



Harun Yahya
Adnan Oktar

BEFORE YOU REGRET

He (The Prophet) said, "My Lord, help me because of their calling me a liar!"

He (Allah) said, "In a short while they will be full of regret."

(Surat al-Muminun: 39-40)

Those people who do not believe in Allah often feel regret throughout their lives commonly using phrases like "I wish I had not done this..." "I wish I had never said this...", and so on.

More importantly, they are subject to a much greater regret in the Hereafter. Those who lived a life apart from religion in this world will regret every moment of their lives. They were warned before and invited to the straight path. They had enough time to contemplate and embrace the right way. Yet they did not listen when they were warned, ignoring the Hereafter as if they would never die. Then in the Hereafter, they will have no opportunity to get back to this world and correct their errors.

The aim of this book is to warn people against a day when they will regret saying "had we only understood...", "had we only not rejected the signs of our Lord...", "had we only followed those who brought us the message...", "had we only done this and that" etc. and to invite them to live for Allah while they still have the opportunity to correct their wrongs.



About the Author

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

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

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ
رَسُولُ
مُحَمَّدٍ

TO THE READER

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

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

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

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

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

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

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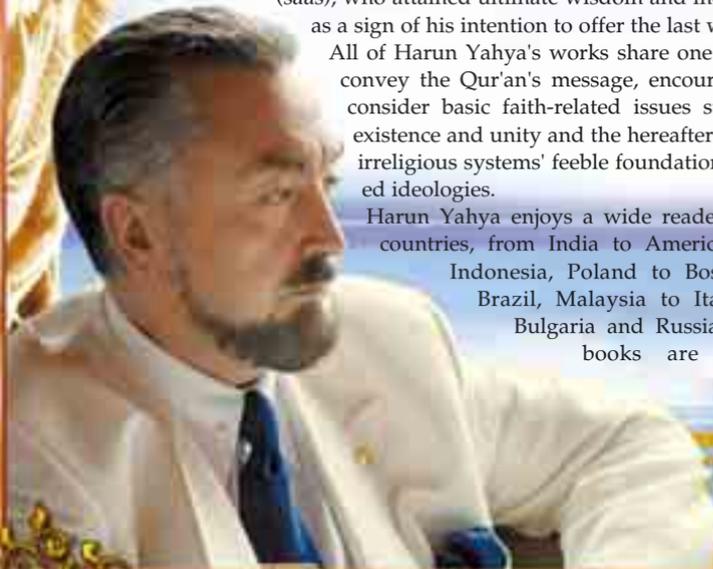
ABOUT THE AUTHOR

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

Harun Yahya's works, translated into 63 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations. His pen-name is a composite of the names Harun (Aaron) and Yahya (John), in memory of the two esteemed Prophets who fought against their peoples' lack of faith. The Prophet's seal on his books' covers is symbolic and is linked to their contents. It represents the Qur'an (the Final Scripture) and Prophet Muhammad (saas), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [saas]), the author makes it his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (saas), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

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

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in



English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Maldives), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uyгур Turkish, Indonesian, Bengali, Danish and Swedish.

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

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

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

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological confusion, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

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

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

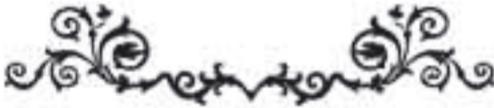


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Introduction



Occasionally a person faces various physical and spiritual sorrows and troubles in the world. Amongst these are feelings so intense that they cannot be compared with any other physical pain. This feeling that causes such great distress in the human soul is a feeling called "regret."

There are two completely different forms of regret, however. The regret felt by people of faith and the regret that non-believers experience. These two feelings are extremely different from one another.

Believers are the people who have an absolute faith in the fact that events take place by Allah's Will, and whatever befalls them does so by Allah's Will. This explains their all-important distinctive attribute of putting their unyielding trust in Allah, at good times, in trouble or when they make a mistake. The Prophet Muhammad

(saas) pointed out the strong character of the believer with a comparison in the hadith below:

The similitude of a believer is that of a standing crop in a field which is shaken by wind and then it comes to its original position but it stands at its roots. (Muslim)

Upon making a mistake, a believer immediately repents with sincerity and hopes for Allah's forgiveness. As a result, he does not suffer from a distressful and long-lived feeling of regret. The regret felt by believers urges them to ask for repentance, to purify themselves and prevents them from repeating this error. It helps them rectify their errors and prevents them from plunging into a distressful and pessimistic mood. Moreover, this regret does not reduce their enthusiasm, devotion, or religious zeal nor does it drag them downward into a spiral of apprehension and depression.

Regret felt by unbelievers, on the other hand, is very distressing and long-lasting, as they do not put their trust in Allah when they encounter a difficulty or commit a transgression. Throughout their lives, they often use phrases like "I wish I had not done this..." "I wish I had never said this...," and so on.

More importantly, they are subject to a much greater regret in the hereafter. Those who lived a life apart from the religion (deen) in this world will regret every misguided moment of their lives. They were warned before

and invited to the straight path. They had enough time to contemplate and embrace the right way. Yet they did not listen when they were warned, ignoring the hereafter as if they would never die. Then in the hereafter, they will have no possibility to get back to this world and correct their errors. In the Qur'an, Allah relates their regretful expressions as follows:

We have warned you of an imminent punishment on the Day when a man will see what he has done, and the unbeliever will say, "Oh, if only I were dust!" (Surat an-Naba': 40)

If only you could see when they are standing before the Fire and saying, "Oh! If only we could be sent back again, we would not deny the Signs of our Lord and we would be among the believers." (Surat al-An'am: 27)

They will say, "If only we had really listened and used our intellect, we would not have been Companions of the Blaze." (Surat al-Mulk: 10)

The aim of this book is to warn people against a day when they will regret saying "had we only understood...", "had we only not rejected the signs of our Lord...", "had we only followed those who brought us the message...", "had we only done this and that" etc and to invite them to live for Allah while they still have the possibility to correct their wrongs.

Keep in mind that that day no one's regret will save him from Allah's wrath. The only way to avoid this regret is to submit to Allah while there is still time and to comply with the commands of Allah.

This book is an invitation to the way of Allah and a reminder of the penalty in the inevitable hereafter, where there will be no place to hide nor any probability of deliverance. Allah reminds this fact in the Qur'an in this way:

Respond to your Lord before a Day comes from Allah which cannot be turned back. On that Day you will have no hiding-place and no means of denial. (Surat ash-Shura: 47)

The Regret That Man Feels In The World



Turn to your Lord and submit to Him before punishment comes upon you, for then you cannot be helped. Follow the best that has been sent down to you from your Lord before the punishment comes upon you suddenly when you are not expecting it. (Surat az-Zumar: 54-55)

When one is in mortal danger, his "conscience" starts to swiftly account for his life and appraises his life and actions. If this person did not live by the religion (*deen*) of Allah and did not engage in good deeds in this world, then he will be overwhelmed by grief and great regret. Many things that were neglected throughout his life appear suddenly and with clarity before his eyes. Maybe for the first time in his life, he realizes how close death is. He acknowledges that he did not lead a worldly life that entitles him to paradise. He becomes aware that he has

been ungrateful to Allah and he feels that this will not be left unanswered. A dreadful fear which he never experienced before surrounds him, and he understands that only Allah can save him from the situation he is in. Then, he promises Allah to remain thankful and right and always to remember this situation. He implores to Allah earnestly to be saved from the danger he is in. He asks just to be saved and to be given just one opportunity to stay alive...

However, after surviving such a mortal danger, some people do not remain true to their words and promises that they previously gave to Allah. As soon as Allah saves such a person, he returns to his former ways. The feelings of regret and submission are replaced by feelings of ingratitude. He forgets what he thought and realized at the moment he faced death. With the confidence of having overcome the danger, he turns away from Allah as if he was not the one who experienced regret and earnestly implored to Allah before. He resumes his life with even more attachment to the world, as if he had not been in a vulnerable situation a short while ago. In the Qur'an, several examples depict the psychological state of such people:

It is He Who conveys you on both land and sea so that when some of you are on a boat, running before a fair wind, rejoicing at it, and then a violent squall comes upon them and the waves come at them from every side

and they realize there is no way of escape, they call on Allah, making their religion sincerely His: "If You rescue us from this, we will truly be among the thankful." But then, when He does rescue them, they become rebellious in the earth without any right to do so. Mankind, your rebelliousness is only against yourselves. There is the enjoyment of the life of the world and then you will return to Us and We will inform you about what you did. (Surah Yunus: 22-23)

When harm occurs to you at sea, those you call on vanish except for Him alone! But when He delivers you to dry land, you turn away. Man truly is ungrateful. Do you feel secure against Him causing the shore to swallow you up or sending against you a sudden squall of stones? Then you will find no one to be your guardian. (Surat al-Isra: 67-68)

As emphasized in the verse above, how can one be sure that he will not face a similar or a totally different danger again? Alternatively, how does one feel assured that he will be saved for another time? No doubt one would never guarantee that these things would not happen. Also keep in mind that getting out of danger will not make any difference in one's life. Ultimately, one will die one day, exactly when one exhausts the time determined for him. Then he will feel regret but this will not be of any benefit to him.

Such is the common psychological state of those that live apart from the religion (deen). Allah explains this situation as follows:

When harm touches man, he calls on Us, lying on his side or sitting down or standing up. Then when We remove the harm from him he carries on as if he had never called on Us when the harm first touched him. In that way We make what they have done appear good to the profligate. (Surah Yunus: 12)

When harm touches people they call on their Lord, turning to Him in repentance. But then, when He gives them a taste of mercy from Him, a group of them immediately associate others with their Lord. (Surat ar-Rum: 33)

The people depicted in these verses turn to Allah when they are faced with difficulty. Yet no sooner do they come out of this difficulty than they forget the promises they made to Allah and show ungratefulness. This attitude explains that the regret they felt actually arose from the helplessness one feels in a state of difficulty.

The regret peculiar to believers however is much different from the regret mentioned above for it brings the most benefit to man. True regret is not forgotten at once. It prompts one and even produces fundamental changes in one's character. One who feels sincere regret in his heart lives the rest of his life bestowed to him in compliance with Allah's consent, hoping for Allah's mercy and

forgiveness. When circumstances change or a new opportunity is granted, he never dares to return to his former way of life, being aware that such ungratefulness means a loss for him.

Allah in the Qur'an relates the psychological state of the people facing death aboard the ship so that it may give a warning to all people. That is because their disposition exists in every individual's ego. So drawing a lesson from this example described in the verses above, one should seriously avoid this negative aspect of one's soul and take a sincere audit of one's conscience. Then, he should ask the following questions to himself:

"What kind of a psychological state would I be in, had I been in a similar situation? What would make me regret? What radical changes would I promise myself to make in my character, provided I was saved from the danger? What would I give up doing and what decisions would I sincerely put into practice?"

To consider these and act accordingly, being physically in danger is not necessarily essential. It is all possible that someone failing to consider such a possibility might experience it very soon. Or, he may never face such danger for a lifetime. In both cases however, one thing is certain: when the moment of death destined for a person meets him, he will suddenly find the angels of death next to him. At this very moment when he fully acknowledges

the fact of death, if he failed to lead his life in the way of Allah, he would definitely have things to regret.

To avoid regret in this world and the hereafter, the only thing to do is to turn toward Allah, be mindful of one's duties to Allah, and fulfill the commands of Allah as stated in the Qur'an. Death is too close, so man should never delay doing the things that he is held responsible for. He should put his sincere decisions into action with patience and determination. The sincerity and closeness to Allah should be the sincerity one feels in times of danger and helplessness, if not more.

The most important fact to be remembered is the following: the main purpose of man's existence in this world is to serve Allah and be a servant who earns His good pleasure. Everything except this namely, one's success, possessions, family, career, etc -- are only the means whereby one may get closer to Allah. The efforts of those who endeavor solely to attain those means unconsciously, forgetting and ignoring that these favors are granted to them by Allah so that they turn to Him and render their thanks to Him, will be in vain -- unless Allah wills otherwise. Temporary benefits attained in this world can be of no help to man in the hereafter. In the Qur'an, our Almighty Lord Allah states that these are the sorts of people who will be most overwhelmed with grief:

Say: "Shall I inform you of the greatest losers in their

actions? People whose efforts in the life of the world are misguided while they suppose that they are doing good." Those are the people who reject their Lord's Signs and the meeting with Him.

Their actions will come to nothing and, on the Day of Resurrection, We will not assign them any weight. (Surat al-Kahf: 103-105)

Provided that one attains the good pleasure of Allah in this world by way of his attitude and morals, Allah will certainly protect him both in this world and beyond. However if he loses this opportunity in this world, he will regret this terrible error at the moment the angels of death appear to him. This error, unlikely to be compensated for, will be a cause for eternal regret -- unless Allah wills otherwise. In the Qur'an, Allah describes the regret that people feel in His Presence as follows:

He will say, "Oh! If only I had prepared in advance for this life of mine!" (Surat al-Fajr: 24)

... He said, "Oh, if only I had not associated anyone with my Lord!" (Surat al-Kahf: 42)

.. "Alas for me! If only I had gone the way of the Messenger!" (Surat al-Furqan: 27)

A person who would not like to desperately utter these words should, right at this moment, submit to our Lord and live by the principles laid by our Creator.

One Should Take Heed From the Regret Felt in This World

The life of this world is an important opportunity granted so that man can earn the perfect and eternal life of the hereafter.

Those who do not make use of this opportunity and live a life far removed from the religion of Islam will regret every moment they spent in the world when they see the torment in the hereafter. This is due to the fact that these people had been warned several times and been informed about the existence of the two abodes -- hell and paradise. They had also been informed that their conduct would dictate which abode they would earn, just as the Prophet (saas) said, "*The world is the farm of the hereafter.*" (*Ihya' al-ulum, iv, 14.*)

Allah mercifully provides training for mankind about this feeling of regret in this world by stimulating one's thoughts and feelings through the experience of regret, so that he may avoid reaching this irreversible end. In addition, Allah gives people a certain amount of time so that they can purify themselves from their mistakes and flawed attitudes. During one's lifetime, every human being is offered the opportunity to repent and lead the rest of his life in the way of Allah.

Viewed from this point, the feeling of regret is actually a great opportunity that Allah grants to man. This is

because after such deep regret, if one turns to Allah, Allah grants him eternal salvation in response to his sincerity. Conversely, if one heedlessly ignores these warnings and opportunities, then his punishment will be regret and grief that he will not be able to be saved unless Allah so wills it.

In the Qur'an, Allah illustrates various examples of people who regretted their mistakes. These feelings of regret urged a group of people to turn to Allah and saved them from repeating their mistake for the rest of their lives. Yet another group totally forgot about this regret in time, and out of recurring ignorance, returned to their former rebellious selves.

Allah informs us in the Qur'an of the regret experienced by the three people who did not take part in a battle during the lifetime of the Prophet Muhammad (saas) as an apposite example of repentance stemming from regret:

Allah has turned towards the Prophet, and those who fled (their homes) and the helpers who followed him at the "time of difficulty," after the hearts of a group of them had almost deviated. Then He turned towards them -- He is All-Gentle, Most Merciful to them -- and also towards the three who were left behind, so that when the earth became narrow for them, for all its great breadth, and their own selves became constricted for

them and they realized that there was no refuge from Allah except in Him, He relented towards them so that they might repent. Allah is the Ever-Returning, the Most Merciful. (Surat at-Tawba: 117-118)

As we learn from the verses above, the three people who were left behind suffered a great regret in their hearts. Consequently, they realized that the only way to be saved from this regret was to repent and seek refuge in Allah. This is the sincere regret that mobilizes people, changes them, and urges them to correct their mistakes. Such sincere people will lead a life in compliance with Allah's consent and hope for Allah's compassion and mercy. Allah informs us in the Qur'an that He surely accepts repentance from His servants and forgives them:

Except for those who repents and have faith and act rightly: Allah will transform the wrong actions of such people into good - Allah is Ever-Forgiving, Most Merciful - for certainly all who repents and act rightly have turned sincerely towards Allah. (Surat al-Furqan: 70-71)

But as for those who do evil actions and then subsequently repent and have faith, in that case your Lord is Ever-Forgiving, Most Merciful. (Surat al-Araf: 153)

But I am Ever-Forgiving to anyone who repents and has faith and acts rightly and then is guided. (Surah Ta Ha: 82)

It is also stated in the Qur'an that those nations to whom the prophets were sent regretted their wrong doings. Likewise, the people of the Prophet Moses (pbuh) who couldn't wait for him to return from Mount Sinai with Allah's message forgot Allah and reverted to idol-worship. Allah describes this nation's great regret for their sin as follows:

After he left, Moses' people adopted a calf made from their ornaments, a form which made a lowing sound. Did they not see that it could not speak to them or guide them to any way? They adopted it and so they were wrongdoers.

When they took full stock of what they had done and saw they had been misled, they said, "If our Lord does not have mercy on us and forgive us, we will certainly be among the lost." (Surat al-A'raf: 148-149)

Allah emphasizes regret once again in the Qur'an in the story of the owners of the garden. Allah granted them a garden as a favor. However, they grew arrogant, appropriated the garden for themselves, and forgot to be grateful to Allah. Hence the punishment they received caused them to regret their actions and turn towards Allah. The verses concerning the owners of the garden as follows:

We have tried them as We tried the owners of the garden when they swore that they would harvest in the morning but did not say the redeeming words, "If Allah

wills." So a visitation from your Lord came upon it while they slept and in the morning it was like burnt land stripped bare. In the morning they called out to one another, "Leave early for your land if you want to pick the fruit." So they set off, quietly saying to one another, "Do not let any poor man into it today while you are there." They left early, intent on carrying out their scheme.

But when they saw it, they said, "We must have lost our way. No, the truth is we are destitute!" The best of them said, "Did I not say to you, why do you not glorify Allah?" They said, "Glory be to our Lord! Truly we have been wrongdoers." They turned to face each other in mutual accusation. They said, "Woe to us! We were indeed inordinate. Maybe our Lord will give us something better than it in exchange. We entreat our Lord." (Surat al-Qalam: 17-32)

But when the conditions change or they are given a new opportunity, most people forget the warning, which is supposed to make them regret, repent and encourage them to do good deeds. Those who ignore the warnings and return to their former attitudes will surely be punished unless they repent in time as was the case with Thamud, the people of the Prophet Shelah (pbuh). These people blatantly rejected the warnings of the Prophet Shelah (pbuh), although they knew that they would

regret their inevitable doom. Surely Allah will never break His promise in bringing forth His command. Allah informs us of this fact, which will be a lesson for all people in the Qur'an:

He said, "Here is a she -- camel. She has a time for drinking and you have a time for drinking-on specified days. Do not do anything to harm her or the punishment of a terrible day will come down on you." But they hamstrung her and woke up full of remorse, for the punishment did come down them. There is certainly a Sign in that, yet most of them are not believers. Truly your Lord is the Almighty, the Most Merciful. (Surat ash-Shu'ara: 155-159)

One has to remember that Allah is just. He does not leave any fault unanswered; yet He also generously rewards the good deeds done for Him. He gives glad tidings of His mercy and paradise to those who turn towards Him with sincere repentance. Considering these, one should ask oneself the following: being aware of the intense trouble a temporary regret causes in this world, is it worth taking the risk of a regret that may last forever? Not to forget that this will be the regret one would suffer in the never-ending afterlife in hell...

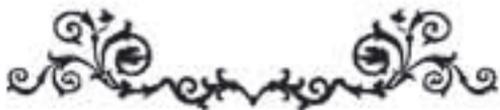
Surely, nobody would risk feeling such regret in the hereafter. In this case, what one has to do is apparent: every single person in this world still has the time to seize

this opportunity. The one who capitalizes on this favor of Allah will not only be saved from the fire but will also be the heir of the blessings of this world and the eternal hereafter.

Therefore, every person who endeavors to attain these blessings and avoid the regret of the Companions of the Fire needs to devote himself to earning the pleasure of Allah. One needs to unconditionally follow the route bringing man out of darkness into light. Allah lays down this route in the following verses:

It is He Who calls down blessing on you, as do His angels, to bring you out of the darkness into the light. He is Most Merciful to the believers. Their greeting on the Day they meet Him will be "Peace!" and He has prepared a generous reward for them. (Surat al-Ahzab: 43-44)

The Beginning Of Regret For Unbelievers: Death



*Every self will taste death. We test you with both good and evil as a trial. And you will be returned to Us.
(Surat al-Anbitya': 35)*

Death is considered to be an end and a final destruction by those who do not believe in the hereafter. This is a flawed perception however because death is not an end but a beginning. For believers, it is the beginning of a perfect, eternal paradise that is free from all evil and flaws. For unbelievers on the other hand, it is a transition to a life in hell, where a great penalty is suffered.

Those who comprehend this reality live a pleasant end in the world when death meets them and a pleasant beginning in the hereafter. These two occur simultane-

ously. Unbelievers, on the other hand, encounter the irrecoverable regret of disregarding this reality, of which they had been previously informed. They suffer this regret at every moment for as long as Allah wills and never find respite from it.

Although death is not a subject of profound thought for most people, it is an unavoidable end. That is because Allah creates death as the definite end of this life. So far, not a single person has avoided death. No one's property, wealth, career, or close friends have provided salvation from death. Certainly everyone will meet death. Allah relates this fact in many verses in the Qur'an:

Wherever you are, death will catch up with you, even if you are in impregnable fortresses. (Surat an-Nisa: 78)

Say: "Death, from which you are fleeing, will certainly catch up with you. Then you will be returned to the Knower of the Unseen and the Visible and He will inform you about what you did." (Surat al-Jumu'a: 8)

Allah will not give anyone more time, once their time has come. Allah is aware of what you do. (Surat al-Munafiqun: 11)

So, does avoiding contemplation over death and the life after death save one from facing this reality? Surely the answer to this question is "No". Since man is desperate against death, the most rational thing to do is to constantly contemplate upon death and to get prepared for

the hereafter, as the Prophet Muhammad (saas) said "*Ponder on death a lot. Allah opens the heart of that person who thinks about death a lot and makes death easy for him.*" (Narrated by Abu Huraira)

Those who neglect thinking about the hereafter whilst being distracted by this fleeting worldly life are taken by surprise by death. Those saying "While we are young, we can make the most of our lives and think about death in the latter years of our lives" grasp that they will never have such an opportunity. That is because death is predestined by Allah. A person may well die before he grows old. In this case, solely making future plans and postponing the fulfillment of Allah's commands will only lead to dreadful regret.

Those who spend their lives distant from Allah and who only repent when they realize they are close to death will experience such regret. Yet repentance which arises from the fear of death and which doesn't bear sincere intention to correct and purify one's self may not be acceptable by Allah. Openly being in favor of this life despite the existence of death, such people desperately strive to save themselves only when they realize death is very near. This however brings no benefit. Allah knows their insincerity, because Allah is closer to man than his jugular vein. He knows what is inside of man, including his most inner thoughts and deepest secrets. Allah

informs us in the Qur'an that He will not accept repentance based on the fear of death at the very last moment:

There is no repentance for people who persist in doing evil until death comes to them and who then say, "Now I repent," nor for people who die as an unbeliever. We have prepared for them a painful punishment. (Surat an-Nisa: 18)

It is stated in many verses that when another opportunity is granted, these insincere people soon resume their ungrateful attitude:

If only you could see when they are standing before the Fire and saying, "Oh! If only we could be sent back again, we would not deny the Signs of our Lord and we would be among the believers." No, it is simply that what they were concealing before has been shown to them; and if they were sent back they would merely return to what they were forbidden to do. Truly they are liars. (Surat al-An'am: 27-28)

For this reason, it would be erroneous to have a rationale based on the thought "I will repent when the appropriate time comes." This kind of thinking will not save one from the torment in hell. So if one does not want to suffer an eternal grievous penalty after death, he should live for a purpose, knowing that he will absolutely meet Allah and have to give an account of his actions.

The Regret of Unbelievers at the Moment of Death

Throughout their lives, people are reminded many times of the existence of the Garden and the Fire and that they have to get prepared for the afterlife. Yet unbelievers turn a deaf ear to these reminders. Upon facing death, one of the main sources of their regret is the fact that they have led themselves to their own destruction. Nobody forced them; they, by their own will, chose this dreadful end for themselves. By the moment of death unbelievers start to suffer from grief. The dreadful fear felt at the time of death is the initial grief of this torment, which Allah illustrates in the Qur'an as follows:

... and one leg is entwined with the other: that Day he will be driven to your Lord. He neither affirmed the truth nor did he pray, but rather denied the truth and turned away and then went off to his family, swaggering. It is coming closer to you and closer. Then closer to you and closer still. (Surat al-Qiyama: 29-35)

Yet, one needs to keep in mind that only unbelievers suffer from this fear. Believers spend all their lives working to gain the good pleasure and love of Allah. For this reason, they are full of hope. Unbelievers, on the other hand, experience great belated regret when death overpowers them. Nevertheless, this regret by no means keeps them safe from the punishment because it is too

late. In the Qur'an, it is stated that at the moment of death, the souls of unbelievers are taken with a great suffering and difficulty.

... If you could only see the wrongdoers in the throes of death when the angels are stretching out their hands, saying, "Disgorge your own selves! Today you will be repaid with the punishment of humiliation for saying something other than the truth about Allah, and being arrogant about His Signs." (Surat al-An'am: 93)

How will it be when the angels take them in death, beating their faces and their backs? (Surah Muhammad: 27)

It is surely unlikely to fully comprehend what unbelievers experience at the time of death. However, Allah depicts this situation so that man can contemplate and avoid meeting such an end. The angels of death, as the verses suggest, will take the souls of unbelievers whilst smiting their faces and their backs. By that moment, unbelievers will suffer physical pain accompanied by a deep regret since they will know they have no opportunity to return back.

At the moment of death, man experiences what befalls him with a very open conscious. This is the beginning of his eternal life. Death is only a transitional phase; it is actually the departure of soul from the flesh.

Due to the torment they suffer at the time of death,

unbelievers grasp that they will be subjected to a great penalty that will last for all eternity -- unless Allah wills otherwise. Those who lived all their lives distant from the religion of Allah start to earnestly implore Allah's forgiveness and safety. They plead to be sent back to the world, to do good deeds and to make up for what they have lost. But their wishes aren't acceptable because they were **"given a life long enough so that they would receive admonition"** as Allah maintains in the verse. They were given glad tidings of the gardens of paradise and also warned against the fire of hell, but they willfully turned away from all these truths. Allah states in the Qur'an that they will again tend to denial upon another opportunity:

When death comes to one of them, he says, "My Lord, send me back again, so that perhaps I may act rightly regarding the things I failed to do!" No indeed! It is just words he utters... (Surat al-Muminun: 99-100)

Unbelievers knowingly did not prostrate before Allah, nor fulfill His orders, nor conform to the sublime morality. Allah says in the Qur'an that at the time of death, they wouldn't even be able to simply prostrate:

On the Day when legs are bared and they are called on to prostrate, they will not be able to do so. Their eyes will be downcast, darkened by debasement; for they were called on to prostrate when they were in full possession of their faculties. (Surat al-Qalam: 42-43)

There is another point that adds to the regret of people who, at the moment of death, comprehend that Allah's promises are all true. Believers, to whom unbelievers did not trust and take seriously in the world and even of whom they made fun, suffer none of the grief unbelievers go through on that day. They are eternally rewarded with the best of rewards because they spent all their lives sincerely to attain the consent of Allah. Unlike unbelievers, their souls are drawn out "gently" without any pain. (Surat an-Naziat: 2) As Allah describes in the verse, the angels greet the believers and give the good news of the Garden.

... those the angels take in a virtuous state. They say, "Peace be upon you! Enter the Garden for what you did." (Surat an-Nahl: 32)

This is another mental torment for the unbelievers. They were also offered the very same opportunities given to the believers in this world. Yet, they willingly traded the eternal blessings of the Garden for the short-lived worldly benefits. Although they were reminded that the world is merely a place of testing for man and the real abode is the hereafter, they feigned ignorance about it. Therefore they didn't engage in good deeds to attain paradise. Yet, living by the morals of the Qur'an and being a sincere believer is possible for everyone only by one's committed intention. Pondering upon all these adds to the regret of unbelievers.

In one verse Allah says:

Or do those who perpetrate evil deeds suppose that We will make them like those who have faith and do right actions, so that their lives and deaths will be the same? How bad their judgment is! (Surat al-Jathiyya: 21)

In other words, every soul will be rewarded appropriately, the good with glad tidings and the evil with wrathful punishment.

Furthermore the fear of knowing that hell is prepared for them will intensify the regret felt by unbelievers. Until then they have only experienced the suffering of the removal of their souls. This suffering however makes them aware of their impending doom.

This regret of unbelievers beginning with death will last as long as Allah wills. Every passing moment, hour, and day, they will remain in this everlasting penalty and they will not be saved from regret.

However, it is in the hands of man not to suffer such great regret. Waiting to encounter death is not necessarily the way to have a grasp of the reality of the death and beyond. For believers, the promise of Allah is enough. After death, the justice of Allah certainly prevails; unbelievers are punished with fire and believers are rewarded with the gardens of paradise.

So, the wisest thing for a person to do who has not met death yet would be to seek refuge in Allah and to hope

for His forgiveness. In addition, one needs to attentively explore the Qur'an, the only guide to the true path for humanity, and the sunnah of the Prophet (saas) to attain a thorough understanding of it and live by what they are commanded. Rather than avoidance from the thought of death, man will benefit from pondering over its reality and closeness and acting accordingly.

The one who turns towards Allah earns the consent of Allah both in this world and in the hereafter and enters the Garden, well pleased with our Lord and our Lord well pleased with him. Allah gives the believers the good news of this in the Qur'an:

O self at rest and at peace, return to your Lord, well-pleasing and well-pleased! Enter among My slaves! Enter My Garden. (Surat al-Fajr: 27-30)

The way to be saved from regret and win eternal bliss is to reflect on death and the hereafter and comply with the way of Allah, the Creator of man.

The Regret Felt On The Judgment Day



The Trumpet is blown and those in the heavens and those in the earth swoon away, except those Allah wills. Then it is blown a second time and at once they stand upright, looking on. And the earth shines with the Pure Light of its Cord; the Book is put in place; the Prophets and witnesses are brought; it is decided between them with the truth; and they are not wronged. Every self is repaid in full for what it did. He knows best what they are doing. (Surat az-Zumar: 68-70)

All who have ever lived on earth are resurrected on the Day of Judgment. The moment of resurrection is a perplexing one for unbelievers. Allah relates the fearful and bewildered conversations among unbelievers at the moment of resurrection in the Qur'an as follows:

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

And the True Promise is very close, the eyes of those who were unbelievers will be transfixed: "Alas for us! We were unmindful of this! No, rather we were definitely wrongdoers." (Surat al-Anbiya': 97)

The phrase "Alas for us" is an expression of the great panic, fear and regret of unbelievers. At the moment they are resurrected, they realize that those who warned them against the hereafter were right and truthful. Much to their detriment, they are now aware that other warnings will surface one after another. Right now, with no possibility to escape, they will be dragged to this torment, which they never considered as real before.

After rising from the dead, unbelievers will be brought to stand before Allah. Then they will be called to account for what they did in the world and judgment will be made accordingly. For this purpose, they are brought into the Presence of Allah with all those other arrogant people who transgressed against the limits set by Allah.

The Day the Trumpet is blown and you come in droves. (Surat an-Naba: 18)

On the judgment day, unbelievers will come to understand that no other action is more important than earning the consent of Allah and avoiding His wrath. This is also stated in a hadith of the Prophet (saas) in which he gave the example of an unbeliever questioned on the judgment day:

An unbeliever will be brought on the Day of Resurrection and will be asked. "Suppose you had as much as gold as to fill the earth, would you offer it to ransom yourself?" He will reply: "Yes". Then it will be said to him, "You were asked for something easier than that [to join none in worship with Allah (i.e. to accept Islam, but you refused)]" (Bukhari)

Their failure to have grasped this fact in the world, where the signs of Allah's power and existence were obvious, intensifies their regret. That day, they will plainly see that they missed this opportunity. Their regret is manifest from the way they speak:

The Day when a wrongdoer will bite his hands and say, "Alas for me! If only I had gone the way of the Messenger! Alas for me! If only I had not taken so-and-so for a friend! He led me astray from the Reminder after it came to me." Evil always leaves man in the lurch. (Surat al-Furqan: 27-29)

On the Day of Judgment, unbelievers will be so occupied with their own troubles that they turn a blind eye to the calls of their own children, spouses, mothers, and fathers. In the Qur'an, this is described as follows:

When the Deafening Blast comes, the Day a man will flee from his brother and his mother and his father, and his wife and his children: on that Day every man among them will have concerns enough of his own. (Surah Abasa: 33-37)

The concept of lineage loses its importance. From then on, the only thing that matters is to be saved from the penalty of Allah. This is so important that, in order to be saved from this state, unbelievers even offer to sacrifice their own sons, spouses, brothers, etc.

On the Day the sky is like molten brass and the mountains like tufts of colored wool. No good friend will ask about his friend even though they can see each other. An evildoer will wish he could ransom himself from the punishment of that Day, by means of his sons, or his wife or his brother or his family who sheltered him or everyone else on earth, if that only meant that he could save himself. (Surat al-Ma'arij: 8-14)

Surely, these efforts of unbelievers bring no results. The main target of unbelievers in the worldly life was amassing a fortune, making a career, or having sons. They spent all their lives to attain these goals. However, on the Day of Judgment, they grasp that all these concepts are not precious at all. Judgment Day is the time when unbelievers will desire to vanish. For believers, however, it is the time zealously and joyfully awaited for. Allah describes these moments in His verses as follows:

That Day some faces will be radiant, laughing, rejoicing. That Day some faces will be dust-covered, overcast with gloom. Those are the dissolute unbelievers." (Surah Abasa: 38-42)

On the Day of Reckoning, the most precious valuables one possesses are the righteous deeds purely done to earn the good pleasure of Allah. However, unbelievers have never striven for this treasure, which would bring them eternal salvation. Not a single good deed or blessing they have to present to Allah on that day. Having no faith in Allah, all their righteous efforts will have been wasted. Allah states this fact as follows:

Say: "Shall I inform you of the greatest losers in their actions? People whose efforts in the life of the world are misguided while they suppose that they are doing good." Those are the people who reject their Lord's Signs and the meeting with Him.

Their actions will come to nothing and, on the Day of Resurrection, We will not assign them any weight." (Surat al-Kahf: 103-105)

Those who denied the religion (deen) and harbored doubts about the existence of the Day of Judgment, did not feel the necessity to get prepared for this approaching day. For a lifetime, they occupied themselves with amassing wealth and following their vain desires. Now they confront a regret they will never be free of. Allah states this in the Qur'an in this way:

They will say, "Alas for us! This is the Day of Reckoning!" This is the Day of Decision you used to deny. (Surat as-Saffat: 20-21)

Furthermore, unbelievers will find all the unscrupulous, ungrateful and evil deeds that they committed in the world discovered in the Presence of Allah. They will personally bear witness to the sins they committed. Allah describes this in the Qur'an as follows:

...they will be paraded before your Lord in ranks: "You have come to Us just as We created you at first. Yes indeed! Even though you claimed that We would not fix a time with you." The Book will be set in place and you will see the evildoers fearful of what is in it. They will say, "Alas for us! What is this Book which does not pass over any action, small or great, without recording it?" They will find there everything they did and your Lord will not wrong anyone at all. (Surat al-Kahf: 48-49)

That Day people will emerge segregated to see the results of their actions. Whoever does an atom's weight of good will see it. Whoever does an atom's weight of evil will see it. (Surat az-Zilzal: 6-8)

As Allah relates in the Qur'an, then comes the time for unbelievers to see their records.

Believers receive their records from their right side, whilst unbelievers from left. From the moment the angels of death took their souls, unbelievers were subjected to an unending suffering. The moment they receive their records is another suffering. They avoid looking at the crimes they perpetrated and wish to vanish. Allah describes this in the verses as follows:

But as for him who is given his Book in his left hand, he will say, "If only I had not been given my Book and had not known about my Reckoning! If only death had really been the end! My wealth has been of no use to me. My power has vanished." (Surat al-Haqqa: 25-29)

... on the Day when a man will see what he has done, and the unbeliever will say, "Oh, if only I were dust!" (Surat an-Naba: 40)

But as for him who is given his Book behind his back, he will cry out for destruction but will be roasted in a Searing Blaze. He used to be joyful in his family. He thought that he was never going to return. But in fact his Lord was always watching him! (Surat al-Inshiqaq: 10-15)

Witnessing these scenes, unbelievers understand the opportunity that they missed in the world and feel a most severe regret. Adding to their regret, they see and observe the blissful life of believers in paradise. Because previously, they were invited to truth by believers but they arrogantly refused and turned a deaf ear to them.

But now a "just balance" (Surat al-Anbiya': 47) is set. People are led to hell or paradise, based on their records. On the Day of Judgment, unbelievers see where they are heading for. Upon this, fear overtakes them:

You will see the wrongdoers afraid of what they have earned, when it is about to land right on top of them. (Surat ash-Shura: 22)

The justice of Allah prevails and it entails the fairest rewarding and punishment:

We will set up the Just Balance on the Day of Resurrection and no self will be wronged in any way. Even if it is no more than the weight of a grain of mustard-seed, We will produce it. We are sufficient as a Reckoner. (Surat al-Anbiya': 47)

This process is easy for believers. However, it proves to be difficult and very painful for unbelievers. They are questioned for every each blessing Allah granted them in the world. They give an account of every each moment of their lives: about their failure to comply with the commands of Allah; their ungrateful attitudes; their inner rebellious thoughts and insults; the warnings that they ignored. However the insincere excuses they used to put forth in the world are no more acceptable. Allah describes the situation unbelievers confront on that day in the verses below:

On that Day, woe to the deniers! This is the Day they will not say a single word, nor will they be allowed to offer any excuses. On that Day, woe to the deniers! "This is the Day of Decision. We have gathered you and the earlier peoples. So if you have a ploy, use it against Me now!" On that Day, woe to the deniers! (Surat al-Mursalat: 34-40)

Those unbelievers with no good deeds to present to Allah **"will know what it has made ready"** (Surat at-

Takwir: 14) for them. Allah describes this place of torment as a "bottomless pit" in the Qur'an:

As for him whose balance is heavy, he will have a most pleasant life. But as for him whose balance is light, his motherland is Hawiya (Pit). And what will convey to you what that is? A raging Fire! (Surat al-Qari'a: 6-11)

These are important to grasp the intensity of the regret unbelievers would experience on the Day of Judgment. The Day of Judgment is too late for one to feel regret. If one fully understands what is being told here and loses no time in engaging in good deeds, then he may hope for a "heavy balance (of good deeds)." Only such an endeavor will save one from great regret.

The Regret Felt In Hell



When it sees them coming from a long way off, they will hear it seething and rasping. (Surat al-Furqan: 12)

The Regret Unbelievers Feel When They See Hell

On the Day of Judgment, once their accounts are taken, people will be gathered and will be driven to hell in "divisions." Amongst this crowd will be everyone who denied the religion and existence of Allah throughout history and those who were arrogant and turned away from the signs of Allah. There will be also those who enjoyed wealth and fame. To their disappointment, however, those things they attached importance to in the world will not save them from eternal punishment. Allah informs us in the Qur'an that all unbelievers will be disgracefully dragged into hell. Before hell's gates, the keepers will make them confess their crimes for a last time and take

them in. Upon this, the gates will be closed behind them for all eternity. Allah describes the way unbelievers are driven to hell in the Qur'an as follows:

Those who are unbelievers will be driven to hell in companies and when they arrive there and its gates are opened its custodians will say to them, "Did Messengers from yourselves not come to you, reciting your Lord's Signs to you and warning you of the meeting on this Day of yours?" They will say, "Indeed they did," but the decree of punishment is justly carried out against the unbelievers. They will be told, "Enter the gates of hell and stay there timelessly, for ever. How evil is the abode of the arrogant!" (Surat az-Zumar: 71-72)

"That is because you exulted on the earth, without any right to do so; and strutted about. Enter the gates of hell, remaining in it timelessly, for ever. How evil is the abode of the arrogant!" (Surah Ghafir: 75-76)

Not a single person among this crowd can come out and say that he was not warned against this day. That is because Allah, Who is the Just, had sent messengers to every individual to remind him about His existence, the Day of Judgment, paradise and hell. Therefore, unbelievers will acknowledge that they deserved the torment in hell.

They remained arrogant although they were warned and knowingly avoided to serve Allah, the One Who created them. Allah informs man that such people will be humiliated in hell in the Qur'an:

Your Lord says, "Call on Me and I will answer you. Those who are too proud to worship Me will enter hell abject." (Surah Ghafir: 60)

Allah's Messenger (saas) emphasized the same point in a hadith:

... Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person. (Bukhari)

Considering themselves to be all-powerful in the world, some of these people insolently rebelled against our Lord. Power, they assumed, would provide deliverance. When they were reminded about the attribute of Allah, the al-Qahhar (The Subduer), the existence of hell and paradise, and were offered guidance to the way favored by Allah, they retorted:

"Why does Allah not punish us for what we say?" Hell will be enough for them! They will roast in it. What an evil destination! (Surat al-Mujadala: 8)

In response to their rebellion, they will be taken in through hell's gates and never again allowed out unless Allah wills otherwise. The moment they see the fire, they will feel an unbearable regret for their wrongs. Allah reveals in the Qur'an that this is the moment they explicitly realize there is no way out of hell:

The evildoers will see the Fire and realize they are going to fall into it and find no way of escaping from it. (Surat al-Kahf: 53)

Comprehension will be very sharp in hell; everything unbelievers feigned ignorance about in the world will appear to be very clear then. They will realize that they spent all their lives on vain purposes and they will ultimately understand that, in exchange for minor and temporary benefits, they must now remain in torment in the afterlife. The few decades they had in the world seemed a long period of time to them and meanwhile they never thought about the hereafter. Rather than a perfect and blissful life where one is not vulnerable to physical weaknesses such as hunger and exhaustion, they preferred this world where one finds himself incurably dissatisfied. No sooner they enter by hell gates than they comprehend that they have no escape. Thus, as a last recourse to avoid torment, they seek salvation by offering a ransom: a ransom of everything they possess in this world. These vain efforts are described as follows:

...But as for those who do not respond to Him, even if they owned everything on the earth and the same again with it, they would offer it as a ransom. They will receive an evil Reckoning. Their shelter will be hell. What an evil resting-place! (Surat ar-Rad: 18)

However, these last efforts displayed upon facing the fact of entering hell will be in vain. Allah informs us that these attempts bring no benefit:

So today no ransom will be accepted from you or from

those who were unbelievers. Your refuge is the Fire. It is your master. What an evil destination! (Surat al-Hadid: 15)

There is certainly an important reason why these attempts bring no results. Allah warned them against hell when they were still in the world. Everything was made clear to them; that no man will be able to help another and that no one will be able to offer any ransom. They were further reminded that no ransom will be accepted. A verse Allah revealed to warn people about this fact is as follows:

Have fear of a Day when no self will be able to compensate for another in any way. No intercession will be accepted from it, no ransom taken from it, and they will not be helped. (Surat al-Baqara: 48)

Yet, in spite of all the warnings, they insisted on their denial and they knowingly prepared such an end for themselves. On that day, they will acknowledge one important fact: that their own deeds earned them hell.

This regret -- unless Allah wills otherwise -- will be a great torment they will find no salvation from eternally. That is because they encountered one important fact: had they devoted themselves to earning the favor of Allah instead of striving for vain goals, they would not be at the entrance to hell but to paradise. Due to their failure to comply with the right way, they suffer terrible loss.

As Allah states in the twentieth verse of Surat al-Balad, **"above them is a sealed vault of Fire."** Once they enter by the gates of hell, they will be locked inside. Behind these gates exists the torment of hellfire with no certain end, which they will suffer for as long as Allah wills. For the unbelievers, there is no possibility to escape from this torment unless Allah wills otherwise. Allah calls this fire "the Shatterer." These verses in Surat al-Humaza read:

And what will convey to you what the Shatterer is? The kindled Fire of Allah reaching right into the heart. It is sealed in above them in towering columns. (Surat al-Humaza: 5-9)

In addition, there is the following hadith of our Prophet (saas) as a blessing from Allah:

The Prophet (saas) said: "He with the slightest speck of faith will be saved from the fire." Abu Said says: "Whoever doubts (that he really said this) should read the following verse: "Allah does not wrong anyone by so much as the smallest speck..." (Surat an-Nisa, 40) (Tirmidhi, S fatu Cehennem 10, (2601)

The Torment Unbelievers Confront in Hell

Before proceeding with the regret unbelievers will face in the hereafter, it will be useful to describe the torment in hell. Without being aware of the forms of torment in hell, one might fail to comprehend the dimensions of the regret there.

As mentioned earlier, the regret of unbelievers begins at the very moment they see hell and then continues for all eternity. The conversations among these people upon their arrival in hell are as follows:

Those who reject their Lord will have the punishment of hell. What an evil destination! When they are flung into it they will hear it gasping harshly as it seethes. It all but bursts with rage. Each time a group is flung into it its custodians will question them: "Did no warner come to you?" They will say, "Yes indeed, a warner did come to us but we denied him and said, "Allah has sent nothing down. You are just greatly misguided." They will say, "If only we had really listened and used our intellect, we would not have been Companions of the Blaze." Then they will acknowledge their wrong actions. Away with the Companions of the Blaze! (Surat al-Mulk: 6-11)

As Allah stated in the verses, when they are flung into hell, they hear a terrible noise. Allah describes this noise in the seventh verse of the Surat al-Mulk as **"gasp ing harshly as it seethes."** This terrible sound inflicts a dreadful distress and fear on unbelievers. In another verse, Allah describes hellfire as a fire which almost bursts with rage (Surat al-Mulk: 8). The rejecters witnessing this horrible event will feel desperate because they will understand the punishment they will face. And as our Lord stated above, they will talk about their regret for their fail-

ure to have had a grasp of all while they were still in the world.

They will be in such relentless distress because they will understand that the penalty they will confront will be extremely horrible and painful. In the verses, it is stated that hell is the worst place to stay in.

... **What an evil destination! (Surah Al 'Imran: 162)**

... **What an evil refuge! (Surat an-Nisa: 115)**

Their shelter will be the Fire. How evil is the abode of the wrongdoers! (Surah Al 'Imran: 151)

Hell, where they will roast. What an evil place to stay! (Surah Ibrahim: 29)

Hell is depicted in a similar way in the hadiths of the Prophet (saas):

Among the people of hell are there those who will be immersed in fire to their ankles, some to their knees, some to their waists, and some to their throats. (Muslim)

The dwellers of hell will be thrown down into this evil refuge in crowds. In a verse Allah states this as **"They will be bundled into it head first, they and the misled"** (Surat ash-Shu'ara: 94) From the verse, it is understood that all unbelievers including those who were arrogant, had wealth and were held in esteem, will be thrown into the fire as worthless masses. In reply to their arrogance in the world on that day, they will be humiliated and despised.

In hell, they will never be held in esteem and never will they receive mercy. As the firewood of hell, they will live in pain and grief for all eternity. Allah reveals this fact in the verses as follows:

You and what you worship besides Allah are fuel for hell. You will go down into it. (Surat al-Anbiya': 98)

... They are fuel for the Fire. (Surah Al 'Imran: 10)

Allah informs us in the Qur'an of various forms of punishment in hell. Most of the people will dwell there, as stated in the verse, "for ages." In other words, they will be tormented for as long as Allah wills. We can describe some of these punishments as follows:

In the thirteenth verse of Surat al-Furqan, Allah relates that unbelievers will be cast "into a narrow place in hell shackled together in chains." Being left closed in a narrow space even for a few minutes makes one tense. Even the thought of being surrounded by four walls is often an unbearable thought. The torment of hell, however, is incomparable to the one of the world. Confined in that narrow space, they will also be subjected to fire. Moreover, shackled together in chains, they will even not be able to move, let alone escaping from the fire. Even imagining such a scene is painful.

In another verse, Allah informs that unbelievers will remain in "**shades of pitch-black smoke**" (Surat al-Waqia: 43). In general, the word "shade" reminds one

coolness. However, this is not the case with hell. In hell, Allah informs us that this shade is neither cool nor refreshing.

Another form of punishment in hell is the impossibility of death. Death is way of deliverance. For this reason, Allah will not allow the people of hell to die as He maintains in the verse, **"death will come to them from every side, yet they cannot die"** (Surah Ibrahim: 17). They will experience every sort of assault which would, under normal conditions, result in death. Despite this, they will not die, but will instead continue to suffer more torment as long as Allah wills in their eternal afterlife.

The fact that there will be no other death in the hereafter was also stated by the Prophet Muhammad (saas):

When the inhabitants of the Garden have gone to the Garden and the inmates of the Fire have gone to the Fire, death will be called and placed between the Garden and the Fire. Afterward the following announcement will be made: "Inhabitants of the Garden! There is no more death! Inmates of the Fire! There is no more death!" This will increase the delight of the inhabitants of the Garden and the grief of the inmates of the Fire. (Muslim)

In this world, severe burns result in death in a short while. One can hardly endure fire. Even if one does not die but is only injured, it takes a long time for the wounds to heal properly. But in hell, the torment of fire will be incomparable to the fire we know in this world. In hell,

skins are replaced as they are burned off just to make the condemned taste more anguish. (Surat an-Nisa: 56) In brief, in hell, one would suffer from never-ending pain caused by fire as long as Allah wills.

Allah describes another form of torment caused by fire in the thirteenth verse of Surat adh-Dhariyat where He says that the Companions of the Fire will be tormented by the Fire. It is unlikely to comprehend the pain such a state would cause. Considering the minor pain an ordinary burn gives in this world, one would discern the great pain this torment would give. While all these happen, man will also experience the following:

Then will be bound in a chain... (Surat al-Haqqa: 32)

They will be shackled and chained. (Surat al-Insan: 4)

They will be beaten with cudgels made of iron. (Surat al-Hajj: 21)

Their foreheads, sides and backs are branded with the fire of hell. (Surat at-Tawba: 35)

Boiling water will be poured over their heads, (Surat al-Hajj: 19)

They will have garments of fire cut out for them, and they will be wearing shirts of tar, (Surah Ibrahim: 50)

They will not find a cool, refreshing drink. On that day only boiling water (Surat al-Sad: 57) and blood and pus (Surat al-Haqqa: 36) will be available.

The only nourishment the people of hell have, on the other hand, are the fruits of the bitter thorn and the tree

of zaqqum. Allah informs how zaqqum will turn out to be a torment for unbelievers:

The Tree of az-Zaqqum is the food of the wicked, seething in the belly like molten brass, as boiling water bubbles and seethes. "Seize him and drag him bodily into the middle of the Blazing Fire. Then pour the punishment of boiling water on his head." "Taste that! You are the mighty one, the noble one! This is the very thing you used to doubt." (Surat ad-Dukhan: 43-50)

From the descriptions in the Qur'an, we know that food in hell will have a choking effect on people. They will try to sip the drink of fester water in gulps, but to no avail; they will never manage to swallow it. Pus, which is the most disgusting thing in this world with its appearance and odor, will also be among the nourishment of the people in hell. This will inflict great pain on the people of hell but, out of starvation, they will have no other choice but to eat. Nevertheless, what they eat will not satisfy their hunger. They will also suffer the pain of hunger forever.

They have no food but a bitter thorny bush which neither nourishes nor satisfies. (Surat al-Ghashiyya: 6-7)

Allah gives other descriptions in the Qur'an regarding the torment in hell:

There will be sighing for them in it (Surat al-Anbiya': 100)

**... (they will be) remaining in it for countless eons...
(Surat an-Naba: 23)**

...Their punishment will not be lightened. They will be granted no reprieve... (Surah Al 'Imran: 88)

They will want to get out of the Fire but they will not be able to. (Surat al-Maida: 37)

These torments will inflict indefinable suffering and regret on unbelievers. For salvation, they will plead many times and even consent to their souls being taken. Allah relates the conversations of the people in hell in the Qur'an as follows:

They will call out, "Malik (Master), let your Lord put an end to us!" He will say, "You will stay the way you are. We brought you the truth but most of you hated the truth." (Surat az-Zukhruf: 77-78)

Turning away from the religion (deen) and failing to take heed of the warnings will be to the detriment of these people, as Allah relates in the Qur'an. Allah, in return, will not answer the calls of these people and He will keep them in their torment for as long as He wills.

These are only some of the torments which will be inflicted on those who denied Allah and the hereafter and ignored the warnings about the existence of hell and paradise. In addition, there is another torment, one which will always remain with unbelievers. This is the feeling of regret, one would not be able to forget for a moment. This

feeling will even more deepen with the distress caused by the fact that one would be sent to hell, the most horrifying place one could ever see. As stated earlier, every moment unbelievers experience the suffering, they will remember that, had they complied with the right way, none of these would befall them. There is no way to avoid from this regret.

The Regret Unbelievers will Feel in Hell

Having an experience of the severity of the punishment, unbelievers will be seized by the regret of not having faith in Allah while they were still in the world. Yet this regret will not alter the situation. In the world, they were offered many opportunities, which they failed to take. Once they attain comprehension of this fact, they will lament to everyone and everything which distracted them from Allah and the hereafter and made them indulge in worldly affairs.

In the Qur'an, the regret unbelievers feel is full of rage, as Allah states in the verse below:

They will say on the Day their faces are rolled over in the Fire, "If only we had obeyed Allah and obeyed the Messenger!" And they will say, "Our Lord, we obeyed our masters and great men and they misguided us from the Way. Our Lord, give them double the punishment and curse them many times over!" (Surat al-Ahzab: 66-68)

So that, when he reaches Us, he says, "If only there was the distance of the two Easts between you and me!" What an evil companion! It will not benefit you today, since you did wrong, that you share equally in the punishment. (Surat az-Zukhruf: 38-39)

As the verses suggest, they hope to save themselves by blaming those who misled them from the right path. However, Allah granted a conscience to everyone so that he could be guided to the right path. Allah also endowed man a will to carry out his pertinent decisions. In this sense, man is provided with both of the two alternatives as well as the knowledge of right and wrong. This being the case, one's choice rests entirely with him. Besides, Allah knows whether one keeps faith or denial deep in his heart. Accordingly, those leading people to hell as well as those adhering to them will be justly punished. That day, nobody will bear responsibility for the sins of another.

While these people tempted one another into committing sins, it probably occurred to them many times that they would give an account of them in the hereafter, yet they chose to treat this matter as if it were an insignificant issue. They encouraged one another in denial of Allah, saying "I will bear responsibility for what you do." Satan, on the other hand, made tempting promises to them and misled them in the wrong way. But Allah, with the verse,

"... and he will come to Us all alone." (Surah Maryam: 80), informs us that these promises will be of no help.

That day unbelievers will clearly see that they are all alone. They will understand one important fact themselves: other than Allah, man has neither a friend nor a protector. In hell, their mentors and anybody they considered to be their friends in the world will leave them all alone. Likewise, satan, whom, forsaking Allah, they took as their protector, will be unfaithful to them and address to them in the following way:

When the affair is decided satan will say, "Allah made you a promise, a promise of truth, and I made you a promise but broke my promise. I had no authority over you, except that I called you and you responded to me. Do not, therefore, blame me but blame yourselves. I cannot come to your aid nor you to mine. I reject the way you associated me with Allah before." The wrongdoers will have a painful punishment. (Surah Ibrahim: 22)

Seeing the unfaithfulness of everyone they considered as friends will be another source of regret for unbelievers. Then do they clearly understand that there is no one they can take refuge in other than Allah. Yet seeing that this comprehension provides no relief for them will add to their troubles. On that day, they will quarrel with one another. Meanwhile, they confess their sins. Allah describes this situation in the verses as follows:

Arguing in it with one another, they will say, "By Allah, we were plainly misguided when We equated you with the Lord of all the worlds. It was only the evil-doers who misguided us and now we have no one to intercede for us; we do not have a single loyal friend. If only we could have another chance then we would be among the believers!" (Surat ash-Shu'ara: 96-102)

As related in the verses above, in a deep regret, unbelievers wish to return to the world so that they can engage in good deeds which would bring goodness to them in the hereafter. Yet, this is an unacceptable wish. They realize that anything -- wealth, beauty, career, etc -- that they chased after in the world is worthless in the hereafter. Allah describes some of their regretful expressions in the Qur'an:

But as for him who is given his Book in his left hand, he will say, "If only I had not been given my Book and had not known about my Reckoning! If only death had really been the end! My wealth has been of no use to me. My power has vanished." "Seize him and truss him up. Then roast him in the Blazing Fire. Then bind him in a chain which is seventy cubits long. He used not to have faith in Allah the Magnificent, nor did he urge the feeding of the poor. Therefore here today he has no friend." (Surat al-Haqq: 25-35)

... and that Day hell is produced, that Day man will remember; but how will the remembrance help him?

He will say, "Oh! If only I had prepared in advance for this life of mine!" (Surat al-Fajr: 23-24)

In addition, witnessing the great joy and happiness of the Companions of the Garden deepens the regret of unbelievers. They see the conspicuous difference between the lives of the Companions of the Garden and that of themselves. Allah draws attention to the difference of the Companions of the Garden and of the Fire.

Allah depicts the appearance of the Companions of the Fire in the Qur'an in the following way:

Their eyes will be downcast, darkened by debasement. (Surat al-Qalam: 43)

And faces that Day will be glowering. (Surat al-Qiyama: 24)

On the other hand, Allah describes the faces of the Companions of the Garden as follows:

That Day some faces will be radiant, laughing, rejoicing. (Surah Abasa: 38-39)

Unbelievers will not find any food other than boiling water, pus, bitter thorn, and the tree of zaqqum. Believers, on the other hand, will be rewarded with rivers of milk and honey, delicious drinks served in cups, all kinds of fruits and anything their souls desire. In a verse, Allah describes the food of the Companions of the Garden as follows:

An image of the Garden which is promised to those

who have fear: in it there are rivers of water which will never spoil and rivers of milk whose taste will never change and rivers of wine, delightful to all who drink it, and rivers of honey of undiluted purity; in it they will have fruit of every kind and forgiveness from their Lord. Is that like those who will be in the Fire timelessly, for ever, with boiling water to drink which lacerates their bowels? (Surah Muhammad: 15)

Surely no parallels can be drawn between these favors granted to believers and the food of unbelievers, which by no means satisfy one's hunger and which become an eternal source of torment. They will be exposed to fire there for ages; their skins will be restored as they burn, and they will call for some relief and coolness. They will yearn for the favors granted to the Companions of the Garden resting in shade and they will ask for some for themselves. In the Qur'an, our Lord relates their situation as follows:

The Companions of the Fire will call out to the Companions of the Garden, "Throw down some water to us or some of what Allah has given you as provision." They will say, "Allah has forbidden them to the unbelievers: (Surat al-Araf: 50)

The calls of the unbelievers will never be answered. Allah maintains this in a verse:

... We have prepared for the wrongdoers a Fire whose

billowing walls of smoke will hem them in. If they call for help, they will be helped with water like seething molten brass, frying their faces. What a noxious drink! What an evil repose! (Surat al-Kahf: 29)

Likewise, Allah will present the Companions of the Garden green garments of fine silk and rich brocade and bracelets of gold and silver. Meanwhile, the Companions of the Fire will have garments of tar and fire cut out for them. The believers will dwell in fine dwellings and lofty chambers, reclining on "sumptuous woven couches," exquisite rugs, and couches lined with rich brocade. Unbelievers, on the other hand, will have hell as a resting place and covering layers on top of them.

Allah informs us in the Qur'an that believers will have anything they desire and the Companions of the Garden will be honored with a joyful and peaceful life in the Garden.

They will have whatever they wish for with their Lord. (Surat ash-Shura: 22)

So Allah has safeguarded them from the evil of that Day and has made them meet with radiance and pure joy. (Surat al-Insan: 11)

Had unbelievers assumed a conscientious, sincere and honest attitude in the world and complied with the commands of Allah, they would not be subject to torment in hell on that Day. Thus unbelievers will feel more regret

when they think about the Companions of the Garden. Allah defines this torment in hell and the regret they feel as "suffering" and states that each one of their attempts to escape from this suffering will result in yet another punishment:

Every time they want to come out of it, because of their suffering, they will be driven back into it: "Taste the punishment of the Burning!" (Surat al-Hajj: 22)

That is because hell is a place of no return. It is the place, where the feeling of regret brings no benefit to man. Furthermore in hell, the concept of regret is not defined. At the moment unbelievers die, angels will tell them that they will never again experience anything good for all eternity -- unless Allah wills otherwise:

On the Day they see the angels, there will be no good news that Day for the evildoers. They will say, "There is an absolute ban." (Surat al-Furqan: 22)

For this reason, unbelievers find their personal destruction to be the only way of salvation. They will beg for their destruction, but to no avail. This is because they were granted a lifetime, which was long enough to receive admonition, but they willfully favored denial and turned away from the truth. In return for these, Allah will tell them the following:

Do not cry out today for just one destruction, cry out for many destructions! (Surat al-Furqan: 14)

"Roast in it! And bear it patiently or do not bear it patiently. It makes no difference either way. You are simply being repaid for what you did." (Surat at-Tur: 16)

In the fortieth verse of Surat al-Araf, Allah describes the impossibility of unbelievers' leaving hell and entering the Garden, saying that, "they will not enter the Garden until a camel goes through a needle's eye." Furthermore, Allah informs that unbelievers will be disregarded and forgotten since, in the world, they turned away from the right way and ignored their meeting the Day of Judgment. They will not receive any answer or help from Allah:

He will say, "Just as Our Signs came to you and you forgot them, in the same way you too are forgotten today." (Surah Taha: 126)

They will be told, "Today We have forgotten you as you forgot the meeting of this your Day. Your refuge is the Fire and you have no helpers." (Surat al-Jathiyya: 34)

Those who took their religions as a diversion and a game, and were deluded by the life of the world. Today We will forget them just as they forgot the encounter of this Day and denied Our Signs. (Surat al-Araf: 51)

They will implore Allah to be saved from the fire and Allah will answer them in the following way:

"Our Lord, remove us from it! Then if we revert again,

we will definitely be wrongdoers." He will say, "Slink away into it and do not speak to Me." (Surat al-Muminun: 107-108)

Unbelievers will receive a terrible punishment. This punishment will be remaining all alone in torment and not receiving any help. Allah will not bestow His mercy on them, will not protect them, and will not forgive their sins and faults. If they had taken refuge in Allah when they were alive, they would have found Allah to be ever Forgiving and Most Merciful towards them. Yet, once they enter hell, these facts occurring to their minds will no longer be of any help.

After all that has been said, one has to ponder over certain facts right now: that Allah is full of mercy and compassion towards His servants and that one needs to make Allah alone one's friend and protector. For once the gates of hell are closed behind one, they will not open as long as Allah wills and there will be no more opportunities granted as in this world. In the Qur'an, Allah describes the way for salvation as follows:

Except those who repent and put things right and hold fast to Allah and dedicate their religion to Allah alone; they are with the believers. Allah will give the believers an immense reward. Why should Allah punish you if you are thankful and have faith? Allah is All-Thankful, All-Knowing. (Surat an-Nisa: 146-147)

In Order Not To Feel Regret In The Hereafter



*Why should Allah punish you if you are thankful and have faith? Allah is All-Thankful, All-Knowing.
(Surat an-Nisa: 147)*

People are created with many weaknesses and imperfections. Throughout our lives, we forget many things and make countless mistakes. However through repentance, which Allah grants us as a great favor, it is always possible in this world to correct our mistakes. Indeed, the world is created just for this purpose: we are trained, put to test, and purified of our mistakes in this world. It is likely that we may deeply regret our mistakes or the way we have led our lives. However, it is always possible to make up for this regret. After having lived through this

regret, we can ask for repentance and hope for Allah's forgiveness.

In the Qur'an, Allah gives the glad tidings that He will forgive any sin provided one repents sincerely. Allah knows our inner thoughts and every word we keep to ourselves. He knows whether we are true to Him or not. Allah, in the Qur'an, describes His closeness to his servants:

Your Lord knows best what is in your selves. If you are righteous, He is Ever-Forgiving to the remorseful. (Surat al-Isra: 25)

Yet, another important fact surfaces here; after death, it is not possible to make up for the mistakes and sins committed in this world unless Allah wills otherwise. So not a single moment do we have to lose. Minutes pass by in a blink of the eye and with every moment passing, we draw even closer to death. Furthermore, we can never foresee when death will confront us. Its date, hour and minute can never be known. We all will certainly die one day and will give an account of our deeds in the Presence of Allah.

For this reason, man must always bear in mind that he may soon die. If he is not to regret in the hereafter, he must reconsider his life.

Allah is our All-Mighty Creator and what befalls every individual in the face of His Might is to properly and fully

fulfill his obligations as a servant during the time granted to him in this world. A believer reveals himself through the care he takes over his religious observances; he enthusiastically performs the prayer 5 times a day, ablutions and fasting commanded by Allah throughout the course of his life.

Narrated Ibn 'Umar (ra):

The Prophet (saas) said, "The religion of Islam is based on five fundamental principles: attesting that there exists no deity but Allah, that Muhammad (saas) is His servant and His Messenger, praying, fasting and pilgrimage." (Bukhari and Muslim)

If it were the time to meet the angels of death right now, would a person who failed to do his duty as a servant of Allah in the life of this world be able to give an account of all the years you have spent in this world?

What have you done so far to earn the consent of Allah?

Have you been meticulous enough in fulfilling Allah's commands?

A person might not have an affirmative answer to any of these questions. But if he repents and sincerely makes an absolute commitment to live to earn the good pleasure of Allah, then he can hope for Allah's forgiveness. The Messenger of Allah (saas) frequently sought forgiveness from Allah:

By Allah, I seek the pardon of Allah and return penitently to Him every day more than seventy times. (Bukhari)

We must take refuge in Allah, Who is al-Ghaffar (The Forgiver, He Who is All-Forgiving), al-Halim (Forbearing One, He Who is clement), and al-Tawwab (The Acceptor of repentance). Allah will absolutely give the rewards of those who persevere and often turn to Him. He will certainly forgive His servants who have faith and reward their good deeds according to the best of what they did. In the Qur'an, Allah states this great glad tiding as follows:

What is with you runs out but what is with Allah goes on forever. Those who were steadfast will be recompensed according to the best of what they did. Anyone who acts rightly, male or female, being a believer, We will give them a good life and We will recompense them according to the best of what they did. (Surat an-Nahl: 96-97)

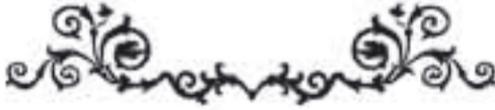
Allah's Messenger (saas) also called on believers to be steadfast in doing good deeds and gave them the good news that they will be rewarded by Allah if they do so:

The Prophet (saas) said, "Carry on doing (good deeds), for everybody will find it easy to do (what will lead him to his destined place)." Then he recited "As for him who gives (in charity) and keeps his duty to Allah, and believes in the best reward from Allah (i.e. Allah will compensate him for what

he will spend in Allah's way). So, We will make smooth for him the path of ease. But he who is a greedy miser...for him, the path for evil." (Bukhari)

Never forget that at any time any one of us might be caught by death and, though being full of regret, might not have again the opportunity to correct the wrongs we committed in the worldly life. For this reason, we should lose no time in asking for repentance from Allah and living by His commands and the sunnah of the Prophet (saas). This is the only way to be a servant upon whom Allah bestows His mercy and love. This is again the only way to attain paradise, the eternal abode Allah prepares for His true believers.

The Deception Of Evolution



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

Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried

out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been stated by a large number of scientists. In the United States in particular, many scientists from such different fields as biology, biochemistry and paleontology recognize the invalidity of Darwinism and employ the fact of Creation to account for the origin of life.

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

The Scientific Collapse of Darwinism

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

Darwin invested all of his hopes in new scientific discoveries, which he expected to solve these difficulties. However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties. The defeat of Darwinism in the face of science can be reviewed under three basic topics:

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

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

The First Insurmountable Step: The Origin of Life

The theory of evolution posits that all living species evolved from a single living cell that emerged on Earth 3.8 billion years ago, supposed to have happened as a result of coincidences. How a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions that the theory cannot answer. However, first and foremost, we need to ask: **How did this "first cell" originate?**

Since the theory of evolution ignorantly denies Creation, it maintains that the "first cell" originated as a

product of blind coincidences within the laws of nature, without any plan or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. Such a claim, however, is inconsistent with the most unassailable rules of biology.

"Life Comes From Life"

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

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

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

However, **five years after the publication of Darwin's book, Louis Pasteur announced his results after long stud-**

ies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, **Pasteur said: "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."**¹

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

Inconclusive Efforts of the Twentieth Century

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

Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.²

Evolutionist followers of Oparin tried to carry out experiments to solve this problem. The best known experiment was carried out by the American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial Earth's atmosphere in an experiment set-up, and

adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.³

After a long silence, **Miller confessed that the atmosphere medium he used was unrealistic.⁴**

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

Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?⁵

The Complex Structure of Life

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

world, no single protein of the cell, let alone a living cell itself, can be produced by bringing organic chemicals together.

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. However, there is no need to explain the situation with these details. Evolutionists are at a dead-end even before reaching the stage of the cell. That is because the probability of just a single protein, an essential building block of the cell, coming into being by chance is mathematically "0."

The main reason for this is the need for other proteins to be present if one protein is to form, and this completely eradicates the possibility of chance formation. This fact by itself is sufficient to eliminate the evolutionist claim of chance right from the outset. To summarize,

1. Protein cannot be synthesized without enzymes, and enzymes are all proteins.

2. Around 100 proteins need to be present in order for a single protein to be synthesized. There therefore need to be proteins for proteins to exist.

3. DNA manufactures the protein-synthesizing enzymes. Protein cannot be synthesized without DNA. DNA is therefore also needed in order for proteins to form.

4. All the organelles in the cell have important tasks in protein synthesis. In other words, in order for proteins to form a perfect and fully functioning cell needs to exist together with all its organelles.

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

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

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.⁶

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

Imaginary Mechanism of Evolution

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

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

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

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

Natural selection can do nothing until favourable individual differences or variations occur.⁷

Lamarck's Impact

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

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.⁸

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

Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory," or as it is more commonly known, Neo-Darwinism, at the end of the 1930s. Neo-

Darwinism added mutations, which are distortions formed in the genes of living beings due to such external factors as radiation or replication errors, as the "cause of favorable variations" in addition to natural mutation.

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

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

*First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for **the worse, not for the better.** For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.⁹*

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has

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

The Fossil Record: No Sign of Intermediate Forms

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

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

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

For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should

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

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

If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.¹⁰

However, **Darwin was well aware that no fossils of these intermediate forms had yet been found.** He regarded this as a major difficulty for his theory. In one chapter of his book titled "Difficulties on Theory," he wrote:

Why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links?¹¹

Darwin's Hopes Shattered

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

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

The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find – over and over again – not gradual evolution, but the sudden explosion of one group at the expense of another.¹²

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

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

*developed state, they must indeed have been created by some omnipotent intelligence.*¹³

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

The Tale of Human Evolution

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

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

Evolutionists call man's so-called first ape-like ancestors Australopithecus, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various Australopithecus specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes

belonged to an ordinary ape species that became extinct and bore no resemblance to humans.¹⁴

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the Homo series are more developed than Australopithecus. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of Homo sapiens, are extremely difficult and may even resist a final, satisfying explanation."¹⁵

By outlining the link chain as Australopithecus > Homo habilis > Homo erectus > Homo sapiens, evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that Australopithecus, Homo habilis, and Homo erectus lived at different parts of the world at the same time.¹⁶

Moreover, a certain segment of humans classified as Homo erectus have lived up until very modern times. **Homo sapiens neandarthalensis and Homo sapiens sapiens (man) co-existed in the same region.**¹⁷

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. The late Stephen Jay Gould explained this deadlock of the theory of

evolution although he was himself one of the leading advocates of evolution in the twentieth century:

What has become of our ladder if there are three coexisting lineages of hominids (A. africanus, the robust australopithecines, and H. habilis), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.¹⁸

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

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

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

We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.¹⁹

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

Darwinian Formula!

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

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

Let evolutionists put plenty of materials present in the

composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. **No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope.** They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

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

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

Technology in the Eye and the Ear

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

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

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

The image formed in the eye is so sharp and distinct that even the technology of the twentieth century has not been able to attain it. For instance, look at the book you are reading, your hands with which you are holding it, and then lift your head and look around you. Have you ever seen such a

sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, colored, and extremely sharp image. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional perspective with depth.

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

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

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

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

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear.

Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since **the creation of man.**

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

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

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

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: Who perceives these electro-chemical nerve impulses as images, sounds, odors, and sensory events in the brain? **There is a consciousness in the brain that perceives all this without**

feeling any need for an eye, an ear, and a nose. To whom does this consciousness belong? Of course it does not belong to the nerves, the fat layer, and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot answer these questions.

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

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

A Materialist Faith

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

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

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

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

It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...²⁰

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

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

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

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

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

parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (as) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (as) worshipping the Golden Calf.

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

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

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

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

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

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

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

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

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

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

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day

too, unless those who, under the influence of a similar spell, believe in these ridiculous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist defending evolution for some 60 years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

*I myself am convinced that **the theory of evolution**, especially the extent to which it's been applied, **will be one of the great jokes in the history books in the future**. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.²¹*

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

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

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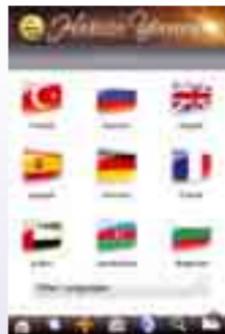
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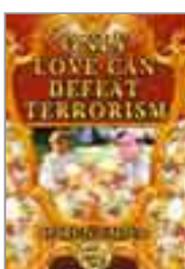
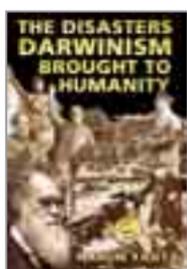
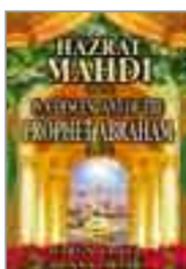
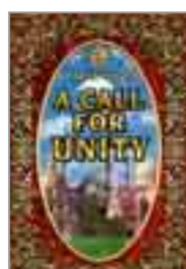
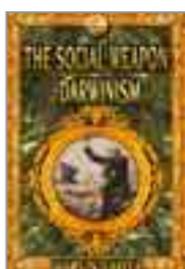
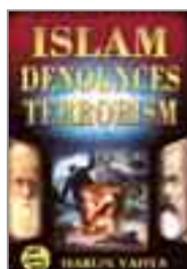
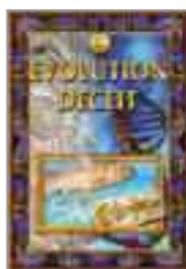
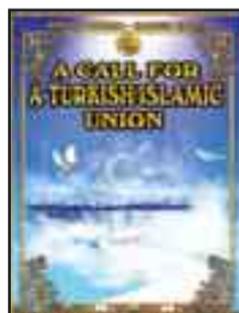
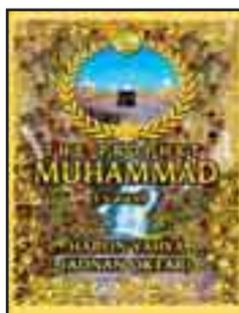
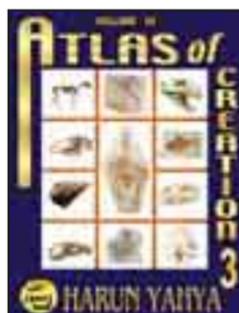
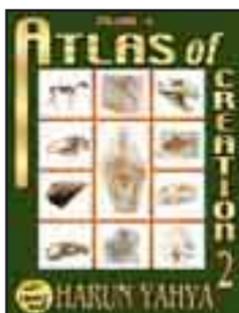
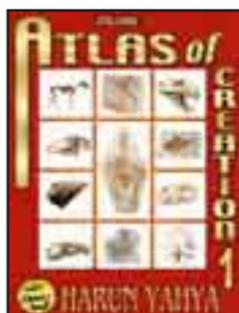


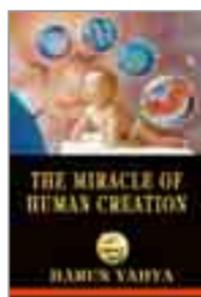
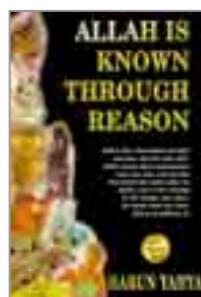
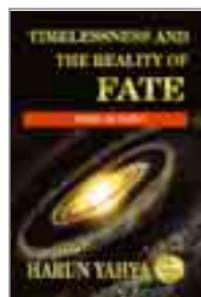
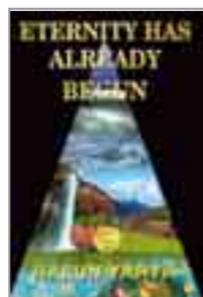
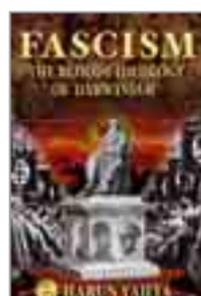
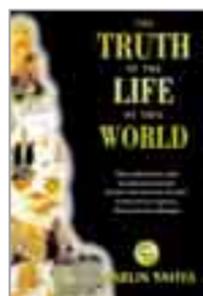
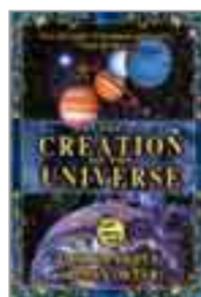
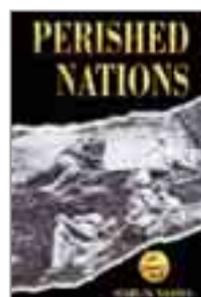
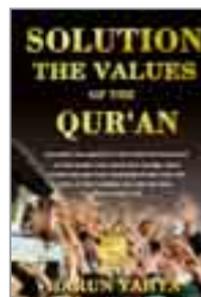
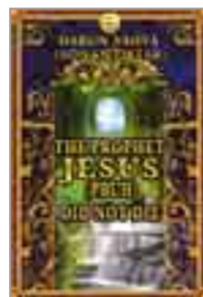
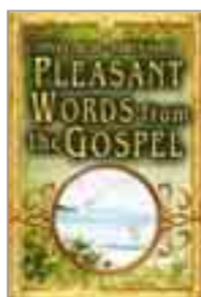
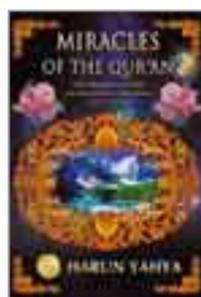
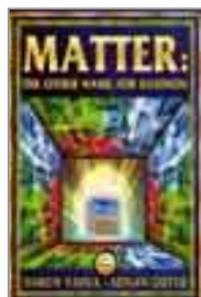
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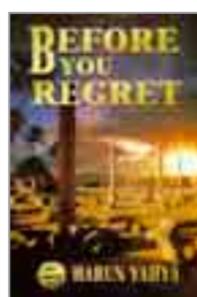
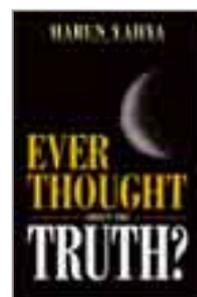
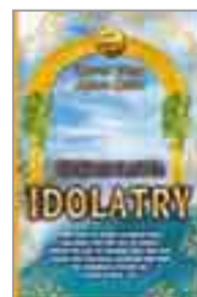
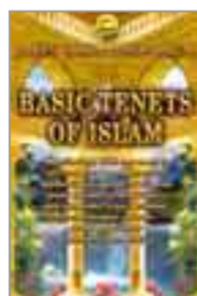
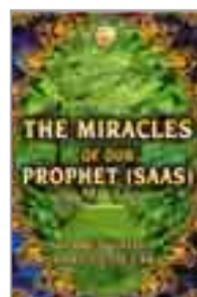
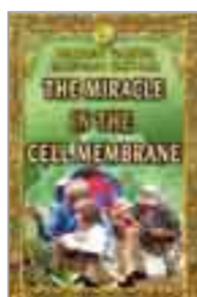
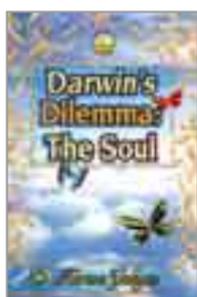
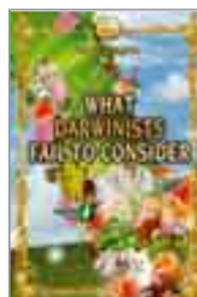
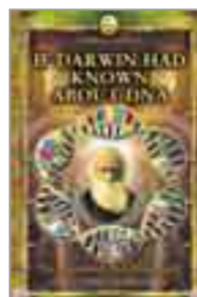
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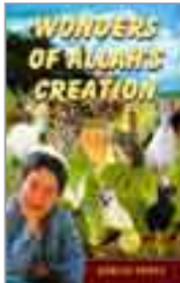
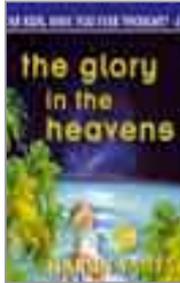
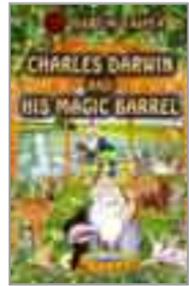
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