

NEW RESEARCH DEMOLISHES EVOLUTION

HARUN YAHYA

TA-HA Publishers Ltd. I Wynne Road London SW9 OBB UK. <http://www.taha.co.uk>.

TA-HA Publishers Ltd. I Wynne Road London SW9 OBB UK. <http://www.taha.co.uk>.

Goodword Press Al-Risala, The Islamic Centre 1, Nizamuddin West Market, New Delhi
110 013

Tel: 462 5454. 461 1128 e-mail:skhan@vsnl.com

"Perished Nations" is translated in Portuguese

Al Furqán

Rua Guerra Junqueiro, Edif.11-B, 1º.-F Cidade Nova 2670-045 STº. ANTÓNIO DOS
CAVALEIROS PORTUGAL

Tel. 351 2 19882028

Alfurqan00@hotmail.com

"The Miracle in the Ant" is translated into Urdu

IDARA-E ISLAMIAT

14-Dina Nath Mansion, Mall Road Lahore, PAKISTAN

<http://brain.brain.net.pk/~idara/>

Tel.092-042-7324412

Fax.092-042-7324785

"Death Resurrection Hell" is translated into Polish

Polish Muslim Circle

Warszawa - Poland

e-mail:ipdirect@home.pl

Mona Saracen Press

e-mail:info@saracen-press.co.uk

Tel/Fax: 07092-129-939

Other works of the author are available from Vural Publishing
Catalcesme sok. Uretmen Han No: 29/13 Cagaloglu-Istanbul-Turkey

Tel: 0212-511 42 30- 522 02 94

Okur Publishing Tel: 0212-513 94 53

"Ever Thought About Truth?" is translated into French

MAURITUS 23 Boundary Road Rose Hill Republic of Mauritius

Tel. 230 464 3247

Fax. 230 212 7041

<http://pages.intnet.mu/tic>

e-mail:tic@intnet.mu

www.harunyahya.org

www.harunyahya.com

www.harunyahya.net

CONTENTS

**INTRODUCTION: WHY THE THEORY OF
EVOLUTION?**

A BRIEF HISTORY OF THE THEORY

IMAGINARY MECHANISMS OF EVOLUTION

THE FOSSIL RECORD REFUTES EVOLUTION

**TALE OF TRANSITION FROM WATER
TO LAND**

ORIGIN OF BIRDS AND MAMMALS

DECEPTIVE FOSSIL INTERPRETATIONS

EVOLUTION FORGERIES

THE SCENARIO OF HUMAN EVOLUTION

THE MOLECULAR IMPASSE OF EVOLUTION

DESIGN AND COINCIDENCE

**THE THEORY OF EVOLUTION:
A MATERIALISTIC LIABILITY**

THE REAL ESSENCE OF MATTER

RELATIVITY OF TIME AND THE REALITY OF FATE

ABOUT THE AUTHOR

Under the pen-name HARUN YAHYA, the author has published many books on political and faith-related issues. An important body of his work deals with the materialistic world view and the impact of it in world history and politics. (The pen-name is formed from the names 'Harun' [Aaron] and 'Yahya' [John] in the esteemed memory of the two Prophets who struggled against infidelity.)

His works include The 'Secret Hand' in Bosnia, The Holocaust Hoax, Behind the Scenes of Terrorism, Israel's Kurdish Card, A National Strategy for Turkey, Solution: The Morals of the Qur'an, Darwin's Antagonism Against the Turks, The Evolution Deceit, Perished Nations, The Golden Age, The Art of Colour by Allah, The Truth of the Life of This World, Confessions of Evolutionists, The Blunders of Evolutionists, The Dark Magic of Darwinism, The Qur'an Leads the Way to Science, The Real Origin of Life, Miracles of the Qur'an, The Design in Nature, Self-Sacrifice and Intelligent Behaviour Models in Animals, Eternity Has Already Begun, Children Darwin Was Lying!, The End of Darwinism, The Creation of the Universe, Deep Thinking, Timelessness and the Reality of Fate, Never Plead Ignorance, The Miracle of the Atom, The Miracle in the Cell, The Miracle of the Immune System, The Miracle in the Eye, The Creation Miracle in Plants, The Miracle in the Spider, The Miracle in the Ant, The Miracle in the Gnat, The Miracle in the Honeybee.

Among his booklets are The Mystery of the Atom, The Collapse of the Theory of Evolution: The Fact of Creation, The Collapse of Materialism, The End of Materialism, The Blunders of Evolutionists 1, The Blunders of Evolutionists 2, The Microbiological Collapse of Evolution, The Fact of Creation, The Collapse of the Theory of Evolution in 20 Questions, The Biggest Deception in the History of Biology: Darwinism.

The author's other works on Quranic topics include: Ever Thought About the Truth?, Devoted to Allah, Abandoning the Society of Ignorance, Paradise, The Theory of Evolution, The Moral Values of the Qur'an, Knowledge of the Qur'an, Qur'an Index, Emigrating for the Cause of Allah, The Character of Hypocrites in the Qur'an, The Secrets of the Hypocrite, The Names of Allah, Communicating the Message and Disputing in the Qur'an, The Basic Concepts in the Qur'an, Answers from the Qur'an, Death Resurrection Hell, The Struggle of the Messengers, The Avowed Enemy of Man: Satan, Idolatry, The Religion of the Ignorant, The Arrogance of Satan, Prayer in the Qur'an, The Importance of Conscience in the Qur'an, The Day of Resurrection, Never Forget, Disregarded Judgements of the Qur'an, Human Characters in the Society of Ignorance, The Importance of Patience in the Qur'an, General Information from the Qur'an, Quick Grasp of Faith 1-2-3, The Crude Reasoning of Disbelief, The Mature Faith, Before You Regret, Our Messengers Say,

The Mercy of Believers, The Fear of Allah, The Nightmare of Disbelief, Prophet Isa Will Come, Beauties Presented by the Qur'an for Life, The Iniquity Called "Mockery", The Secret of the Test, The True Wisdom According to the Qur'an, The Struggle with the Religion of Irreligion, The School of Yusuf, The Alliance of the Good, Bouquet of the Beauties of Allah 1-2-3-4.

INTRODUCTION: WHY THE THEORY OF EVOLUTION?

Some of the people who have heard of "the theory of evolution" or "Darwinism", may think that these concepts only concern the field of biology and that they have no significance in their everyday lives. This is a big misconception because far more than a biological concept, the theory of evolution constitutes the underpinnings of a dishonest philosophy that has held sway over a great number of people.

That philosophy is "**materialism**", which holds a number of bogus views about why and how we came into being. Materialism maintains that there is nothing but the matter and that matter is the essence of everything, be it organic or inorganic. Starting out from this premise, **it denies the existence of a divine Creator, that is, Allah**. Reducing everything to the level of matter, this notion transforms man into a creature that heeds only matter and turns away from moral values of whatever kind. This is the beginning of big disasters that will befall a man's life.

The detriments of materialism are not only limited to individuals. Materialism also seeks to **abolish the basic values on which the state and society rest** and generate a soulless and insensitive society that pays attention only to matter. Since the members of such a society can never possess idealistic notions such as love for one's people, justice, loyalty, honesty, self-sacrifice, honour, or good morals, the social order established by these individuals is doomed to be shattered in a short while. For these reasons, materialism is one of the severest menaces to the basic values of the political and social order of a nation.

The theory of evolution also constitutes the so-called scientific foundation of materialism that the communist ideology depends on. By taking the theory of evolution as a reference, communism seeks to justify itself and to present its ideology as sound and correct. This is why the founder of communism, Karl Marx, wrote for Darwin's book, *The Origin of Species* which laid the basis for the theory of evolution as "this is the book which contains the basis in natural history for our view".¹

In point of fact, materialist notions of every kind, Marx's ideas being foremost among them, have utterly collapsed for the reason that the theory of evolution, which is in fact a 19th century dogma on which materialism rests, has been absolutely invalidated by the findings of modern science. Science has disproved and continues to disprove the materialist hypothesis that recognises the existence of nothing but matter and it demonstrates that all beings are the products of creation by a superior being.

The purpose of this book is to reveal the scientific facts that refute the theory of evolution in all fields and to inform people about the ulterior, underlying, and real purpose of this so-called "science", which is in fact a fraud.

It should be pointed out that evolutionists have no answer to give to the book you are now reading. And they will not even attempt to answer it for they are aware that such an act will simply help everyone to a better understanding that evolution is simply a lie.

A BRIEF HISTORY OF THE THEORY

The theory of evolution is the outcome of the materialist philosophy that surfaced with the reawakening of ancient Sumerian and Greek materialistic myths and became widespread in the 19th century. Materialism seeks to explain nature through purely material factors. Since it denies creation right from the start, it asserts that every thing, whether animate or inanimate, has appeared without an act of creation but rather as a result of a coincidence that then acquired a condition of order. The human mind however is so structured as to comprehend the existence of an organising will wherever it sees order. Materialistic philosophy, which is contrary to this very basic characteristic of the human mind, produced "the theory of evolution" in the middle of the 19th century.

Darwin's Imagination

The person who put forward the theory of evolution the way it is defended today, was an amateur English naturalist, Charles Robert Darwin.

Darwin had never undergone a formal education in biology. He took only an amateur interest in the subject of nature and living things. His interest spurred him to voluntarily join an expedition on board a ship named H.M.S. Beagle that set out from England in 1832 and travelled around different regions of the world for five years. Young Darwin was greatly impressed by various living species, especially by certain finches that he saw in the Galapagos Islands. He thought that the variations in their beaks were caused by their adaptation to their habitat. With this idea in mind, he supposed that the origin of life and species lay in the concept of "adaptation to the environment". According to Darwin, different living species were not created separately by Allah but rather came from a common ancestor and became differentiated from each other as a result of natural forces.

Darwin called this process "**evolution by natural selection**". He thought he had found the "origin of species": the origin of one species was another species. He published these views in his book titled *The Origin of Species, By Means of Natural Selection* in 1859.

Darwin was well aware that his theory faced lots of problems. He confessed these in his book in the chapter "**Difficulties of the Theory**". These difficulties primarily consisted of the fossil record, complex organs of living things that could not possibly be explained by coincidence (e.g. the eye), and the instincts of living beings. Darwin hoped that these difficulties would be overcome by new discoveries; yet this did not stop him from coming up with a number of very inadequate explanations for some. The American physicist Lipson made the following comment on the "difficulties" of Darwin:

On reading *The Origin of Species*, I found that Darwin was much less sure himself than he is often represented to be; the chapter entitled "Difficulties of the Theory" for

example, shows considerable self-doubt. As a physicist, I was particularly intrigued by his comments on how the eye would have arisen.²

While developing his theory, Darwin was impressed by many evolutionist biologists preceding him, and primarily by the French biologist, **Lamarck**.³ According to Lamarck, living creatures passed the traits they acquired during their lifetime from one generation to the next and thus evolved. For instance, giraffes evolved from antelope-like animals by extending their necks further and further from generation to generation as they tried to reach higher and higher branches for food. Darwin thus employed the thesis of "passing the acquired traits" proposed by Lamarck as the factor that made living beings evolve.

But both Darwin and Lamarck were mistaken because in their day, life could only be studied with very primitive technology and at a very inadequate level. Scientific fields such as genetics and biochemistry did not exist even in name. Their theories therefore had to depend entirely on their powers of imagination.

While the echoes of Darwin's book reverberated, an Austrian botanist by the name of **Gregor Mendel** discovered the laws of inheritance in 1865. Not much heard of until the end of the century, Mendel's discovery gained great importance in the early 1900s. This was the birth of the science of genetics. Somewhat later, the structure of the genes and the chromosomes was discovered. The discovery, in the 1950s, of the DNA molecule that incorporates **genetic** information threw the theory of evolution into a great crisis. The reason was the incredible complexity of life and the invalidity of the evolutionary mechanisms proposed by Darwin.

The Desperate Efforts of Neo-Darwinism

Darwin's theory entered into a deep crisis because of the laws of genetics discovered in the first quarter of the 20th century. Nevertheless, a group of scientists who were determined to remain loyal to Darwin endeavoured to come up with solutions.

This cadre focused on the question of **the origin of the advantageous variations that supposedly caused living organisms to evolve**—an issue that Darwin himself was unable to explain but simply tried to side-step by depending on Lamarck. The idea was now "random mutations". They named this new theory "**The Modern Synthetic Evolution Theory**", which was formulated by adding the concept of mutation to Darwin's natural selection thesis. In a short time, this theory came to be known as "**neo-Darwinism**" and those who put forward the theory were called "neo-Darwinists".

The following decades were to become an era of desperate attempts to prove neo-Darwinism. It was already known that **mutations**—or "accidents"—that took place in the genes of living organisms were always harmful. Neo-Darwinists tried to establish a case for "advantageous mutation" by carrying out thousands of mutation experiments. All their attempts ended in complete failure.

They also tried to prove that the first living organisms could have originated by chance under primitive terrestrial conditions that the theory posited but the same failure attended these experiments too. Every experiment that sought to prove that life could be generated by chance failed. Probability calculations prove that not even a single protein, the building-blocks of life, could have originated by chance. And the cell-which supposedly emerged by chance under primitive and uncontrolled terrestrial conditions according to the evolutionists-could not be synthesised by even the most sophisticated laboratories of the 20th century.

Neo-Darwinist theory is also defeated by **the fossil record**. No "transitional forms", which were supposed to show the gradual evolution of living organisms from primitive to advanced species as the neo-Darwinist theory claimed, have ever been found anywhere in the world. At the same time, comparative anatomy revealed that species that were supposed to have evolved from one another had in fact very different anatomical features and that they could never have been ancestors or descendants of each other.

But neo-Darwinism was never a scientific theory anyway, but was an ideological dogma if not to say some sort of "religion". This is why the champions of the theory of evolution still go on defending it in spite of all the evidence to the contrary. One thing they cannot agree on however is which of the different models proposed for the realisation of evolution is the "right" one. One of the most important of these models is the fantastic scenario known as "punctuated equilibrium".

Trial and Error: Punctuated Equilibrium

Most of the scientists who believe in evolution accept the neo-Darwinist theory of slow, gradual evolution. In recent decades, however, a different model has been proposed. Called "punctuated equilibrium", this model rejects the Darwinist idea of a cumulative, step-by-step evolution and holds that evolution took place instead in big, discontinuous "jumps".

The first vociferous defenders of this notion appeared at the beginning of the 1970s. Two American paleontologists, **Niles Eldredge** and **Stephen Jay Gould**, were well aware that the claims of the neo-Darwinist theory were absolutely refuted by the fossil record. Fossils proved that living organisms did not originate by gradual evolution, but appeared suddenly and fully-formed. Neo-Darwinists were living with the fond hope-they still do-that the lost transitional forms would one day be found. Realising that this hope was groundless, Eldredge and Gould were nevertheless unable to abandon their evolutionary dogma, so they put forward a new model: punctuated equilibrium. This is the claim that evolution did not take place as a result of minor variations but rather in sudden and great changes.

This model was nothing but a model for fantasies. For instance, European paleontologist O.H. Shindewolf, who led the way for Eldredge and Gould, claimed that the first bird came out of a reptile egg, as a "gross mutation", that is, as a result of a huge "accident" that took place in the genetic structure.⁴ According to the same theory, some land-dwelling animals could have turned into giant whales having undergone a sudden and comprehensive transformation. These claims, totally contradicting all the rules of genetics, biophysics, and biochemistry are as scientific as the fairy tales about frogs turning into princes! Nevertheless, being distressed by the crisis that the neo-Darwinist assertion was in, some evolutionist paleontologists embraced this theory, which had the distinction of being even more bizarre than neo-Darwinism itself.

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

Moreover, the model of "punctuated equilibrium" collapses from the very first step by its inability to address the question of the origin of life, which is also the question that refutes the neo-Darwinist model from the outset. Since not even a single protein can have originated by chance, the debate over whether organisms made up of trillions of those proteins have undergone a "punctuated" or "gradual" evolution is senseless.

In spite of this, the model that comes to mind when "evolution" is at issue today is still neo-Darwinism. In the chapters that follow, we will first examine two imaginary mechanisms of the neo-Darwinist model and then look at the fossil record to test this model. After that, we will dwell upon the question of the origin of life, which invalidates both the neo-Darwinist model and all other evolutionist models such as "evolution by leaps".

IMAGINARY MECHANISMS OF EVOLUTION

The neo-Darwinist model, which we shall take as the "mainstream" theory of evolution today, argues that life has evolved through two naturalistic mechanisms: "natural selection" and "mutation". The basic assertion of the theory is as follows: Natural selection and mutation are two complementary mechanisms. The origin of evolutionary modifications is random mutations that take place in the genetic structure of living things. The traits brought about by the mutations are selected by the mechanism of natural selection and therefore the living things evolve.

When we further probe into this theory, we find that there is no such evolutionary mechanism at all, because neither natural selection nor mutations make any contribution to the claim that different species have evolved and transformed into one another.

Natural Selection

As process of nature, natural selection was familiar to biologists before Darwin, who defined it as a "mechanism that keeps species unchanging without being corrupted". Darwin was the first person to put forward the assertion that this process had evolutionary power and he then erected his entire theory on the foundation of this assertion. The name he gave to his book indicates that natural selection was the basis of Darwin's theory: *The Origin of Species, by means of Natural Selection...*

However since Darwin's time, there has not been a single shred of evidence put forward to show that natural selection causes living beings to evolve. Colin Patterson, the senior paleontologist of the Museum of Natural History in England, who is also a prominent evolutionist by the way, stresses that natural selection has never been observed to have the power to cause things to evolve:

No one has ever produced a species by mechanisms of natural selection. No one has ever got near it and most of the current argument in neo-Darwinism is about this question.⁵

Natural selection holds that those living things that are more suited to the natural conditions of their habitats will prevail by having offspring that will survive, whereas those that are unfit will disappear. For example, in a deer herd under the threat of wild animals, naturally those that can run faster will survive. That is true. But no matter how long this process goes on, it will not transform those deer into another living species. The deer will always remain deer.

When we look at the few incidents the evolutionists have put forth as observed examples of natural selection, we see that these are nothing but a simple attempt to hoodwink.

"Industrial Melanism"

In 1986 Douglas Futuyma published a book, *The Biology of Evolution*, which is accepted as one of the sources explaining the theory of evolution by natural selection in the most explicit way. The most famous of his examples on this subject is about the colour of the moth population, which appeared to darken during the Industrial Revolution in England.

According to the account, around the outset of the Industrial Revolution in England, the colour of the tree barks around Manchester was quite light. Because of this, dark-coloured moths resting on those trees could easily be noticed by the birds that fed on them and therefore they had very little chance of survival. Fifty years later, as a result of pollution, the barks of the trees had darkened, and this time the light-coloured moths became the most hunted. As a result, the number of light-coloured moths decreased whereas that of the dark-coloured ones increased since the latter were not easily noticed. Evolutionists use this as a great evidence to their theory. Evolutionists, on the other hand, take refuge and solace in window-dressing by showing how light-coloured moths "evolved" into dark-coloured ones.

However, it should be quite clear that this situation can in no way be used as evidence for the theory of evolution, for natural selection did not give rise to a new form that had not existed before. Dark coloured moths existed in the moth population before the Industrial Revolution. Only the relative proportions of the existing moth varieties in the population changed. The moths had not acquired a new trait or an organ, which would cause a "speciation". In order to have a moth turn into another living species, a bird for example, new additions would have had to be made to the genes. That is, an entirely separate genetic program would have had to be loaded so as to include information about the physical traits of the bird.

Briefly, natural selection does not have the capability to add a new organ to a living organism, remove one, or change the organism into another species-quite contrary to the image that evolutionists conjure up. The "greatest" evidence put forward since Darwin has been able to go no further than the "industrial melanism" of the moths in England.

Can Natural Selection Explain Complexity?

There is nothing that natural selection contributes to the theory of evolution, because this mechanism can **never increase or improve the genetic information of a species**. Neither can it transform one species into another: a starfish into a fish, a fish into a frog, a frog into a crocodile, or a crocodile into a bird. The biggest defender of punctuated equilibrium, Gould, refers to this deadlock of natural selection as follows;

The essence of Darwism lies in a single phrase: natural selection is the creative force of evolutionary change. No one denies that natural selection will play a negative role in eliminating the unfit. Darwinian theories require that it create the fit as well.⁶

Another of the misleading methods that evolutionists employ on the issue of natural selection is their effort to present this mechanism as a conscious designer. However, **natural selection has no consciousness.** It does not possess a will that can decide what is good and what is bad for living beings. As a result, natural selection cannot explain biological systems and organs that have the feature of "**irreducible complexity**". These systems and organs are composed of the co-operation of a great number of parts and they are of no use if even one of these parts is missing or defective. (For example, human eye does not function unless it exists with all its details). Therefore, the will that brings all these parts together should be able to figure the future in advance and aim directly for the benefit that is to be acquired at the last stage. Since natural mechanism has no consciousness or will, it can do no such thing. This fact which also demolishes the foundations of the theory of evolution, also worried Darwin: "**If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down.**"⁷

Natural selection only selects out the disfigured, weak, or unfit individuals of a species. It cannot produce new species, new genetic information, or new organs. That is, it cannot make anything evolve. Darwin accepted this reality by saying: "**Natural selection can do nothing until favourable variations chance to occur**".⁸ This is why neo-Darwinism has had to elevate mutations next to natural selection as the "cause of beneficial changes". However as we shall see, mutations can only be "the cause for harmful changes".

Mutations

Mutations are defined as breaks or replacements taking place in the DNA molecule, which is found in the nucleus of the cell of a living organism and which holds all the genetic information. These breaks or replacements are the result of external effects such as radiation or chemical action. Every mutation is an "accident" and either damages the nucleotides making up the DNA or changes their locations. Most of the time, they cause so much damage and modification that the cell cannot repair them.

Mutation, which evolutionists frequently hide behind, is not a magic wand that transforms living organisms into a more advanced and perfect form. The direct effect of mutations is harmful. The changes effected by mutations can only be like those experienced by the people in Hiroshima, Nagasaki, and Chernobyl: that is, death, disability, and freaks of nature...

The reason for this is very simple: DNA has a very complex structure and random effects can only cause harm to this structure. B.G. Ranganathan states:

Mutations are small, random, and harmful. They rarely occur and the best possibility is that they will be ineffectual. These four characteristics of mutations imply that mutations cannot lead to an evolutionary development. **A random change in a highly specialised organism is either ineffectual or harmful.** A random change in a watch cannot improve the watch. It will most probably harm it or at best be ineffectual. **An earthquake does not improve the city, it brings destruction.**⁹

Not surprisingly, **no useful mutation has been observed so far.** All mutations have proved to be harmful. The evolutionist scientist Warren Weaver comments on the report prepared by the Committee on Genetic Effects of Atomic Radiation, which had been formed to investigate mutations that may have been caused by the nuclear weapons used in the Second World War:

Many will be puzzled about the statement that practically all known mutant genes are harmful. For mutations are a necessary part of the process of evolution. How can a good effect - evolution to higher forms of life - results from **mutations practically all of which are harmful?**¹⁰

Every effort put into "generating a useful mutation" has resulted in failure. For decades, evolutionists carried out many experiments to produce mutations in **fruit flies** as these insects reproduce very rapidly and so mutations would show up quickly. Generation upon generation of these flies were mutated, yet no useful mutation was ever observed. Evolutionist geneticist Gordon Taylor writes thus:

In all the thousands of fly-breeding experiments carried out all over the world for more than fifty years, a distinct new species has never been seen to emerge... or even a new enzyme.¹¹

Another researcher, Michael Pitman, comments on the failure of the experiments carried out on fruit flies:

Morgan, Goldschmidt, Muller, and other geneticists have subjected generations of fruit flies to extreme conditions of heat, cold, light, dark, and treatment by chemicals and radiation. All sorts of mutations, practically all trivial or positively deleterious, have been produced. Man-made evolution? Not really: Few of the geneticists' monsters could have survived outside the bottles they were bred in. In practice **mutants die, are sterile, or tend to revert to the wild type.**¹²

The same holds true for man. All mutations that have been observed in human beings have deleterious results. On this issue, evolutionists throw up a smokescreen and try to show even examples of such deleterious mutation as "evidence for evolution". All mutations that take place in humans result in physical deformities, in infirmities such as **mongolism, Down syndrome, albinism, dwarfism or cancer.** These mutations are presented in evolutionist textbooks as examples of "the evolutionary mechanism at work".

Needless to say, a process that leaves people disabled or sick cannot be "an evolutionary mechanism"—evolution is supposed to produce better forms that are more fit to survive.

To summarise, there are three main reasons why mutations cannot be pressed into the service of supporting evolutionists' assertions:

The direct effect of mutations is harmful: Since they occur randomly, they almost always damage the living organism that undergoes them. Reason tells us that unconscious intervention in a perfect and complex structure will not improve that structure but impair it. Indeed, no "useful mutation" has ever been observed.

Mutations add no new information to an organism's DNA: The particles making up the genetic information are either torn from their places, destroyed, or carried off to different places. Mutations cannot make a living thing acquire a new organ or a new trait. They only cause abnormalities like a leg sticking out of the back, or an ear from the abdomen.

In order for a mutation to be transferred to the subsequent generation, it has to have taken place in the reproductive cells of the organism: A random change that occurs in a casual cell or organ of the body cannot be transferred to the next generation. For example, a human eye altered by the effects of radiation or by other causes will not be passed on to subsequent generations.

Briefly, it is impossible for living beings to have evolved, because there exists no mechanism in nature that can cause them to evolve. This agrees with the evidence of the fossil record, which demonstrates that this scenario is far removed from reality.

THE FOSSIL RECORD REFUTES EVOLUTION

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

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

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

If such animals had really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record. The number of these transitional forms should have been even greater than the present animal species and their remains should be found all over the world. *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.¹³

Even Darwin himself was aware of the absence of such transitional forms. It was his hope that they would be found in the future. Despite his hopefulness, he realised that the biggest stumbling-block in his theory was the missing transitional forms. Therefore in his book *The Origin of Species* he wrote the following in the chapter "Difficulties of the Theory":

...Why, if species have descended from other species by fine gradations, **do we not everywhere see innumerable transitional forms?** Why is not all nature in confusion, instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... But in the intermediate region, having intermediate conditions of life, why do we not now find closely-linking intermediate varieties? This difficulty for a long time quite confounded me.¹⁴

The single explanation Darwin could come up with to counter this objection was the argument that the fossil record uncovered so far was inadequate. He asserted that when the fossil record had been studied in detail, the missing links would be found.

Believing in Darwin's prophecy, evolutionists have been searching for fossils and digging for missing links since the middle of the 19th century all over the world. Despite their best efforts, **no transitional forms have yet been uncovered**. All the fossils

unearthed in excavations showed that contrary to the beliefs of evolutionists, life appeared on earth all of a sudden and fully-formed. Trying to prove their theory, the evolutionists have instead unwittingly caused it to collapse.

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

The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find-over and over again-**not gradual evolution, but the sudden explosion of one group at the expense of another.**¹⁵

Another evolutionist paleontologist Mark Czarnecki comments as follows:

A major problem in proving the theory has been the fossil record; the imprints of vanished species preserved in the Earth's geological formations. This record has never revealed traces of Darwin's hypothetical intermediate variants - **instead species appear and disappear abruptly**, and this anomaly has fueled the creationist argument that each species was created by God.¹⁶

They have also had to deal with the futility of waiting for "missing" transitional forms to appear in the future, as explained by a professor of paleontology from Glasgow University, T. Neville George:

There is no need to apologise any longer for the poverty of the fossil record. In some ways, it has become almost unmanageably rich and discovery is outpacing integration... **The fossil record nevertheless continues to be composed mainly of gaps.**¹⁷

Life Emerged on Earth Suddenly and in Complex Forms

When terrestrial strata and the fossil record are examined, it is to be seen that all living organisms appeared simultaneously. The oldest stratum of the earth in which fossils of living creatures have been found is that of the Cambrian, which has an estimated age of 500-550 million years.

The living creatures found in the strata belonging to the Cambrian period emerged all of a sudden in the fossil record-there are no pre-existing ancestors. The fossils found in the Cambrian rocks belonged to snails, trilobites, sponges, earthworms, jellyfish, sea hedgehogs, and other complex invertebrates. This wide mosaic of living organisms made up of such a great number of complex creatures emerged so suddenly that this miraculous event is referred to as the "Cambrian Explosion" in geological literature.

Most of the life forms found in this strata have complex systems like eyes, gills, circulatory system, and advanced physiological structures no different from their modern counterparts. For instance, the double-lensed, combed eye structure of trilobites is a wonder of design. David Raup, a professor of geology in Harvard, Rochester, and Chicago Universities, says: **"the trilobites used an optimal design which would require a well trained and imaginative optical engineer to develop today".**¹⁸

These complex invertebrates emerged suddenly and completely without having any link or any transitional form between them and the unicellular organisms, which were the only life forms on earth prior to them.

Richard Monastersky, the editor of *Earth Sciences*, which is one of the popular publications of evolutionist literature, states the following about the "Cambrian Explosion" which came as a total surprise to evolutionists:

A half-billion years ago, the remarkably complex forms of animals we see today suddenly appeared. This moment, right at the start of Earth's Cambrian Period, some 550 million years ago, **marks the evolutionary explosion that filled the seas with the world's first complex creatures.** The large animal phyla of today were present already in the early Cambrian and they were as distinct from each other as they are today.¹⁹

How the earth came to overflow with such a great number of animal species all of a sudden and how these distinct types of species with no common ancestors could have emerged is a question that remains unanswered by evolutionists. The Oxford zoologist Richard Dawkins, one of the foremost advocates of evolutionist thought in the world, comments on this reality that invalidates the very roots of all the arguments he has been defending:

For example the Cambrian strata of rocks, vintage about 600 million years, are the oldest ones in which we find most of the major invertebrate groups. And we find many of them already in an advanced state of evolution, the very first time they appear. **It is as though they were just planted there, without any evolutionary history.** Needless to say, this appearance of sudden planting has delighted creationists.²⁰

As Dawkins is forced to acknowledge, the Cambrian Explosion is strong evidence for creation, because creation is the only way to explain the fully-formed emergence of life on earth. Douglas Futuyma, a prominent evolutionist biologist admits this fact and states: "Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from preexisting 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.**"²¹ Darwin himself recognised the possibility of this when he wrote: "If numerous species, belonging to the same genera or families, have really started into life all at once, **the fact would be fatal to the theory of descent with slow modification through natural selection.**"²² The Cambrian Period is nothing more or less than Darwin's "fatal stroke". This is why the Swiss evolutionist paleoanthropologist Stefan Bengtson confesses the lack of transitional links while he describes the Cambrian Period and says "Baffling (and embarrassing) to Darwin, this event still dazzles us".²³

As may be seen, the fossil record indicates that living things did not evolve from primitive to the advanced forms, but instead emerged all of a sudden and in a perfect state. In short, living beings did not come into existence by evolution, they were created.

TALE OF TRANSITION FROM WATER TO LAND

Evolutionists assume that the sea invertebrates that appear in the Cambrian stratum somehow evolved into fish in tens of million years. However, just as Cambrian invertebrates have no ancestors, there are no transitional links indicating that an evolution occurred between these invertebrates and fish. It should be noted that invertebrates and fish have enormous structural differences. Invertebrates have their hard tissues outside their bodies, whereas fish are vertebrates that have theirs on the inside. Such an enormous "evolution" would have taken billions of steps to be completed and there should be billions of transitional forms displaying them.

Evolutionists have been digging fossil strata for about 140 years looking for these hypothetical forms. They have found millions of invertebrate fossils and millions of fish fossils; yet nobody has ever found even one that is midway between them.

An evolutionist paleontologist, Gerald T. Todd admits this fact in an article titled "Evolution of the Lung and the Origin of Bony Fishes":

All three subdivisions of the bony fishes first appear in the fossil record at approximately the same time. They are already widely divergent morphologically, and they are heavily armoured. How did they originate? What allowed them to diverge so widely? How did they all come to have heavy armour? And why is there no trace of earlier, intermediate forms?²⁴

The evolutionary scenario goes one step further and argues that fish, who evolved from invertebrates then transformed into amphibians. But this scenario also lacks evidence. There is not even a single fossil verifying that a half-fish/half-amphibian creature has ever existed. This fact is confirmed by a well-known evolutionist authority, Robert L. Carroll, who is the author of *Vertebrate Paleontology and Evolution*, though reluctantly as: **"We have no intermediate fossils between rhipidistian fish (his favourite 'ancestors' of tetrapods) and early amphibians."**²⁵ Two evolutionist paleontologists, Colbert and Morales, comment on the three basic classes of amphibians—frogs, salamanders, and caecilians:

There is no evidence of any Paleozoic amphibians combining the characteristics that would be expected in a single common ancestor. The oldest known frogs, salamanders, and caecilians are very similar to their living descendants.²⁶

Until about fifty years ago, evolutionists thought that such a creature indeed existed. This fish, called a Coelacanth, which was estimated to be 410 million years of age, was put forward as a transitional form with a primitive lung, a developed brain, a digestive and a circulatory system ready to function on land, and even a primitive walking mechanism. These anatomical interpretations were accepted as undisputed truth among scientific circles until the end of the 1930's. The Coelacanth was presented as a genuine transitional form that proved the evolutionary transition from water to land.

However on December 22, 1938, a very interesting discovery was made in the Indian Ocean. A living member of the Coelacanth family, previously presented as a transitional form that had become extinct seventy million years ago, was caught! The discovery of a "living" prototype of Coelacanth undoubtedly gave evolutionists a severe shock. The evolutionist paleontologist J.L.B. Smith said that he could not have been more surprised if he had come across a living dinosaur.²⁷ In the years to come, 200 Coelacanths were caught many times in different parts of the world.

Living coelacanths revealed how far the evolutionists could go in making up their imaginary scenarios. In contrary to claims, coelacanths had neither a primitive lung nor a large brain. The organ that evolutionist researchers proposed as a primitive lung turned out to be nothing but a lipid pouch.²⁸ Furthermore, the Coelacanth, which was introduced as "a reptile candidate getting prepared to pass from sea to land", was in reality a fish that lived in the depths of the oceans and never approached to within less than 180 metres of the surface.²⁹

ORIGIN OF BIRDS AND MAMMALS

According to the theory of evolution, life originated and evolved in the sea and then was transported onto land by amphibians. This evolutionary scenario also suggests that amphibians evolved into reptiles, creatures living only on land. This scenario is again implausible, due to the enormous structural differences between these two classes of animals. For instance, the amphibian egg is designed for developing in water whereas the amniotic egg is designed for developing on land. A "step by step" evolution of an amphibian is out of the question, because without a perfect and fully-designed egg, it is not possible for a species to survive. Moreover, as usual, there is no evidence of transitional forms that were supposed to link amphibians with reptiles. Evolutionist paleontologist and an authority on vertebrate paleontology, Robert L. Carroll has to accept that **"the early reptiles were very different from amphibians and that their ancestors could not be found yet."**³⁰

Yet the hopelessly doomed scenarios of the evolutionists are not over yet. There still remains the problem of making these creatures fly! Since evolutionists believe that birds must somehow have been evolved, they assert that they were transformed from reptiles. However, none of the distinct mechanisms of birds, which have a completely different structure from land-dwelling animals, can be explained by gradual evolution. First of all, the wings, which are the exceptional traits of birds, are a great impasse for the evolutionists. One of the Turkish evolutionists, Engin Korur, confesses the impossibility of the evolution of wings:

The common trait of the eyes and the wings is that they can only function if they are fully developed. In other words, **a halfway-developed eye cannot see; a bird with half-formed wings cannot fly.** How these organs came into being has remained one of the mysteries of nature that needs to be enlightened.³¹

The question of how the perfect structure of wings came into being as a result of consecutive haphazard mutations remains completely unanswered. There is no way to explain how the front arms of a reptile could have changed into perfectly functioning wings as a result of a distortion in its genes (mutation).

Moreover, just having wings is not sufficient for a land organism to fly. Land-dwelling organisms are devoid of many other structural mechanisms that birds use for flying. For example, the bones of birds are much lighter than those of land-dwelling organisms. Their lungs function in a very different way. They have a different muscular and skeletal system and a very specialised heart-circulatory system. These features are pre-requisites of flying needed at least as much as wings. All these mechanisms had to exist at the same time and altogether; they could not have formed gradually by being "accumulated". This is why the theory asserting that land organisms evolved into aerial organisms is completely fallacious.

All of these bring another question to the mind: even if we suppose this impossible story to be true, then why are the evolutionists unable to find any "half-winged" or "single-winged" fossils to back up their story?

Another Alleged Transitional Form: Archæopteryx

Evolutionists pronounce the name of a single creature in response. This is the fossil of a bird called Archæopteryx which is one of the most widely-known so-called transitional forms among the very few that evolutionists still defend. Archæopteryx, the ancestor of modern birds according to the evolutionists, lived 150 million years ago. The theory holds that some of the small-scaled dinosaurs named Velociraptor or Dromeosaur evolved by acquiring wings and then starting to fly. Thus, Archæopteryx is assumed to be a transitional form that diverted from its dinosaur ancestors and started to fly for the first time.

However, the latest studies of Archæopteryx fossils indicate that this creature is absolutely not a transitional form, but a bird species bearing some characteristics distinct from today's birds.

The thesis that Archæopteryx was a "half-bird" that could not fly perfectly was popular among evolutionist circles until not long ago. The absence of a sternum, that is the chest bone, in this creature, or at least its not being the way it is in flying birds, was held up as the most important evidence that this bird could not fly properly. (The chest bone is a bone found under the thorax on which the muscles required for flight are fastened. In our day, this chest bone is observed in all flying and non-flying birds, and even in bats—a flying mammal which belongs to a very different family.)

However, the seventh Archæopteryx fossil found in 1992 caused great astonishment among evolutionists. The reason was that in this recently found Archæopteryx fossil, the chest bone that was assumed to be long missing by the evolutionists actually existed. This recently-found fossil was described in Nature magazine as follows:

The recently discovered seventh specimen of the Archaeopteryx preserves a partial rectangular sternum long suspected but never previously documented. **This attests to its strong flight muscles.**³²

This discovery invalidated the mainstay of the claims that Archæopteryx was a half-bird that could not fly properly.

On the other hand, the structure of the bird's feathers became one of the most important pieces of evidence verifying that Archæopteryx was a flying bird in the real sense. The asymmetric feather structure of Archæopteryx is indistinguishable from modern birds indicated that the animal could fly perfectly. As the famous paleontologist Carl O. Dunbar states, "because of its feathers Archæopteryx is distinctly to be classed as a bird"³³

Another fact that was revealed by the structure of Archæopteryx's feathers was the bird's warm-blooded metabolism. As it is known, reptiles and dinosaurs are cold-blooded animals that are affected by environmental temperatures rather than regulating their body heat independently. A very important function of the feathers in a bird is the maintenance of the animal's body heat. The fact that Archæopteryx had feathers showed that it was a real, warm-blooded bird that needed to maintain its body heat in contrast to the dinosaurs.

Speculations of Evolutionists: The Teeth and Claws of Archæopteryx

The two important points evolutionists rely on when alleging Archæopteryx to be a transitional form, are the claws on the bird's wings and its teeth.

It is true that Archæopteryx had claws on its wings and teeth in its mouth, but these traits do not imply that this living creature bears any kind of relationship with reptiles. Besides, two bird species living today, Taouraco and Hoatzin both have claws to hold onto branches. These creatures are fully birds with no reptilian characteristics. That is why it is completely groundless to assert that Archæopteryx is a transitional form just because of the claws on its wings.

Neither do the teeth in Archæopteryx's beak imply that it is a transitional form. Evolutionists make a purposeful trickery by saying that these teeth are characteristic of reptiles. However, teeth are not a typical characteristic of reptiles. Today, some reptiles have teeth while others do not. Moreover, Archæopteryx is not the only bird species that has teeth. It is true that birds with teeth do not exist today, but when we look at the fossil record, we see that both in the same age as Archæopteryx and afterwards, and even until fairly recently, a distinct bird genus existed that could be categorised as "birds with teeth".

The most important point is that the **teeth structure of Archæopteryx and other birds with teeth are totally different from that of** their alleged ancestors, **the dinosaurs**. The famous ornithologists Martin, Steward, and Whetstone observed that Archæopteryx and other birds with teeth have teeth with flat top surfaces and large roots. Yet the teeth of theropod dinosaurs, the alleged ancestors of these birds, are protuberant like a saw and have narrow roots.³⁴

The researchers also compared the wrist bones of Archæopteryx and their alleged ancestors, the dinosaurs, and observed no similarity between them.³⁵

The studies of anatomists like Tarsitano, Hecht, and A.D. Walker revealed that some "similarities" asserted to have existed between this creature and dinosaurs as put forward by John Ostrom, a prominent authority who claims that Archæopteryx evolved from dinosaurs, were in reality misinterpretations.³⁶

All these findings indicate that Archæopteryx was not a transitional link but only a bird that fell into a category that can be called "birds with teeth". In brief, some particular features of Archæopteryx do not indicate that this living thing is a transitional form!

Stephan Jay Gould and Niles Eldredge, two Harvard paleontologists and world-wide famous evolutionists, accept that Archaeopteryx is a "mosaic" living thing housing various features in its form, yet that it can never be regarded as a transitional form!³⁷

The Imaginary Bird-Dinosaur Link

The claim of evolutionists trying to present Archaeopteryx as a transitional form is that birds have evolved from dinosaurs. However, one of the most famous ornithologists in the world, Alan Feduccia from the University of North Carolina, opposes the theory that birds have a kinship with dinosaurs, despite the fact that he is an evolutionist himself. Feduccia says on the subject:

Well, I've studied bird skulls for 25 years and I don't see any similarities whatsoever. I just don't see it... The theropod origins of birds, in my opinion, will be the greatest embarrassment of paleontology of the 20th century.³⁸

Larry Martin, a specialist on ancient birds from the University of Kansas, opposes the theory that birds come from the same lineage as dinosaurs. While discussing the contradiction evolution falls into on the subject, Martin states:

To tell you the truth, if I had to support the dinosaur origin of birds with those characters, I'd be embarrassed every time I had to get up and talk about it.³⁹

To sum up, the scenario of the "evolution of birds" erected solely on the basis of Archaeopteryx, is nothing more than a product of the prejudices and wishful thinking of evolutionists.

The Origin of Mammals

As we have stated before, the theory of evolution proposes that some imaginary creatures that came out of the sea transformed into reptiles and that birds formed by the evolution of reptiles. According to the same scenario, reptiles are the ancestors not only of birds but also of mammals. However, there are big structural gaps between reptiles, which have scales on their bodies, which are cold-blooded, and which reproduce by laying eggs on the one hand and on the other, mammals, which have fur on their bodies, which are warm-blooded, and which reproduce by giving birth to their offspring alive.

An example of the structural barriers between reptiles and mammals is their **jaw structure**. Mammals' mandibles consist of only one mandibular bone and the teeth are placed on this bone. In reptiles, there are three little bones on both sides of the mandible. Another basic difference is that all mammals have three bones in their middle ear (hammer, anvil, and stirrup). In all reptiles, there is a single bone in the middle ear. Evolutionists claim that the reptile jaw and reptile middle ear evolved gradually into the mammal jaw and ear. Yet the question of how this change occurred remains unanswered. In particular, the question of how an ear with a single bone evolved into an ear with three

bones and how the process of hearing kept on functioning in the meanwhile can never be explained. Not surprisingly, not a single fossil to link reptiles and mammals is to be found. This is why evolutionist paleontologist Roger Lewin was forced to say that **"the transition to the first mammal, which probably happened in just one or, at most, two lineages, is still an enigma"**.⁴⁰

George Gaylord Simpson, one of the biggest evolutionary authorities and founders of the neo-Darwinist theory makes the following comment on this fact that is quite perplexing for evolutionists:

The most puzzling event in the history of life on earth is **the change from the Mesozoic, the Age of Reptile, to the Age of Mammals**. It is as if the curtain were rung down suddenly on the stage where all the leading roles were taken by reptiles, especially dinosaurs, in great numbers and bewildering variety, and rose again immediately to reveal the same setting but an entirely new cast, a cast in which the dinosaurs do not appear at all, other reptiles are supernumeraries, and **all the leading parts are played by mammals of sorts barely hinted at in the preceding acts**.⁴¹

Furthermore, when mammals suddenly made their appearance, they were already very different from each other. Such dissimilar animals as **bats, horses, mice, and whales** are all mammals and they all emerged during the same geological period. Establishing an evolutionary relationship among them is impossible even within the broadest boundaries of the imagination. Evolutionist zoologist R. Eric Lombard makes this point in an article that appeared in Evolution magazine:

Those searching for specific information useful in constructing phylogenies (evolutionary links) of mammalian taxa will be disappointed.⁴²

All of these demonstrate that all living beings appeared on earth suddenly and fully formed, without any evolutionary process. This is concrete evidence of the fact that they were created. Evolutionists, however, try to interpret the fact that living species came into existence in a particular order as an indication of evolution. Yet the sequence by which living things emerged is the "order of creation", since it is not possible to speak of an evolutionary process. With a superior and flawless creation, oceans and then lands were filled with living things and finally man was created.

Contrary to the "ape man" story that is imposed on the masses with intense media propaganda, man also emerged on earth suddenly and fully formed.

DECEPTIVE FOSSIL INTERPRETATIONS

Before going into the details of the myth of human evolution, we need to mention the propaganda method that has convinced the general public of the idea that half-man half-ape creatures once lived in the past. This propaganda method makes use of **"reconstructions"** made in reference to fossils. Reconstruction can be explained as drawing a picture or constructing a model of a living thing based on a single bone—sometimes only a fragment—that has been unearthed. The "ape-men" we see in newspapers, magazines, or films are all reconstructions.

Since fossils are usually disordered and incomplete, any conjecture based on them is likely to be totally speculative. As a matter of fact, the reconstructions (drawings or models) made by the evolutionists based on the fossil remains are prepared speculatively precisely to validate the evolutionary thesis. An anthropologist from Harvard, David R. Pilbeam stresses this fact when he says "at least in paleoanthropology, data are still so sparse that theory heavily influences interpretations. **Theories have, in the past, clearly reflected our current ideologies instead of the actual data**".⁴³ Since people are highly affected by visual information, these reconstructions best serve the purpose of evolutionists, which is to convince people that these reconstructed creatures really existed in the past.

At this point, we have to highlight a particular point: reconstructions based on bone remains can only reveal the very general characteristics of the object, since the real distinctive details are soft tissues that quickly vanish in time. Therefore with the speculative interpretation of the soft tissues, the reconstructed drawings or models become totally dependent on the imagination of the person producing them. Earnst A. Hooten from Harvard University, explains the situation like this:

To attempt to restore the soft parts is an even more hazardous undertaking. The lips, the eyes, the ears, and the nasal tip leave no clues on the underlying bony parts. **You can with equal facility model on a Neanderthaloid skull the features of a chimpanzee or the lineaments of a philosopher. These alleged restorations of ancient types of man have very little if any scientific value** and are likely only to mislead the public... So put not your trust in reconstructions.⁴⁴

As a matter of fact, evolutionists invent such "preposterous stories" that they even ascribe different faces to the same skull. For example, the three different reconstructed drawings made for the fossil named *Australopithecus robustus* (*Zinjanthropus*), is a famous example of such a forgery.

The biased interpretation of fossils or fabrication of many imaginary reconstructions may be an indication of how frequently evolutionists have recourse to tricks. Yet these seem innocent when compared to the deliberate forgeries that have been perpetrated in the history of evolution.

EVOLUTION FORGERIES

There is no concrete fossil evidence to support the "ape-man" image, which is unceasingly indoctrinated by the media and evolutionist academic circles. With brushes in their hands, evolutionists produce imaginary creatures, yet the fact that these drawings have no matching fossils constitutes a serious problem for them. One of the interesting methods they employ to overcome this problem is to **"produce" the fossils they cannot find**. The Piltdown Man, the biggest scandal in the history of science, is a typical example of this method.

Piltdown Man: An Orang-utan Jaw and a Human Skull!

A well-known doctor and also an amateur paleoanthropologist, Charles Dawson came out with an assertion that he had found a jawbone and a cranial fragment in a pit in Piltdown, England in 1912. Even though the jawbone was more ape-like, the teeth and the skull were like a man's. These specimens were labelled the "Piltdown Man". Alleged to be 500 thousand years old, they were displayed as an absolute proof of human evolution in several museums. For more than 40 years, many scientific articles were written on the "Piltdown Man", many interpretations and drawings were made, and the fossil was presented as an important evidence of human evolution. No less than five hundred doctoral theses were written on the subject.⁴⁵ The famous American paleoanthropologist Henry Fairfield Osborn said "...we have to be reminded over and over again that Nature is full of paradoxes and this is an astonishing finding about early man..." while he was visiting the British Museum in 1935.⁴⁶

In 1949, Kenneth Oakley from the British Museum's paleontology department attempted to try the method of "fluorine testing", a new test used for determining the date of some old fossils. A trial was made on the fossil of the Piltdown Man. The result was astounding. During the test, it was realised that the jawbone of the Piltdown Man did not contain any fluorine. This indicated that it had remained buried no more than a few years. The skull, which contained only a small amount of fluorine, showed that it was only a few thousand years old.

The latest chronological studies made with the fluorine method have revealed that the skull is only a few thousand years old. It was determined that the teeth in the jawbone belonging to an orang-utan had been worn down artificially and that the "primitive" tools discovered with the fossils were simple imitations that had been sharpened with steel implements.⁴⁷ In the detailed analysis completed by Weiner, this forgery was revealed to the public in 1953. **The skull belonged to a 500-year-old man, and the mandibular bone belonged to a recently dead ape!** The teeth were thereafter specially arranged

in an array and added to the jaw and the joints were filed in order to resemble that of a man. Then all these pieces were stained with potassium dichromate to give them a dated appearance. These stains began to disappear when dipped in acid. Le Gros Clark, who was in the team that disclosed the forgery, could not hide his astonishment at this situation and said that **"the evidences of artificial abrasion immediately sprang to the eye.** Indeed so obvious did they seem it may well be asked - how was it that they had escaped notice before?"⁴⁸ In the wake of all this, "Piltdown Man" was hurriedly removed from the British Museum where it had been displayed for more than 40 years.

Nebraska Man: A Pig's Tooth

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

Many authorities gave Osborn their support. **Based on this single tooth, reconstructions of the Nebraska Man's head and body were drawn.** Moreover, the Nebraska Man was even pictured along with his wife and children, as a whole family in a natural setting.

All of these scenarios were developed from just one tooth. Evolutionist circles accredited this "ghost man" to such an extent that when a researcher named William Bryan opposed these biased decisions relying on a single tooth, he was harshly criticised.

In 1927, other parts of the skeleton were also found. According to these newly-discovered pieces, the tooth belonged neither to a man nor to an ape. It was realised that it belonged to an extinct species of wild American pig called *prosthennops*. William Gregory entitled his article published in Science magazine where he announced this fault as: "*Hesperopithecus*: Apparently not an ape nor a man".⁴⁹ Then all the drawings of *Hesperopithecus haroldcookii* and "his family" were hurriedly removed from evolutionary literature. These scandals demonstrate that evolutionist scientists do not hesitate to employ any kind of unscientific method to prove their theory. Bearing this point in mind, when we look at the other so-called evidence of the "human evolution" myth, we confront a similar situation. Here there are a fictional story and an army of volunteers ready to try everything to verify this story.

THE SCENARIO OF HUMAN EVOLUTION

In previous chapters, we saw that there are no mechanisms in nature to lead the living beings to evolve and that living species came into existence not as the result of an evolutionary process, but rather emerged all of a sudden in their present perfect structure. That is, they were created individually. Therefore, it is obvious that "human evolution", too, is a story that has never taken place. What, then, do the evolutionists propose as the basis for this story? According to the claims of the theory of evolution, men and modern apes have common ancestors. These creatures evolved in time and some of them became the apes of today while another group that followed another branch of evolution became the men of today.

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

Evolutionists classify the next stage of human evolution as "Homo", that is "man". According to the evolutionist claim, the living beings in the Homo series are more developed than Australopithecus, and not very much different from modern man. The modern man of our day, Homo sapiens, is said to have formed at the latest stage of the evolution of this species.

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

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

Australopithecus: Extinct Apes

Evolutionists claim that Australopithecus are the most primitive ancestors of modern men. These are an old species with a head and skull structure similar to that of modern apes, yet with a smaller cranial capacity. According to the claims of evolutionists, these creatures have a very important feature that authenticates them as the ancestors of men: bipedalism.

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

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

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

An important part of today's conventional wisdom about human evolution is based on studies of teeth, jaws and skull fragments of australopithecine fossils. These all indicate that the close relation of the australopithecine to the human lineage may not be true. All these fossils are different from gorillas, chimpanzees and men. Studied as a group, the australopithecine seems more like the orang-utan.⁵⁰

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

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

The Homo Series: Real Human Beings

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

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

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

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

One would also see differences in the shape of the skull, in the degree of protrusion of the face, the robustness of the brows and so on. **These differences are probably no more pronounced than we see today between the separate geographical races of modern humans.** Such biological variation arises when populations are geographically separated from each other for significant lengths of time.⁵¹

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

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

Archaic Homo Sapiens and Neanderthal Man

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

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

Detailed comparisons of Neanderthal skeletal remains with those of modern humans have shown that **there is nothing in Neanderthal anatomy that conclusively indicates** locomotor, manipulative, intellectual, or linguistic **abilities inferior to those of modern humans.**⁵²

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

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

THE MOLECULAR IMPASSE OF EVOLUTION

In previous sections of this book, we have related how the fossil record invalidates the theory of evolution. In point of fact we need not have related any of that, because the theory of evolution collapses long before one gets to any claims about the "evolution of species" and the evidence of fossils. The subject that renders the theory meaningless from the very outset is the question of how life first appeared on earth.

When it addresses this question, evolutionary theory claims that life started with a cell that formed by chance. According to the scenario, four billion years ago various inorganic chemical compounds underwent a reaction in the primordial earth atmosphere in which the effects of thunderbolts and pressure caused them to form the first living cell.

The first thing that must be said is that the claim that inorganic materials can come together to form life is an unscientific one that is not verified by any experiment or observation so far. Life only generates from life. Each living cell is formed by the replication of another cell. No one in the world has ever succeeded in forming a living cell by bringing inorganic materials together, not even in the most advanced laboratories.

The theory of evolution claims that the cell of a living being, which cannot be produced even when all the power of the human intellect, knowledge and technology are brought to bear nevertheless managed to form by chance under primordial earth conditions. In the following pages, we will examine why this claim is contrary to the most basic principles of science and reason.

Can Life Result from Coincidences as Evolution Argues?

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

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

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

The English mathematician and astronomer Sir Fred Hoyle made a similar comparison in one of his interviews published in Nature magazine dated November 12, 1981. Although an evolutionist himself, Hoyle expressed that the chance that higher life forms might have emerged in this way is comparable with the chance that **a tornado sweeping through a junk-yard might assemble a Boeing 747 from the materials therein.**⁵³ This means that it is not possible for the cell to come into being by coincidence and therefore, it definitely should have been "created".

Proteins Challenge Coincidence

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

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

We can easily demonstrate, with simple probability calculations anybody can understand, that the functional structure of proteins can by no means come about by chance.

There are twenty different amino acids. If we consider that an average-sized protein molecule is composed of 288 amino acids, there are 10^{300} different combinations of acids. Of all of these possible sequences, only "one" forms the desired protein molecule. The other amino-acid chains are either completely useless or else potentially harmful to living things. In other words, the probability of the coincidental formation of only one protein molecule cited above is "1 in 10^{300} ". The probability of this "1" occurring out of an "astronomical" number consisting of 1 followed by 300 zeros is for all practical purposes zero; it is impossible. Furthermore, a protein molecule of 288 amino acids is rather a

modest one compared with some giant protein molecules consisting of thousands of amino acids. When we apply similar probability calculations to these giant protein molecules, we see that even the word "impossible" becomes inadequate.

The same fact is confessed by many evolutionists. For example, Harold F. Blum, a famous evolutionist scientist states that **"the spontaneous formation of a polypeptide of the size of the smallest known proteins seems beyond all probability."**⁵⁴

Evolutionists claim that molecular evolution took place within a very long period of time and that this long period made the impossible possible. Nevertheless, no matter how long the given period may be, it is not possible for amino acids to form proteins by chance. William Stokes, an American geologist, admits this fact in his book *Essentials of Earth History* writing that this chance is so small **"that it (protein) would not occur during billions of years on billions of planets, each covered by a blanket of concentrated watery solution of the necessary amino acids."**⁵⁵

So what does all this mean? Perry Reeves, a professor of chemistry, answers this question:

When one examines the vast number of possible structures that could result from a simple random combination of amino acids in an evaporating primordial pond, it is mind-boggling to believe that life could have originated in this way. **It is more plausible that a Great Builder with a master plan would be required for such a task.**⁵⁶

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

Robert Shapiro, a professor of chemistry at New York University and a DNA expert, calculated the probability of the coincidental formation of the 2000 types of proteins found in a single bacteria (There are 200,000 different types of proteins in a human cell). The number that was found was 1 over 10^{40000} .⁵⁷ (This is an incredible number obtained by putting 40,000 zeros next to 1)

A professor of applied mathematics and astronomy from University College (Cardiff, Wales), Chandra Wickramasinghe, comments:

The likelihood of the spontaneous formation of life from inanimate matter is one to a number with 40,000 noughts after it... It is big enough to bury Darwin and the whole theory of evolution. There was no primeval soup, neither on this planet nor on any other, and if the **beginnings of life** were not random, they must therefore **have been the product of purposeful intelligence.**⁵⁸

Sir Fred Hoyle comments on these implausible numbers:

Indeed, such a theory (that life was assembled by an intelligence) is so obvious that one wonders why it is not widely accepted as being self-evident. The reasons are psychological rather than scientific.⁵⁹

The reason Hoyle used the term "psychological" is the self-conditioning of evolutionists not to accept that life could have been created. These people have determined the rejection of Allah's existence as their main target. For this reason alone, they go on defending unreasonable scenarios which they also acknowledge to be impossible.

The Failure of Evolutionary Scenarios on the Origin of Life

The theory of evolution faces no greater crisis than on the point of explaining the emergence of life. The reason is that organic molecules are so complex that their origin cannot possibly be explained as being coincidental and it is manifestly impossible for an organic cell to have been formed by chance.

Evolutionists confronted the question of the origin of life in the second quarter of the 20th century. One of the leading authorities of the theory of molecular evolution, the Russian evolutionist Alexander I. Oparin, said this in his book *The Origin of Life*, which was published in 1936:

Unfortunately, the origin of the cell remains a question which is actually the darkest point of the complete evolution theory.⁶⁰

Since Oparin, evolutionists have performed countless experiments, conducted research, and made observations to prove that a cell could have been formed by chance. However, every such attempt only made clearer the complex design of the cell and thus refuted the evolutionists' hypotheses even more. Stanley Miller's experiment of 1953 was once regarded as an evidence for evolution in the molecular level, but after the 1970's, the Miller experiment and similar evolutionary studies lost all their credibility due to the findings about the early atmosphere. It was discovered that the early atmosphere was very unsupportive of the formation of organic molecules.

In a 1988 article, Professor Klaus Dose, the president of the Institute of Biochemistry at the University of Johannes Gutenberg, stated:

More than 30 years of experimentation on the origin of life in the fields of chemical and molecular evolution have led to a better perception of the immensity of the problem of the origin of life on Earth rather than to its solution. At present all discussions on principal theories and experiments in the field either end in stalemate or in a confession of ignorance.⁶¹

In a 1998 article, a statement came from the the renowned evolutionary geochemist Jeffrey Bada of the San Diego Scripps Institute, which summarized the Darwinist failure on the origin of life:

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?**⁶²

What evolutionists are trying to do is to display that life can randomly arise from non-living matter. But all experiments and research indicate that this is only a fantasy which has no reality in the real world. Evolutionist biologist Andrew Scott admits the same fact:

Take some matter, heat while stirring and wait. That is the modern version of Genesis. The 'fundamental' forces of gravity, electromagnetism and the strong and weak nuclear forces are presumed to have done the rest... But how much of this neat tale is firmly established, and how much remains hopeful speculation? In truth, the mechanism of almost every major step, from chemical precursors up to the first recognizable cells, is the subject of either controversy or complete bewilderment.⁶³

In fact, all studies in the subject point to the same law: Life only comes from life. This simply means that the first life on Earth has been originated by Allah.

The Miraculous Molecule: DNA

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

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

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

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

The DNA data pertaining to a particular organ or protein is included in special components called "genes". For instance, information about the eye exists in a series of special genes, whereas information about the heart exists in quite another series of genes. The cell produces proteins by using the information in all of these genes. Amino acids that

constitute the structure of the protein are defined by the sequential arrangement of three nucleotides in the DNA.

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

A medium protein might include about 300 amino acids. The DNA gene controlling this would have about 1,000 nucleotides in its chain. Since there are four kinds of nucleotides in a DNA chain, one consisting of 1,000 links could exist in 4^{1000} forms. Using a little algebra (logarithms), we can see that $4^{1000}=10^{600}$. Ten multiplied by itself 600 times gives the figure 1 followed by 600 zeros! This number is completely beyond our comprehension.⁶⁴

The number 4^{1000} is equivalent to 10^{600} . We obtain this number by adding 600 zeros to 1. As 10 with 11 zeros indicates a trillion, a figure with 600 zeros is indeed a number that is difficult to grasp.

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

In fact, the probability of the random formation of a protein and a nucleic acid (DNA-RNA) is inconceivably small. The chances against the emergence of even a particular protein chain are astronomic.⁶⁵

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

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

The complete directions for the reproduction of plans, for energy and the extraction of parts from the current environment, for the growth sequence, and for the effector mechanism translating instructions into growth – all had to be simultaneously present at that moment (when life began). **This combination of events has seemed an incredibly unlikely happenstance, and has often been ascribed to divine intervention.**⁶⁶

The quotation above was written two years after the disclosure of the structure of DNA by James Watson and Francis Crick. Despite all the developments in science, this problem remains unsolved for evolutionists. To sum up, the need for DNA in reproduction, the necessity of the presence of some proteins for reproduction, and the requirement to

produce these proteins according to the information in the DNA entirely demolish evolutionist theses.

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

Until now, no experiment is known in which we can obtain all the molecules necessary for chemical evolution. Therefore, it is essential to produce various molecules in different places under very suitable conditions and then to carry them to another place for reaction by protecting them from harmful elements like hydrolysis and photolysis.⁶⁷

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

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

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

The Fact of Creation

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

The result of these cumulative efforts to investigate the cell – to investigate life at the molecular level – is a loud, clear, piercing cry of "design!" The result is so unambiguous and so significant that it must be ranked as one of the greatest achievements in the

history of science. This triumph of science should evoke cries of "Eureka" from ten thousand throats.

But, no bottles have been uncorked, no hands clapped. Instead, **a curious, embarrassed silence surrounds the stark complexity of the cell.** When the subject comes up in public, feet start to shuffle, and breathing gets a bit laboured. In private people are a bit more relaxed; many explicitly admit the obvious but then stare at the ground, shake their heads, and let it go like that. Why does the scientific community not greedily embrace its startling discovery? Why is the observation of design handled with intellectual gloves? The dilemma is that while one side of the elephant is labelled intelligent design, the other side must be labelled God.⁶⁸

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

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

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

The signs of His being have encompassed the entire universe.

DESIGN AND COINCIDENCE

In the previous chapter, we observed how impossible the coincidental formation of life is. Let us again accept these impossibilities for just a moment. Let us suppose that millions of years ago a cell was formed having acquired all the necessities for life and that it "came to life". Evolution again collapses at this point. For even if this cell had subsisted for a while, it would eventually have died and after its death, nothing would remain and everything would revert to where it had started. This is because this first living cell, lacking any genetic information, would not have been able to reproduce and start a new generation. Life would have ended with its death.

The genetic system is not only comprised of the DNA. The following should also exist in the same environment: enzymes to read the code on the DNA, messenger RNA to be produced after reading these codes, a ribosome on which messenger RNA will mount according to this code and clamp to for production, transfer RNA to transfer the amino acids to the ribosome to be used in production, and extremely complex enzymes to carry out numerous intermediary processes. Such an environment cannot exist anywhere else but only in a totally isolated and completely controlled environment like the cell, where all the essential raw materials and energy resources exist.

As a result, organic matter can self-reproduce only if it exists as a fully developed cell with all its organelles and in an appropriate environment where it can survive, exchange materials, and get energy from its surroundings. This means that the first cell on earth was formed "all of a sudden" with its incredibly complex structure.

So, if a complex structure came into existence all of a sudden, what does this mean?

Let us ask this question with an example. Let us resemble the cell to a high-tech car in terms of its complexity. (In fact, the cell is comprised of a much more complex and developed system than a car with its motor and all its technical equipment.) Now let us ask: what would you think if you went out trekking in the depths of a thick forest and ran across a latest model car among the trees? Would you think that various elements in the forest had come together by chance over millions of years and produced such a vehicle? All the raw materials making up the car are obtained from iron, plastic, rubber, earth or its by-products, but would this fact lead you to think that these materials had synthesised "by chance" and then come together and manufactured such a car?

Without doubt, anyone with a sound mind would know that the car was the product of a conscious design, that is a factory, and wonder what it was doing there in the middle of a jungle. The sudden origination of a complex structure in a complete form out of the blue shows that it is created by a conscious agent. A complex system like the cell is no doubt created by a superior will and wisdom. In other words, it came into existence as a creation of Allah.

By believing that pure chance can produce perfect designs, evolutionists cross the bounds of reason and science. One of the outspoken authorities on this issue is the famous French zoologist Pierre Grassé, the former president of the French Academy of Sciences. Grassé is a materialist, yet he acknowledges that Darwinist theory is unable to explain life and makes his point about the logic of "coincidence", which is the backbone of Darwinism:

The opportune appearance of mutations permitting animals and plants to meet their needs seems hard to believe. Yet the Darwinian theory is even more demanding: A single plant, a single animal would require thousands and thousands of lucky, appropriate events. Thus, miracles would become the rule: events with an infinitesimal probability could not fail to occur... **There is no law against daydreaming, but science must not indulge in it.**⁶⁹

Grasse summarises what the concept of "coincidence" means for evolutionists: **"...Chance becomes a sort of providence, which, under the cover of atheism, is not named but which is secretly worshipped."**⁷⁰

The logical failure of evolutionists is an outcome of their enshrining the concept of coincidence. In the Qur'an, it is written that those who worship beings other than Allah are devoid of understanding;

They 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-Araf : 179)

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:

Evolutionary theory asserts that life is formed by chance. According to this claim, inorganic 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 beings 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—which have no possibility of forming under natural conditions—and as many proteins—a single one of which has a formation probability of 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.**

Evolutionary theory, 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.

THE THEORY OF EVOLUTION: A MATERIALISTIC LIABILITY

The information we have presented throughout this book shows us that the theory of evolution has no scientific basis and that, on the contrary, the claims of evolution manifestly conflict with scientific discoveries. In other words, the power that sustains evolution is not science. Evolution can be defended by some "scientists", but there must be another fundamental agent at work.

That other agent is materialist philosophy.

So the question becomes one of whether the materialist point of view is correct. A method of testing whether a philosophy is true or false is to investigate the claims of that philosophy, which are related to science by using scientific methods. For instance, a philosopher in the 10th century could claim that there was a divine tree on the surface of the moon and that all living things actually grew on the branches of this huge tree like fruits and then fell on to earth. Some people might find this philosophy attractive and believe in it. But in the 20th century, at a time when people have managed to walk on the moon, it is not possible to put forward such a philosophy. Whether such a tree exists there or not can be determined by scientific methods, that is, by observation and experiment.

We can therefore investigate by means of scientific methods the materialist claim: that is, that matter has existed for all eternity and that this matter can organise itself without a super-material Creator and cause life to begin. When we do this, we see that materialism has already collapsed, because the idea that matter has always existed since eternity **has been overthrown by the Big Bang theory which shows that universe was created from nothingness**. The claim that matter organised itself and brought about life is the claim that we call "the theory of evolution"-the one that this book has been examining and has also shown to have collapsed.

However, if one is determined to believe in materialism and puts his devotion to the materialist philosophy before everything else, then he does not act like this. If he is **"foremost a materialist and then a scientist"**, he does not abandon materialism when he sees that evolution is belied by science. On the contrary, he attempts to uphold and save materialism by trying to support evolution no matter what. This is exactly the predicament that evolutionists defending the theory of evolution find themselves in today.

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 "foremost a materialist and then a scientist" with these words:

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

no matter how mystifying to the uninitiated. **Moreover, that materialism is absolute, so we cannot allow a Divine Foot in the door.**⁷¹

The term "a priori" that Lewontin uses here is quite important. This philosophical term refers to a presupposition not based on any experimental knowledge. A thought is "a priori" when you consider it as right and accept it to be so even if there is no information available about the correctness of that thought. As evolutionist Lewontin expresses frankly, materialism is an "a priori" given for evolutionists and they try to adjust science to this given. Since materialism definitely necessitates denying the existence of a Creator, they embrace the only alternative they have in hand, which is the theory of evolution. It does not matter to them that evolution has been belied by scientific facts; such scientists have accepted it "a priori" as correct.

This prejudiced conduct leads evolutionists to a belief that "unconscious matter composed itself" which is contrary not only to science but also to reason. Professor of chemistry from New York University and a DNA expert Robert Shapiro, as we have quoted before, explains this belief of evolutionists and the materialist dogma lying at its base as follows:

Another evolutionary principle is therefore needed to take us across the gap from mixtures of simple natural chemicals to the first effective replicator. This principle has not yet been described in detail or demonstrated, but it is anticipated, and given names such as chemical evolution and **self-organization of matter. The existence of the principle is taken for granted in the philosophy of dialectical materialism**, as applied to the origin of life by Alexander Oparin.⁷²

Evolutionist propaganda, which we constantly come across in the leading Western media organs and in the famous and "esteemed" science magazines, is the outcome of this ideological necessity. Since evolution is considered to be indispensable, it has been turned into a taboo by the circles that set the standards of science.

There are scientists who find themselves in a position where they are forced to defend this far-fetched theory or at least avoid uttering any word against it in order to maintain their reputations. The academicians in the Western countries are obliged to have their articles published in certain science magazines to attain and hold the post of "professorship". All of the magazines dealing with biology are under the control of evolutionists and they do not allow any anti-evolutionist article to appear in their magazines. Therefore every biologist has to conduct his studies under the domination of this theory. They too are part of the established order regarding evolution as an ideological necessity, for which reason, they blindly defend all the "impossible coincidences" we have been examining so far in this book.

When the evolutionist literature is browsed, this ideological commitment to evolution can be easily observed. Professor Ali Demirsoy is the famous advocate of the evolutionary theory in Turkey. According to Demirsoy: the probability of the coincidental formation of Cytochrome-C, an essential protein for survival, is **"as unlikely as the possibility of a**

monkey writing the history of humanity on a typewriter without making any mistakes".⁷³

There is no doubt that to accept such a possibility is actually to oppose the basic principles of reason and common sense. Even a single correct letter written on a page makes it certain that it is written by a person. When one sees a book of world history, it becomes even more certain that the book has been written by a writer. No one with sound reasoning would agree that the letters of such a huge book could have been put together "by chance".

However, it is very interesting to see that the "evolutionist scientist" Prof. Ali Demirsoy accepts this sort of irrational proposition:

In essence, the probability of the formation of a Cytochrome-C sequence is as likely as zero. That is, if life requires a certain sequence, it can be said that this has a probability likely to be realised once in the whole universe. Otherwise some **metaphysical powers** beyond our definition must have acted in its formation. **To accept the latter is not appropriate for the scientific goal.** We thus have to look into the first hypothesis.⁷⁴

The conclusion to be drawn from such pronouncements is that evolution is by no means a theory arrived at through scientific investigation. On the contrary, the form and substance of this theory were dictated by the requirements of materialistic philosophy. It then turned into a belief or dogma in spite of concrete scientific facts. Again, we can clearly see from evolutionist literature that all of this effort indeed has a "purpose". And that purpose precludes any belief that all living things were created by a Creator.

Evolutionists define this purpose as "scientific". However, what they refer to is not science but materialist philosophy. Materialism absolutely rejects the existence of anything "beyond" matter (or of anything supernatural). Science itself is not obliged to accept such a dogma. Science means exploring nature and deriving conclusions from one's findings. If these findings lead to the conclusion that nature is created, science has to accept it. That is the duty of a true scientist; not defending impossible scenarios by clinging to the outdated materialist dogmas of the 19th century.

Conclusion

It is clear that scientific evidence refutes the Darwinistic theory and proves the existence of a superior creation which is manifested in all aspects of the living world. Although some scientists have been brainwashed by the materialistic dogma, many others come to this conclusion. Professor of applied mathematics and astronomy from University College (Cardiff, Wales), Chandra Wickramasinghe describes this reality he faced as a scientist who had been told throughout his life that life had emerged as a result of chance coincidences:

From my earliest training as a scientist, I was very strongly brainwashed to believe that science cannot be consistent with any kind of deliberate creation. That notion has had to be painfully shed. At the moment, I can't find any rational argument to knock down the view which argues for conversion to God. We used to have an open mind; now we realize that the only logical answer to life is creation-and not accidental random shuffling.⁷⁵

It is also very evident that such a superior creation provides concrete evidence for the existence of a Creator, the Possessor of infinite power, knowledge, and intelligence.

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

He, in the Qur'an, addresses to all of us:

O man! What has deluded you in respect of your Noble Lord?

He Who created you and formed you and proportioned you and assembled you in whatever way He willed. (Surat al-Infitar: 6-8)

WARNING!

Stimulations coming from an object are converted into electrical signals and cause an effect in the brain. When we "see", we in fact view the effects of these electrical signals in our mind.

All the images we view in our lives are formed in our centre of vision at the back of our brain, which makes up only a few cubic centimetres of the volume of the brain. Both the book you are now reading and the boundless landscape you see when you gaze at the horizon fit into this tiny space. Therefore, we see objects not in their actual size existing outside, but in the size perceived by our brain.

THE REAL ESSENCE OF MATTER

From the moment a person comes into existence, he becomes subject to the steady indoctrination of the society. A part of this indoctrination, possibly the foremost of it, holds that reality is all that can be touched with the hand and seen with the eye. A moment of thought, without being subject to any indoctrination, would however make one realise an astonishing fact:

From the moment we come into existence, all the things surrounding us are simply what our senses present to us. The world, human beings, animals, flowers, the colours of these flowers, odours, fruits, tastes of fruits, planets, stars, mountains, stones, buildings, space, in brief all things are perceptions our senses present us. To further clarify this subject, it will be helpful to talk about the senses, the agents providing information about the exterior world to us.

Our perceptions of seeing, hearing, smell, taste and touch, all function similarly to each other. Images we receive from objects we assume have existence in the external world (taste, odour, sound, sight, solidity) are all transmitted by neurons to the relevant centres in the brain. Hence, what the brain receives are only electrical signals. For instance, during the process of seeing, light clusters (photons) that travel from the object to the eye pass through the lens in front of the eye where they are refracted and fall inverted on the retina at the back of the eye. The electrical signal generated by the retina is perceived as an image in the visual centre of the brain after a series of processes. And we, in a part of our brain called the visual centre, which takes up only a few cubic centimetres, perceive a colourful, bright world that has depth, height and width.

A similar system applies in all the other senses. Tastes, for instance, are turned into electrical signals by some special cells in the mouth and on the tongue and transmitted to the relevant centre in the brain.

An example will further clarify this subject. Let's assume that at the moment you are drinking a glass of lemonade. The coolness and solidity of the glass you hold is converted into electrical signals by special cells under your skin and transmitted to the brain. Simultaneously, the odour of the lemonade, the sweet taste you experience when you sip it and the yellow colour you see when you look at the glass are all transmitted to the brain in the form of electrical signals. The noise you hear when you put the glass on the table is similarly perceived by your ear and transmitted to the brain as an electrical signal. Sensory centres in the brain that are essentially different yet work in co-operation with each other interpret all of these perceptions. As a result of this interpretation, you assume yourself to drink a glass of lemonade. In other words, everything takes place in the sensory centres in the brain while you think that these perceptions have a solid existence.

However, at this point you are simply deceived since you have no evidence to assume that what you perceive in your brain has a material correlate outside your skull.

The subject that has been explained so far is an OBVIOUS fact proved true by science today. Any scientist would tell you the way this system works and that the world we live in is in reality an aggregate of perceptions.

No doubt, this is a reality that requires profound reflection. Up until now, it is entirely possible you assumed that everything you see in the outer world has an absolute reality. However, as science also verifies, there is no way to prove that objects have material correlates in the outer world.

So far we talked about the fact that we live in our skulls and perceive nothing more than that which our senses perceive. Now let's proceed a step further: "Do the things we perceive have an actual existence or are they imaginary?"

Let's start by asking: is there a need for the external world in order to see or hear?

No. There is by no means a need for the external world in order to see or hear. Stimulation of the brain in any form triggers the functioning of all the senses, forming feelings, visions and noises. The best example explaining this reality is the dream.

While dreaming, you lie on your bed, in a dark and quiet room, your eyes shut tight. Nothing reaches you from outside for you to perceive... neither light nor noise. However in your dreams, you experience any of the things you are likely to experience in your daily life, just as vividly and clearly as in reality. In your dreams, you also wake up and hurry to work. Alternatively, in your dreams you go on a holiday and feel the summer sunshine.

Besides, during the course of your dreams, you feel no doubts about what you see. Only waking up makes you realise that it was all a dream. In your dreams, you fear, feel anxious, happy or sorry. Simultaneously, you experience the solidity of matter. However, there exists no source producing these perceptions. You are still in a dark and quiet room.

In this case, just as we experience our dreams as real and only realise that it was a world of fancy when we awake, we cannot claim that what we experience when awake is real. So, it is entirely probable that, we may well at any time be awoken from the life on earth, which we think we are living right now, and start experiencing real life. We have no evidence with which to deny it. On the contrary, the findings of modern science raise serious doubts about the assertion that what we experience in our daily lives has actual existence.

In this case, we come face to face with an obvious fact: while we think that this world in which we live exists, there is no ground on which to base this supposition. It is entirely possible that these perceptions do not have material correlates.

If the thing we acknowledge as the material world is merely comprised of perceptions shown to us, then what is the brain, by which we hear, see and think? Isn't the brain, like everything else, a collection of atoms and molecules?

Like everything else we consider "matter", our brains are also perception... it is surely no exception. After all, our brains are also pieces of meat that we perceive by our senses. Like everything we assume to exist in the outer world, it is only an image for us.

So, who perceives all these? Who sees, hears, smells and tastes?

All these bring us face to face with an obvious fact: a human being who sees, feels, thinks and is conscious is more than just the sum of the atoms and molecules which make up his body. What makes a person a human being is actually the SPIRIT Allah grants him. Otherwise, attribution of consciousness and all human attributes and skills to a piece of meat of 1.5 kg would be definitely irrational, not to mention that this piece of meat is only an illusion.

He Who has created all things in the best possible way. He commenced the creation of man from clay; then produced his seed from an extract of base fluid; then formed him and breathed His Spirit into him and gave you hearing, sight and hearts. What little thanks you show! (Surat as-Sajdah: 7-9)

Since a person is not a heap of matter but a "spirit", who presents, or to put it more accurately "creates" and presents, the collection of perceptions called "matter" to our spirits?

The answer to this question is explicit: Allah, Who "breathes" His spirit into human beings, is the creator of everything surrounding us. The only source of these perceptions is Allah. Nothing exists but what He creates. In the following verse, Allah relates that He perpetually creates everything and that otherwise, nothing will continue to exist:

Allah keeps a firm hold on the heavens and the 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 a result of the steady conditioning people are exposed to from the time they are born, they may be unwilling to accept this fact. Yet, no matter how they avoid hearing or seeing it, this is an obvious fact. All the images shown man remain only creations of Allah. Moreover, not only the external world but also all the actions one claims as one's own happen only by the will of Allah. In the Qur'an, this fact is emphasised in the following verses:

... Allah created both you and what you do. (Surat as-Saffat:96)

... you did not throw when you threw; it was Allah who threw (Surat al-Anfal: 17)

As a result of all these we understand that the only absolute being is Allah. There is nothing but Him. He encompasses everything in the heavens, earth and everything in between. Allah relates in the Qur'an that He is everywhere and that He encompasses all things:

What! Are they in doubt about the meeting with their Lord? What! Does He not encompass all things! (Surah Fussilat: 54)

What is in the heavens and in the earth belongs to Allah. Allah encompasses all things.(Surat an-Nisa: 126)

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

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

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

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

Conclusion

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

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

This unawareness is the outcome of the lack of wisdom given to disbelievers by Allah. As it is said in the Qur'an, the unbelievers **"have hearts 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-Araf, 179)

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

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

Allah... The substance of these beings which He created is but nothingness... He created all at the sphere of senses and illusions... The existence of the universe is at the sphere of senses and illusions, and it is not material... In real, there is nothing in the outside except the Glorious Being, (who is Allah).⁷⁶

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

This imaginary cycle is portrayed in imagination. It is seen to the extent that it is portrayed. Yet with the mind's eye. In the outside, it seems as if it is seen with the head's eye. However, the case is not so. It has neither a designation nor a trace in the outside. There is no circumstance to be seen. Even the face of a person reflecting on a mirror is like that. It has no constancy in the outside. No doubt, both its constancy and image are in the IMAGINATION. Allah is He Who knows Best.⁷⁷

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

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

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

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

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

RELATIVITY OF TIME AND THE REALITY OF FATE

Time is also a kind of perception resulting from conclusions we make from our sensory experience. This perception occurs as a result of apparently consecutive events taking place. We perceive the flow of time by comparing the changes in motions we observe one with another. We hear the door ringing, for instance. Ten minutes later it rings again. We perceive that there is an interval between the first ring and second, and interpret this interval as "time". Alternatively, a glass falls and breaks, coal burns and becomes ashes, we walk and find ourselves in one corner of the room while a moment ago we were in the opposite corner. The time passing between these causes and effects and the movements we observe around us gives us clues about the passage of time. Our past experiences also provide us clues enabling us to make almost accurate estimates about how much time an event needs to take place. If we measure that it takes 10 minutes to walk from home to the nearest bus station, we can assume that it will take approximately 10 minutes to walk the same distance again. Yet someone who is asked how long it takes to walk this distance will probably have little idea if he has never walked that distance before, except according to his experience of having walked similar distances.

The sun rises, sets and by the time it again rises the next day, we say, "a day passed by." When this process is repeated for 30 or 31 days, we say this time, "A month passed." Yet, if you were asked about that month, you would confess that the whole month passed like a moment, realising that you do not recall many details about that month. Still, all the cause and effect relations together with all the actions we observe give us clues about time. If night did not follow day and we did not have a watch indicating the time, we would probably arrive at erroneous conclusions about how many minutes or hours passed by or when the day begins and ends. That is why time is, in fact, a perception we can never comprehend without the existence of points of comparison.

The way time's flow is perceived also shows that time is only a psychological perception. While you are waiting for your friend in the middle of a street, a ten minutes' delay seems like a long, almost everlasting period of time. Alternatively, a person who hasn't had enough sleep at night may perceive a ten minutes' nap in the morning as very long and relaxing. Sometimes just the contrary happens. At school, a boring forty minutes' lesson may seem to be like ages while a ten minutes break passes very quickly. Or, you perceive the weekend you impatiently await as a very short period of time while working days seem long.

No doubt, these are the feelings, shared by almost everyone, indicating that time changes according to the one who perceives it and his state.

Allah, in the Qur'an, draws our attention to the fact that time is a psychological perception:

He will say: "How many years did you tarry on the earth?" They will say: "We tarried there for a day or part of a day. Ask those who keep account." (Surat al-Muminun: 112-113)

On the Day He calls you, you will respond by praising Him and think that you have only tarried a very short time. (Surat al-Isra: 52)

Allah creates our perception of time. Allah, the Creator of time, is by no means dependent on it. This is a crucial fact and it provides the answer to a crucial question asked by many people: what is destiny?

The majority of people experience difficulty in understanding the meaning of the concept of destiny.

Destiny is the eternal knowledge of Allah, Who is independent of time and Who prevails over the whole of time and space, about all occurrences and situations of all the beings that are dependent on time. Allah is the Creator of all these actions and situations just as He is the Creator of "time." In the same way as we easily see a ruler's beginning, middle, and end, and all the units in between as a whole, Allah knows the time to which we are subject to as if it were a single moment right from its beginning to its end.

No doubt, this is certain. Allah, Who is not bound by the relative time-frame within which we are confined, encompasses everything time-related. Despite this obvious fact, the majority of people have a distorted understanding of destiny. They assume that they can step out of the boundaries of destiny, "overcome their destiny" or they can live a life separate and independent from destiny. However, as stated earlier, our destinies are in the eternal knowledge of Allah and Allah knows all incidents in the past, present and future, as a single moment. It is unlikely that human beings, who are subject to time, can exceed the boundaries of this single moment and change anything or manage it by their own will. To claim the contrary would be irrational.

We are again face to face with an irrefutable fact: it is implausible that one can change or divert one's own destiny. Surely, the existence of every moment of one's life is dependent upon the exercise of the will of Allah and man cannot do anything, even he cannot think, without the will of Allah.

NOTES

- 1 Cliff, Conner, "Evolution vs. Creationism: In Defense of Scientific Thinking", *International Socialist Review* (Monthly Magazine Supplement to the Militant), November 1980.
- 2 H. S. Lipson, "A Physicist's View of Darwin's Theory", *Evolution Trends in Plants*, Vol 2, No. 1, 1988, p. 6.
- 3 Although Darwin came up with the claim that his theory was totally independent from that of Lamarck's, he gradually started to rely on Lamarck's assertions. Especially the 6th and the last edition of *The Origin of Species* is full of examples of Lamarck's "inheritance of acquired traits". See Benjamin Farrington, *What Darwin Really Said*, New York: Schocken Books, 1966, p. 64.
- 4 Steven M. Stanley, *Macroevolution: Pattern and Process*, San Francisco: W. H. Freeman and Co. 1979, pp. 35, 159.
- 5 Colin Patterson, "Cladistics", Interview with Brian Leek, Peter Franz, March 4, 1982, BBC.
- 6 Stephen Jay Gould, "The Return of Hopeful Monsters", *Natural History*, Vol 86, July-August 1977, p. 28.
- 7 Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 189.
- 8 *Ibid*, p. 177.
- 9 B. G. Ranganathan, *Origins?*, Pennsylvania: The Banner Of Truth Trust, 1988.
- 10 Warren Weaver, "Genetic Effects of Atomic Radiation", *Science*, Vol 123, June 29, 1956, p. 1159.
- 11 Gordon R. Taylor, *The Great Evolution Mystery*, New York: Harper & Row, 1983, p. 48.
- 12 Michael Pitman, *Adam and Evolution*, London: River Publishing, 1984, p. 70.
- 13 Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 179.
- 14 *Ibid*, pp. 172, 280.
- 15 Derek V. Ager, "The Nature of the Fossil Record", *Proceedings of the British Geological Association*, Vol 87, 1976, p. 133.
- 16 Mark Czarnecki, "The Revival of the Creationist Crusade", *MacLean's*, January 19, 1981, p. 56.
- 17 T. Neville George, "Fossils in Evolutionary Perspective", *Science Progress*, Vol 48, January 1960, pp. 1, 3.
- 18 David Raup, "Conflicts Between Darwin and Paleontology", *Bulletin, Field Museum of Natural History*, Vol 50, January 1979, p. 24.
- 19 Richard Monastersky, "Mysteries of the Orient", *Discover*, April 1993, p. 40.
- 20 Richard Dawkins, *The Blind Watchmaker*, London: W. W. Norton 1986, p. 229.
- 21 Douglas J. Futuyma, *Science on Trial*, New York: Pantheon Books, 1983, p. 197.

- 22 Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 302.
- 23 Stefan Bengtson, *Nature*, Vol. 345, 1990, p. 765.
- 24 Gerald T. Todd, "Evolution of the Lung and the Origin of Bony Fishes: A Casual Relationship", *American Zoologist*, Vol 26, No. 4, 1980, p. 757.
- 25 R. L. Carroll, *Vertebrate Paleontology and Evolution*, New York: W. H. Freeman and Co. 1988, p. 4.
- 26 Edwin H. Colbert, M. Morales, *Evolution of the Vertebrates*, New York: John Wiley and Sons, 1991, p. 99.
- 27 Jean-Jacques Hublin, *The Hamlyn Encyclopædia of Prehistoric Animals*, New York: The Hamlyn Publishing Group Ltd., 1984, p. 120.
- 28 Jacques Millot, "The Coelacanth", *Scientific American*, Vol 193, December 1955, p. 39.
- 29 *Bilim ve Teknik Magazine*, November 1998, No: 372, p. 21.
- 30 Robert L. Carroll, *Vertebrate Paleontology and Evolution*, New York: W. H. Freeman and Co., 1988, p. 198.
- 31 Engin Korur, "Gözlerin ve Kanatların Sırrı" (The Mystery of the Eyes and the Wings), *Bilim ve Teknik*, No. 203, October 1984, p. 25.
- 32 *Nature*, Vol 382, August, 1, 1996, p. 401.
- 33 Carl O. Dunbar, *Historical Geology*, New York: John Wiley and Sons, 1961, p. 310.
- 34 L. D. Martin, J. D. Stewart, K. N. Whetstone, *The Auk*, Vol 98, 1980, p. 86.
- 35 *Ibid*, p. 86; L. D. Martin "Origins of Higher Groups of Tetrapods", *Ithaca*, New York: Comstock Publishing Association, 1991, pp. 485, 540.
- 36 S. Tarsitano, M. K. Hecht, *Zoological Journal of the Linnaean Society*, Vol 69, 1985, p. 178; A. D. Walker, *Geological Magazine*, Vol 177, 1980, p. 595.
- 37 S. J. Gould & N. Eldredge, *Paleobiology*, Vol 3, 1977, p. 147.
- 38 Pat Shipman, "Birds Do It... Did Dinosaurs?", p. 28.
- 39 *Ibid*.
- 40 Roger Lewin, "Bones of Mammals, Ancestors Fleshed Out", *Science*, vol 212, June 26, 1981, p. 1492.
- 41 George Gaylord Simpson, *Life Before Man*, New York: Time-Life Books, 1972, p. 42.
- 42 R. Eric Lombard, "Review of Evolutionary Principles of the Mammalian Middle Ear, Gerald Fleischer", *Evolution*, Vol 33, December 1979, p. 1230.
- 43 David R. Pilbeam, "Rearranging Our Family Tree", *Nature*, June 1978, p. 40.
- 44 Earnest A. Hooton, *Up From The Ape*, New York: McMillan, 1931, p. 332.
- 45 Malcolm Muggeridge, *The End of Christendom*, Grand Rapids, Eerdmans, 1980, p. 59.
- 46 Stephen Jay Gould, "Smith Woodward's Folly", *New Scientist*, February 5, 1979, p. 44.
- 47 Kenneth Oakley, William Le Gros Clark & J. S. "Piltdown", *Meydan Larousse*, Vol 10, p. 133.
- 48 Stephen Jay Gould, "Smith Woodward's Folly", *New Scientist*, April 5, 1979, p. 44.

- 49 W. K. Gregory, "Hesperopithecus Apparently Not An Ape Nor A Man", *Science*, Vol 66, December 1927, p. 579.
- 50 Charles E. Oxnard, "the Place of Australopithecines in Human Evolution: Grounds for Doubt", *Nature*, vol.258, p.389
- 51 Richard Leakey, *The Making of Mankind*, London: Sphere Books, 1981, p. 62.
- 52 Erik Trinkaus, "Hard Times Among the Neanderthals", *Natural History*, vol 87, December 1978, p. 10; R. L. Holloway, "The Neanderthal Brain: What Was Primitive", *American Journal of Physical Anthropology Supplement*, Vol 12, 1991, p. 94.
- 53 "Hoyle on Evolution", *Nature*, Vol 294, November 12, 1981, p. 105.
- 54 W. R. Bird, *The Origin of Species Revisited*. Nashville: Thomas Nelson Co., 1991, p. 304.
- 55 *Ibid*, p. 305.
- 56 J. D. Thomas, *Evolution and Faith*. Abilene, TX, ACU Press, 1988. p. 81-82.
- 57 Robert Shapiro, *Origins: A Sceptics Guide to the Creation of Life on Earth*, New York, Summit Books, 1986. p.127.
- 58 Fred Hoyle, Chandra Wickramasinghe, *Evolution from Space*, New York, Simon & Schuster, 1984, p. 148.
- 59 *Ibid*, p. 130.
- 60 Alexander I. Oparin, *Origin of Life*, (1936) NewYork, Dover Publications, 1953 (Reprint), p.196.
- 61 Klaus Dose, "The Origin of Life: More Questions Than Answers", *Interdisciplinary Science Reviews*, vol 13, no. 4, 1988, p. 348
- 62 Jeffrey Bada, *Earth*, February 1998, p. 40
- 63 Andrew Scott, "Update on Genesis", *New Scientist*, vol. 106, May 2nd, 1985, p. 30
- 64 Frank B. Salisbury, "Doubts about the Modern Synthetic Theory of Evolution", *American Biology Teacher*, September 1971, p. 336.
- 65 Ali Demirsoy, *Kalitim ve Evrim (Inheritance and Evolution)*, Ankara: Meteksan Publishing Co., 1984, p. 39.
- 66 Homer Jacobson, "Information, Reproduction and the Origin of Life", *American Scientist*, January 1955, p.121.
- 67 Reinhard Junker & Siegfried Scherer, "Entstehung Gesiche Der Lebewesen", *Weyel*, 1986, p. 89.
- 68 Michael J. Behe, *Darwin's Black Box*, New York: Free Press, 1996, pp. 232-233.
- 69 Pierre-P Grassé, *Evolution of Living Organisms*, New York: Academic Press, 1977, p. 103.
- 70 *Ibid*, p. 107.
- 71 Richard Lewontin, "The Demon-Haunted World", *The New York Review of Books*, January 9, 1997, p. 28.
- 72 Robert Shapiro, *Origins: A Sceptics Guide to the Creation of Life on Earth*. Summit Books, New York: 1986, p. 207.
- 73 Ali Demirsoy, *Kalitim ve Evrim (Inheritance and Evolution)*, Ankara: Meteksan Publishing Co., 1984, p. 61.

74 *Ibid*, p. 61.

75 Chandra Wickramasinghe, Interview in *London Daily Express*, August 14, 1981.

76 Imam Rabbani Hz. Mektupları (Letters of Rabbani), Vol.II, 357. Letter, p.163

77 Imam Rabbani Hz. Mektupları (Letters of Rabbani), Vol.II, 470. Letter, p.1432