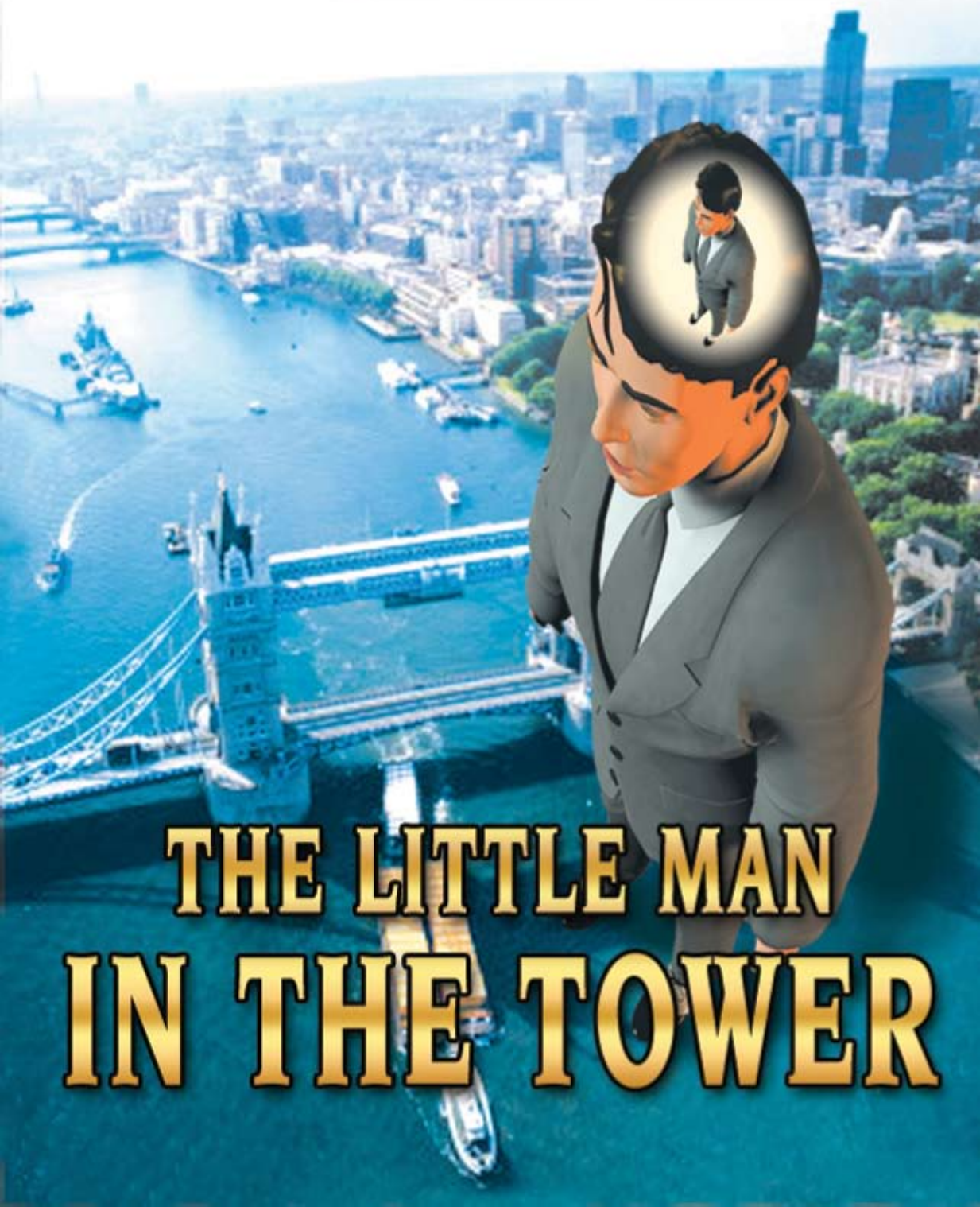




**HARUN YAHYA
(ADNAN OKTAR)**



**THE LITTLE MAN
IN THE TOWER**

What kind of world do you live in?

A world of solid ground with people and trees, oceans with clouds above it and, higher still, the enormous emptiness of space?

Are you one of the billions of people in that world?

If you answer "yes" to those questions, then you are mistaken!

If you were able to answer "yes" to them, then that means that throughout the course of your life you have probably ignored a most important truth.

The fact is, you do not live in the kind of world described above at all. In your world, there is no distance of even a few meters, let alone of billions of kilometers or galaxies light years away. Actually you live in a very small enclosed space—in a tiny, locked room at the top of a giant tower. You have never left that room. You have never stepped outside it or been anywhere else. All you have seen are different shapes, people and spaces reflected on the walls of that room. You have heard only the sounds emitted from loudspeakers concealed in there. In fact, in that little room at the top of the tower, there is nobody else but you. You are entirely alone!

The "tower" we are speaking of is your body, and the little room atop it (in other words, your world) is your brain.

We shall be setting out that truth in this book. What we explain here will, in all likelihood, contradict a great many ideas and concepts that you've become familiar with so far. Yet it is a concrete fact based on scientific proof. Therefore, it's impossible to reject this truth when one thinks about it in a reasoned and logical manner, instead of sticking to familiar preconceptions.

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 book, 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 ensure that everyone of every age and from every social group can easily understand them. Thanks to their effective, lucid narrative, they can be read at a 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.

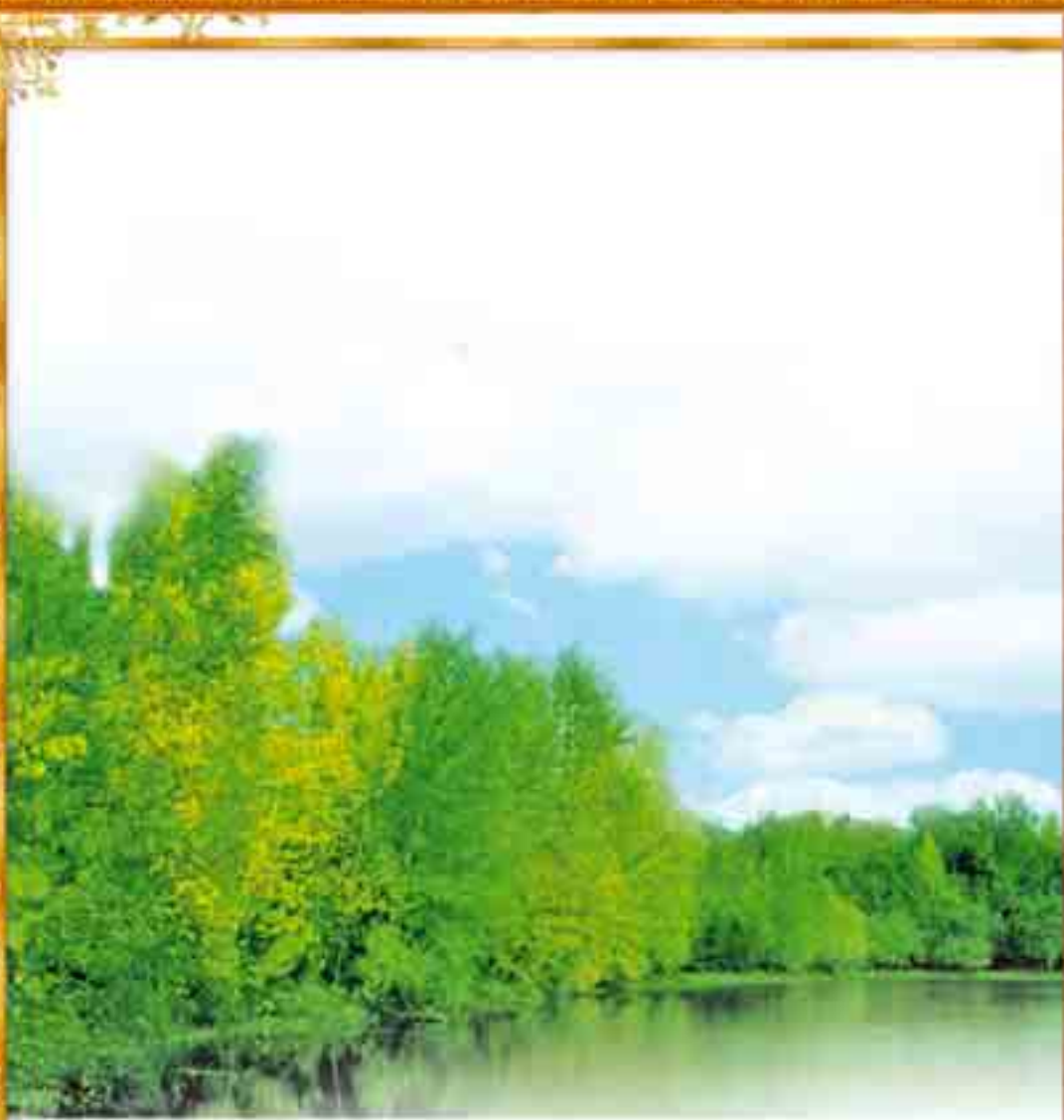
The image features a highly decorative golden border with intricate floral and scrollwork patterns. Inside this border, there are four ornate golden corner pieces and two horizontal decorative flourishes, one at the top and one at the bottom. A large, double-lined golden oval frame is centered on the page. The title is written in a bold, serif font within this oval.

**THE LITTLE
MAN
IN THE TOWER**

A decorative golden flourish with symmetrical scrollwork and floral motifs frames the author's name.

HARUN YAHYA - ADNAN OKTAR

July, 2010



THE LITTLE MAN IN THE TOWER

Harun Yahya - Adnan Oktar



A man with a beard and mustache, wearing a white dress shirt and a blue tie, is seated in profile, looking towards the right. He is positioned in front of a window with heavy, gold-colored, patterned curtains. The entire scene is framed by a wide, ornate, golden border with intricate floral and scrollwork designs.

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 the his books' covers is symbolic and is linked to the their contents. It represents the Qur'an (the final scripture) and the Prophet Muhammad (saas), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [saas]), the author makes it his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (saas), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

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

Harun Yahya enjoys a wide readership in many countries, from India to

America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Maldives), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uyghur 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 twentyfirst century will attain the peace, justice, and happiness promised in the Qur'an.

First published in Turkish in January 2002
Millat Book Center, February 2004
July 2010

Distributed by
Millat Center

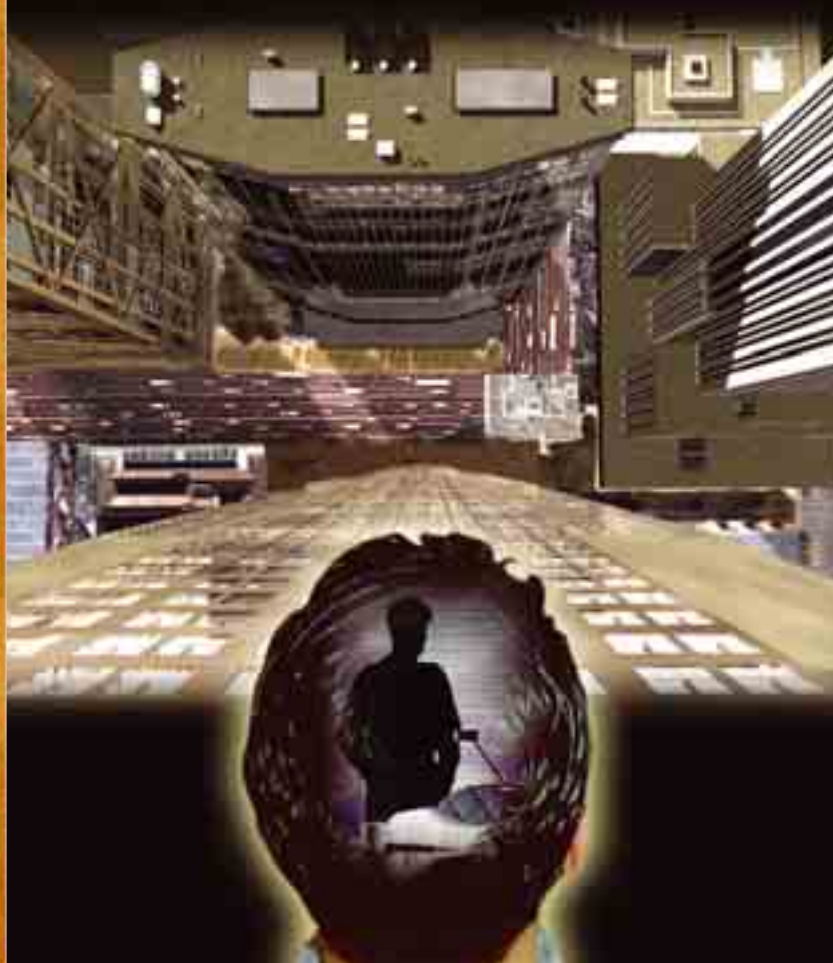
All translations from the Qur'an are from
The Noble Qur'an: a New Rendering of its Meaning in English
by Hajj Abdalhaqq and Aisha Bewley, published by Bookwork,
Norwich, UK. 1420 CE/1999 AH.

Website: <http://www.harunyahya.com>
E-mail: info@harunyahya.com

Translated by Carl Rossini

Printed in India

THE LITTLE MAN IN THE TOWER





Contents

<i>WARNING.....</i>	<i>14</i>
<i>INTRODUCTION.....</i>	<i>18</i>
<i>THE TINY WORLD INSIDE</i>	
<i>THE SKULL.....</i>	<i>22</i>
<i>There is no light outside</i>	<i>24</i>
<i>It is not the eye that sees.....</i>	<i>27</i>
<i>The three-stage wall between you and the outside world.....</i>	<i>30</i>

Our body and our dreams.....33

*THE LITTLE MAN AT THE
TOP OF THE TOWER.....38*

*The tower and the closed chamber at its
summit.....43*

*ERRONEOUS BELIEF IN THE
TOWER.....52*

*Matter created in the sphere of perceptions and
imagination.....54*

*Materialism: A hypothetical view of the life
of this world that is regarded as real.....58*

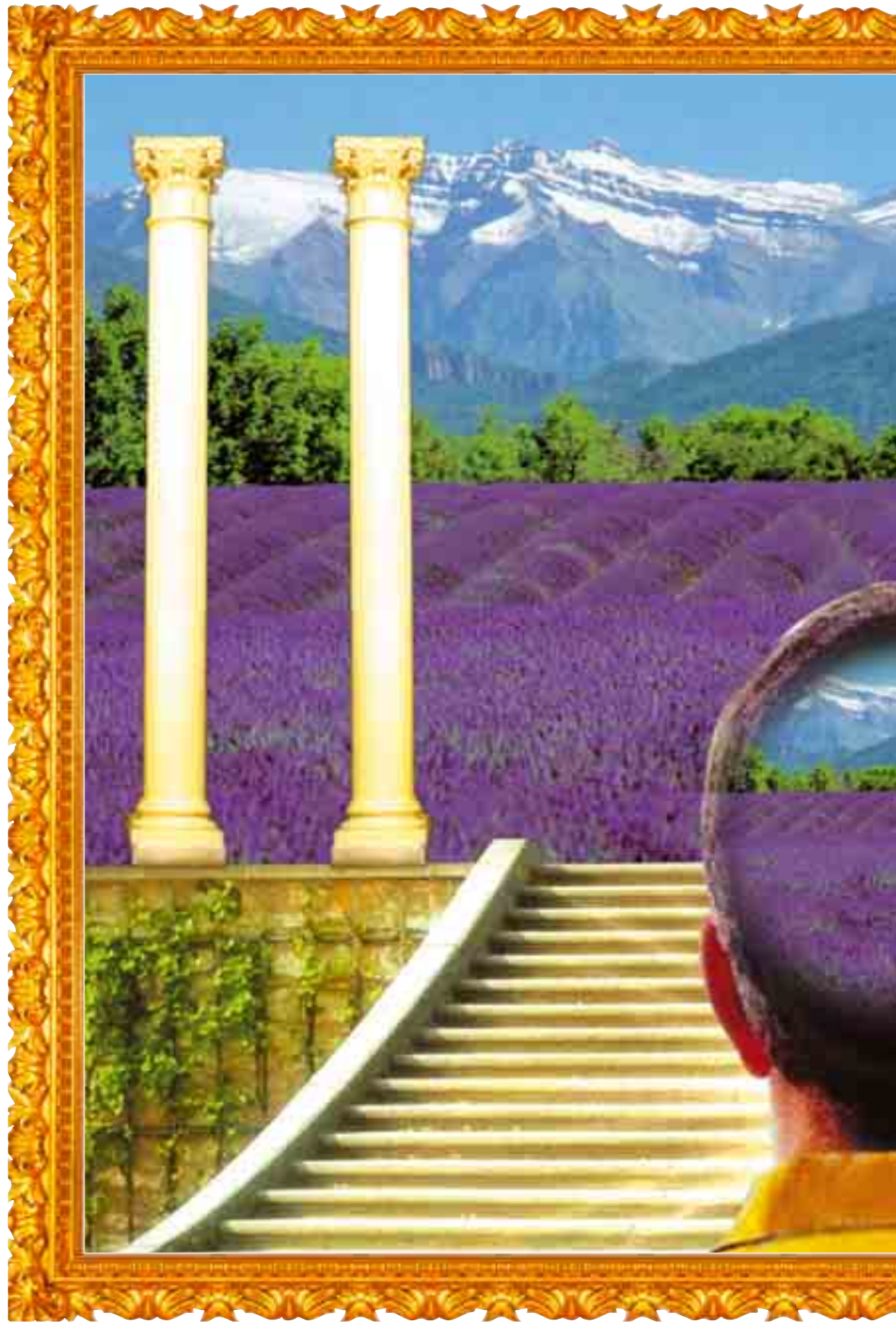
Eliminating the concept of location.....60

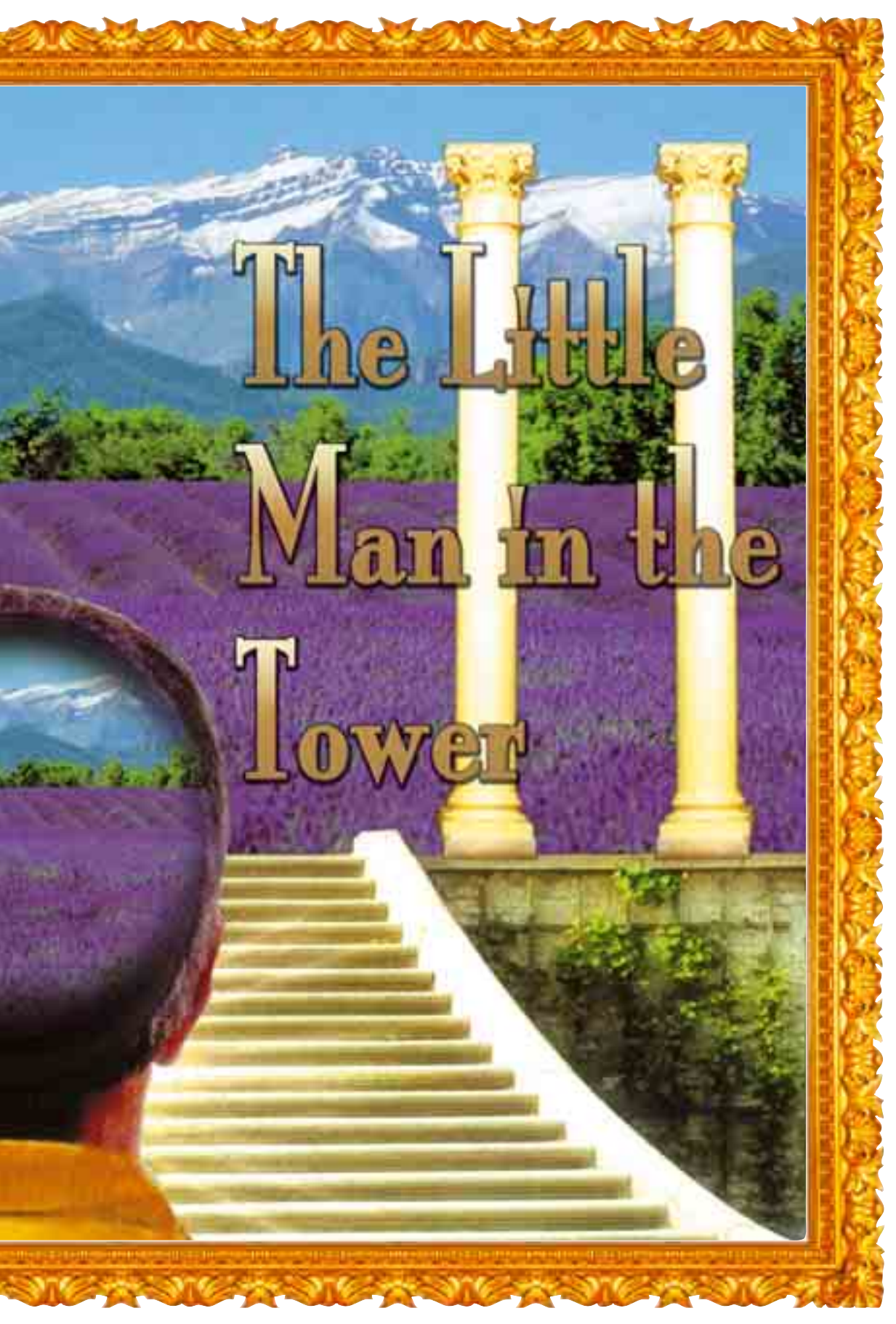
*Relations of cause and effect determined by
Allah.....65*

Conclusion.....67

*APPENDIX: COMMENTS ABOUT THE
MAN IN THE TOWER.....64*

*APPENDIX 99: THE DECEPTION OF
EVOLUTION.....70*





The Little
Man in the
Tower

WARNING

The Secret Beyond Matter Is Not Wahdatul Wujood

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

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

Some of those who defended the view of Wahdatul Wujood were engrossed by some erroneous opinions and made some claims contrary to the Qur'an and the doctrine of Ahlus Sunnah. They, for example, completely rejected the creation of Allah. When the subject of the secret beyond matter is told, however, there is definitely no such claim. This section explains that all beings are created by Allah, and that the originals of these beings are seen by Him whereas people merely see the images of these beings formed in their brains.

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

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

This fact is expressed in our book *Idealism The Philosophy of the Matrix and the True Nature of Matter* as follows:

There Is Matter Outside of Us, But We Cannot Reach It

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

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

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

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

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

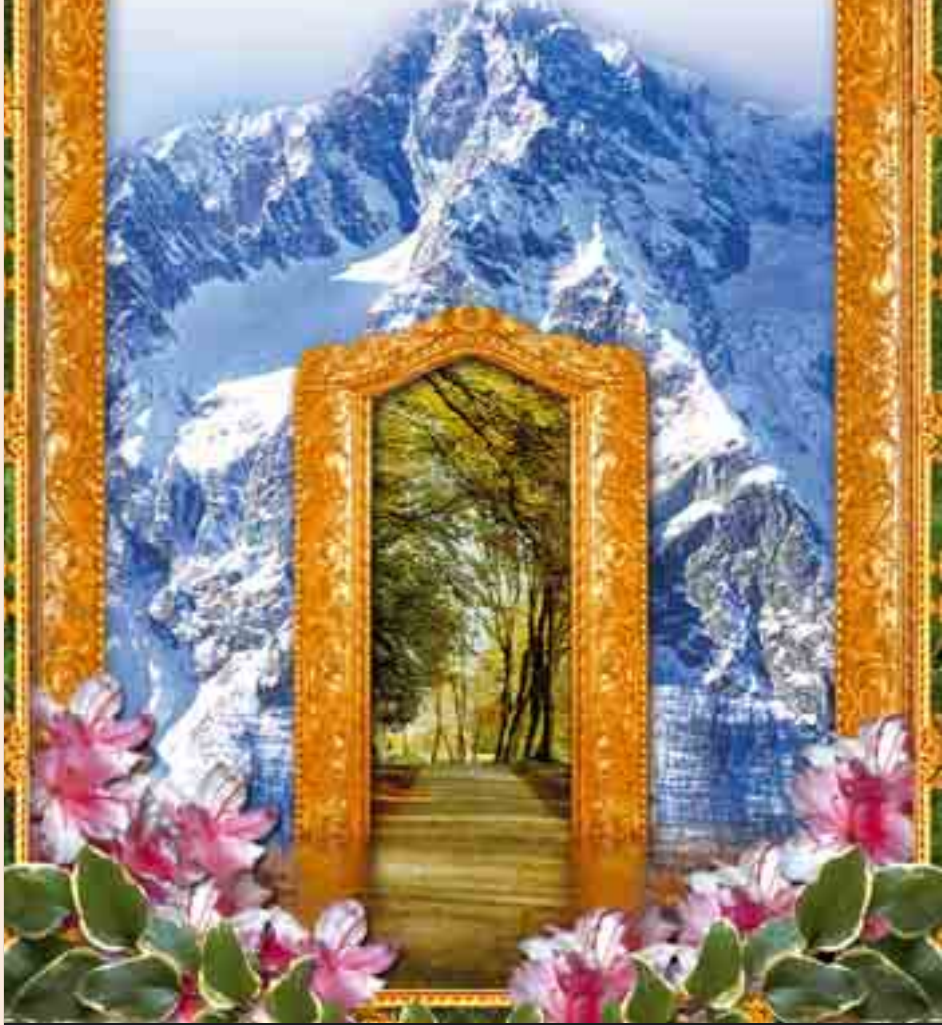
Say: "Allah is a sufficient witness between me and you. He is certainly aware of and sees His servants." (Surat al-Isra': 96)

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

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

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

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



INTRODUCTION

W

hat kind of world do you live in?

A world of solid ground with people and trees, oceans with clouds above it and, higher still, the enormous emptiness of space?

Are you one of the billions of people in that world?

If you answer "yes" to those questions, then you are mistaken!

If you were able to answer "yes" to them, then that means that throughout the course of your life you have probably ignored a most important truth.

The fact is, you do not live in the kind of world described above at all. In your world, there is no distance of even a few meters, let alone of billions of kilometers or galaxies light years away. Actually you live in a very small enclosed space—in a tiny, locked room at the top of a giant tower. You have

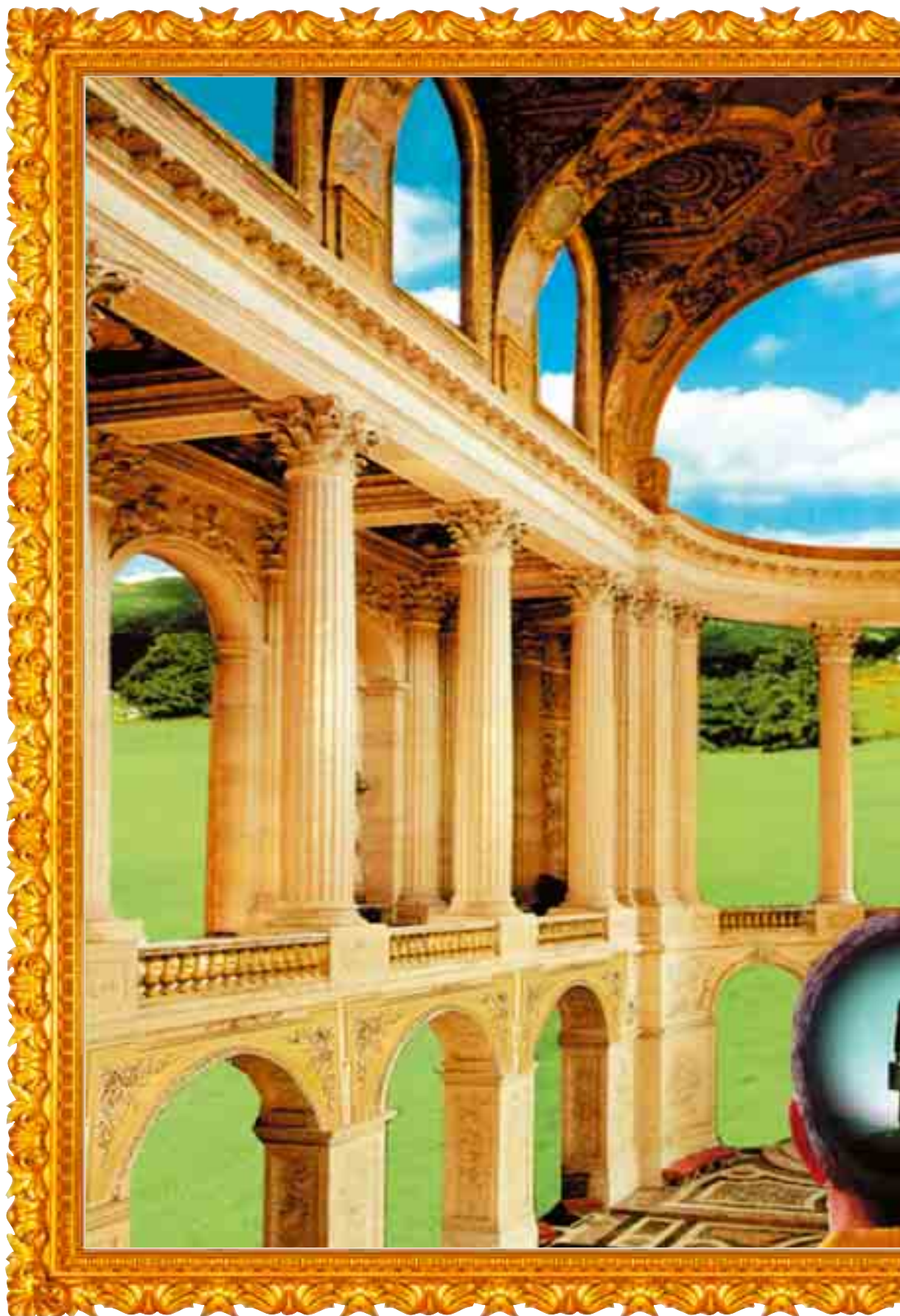
never left that room. You have never stepped outside it or been anywhere else. All you have seen are different shapes, people and spaces reflected on the walls of that room. You have heard only the sounds emitted from loudspeakers concealed in there. In fact, in that little room at the top of the tower, there is nobody else but you. You are entirely alone!

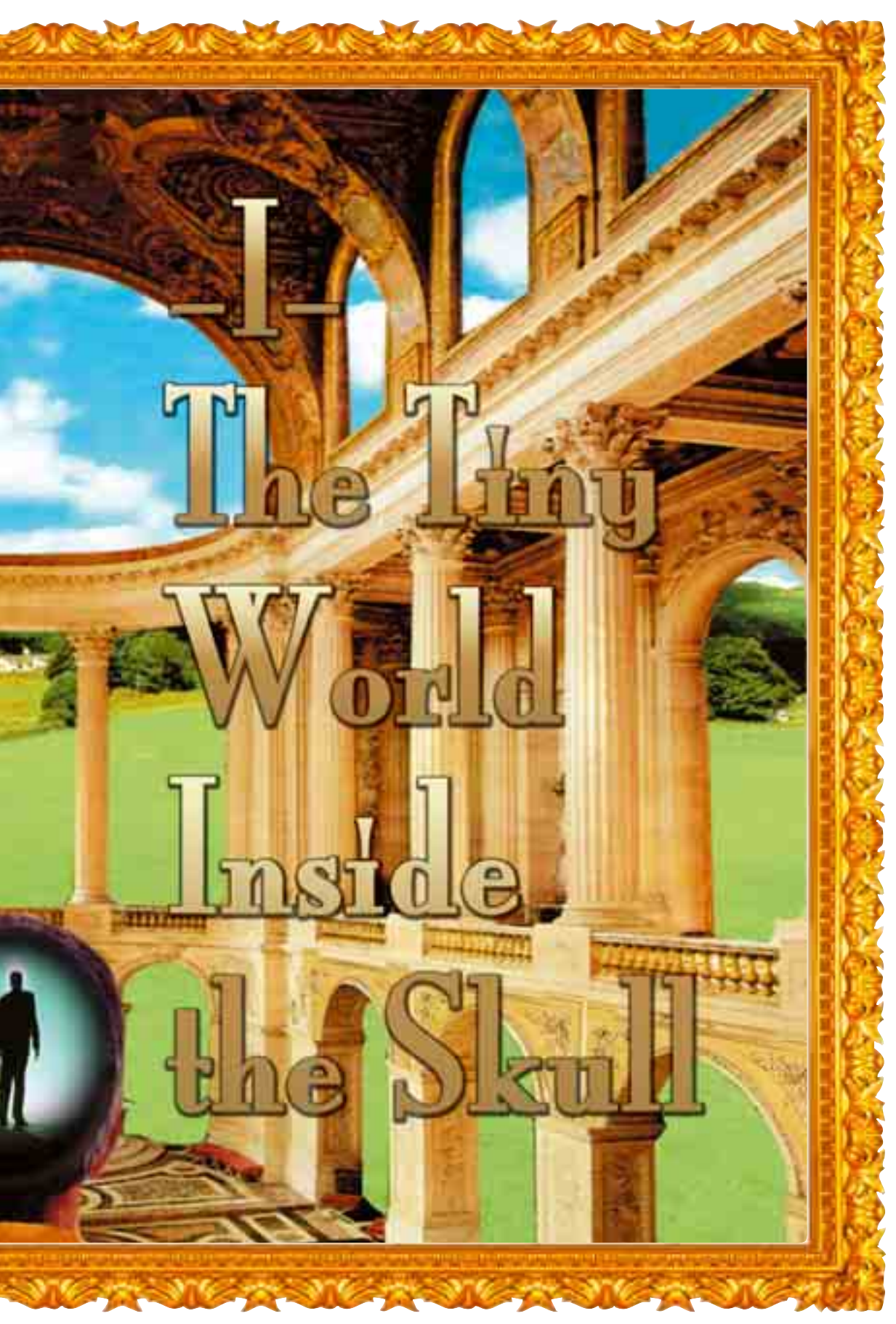
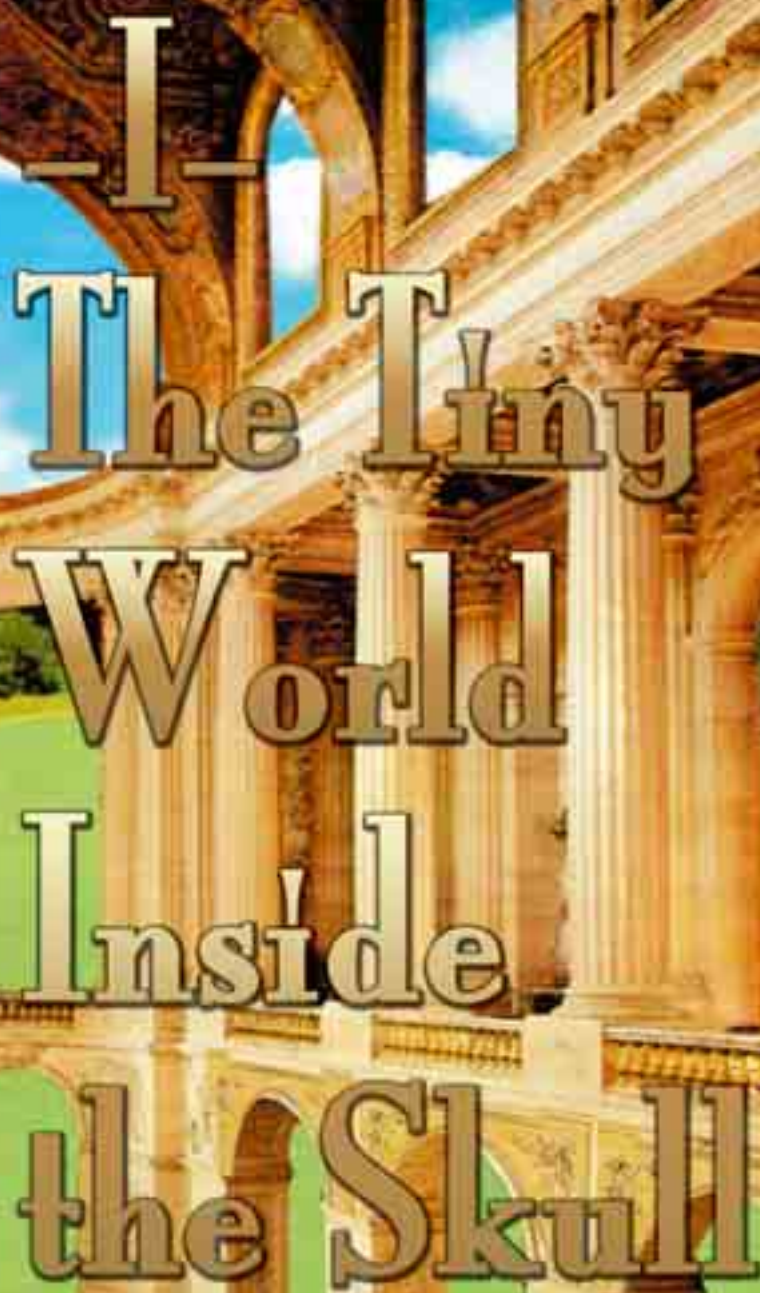
The "tower" we are speaking of is your body, and the little room atop it (in other words, your world) is your brain.

Your brain is a locked room which you can never step out of, because everything you imagine to be the original matter in reality consists of perceptions you experience in the visual or hearing centers of your brain. You can never get past those perceptions and experience directly the "real matter," in other words the original matter that exists outside your brains. You can watch the electrical signals arriving at the brain's visual center, but you can never see those signals' true source. You literally watch the cinema screen on the walls of your "room," but can never directly experience the originals of those images.

We shall be setting out that truth in this book. What we explain here will, in all likelihood, contradict a great many ideas and concepts that you've become familiar with so far. Yet it is a concrete fact based on scientific proof. Therefore, it's impossible to reject this truth when one thinks about it in a reasoned and logical manner, instead of sticking to familiar preconceptions.

Never forget that ignoring the truth or refusing to think about it gains a person nothing. If anyone says, "No, I live on a planet in an enormous universe, not in a closed room," then he needs to prove the fact. If he cannot do so, then blind belief in any such idea will only lead to his remaining deceived.



The entire image is enclosed in a thick, ornate golden frame with intricate scrollwork and floral patterns.The background is a photograph of a grand, classical architectural interior. It features multiple levels of arches and columns, with a view of a green landscape and a blue sky with clouds through the openings. The architecture is highly detailed, with decorative moldings and balustrades.

-I-
The Tiny
World
Inside
the Skull



-9-

THE 7TH
WORLD
INSIDE THE
SKULL

P

ople can be deceived by very convincing images, to the point that they may assume that these images are "real."

The first motion picture show in history is an interesting illustration of this. In Paris in 1895, two French inventors, Auguste and Louis Lumière, beamed onto a screen the image of a train approaching a station. Even though the train was only two-dimensional, and appeared in flickering black and white, yet most of the audience in the hall fled in panic, because they believed the train was about to crush them!

As this example shows, one's perception of any image as "real" is closely related to that image's technical quality. Today, however, even more realistic cinematic effects can be achieved thanks to special glasses that



At the first motion picture, shown in 1895, the audience fled in panic thinking that the train on the screen was real.

form holograms (images perceived as three-dimensional). People wearing such glasses suppose that the virtual world appearing before their eyes is real, and react accordingly. Yet all the while, they still realize that this image is entirely a virtual one.



Special glasses produce three-dimensional images that can make the perceiver think they are real.

Yet what about the status of the images that we call "the real world"? Might these, too, be similar to holograms that deceive us with their technical quality?

In order to find the answer to these questions, first and foremost we need to reconsider what we know about "sight" and the visual process in general.

There is No Light Outside

In the light of the latest findings, scientists have arrived at a most interesting conclusion: In fact, our world is pitch black. Light is now known to be an entirely subjective concept; in other words, it is simply a perception formed in people's brains. In fact, there is no light in the outside world. Neither lamps, nor car headlights, nor even the Sun, which we regard as our greatest and most powerful source of light, emit any light at all.

All that the Sun and other "sources of light" do is emit photons, different kinds of electromagnetic particles of various wavelengths. These particles spread throughout the universe in the manner that their structures allow. Some of these reach our Earth, where again they produce the kinds of effects determined by their structures; and which change, depending on the particle's volume, weight, speed and frequency.

For instance, many radioactive particles enter our bodies and pass through them. These can be stopped only by lead shields. Some of these particles are so heavy and energy-charged that usually they shatter any molecule they may encounter and continue on their way, with little deviation. This phenomenon underlies the way in which radiation gives rise to cancer. X-ray machines make use of X-rays—a weaker form of



Among those rays invisible to the naked eye are the X-rays used in medical diagnosis.

radiation—and turn the effect of electromagnetic radio waves into "visible light," that is, into a form visible to our eyes.

Since radio waves contain no particles, they do people no harm at the moment of impact. These waves cannot be perceived by any of our senses, though the radios in our homes translate these into sound waves that our ears can perceive. The crackling noise heard in the absence of any broadcast on our household radios is actually the sound



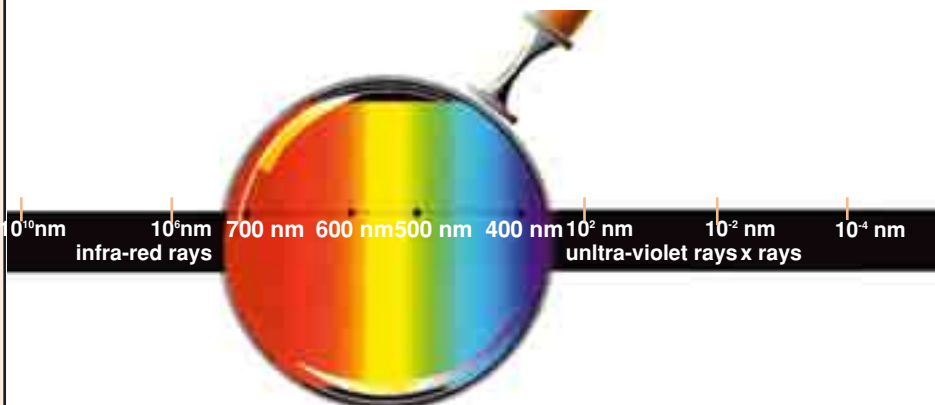
Radio waves cannot be perceived by any of our senses. Yet the radio sets in our homes convert them into sound waves at a volume that our ears can hear easily.

The Little Man in the Tower

of the cosmic background radiation—energy left over from the "Big Bang," the explosion by which the universe was created. The word "sound" here refers to the perception that forms in our brains after our radios have transformed these waves into vibrations in the air that our ears can hear.

Photons, the source of the perception we refer to as "light," are much lighter particles that usually bounce back from the first molecule they encounter. In doing so, they do almost no damage to the place they strike. Due to their frequencies—the speed at which they vibrate—ultra-violet rays are charged with greater energy and can penetrate more deeply into our skin, sometimes damaging the cells' genetic codes. This is why excessive exposure to the Sun's rays can lead to skin cancer.

Those photons known as infra-red because of their frequencies leave some of their energy behind, increasing the speed of vibration of the atoms there—in other words, the heat on the surface they strike. For this reason, infra-red rays are also called as heat rays. A burning coal stove or an electric heater give off large amounts of infra-red radiation, which is "seen" or rather, perceived, by our bodies as heat.



Our eyes can perceive only those light rays falling on the spectrum between ultraviolet and infrared.

Some photons' frequencies lie between those of ultra-violet and infra-red rays. When these fall on the retinal layer at the back of our eyes, the cells there turn them into electrical signals. We then perceive these photons, which are actually particles, as "light." If the cells in our eyes perceived photons as "heat," then what we refer to as light, color and darkness would not exist. When we looked at object, we would perceive it as merely "hot" or "cold."



An ignited gas fire emits infrared radiation, as well as light.

It Is Not the Eye That Sees

We provide this technical information about various forms of radiation simply to explain that they don't give rise to the effect known as "light." These radioactive particles strike, bounce, and give rise to physical and chemical effects that sometimes cause damage. Yet the effects they cause can never be referred to as light.

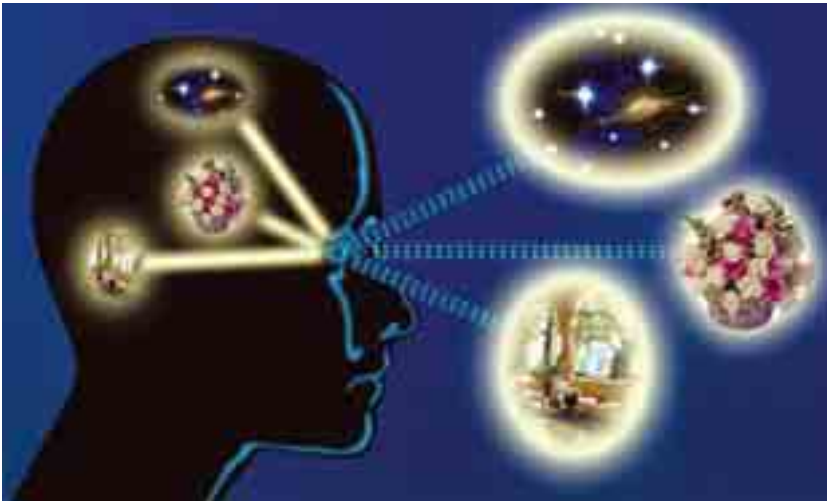
The only reason we describe some of these particles as "light rays" is that they're perceived by our eyes. Photons falling on our eyes' retinal layer are turned into electrical impulses by the receptor cells there. The optical nerves carry this electrical current to the visual center at the rear of the brain. This center interprets the current and gives rise to images.

The Little Man in the Tower

When we investigate this system, we arrive at a most interesting conclusion: In fact, our eyes have no ability to "see" at all. The eye is merely an intermediate organ that converts photons into electrical signals. It has no ability to understand and interpret. It is not the eye which regards at the bright world all around us. No sensations of light or color are formed in the eye.

In order to better understand this concept, let's consider the technical definition of sight in slightly more detail.

We give the name of a color to photons at various frequencies of vibration. Depending on those photons' intensity of vibration, we refer to the visible effects they produce as red, blue or yellow. When all frequencies are combined together, the result is white. Snow appears white, because it reflects all the frequencies in sunlight, the combination of which produces



In fact, our eyes have no property of "sight." The eye is merely an intermediary unit whose retina transforms the photons reaching it into electrical signals.

white. Leaves are green, because they only reflect only those photons at a frequency that gives the sensation of green, while absorbing all the others. Glass is transparent, just like the air, because photons pass through them both and reach us encountering hardly any obstacles—such as clouds or flyspecks. A piece of black cloth reflects no color because it absorbs practically all the photons that strike it. In other words, no photons reach our eyes from it, and we perceive it as only a dark or black shape. A mirror copies an image because its smooth reflective surface absorbs almost none of the photons striking it, but bounces them back. They follow a parallel course to one another, undergoing almost no deformation.

In short, the concepts of "light," "white," "green" or "transparent" refer to perceptions in the brain, and are purely relative descriptions. The truth is that in the outside world there is no light or color. There are only forms of radiation which we perceive in that form. The interpretation belongs solely to us. Even if the arriving photons are turned into electrical signals and the visual center in the eye possesses the same properties, an error or structural difference which might occur in the eye will lead to the same object being perceived in very different ways. That is why color-blind people perceive and interpret certain colors differently from normal people.

In short, the photon movements which we interpret as light or color are nothing more than physical phenomena that transpire in the pitch blackness of the brain. Our bodies—including our eyes, and the whole material world that we perceive as a bright, three-dimensional vision that some people claim represents an absolute reality—all exist within that same darkness.

The Three-Stage Wall between You and the Outside World

Close inspection of these scientific facts reveals a most important fact: Never can we establish actual, direct contact with the outside world.

For example, when we sit watch television, we can never actually see the screen. All that reaches us is the photons emerging from the picture tube. These are not light, but only wave particles. Similarly, we "see" objects in the room by the photons they reflect, much like a tennis ball bounces off a wall and back toward us. In other words, even at this stage, we are already divorced from the television's image itself.

When its photons reach our eyes and strike their retina, they are turned into electrical energy by the enzymes there. This constitutes yet another phase between the television and ourselves.

When nerves carry this electrical energy to the visual center in our brain, it changes form once again, taking the form we refer to as "images." This is the third stage. Just one single step is enough to break the connection between the television's screen and ourselves, yet we are actually dealing with three.

To give an analogy, this is like playing the game of Telephone, also known as Chinese Whispers, with three different people in three interconnected rooms. Did the first person really say the sentence that is whispered into your ear, or did the second or third person change it around somehow? Did the third person make it up all by himself? You can't ever be sure. You cannot even be sure what the first and second players really said at all.



Any image reaches our brains in three stages, similar to the children's game of Chinese Whispers or Telephone. The last person can never be sure whether the words whispered into his ear are the same as those spoken by the first.

To make this point even clearer, we can cite yet another example. Imagine that for the past year, you have been locked away in a closed chamber underground. Your only link to the outside world is a closed-circuit television screen. When you turn the set on, you read the following message:

The images you are about to see on this screen are being screened live from cameras on the African continent. Images from these cameras are transmitted live to satellites, and from there, to receivers above this room, from where they are forwarded to this room.

Is that message true or not? You can never be sure, because every stage of the transmission can possibly have originated as from an artificial source. Actually, the cameras—which are claimed to be broadcasting live from Africa—could be showing a video cassette shot years ago. This pre-recorded image could be what's reaching you by satellite. Furthermore, there may be no cameras or satellites at all, and you may be being shown a video cassette from the room next door. You cannot be sure what you have perceived, without personally traveling to Africa. Yet since you are unable to leave the room, it is

The Little Man in the Tower

impossible for you to go see the "original" African scenery for yourself.

Despite these doubts, however, whatever you experienced of the outside world before entering this room—plus your knowledge that you'll eventually be leaving it—may let you to form an opinion that what you see on the screen is true, a reality that exists somewhere "out there." Yet what if you had lived in that room since the day you were born? What if you can never leave? What if, for your entire life, you see the "outside world" only on that screen? If so, you'd have no proof that "you interact directly with the originals" of what you view on your TV screen. Because all that was truly there were images on your screen.



Watching a television screen, we cannot know whether the image we think we're viewing live, from a far-off location, is really a pre-recorded tape broadcast to us from the room next door.

Facts such as these in the realm of sight, apply also to the senses of hearing, touch, taste and smell. All of these impressions we perceive in closed chambers in our brains (the centers of hearing, touch, taste and smell). Never can we make direct contact with their originals in the outside world. The sounds we listen to on the radio originate inside the hearing center in our brains. There is actually no sound outside, merely physical movements in the air that we refer to as "sound waves." After going through various processes in the inner ear, these physical movements come to us as electrical signals. Do the electrical signals we perceive as sound correspond to anything outside, or not? We can never know. Returning again to the example of the closed chamber, the audio aired to us of lions roaring in the African jungles could really be sounds created artificially in a studio right next to our chamber.

Our Body and Our Dreams

So far, in order to achieve a sounder grasp of this concept, we have always referred to other objects. We can never perceive the "original" of a television broadcast, nor listen to the "original" of a radio talk show. All images, sounds, smells and tastes form in the relevant centers in our brains. We live not in the world outside, but in a world inside ourselves.

One factor that makes this concept difficult to grasp is that people are deceived on the subject of their own bodies. The arms and legs they see when they look down and the perceptions of touch from all over the skin lead them to perceive the world in a wholly mistaken way. Due to the sense impressions they receive, they make the assumption that they are actually living in an "outside world."

The Little Man in the Tower

However, the fact is that, like other objects, we can only interact with our body's perception in the brain. All the information regarding your body—in other words, the visual images of it and all the other perceptions which reach your brain, are perceptions in the relevant centers inside your skull.

We can understand this better by considering dreams. When dreaming, you see yourself in entirely imaginary worlds. Objects and people you see around you have no reality. The earth you walk on, the sky overhead, the houses, trees, cars and everything else are all totally imaginary. They have no material originals. They are all located within your brain or, rather, within your mind, and nowhere else.

On further reflection, the same thing applies to our bodies. When you look down in a dream, just as you do now, you perceive a body with hands and arms, one that walks, breathes and experiences sensations of touch. This body you see in your dream could be very different to the one you actually possess. You might dream of yourself as a three-armed, four-legged monster. You may feel sensations of touch from all three arms. In another dream, you might see yourself as a winged, flying creature, and you might feel these wings flapping in a most convincing manner. All of these bodies which can be experienced while dreaming are merely virtual—illusions in your mind. But you perceive them as if they lay outside your brain.

This example demonstrates that even if you perceive your bodies in a most realistic manner, it doesn't follow that you actually possess any such body in the physical sense. In the absence of any such physical body, still we experience physical and bodily perceptions that exist entirely in our minds.

What, then, is the difference between dreaming and real life? True, dreams are less continuous, less logically consistent and ordered, than the perceptions we refer to as real life. Technically speaking, however, there is



If we dream that we're flying, that does not imply that we can actually fly. Yet while the dream lasts, we remain convinced that we enjoy this ability.

no difference between dreaming and "real life," because both arise by means of the stimulation of the sense centers within the brain.

In the foregoing pages, we examined what occurs in such regions as the visual and the hearing centers of the brain to produce what we refer to as "real life." An encyclopedia describes how dreaming is actually experienced in exactly the same way:

Dreaming, like all mental processes, is a product of the brain and its activity. Whether a person is awake or asleep, the brain continuously gives off electrical waves. Scientists measure these waves with an instrument called an *electroencephalograph*. At



When we dream of ourselves as a winged creature, we believe it's utterly so.

most times during sleep, the brain waves are large and slow. But at certain times, they become smaller and faster. During periods of fast brain waves, the eyes move rapidly as though the sleeper were watching a series of events. This stage of sleep, called *REM* (*Rapid Eye Movement*) *sleep*, is when most dreams occur. If awakened during REM sleep, the person is likely to recall details of the dream...

During REM sleep, the pathways that carry nerve impulses from the brain to the muscles are blocked. Therefore, the body cannot move during dreams. Also, the *cerebral cortex*—the part of the brain involved in higher mental functions—is much more active during REM sleep than during non-dreaming sleep. The cortex is stimulated by *neurons* (nerve cells) that carry impulses from the part of the brain called the *brain stem*.¹

In other words, a dream is nothing more than the totality of all perceptions arising from the interpretation of the impulses reaching the relevant parts of the brain.

Notice that what we refer to as "real life" occurs in exactly the same way. Electrical impulses reach the relevant sections of our brain. There they are interpreted, whereupon we perceive the totality of these perceptions as "the real world."

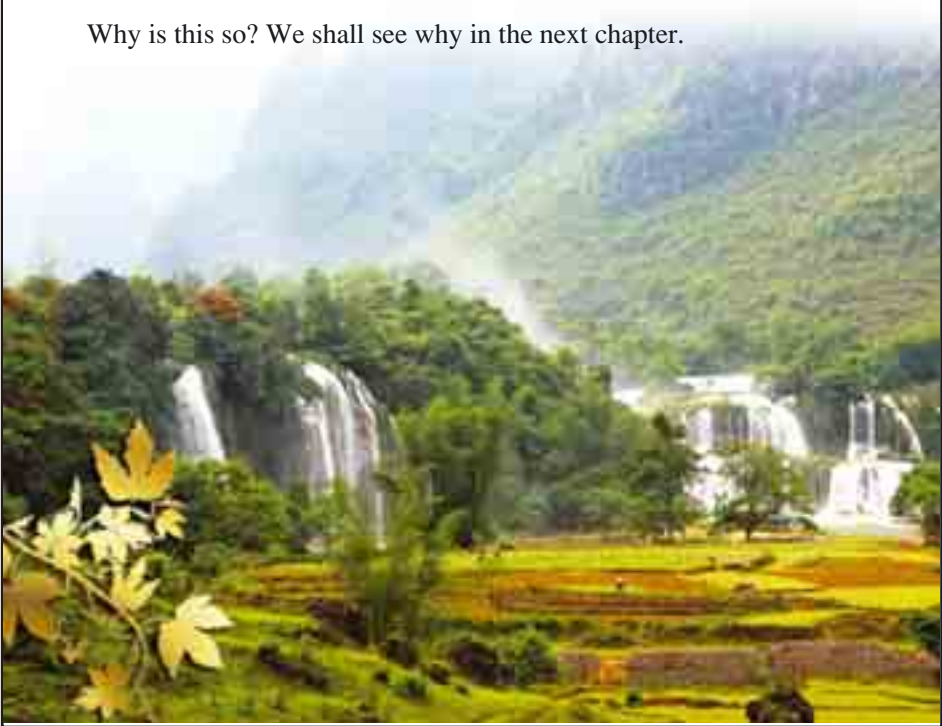
This leads us to a crucial question: What is the source of all these perceptions? Habit leads us to believe that we always interact with the originals of outside world. The fact is, there is matter in the outside world, but we can never experience the original of this matter.

The better to understand this concept, let us continue thinking about dreaming. Ask a dreamer this: "What is the source of all the perceptions you are experiencing?" In all probability, that half-awake person will reply, "Objects in the outside world. My eyes and ears perceive them." Yet in this example, there is no outside world, nor any physical body to perceive it. Everything that dreaming people experience consists merely of signals perceived by the relevant centers in their brains.

Everything we see, hear, touch, taste and smell consists of signals perceived by the relevant centers in the brain. Then how can we be sure that we experience the original outside world?

Anyone who claims to be sure about this is simultaneously claiming that he is "the little man at the top of the tower."

Why is this so? We shall see why in the next chapter.







-II-

The Little
Man at the
Top of the
Tower

-99-

THE LITTLE
MAN AT THE
TOP OF THE
TOWER

Let's summarize briefly what we discussed in the previous chapter: We can never have a direct knowledge of the originals of what we see, hear, touch and refer to as "matter." Actually we interact with the perceptions that we experience in our brains. We can never step outside our brains to get in touch with the originals of what we see, hear, touch and so, and never can check how their originals are. There is no technical difference between dreaming and real life; we perceive both inside our brains. The wide world that we imagine to be so very enormous is actually a totality of perceptions transmitted into our brains. Gigantic galaxies, which we imagine to be billions of miles away, are actually simply perceptions in our brains' visual center. They are not "out in space" at all, but right inside us.

Many, if not almost all, people are unaware of this momentous truth. Yet even if others are unaware of it, that's no excuse for us to be—because we also see the "others" in question as images in our brains. We experience these images, and are responsible for understanding what we see. Even if everyone we hear around us tells us, "This world is real, not a perception," that still changes nothing. In a dream, you may hear thousands of people shouting with one voice, "This world is real, not a perception". Yet that dream will soon come to an end. All those people will suddenly disappear. Beyond being perceptions, none of them ever existed in the first place.

Real life, too, will also come to an end one day—with death. Everything we see (including those who have told us "this is the original of the world") will vanish, to be replaced by an entirely new reality—that is, the world of the Hereafter. Allah reveals this fact in the Qur'an, as He describes the predicament of those who make the shadowy entities and goals in this world their whole purpose in living—or else look for assistance from these things, thus turning them into idols:

... [W]hen Our messengers come to them to take them in death, saying, "Where are those you called upon besides Allah?" they will say, "They have forsaken us," testifying against themselves that they were unbelievers. (Surat al-A'raf: 37)

Those who object to the facts set out here are materialists, ones who falsely believe that matter is the absolute reality and that the human mind is only another form of matter. Generally speaking, materialists are unwilling to think about and discuss the obvious truth explained here, that we can never make direct contact with matter. Often they become quite frustrated with the idea. Back in the eighteenth century, materialists were incensed when the British philosopher and clergyman George Berkeley

The Little Man in the Tower

systematically explained that what we know about matter is actually a set of perceptions in our minds. The materialist thinker Samuel Johnson, who lived at the same time, kicked a stone and shouted out that by doing so, he had "refuted" Berkeley. However, Johnson's primitive reaction and the similar assertions made by other, later materialists—merely show how far they are from grasping the truth of the matter. Neither kicking stones nor punching walls constitutes any proof of that they interact directly with the originals of stones and walls. Everything we do and feel at that moment is a set of perceptions inside our brains. Someone who kicks the stone or punches a wall is in fact kicking or punching the perception of the stone or the wall inside his brain.

Indeed, they can kick a stone just as realistically in a dream, but everyone will certainly agree that the stone is no more than a perception in the brain.

Materialists' resistance on this issue is generally based on their failure to understand it. They've forced themselves into a dogmatic belief in matter's absolute existence and strongly avoid ever questioning it. Here, we are pondering and revealing a truth they are unwilling to consider: that if they accept they have direct contact with the original matter, then they also must regard themselves as "the little man at the top of the tower."



Kicking of a stone does not prove that one is dealing with the original stone that exists outside. The stone one has experience of is merely a perception in the brain. We can experience the same perception when dreaming.

The Tower and the Closed Chamber at Its Summit

The image of the tower, which constitutes the title of this book, is just a metaphor we've used to help clarify the subject.

Its meaning is this: If you maintain that you directly interact with the originals of the world and of your body, which exist outside your brain, then you must accept the existence of a giant body that carries all these images inside his skull. In that case, inasmuch as you perceive everything in your brain, you are a tiny person locked into a tiny room, atop a giant tower.

How do we arrive at this conclusion? Let us consider, stage by stage:

1) Look around you at this moment, and you'll see a large number of objects: furniture, walls, houses, people, cars, sky—and in addition to all these, your own body. All of these objects, including your own body, reside in the same place.

2) Where is that? Recall the explanations in the preceding pages, and you'll realize that this "place" is nowhere but in the visual center within your brain. In other words, the entire world you deal with, including your own body, is in an area of just a few cubic centimeters behind your brain, in your skull. At this very moment, you're looking at this book in that area in your brain. The hands that you see, and feel, as you turn these pages are also inside the visual and touch centers in your brain. All the organs in your body are located in the same place. The chair you sit in as you read and the room which houses that chair, are all there too.

The Little Man in the Tower

3) Therefore, do you believe that you see your original material body other than this perception inside your skull? If you do believe that you see such a body, then you should realize that you have never been able to perceive it. Neither do you possess any information about what it might be like. All you can do is assume what it looks like.

4) If you believe that you see the original of your body, you must then accept the existence of a giant outside the body you see at this moment. Since you and everything you see—your room and all the objects outside—are in the visual center in that giant's skull. Therefore, its physical body must also be enormous. Below the area where you are at the moment, there must lie shoulders, arms, a trunk, legs and feet (if the giant is, in fact, a two-armed, two-legged person like yourself).



One has experience of merely the perception and image of everything one believes he possesses formed in the brain. And one can never know their original forms in the outside.

If you claim that you have a body whose exterior you perceive from the outside, then you must accept that you live imprisoned at the top of a giant tower; that you can never leave that room, but only watch the screen in front of you.



5) That being the case, you must be a miniature human being living in a giant's skull. To put this another way, imagine that you are imprisoned in a locked chamber at the top of a giant tower, never able to leave that room and merely watching a screen placed in front of you. In this analogy, the tower is your body, of which you maintain that you see the original, while the body that you perceive is only the little man imprisoned at the top of that tower.

The Little Man in the Tower

You can never see this giant tower (i.e. the body of which you imagine that you directly see the original), because you are locked into a tiny room at its very top. You can never leave that room all through your life. You can watch only the images reflected on the walls of that room. Some objects in those images (stars, for instance) may seem to be millions of miles away. Yet the fact is, you still remain in that tiny room.

In order to better understand this subject, take the example of the animated fantasy cartoons often shown on television. In some of these cartoon films, a giant robot is controlled by someone sitting at the command center in the machine's head. For example, in the well-known film *Voltran*, giant robots are directed by a man sitting at the command center in the head section. The robot acts in accordance with that person's commands. The commander is a tiny man sitting inside a mechanical man the size of a skyscraper.

If you believe that you interact with the original of the body you see and feel at this moment, then you have to accept this system. To put it another way, you must accept that you are a little man sitting in a room at the top of a tower, or atop a giant robot.

Consider that the body that you see and experience at this moment is approximately 5 feet, nine inches—or 1.80 meters—tall. Then, in comparative terms, you have to accept that the original body outside your brain, which you believe you have direct contact with, is giant-sized. If the body is a tower and the "I" perceiving it is a person in a cell at the top of that tower, then that tower must be hundreds of feet tall. If you have a 5' 9" image of the body you refer to as "me," then the body outside, which you accept that you have direct contact with, must be hundreds of feet high.

Yet another example can make this clearer. Someone who claims that he is seeing the original car which is outside his brain, although he actually sees its perception in his mind, needs to think as follows:

The image of the car forms in a person's brain. The visual center is no more than a few cubic centimeters in size. If the image of a car several feet in length fits into that area, then that visual center must be the size of a car, at least.



In the celebrated animation cartoon *Voltran*, a giant robot is directed by a pilot sitting in a compartment in the head.



The Little Man in the Tower

And if that center is a few meters in size, then the human brain must be of proportionally huge dimensions.

If the human brain occupies such an immense space, then in proportion to his brain, a person's body must be several miles in size.

Here we are referring only to someone who glimpses a car. Consider a person seeing a valley several miles long. If he claims that he sees the original valley, then his visual center must, in the same way, occupy an area of at least several square miles. If so, then the person's brain, internal organs, arms and legs must all be proportionate—and of colossal dimensions.

Since such possibilities are out of the question, isn't it quite illogical to claim that a car several meters long, or a valley of several square kilometers, actually exist outside and that the percipient is actually dealing with them in their original forms?



If you claim that you are seeing the original of a wide valley, then the visual center in your brain must be an area many square miles in size.







-III-

Erroneous

Belief

in the Tower

-999-

**ERRONEOUS
BELIEF IN THE
TOWER**

7 he "little man in the tower" is no invention of ours, but the logical outcome of the train of thought maintained by materialism. Any materialist, who insists on the delusion of absolute existence of matter, maintaining that we enjoy direct knowledge of the original matter in the outside world, is in that exact position. He is claiming that outside the body he sees and feels, there is yet another body carrying around that first body and its surrounding area.

Detailed consideration reveals how nonsensical is the picture drawn by this materialist claim.

In fact, materialists are describing a monstrosity that would frighten even

themselves. Let us describe this frightening picture more closely: The materialist is describing a giant carrying the whole universe in a tiny region in his head, looking at it from close up. Since the Sun, Moon, stars and all other sources of light are in his head, our giant must inevitably be in darkness. In comparison with our own scale, this giant's arms and legs are hundreds of feet long. In other words, the materialist arrives at the conclusion that there must be a giant human being, who carries the entire universe in his head, and goes nobody knows where, all in pitch darkness.



Considering materialist claims, one is forced to make the clearly nonsensical claim that there is a giant person who carries the entire universe in his brain and who has no idea where he is going!

On closer inspection however, belief in the "giant human being" theory is only a requirement of materialist philosophy. That is because there is no other need to believe that we interact with the original of the body which we see and touch. Why should we believe in such knowledge? Why accept the existence of such a giant as real in the absence of any evidence, when nobody has ever found any trace of such a thing?

Apart from a blind acceptance of materialist philosophy, there's no reason to believe in the existence of such an imaginary material person.

Matter Created in the Sphere of Perceptions and Imagination

We're now led to a most important truth: Since the only world we can deal with is one of perceptions, all these perceptions must be created and displayed to us by a Creator possessed of infinite knowledge, wisdom and power. That Creator is Almighty Allah—the Lord of all the Worlds, in the words of the Qur'an.

A clearer expression of this important truth is this: Allah has created from nothing all that exists. Yet as Islamic scholars have written, all entities are created in the sphere of "perceptions and imagination." Since Allah has breathed into man His Spirit, man perceives part of these perceptions and gives them such names as "the world," "the universe," "matter" and "objects." In any case, it is Allah Who taught man these names. All of these perceptions, created by Allah, submit to Him unconditionally and act in accordance with His will. No entity is created independent of Allah. Only Allah is real. Everything else is an illusion at the level of perceptions.

Imam Rabbani, regarded as one of the greatest scholars in the history of Islam, explains this in his *Letters*:

Only Allah existed, and there was none but Him.



When He willed that His hidden perfection should appear, He made each of His names a sign so that His perfection would be manifested in that appearance.

Nothing but non-being is suitable to be the place of appearance for being and its subjects. Because the sign and mirror of everything is its opposite and contrary. And the opposite and contrary of being is non-being alone.

Accordingly, the Glorious Allah with His perfect might determined in the realm of non-being a sign for each of His names. And He created that sign in the sphere of perceptions and imagination at the time He willed and in the way He willed ... The permanence of the world is not at the exterior level, but at the level of perception and imagination ... Even at the exterior level, nothing has absolute existence apart from the being and attributes of Almighty Allah...²

In another letter, Imam Rabbani again emphasizes that the entire material world was created only in the sphere of perceptions and imagination:

Above, I used the sentence, "Allah's creation is in the sphere of perceptions and imagination." This means that Allah's creation is in a sphere where objects have no permanence or existence apart from perceptions and imagination.³





**... They know an
outward aspect of
the life of this world
but are heedless of
the Hereafter.**



(Surat ar-Rum: 6-7)





**... All of you will
return to Allah and He
will inform you
about what you
were doing.**

(Surat al-Ma'ida: 105)



On close inspection, Imam Rabbani is stressing that the world we see, and all beings "in the sphere of imagination," were created at the level of perceptions. Outside that, all there is, is the Being of Allah.

As we have seen, the technical facts we've arrived at by means of modern physics and physiology were noted hundreds of years ago by Islamic scholars. They confirm one truth: that matter is an illusion. What truly exists is Allah, Who created matter from nothing.

Materialism: A Hypothetical View of the Life of This World That Is Regarded as Real

Once it is understood, the truth explained here will entirely change people's views of the world.

The great majority lives unaware of this great secret. They imagine that everything they see with their eyes, hold in their hands and refer to as "matter" has an absolute, objective existence. People falling into this error hold one of two viewpoints:

1) Materialism: Some who hold that matter exists absolutely falsely maintain that apart from matter, nothing exists. The name of this superstitious belief is materialism in philosophical terms. Its adherents ignorantly deny the clear existence of Allah, as well as the existence of the soul and life after death.

2) Semi-materialism: Others who believe in the absolute existence of

matter believe in a dimension of existence beyond matter, although they still think that matter has an "absolute" existence and that the other dimension of being is only relative. This error lies beneath such widespread concepts as "metaphysics" and "the supernatural." People who maintain such beliefs think that matter exists absolutely and that Allah is somewhat like radio waves (Allah is surely beyond what they ascribe to Him). Superstitious beliefs such as Allah being "in the sky" or somewhere else in the universe are outgrowths of the identical error.

Both these utterly mistaken viewpoints stem from a failure to comprehend the true nature of the world. As Allah reveals in the Qur'an:

... He [Allah] grants victory to whoever He wills. He is the Almighty, the Most Merciful. That is Allah's promise. Allah does not break His promise. But most people do not know it. They know an outward aspect of the life of this world, but are heedless of the Hereafter. (Surat ar-Rum: 5-7)

In these verses, the word "outward" is a translation of the Arabic *zahir*. The concept of *zahir* refers to external appearance. In contrast, there is also the concept of *batin*, meaning the essence of things which is not externally visible, or their internal aspect, or inward meaning.

Unbelievers know only the external appearance of the world, which is why they cannot grasp the existence of Allah and His dominion over all that exists. Some who deny Allah are materialists, others—semi-materialists—believe in His existence, but are unable to comprehend His might. In the Qur'an Allah refers in detail to those who believe in His existence, but cannot comprehend His infinite might and dominion over all, for which reason they ascribe various partners to Him.

On the other hand, anyone who understands that we can only have the knowledge of original matter in the outside world as a perception in our minds is saved from all these errors and understands the *batin* aspect of the life of this world.

One important aspect of this is the disappearance of the concept of place.

Eliminating the Concept of Location

The only knowledge we have of everything we think of as material—our own bodies, the objects around us, the ground we walk on, the Sun, stars, and planets—is their perception in our brains, just like our dreams. Therefore, we cannot have direct knowledge of the original forms of these materials.

Anyone who comprehends this truth is saved from the mistakes that most people fall into. Heading the list of these errors is the question, "Where is Allah?" which stems from a belief in the concept of space. Most people imagine that Allah is in outer space, up in the sky, or resides in some other part of the universe (Allah is surely beyond that).

This ignorant belief is described in the Qur'an, in the story of Pharaoh, who claimed in a most ignorant way that he himself was the Lord of Egypt (Allah is surely beyond that), and maintained that Allah was in the sky. Allah reveals this in the verses:

Pharaoh said, "Haman, build me a tower so that perhaps I may gain means of access, access to the heavens, so that I can look on Moses' Allah..." (Surah Ghafir: 36-37)

However, Allah is everywhere and encompasses all places. This truth is also explained in the Qur'an:

Both East and West belong to Allah, so wherever you turn, the Face of Allah is there. Allah is All-Encompassing, All-Knowing. (Surat al-Baqara: 115)

As the sole absolute being, Allah enfolds the whole universe, all people and places, the heavens and everywhere. He is manifested in the whole universe. According to the hadith, our Prophet (saas) said that someone who said that Allah was in the sky was telling the truth. But this account in no way conflicts with the fact that Allah is everywhere. That is because if someone at your location on Earth raises his hands and prays to Allah and thinks that Allah is in the sky, while someone at the South Pole turns to Allah in the same way, while someone else at the North Pole raises his hands and yet another individual in Japan, or America or Ecuador raises his hands to the sky in the same way and turns to Allah, then it is impossible to speak of any fixed direction. In the same way, if djinn, angels and demons at various points in space and the universe also pray toward the skies, it will again be impossible to speak of any fixed direction, and the situation will be one that covers the entire universe. Wherever you turn, the manifestation of Allah is there.

Since Allah is everywhere, He is closer to us than anything else. This fact eliminates the perception of "distance," by which most people are again deceived. Generally, people refer to entities they see close to themselves as being "nearby." Asked, "What's the nearest object you see?" they reply, "My clothes," "My watch," "My glasses," or else, "My own body." The fact is, Allah is closer than any of these things. This is revealed thus in one verse of the Qur'an:

**We created man and We know what his own self whispers to him.
We are nearer to him than his jugular vein. (Surah Qaf: 16)**

Anyone who comprehends this truth understands that Allah is his only friend, protector, and helper. In this way, the secret of the prayer in Surat al-Fatiha, the first Surah, is revealed "You alone we worship. You alone we ask for help." In the same way, the believer understands that everything in the world happens by the will of Allah, functioning according to the destiny He has set out for it, and can never step outside His will. This is the understanding of the secret revealed in the verse below:

**Everyone in the heavens and earth belongs to Him. All are
submissive to Him. (Surat ar-Rum: 26)**

Realizing that space is only a perception removes all misunderstandings and doubts as to how life in the Hereafter will be lived. Most who do not believe in the Hereafter or who doubt its existence cannot understand how the universe, which they imagine to be fixed and unalterable, will come to an end, to be replaced by a brand new world containing Heaven and Hell. The fact is, the very universe that they imagine to be fixed and unalterable consists of the totality of perceptions revealed by Allah to their souls. For Allah, it is a simple matter to remove one of a person's perceptions and give another in its stead. In the same way that you can have a dream, but find yourself in an entirely different world on awakening (the world you imagine to be "real"), so in the same way you will make the transition from the life of this world to the Hereafter. The universe you imagine to be fixed and unalterable, but which really exists only through Allah's creation at every moment, will disappear in a great tumult, following which Heaven and Hell will be created.

... The life of this world is just the enjoyment of delusion. (Surah Al 'Imran: 185)



The Little Man in the Tower

Everyone who understands that matter is an illusion, that space is a perception in our minds, and that he lives in a world created by Allah in the sphere of imagination and perceptions, will be vouchsafed many more secrets. Unlike most other people, he will be saved from the confusion of struggling to understand "causes" (the events and entities created by Allah). He will resort only to active prayer, which is the only true cause. He will know that in truth, both good and evil come from Allah, and will pray to—and seek help from—Him in all matters. He will not be consumed by desire for goods and property because he knows that he can only make contact with the perceptions of the material possessions that people so magnify in their own eyes—for instance, grand houses, luxury cars, expensive clothes and social and political prestige—inside his mind. He will attach no value to them, knowing that Allah has created these splendid-looking adornments as tests. He gives them and takes them away, from whomsoever He wishes.

Anyone who understands that matter and space are illusions is freed from fearing any entity other than Allah. Everything he sees is a perception created by Allah, and no one can do anything to him without Allah's willing it. Allah is the only being worthy of fear. Anyone who understands that will have attained the superior moral values of the prophets, as described in the following verse:

[Allah praises] those who convey Allah's Message and fear Him, fearing no one except Allah... (Surat al-Ahzab: 39)

Relations of Cause and Effect Determined by Allah

One who understands that matter and space are illusions grasps yet another important secret unknown to most people: The cause-and-effect relationships that apply in this world are not the result of the physical properties of matter or interactions between people. Since matter is only a perception, it can have no physical effects. Every physical effect is created separately as a perception. A stone, for instance, does not break a window; the images of the throwing of the stone and the breaking of the window are created separately. The lifting force of water that keeps a ship afloat or the aerodynamic lift that keeps a plane aloft are created as illusions. All such "forces" actually belong to Allah. Allah reveals this truth in the Qur'an as follows:

Have they not looked at the birds above them, with wings outspread and folded back? Nothing holds them up but the All-Merciful. He sees all things. (Surat al-Mulk: 19)

Do you not see that Allah has made everything on the earth subservient to you and the ships running upon the sea by His command? He holds back the heaven, preventing it from falling to the earth—except by His permission. Allah is All-Compassionate to mankind, Most Merciful. (Surat al-Hajj: 65)

Also, a believer who grasps this secret will develop meaningful relationships with others unlike the superficial cause-and-effect type of relationships that most people accept. Because Allah has created all people and their destinies, the various cause-and-effect relationships among people

The Little Man in the Tower

take the form determined by Him. In one verse, for instance, Allah reveals this secret:

You who believe! You are only responsible for yourselves. The misguided cannot harm you as long as you are guided. All of you will return to Allah, and He will inform you about what you were doing. (Surat al-Ma'ida: 105)

If Muslims attain the true path, then those who deviate from it can never harm them. This is Allah's law, although it applies only to believers who comprehend His might and believe in Him, as is due. In another verse, Allah reveals another law:



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: 97)

For believers, many secrets like this make the world a very different place. For unbelievers, life in this world is a place of suffering, full of troubles, fears, doubts and tension. But for believers, it becomes a foretaste of Paradise.

Conclusion

This book has examined the essence of "matter" from a rather different perspective than that in our other books. (For more details, see Harun Yahya, *Matter: The Other Name for Illusion* (Istanbul: Arastirma Publishing, 2001))

The analogy of the little man in the tower yields yet another noteworthy truth:

If you believe you have direct contact with the original matter then your true body cannot be the same one that you are seeing right now.

You must have another body "outside"—in other words, outside your mind—which you have never seen or felt.

And that body is a "giant," many times larger than the body you are now seeing.

And you are a prisoner, locked into a tiny room at the top of a tower.

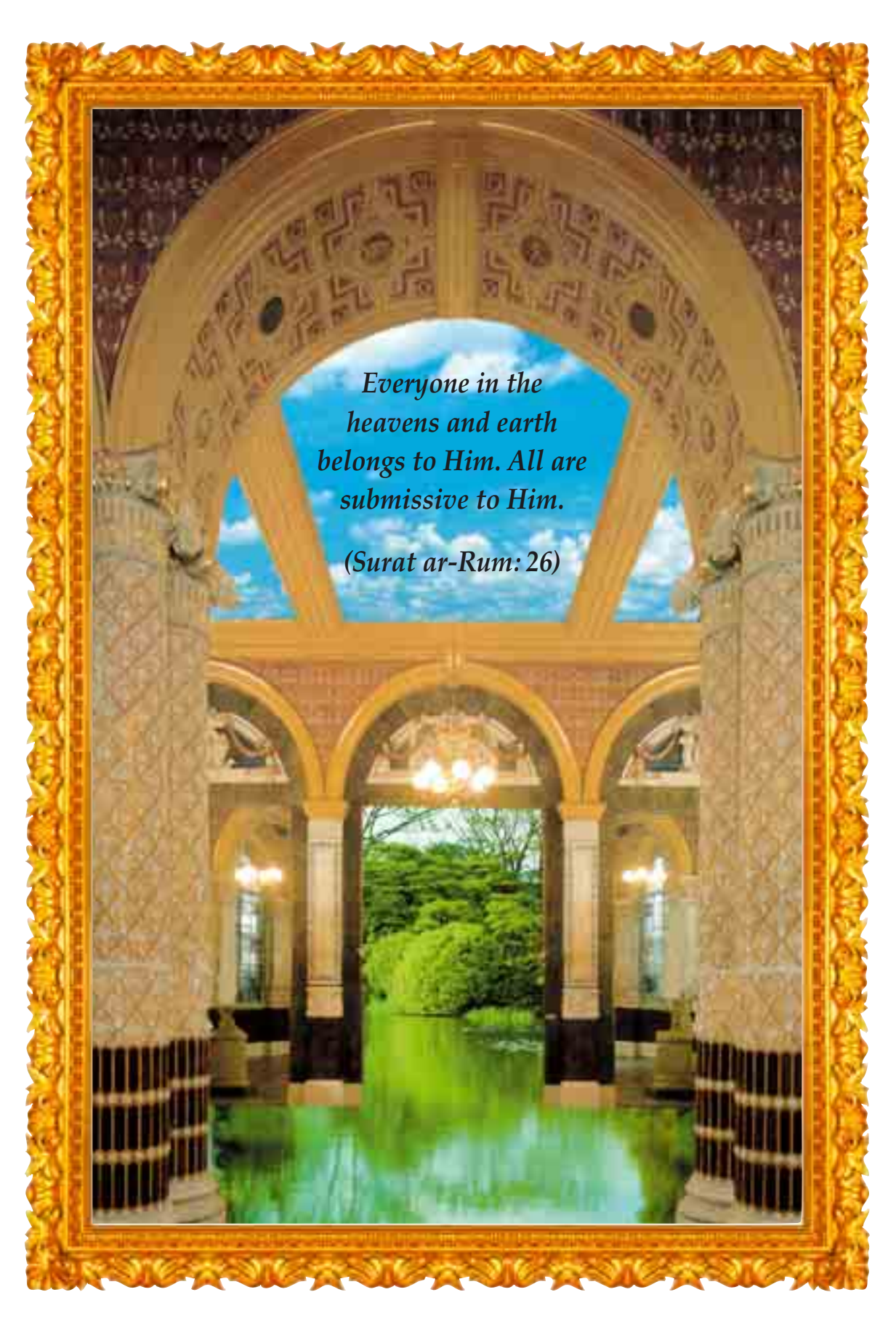
The Little Man in the Tower

To put it another way, most probably you have been living under the assumption that your body is living in this world, and you are looking out through your eyes. But this is an illusion.

A more rational conclusion is that in fact, this "tower" does not exist at all. There is no evidence that it does! The only thing that makes us share in this belief is the preconception that we have direct knowledge of the original matter.

Once we are freed from this preconception, we can understand that the world is, in reality, a very different place: Everything we see and feel is a perception revealed to our soul by Allah. The only absolute being is the Almighty Allah, Lord of all the Worlds and Creator of all.





*Everyone in the
heavens and earth
belongs to Him. All are
submissive to Him.*

(Surat ar-Rum: 26)

**APPENDIX
COMMENTS
ABOUT THE MAN
IN THE TOWER**

From Present-day Scientists and Thinkers.

While this book was being prepared, we asked a number of scientists and thinkers about the facts it sets forth. Over the Internet, we explained to respected members of select universities how they can never have direct knowledge of matter, and then asked for their views. Most of them stated that this was a most important question to which materialist thought could never provide an answer, and that they themselves could offer no explanation on the subject. A few excerpts from their replies:

We never have *direct* contact with our environment. Our sensory system makes abstractions of this information. To make things worse, our sensory

systems don't even keep that information in the same format—all sensory information (touch, temperature, taste, vision, sound, smells) are changed into electrical and chemical signals in the brain. It's the pattern of these electrical and chemical signals that we refer to as "objects" in our environments . . .

Debra Spear, Ph.D.

Psychology Department

South Dakota State University

... I myself think that we humans are souls, immaterial thinking things causally connected to our bodies in such a way that what we experience/feel/think/etc. depends on the physical states of our brain and central nervous systems.

This is a controversial point of view though. Many think that we humans are material things, big hunks of meat. To your question "Who is the one who sees the image of this message on the brain?" they would answer, "Why, you do, of course!" You, this big hunk of meat, have visual experiences when certain electrical patterns are set up in your brain. Some would say that the visual experiences just are the electrical patterns. In this view, to have the visual sensation of green is just to have a certain electrical pattern set up in your brain—nothing more. Others think that the visual experiences are caused by or perhaps emerge from the electrical patterns, though they are distinct from them.

The Little Man in the Tower

I myself don't think that our brains do the experiencing, believing, hoping, feeling, etc. I think that "I" do those things and that I am not my brain. I'm closely related to my brain; so closely related that damage to my brain prevents from doing all of these things. But I'm distinct from my brain. What am I? As I see things, I'm a soul.

Dr. Tom Crisp

Department of Philosophy

The Florida State University



People do not like to be disturbed in their daily routine. People want order, they want to be in control, they want things to be as they like them to be. They cannot cope with insecurity and they are afraid of having no answers. They cling to their material possessions and their social positions. They would lose all this if there were no external reality. And people are afraid of being alone, of having to deal with these questions all on their own. They do not trust their own powers of thinking and they are not free. And they don't know who they really are, they define themselves by things outside of them.

That's why [they avoid discussing this matter].

Birte Schelling

Department of Philosophy

University of Hamburg

We think of ourselves as comprised of a body, mind and emotions. However, our fundamental true nature is spirit. The inner light and the answer to most of your questions come from that awareness... [T]he ultimate awareness and intelligence... receives and emits information from within us and around us. Our soul is like an organ of perception for spirit/God to experience the manifest aspects of spirit.

Robert W. Olson, PhD

Author of *Stepping Out Within*



This is a problem philosophers have worked on for 3000 years... such as when a great tree falls in the forest but there's no one there to hear it... is there a sound?

We certainly are prisoners of our sensory receptive apparatus and our brains. They are the intervening systems which separate us from the physical reality of the world outside ourselves... whatever it may really be. Furthermore, most people don't realize that the sensory tracts systems that carry the external inputs centrally to our brain have interruptions (synapses) at several places along the way. At these synaptic stops, other inputs from various parts of the brain are added... thereby enriching—or contaminating—the input from outside. That's why the same stimulus may at different times "seem" differently to us... the world looks different depending on how we feel. So anyone who thinks he/she experiences the world exactly as it is... is wrong.

Arnold B. Scheibel, MD

Departments of Anatomy and Psychiatry

UCLA



... [T]he image in our brain and our physical surround is something different. Reality... exists only in our brain. We have no way to experience reality except with our brain. A flower is red, because it absorbs a wavelength complementary to red. There is no way of seeing the real wavelength of red, which is 671 nm. The flower appears red because we were told that it is red. And we connect this impression with warmth (fire) or excitement (signal red)... So all the perceptions our brain can make are a mixture of physical and chemical signals which impress us as real, but in reality they are not real.

*Prof. Dr. Norbert Hilschmann
(Emeritus)*

Director of the Max-Planck-Institute for Experimental Medicine



The image does not depend on light, of course. A blow to the head makes you see stars that are a complete illusion ...

What you are describing is true for all sensations. All we ever know of reality is a representation of reality "mapped" onto arrays of brain cells. We sometimes get it wrong, as in the illusion of a "phantom" limb after amputation...

It is theoretically possible that there is nothing out there. That all life is an total illusion. Or that, as in the movie "Matrix", we are real bodies plugged into a computer program which feeds illusory signals of a virtual reality into our brains. There is no way of knowing for certain, if the illusion is a good one.

*Andrew Paul Bendrups, MSc
PhD*

Department of Human Physiology and Anatomy

La Trobe University, Australia



APPENDIX 99
THE DECEPTION
OF EVOLUTION

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

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

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

The Scientific Collapse of Darwinism

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

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

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

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

The First Insurmountable Step: The Origin of Life

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

Since the theory of evolution ignorantly denies Creation, it maintains that the "first cell" originated as a product of blind coincidences within the laws of nature, without any plan or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of

coincidences. Such a claim, however, is inconsistent with the most unassailable rules of biology.

Life Comes From Life

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

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

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

However, five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said: "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."⁴

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.⁵

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.⁶

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.⁷

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?*⁸

The Complex Structure of Life

The primary reason why the theory of evolution ended up in such a great impasse regarding the origin of life is that even those living organisms deemed to be the simplest have outstandingly complex structures. The cell of a living thing is more complex than all of our man-made technological products. Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing organic chemicals together.

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

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

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

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.⁹

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.*¹⁰

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.¹¹

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.*¹²

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

The Fossil Record: No Sign of Intermediate Forms

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

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

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

The Little Man in the Tower

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.*¹³

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

*Why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory.*¹⁴

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.*¹⁵

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.*¹⁶

Fossils show that living beings emerged fully developed and in a perfect

state on the Earth. That means that "the origin of species," contrary to Darwin's supposition, is not evolution, but Creation.

The Tale of Human Evolution

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

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

Evolutionists call man's so-called first ape-like ancestors Australopithecus, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various Australopithecus specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.¹⁷

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."¹⁸

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.¹⁹

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. *Homo sapiens neandarthalensis* and *Homo sapiens sapiens* (present-day man) co-existed in the same region.²⁰

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.*²¹

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 "extrasensory 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.²²

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

Darwinian Formula!

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

The theory of evolution asserts that life is formed by chance.

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

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

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

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

Technology in the Eye and the Ear

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

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

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

The image formed in the eye is so sharp and distinct that even the

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

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

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

The Little Man in the Tower

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]...²³

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

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

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

Anyone free of prejudice and the influence of any particular ideology, who uses only his or her reason and logic, will clearly understand that belief

in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of science or civilization, is quite impossible.

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

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

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

... They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Such people are like cattle. No, they are even further

astray! They are the unaware. (Surat al-A'raf: 179)

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

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all of its features so perfectly suited to life; and living things full of countless complex systems.

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

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

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

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

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

*I myself am convinced that **the theory of evolution**, especially the extent to which it's been applied, **will be one of the great jokes in the history books in the future**. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.²⁴*

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.

NOTES

1. *World Book Multimedia Encyclopedia*, "Dream", World Book Inc., 1998.
2. Imam Rabbani, *Letters of Rabbani*, Vol II, Letter 470, pp. 517-518.
3. Imam Rabbani, *Letters of Rabbani*, Vol II, Letter 357, p. 163.
4. Sidney Fox, Klaus Dose, *Molecular Evolution and The Origin of Life*, W. H. Freeman and Company, San Francisco, 1972, p. 4.
5. Alexander I. Oparin, *Origin of Life*, Dover Publications, New York, 1936, 1953 (reprint), p. 196.
6. "New Evidence on Evolution of Early Atmosphere and Life," *Bulletin of the American Meteorological Society*, vol 63, November 1982, 1328-1330.
7. Stanley Miller, *Molecular Evolution of Life: Current Status of the Prebiotic Synthesis of Small Molecules*, 1986, p. 7.
8. Jeffrey Bada, *Earth*, February 1998, p. 40.
9. Leslie E. Orgel, "The Origin of Life on Earth," *Scientific American*, vol. 271, October 1994, p. 78.
10. Charles Darwin, *The Origin of Species by Means of Natural Selection*, The Modern Library, New York, p. 127.
11. Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 184.
12. B. G. Ranganathan, *Origins?*, Pennsylvania: The Banner of Truth Trust, 1988, p. 7.
13. Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, p. 179.
14. Charles Darwin, *The Origin of Species*, p. 172.
15. Derek A. Ager, "The Nature of the Fossil Record," *Proceedings of the British Geological Association*, vol 87, 1976, p. 133.
16. Douglas J. Futuyma, *Science on Trial*, Pantheon Books, New York, 1983, p. 197.
17. Solly Zuckerman, *Beyond The Ivory Tower*, Toplinger

The Little Man in the Tower

Publications, New York, 1970, 75-14; Charles E. Oxnard, "The Place of Australopithecines in Human Evolution: Grounds for Doubt", *Nature*, vol 258, 389.

18. "Could science be brought to an end by scientists' belief that they have final answers or by society's reluctance to pay the bills?" *Scientific American*, December 1992, p. 20.

19. Alan Walker, *Science*, vol. 207, 7 March 1980, p. 1103; A. J. Kelso, *Physical Anthropology*, 1st ed., J. B. Lipincott Co., New York, 1970, p. 221; M. D. Leakey, *Olduvai Gorge*, vol. 3, Cambridge University Press, Cambridge, 1971, p. 272.

20. Jeffrey Kluger, "Not So Extinct After All: The Primitive Homo Erectus May Have Survived Long Enough To Coexist With Modern Humans," *Time*, 23 December 1996.

21. S. J. Gould, *Natural History*, vol. 85, 1976, p. 30.

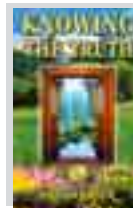
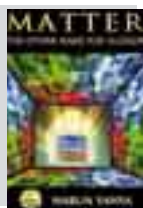
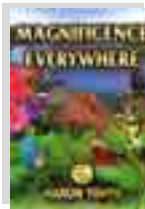
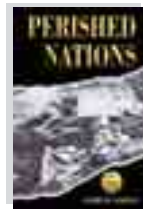
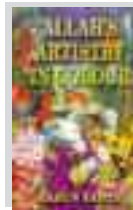
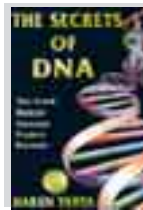
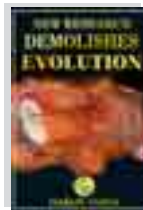
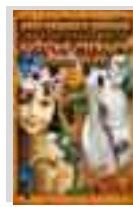
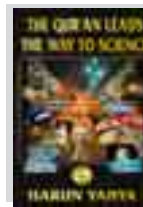
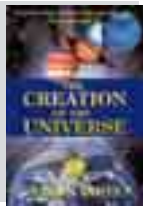
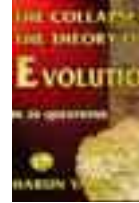
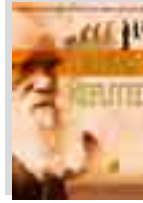
22. Solly Zuckerman, *Beyond The Ivory Tower*, p. 19.

23. Richard Lewontin, "The Demon-Haunted World," *The New York Review of Books*, January 9, 1997, p. 28.

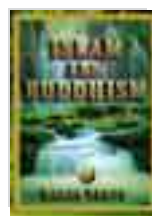
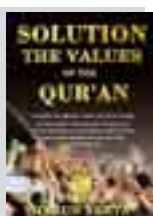
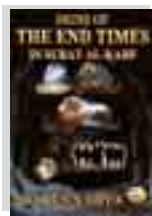
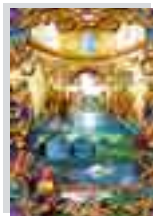
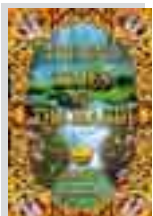
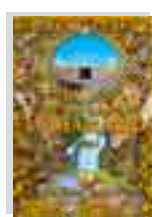
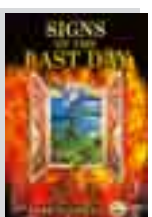
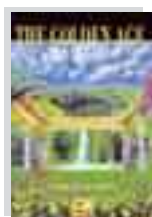
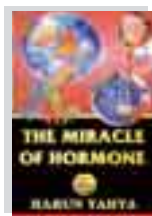
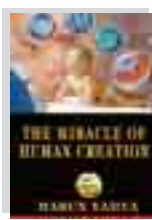
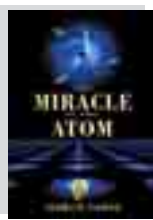
24. Malcolm Muggeridge, *The End of Christendom*, Grand Rapids: Eerdmans, 1980, p. 43.

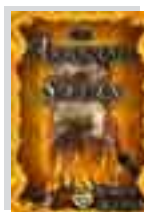
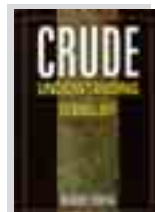
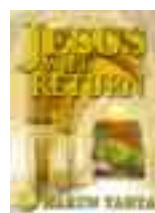
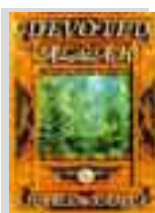
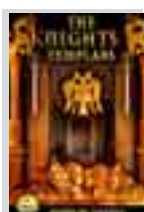
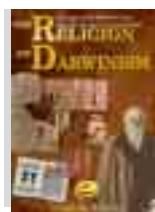
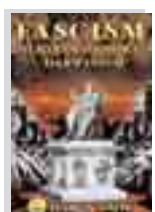
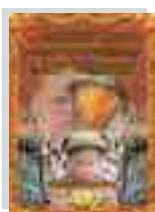
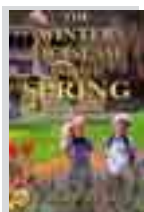
***They said, "Glory be to You! We have
no knowledge except what You have taught us.
You are the All-Knowing, the All-Wise."
(Surat al-Baqara: 32)***

ALSO BY HARUN YAHYA

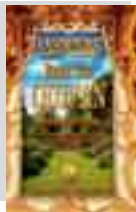
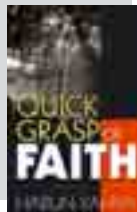
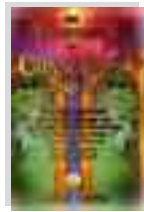
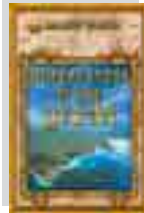
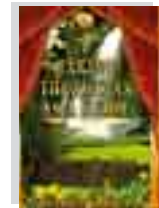
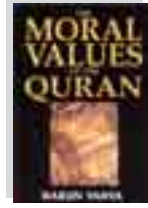
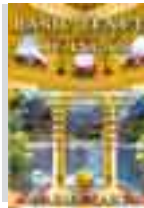
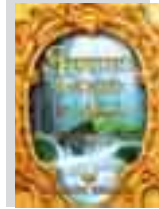


The Little Man in the Tower

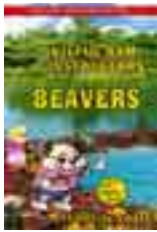




The Little Man in the Tower



HARUN YAHYA CHILDREN'S BOOKS



HARUN YAHYA ON THE INTERNET



www.harunyahya.com

e-mail: info@harunyahya.com

YOU CAN FIND ALL THE WORKS OF HARUN YAHYA ON THE INTERNET

- Scientific refutation of Darwinism, the greatest deception of our age.
- Dozens of books including hundreds of pages of information about the signs of Allah's creation.
- Extremely valuable works that will guide you to think on the real aspects of life by reading the morals of the Qur'an.
- Harun Yahya's political, scientific and faith-related articles that have appeared in various magazines and newspapers around the world.
- Audio recordings and documentary videos inspired by the works of Harun Yahya.
- And many more attractive presentations...



**www.darwinism-watch.com
email:info@evolutiondeceit.com**



**www.evolutiondeceit.com
email:info@evolutiondeceit.com**

The Little Man in the Tower



www.jesusswillreturn.com
email: info@jesusswillreturn.com

OTHER SITES:

www.evolutiondocumentary.com	www.bookglobal.net
www.darwinismrefuted.com	www.freebookcenter.net
www.endoftimes.net	www.bookglobal.net
www.unionoffaiths.com	www.islamandkarma.com
www.creationofuniverse.com	www.islamandbuddhism.com
www.secretbeyondmatter.com	www.eastturkestan.net
www.miraclesofthequran.com	www.signsofthelastday.com
www.islamdenouncesterrorism.com	www.theprophetmuhammad.org
www.islamdenouncesantisemitism.com	www.evidencesofcreation.com
www.perishednations.com	www.palestiniantragedy.com
www.for-children.com	www.truthsforkids.com
www.insight-magazine.com	