringing up something monstrous against Him. The verse "Thus have We placed leaders in every town, its wicked men, to plot [and burrow] therein: but they only plot against their own souls, and they perceive it not" (Surat al-An'am, 123) announces how unconscious these people who ignorantly revolt against our Creator are (surely Allah is beyond that), and how they will end up. In another verse the same fact is related as:

Fain would they deceive Allah and those who believe, but they only deceive themselves, and realize (it) not! (Surat al-Baqara, 9)

While trying to plot, unbelievers do not realize the very important fact that everything they experience are copy images they deal with in their brains, and that they merely have experience of images of all the plots they devise formed in their brains, just like every other act they perform. Their folly has let them forget that they are all alone with Allah and, hence, are trapped in their own devious plans.

Just like those unbelievers of bygone days, those living today face a reality that will shatter the basis of their devious plans. With the verse **"... feeble indeed is the cunning of satan"** (Surat an-Nisa', 76), Allah has stated that these plots were doomed to end with failure the day they were hatched, and gave the good tidings to believers with the verse **"... not the least harm will their cunning do to you."** (Surah Al 'Imran, 120)

In another verse Allah reveals the delusion of unbelievers: **"But 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, but he finds Allah there."** (Surat an-Nur, 39) Materialist philosophy, too, offers a mirage for the rebellious; when they have recourse to materialism, they find everything to be merely an illusion. Allah has deceived them with such a mirage, and beguiled them into thinking that they have direct experience of the original of this collection of perceptions. All those professors, astronomers, biologists, physicists and all others, regardless of their rank and post, are simply deceived and humiliated because they foolishly took matter as their deity. (Surely Allah is beyond that) Assuming the copy images they watched within their brains to be absolute, they based their philosophy and ideology on it, grew involved in serious discussions, adopting a so-called "intellectual" discourse. They deemed themselves wise enough to argue about the truth of the universe and, more seriously thought unworthy thoughts 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. (Surah Al 'Imran, 54)

One may possibly escape from some plots in the world; but Allah's plan against the unbelievers is so firm that there is no avoiding it. No matter what they do or to whom they appeal, never can they find any helper other than Allah. As Allah informs us in the Qur'an, "they shall not find for them other than Allah a patron or a help." (Surat an-Nisa', 173)

Materialists never expected to fall into such a trap. Having all the means of the twentieth century at their disposal, they believed they could grow obstinate in their denial and drag others into disbelief. This ever-lasting mentality of unbelievers and their end are described as follows in the Qur'an:

They plotted and planned, but We too planned, even while they perceived it not. 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, in another sense, is what the fact stated in the verses comes to mean: Materialists are now told that they merely have experience of the copies in their brains of everything they own, and therefore, everything they possess has been rendered valueless. As they witness their possessions, factories, gold, money, children, spouses, friends, rank and status, and even their own bodies—the originals of all of which they believe they know—slipping out of their hands, they are in a sense destroyed. At this point, they are no longer material entities but souls.

Realizing this truth is doubtless the worst possible thing for the materialists. This is, in their own words, tantamount to "death before dying" in this world.

With the verse, **"Leave Me alone, [to deal] with the [creature] whom I created [bare and] alone!"** (Surat al-Muddaththir, 11) Allah has revealed the fact that each human being is, in truth, all alone in His Presence. This remarkable fact is revealed 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 favors) which We bestowed on you..." (Surat al-An'am, 94)

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

This, in another sense, is what the fact stated in the verses comes to mean: Those who ignorantly take matter as their deity (surely Allah is beyond that) have come from Allah and returned to Him. They have submitted themselves to Allah, whether they want to or not. Now they wait for the Day of Judgment, when each one of them will be called to account, however unwilling they may be to understand it.

Conclusion

The subject we have explained so far is one of the greatest truths you will ever read in your lifetime. Proving that we can never have direct experience of the original of matter, this subject is important in comprehending the existence of Allah and His creations and to understanding that He is the only absolute Being.

The person who understands this will realize that the world is not the sort of place that most people surmise. Not an absolute place whose original we know of, as supposed by those who wander aimlessly about the streets, get into fights in pubs, show off in luxurious cafes, brag about their property, or who dedicate their lives to hollow aims. All our knowledge of the world consists of copy images we see in our brains. All

of the people cited above are shadow beings who watch these copy images in their minds, yet are unaware of this.

This very important concept undermines the materialist philosophy that denies the existence of Allah. This is why materialists like Marx, Engels, and Lenin panicked, became enraged, and warned their followers "not to think over" this concept when told about it. Such people are so mentally deficient that they cannot even comprehend the fact that perceptions are formed inside the brain. Assuming that what they watch in their brains is the "original of the external world," they cannot comprehend obvious evidence to the contrary.

This unawareness is the outcome of the lack of wisdom Allah gives to disbelievers. As Allah reveals in the Qur'an, the unbelievers **"have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle-nay more misguided: for they are heedless [of warning]."** (Surat al-A'raf, 179)

In the age we live in, this fact has been proven with clarity by the body of evidence put forward by science. For the first time, the fact that we don't have direct experience of the original of the universe is described in a concrete, clear, and explicit way.

For this reason, the 21st century will be a turning point when people in general will comprehend the Divine realities and be led in crowds to Allah, the only Absolute Being. In the 21st century, twisted materialistic creeds of the 19th-century will be relegated to the trash-heaps of history; Allah's existence and Creation will be grasped; facts like spacelessness and timelessness will be better understood. Humanity will break free of the centuries-old veils, deceits, and superstitions enshrouding them.

Relativity of Time and the Reality of Fate

Everything related so far demonstrates that we never have direct contact with the external world, that we only know the version of matter as it exists in our minds and that one actually leads one's whole life in "spacelessness." Asserting the contrary would be to profess a superstitious belief removed from reason and scientific truth, for what is set out here are all technical and scientific facts even described in middle school textbooks.

This refutes the primary assumption of the materialist philosophy underlying evolutionary theory—the assumption that matter is absolute and eternal. The materialistic philosophy's second assumption is that time is also absolute and eternal—a supposition just as superstitious as the first.

The Perception of Time

What we call "time" is in fact a method by which one moment is compared to another. For example, when a person taps an object, he hears a particular sound. If he taps the same object five minutes later, he

hears another sound. Thinking there is an interval between the two sounds, he calls this interval "time." Yet when he hears the second sound, the first one he heard is no more than a memory in his mind, merely a bit of information in his imagination. A person formulates his perception of time by comparing the moment in which he lives with what he holds in memory. If he doesn't make this comparison, he can have no perception of time either.

Similarly, a person makes a comparison when he sees someone enter through a door and sit in an armchair in the middle of the room. By the time this person sits in the armchair, the images of the moment he opened the door and made his way to the armchair are compiled as bits of information in memory. The perception of time takes place when one compares the man sitting on the armchair with those bits of recalled information.

Briefly, time comes about as a result of comparisons of information stored in the brain. If man had no memory, his brain could not make such interpretations and therefore, he would never form any perception of time. One determines himself to be thirty years old, only because he has accumulated in his mind information pertaining to those thirty years. If his memory did not exist, then he could not think of any such preceding period and would be experiencing only the single "moment" in which he was living.

The Scientific Explanation of Timelessness

We can clarify this subject by quoting various scientists' and scholars' explanations. Regarding the idea of time flowing backwards, François Jacob, a famous intellectual and Nobel laureate professor of genetics, states the following in his book *Le Jeu des Possibles* (The Play of Possibilities):

*Films played backwards let us imagine a world in which time flows backwards. A world in which cream separates itself from the coffee and jumps out of the cup to reach the creamer; in which the walls emit light rays that are collected in a light source instead of radiating out from it; a world in which a stone leaps up to a man's hand from the water where it was thrown by the astonishing cooperation of innumerable drops of water surging together. Yet, in such a time-reversed world with such opposite features, **our brain processes, and the way our memory compiles information, would similarly function backwards.** The same is true for the past and future, though the world will appear to us exactly as it does currently.*¹³

But since our brain is accustomed to a certain sequence of events, the world does not operate as related above. We assume that time always flows forward. However, this is a decision reached in the brain and is, therefore, completely relative. In reality, we never can know how time flows—or even whether it flows or not! This is because **time is not an absolute fact, but only a form of perception.**

That time is a perception is also verified by Albert Einstein in his Theory of General Relativity. In his book *The Universe* and Dr. Einstein, Lincoln Barnett writes:

*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 **sense of time, like sense of color, 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."*¹⁴

As Barnett wrote, Einstein showed that, "space and time are forms of intuition, which **can no more be divorced from consciousness** than can our concepts of color, 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.**"¹⁵

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 the human body has no natural clock to indicate precisely how fast time passes. As Barnett wrote, "Just as there is no such thing as color without an eye to discern it, so an instant or an hour or a day is nothing without an event to mark it."¹⁶

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

An example will clarify the point. Assume that you were put into a room with a single window, specifically designed; and were kept there for a certain period of time. A clock on the walls shows you the amount of time that has passed. During this "time," from the room's window, you see the sun setting and rising at certain intervals. A few days later, questioned about the amount of time spent in the room, you would give an answer based on the information you had collected by looking at the clock from time to time, as well as by counting how many times the sun had set and risen. Say, for example, you estimate you'd spent three days in the room. However, if the person who put you in there says that you spent only two days in there; that the sun you saw from the window was falsely produced; and that the clock in the room was especially regulated to move faster, then your calculation would be erroneous.

This example dramatizes that the information we have about the rate of time's passing is based only on references that change according to the perceiver.

That time is relative 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 center of gravity. As speed increases, time is shortened—compressed—and slows down until it approaches to the point of stopping entirely.

Einstein himself gave an example. Imagine two twins, one of whom remains on Earth while the other goes into space at a speed close to the speed of light. On his return, the traveler will find 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 near-light speed. What about a space-traveling father and his son who stays behind on Earth? If the father were 27 years old when he set out, and his son was only three, the father, when he comes back 30 years later in Earth time, will be only 30, whereas his son will be 33 years old! ¹⁷

This relativity of time is caused not by clocks slowing down or running fast. Rather, it's the result of the differentiated operational periods of the entire material system, as deep as sub-atomic particles. In such a setting where time stretches out, one's heartbeat, cell replications, and brain functions all operate more slowly. The person continues with his daily life and does not notice the slowing of time at all.

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. 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.

It is possible to see the scientifically-proven fact that time is a psychological perception dependent on events, setting, and conditions in many verses of the Qur'an. For instance, the entire life of a person is a very short time as we are informed in the Qur'an:

On the Day when 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 recognize 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 judgment in the Hereafter is an 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 not but a little, if you had only known!" (Surat al-Muminun, 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. Verily 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 unto Him in a day the measure whereof is (as) fifty thousand years. (Surat al-Ma'arij, 4)

He directs the whole affair from heaven to Earth. Then it will again ascend to Him on a day whose length is a thousand years by the way you measure. (Surat as-Sajda, 5)

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

The narration in many other verses of the Qur'an reveals 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 figure out how long they slept:

Then We draw [a veil] over their ears, for a number of years, in the Cave, [so that they heard not]. Then We raised them up 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 raised them up [from sleep], 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 told in the below verse is also evidence that time is in truth a psychological perception.

Or [take] the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! How shall Allah bring it [ever] to life, after [this] its death?" but Allah caused him to die for a hundred years, then raised him up [again]. He said: "How long did you tarry [thus]?" He said: [Perhaps] a day or part of a day." He said: "Nay, 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 that We may make of you a sign unto 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)

It is clearly stated in the above verse that Allah, Who created time, is unbound by it. Man, on the other hand, is bound by time that Allah ordains. As in the verse, man is even incapable of knowing how long he stayed in his sleep. In such a state, to assert that time is absolute [just like the materialists do in their distorted mentality], would be very unreasonable.

Destiny

Time's variable relativity reveals a very important reality: A period of time of apparently billions of years' duration to us, may last only a second in another dimension. Moreover, an enormous period of time—from the world's beginning to its end—may not last even a second, but just an instant in another dimension.

This is the very essence of destiny's reality—one 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. Many, if not most, 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 by us only. 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 is finished.**

In *The Universe and Dr. Einstein*, Lincoln Barnett explains how the Theory of General Relativity leads to this insight. According to him, the universe can be "encompassed in its entire majesty only by **a cosmic intellect.**" ¹⁸ What Barnett calls "the cosmic intellect" is **the wisdom and knowledge of Allah, Who prevails over the entire universe.** Just as we easily see the beginning, middle, and end of a ruler and all the units in between as a whole, so Allah knows the time to which we're subjected right from its beginning to the end, like a single moment. People experience incidents only when their time comes for them to witness the fate Allah has created for them.

It is also important to consider society's distorted understanding of destiny. This distorted conviction presents the superstitious belief that Allah has determined a "destiny" for every man, but sometimes that people can change these destinies. For instance, speaking of a patient who's recovered from a fatal disease, people make superficial statements like, "He defeated his destiny." Yet no one is able to change his destiny. The person who recovers is destined not to die then. Again, it's the destiny of those people to deceive themselves by saying, "I defeated my destiny" and maintain such a mindset.

Destiny is the eternal knowledge of Allah. And for Allah, Who knows the whole time as a single moment and Who prevails over the whole time and space, everything is determined and finished in its destiny.

We also understand from what is related in the Qur'an that time is one for Allah: some incidents that appear to happen to us in the future are related in the Qur'an in such a way that they already took place long before. For instance, the account that people are to give to Allah in the Hereafter are related as events which 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 willeth. Then it *is blown* a second time, and behold them standing waiting! And the earth *shineth* with the light of her Lord, and the Book is set up, and the prophets and the witnesses *are brought*, and *it is judged* between them with truth, and they *are not wronged*... And those who disbelieve are driven unto Hell in troops... And those who keep their duty to their Lord are driven unto the Garden in troops... (Surat az-Zumar, 68-73)

Some other verses on this subject are:

And every soul came, along with it a driver and a witness. (Surah Qaf, 21)

And the heaven is cloven asunder, so that on that day it is frail. (Surat al-Haqq, 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-Nazi'at, 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 have to fall therein: no means did they find to turn away therefrom. (Surat al-Kahf, 53)

As may be seen, occurrences that are going to take place after our death (from our point of view) are related as already experienced and past events in the Qur'an. Allah is not bound by the relative time frame that we are confined in. Allah has willed these things in timelessness: people have already performed them and all these events have been lived through and ended. It is imparted 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 [humanity] may be doing, We are witnesses thereof when you are deeply engrossed therein. Nor is hidden from your Lord [so much as] the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record. (Surah Yunus, 61)

The Worry of the Materialists

The facts discussed in this chapter, namely the truth underlying matter, timelessness, and spacelessness, are extremely clear indeed. As expressed earlier, these are not some sort of philosophy or way of thinking, but crystal-clear scientific truths, impossible to deny. On this issue, rational and logical evidence admits no other alternatives: For us, the universe—with all the matter composing it and all the people living on it—is an image, a collection of perceptions that we experience in our minds and whose original reality we cannot contact directly.

Materialists have a hard time in understanding this—for example, if we return to the example of Politzer's bus. Although Politzer technically knew that he could not step out of his perceptions, he could admit it only for certain cases. For him, events take place in the brain until the bus crash takes place, then events escape from the brain and assume a physical reality. At this point, the logical defect is very clear: Politzer has made the same mistake as the materialist Samuel Johnson, who said, "I hit the stone, my foot hurts, therefore it exists." Politzer could not understand that in fact, the shock felt after a bus impact was a mere perception too.

One subliminal reason why materialists cannot comprehend this is their fear of the implication they must face if they comprehend it. Lincoln Barnett tells of the fear and anxiety that even "discerning" this subject inspires in materialist scientists:

Along with philosophers' reduction of all objective reality to a shadow-world of perceptions, scientists became aware of the alarming limitations of man's senses. ¹⁹

Any reference to the fact that we cannot make contact with original matter, and that time is a perception, arouses great fear in a materialist because these are the only notions he relies on as absolutes. 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 he cannot get to the essence of the universe he lives in, nor the world, his own body, other people, other materialist philosophers whose ideas he is influenced by—in short, to anything—he feels overwhelmed by the horror of it all. Everything he depends on and believes in suddenly vanishes. He feels the despair which he, essentially, will experience on Judgment Day in its real sense as described in the verse **"That Day shall they [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 that he's really confronting external, original matter, and makes up "evidence." He hits his fist on the wall, kicks stones, shouts, and yells. But he can never escape from the reality.

Just as materialists want to dismiss this reality from their minds, they also want other people to discard it. They realize that if the true nature of matter becomes known to people in general, the primitiveness of their own philosophy and the ignorance of their worldview will be laid bare for

all to see. No ground will be left on which they can rationalize their views. These fears explain why they are so disturbed by the facts related here.

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

One day shall We 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-An'am, 22)

In the Hereafter, unbelievers will bear witness to their possessions, children and close friends leaving them and vanishing. They had assumed themselves to be in contact with their originals in the world and associated them with Allah. Allah stated this fact in the verse "Behold! How they lie against their own souls! But the (lie) which they invented will leave them in the lurch." (Surat al-An'am, 24)

The Gain of Believers

The facts—that matter is not absolute and that time is a perception—alarm materialists, but for true believers, just the opposite holds true. People with faith in Allah become very glad to have perceived the secret behind matter, because this reality is the key to every question. With this, all secrets are unlocked, and one can easily understand many issues that previously seemed hard to grasp.

As said before, the issues of death, Paradise, Hell, the Hereafter, and changing dimensions will be comprehended. Important questions such as, "Where is Allah?," "What existed before Allah?," "Who created Allah?," "How long will the life in cemetery last?," "Where are Paradise and Hell?," and "Do Paradise and Hell currently exist?" will be easily answered. Once it's understood that Allah created the entire universe from nothingness, the questions of "When?," and "Where?" become meaningless, because there will be no time or place left. When spacelessness is comprehended, it can be understood that Hell, Paradise and Earth are all actually in the same location. If timelessness is understood, it will be understood that everything takes place at one single moment: Nothing need be awaited, and time does not go by, because everything has already happened and finished.

When this secret is comprehended, the world becomes like Paradise for any believer. All distressful material worries, anxieties, and fears vanish. The person grasps that the entire universe has one single Sovereign, that He creates the entire physical world as He pleases, and that all one has to do is to turn unto Him. He then submits himself entirely to Allah **"to be devoted to His service."** (Surah Al 'Imran, 35)

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

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 inside? This

situation can be easily explained by the fact that we cannot get out of our minds. This verse can also be much better comprehended by understanding this secret.

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

Wherever we turn, there is the Face of Allah ...

Conclusion

Unbelievers should be aware of one further truth: While they mock the believers or try to harm them, they are in fact submitted to the destiny that Allah has predetermined for them. Every mocking word they utter, every unpleasant act they commit, every unbelieving thought that crosses their minds, and every plan they make is a part of this destiny. Although the unbelievers do not know it, they are Allah's servants and, by following His instructions, provide an important service. While they mock people who live according to the Qur'an's morality, the believers show patience and, because of their loyalty to Allah, earn an honorable place in the eternal beauty of Allah's Paradise.

Unbelievers bring themselves down by believing that they actually interact the real world, the original of which they can never reach. But one day they will awaken, as if from a dream, and suddenly realize that their life was like the blink of an eye. Moreover, they will regret having spent it in unbelief. On the Day of Judgment, all of their mocking words, glances, and acts will be held against them. Indeed, even their own organs will be made to testify against them:

[O]n the Day when their tongues, hands, and feet will testify against them about what they were doing. On that Day, Allah will pay them in full what is due to them, and they will know that Allah is the Clear Truth. (Surat an-Nur, 24-25)

The "Reward" of Those Who Mock

Those who turn their religion into a game and a subject of entertainment, in addition to unwisely mocking the religious values will receive their "reward" in both this world and the next. As in the Qur'an Allah states, their real "reward" is waiting for them in the Hereafter. Just as Allah brings the believers the good news of Paradise, so does He threatens the unbelievers with Hell.

On the Day of Judgment, when everybody is called to account for their actions, all of the unbelievers will definitely feel great remorse and, just as definitely, will be punished. On that day, they will become the real subject of mockery because they will face a situation for which their obstinate unbelief had not prepared them. There will be no way to escape the demeaning punishment waiting for them, for in this world they mocked Allah's revelation and therefore earned their place in Hell. Thus, they have turned themselves into the real subject of mockery:

When he learns something of Our signs, he mocks them. Such people will have a humiliating punishment. Hell is right at their heels. Nothing they have earned will be of any use to them, and neither will those they took as protectors besides Allah. They will have a terrible punishment. (Surat al-Jathiyah, 9-10)

As we can see, people who dare to mock religion flagrantly fall into a very great trap. Allah has prepared a serious punishment for them and turns all of their deeds against them. Their evil behavior now comes back home to roost. While up until that time they had believed themselves superior and had made exaggerated claims about their superiority, they are now brought down to a very inferior position. In the Qur'an Allah reveals their bitter end:

What confronts them will be the evil actions that they earned, and what they used to mock will engulf them. (Surat az-Zumar, 48)

Their evil actions assailed them. They were engulfed by what they mocked. (Surat an-Nahl, 34)

Those who chose to mock Allah's verses, His prophets and the believers will enter the fires of Hell, where they will suffer their bitter "reward" for mocking His religion. Moreover, the Hell prepared for such people is everlasting, because after the Day of Judgment they will be ignored and kept far from Allah's mercy, just as they had ignored and forgotten that Day and the Hereafter. Without a doubt, this is the most terrible end anybody can meet, for:

Their evil deeds will appear before them, and the things they mocked will engulf them. They will be told: "Today We have forgotten you, just as you forgot the meeting of this your Day. Your refuge is the Fire and you have no helpers, because you mocked Allah's signs and the life of this world deluded you." Therefore, today they will not get out of it and will be unable to appease Allah. (Surat al-Jathiyya, 33-35)

In the Hereafter the Believers Will Mock the Unbelievers

So far, we have seen that all of the unbelievers, pagans, hypocrites, and people who are far from religious moral values have arrogantly and habitually mocked Allah's religion and verses, as well as His prophets and those who follow them. Throughout history, such people who do not know the truth have deliberately resorted to mockery in order to trouble the believers, destroy their joy, and affect them negatively in every possible way according to their foolish minds. But there is a great truth that they do not take into account: When the time comes, the believers will mock them.

Allah declares that the Day of Judgment will come and that all people will be called to account for their actions on that day. Nobody will be able to turn back, and everybody will receive exactly what they deserve. Those who are devoted to Allah and His prophets, who have followed the true path they showed, will enter Paradise, a realm filled with Allah's blessings that He has created for them. They will remain therein for all eternity, unless Allah wills otherwise. As for those who revolt against Allah, mock His religion and prophets, and try to undermine believers through mockery and insults, they will be thrown into Hell containing every kind of torment and will remain therein forever. Now the believers, seeing their belief and patience vindicated, will mock the unbelievers, who never thought that they would be called to account for their acts and suffer eternal punishment for them. Believing only in this life and denying the resurrection, they either rejected the Hereafter or thought that it would take place only in a far distant future, and never thought that they would be punished for their actions. Not stopping there, they joined together in order to continually mock those people who lived by the Qur'an's morality, surrendered to Allah, and adopted His superior moral system. But on the Day of Judgment, they will realize that the believers were on the right path and that they were not. Therefore, the unbelievers will become the real subject of mockery, since their evil deeds will have harmed only them and, moreover, have caused them to wreck their eternal life.

Once they enter Hell, which is an extremely violent realm, they will discover that trouble and suffering, both of which are on a scale that they could not previously imagine or experience, are lying in wait for them. In contrast, the believers will be rewarded with unimaginable degrees of

beauty and blessings and will exist forever in Paradise. Both groups of people will see each other and witness Allah's justice:

So today those who believe are laughing at the unbelievers, on couches, gazing in wonder. Have the unbelievers been rewarded for what they did? (Surat al-Mutaffifin, 34-36)

Remember that Allah's justice will be carried out in full, because He granted all people enough time to pay attention to His revelation and understand that the Hereafter and the Day of Judgment were not events that would happen in the far distant future. Despite this, however, the unbelievers made a conscious decision not to abandon their mockery:

We established them far more firmly than We have established you, and gave them hearing, sight, and hearts. But their hearing, sight, and hearts were of no use to them at all when they renounced Allah's signs, and what they mocked engulfed them. (Surat al-Ahqaf, 26)

In other words, everyone is given many opportunities to accept the Qur'an's morality. Those who refuse to do so are condemned to suffer the punishment for their lack of conscience, because they rejected all of these opportunities so that they could continue to mock the believers.

These people will be very surprised when they are resurrected, along with the believers, and then sentenced to Hell. They will want to see those who they believed to be on the wrong path enter Hell with them. But at that very moment will they realize just how badly they have been deceived. While they were laughing at and mocking the believers, they were bringing themselves closer to a situation in which they themselves would be belittled and mocked. Their bitter condition is described in the following verses:

They will ask: "How is it that we do not see some people whom we used to count among the worst of people? Did we turn them into figures of fun? Did our eyes disdain to look at them?" All of this is certainly true - the bickering of the people of the Fire. (Surah Sâd, 62-64)

Seeing the believers go to Paradise will be a great blow for the unbelievers, because Allah has prepared Paradise for the believers, where they enjoy a wonderful environment, full of every type of blessing, for all eternity. When the unbelievers are shown this extraordinary realm, they will be astonished by what the believers have earned. In fact, each person receives only what he has earned. Allah describes the great Day when the believers will be separated from the unbelievers:

You will see the wrongdoers afraid of what they have earned, when it is about to land right on top of them, whereas those who believe and do right actions will be in

the lush meadows of the Gardens. They will have whatever they wish for with their Lord. That is the great favor. (Surat ash-Shura, 22)

So when the time comes, Allah both pays back those who mocked the believers and rewards the believers for their patience:

Those whose scales are light are the losers of their selves and will remain in Hell timelessly, forever. The Fire will sear their faces, making them grimace horribly, their lips drawn back from their teeth. "Were My signs not recited to you, and did you not deny them?" They will reply: "Our Lord, our miserable destiny overpowered us. We were a misguided people. Our Lord, remove us from it! Then if we revert again, we will definitely be wrongdoers." He will say: "Slink away into it [the Fire] and do not speak to Me. A group of My servants said: 'Our Lord, we believe, so forgive us and have mercy on us. You are the Best of the Merciful.' But you mocked them so that they made you forget to remember Me while you were laughing at them. Today I have rewarded them for being steadfast. They are the ones who are victorious." (Surat al-Mu'minun, 103-111)

Our Prophet (saas) said in one of his hadiths that "*whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience.*" (Sahih al-Bukhari, volume 2, book 24, hadith no. 548.)

Conclusion

Mockery, a habitual practice of unbelievers, regardless of time or place, is condemned by Allah and scrupulously avoided by the believers. But those who mock others, namely, people who do not live by the Qur'an's morality and prefer their own morality of ignorance of the true morality, put themselves in a very serious situation. They are forever worrying that they might be mocked, belittled, and be the target of another person's mocking glances at any moment. The only way to be rescued from such a corrosive environment is to fear Allah, take refuge in Him, and live by the Qur'an's morality.

We have also discussed why those individuals who live in those societies that are far from religion usually mock religion and the believers. These unbelievers may think that they are exalting themselves through such behavior and that they will not be held accountable for their actions. But as we explained above, people who mock Allah's religion and prophets, as well as those who believe in Him, should be aware that unless they abandon such ill manners and ask Allah for forgiveness, they will definitely be "rewarded" in this world and the next. Indeed, this will be a "reward" that they could never have imagined. People who are far from religious moral values should not forget that Allah sees and hears them at every moment. While they are spewing out their mocking words or thoughts, Allah is witnessing them and they will be "rewarded" on the Day of Judgment for all these words, acts and thoughts:

Do you not see that Allah knows what is in the heavens and on Earth? Three men cannot confer together secretly without Him being the fourth, or five without Him being the sixth, or fewer than that or more without Him being with them wherever they are. Then He will inform them on the Day of Resurrection of what they did. Allah has knowledge of all things. (Surat al-Mujadala, 7)

In conclusion, the most intelligent way to behave in this world is to abandon all low morality right away, repent, and never return to it. Submit to Allah, live by His religion, and adopt the superior morality found in the Qur'an. Clearly, those who do so will gain in this world and the next, because Allah promises His followers that they will receive a fine return for their good behavior:

**The heedful will be among gardens and fountains, receiving what their Lord has given them. Certainly before that they were good-doers. (Surat adh-Dhariyat, 15)
Everything in the heavens and everything in earth belongs to Allah, so that He can repay those who do evil for what they did and repay those who do good with the very best. (Surat an-Najm, 31)**

The Deception of Evolution

Darwinism, in other words the theory of evolution, was put forward with the aim of denying the fact of Creation, but is in truth nothing but failed, unscientific nonsense. **This theory, which claims that life emerged by chance from inanimate matter, was invalidated by the scientific evidence of miraculous order in the universe and in living things, as well as by the discovery of about 300 million fossils revealing that evolution never happened.** In this way, **science confirmed the fact that Allah created the universe and the living things in it.** The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.

Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been stated by a large number of scientists. In the United States in particular, many scientists from such different fields as biology, biochemistry and paleontology recognize the invalidity of Darwinism and employ the fact of Creation to account for the origin of life.

We have examined the collapse of the theory of evolution and the proofs of Creation in great scientific detail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

The Scientific Collapse of Darwinism

As a pagan doctrine going back as far as ancient Greece, the theory of evolution was advanced extensively in the nineteenth century. The most important development that made it the top topic of the world of science was Charles Darwin's *The Origin of Species*, published in 1859. In this book, he opposed, in his own eyes, the fact that Allah created different living species on Earth separately, for he erroneously claimed that all living beings had a common ancestor and had diversified over time through small changes. Darwin's theory was not based on any concrete scientific finding; as he also accepted, it was just an "assumption." Moreover, as Darwin confessed in the long chapter of his book titled "**Difficulties on Theory,**" **the theory failed in the face of many critical questions.**

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

difficulties. The defeat of Darwinism in the face of science can be reviewed under three basic topics:

- 1) The theory cannot explain how life originated on Earth.
- 2) No scientific finding shows that the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.
- 3) The fossil record proves the exact opposite of what the theory suggests.

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

The First Insurmountable Step:

The Origin of Life

The theory of evolution posits that all living species evolved from a single living cell that emerged on the primitive Earth 3.8 billion years ago. How a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions that the theory cannot answer. However, first and foremost, we need to ask: How did this "first cell" originate? Since the theory of evolution ignorantly denies Creation, it maintains that the "first cell" originated as a product of blind coincidences within the laws of nature, without any plan or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. Such a claim, however, is inconsistent with the most unassailable rules of biology.

"Life Comes From Life"

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

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

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

However, **five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory.** In his triumphal lecture at the Sorbonne in 1864, **Pasteur said: "Never will the doctrine of**

spontaneous generation recover from the mortal blow struck by this simple experiment." ²⁰

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

Inconclusive Efforts of the Twentieth Century

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

Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms. ²¹

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

Barely a few years had passed before it was revealed that **this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.** ²²

After a long silence, **Miller confessed that the atmosphere medium he used was unrealistic.** ²³

All the evolutionists' efforts throughout the twentieth century to explain the origin of life ended in failure. The geochemist Jeffrey Bada, from the San Diego Scripps Institute accepts this fact in an article published in *Earth* magazine in 1998:

Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth? ²⁴

The Complex Structure of Life

The primary reason why the theory of evolution ended up in such a great impasse regarding the origin of life is that even those living organisms deemed to be the simplest have outstandingly complex structures. The cell of a living thing is more complex than all of our man-made technological products. **Today, even in the most developed**

laboratories of the world, a living cell cannot be produced by bringing organic chemicals together.

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

The DNA molecule, which is located in the nucleus of a cell and which stores genetic information, is a magnificent databank. If the information coded in DNA were written down, it would make a giant library consisting of an estimated 900 volumes of encyclopedias consisting of 500 pages each.

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

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.²⁵

No doubt, if it is impossible for life to have originated spontaneously as a result of blind coincidences, then it has to be accepted that life was "**created**." This fact explicitly invalidates the theory of evolution, whose main purpose is to deny Creation.

Imaginary Mechanism of Evolution

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

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

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

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

*Natural selection can do nothing until favourable individual differences or variations occur.*²⁶

Lamarck's Impact

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.²⁷

However, the laws of inheritance discovered by Gregor Mendel (1822-84) and verified by the science of genetics, which flourished in the twentieth century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favor as an evolutionary mechanism.

Neo -Darwinism and Mutations

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

Today, the model that Darwinists espouse, despite their own awareness of its scientific invalidity, is neo-Darwinism. The theory maintains that millions of living beings formed as a result of a process whereby numerous complex organs of these organisms (e.g., ears, eyes, lungs, and wings) underwent "mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: **Mutations do not cause living beings to develop; on the contrary, they are always harmful.**

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

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly

ordered system will be for the worse, not for the better. For example, **if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.**²⁸

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living things, and leaves them disabled. (The most common effect of mutation on human beings is cancer.) Of course, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself," as Darwin also accepted. This fact shows us that **there is no "evolutionary mechanism" in nature.** Since no evolutionary mechanism exists, no such any imaginary process called "evolution" could have taken place.

The Fossil Record: No Sign of Intermediate Forms

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

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

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

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

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

*If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.*²⁹

However, **Darwin was well aware that no fossils of these intermediate forms had yet been found.** He regarded this as a major

difficulty for his theory. In one chapter of his book titled "Difficulties on Theory," he wrote:

*Why, if species have descended from other species by insensibly 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?... Why then is not every geological formation and every stratum full of such intermediate links?** Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory.³⁰*

Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the nineteenth century all over the world, no transitional forms have yet been uncovered. All of the fossils, contrary to the evolutionists' expectations, show that life appeared on Earth all of a sudden and fully-formed.

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

*The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, **we find - over and over again - not gradual evolution, but the sudden explosion of one group at the expense of another.***³¹

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

*Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.*³²

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

The Tale of Human Evolution

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

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

Evolutionists call man's so-called first ape-like ancestors *Australopithecus*, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various *Australopithecus* specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.³³

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the *Homo* series are more developed than *Australopithecus*. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation."³⁴

By outlining the link chain as *Australopithecus* > *Homo habilis* > *Homo erectus* > *Homo sapiens*, evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that *Australopithecus*, *Homo habilis*, and *Homo erectus* lived at different parts of the world at the same time.³⁵

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. ***Homo sapiens neandarthalensis* and *Homo sapiens sapiens* (present-day man) co-existed in the same region.**³⁶

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. The late Stephen Jay Gould explained this deadlock of the theory of evolution although he was himself one of the leading advocates of evolution in the twentieth century:

*What has become of our ladder if there are three coexisting lineages of hominids (A. africanus, the robust australopithecines, and H. habilis), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.*³⁷

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

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

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

We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.³⁸

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

Darwinian Formula!

Besides all the technical evidence we have dealt with so far, let us now for once, examine what kind of a superstition the evolutionists have with an example so simple as to be understood even by children:

The theory of evolution asserts that life is formed by chance. According to this irrational claim, lifeless and unconscious atoms came together to form the cell and then they somehow formed other living things, including man. Let us think about that. When we bring together the elements that are the building-blocks of life such as carbon, phosphorus, nitrogen and potassium, only a heap is formed. No matter what treatments it undergoes, this atomic heap cannot form even a single living being. If you like, let us formulate an "experiment" on this subject and let us examine on the behalf of evolutionists what they really claim without pronouncing loudly under the name **"Darwinian formula":**

Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as

many proteins—a single one of which has a formation probability of 1 in 10^{950} —as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. **No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope.** They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

Briefly, **unconscious atoms cannot form the cell** by coming together. They cannot take a new decision and divide this cell into two, then take other decisions and create the professors who first invent the electron microscope and then examine their own cell structure under that microscope. **Matter is an unconscious, lifeless heap, and it comes to life with Allah's superior Creation.**

The theory of evolution, which claims the opposite, is a total fallacy completely contrary to reason. Thinking even a little bit on the claims of evolutionists discloses this reality, just as in the above example.

Technology in the Eye and the Ear

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

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

The brain is insulated from light. That means that its inside is completely dark, and that no light reaches the place where it is located. Thus, the "center of vision" is never touched by light and may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even the technology of the twentieth century has not been able to attain it. For instance, look at the book you are reading, your hands with which you are holding it, and then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, colored, and extremely sharp

image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional perspective with depth.

For many years, tens of thousands of engineers have tried to make a three-dimensional TV and achieve the vision quality of the eye. Yes, they have made a three-dimensional television system, but it is not possible to watch it without putting on special 3-D glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

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

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

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

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before

the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since **the Creation of man.**

So far, no man-made visual or recording apparatus has been as sensitive and successful in perceiving sensory data as are the eye and the ear. However, as far as seeing and hearing are concerned, a far greater truth lies beyond all this.

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

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

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: Who perceives these electro-chemical nerve impulses as images, sounds, odors, and sensory events in the brain? **There is a consciousness in the brain that perceives all this without feeling any need for an eye, an ear, and a nose.** To whom does this consciousness belong? Of course it does not belong to the nerves, the fat layer, and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot answer these questions.

For **this consciousness is the spirit created by Allah**, which needs neither the eye to watch the images nor the ear to hear the sounds. Furthermore, it does not need the brain to think.

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

A Materialist Faith

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

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

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

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

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...³⁹

These are explicit statements that **Darwinism is a dogma** kept alive just for the sake of adherence to materialism. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter brought life into being. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to ignorantly defend it just so as not to acknowledge, in their own eyes, the evident existence of Allah.

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

The Theory of Evolution: The Most Potent Spell in the World

Anyone free of prejudice and the influence of any particular ideology, who uses only his or her reason and logic, will clearly understand that belief in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of science or civilization, is quite impossible.

As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scientists as Einstein and Galileo; such artists as Humphrey Bogart, Frank Sinatra and Luciano Pavarotti; as well as antelopes, lemon trees, and carnations. Moreover, as the scientists and professors who believe in this nonsense are educated people, it is quite justifiable to speak of this theory as "the most potent spell in history." Never before has any other belief or idea so taken away peoples' powers of reason, refused to allow them to think intelligently and logically, and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (as) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (as) worshipping the Golden Calf.

In fact, Allah has pointed to this lack of reason in the Qur'an. In many verses, He reveals that some peoples' minds will be closed and that they will be powerless to see the truth. Some of these verses are as follows:

As for those who do not believe, it makes no difference to them whether you warn them or do not warn them, they will not believe. Allah has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Surat al-Baqara, 6-7)

... They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Such people are like cattle. No, they are even further astray! They are the unaware. (Surat al-A'raf, 179)

Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say: "Our eyesight is befuddled! Or rather we have been put under a spell!" (Surat al-Hijr, 14-15)

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless

atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all of its features so perfectly suited to life; and living things full of countless complex systems.

In fact, in the Qur'an Allah relates the incident of the Prophet Moses (as) and Pharaoh to show that some people who support atheistic philosophies actually influence others by magic. When Pharaoh was told about the true religion, he told the Prophet Moses (as) to meet with his own magicians. When the Prophet Moses (as) did so, he told them to demonstrate their abilities first. The verses continue:

He said: "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Surat al-A'raf, 116)

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Moses (as) and those who believed in him. However, his evidence broke the spell, or "swallowed up what they had forged," as revealed in the verse:

We revealed to Moses: "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Surat al-A'raf, 117-118)

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who, under the influence of a similar spell, believe in these ridiculous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist defending evolution for some 60 years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

*I myself am convinced that **the theory of evolution**, especially the extent to which it's been applied, **will be one of the great jokes in the history books in the future**. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.⁴⁰*

That future is not far off: On the contrary, people will soon see that "chance" is not a deity, and will look back on **the theory of evolution as the worst deceit and the most terrible spell in the world**. That spell is already rapidly beginning to be lifted from the shoulders of people all over the world. Many people who see its true face are wondering with amazement how they could ever have been taken in by it.

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

Throughout history, when the true religion is explained to them and when they are told to abandon the wrong path if they want to avoid spending eternity in Hell, people who did not believe in Allah and the Hereafter refused to do so. To prove that they were following the correct path, the unbelievers mocked those who adhered to the true religion. All unbelievers, however, are trapped in a great error, for they can never realize their goals regardless of what they say or do. In the Qur'an, Allah reveals the good news that the true faith will always be supreme and that the unbelievers' efforts will be fruitless.

Such people should know that mocking the believers, as well as making provocative and slanderous comments about religious morality, are only leading them toward endless torment. This book explains these truths and describes the trap into which unbelievers fall when they try to mock others. In addition, the concept of mockery is examined from different angles and is explained in light of the Qur'an.

ABOUT THE AUTHOR

Adnan Oktar, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. Since the 1980s, the author has published many books on faith-related, scientific and political issues. He is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

All of the author's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies. His more than 300 works, translated into 63 different languages, enjoy a wide readership across the world.

By the will of Allah, the books of Harun Yahya will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.