

TIMELESSNESS AND THE REALITY OF FATE

الله
رسول
محمد

HARUN YAHYA (ADNAN OKTAR)

How was matter and time created from nothingness?
What does the Big Bang theory signify about the creation of the universe?

How can a time slice of centuries in our view be a single "moment" in another dimension?

What is the parallelism between Einstein's Theory of Relativity and the Qur'anic verses?

All of these questions are answered in this book where it is described that time and matter are not absolute truths but mere perceptions. If you want to learn the truths about space, matter, time and fate, read this book.

ABOUT THE AUTHOR



The author, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. He studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Harun Yahya is well-known as an author who has written very important works disclosing the forgery of evolutionists, the invalidity of their claims and the dark liaisons between Darwinism and bloody ideologies such as fascism and communism. Some of the books of the author have been translated into English, German, French, Italian, Spanish, Portuguese, Albanian, Arabic, Polish, Russian, Bosnian, Indonesian, Turki, Tatar, Urdu and Malay and published in the countries concerned. Harun Yahya's books appeal to all people, Muslims and non-Muslims alike, regardless of their age, race, and nationality, as they center around one goal: to open the readers' mind by presenting the signs of God's eternal existence to them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



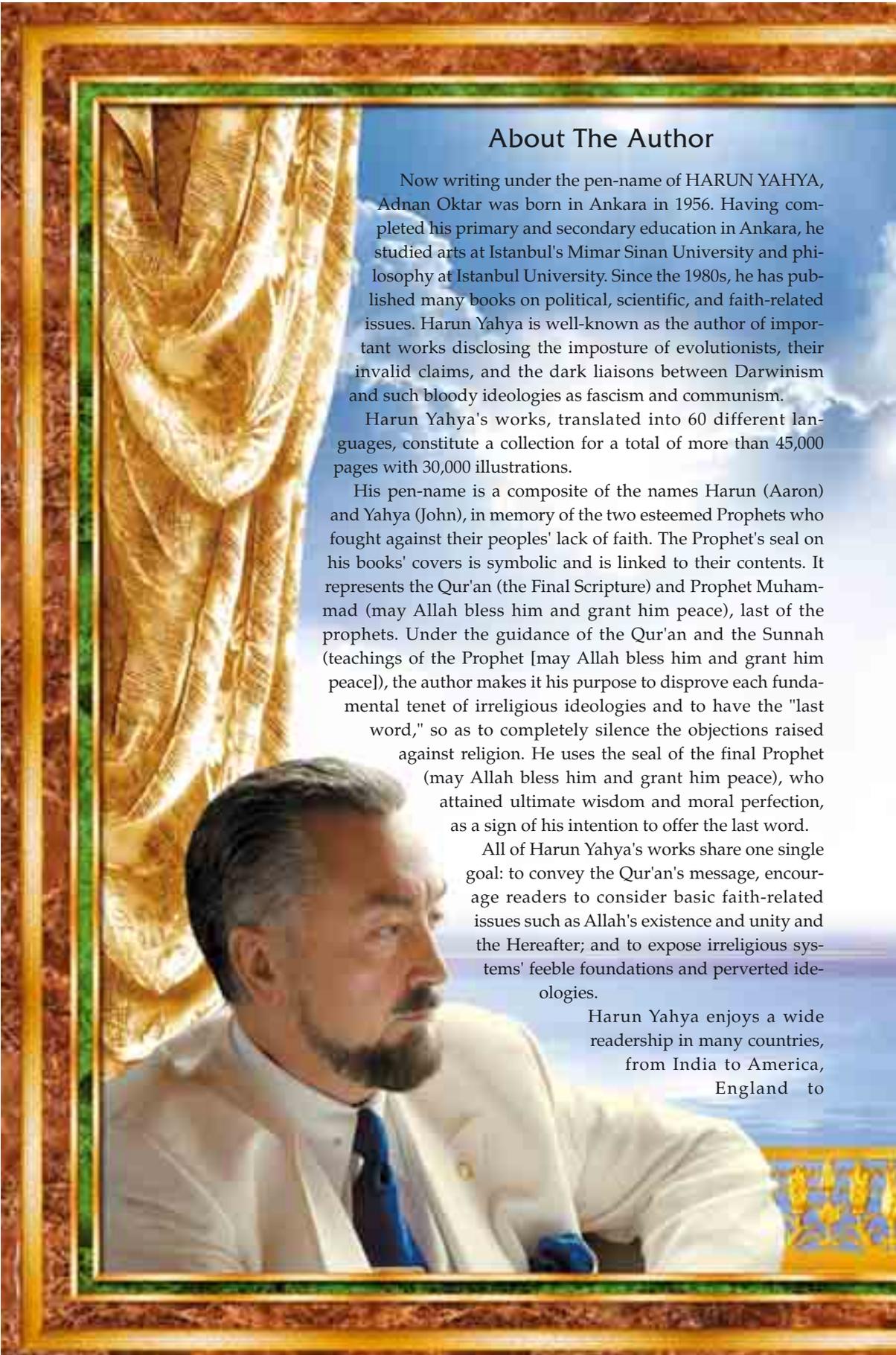
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TIMELESSNESS AND THE REALITY OF FATE

Harun Yahya - Adnan Oktar





About The Author

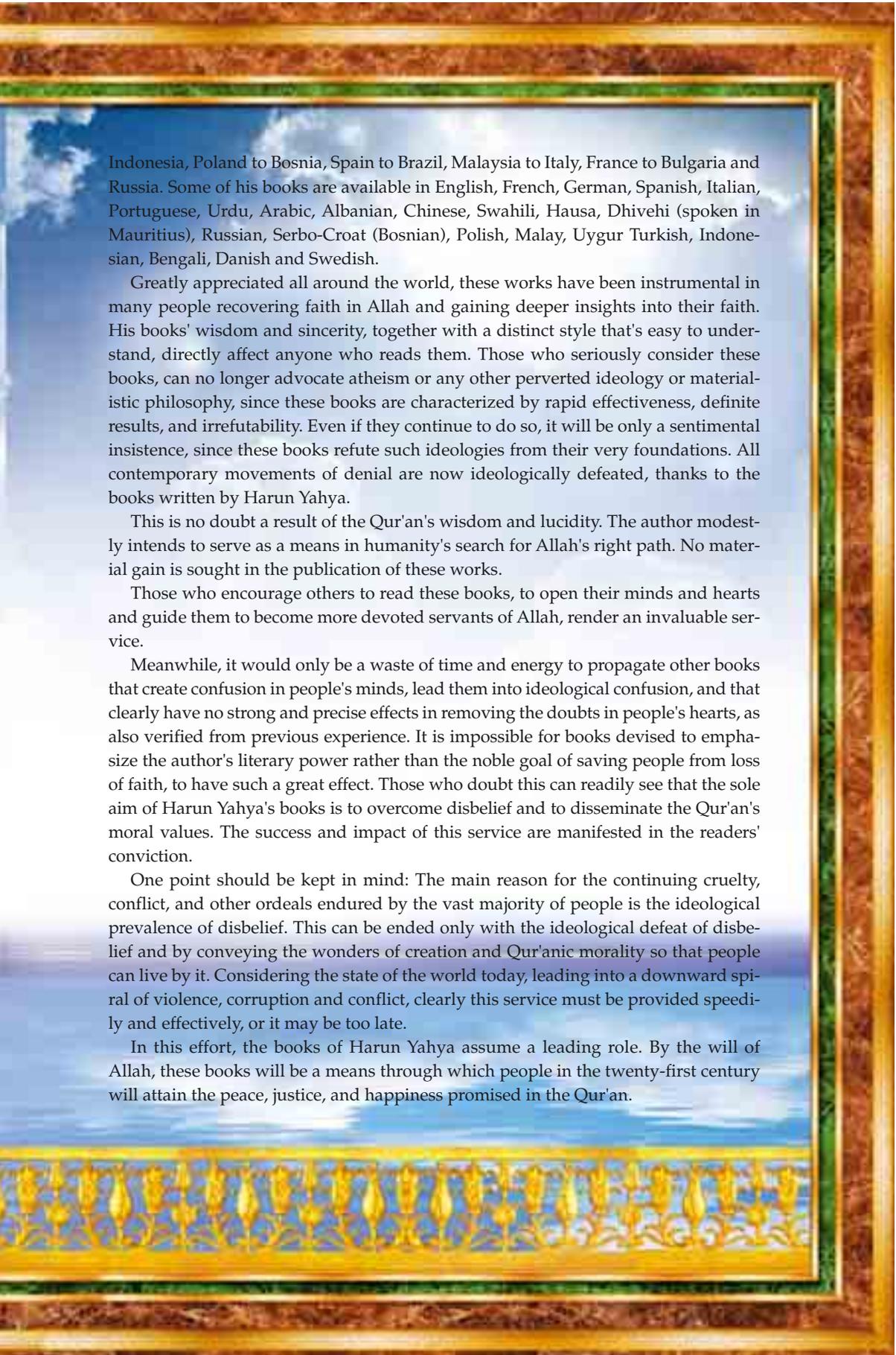
Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, 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 60 different languages, constitute a collection for a total of more than 45,000 pages with 30,000 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 (may Allah bless him and grant him peace), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [may Allah bless him and grant him peace]), 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 (may Allah bless him and grant him peace), 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 Mauritius), 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, thanks to the books written by Harun Yahya.

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

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

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

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

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

TO THE READER

The reason why a special chapter is assigned to the collapse of the theory of evolution is that this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation, and therefore the existence of God, during the last 150 years it has caused many people to abandon their faith or fall into doubt. Therefore, showing that this theory is a deception is a very important duty, which is strongly related to the religion (deen). It is imperative that this important service be rendered to everyone. Some of our readers may find the opportunity to read only one of our books. Therefore, we think it appropriate to spare a chapter for a summary of this subject.

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

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

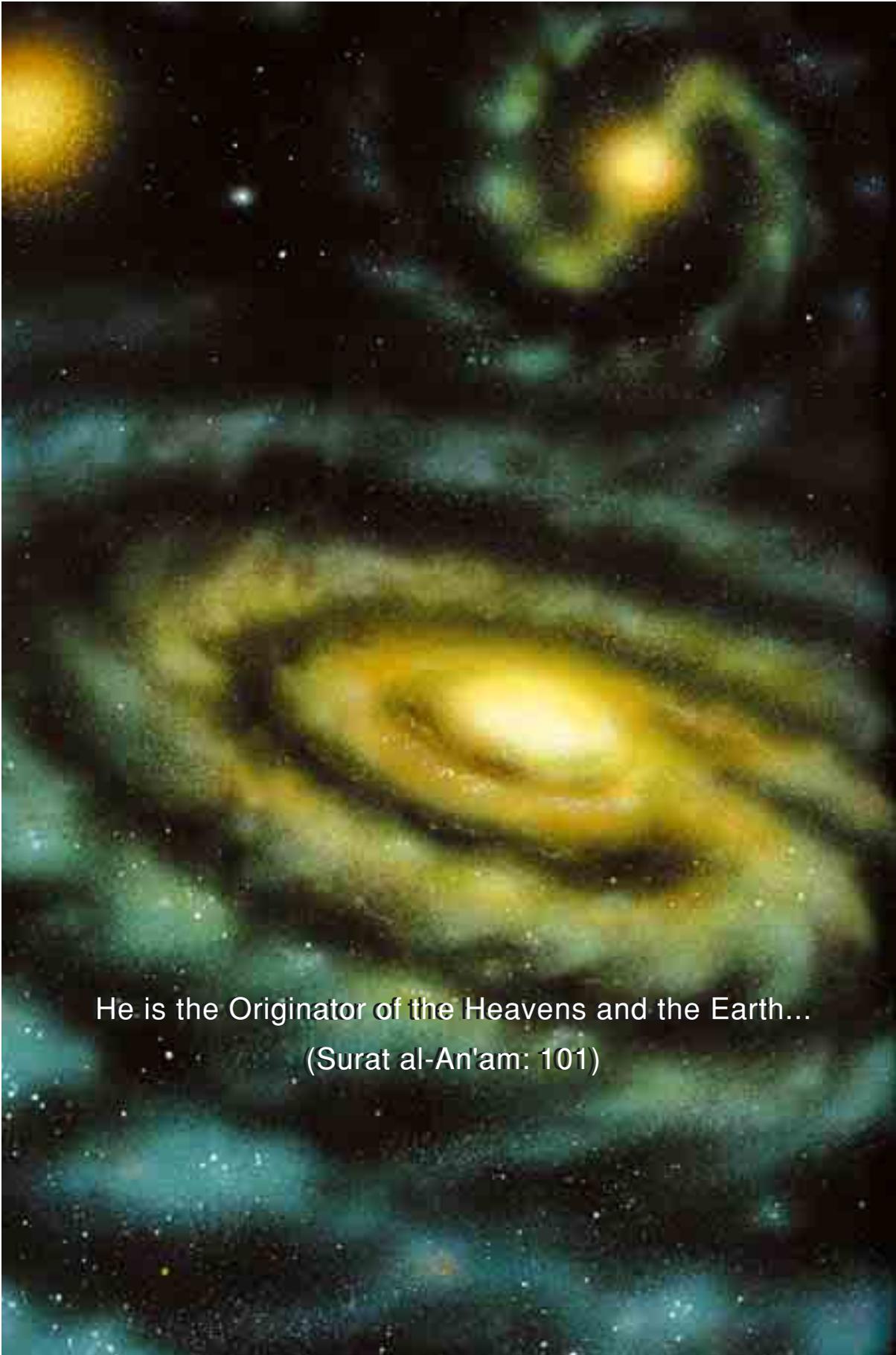
In addition, it will be a great service to the religion to contribute to the presentation and reading of these books, which are written solely for the good pleasure of God. All the books of the author are extremely convincing. For this reason, for those who want to communicate the religion to other people,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

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

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

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He is the Originator of the Heavens and the Earth...
(Surat al-An'am: 101)

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

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

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

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

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

Materialists, however, cannot accept the fact that matter is not absolute

but was created, even at the cost of conflicting with science. To accept this fact would require them to accept the existence of Allah, and to believe in Allah would require them to accept religious moral values and lead religious lives. As religious morality primarily requires definite obedience and submission to Allah, this would prove to be troublesome for such people as are blinded by their own arrogance. In the Qur'an, the state of those who escape realities because of their arrogance - though the truth is quite apparent - is explained as follows:

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

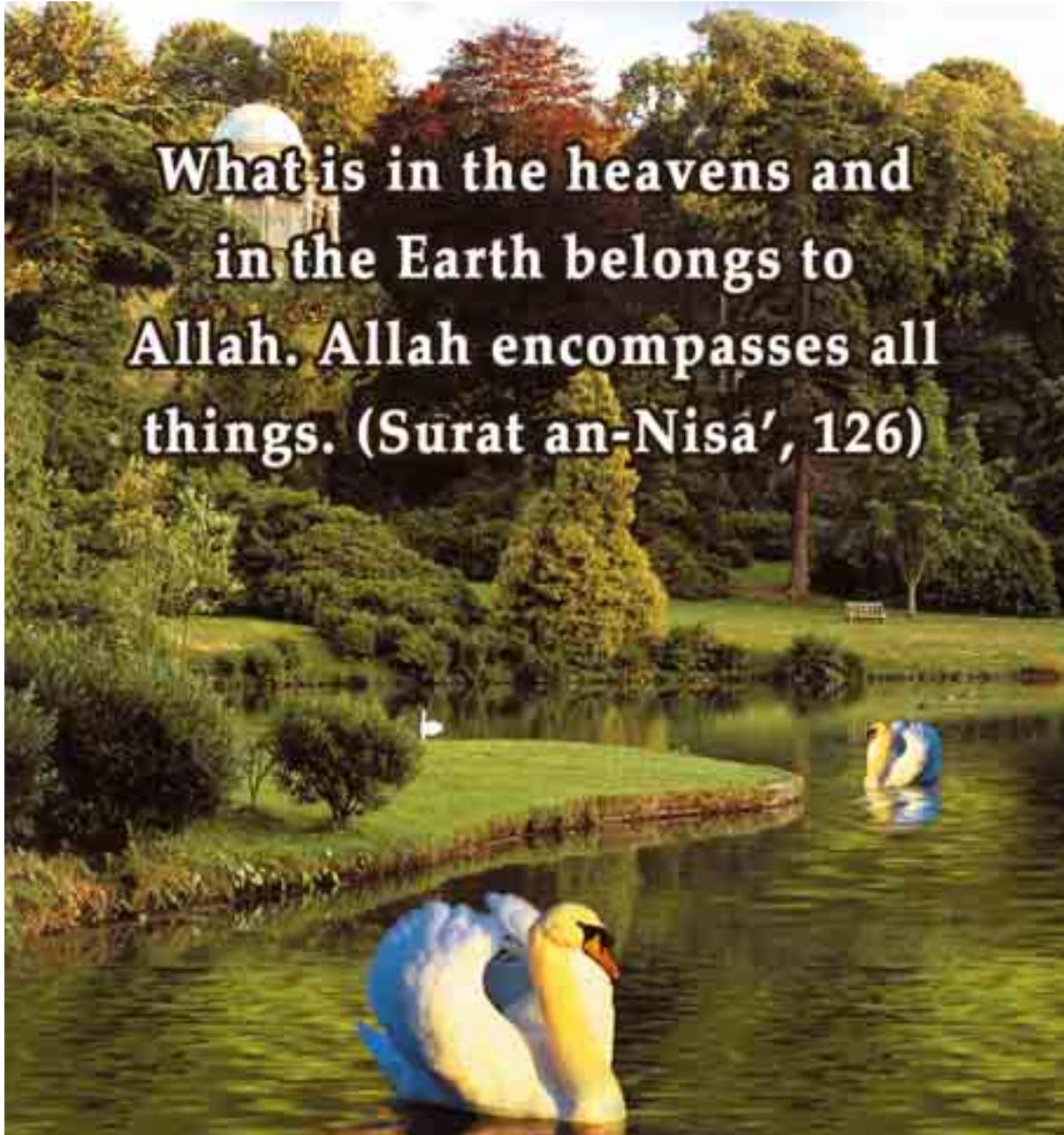
Materialists believe the falsehood that time, just like matter, is absolute, i.e., it comes from eternity and goes on to eternity. Adhering to this misapprehension, they seek to deny fate, the day of resurrection, paradise and hell. However, today, modern science has proven that just like matter, time, which is a derivative of matter, has also been created from nothingness, and that it also had a beginning. At the same time, that time is a relative notion, that it is not static and unchanging as materialists have long believed, and that it is a changing form of perception were also discovered in the 20th century. The relativity of time and space has been proven by Einstein's Theory of Relativity and this fact has today laid the basis of modern physics.

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

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

Today, modern science verifies facts announced by the Qur'an 1400 years ago, which are unequivocally believed in by the believers. This bears witness that the Qur'an is the word of Allah. On the other hand, materialist thought, which has been denying Allah's existence and the fact of creation for centuries, is refuted in every field by science, a discipline to which it never stops referring and in which it takes refuge on all occasions. In this

book, we will produce evidence to show that the claims of materialists have no scientific and logical basis, and that on the contrary, materialism is totally demolished by contemporary science. The subjects covered here include very important pieces of evidence about the essence of matter and the relativity of time and space. Thus, you will encounter some facts which you have never pondered upon so far, and will understand that the essence of matter is in truth very different from what materialism puts forward or what you have previously been taught.

A scenic landscape featuring a pond in the foreground with two swans. In the background, there is a lush green area with trees and a white domed building. The text is overlaid on the image.

**What is in the heavens and
in the Earth belongs to
Allah. Allah encompasses all
things. (Surat an-Nisá', 126)**

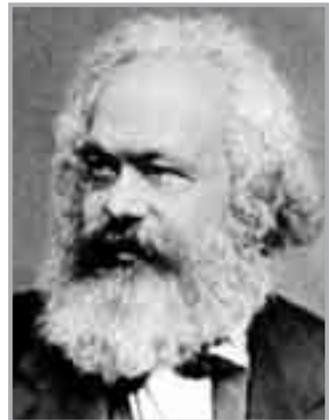
THE UNIVERSE IS CREATED FROM NON-EXISTENCE

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

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

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

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



The founder of dialectical materialism: Karl Marx

In saying, "this is something to which science cannot concede," Georges Politzer is actually referring to the materialist world view, not to science. As a matter of fact, one of materialists' most-known false beliefs is the error that science has to be materialist. In writing these lines, Politzer imagined that science was on his side and that subsequent progress would confirm the idea of the boundless universe. At the end of a period that started in the second quarter of the 20th century, modern science, however, proved the fact admitted by materialists when they said: "If it was so, then we would perforce agree that a Creator existed,"-that is, that the universe had a beginning. This fact was revealed after a number of stages.

The Expansion of the Universe

The 1920s were important years in the development of modern astronomy. In 1922, the Russian physicist Alexandra Friedman produced computations showing that the structure of the universe was not static and that even a tiny impulse might be sufficient to cause the whole structure to expand or contract according to Einstein's Theory of Relativity. George Lemaitre was the first to recognize what Friedman's findings meant. Based on these computations, the Belgian astronomer Lemaitre declared that the universe had a beginning and that it was expanding as a result of something that had triggered it. He also claimed that radiation surviving from that initial moment would also be detected. In fact, working on a different research, Vesto Melvin Slipher, had already determined, in 1913, before Lemaitre, that some galaxies near us were rapidly moving away from the Earth. This discovery by Slipher was the first clue to show that the universe was expanding.

The theoretical musings of these scientists did not attract much attention and probably would have been ignored except for new observational evidence that rocked the scientific world in 1929. That year the American astronomer Edwin Hubble, working at the California Mount Wilson observatory, made one of the most important discoveries in the history of astronomy.

What Hubble initially wanted to do was to study far-off galaxies and to try to establish the movements of the stars and their chemical structures based on the information regarding the light they emitted. Hubble and his team analyzed the light rays arriving from distant galaxies one by one and made significant discoveries. One of these was that the commonest elements in the galaxies were hydrogen and helium. This discovery confirmed infor-

mation put forward by previous scientists, and was accepted without controversy by the scientific world. Hubble's other discovery stunned the scientific world, however: He noted that light emitted from stars shifted toward red.

According to the physical law known as the Doppler effect, the wavelength of the light is "contracted" as it approaches the observer and is "stretched" when moving away from him. In other words, the light moving toward the observer is seen as shifted towards the blue end of the spectrum, while that of light moving away from the observer shifts towards the red end of the spectrum. (In the same way that the sound of a train whistle moving away from an observer is thinned out.)

That being the case, Hubble and his team's discovery indicated that all the galaxies were moving away from us and the stars and galaxies were not just moving away from us, but also from each other. The greater the distance, the greater the speed. Hubble designed a mathematical equation to express this, known as "Hubble's law." This law was once again conformed by every new piece of information from distant galaxies.

The only possible conclusion in a universe in which everything is moving away from everything else was that the universe is "expanding." And that meant the collapse of the idea that "the universe is stable and boundless," which had reigned in the scientific world for many years and been fiercely defended by materialists. Indeed, at first Hubble's findings attracted strong reactions. The science writer David Filkin describes the reaction from materialist and atheist scientists to Hubble's discoveries in his book *Stephen Hawking's Universe: The Cosmos Explained*:

An expanding universe was a difficult concept for the majority of atheistic scientists who had become firmly wedded to the idea of an unchanging infinite and eternal universe. Anything that was expanding could hardly be unchanging. So there was a huge temptation to play down or dismiss Hubble's perception.³

But no matter how much materialists sought to play down Hubble's discoveries, new findings and data obtained shortly after once again confirmed the irrefutable fact that the universe is expanding.



Edwin Hubble, next to his giant telescope.

The Reality Shown by the Expansion of the Universe:

The Big Bang

Hubble's discovery that the universe was expanding led to the emergence of another model that needed no fiddling around with to make the equations work right. If the universe was getting bigger as time advanced, going back in time meant that it was getting smaller; and if one went back far enough, everything would shrink and converge at a single point.

Scientists unable to refute this state of affairs theoretically imagined they could do so with mathematical data. The Oxford University mathematician Roger Penrose worked on various hypotheses using Einstein's mathematics. Penrose's research inflicted a terrible disappointment on materialists, because mathematical formulas showed that gravitational attraction would cause a large amount of matter to collapse, becoming an increasingly denser and smaller "single point."

Penrose's findings were expanded by Stephen Hawking. Penrose and Hawking mathematically proved that the universe came into being from a single point they referred to as a "singularity." Bill Bryson described the concept of the singularity in his book *A Short History of Nearly Everything*:

... outside the singularity there is no where. When the universe begins to expand, it won't be spreading out to fill a larger emptiness. The only space that exists is the space it creates as it goes.

It is natural but wrong to visualize the singularity as a kind of pregnant dot hanging in a dark, boundless void. But there is no space, no darkness. The singularity has no "around" around it. There is no space for it to occupy, no place for it to be. We can't even ask how long it has been there—whether it has just lately popped into being, like a good idea, or whether it has been there forever, quietly awaiting the right moment. Time doesn't exist. There is no past for it to emerge from.

And so, from nothing, our universe begins.⁴

The conclusion to be derived from the calculations was that at some time, all the matter in the universe was compacted in a single point-mass that had "**zero volume**" because of its immense gravitational force.

In an announcement issued in 1970, Penrose and Hawking revealed that the universe had come into being through the explosion of this "point" with zero volume. The formulas they discovered left no room for any alternative proposition. In this way, the theory known as the "Big Bang" had been proved mathematically.

Another fact shown by the Big Bang was this: Since zero volume means "nothing," the universe had come into "being" from "nothing." This, in turn, meant that the universe had a beginning and invalidated the materialist assumption that "the universe had existed for ever." This led to intense debates among materialist scientists. Professor of cosmology Andrei Linde set out the questions needing to be answered in the wake of the Big Bang theory:

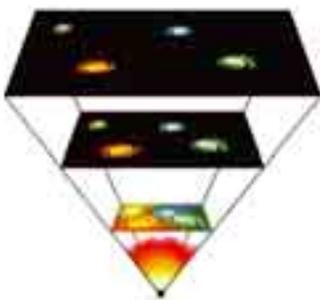
In its standard form, the big bang theory assumes that all parts of the universe began expanding simultaneously. But how could all the different parts of the universe synchronize the beginning of their expansion? Who gave the command?⁵

The answer to Linde's question is in fact quite clear. Something coming into "being" from "nothing" demonstrates one single fact: Creation. Allah created matter and the whole universe from nothing, by commanding it to "Be!" Allah makes this pronouncement about His sublime creative power in this verse from the Qur'an:

[He is] the Originator of the heavens and earth. When He decides on something, He just says to it, "Be!" and it is." (Surat al-Baqara, 117)

Why Were Materialist Scientists Unable to Accept the Big Bang?

The Big Bang theory quickly gained wide acceptance in the scientific world due to the clear-cut evidence for it. Nevertheless scientists who favored materialism and adhered to the idea of an infinite universe that materialism seemingly demanded held out against the Big Bang in their struggle to uphold a fundamental tenet of their ideology. The reason was made clear by the English astronomer Arthur Eddington, who said "*Philosophically, the notion of an abrupt beginning to the present order of Nature is repugnant to me*".⁶ In other words, materialist scientists continued to espouse an error, not out of scientific concerns, but from ideological ones.

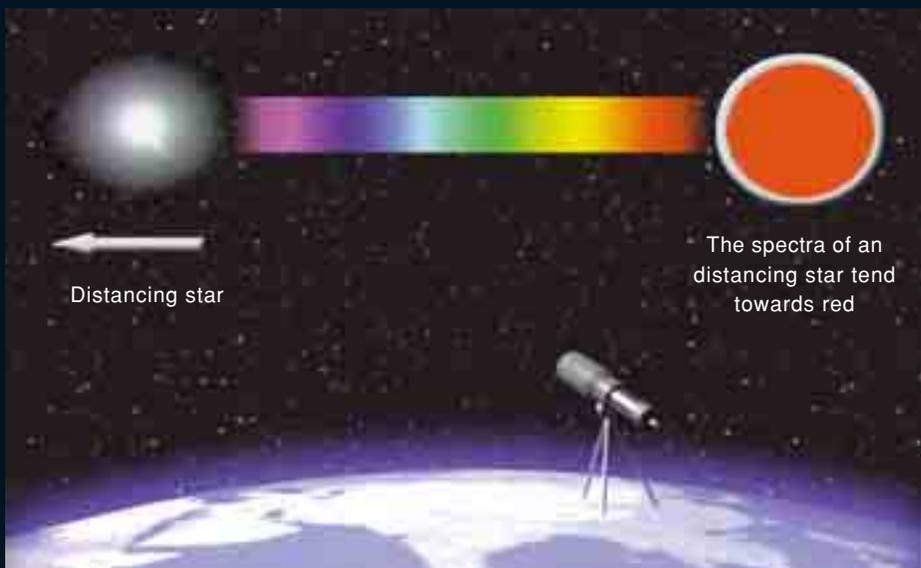
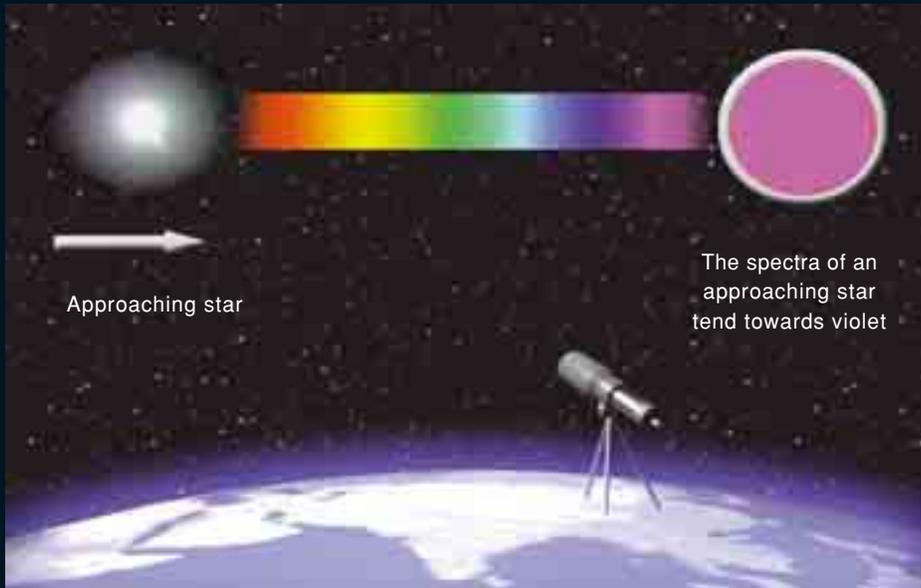


The universe came into being with the explosion of a single point of zero volume. And that shows that the universe had a beginning.

Reactions against the Big Bang theory were expressed in different forms. For example, asked for his view of the Big Bang theory, the German chemist Walter Nernst claimed that to accept these findings "would be to betray the very founda-

Reactions against the Big Bang theory were expressed in different forms. For example, asked for his view of the Big Bang theory, the German chemist Walter Nernst claimed that to accept these findings "would be to betray the very founda-

EVIDENCE FOR THE BIG BANG: THE SHIFT TO RED IN THE LIGHTS OF GALAXIES



An observer who views the spectra of a distancing object will see that this become increasingly redder. Observations made from the earth have shown that the spectra of light beams of the galaxies and stars in the sky increasingly tend towards red. This means that heavenly bodies constantly move away from us. The discovery of this fact by observations made in the 1920's has proved that the universe has an expanding structure and that it originated in the Big Bang.

tions of science." ⁷ The concern that Nernst expressed in these words was nothing else than a fear of a betrayal of materialism. That is because although the scientific findings indisputably proved the Big Bang, Nernst and others who shared his views were still reluctant to accept it, and thus flew in the face of science. MIT (Massachusetts Institute of Technology) professor of physics Phillip Morrison said in a BBC film, "I find it hard to accept the Big Bang theory; I would like to reject it."⁸ Allan Sandage, from the Carnegie Observatories, who made significant discoveries showing that the universe was expanding at a constant speed, expressed his amazement at the findings in the words, "it cannot really be true!"⁹

As expressed in an article titled "Big-Bang Theology" by the *New Yorker* writer Jim Holt, "the big bang is probably the only idea in the history of science that was ever resisted because of its [supporting creation by God]."¹⁰ In "The Religion of Science" chapter of his book *God and the Astronomers*, the eminent astrophysicist Robert Jastrow examines the reasons why materialist scientists are reluctant to accept the Big Bang theory, despite all the findings that confirm it. Jastrow interprets these responses as follows (the scientists Jastrow refers to here are materialist scientists):

There is a strange ring of feeling and emotion in these reactions. ... This religious faith of the scientists is violated by the discovery that the world had a beginning under conditions in which the known laws of physics are not valid, and as a product of forces or circumstances we cannot discover. When that happens, the scientist has lost control. If he really examined the implications, he would be traumatized. As usual when faced with trauma, the mind reacts by ignoring the implications...

Consider the enormity of the problem [for the scientists]. Science has proven that the Universe exploded into being at a certain moment. ... Who or [W]hat put the matter and energy into the Universe? Was the Universe created out of nothing ...?

This is an exceedingly strange development, unexpected by all but the theologians.¹¹

Jastrow's analysis clearly reveals the astonishment and despair of materialist scientists. A fact clearly verified by all scientific findings is rejected solely out of ideological concerns, and the search for an alternative view is insistently maintained. These words from another astrophysicist, Barry Parker, express this very well: