

الله
رسول
محمد

Harun Yahya

Those Who Plot Evil Actions:

Templars and the Freemasons



The Knights of the Temple—or Templars, for short—an organization that arose in the Middle Ages, but whose activities and supporters changed over the course of time. The Knights Templar first emerged after the First Crusade, rapidly adopted a political identity and became one of the greatest financial powers of the ages.

Initially portraying themselves as devout, they made use of the prestige and esteem they thus acquired. But statements from the Templar trials that began in 1327 revealed the organization's true face: Shortly after its formation, it had adopted a form of satanic teaching and also acquired one of the greatest fortunes in Europe.

How did the Templars amass this financial power? How vast was their wealth? And now, who controls that sinister fortune they amassed, and to what ends is it being used?

To answer these questions, this book reconsiders the Knights Templars—whose history was dealt with in our earlier book on the subject—and their successors, the Freemasons, and shows how the Templars continue to be financed by illicit funds.



About the Author

Adnan Oktar, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. He studied arts at Istanbul's Mimar Sinan University, and philosophy at Istanbul University. Since the 1980s, the author has published many books on political, faith-related and scientific issues. Greatly appreciated all around the world, these works have been instrumental in helping many to return their faith in Allah, and, in many others, to gain a deeper insight into their faith. Harun Yahya's books appeal to all kinds of readers, regardless of their age, race, or nationality, for they focus on one objective: to broaden the reader's perspective by encouraging him or her to think about a number of critical issues, such as the existence of Allah and His unity, and to live by the values He prescribed for them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ
رَسُولُ
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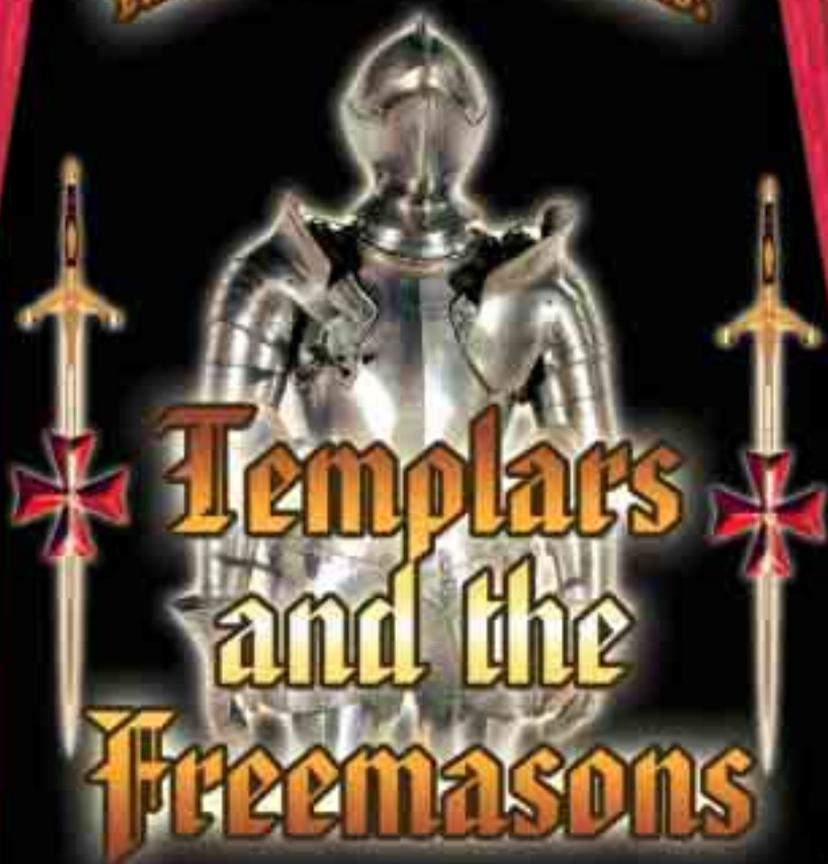
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and the
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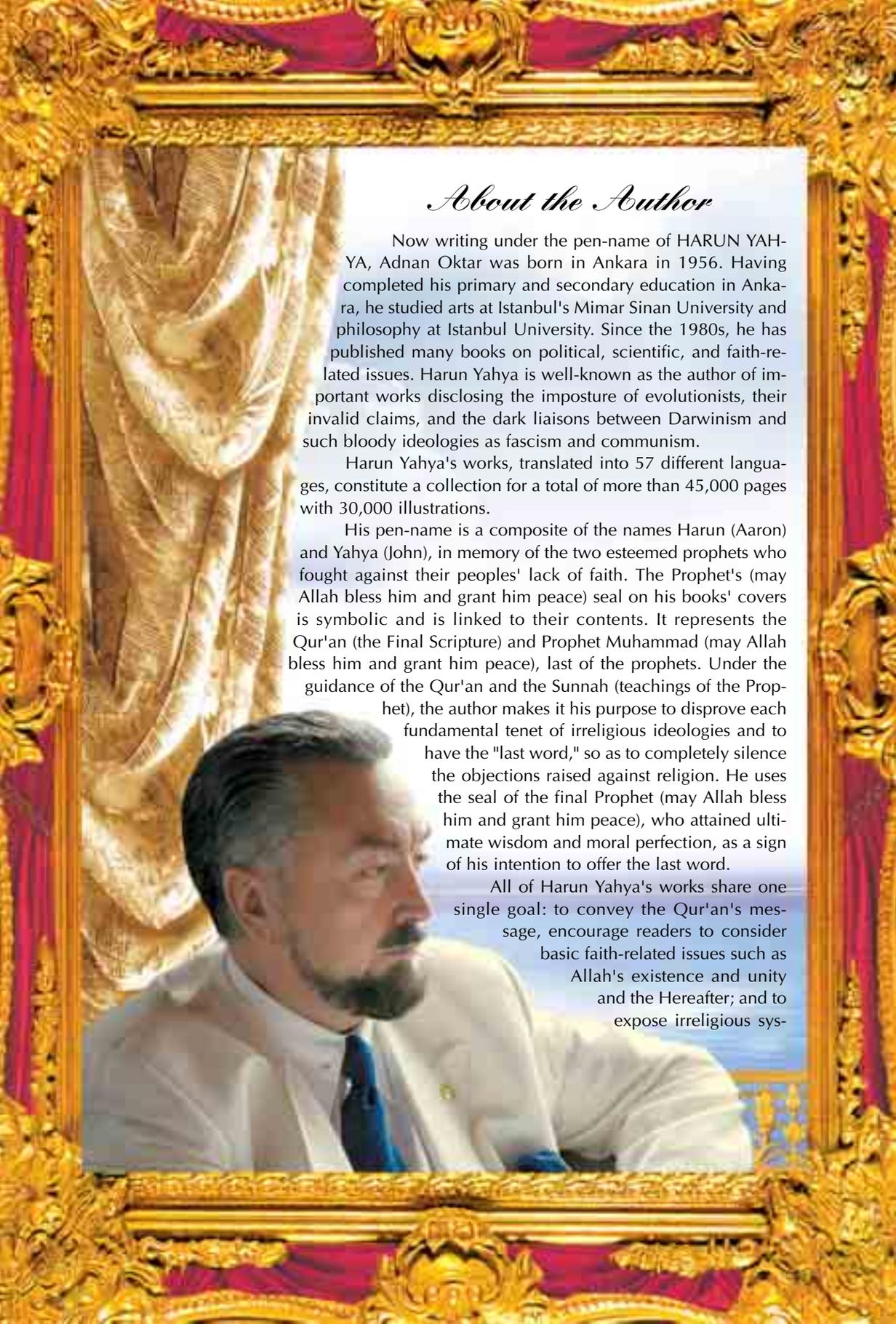


Those Who Plot Evil Actions:

Templars and the Freemasons

Gregory Hubyga





About the Author

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

Harun Yahya's works, translated into 57 different languages, constitute a collection for a total of more than 45,000 pages with 30,000 illustrations.

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

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

tems' feeble foundations and perverted ideologies.

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

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

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

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

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

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

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

To the Reader

A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation – and therefore, Allah's existence – over the last 140 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 chance to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.

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

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

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

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

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

Those Who Plot Evil Actions:

**Templars and
the Freemasons**





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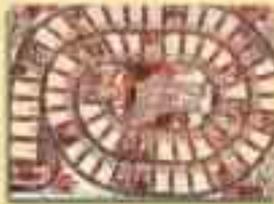
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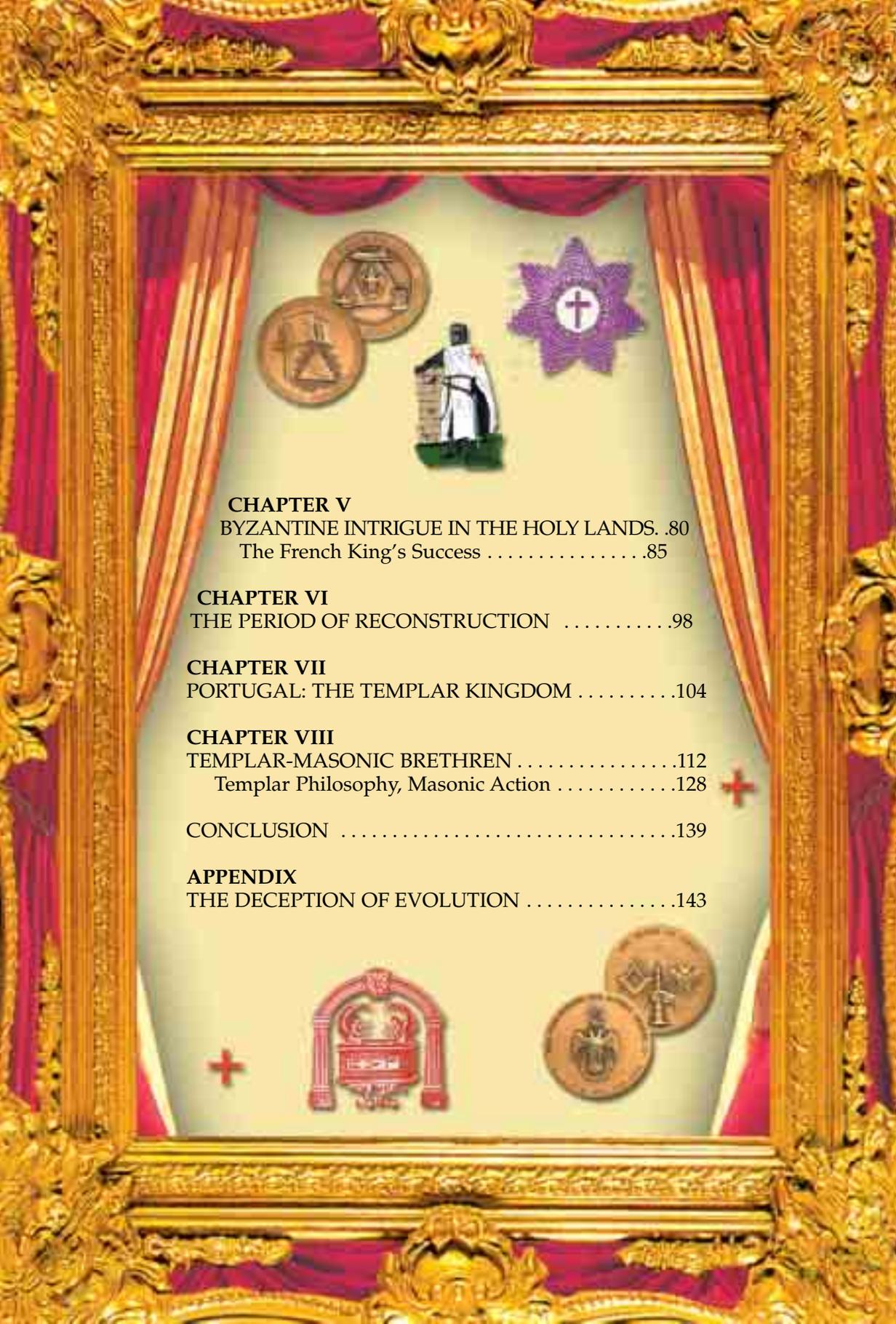
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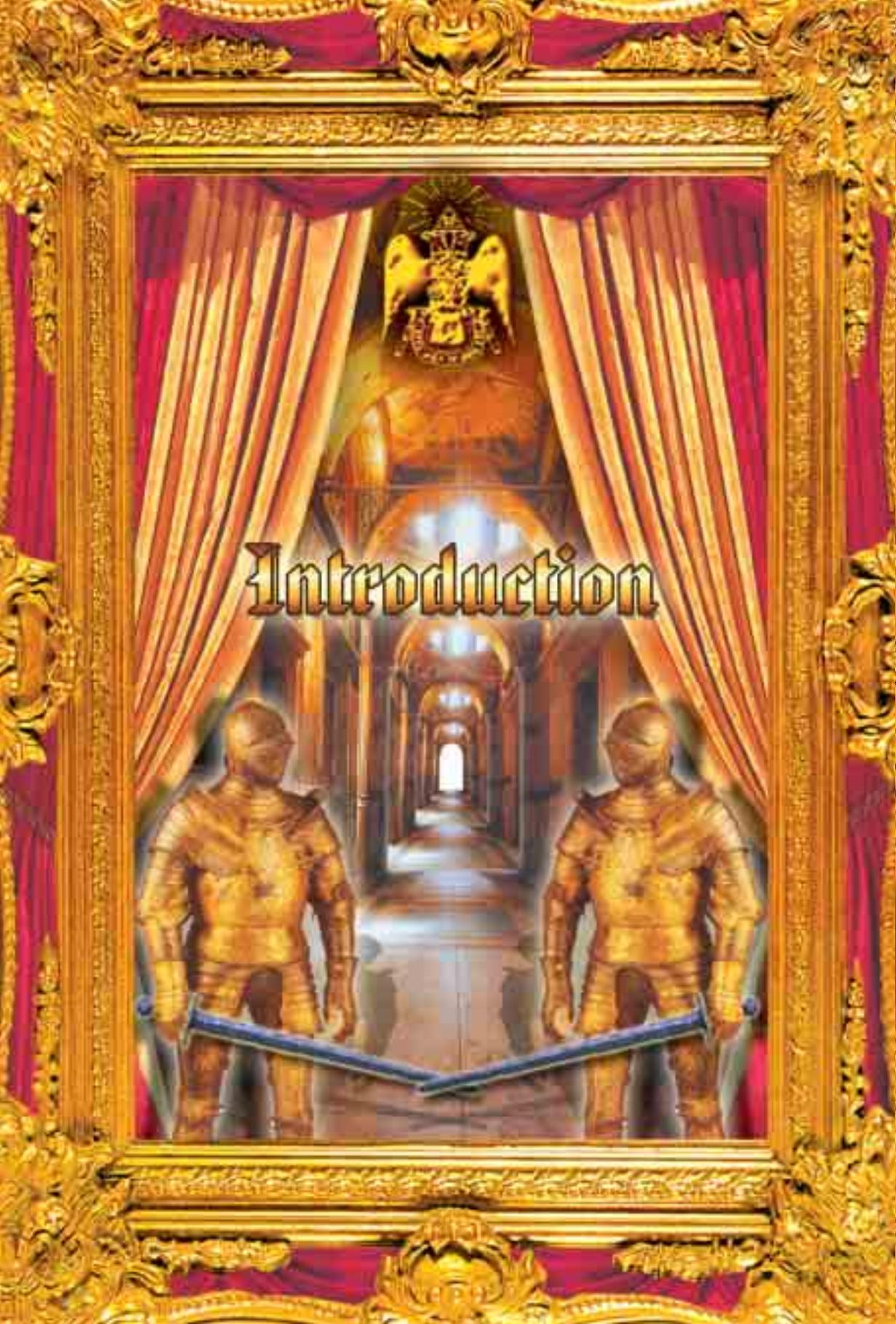
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The image is framed by a highly ornate, golden border with intricate scrollwork and floral patterns. Inside the frame, a scene is depicted. At the top, a large, golden eagle with spread wings is perched on a decorative crest. Below this, a long, perspective-lined hallway with arched doorways recedes into the distance. Two knights in full plate armor stand in the foreground, one on the left and one on the right, facing each other. They are holding long, straight swords that cross at their tips. The lighting is dramatic, with a bright light source at the end of the hallway creating a strong glow and casting long shadows. The overall aesthetic is that of a classic, possibly medieval or fantasy-themed, book cover or title page.

Introduction



The Knights Templar (or simply, the Templars), is a secret organization with its roots in the Middle Ages and whose actions and supporters have changed over time. It first emerged after the first Crusades, soon exerted a wide political influence and became one of the greatest financial powers of the Middle Ages.

In the beginning, the Templars conducted themselves as if they were deeply religious. They used the reputation and exemptions they attained in this way to become, in time, a dark organization that pitted itself against religious moral values with evil goals, awakening feelings of hatred and fear in the hearts of those throughout Christian society. The records, belonging to the courts of Templars that began in 1307, and the historical documents of their time undoubtedly revealed the dark face of the organization.

The conclusions, deduced from these surviving documents and researches of historians who are experts on the subject, has shown that shortly after the foundation of their order, the Templars departed from their original purpose, began to follow a perverted, fallacious teaching, and left Christianity behind. The Templars considered every method that could lead them to wealth and power as wholly legitimate, while they were secretly practicing ceremonies and rituals that reflected these dark teachings.

Those who have escaped from religious morality and placed themselves under the control of satan for the sake of earthly ambition and profits are described as follows in the Holy Qur'an:

They have taken other deities besides Allah to be a source of power and strength for them! No indeed! They will reject their worship and will be opposed to them.

Do you not see that We send the demons against those who disbelieve to goad them on? So do not try to hasten their punishment. We are simply counting out the number of their days. (Surah Maryam, 81-84)

For a long time, the Templars sustained their organization by counting on the exemptions they attained from the institution of the Papacy, especially at the very beginning. The perversions they had been performing in their secret rituals finally got discovered, and the Vatican decided to take long-lasting precautions. In 1305, Pope Clement V enlisted the support of Philip IV, King of France and started the procedure to eliminate the Templars.

It was an unexpected reversal for the Templars when the charges against them led to trials that resulted in conviction. However, this event taught the Templars to be still more secretive and more highly organized and laid the foundation for the existing Templar-Masonic secrecy. During this process, they formed feelings of a deep hatred and swore revenge against every belief and value represented by the Church that had imprisoned and persecuted them. The hatred and antagonism they fed for religious morality was the starting point of the ultimate goal they would strive for: anti-religious world domination.

The Templars, who did not recognize any rules except their own perverted beliefs, have been functioning as the representatives of satan on Earth; as will be explained in later sections of this book. As an indispensable part of their rituals, the Templars worship a devil called



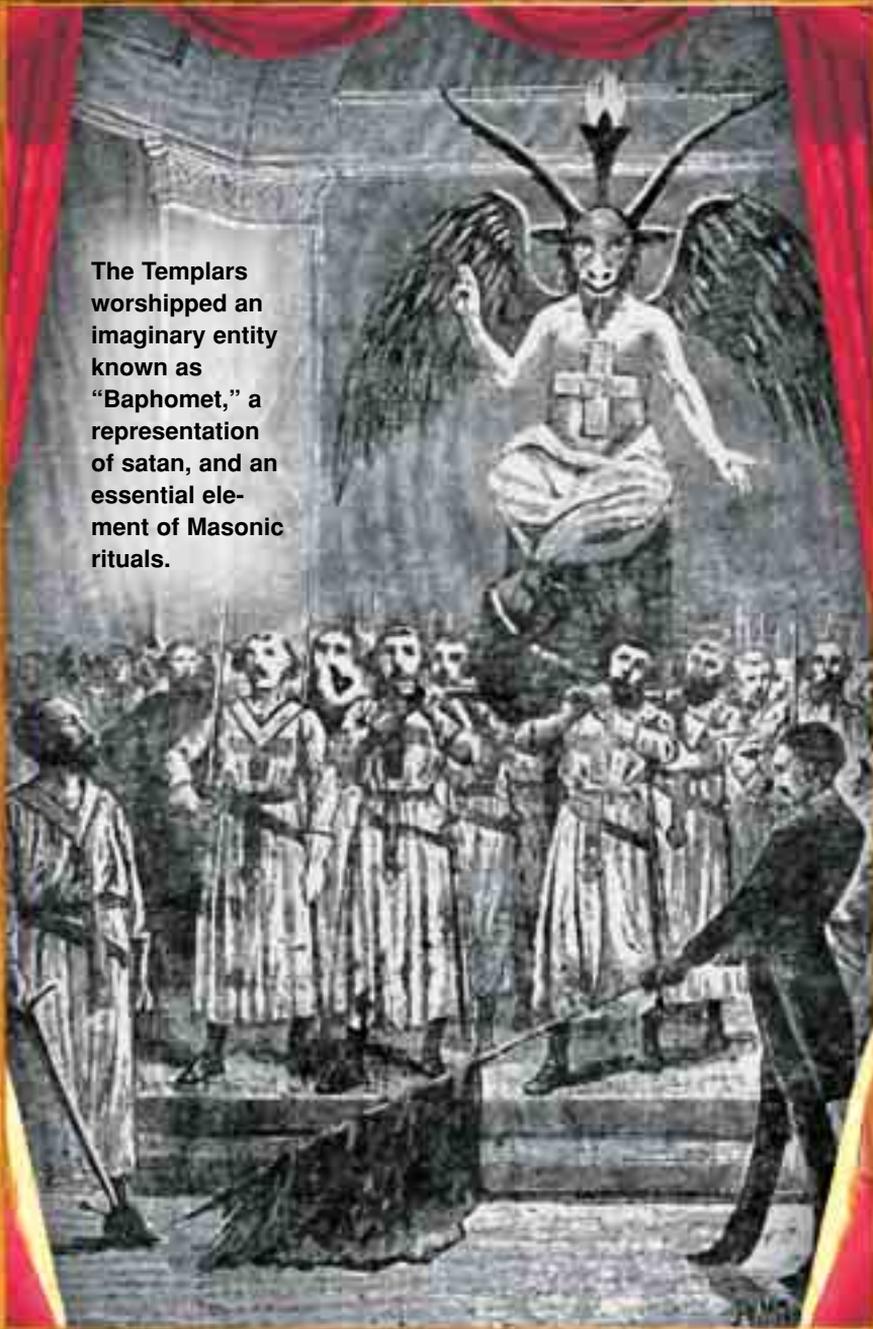
In 1305, Pope Clement V initiated the process of eradicating the Templars with the support of King Philip IV of France.

Baphomet and deny Allah (God), the Lord of the worlds. These people, who may be considered practically the leaders of those who revere satan as a deity, are predicted in the Qur'an, where they are named as "satan's party."

In one verse of the Qur'an, Allah reveals that:

Satan has gained mastery over them and made them forget the remembrance of Allah. Such people are the party of satan. No indeed! It is the party of satan who are the losers. Those who op-

The Templars worshipped an imaginary entity known as "Baphomet," a representation of satan, and an essential element of Masonic rituals.



pose Allah and His Messenger, such people will be among the most abased. (Surat al-Mujadala, 19-20)

When beginning any investigation of the Templars, one important point must be emphasized: their organization's great financial power. The Templars—or the Knights Templar, as they were more formally known—have been called the first international bankers in history.

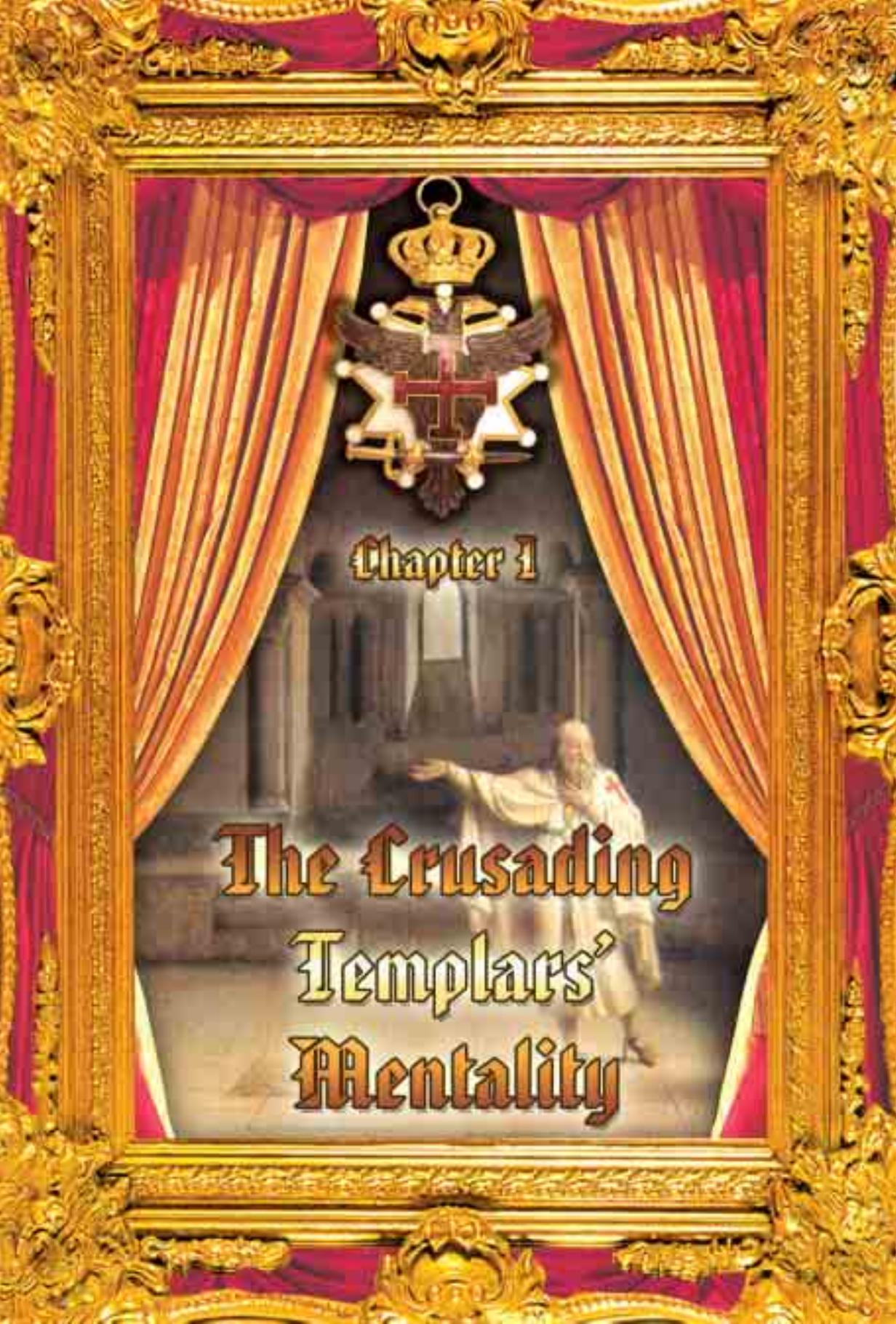
But how did they attain this great financial power? What was the extent of their wealth, and what methods did they use to attain it? Who possesses the dark fortune they had formerly—and what do they use it for now?

Their organization and its successor—today's Masons—were examined in our first book, *The Knights Templar*. This present one will review its history again and will answer all the questions raised above. The actions that the Templars financed with ill-gotten funds will be revealed.



Among the Templars, satan was symbolized by an inverted star and a goat's head superimposed.





Chapter 1

**The Crusading
Templars'
Mentality**



To understand the Templars' true identity and purpose and how they came about, one must go back to the time of the Crusades. Those who founded the order of the Templars were a group within the Crusader knights, who traveled and settled in Palestine with the excuse of "saving" and protecting the Holy Lands.

When the first Crusade began, Europe was just emerging from the Dark Ages. On the one hand, there was poverty, hunger and ignorance, fights for authority and territory between duchies and little kingdoms and various feudal lords. On the other, a series of barbarian invasions from the north had turned Europe into a nearly unlivable continent. The trade and guilds that had just begun to arise were not enough to meet the people's needs and establish a strong authority in Europe.

Amidst this time of chaos, the Catholic Church became the chief powerful and influential institution, with the support of the priests and clerics who wielded great influence over the lay public.

With their superior education, members of the Church attained a level of learning and awareness quite superior to that of both the ignorant populace and the largely uneducated aristocracy. However, a succession of some popes, the heads of the most organized power of their time, used these advantages and opportunities for their own purposes in a number of most strategic ways. They sometimes departed from the

purpose of their foundation and became increasingly focused on worldly authority, and even subjugated many kings and aristocrats in Europe to their decrees.

At the summit of the Vatican's power, Pope Urban II declared war. The Holy Land, which for centuries had been under Muslim control, were to be won back. Supposedly, the Pope's goal was quite noble—from the Christians' point of view: to have Christians in control of the Holy Land. But Urban II's decision to start the first Crusade was never limited to that purpose alone.



Pope Urban II

As mentioned before, the lands ruled and influenced by the Papacy labored under great hardship and shortages. Merchants arriving from the East spread tales about the great wealth the Muslims possessed, about exotic fruits never heard of in Europe, and of the lavish clothes and treasures the Middle East enjoyed. And those became the chief motive that powered the Crusades.

The Papacy of the time planned a combination of occupation and colonization, expecting to seize a good deal of the wealth of the East and thus, even more political power. As a result, the Vatican longed to attain an ultimate victory over its rivals in Europe, who were figures of temporal authority. But while doing so, the Church set aside the pacifism, humility, and non-violence which were the very fundamentals of Christianity and thus abandoned its own 1,000-year-old tradition.

While selecting those to fight in the Crusades, anti-Christian practices were observed and thus began the Crusaders' violent, cruel and ignorant reputation. The Papacy used every method at its disposal to increase the number of the soldiers, enlisting even excommunicated sinners and criminals into the army, assuring them that their sins would be forgiven if only they fought for Christendom.



Ignorance was the common failing among a great deal of the participants. These people did not know enough about the essential tenets of their own Christian religion, but were even more ignorant about Islam.

Thus, contrary to what is commonly assumed, their motives for joining up in the Crusade were as not religious or idealistic at all, but rather to obtain a share of Eastern riches. The kings and the local aristocrats, who had been in nearly constant conflict with one another, went on a kind of joint adventure, combining their respective armies, hoping to extend their wealth. This class, which had many internal rivalries, was usually acting on its own initiative, since there was no unity in the group. The vassals, who were essentially the feudal lords' slaves, joined in the war to gain their freedom.

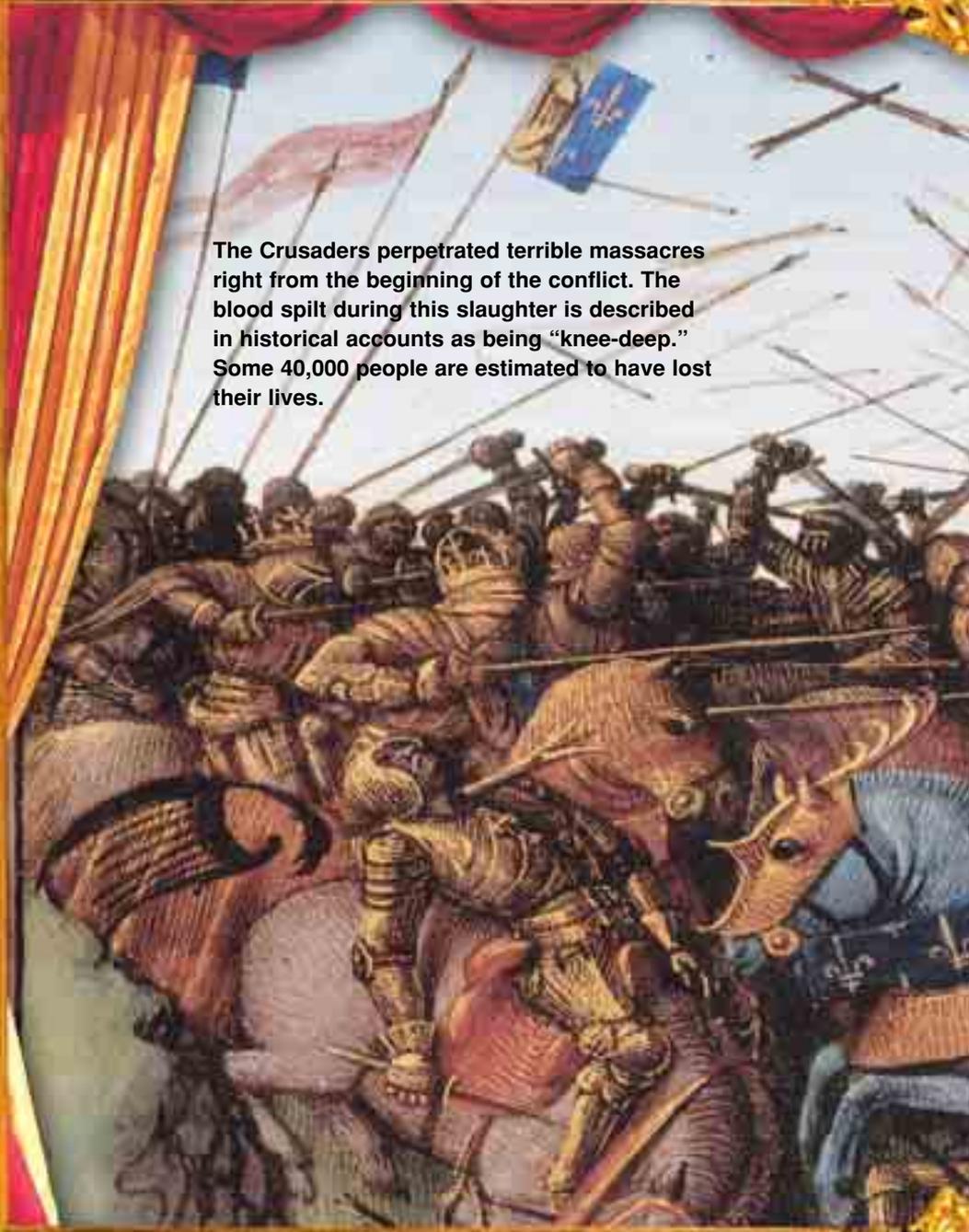
Among these Crusaders, the number of those who set off only on behalf of the Church was limited to only a small group. One source describes this situation as follows:

The French knights wanted more land. Italian merchants hoped to expand trade in Middle Eastern ports Large numbers of poor people joined the expeditions simply to escape the hardships of their normal lives.¹

The Crusaders gave the impression of an unorganized, undisciplined and uncontrolled mob more than a unified army. They did what was expected of them and even in the very first Crusade, committed some of the greatest massacres of known history. Directly after conquering Jerusalem, they slaughtered almost the whole populace, who consisted mostly of Muslims and Jews.

Historical accounts described the blood spilled in the course of this massacre, in which approximately forty thousand people were killed, as

The Crusaders perpetrated terrible massacres right from the beginning of the conflict. The blood spilt during this slaughter is described in historical accounts as being “knee-deep.” Some 40,000 people are estimated to have lost their lives.





The participants in the First Crusade succeeded in capturing Jerusalem in 1099 and committed a terrible massacre there.

Templars and the Freemasons

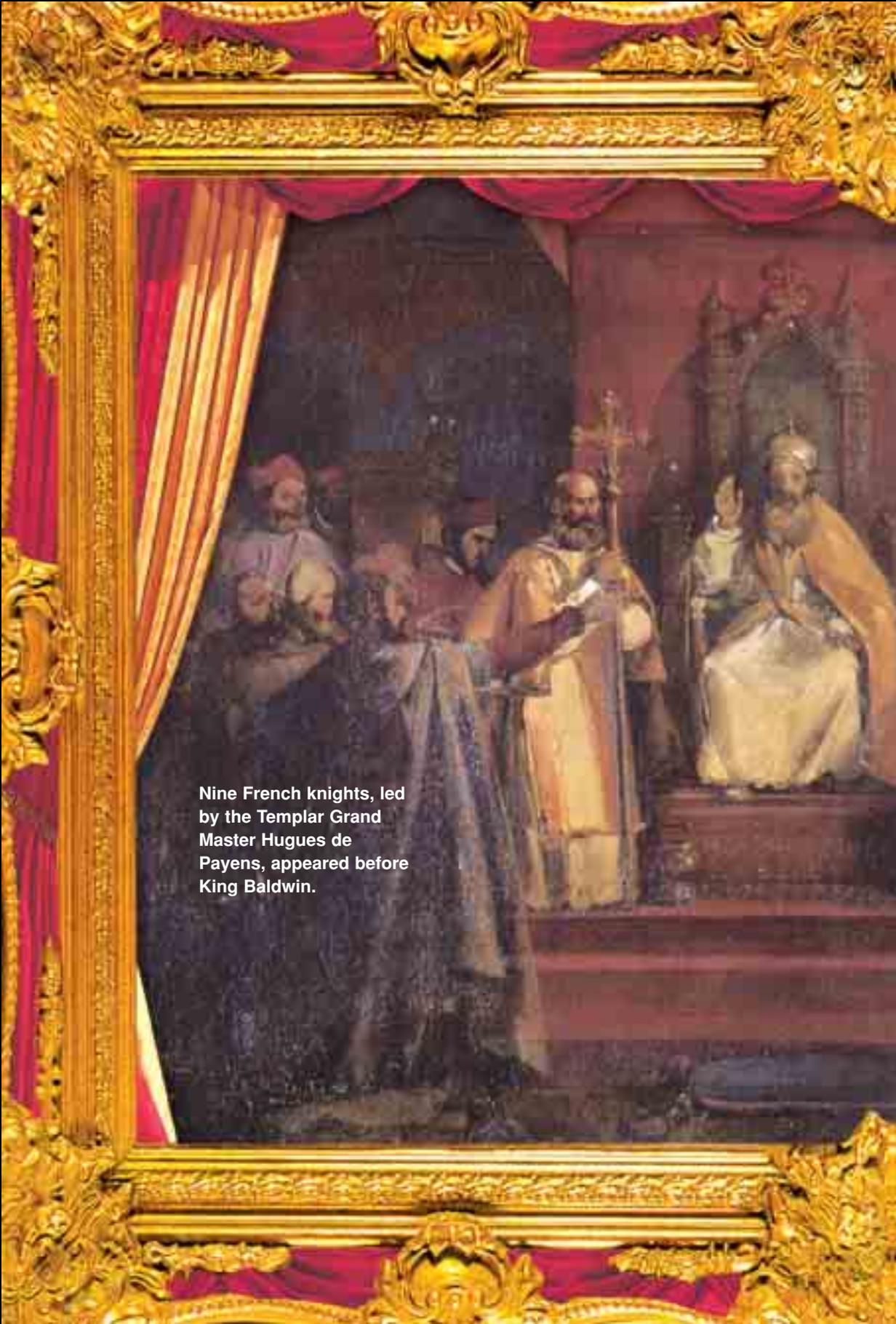
“knee deep.” Actually, the original founders of the Knights Templar were not well-educated intellectuals trained in the scholastic traditions of the Church. Most of them were ignorant and vulgar warriors who joined the Crusade for such purposes as adventure, spoils, reputation and prestige. Nevertheless, the attitudes they demonstrated shortly after the founding of their sect revealed that these poor French aristocrats were far from being Christians and were actually in pursuit of darker goals. These soldiers, whose ambition and greed was an outgrowth of their poverty, would soon, after a series of events, develop into one of the greatest and most dangerous powers of medieval Europe.

The Templars on Stage

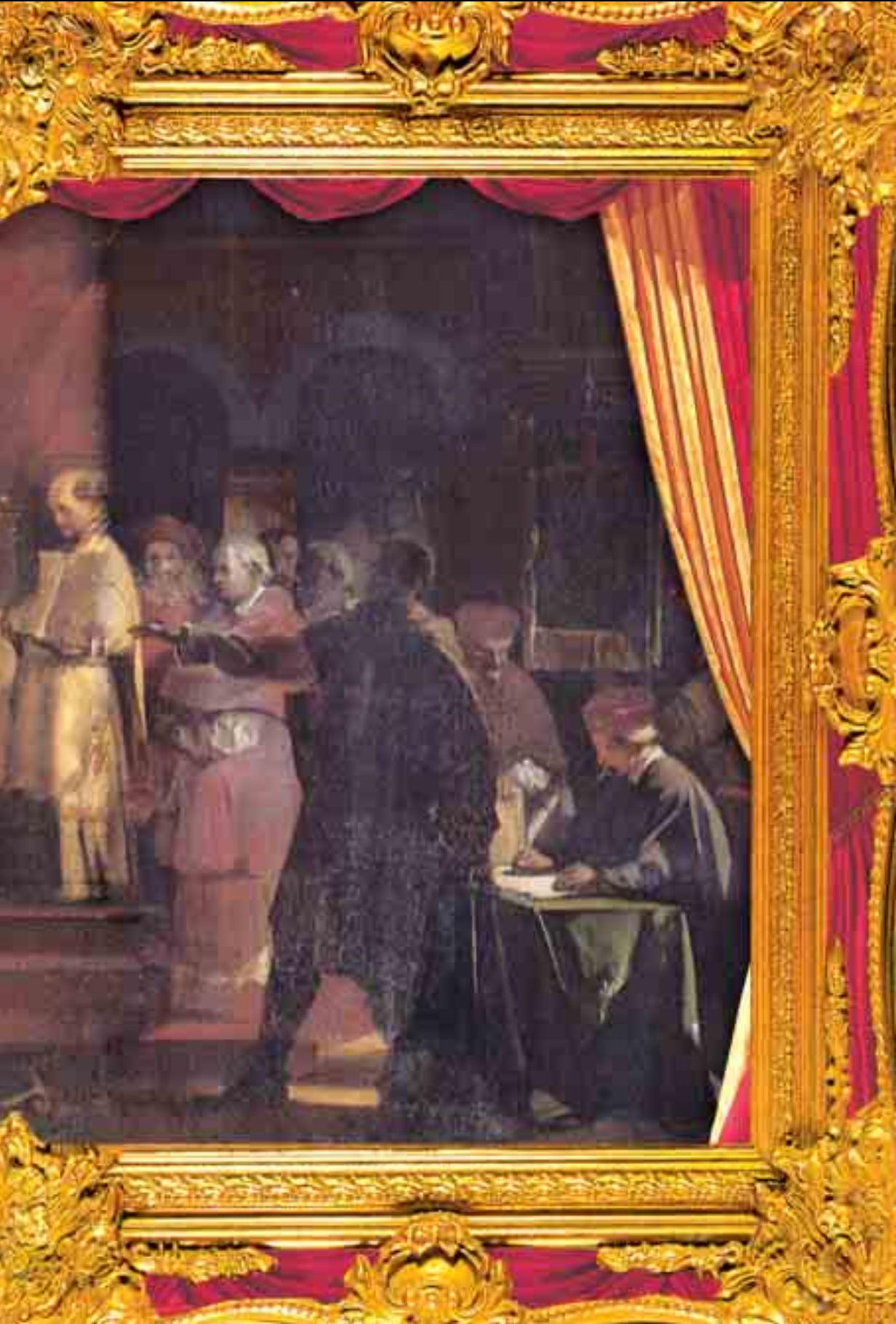
Those who joined the first Crusade managed to conquer Jerusalem in 1099 and effect a genuine massacre. While most of the soldiers who had joined the war were on their way back to Europe, a group of Crusaders under the leadership of some French aristocrats and soldiers decided to stay on in the region.

Ostensibly, the motive for their decision was to provide the security in the Holy Lands for all the Christian pilgrims who sought to go there and also to spread the Christian religion. Although it can be argued that this was the true aim of a handful idealistic soldiers and clergymen, clearly it was just an alibi or an excuse, when considered in light of the plan of the occupation as a whole.

As mentioned before, with the first Crusades, the colonization by the West had begun. It was then that first arose the troubles between some of the Westerners and the local Muslims, the results of which have persisted even to modern times. The reasons that the Crusaders gave for their killings were not actually very reasonable at all. The pilgrimage routes to Jerusalem which had been under Muslim control, had always been open to free passage, and people from all different religions had been living to-

A historical painting depicting a scene where King Baldwin is seated on a throne, surrounded by knights and a central figure in a white robe. The scene is framed by an ornate golden border. The painting shows a group of men in medieval attire, including a central figure in a white robe and a crown, and several knights in armor. The background features a gothic-style archway. The overall composition is dramatic and formal.

Nine French knights, led by the Templar Grand Master Hugues de Payens, appeared before King Baldwin.





A miniature showing the first Templar Grand Master, Hugues de Payens and those nine knights.

gether in peace and tolerance. But this fact did not stop the Crusaders from slaughtering Muslims, Jews and even local Christians alike.

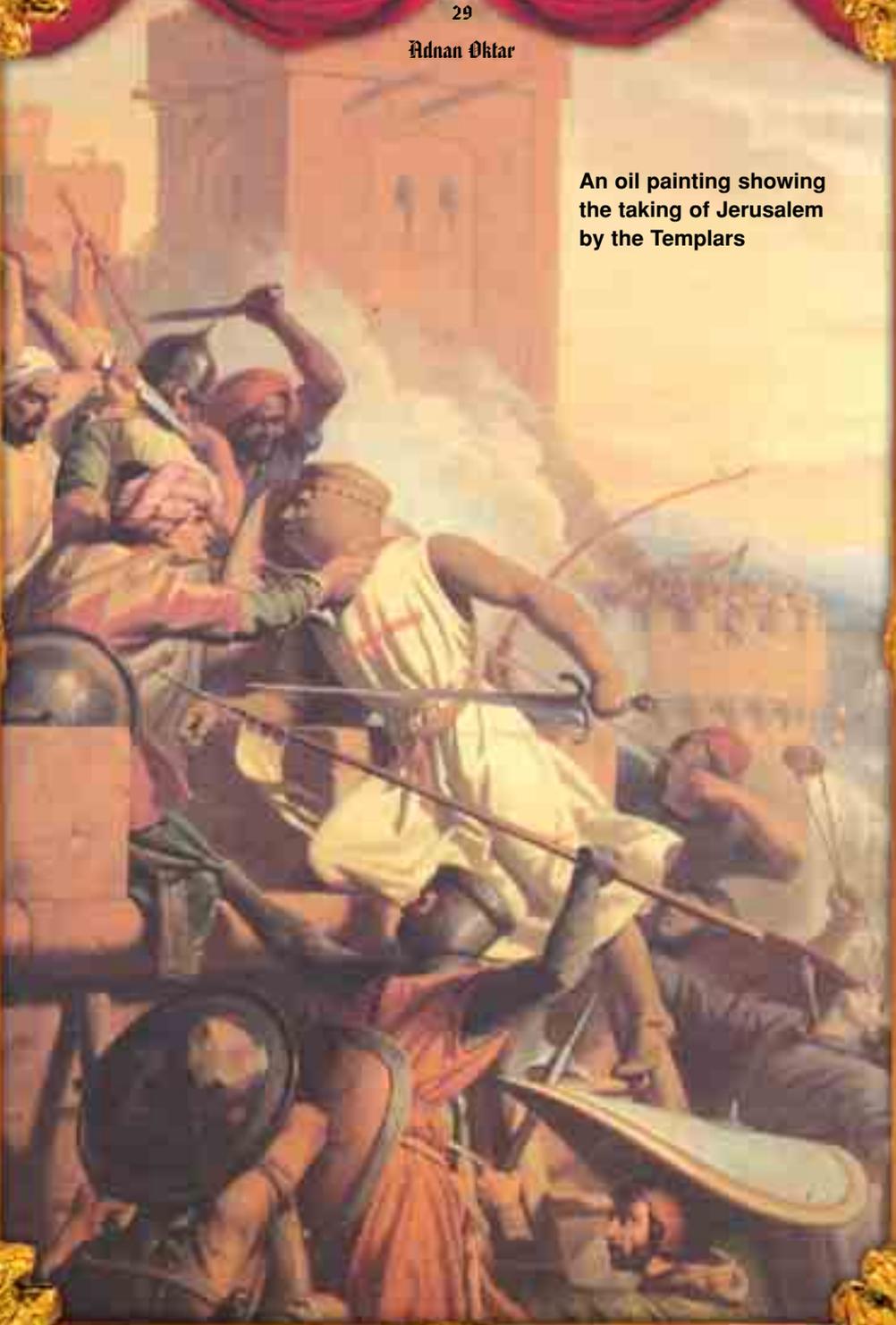
The Kingdom of Jerusalem was founded in 1099, and the occupation spread to Antioch-Urfa. Twenty years later, under the leadership of Hugues de Payens, nine French knights presented themselves before King Baldwin II of Jerusalem and announced that they were volunteering, supposedly to protect the pilgrims in the travel routes between Jerusalem and the Mediterranean coast.

The King of Jerusalem accepted their offer with gratitude. And thus began the swift rise of the Knights Templar.

The word *poor* in the title “Poor Fellow-Soldiers of Christ,” which those nine knights gave themselves, was contradictory to those soldiers’ actual designs. They were always hungering for money, and but their title was a believable disguise for deceiving others. Deception was not just limited to their name. They didn’t neglect to create the image of priest-soldiers who had left behind the worldly life and hope of material gains. However, as you will see in detail in the following sections, these Knights were soon going to transform themselves into a materialistic order that was actually opposed to religious moral values—even anti-religious, in fact.

King Baldwin II of Jerusalem afforded the Knights a number of

An oil painting showing
the taking of Jerusalem
by the Templars



privileges, and also allotted to them the district where Solomon's Temple had once stood, including the Temple Mount, currently the site of the Al-Aqsa Mosque.

Baldwin undoubtedly had his own designs: His Kingdom of Jerusalem was under a threat with the increasing influence of the Muslims in the district. Therefore, the presence of the experienced Knights and their guarding of particular sacred locations was an advantage for his kingdom. Yet the number of the Templars in the district was actually very few. Therefore King Baldwin and Hugues de Payes, the first Grand Master of the Templars, planned to increase their number. Eventually, by gaining the support of the Papacy, they gave the Templars what they wanted.



St. Bernard was respected by the entire Christian world.

In 1127, the two of the Templars, together with a letter they received from King Baldwin, asked for the advice of St. Bernard, who then exerted great influence over the Papacy and during his lifetime, was highly regarded as one of the most important persons in Christendom.

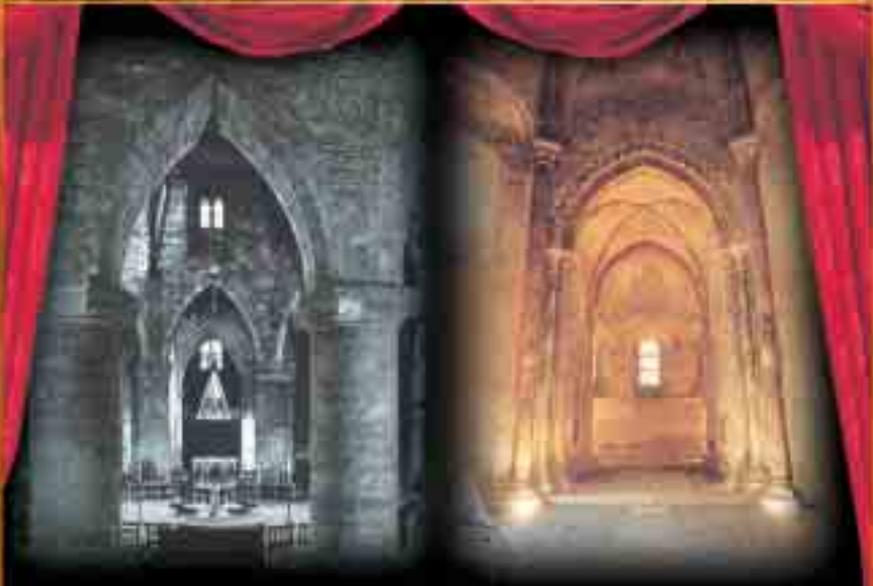
Bernard, renowned as one who could open all doors, belonged to the Cistercian Order, one of the most favored monastic orders in Christendom. In addition, members of this order held very important positions in the Catholic Church. Those French Templars who headed for Jerusalem were warmly supported by representatives of the Cistercian order in France. In his letter, King Baldwin praised the Templars extravagantly, explaining the importance of the lands' protection by the poor so-called religious soldiers but also indicating their requests: Their Order had to be recognized by the Church, especially by the Pope, and had to be provided with help and support.

The support that had been anticipated for so long was soon hastening on its way. Hugues de Payens and his Templar brothers were accepted by the new Pope Honorius with a special privileges and exemptions.

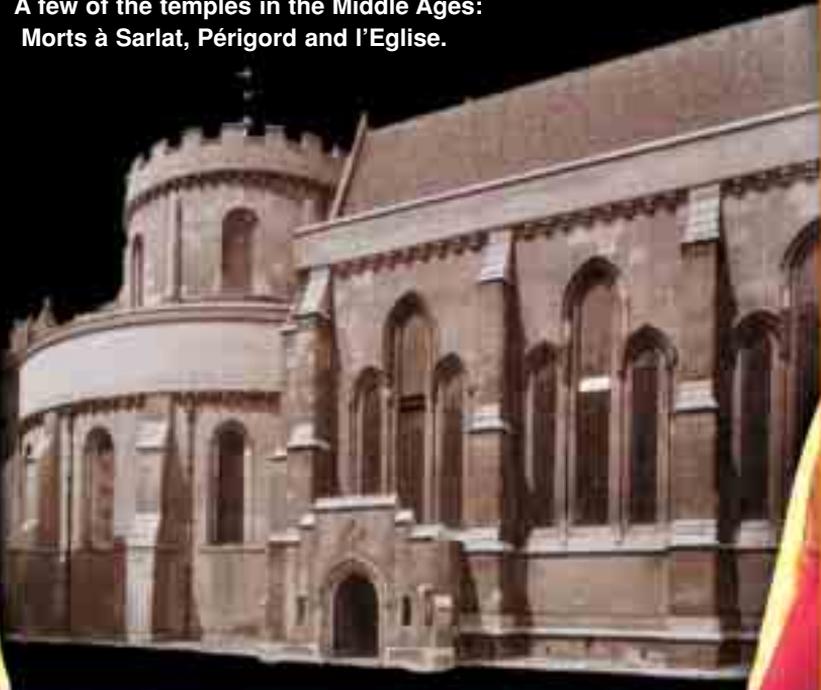
In 1128, The Council of Troyes invited the Templars to a council meeting, where the Knights obtained a wide range of opportunities and a great amount of financial sup-



St. Bernard bestowed enormous privileges on the Templars.



**A few of the temples in the Middle Ages:
Morts à Sarlat, Périgord and l'Eglise.**



port. As a gift from King Henry I, they obtained a great treasury of gold and silver, as well as material support in the form of equipment like armor and horses from district rulers in England, Scotland, France and Flanders.

Before Hugues de Payens left England, he opened a district branch of Templars in the region donated to them and installed one of the Templar brothers as its leader. His mission was to rule the districts donated to the Templars, to transfer their income to Jerusalem, to recruit new members, train them in their responsibilities and send them to the various districts under Templar rule. In addition, personal incomes in the district of Province were donated to the Templars, and landowners became exempt from royal taxation by donating several landed properties to the sect. Thus, the first strands of the order's web were woven.²

According to Anglo-Saxon records, it was written down that the number of members Hugues de Payens recruited for the Order was greater than the number of soldiers Pope Urban II enlisted for the first Crusades.³ In any case, such great interest was shown in the Order that groups of Templars were soon widely established in England, and a new branch of the Order was similarly created in Jerusalem.

Princes and aristocrats were at the forefront of their membership, but people from all walks of life were competing to assist the Order or to become affiliated. The Templars, gathering the material means of the Papacy and the King, prolonged this campaign and succeeded in influencing people from every level of society with publicity and propaganda methods that can be appreciated only in our day. They were so influential that some people asked to be buried in the Templars' distinctive uniforms when they died.

In fact, the really interesting point is the trick the Templars played on the European aristocrats: They claimed that they were soon going to be in battles with the Muslims and so requested financial help. Nonetheless, the contributions they collected throughout Europe were

...io. p. ...
...ta. corā ep̄is & cardinalibus
...toꝝq; p̄sonis. huicemodi
...habuit ad p̄tin.



... licet ...
...
...ciauit: me olim monachum
...rioremq; monasterii huius. sub
...ommo ac uenerabili hugone



A historical miniature depicting Pope Urban II



In guaranteeing that the Templars would be accountable to none but the Pope, St. Bernard laid the groundwork for very serious danger.

not being used to equip their coming war, but were transferred directly to the Templars' coffers. Thus, The Knights took their first step on the path to establish their ill-gotten fortune.

The year 1127 became a turning point when the two Templars paid a visit to St. Bernard. During their visit, the Templars explained to the Pope and others in the Vatican the general rules of the Order yet most of them were not pleased. At this stage, Bernard took charge, defending the order and saying that with a modicum of reforms and adjustments, it might be more in accord with the tenets of Christianity. Right after this, he wrote *The New Templars' Rule*, following to the principles of his own Cistercian Order and announced that he would take responsibility for the Templars' moral training. Thus, the order removed all the handicaps that they could possibly encounter by gaining the privilege of giving accounts and explanations only to the Pope. Henceforth, no authority except the Pope could ever bring them to task or charge them with an assignment. In providing this kind of privileges, St. Bernard believed that applying them long-term would be useful in gaining power for the Papacy. But he was unaware that in fact, he was laying the groundwork for a greater danger.

The Papacy's Full Support

Christianity is a divinely inspired religion that preserves the elements of Allah's words, although it has been corrupted over time. And one of the subjects frequently mentioned in the Christians' New Testament is being on the side of the peacemakers. But despite that, from

time to time during its history Christianity has entered some violent periods in the name of its religion.

One of the main reasons for this is the predominating battle for the supremacy of the Papacy, which drew the Vatican into countless games of politics. As a result, more than once the Papacy grew far distant from the original purpose of its existence: During these periods, it set a priority on increasing its own influence over the crowned heads of Europe, and thus effected a long-standing change.

This all began with Pope Gregory VII, who stated that the force of arms could be employed for the sake of protecting the Papacy. In defending the notion that the Church was the highest temporal institution, he started the so-called Gregorian Movement and got into a squabble for authority with the powerful rulers of his time. The policies he initiated were widely accepted and were sustained with great enthusiasm. Although this process did provide the Vatican with increased power, it caused many rulers and numbers of the ruled to turn against the Papacy.

Pope Urban II later furthered Gregory's politics of force and agreed with his thesis, which can be summarized as "Violence is justified in the battle for religion"—which of course goes absolutely against Christian religious values. Thus, the so-called religious justification for the first Crusade was put in place. During his lifetime, St. Bernard strongly defended these policies, though they went against the essence of Christianity. He even brought this error to an extreme, saying that, "When the knight of Christ kills someone who has done evil deeds, this is not killing a man, but expelling the evil."

After the first Crusade, the Papacy was instrumental in founding the Hospitallers order, the very first of the Knights' organizations. At the very beginning, this sect took on the responsibility of aiding pilgrims to the Holy Lands and for tending to and curing the sick. Yet, for certain self-seeking groups in the Papacy, that was not enough. They wanted



The emblem of the Hospitallers, the first knightly order

more: Any army that belonged to the Papacy was actually under their command, and thus they could compete against the armies of other European rulers. Therefore, they could extend their own potential by using the Papacy's authority and to protect the possessions they had already gained. And while doing so, they could expand Christianity by force of arms.

Furthermore, sovereignty over the Holy Lands would be permanent, and the acts of colonization would continue, under their control. Within the leading body of clergy, the group that harbored such wrong thoughts set themselves to creating an army that could perform their plan. The Templars appeared exactly at this moment and started to make defense of their political agenda their primary goal.

All of these showed that the Knights' visit to Bernard had been an important part of their strategy. They knew very well that Bernard was the only one who could provide them the advantages they wanted, out of a desire for mutual benefit.

Saint Bernard had many goals and plans to further the interests of the Church. By the help of his relationship with the nobles and because of his expertise in political strategies, he had held very important positions, even since his youth. He wielded such great influence, in fact, that he had his most loyal follower elected as Pope.

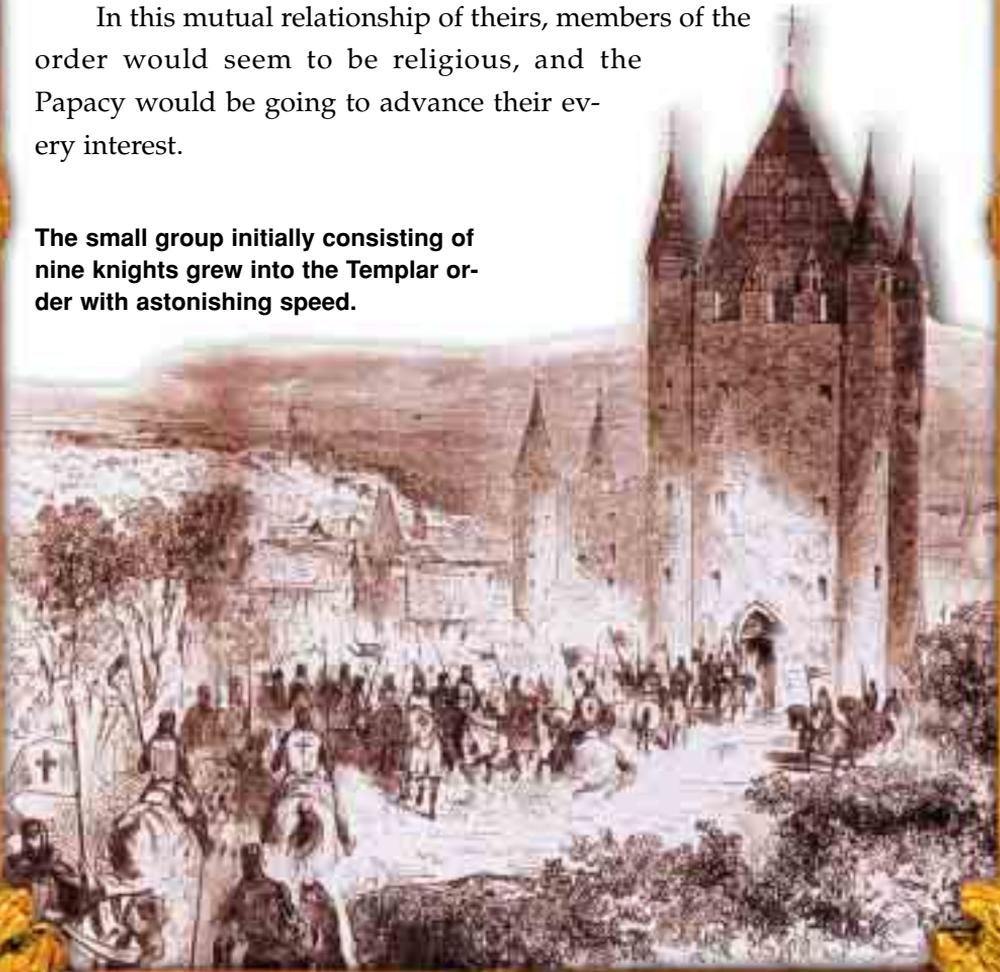
Bernard was fully aware how thoroughly difficult it was for priests to serve as soldiers. Actually, there was no need for them to do so. In his opinion, having the warriors who *already* currently served in the Holy Lands to become more loyal to the Church's doctrines was an easier, brighter plan. Yet he foresaw one obstacle: How could anyone transform these brutal, vigorous, ignorant lovers of violence into loyal Knights? In

what would later prove a serious mistake, he let himself believe that this group of unlettered men could be tamed and taken under control by using a few techniques. Among them, bribery—under the disguise of concessions and donations—was the most popular.

The Templars had followed Bernard and his strategies since the very beginning and they continued to make their plans dependent on him. Bernard was planning to establish an army of the Church by using first of all, the Templars and then their Knights. Even as he was planning to do so, the Templars—who had drifted away from religious morality—were expecting to attain great privileges, all thanks to Bernard.

In this mutual relationship of theirs, members of the order would seem to be religious, and the Papacy would be going to advance their every interest.

The small group initially consisting of nine knights grew into the Templar order with astonishing speed.





Furthermore, even despite the Templars being arrested in 1307—and despite the revelation of their perversions—some groups within the Papacy would try to acquit these Templars and to save them from further persecution.

Unlimited Privileges

The support by the Papacy was not limited to its official recognition of the Templars. Since the Council of Troyes, thanks to the privileges that the Papacy, the Church and the aristocrats had granted them, the Knights had enjoyed unlimited privileges. Among them, the shield of immunity was easily the most important. Since the Knights were directly affiliated with the Papacy, they didn't have to answer to any authority but the Pope. It was not possible for any ruler, not even for a monarch, to question them, or employ them in his own service, much less have them arrested.

Except from these religious concessions—such as the right to build churches and give them names of their own choosing, organizing religious rituals and assigning priests—the Templars had the right to found their own courts, to gather taxes and to accept contributions and donations. Members of their order were exempted from any kind of levies, since the real estate properties owned by the Templars were exempted from the Papacy's tithe (or one-tenth) tax on the value of land.

Historians and investigative writers like Alan Butler and Stephen Dafoe have provided the following information:

Bernard's document, *De Laude Novae Militae* ("In Praise of the New Knighthood") swept through the Christendom like a tornado; in no time, the number of Templar recruits increased. At the same time donations, gifts and bequests from Monarchs and Barons throughout

Adnan Oktar

Europe were arriving regularly on the Templars' doorstep. With a staggering rapidity the fledgling little band of nine knights grew into what we refer to as Templar, Inc. ⁴

When it came to granting privileges and being generous, the lay rulers, monarchs and nobles were not far behind the Papacy: They donated farms, palaces, sometimes entire towns and even a whole district to the Templars. They further eased their finances by appointing them to various offices that generated income and by granting them perpetual donations.

The privileges the Templars were granted, as a result of relations based on mutual interest, resulted in the order's power becoming uncontrollable. Shortly after its founding, the order's inward qualities and outward appearance changed completely. The Knights put aside their self-appointed task of guarding the Holy Lands and furthering Christianity, and started to seek the domination of Europe, following the goal of their corrupted belief system.

A few of the 12th century temples the Knights used more as offices for usury than as temples (Safita, Larzac, Metz and Laon)





Chapter III

A Medieval Mafia: The Knights Templar





Following the Council of Troyes, the Templars swiftly increased their numbers of recruits and became the most powerful and the most formidable knightly order of their time. They amassed great donations, obtained taxes on private income, and made lucrative investments in such diverse fields as construction, agriculture, cattle breeding, shipping and transportation. However, these ostensible activities were largely for show, inasmuch as the order's true source of income was through ill-gotten means.

While amassing their capital, the methods Templars employed were not terribly different from the methods that organized crime has been using in our own day. Actually they first developed those same methods later used by the Mafia and organized crime. Illegal policies, employed by the ruffian kings and those clergymen who followed the evil pathways, became an illicit source of income for the Templars and gave them further power to wield. The organized clandestine methods they had been using was the reason why their order's members—who

had originally sworn to remain poor and to live as so-called missionaries—attained such great wealth, almost equal to a monarch's, by methods that included usury; ransacking, usurpation, and despoliation under the name of war; bribery; political trickery; arbitrary taxes; demanding undeserved privileges; slave-trading; colonial activities; and trade in drugs available at the time, including opium.



As you will soon see, the Templars aimed at organizing and propagating numerous forms of evil. But their chief goal was to expand their influence and to gain profit and earthly power.

In the Qur'an, Allah speaks of those who organize and propagate evil:

Do those who plot evil actions feel secure that Allah will not cause the earth to swallow them up or that a punishment will not come upon them from where they least expect? Or that He will not seize them on their travels, something they are powerless to prevent. Or (do those who plot evil actions feel secure) that He will not seize them little by little? For your Lord is All-Compassionate, Most Merciful. (Surat an-Nahl: 45-47)

Usury was the first method that the Templars used in building their clandestine fortune. Actually, usury is specifically forbidden in Christianity, and severe punishments are threatened for committing it. During the Middle Ages, therefore, usury was largely the monopoly of some Jews. Some Jewish bankers, who were exempted from these New Testament strictures, earned great profits through their money lending and were, accordingly, granted considerable great privileges by the monarchs and the nobles who had fallen into their debts and had trouble paying them back. In short, the Templars replaced the Jewish bankers by

entering this field, where no Christian had ever dared venture before.

The Templars continued with these forbidden practices by referring to the ten-percent interest they charged as “rent” or “donations.” The network they established that reached into all the important financial centers, enabled them to transfer money securely between all well-known civilized regions, particularly between the Holy Land and the important European capitals. A great amount of this money was stored in the Templars’ castles, which operated much like banks—particularly in major trade centers and along pilgrim routes.

Anyone who wanted to transfer funds used to invest his money at the nearest Templar mansion and received a bearer draft in return. When arriving at his destination, he could receive his money by cashing his draft—after paying a certain amount of interest.

What’s specifically more interesting was that they kept their profit system a secret. Meanwhile, the money invested in the Templars’ original branch offices was being used for various reasons. The order, which performed ostensible charity work, collected a great deal of interest income from a variety of classes, including the poorer and less well-to-do. This money in the Templars’ account was to be used for purposes known only to them, without the control or supervision of any authority. Since no one could ask them for an account, the Templars were able to transform usury into an institution in their missionary order. Only much later was that fact revealed, leading to their imprisonment.

During the first Crusade, the total annual income of France was about 250 thousand livres.⁵ At that time, the order’s annual cash income in Europe alone—except for the real estates in 9,000 different districts—was estimated to be some 30 million livres.⁶ When this income is compared with present-day rates of exchange, it is clear that the Templars were controlling wealth that could compete with that of monarchs. Their fortune was so great that in 1191, they purchased the entire island of





The Templars were as wealthy as kings.

Cyprus for 25 thousand marcs from King Richard of England and enjoyed a further income by imposing heavy taxes on the island until they sold it to Guy of Lusignan, one year later.

A part of the Templars' tainted money came from ransacking. Templars pretended to be waging war with the enemy, while they were actually searching for pillage. They attacked defenseless caravans and residential districts in the Holy Lands and the borders where civilians lived in grand houses. Nevertheless, what they were doing was actually similar to the actions of gangsters: usurpation, ransacking, abduction, and mass murder.

The most interesting example of their actions was the order's collaboration with the corrupted group of Assassins. The two organizations made an agreement with each other in return for an annual payment of 2,000 besants. Assassins organized the assassinations of monarchs who were known to be the Templars' rivals. The Knights later adopted the same methods of this corrupt group that they admired and employed.⁷ The Templars were so eager and obsessed about ransacking that they caused the Christians to be defeated many times, as is also revealed by historical documents. In the attack to Aschkelon in 1150, a city wall was brought down, giving Christians an opportunity to win the battle. But at this point, Grand Master Bernard de Tremelay stopped the Crusaders and let the Templars enter the city to pillage it first.

However, the Templars' obsession with wealth eventually resulted in their defeat and the demise. William of Tyre, the famous historian and clergyman of the time, blamed the Knights of chasing after their worldly ambitions:

Bernard de Tremelay had ordered his knights to prevent anyone else from joining them in this initial assault because he wanted to reserve for his Order the glory of taking the city and a lion's share of the booty.⁸

After amassed a certain store of money, the Templars applied the technique of bribery more often to get their works accomplished. Ultimately, they found it possible to do almost anything by bribing and being bribed in turn. When they wanted to settle down in a given region, they would bribe the district's ruler under the guise of an aid. This way, they could obtain the district as well as some privileges for themselves.

After the death of King Richard I, the Templars preserved their rights and privileges by bribing his heir, King John with horses and 1,000 pounds. Buying the influence of Europe's poor aristocrats at very low cost and cheap gifts increasingly encouraged the Templars, and enabled them to move more easily throughout Europe. The Templars grew accustomed to receiving bribes as a source of income, just as they got used to handing them out. In so doing, they were of course abusing the special privileges the Church had granted them.

Nobles who did not care to go to war often made a substantial donation to the Knights, who would then go fight in their names. Any aristocrats who had become outcasts could easily redeem themselves by that same method. Criminals wanted by the law in various jurisdictions devoted themselves



King Richard I of England



In 1207, Pope Innocent III accused the Knights of abusing their privileges.

to the Knights and were thus granted the right of immunity.

Clearly, Templars were abusing the privileges the Papacy had granted them, and from time to time, that deeply angered the Vatican. In 1207, Innocent III declared that the knights had grown proud and misused their prestigious position. The Pope complained that virtually anyone with money in his pockets could join the order, and that people previously refused access to the Church, those who were excommunicated and “those who add sin to sin, like a long thread,” were being buried in holy ground. The Pope demanded that the necessary action be taken.⁹

After establishing deals with construction, real estate, and transport, the Templars abused these businesses in order to speculate and as a result of these speculations, increased both the taxes and the rents they were enjoying. They were also speculating over products they were trading and mines whose value they had increased by “salting” them with high-grade ores. For example, their activities increased by 50% the value of the lands and properties in England. Due to their commercial privileges, they earned still more money by exporting English wool to the entire continent of Europe.

But this, of course, was only a cover operation.

Gathering money from the poor, Templars claimed that they were fighting a great struggle in the name of Christianity. However, this was simply an alibi to keep alive their sources of donations. After the Council of Troyes, the Templars got defeated in their next three wars. In contrast to the stories of heroic deeds, which were usually exaggerated, the Knights were not undefeatable warriors. Mainly, all they did was murder the innocent and the defenseless. When faced with no choice except to fight, they were doomed to lose, because they had simply hoarded a great deal of their dark donations, instead of expending the fortune on arms and defense.

In addition to these covert operations, the Templars also became

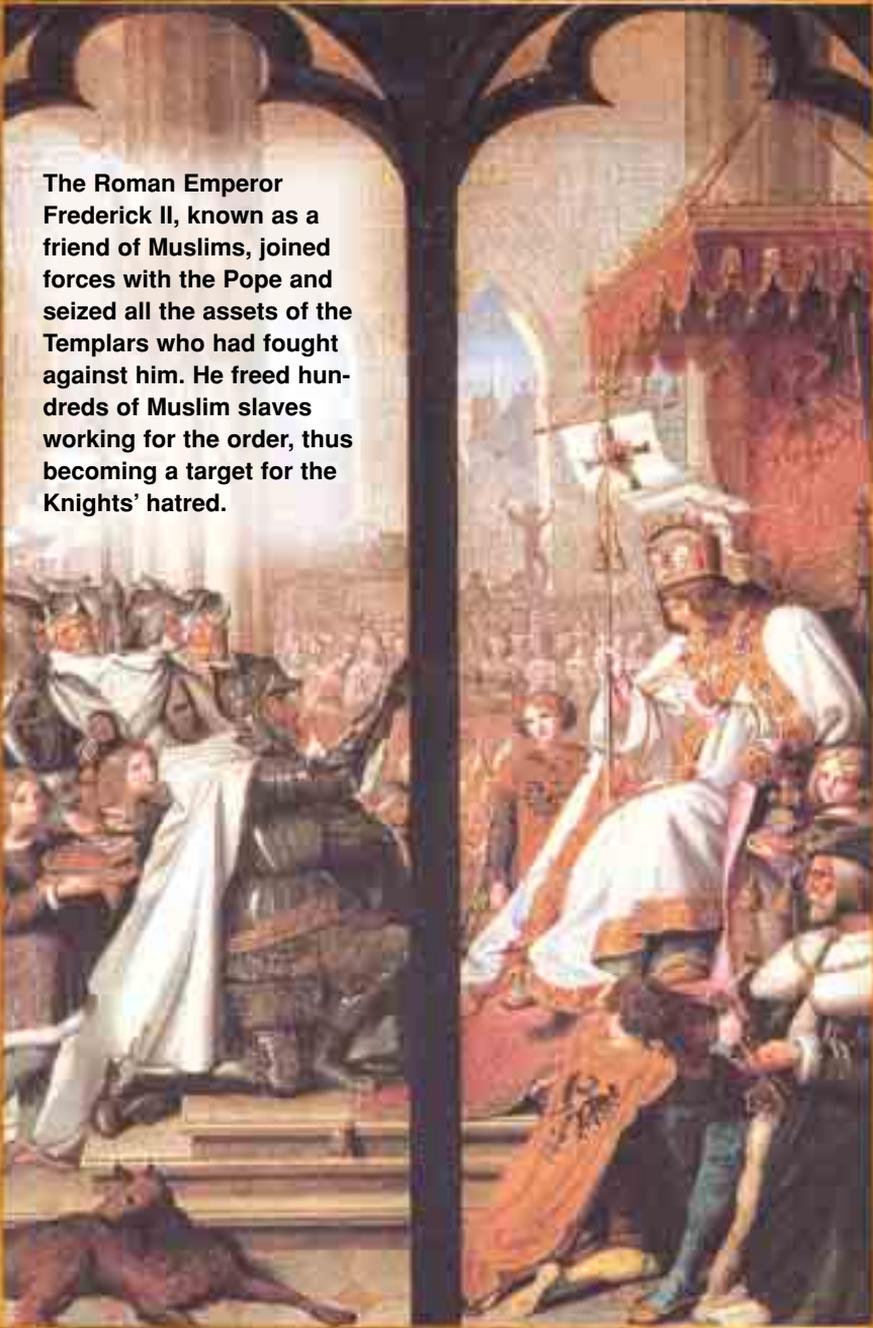
organized in slave trading and smuggling. When the methods they employed in slave trading were finally revealed, the Pope was forced to admonish them. As is well known, slave trading was not illegal at the time, but Christians were forbidden to own Christian slaves. Accordingly, Templars were kidnapping innocent Muslims by attacking Palestinian villages and enslaving the young people. They either sold them to Europe, or else used them for their own cruel purposes.

Collaborating with the Pope, and the Roman Emperor, Frederic II, known as a friend of Muslims, seized the Templars' property by force.



The Templars attacked villages and carried off their Muslim inhabitants, selling them as slaves in Europe or else using them for their own purposes.

The Roman Emperor Frederick II, known as a friend of Muslims, joined forces with the Pope and seized all the assets of the Templars who had fought against him. He freed hundreds of Muslim slaves working for the order, thus becoming a target for the Knights' hatred.



He freed hundreds of Muslim slaves, though he received nothing in return. Thus he became truly hated by the Knights.¹⁰

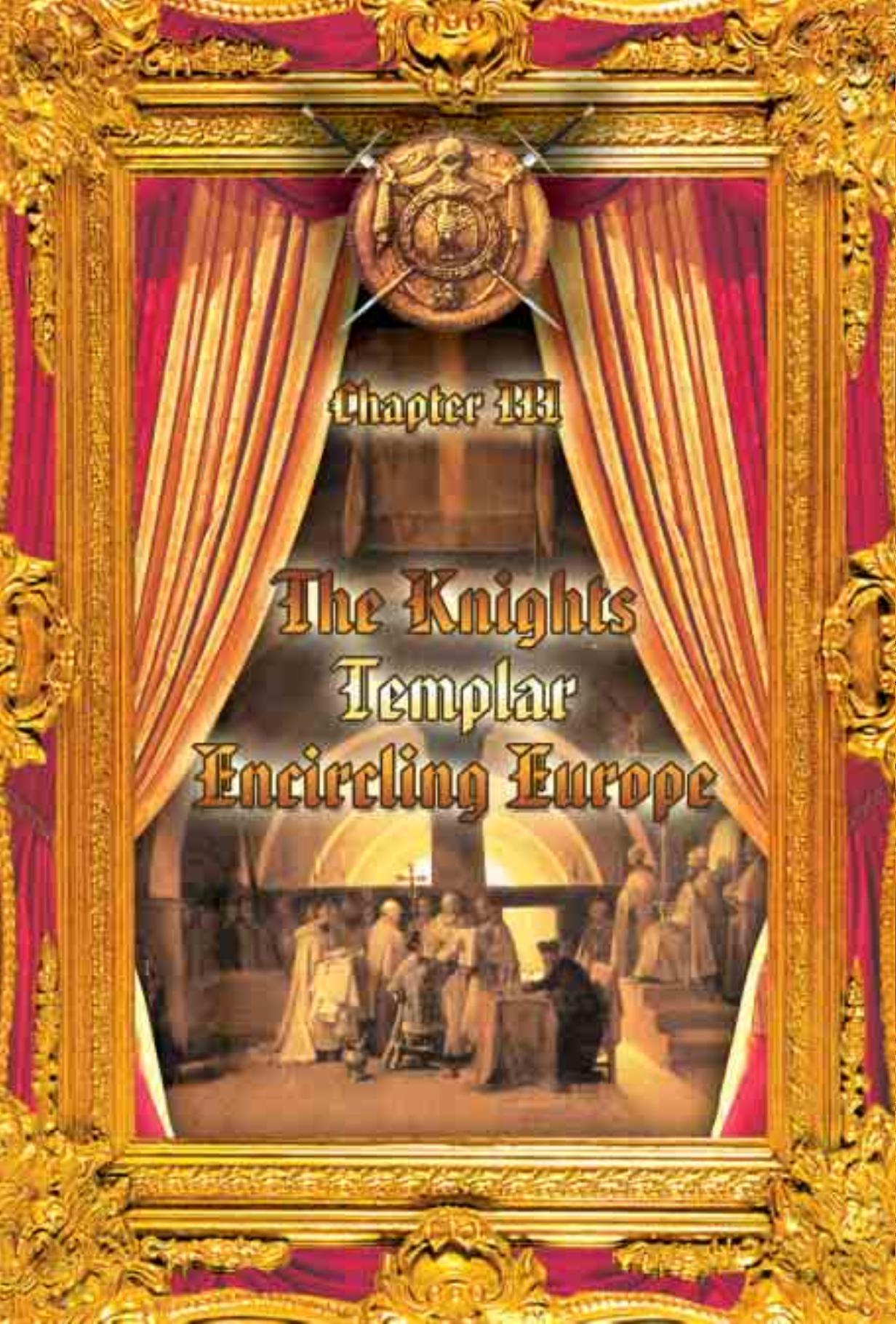
For the Templars, trading Muslim slaves was not enough. They were also selling Greeks, Bulgarians, Russians and Romanians (the latter of whom were Orthodox Christians), claiming that they were Muslims. Pope Gregory IX complained about these abusive deeds to the Syrian bishop and the Grand Master of the Templars. Nevertheless, the Templars continued their exploiting of humans through slave trading. African peoples soon provided a significant source of their income.



Pope Gregory IX

Beside these underhanded methods, the Templars performed some nefarious deeds in politics, as well. Through dishonest methods, they turned themselves into a very rich organization that more and more people grew to resent. No longer perceived as religious, their cruel tactics especially caused great troubles to local populaces. Their aberrant beliefs and life styles that were later disclosed so tarnished their reputation that they finally became an embarrassment to Christendom.



The image is framed by a highly ornate, golden border with intricate scrollwork and floral patterns. At the top center of the frame is a circular crest or seal, flanked by two crossed swords. Below the crest, a pair of heavy, red and gold striped curtains hangs in a V-shape, framing the central text and background scene. The background scene is a dimly lit, grand interior, possibly a cathedral or a large hall, with a high, vaulted ceiling. In the foreground, several figures in medieval-style clothing are gathered. One figure in the center is seated in a wooden chair, while others stand around, some appearing to be in conversation or a formal assembly. The lighting is dramatic, with strong highlights and deep shadows, creating a sense of historical grandeur and mystery.

Chapter III

The Knights
Templar
Encircling Europe



The Knights Templar tried in every way to make their idea of world sovereignty come to pass, as an anti-Christian order. As soon as they obtained the assurance they'd sought, they abandoned their pretense of being devoutly religious and the oaths they had given as alleged missionaries. And they immediately settled down to using finances to achieve a greater sovereignty. The Templars' web encompassed all of Europe and the Mediterranean's sea lanes and ports, which provided the heart of the sea trade. The equivalent of these organized actions can be seen only in the international Mafia cartels of our day. Members of the order infiltrated a major share of maritime and inland commerce from northern countries like England and Ireland.

Meanwhile, the Templars were spending the income they had earned in illegal ways for several investments, the first among which were buying lands and construction. They had become experts in building substantial castles and churches, while constructing villages, towns and even cities in the lands they owned. Establishing residential districts was an easy way to penetrate their influence and to obtain legitimate but important sources of income like tax and tribute.

After banking, real estate and construction, navigation was most important to the Templars. In that era, traveling by land was costly, very dangerous and difficult; whereas the sea lanes were rather comfortable,



The Templars began their transport activities by way of the sea.

economic and relatively safe. Therefore, effecting fast, secure transportation between the ports controlled by Christians was quite profitable. As a result, Templars shifted their transport firms from land to maritime.

Initially they mastered navigation and constructed their own fleet by working together with professional mariners like the Venetians and the Genoese.

Marseille was then the most important Mediterranean port and enjoyed great commercial privileges. Nevertheless, the Templars' wealth was not limited to Marseille. The order had centers and a merchant marine in every significant port from Alexandria to Tripoli, from Antioch to Sidon. While exerting superiority over the transportation routes, the order attained great naval power between the years 1216 and 1233, which caused hard times for individual merchants who were doing their private nautical trading. Their great naval experience would play a signifi-

cant role later when they fled the Inquisitions and emigrated to further places like America and also in their various colonies.

In 1220, the Roman Emperor Frederic II realized the dangerous conduct long before the King of France. Philip IV, did and forbade the Knights Templar to buy lands freely without limit, since he feared that it was possible for them to own the whole country. In the course of time, Frederick impounded the goods of the Templars living in his territories and abolished their privileges.

These actions angered the Templars—and thus, the Papacy. Pope Gregory IX excommunicated Frederic II in 1227, and thus, the order won



Templars' merchant vessels



A Templar maritime colony



Holy Roman Emperor Frederick II

a chance to sustain their activities for a while longer without any interruption.

In 1258, when the King of Sicily Manfred, son of the Roman Emperor Frederick II, ascended to the throne, Albert de Canella, the master Templar in the region, became Manfred's private protector, because he took back the rights the Templars had lost by convincing the King through bribery.

During these times, the Templars spread throughout Europe and they formed essentially a new international government within the local governments. Their administration unit and systems were active in every important center of Europe.

The historian Henry D. Funk describes the true face of the Knights as follows:

They came out and claimed that they were the Poor Fellow Soldiers of Christ. However, this was hardly true. One could see the wealthiest

men of Europe and the leading bankers from London and Paris among the Templars: Hugh Conte de Champagne, Alphonse de Poitiers, Robert of Artois, the ministers of finance of James I of Aragon, and Charles I of Naples, the chief advisor of Louis VII, King of France, were all Templars.¹¹

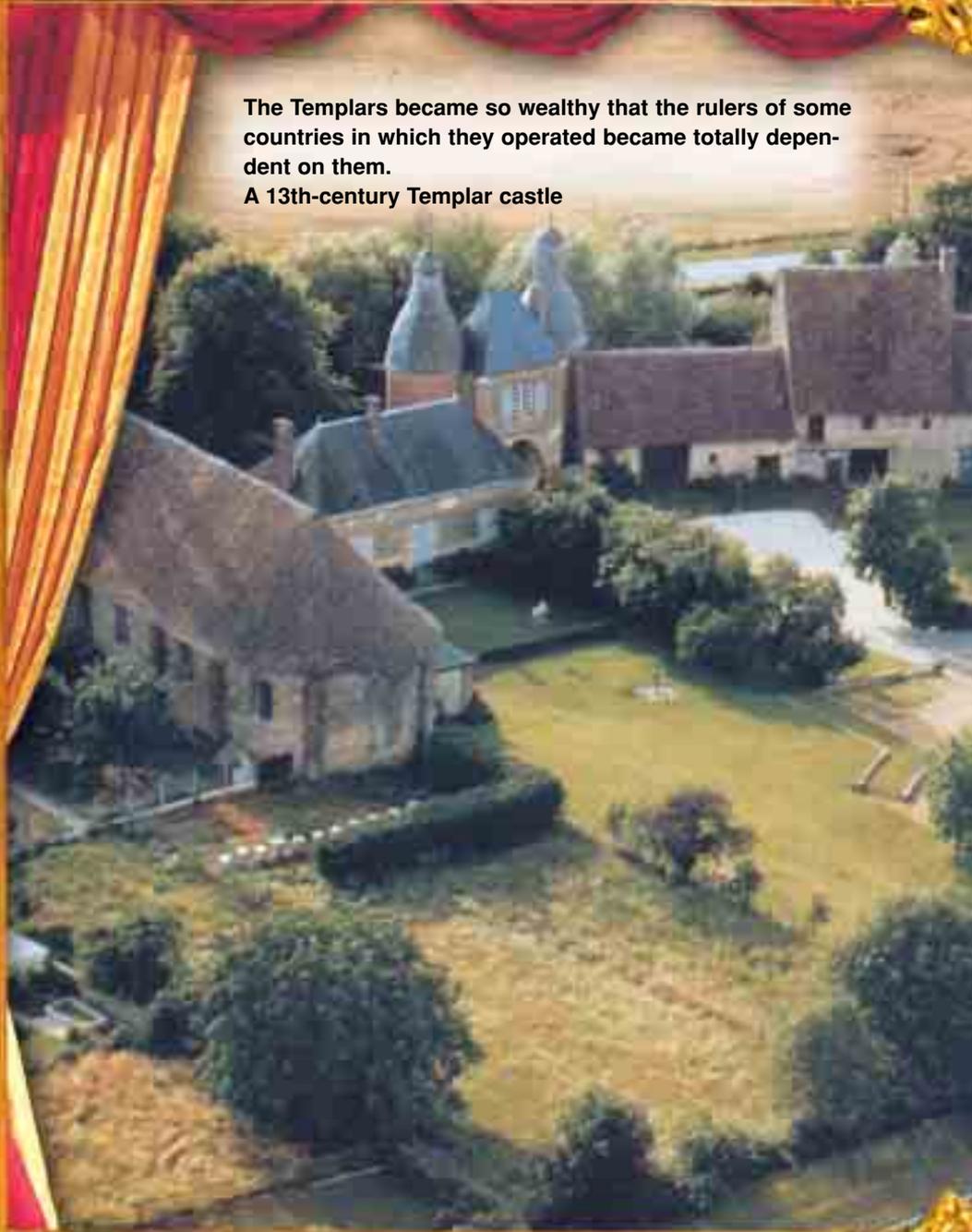
The order paid special attention to some specific countries and regions, where they founded their own centers: Jerusalem, Tripoli, Antioch, France, England, Poitiers, Aragon in Spain, Portugal, Apulia in Italy and Hungary were the first of these. In England alone, Knights owned 5,000 real estates. Alan Butler and Stephen Dafoe explain with these words:

As a result, the Templars became so wealthy that some rulers of the kingdoms where the Knights were very active became completely dependent on their support. Most of the English kings mortgaged the



Louis VII of France, whose principal advisors were the Templars

The Templars became so wealthy that the rulers of some countries in which they operated became totally dependent on them.
A 13th-century Templar castle





royal treasury to the Templars' center in London as a means of repaying their heavy debts to the order. This helped the Templars attain a great power and exert an influence over royal decisions. Templars also used their influence to offer consistent arbitrations between rulers who were constantly quarreling with each other.¹²

Templars' economic dominance has been reported in yet another source:

In fact, the throne of England chronically owned a lot to the Templars. King John and Henry III, whose treasure got consumed in the military expeditions during the years between 1260 and 1266, continuously took accommodation from the Templars.¹³

In their mansions the Knights dealt with politics, commerce and finance in the city centers, while ruling over such sectors as agriculture, cattle-breeding and mining. Each Templar center housed approximately two or four Knights, brothers who provided control over and management of the far-flung operations.

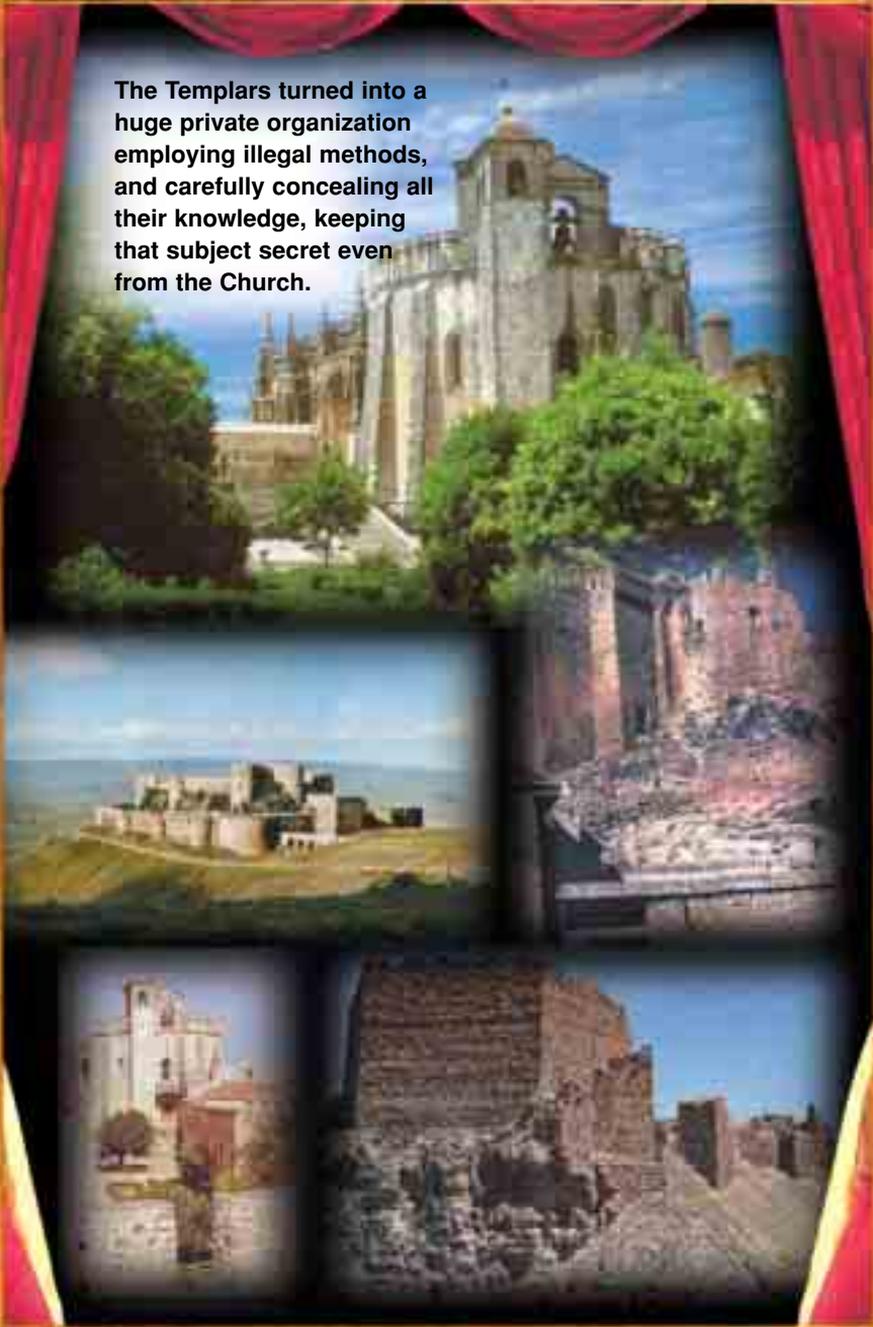
Their system can be likened to that of a multinational company in our own day. The Templars grew to become a huge organization that sustained its existence through illegal ways, keeping the company's secrets with great care and never revealing any kind of information, not even to the Pope.

However, it is possible to obtain various information about the Templars' secret acts through close reading of various data. According to the historical resources, there were at least 20,000 Knights, with seven or eight servants for each Knight. These groups dealt with any kind of busi-



King Henry III of England constantly borrowed money from the Templars.

The Templars turned into a huge private organization employing illegal methods, and carefully concealing all their knowledge, keeping that subject secret even from the Church.





ness under the control of the order's members; from navigation to trade and from agriculture to construction. Simple calculations show that at the time of their persecution, the Templars employed a staff of at least 160,000.¹⁴ This cadre, surrounding Europe and all shores of the Mediterranean, was also the most powerful widespread organization of its time.

Neither the Pope nor the King of France could confiscate the order's property, which had expanded into such a great area. Later, when the Templars were fleeing the Inquisition, their property—which was then comparable to the wealth of kings—was enough to provide the protection and security they required. In these times, the methods of exploitation they had first invented, such as colonialism, imperialism, brutal capitalism and international organized crime and money, were all widely applied.

The author of a book titled *The Temple and The Lodge*, draws the reader's attention to this subject by stating, "No medieval institution contributed to the rise of capitalism as much as the Templars did."¹⁵

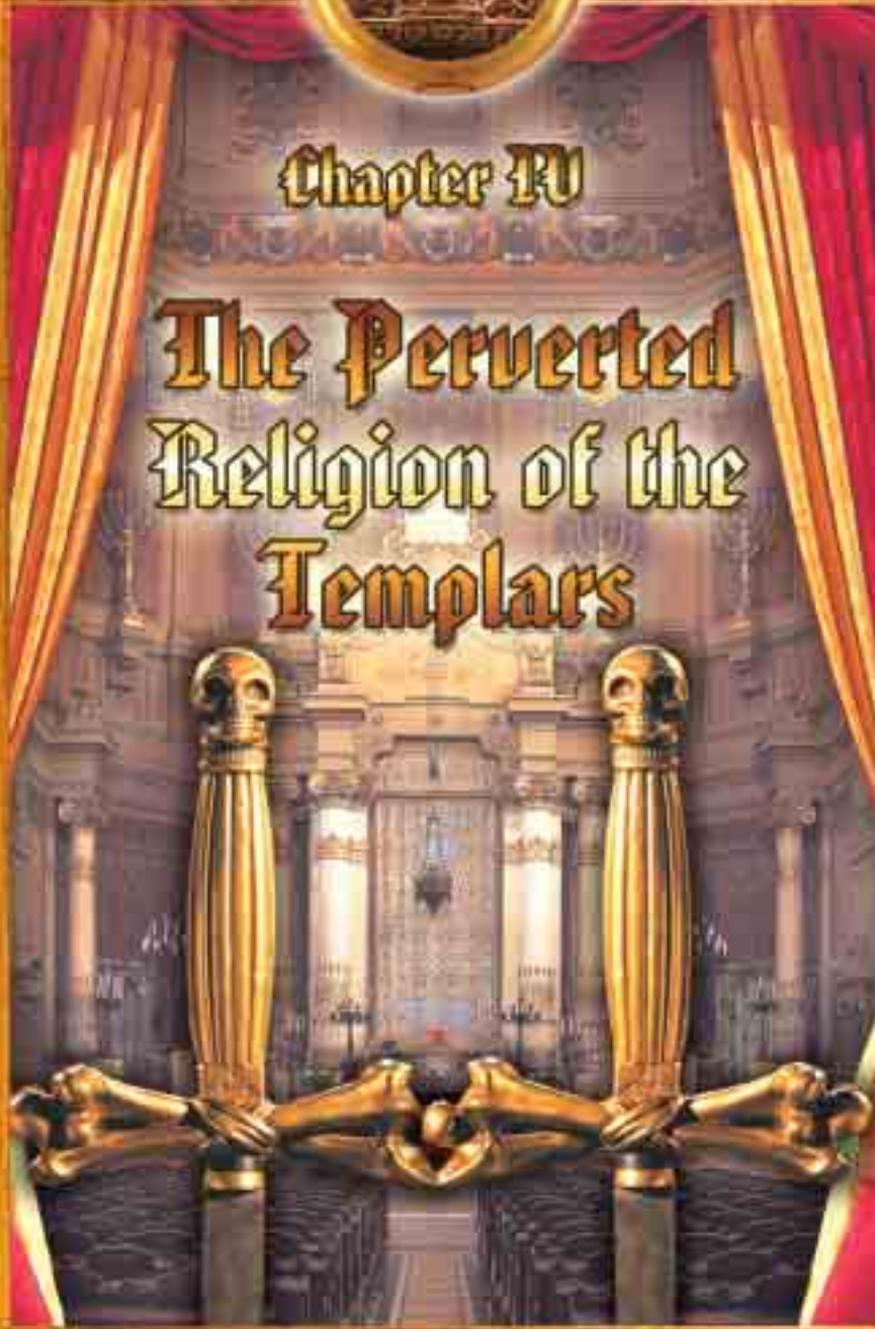
The courts that began interrogating the Templars in 1307 proved that Frederic II had been right to have his doubts. After several years of arrests, persecution, and executions, the order was claimed to have been officially wiped out by the Papacy. But no matter—they continued to maintain their actions throughout Europe by changing their name and their identities.

As the information and examples so far clearly show, the Knights Templar who brought all of Europe under their control were hardly of a religious order dedicated to Christian principles.

On the contrary, all of their actions were completely against the religious moral values. As you will see in the following chapter, the beliefs and actions of those who dominated the Templars had set up an un-Christian, even an anti-Christian, structure.



Chapter IV



The Perverted
Religion of the
Templars



Those who founded the Templar cult, and the great majority of those who subsequently joined it, eventually became quite far removed from Christianity. Saint Bernard, one of the most eminent original supporters of the cult, had aimed to turn the warrior knights into soldiers loyal to the Church. His plan ended in failure, however.

The agreement they forged, which at first had appeared to favor the Church, soon began working against Christianity. The main reason was that the Knights rejected the faith that the Church offered and turned to follow a very different system of belief.

Ever since it was first established, Christianity had been gravely troubled by different movements. Another few hundred years passed before Christian unity could finally be established. During that period, a great many movements, from Gnosticism to Aryanism, from Bogomilism to Waldensianism, had offered themselves as alternatives to the Catholic Church. Although up to a certain point it managed to suppress or even eliminate these movements, the Church's absolute sovereignty later came to an end with the reactions that climaxed in the Reformation.

Long before this, the Church had effectively maintained dominion over the whole of Europe. But especially during the time of the Knights, very different popular Christian beliefs still persisted. For example, great differences in terms of faith, rituals and traditions existed between the Latin peoples dominating Southern Europe and those residing in the North, particularly the Germans. Generally the northern European peoples, from whom most of the Knights originated, maintained their own beliefs and superstitious traditions, largely because their local kings had obliged them to convert to Christianity, onto which they managed to append their old beliefs.

Thus it was that many who were outwardly Christian, but who actually lived by their own traditional beliefs, emerged onto the chessboard of history.

In these dark Medieval times, Europeans lay in a state of terrible ignorance. Even among institutions affiliated with the Church, literacy was very low. Since almost all religious texts were written in Latin, those who spoke only other vernacular languages knew them largely by hearsay. Ordinary people's connection with the Church was through local religious authorities who often worked them like slaves, imposed heavy taxes and donations, and themselves lived lives of great wealth in monasteries. But these clerics had no satisfactory knowledge of their own to pass on to the ordinary laity. The ignorant populace was kept under control through legends and fabricated information, instead being set free by the true words of Allah.

As a result, fantasies that had originated from ancient Egypt, Persian and Indian legends, plus legends from Greek, Roman, Viking and Celtic mythology, were believed unreservedly by a large part of the population. Superstitious practices such as sorcery, using charms and magical talismans to cure the sick, alchemy and fortune-telling were condemned but also widely employed to obtain powerful advantages. In

addition to such irrational practices, belief in enchanted forests and such fantastic creatures as fairies, monsters, and dwarves (also known as homunculi), occupied an important place in this darkened world.

In this climate, the perverted beliefs of the Templars took root. Supposedly loyal to Christianity and the Church, the Knights were still under the influence of superstitious traditions established in their own homelands. Furthermore, Christian belief among the aristocracy was far more flexible than among the ordinary people. Kings and nobles never hesitated to oppose the Church whenever it suited them. They entered into relationships of mutual self-interest with the clerics. Both intelligence from different sources and information regarding events in far-off countries led kings and nobles to be suspicious of the Church, and even to regard senior Church dignitaries as rivals for their local power.

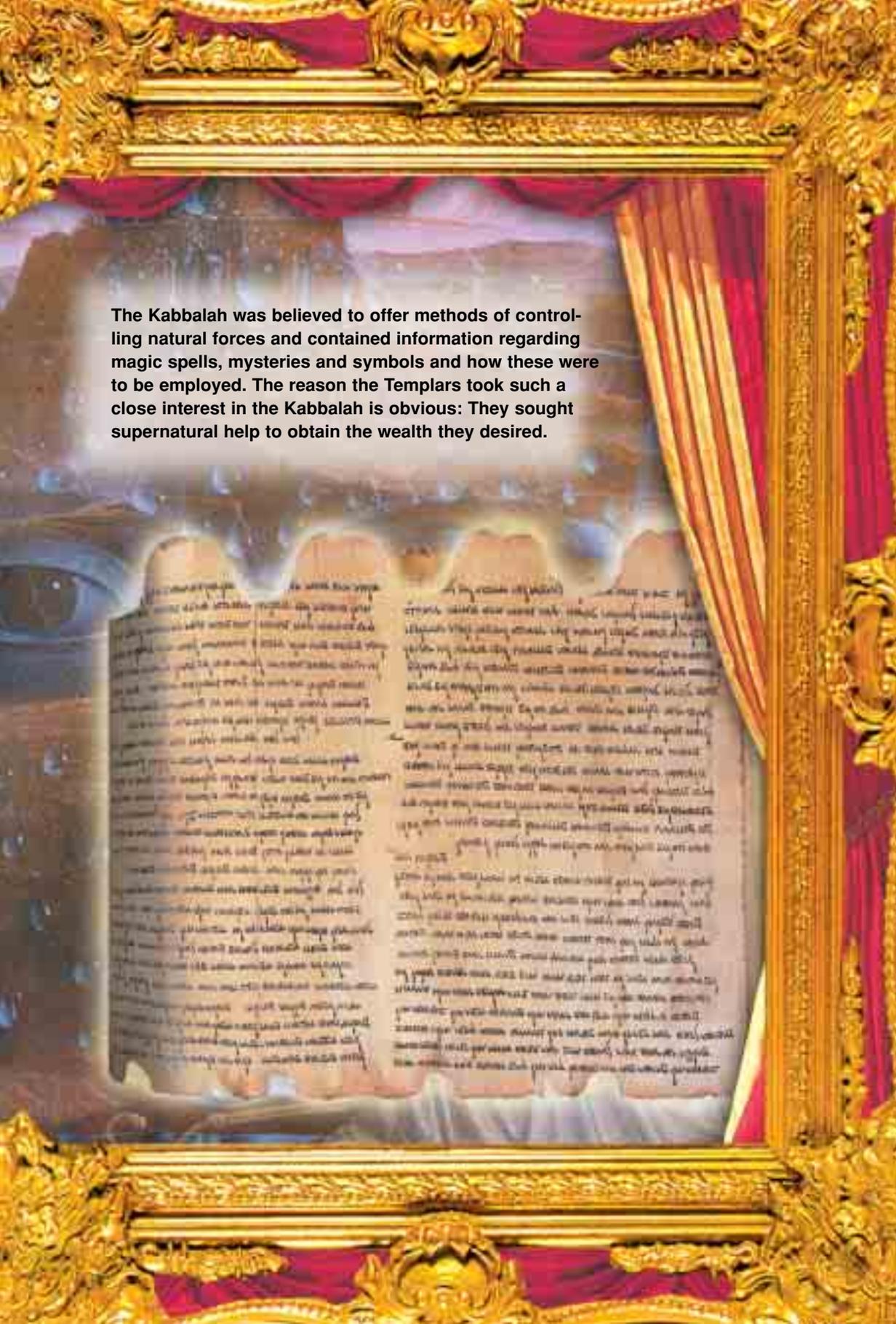
Dreams of acquiring the great treasures of the East and being elevated as heroes seduced the Templars as much as they did nobles throughout impoverished Europe. Yet the Templars who settled in the Holy Land suffered a terrible disappointment when they failed to find unlimited wealth. They even excavated the base of the Temple of Solomon in the hope of finding sacred objects they believe would bring them infinite powers.¹⁶

But in the face of their disappointment, the Templars persisted in their objectives and began implementing new methods to secure world dominion. At this time, members of the cult entered into a kind of training peri-



The Kabbalah is a work of Jewish mysticism, and refers to a secret tradition passed on by word of mouth. The Templar crosses on the Kabbalah are worthy of note.



The image features a highly decorative, golden frame with intricate scrollwork and floral motifs. Inside the frame, a scene is depicted. At the top, a red curtain is partially drawn, revealing a landscape with a large, dark, rocky structure on the left and a bright, hazy sky. Below the landscape, a large, unrolled scroll is visible, filled with dense, illegible text. The scroll is held open by a white cloth at the bottom. The overall composition is rich and detailed, with a focus on the ornate frame and the mysterious scene within.

od and acquired a whole new perspective from various teachings such as Jewish mysticism, Cabbalism, Gnosticism and those of the Assassins; and from heretical Christian sects such as the Monarchians, Paulines and Cathars. They also received instruction and experience from Jewish experts in subjects such as sea-faring, commerce, engineering and science.

By the end of this period, the perverted mindset that the Templars acquired can be summarized as follows:



**Albert Pike, one of
Freemasonry's best-
known names**

1- Fundamentally, the Templars had fallen under the influence of the Cabbala, a system of Jewish mysticism that entails the word-of-mouth transmission of secret traditions. Some Cabbalist masters aim to establish relations with—and direct—infernal powers by using various meditations, magical and talismanic techniques. The Cabbala itself, a collection of writings that they imagined to be a means of controlling natural forces, contained information about mysteries and how spells, talismans, and symbols, could be employed. The Knights were indoctrinated with these traditions.

At this time, as already stated, the validity of such matters as magic, alchemy and astrology were accepted in without question. The Templars learned Cabbalistic knowledge directly from Cabbalists. The reason why they took such a close interest was obvious: They believed in order to obtain the material power they desired, they needed supernatural assistance.

Albert Pike, one of the best-known figures in Freemasonry, sets out the Templars' objective in his book, *Morals and Dogma*:

Thus the Order of Knights of the Temple was at its very origin devot-



The Templars were influenced by satanic indoctrination, in a similar manner to modern-day satanists.

ed to the cause of opposition to the tiara of Rome and the crowns of Kings, and the Apostolate of Kabalistic Gnosticism was vested in its chiefs. . . . To acquire influence and wealth, then to intrigue, and at need to fight, to establish the Johannite or Gnostic and Kabalistic dogma.¹⁷

2- In addition, the Templars had also fallen under the influence of the dualist belief that began with Manicheanism in Persia and reached its peak with the Cathars in France. According to this perverted belief, the way to obtain world dominion was by serving the devil. And so, the Templars fell under the influence of satanic indoctrination, much as have modern-day satanists.

As we are told in the verse, **“Do you not see that We send the daemons against those who disbelieve to goad them on?”** (Surah Maryam, 83), satan deceived the Templars, as he has with all other Allah-deniers, by means of such false promises, turning them away from the true path and leading them to Hell.

In the Qur’an, Almighty Allah, the Lord of all on the Earth and in the skies, describes the nature of satan, who deceives and leads people to Hell:

He makes promises to them and fills them with false hopes. But what satan promises them is nothing but delusion. The shelter of such people will be Hell. They will find no way to escape from it. (Surat an-Nisa’, 120-121)

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

Like human beings, satan is an entity created by Allah and remains

under His control in all respects. He has no power or influence of his own—as revealed in another verse:

Those who believe fight in the way of Allah. Those who disbelieve fight in the way of false gods. So fight the friends of satan! Satan's scheming is always feeble. (Surat an-Nisa', 76)

Allah has made of satan a means whereby human beings are tested, and has promised Hell to the deniers who adhere to and follow him, and Paradise to those who follow the true path revealed by Allah.

In the Qur'an, Allah informs us what He said to satan:

He said, "Go! And as for any who follow you, your repayment is Hell, repayment in full!" "Stir up any of them you can with your voice and rally against them your cavalry and your infantry and share with them in their children and their wealth and make them promises! The promise of satan is nothing but delusion. But as for My servants, you will not have any authority over them." Your Lord suffices as a guardian. (Surat al-Isra', 63-65)

These superstitious beliefs adopted by the Templars led them on to yet another perversion: Homosexuality between knights was regarded as legitimate. During the Templars' trials in France, it emerged that this sexual depravity had become widespread among them.

3- As a result of all these perverted beliefs, the Templars had turned their



The Templars regarded homosexuality as legitimate. The figure on the official Templar seal above is said to represent this perversion.



The Templar mindset and ideals were inherited by Freemasonry and have survived and remained influential right down to the present day, constituting the mindset of those who hold the hidden reins of power.

backs on Christian moral values and had become a completely dark organization interested only in its own worldly gain.

The Templars' ideals, summarized here, would later be inherited by Freemasonry, and would survive and persist as the fundamental mindset of those wielding power secretly, behind the scenes. The architects and practitioners of the still-widespread philosophy that is incompatible with religion are none other than the heirs of this perverted cult, the loyal servants of satan.

In fact, satan is the origin of all these evils cherished and committed by the Templars. In Jerusalem, they came under the influence of satan's twisted philosophy and adopted his path from the moment they were taken in by the Cabbala and other mystical teachings. From then up to



The Knights of the Temple and their successors, the Freemasons, were communities largely of those who followed satan's path and sought to impose satan's perverted philosophy on the world.

the present, their heirs—the Knights of the Temple and many of the Freemasons—have represented communities that follow in the path of satan and seek to impose satan’s perverted way of thinking on the world.

In fact, this is an excellent lesson for believers in terms of revealing the evil end that awaits those who follow satan. In the Qur’an, Allah warns the faithful not to comply with him:

You who believe! Do not follow in the footsteps of satan. Anyone who follows in satan’s footsteps should know that he commands indecency and wrongdoing. Were it not for Allah’s favor to you and His mercy, not one of you would ever have been purified. But Allah purifies whoever He wills. Allah is All-Hearing, All-Knowing. (Surat an-Nur, 21)

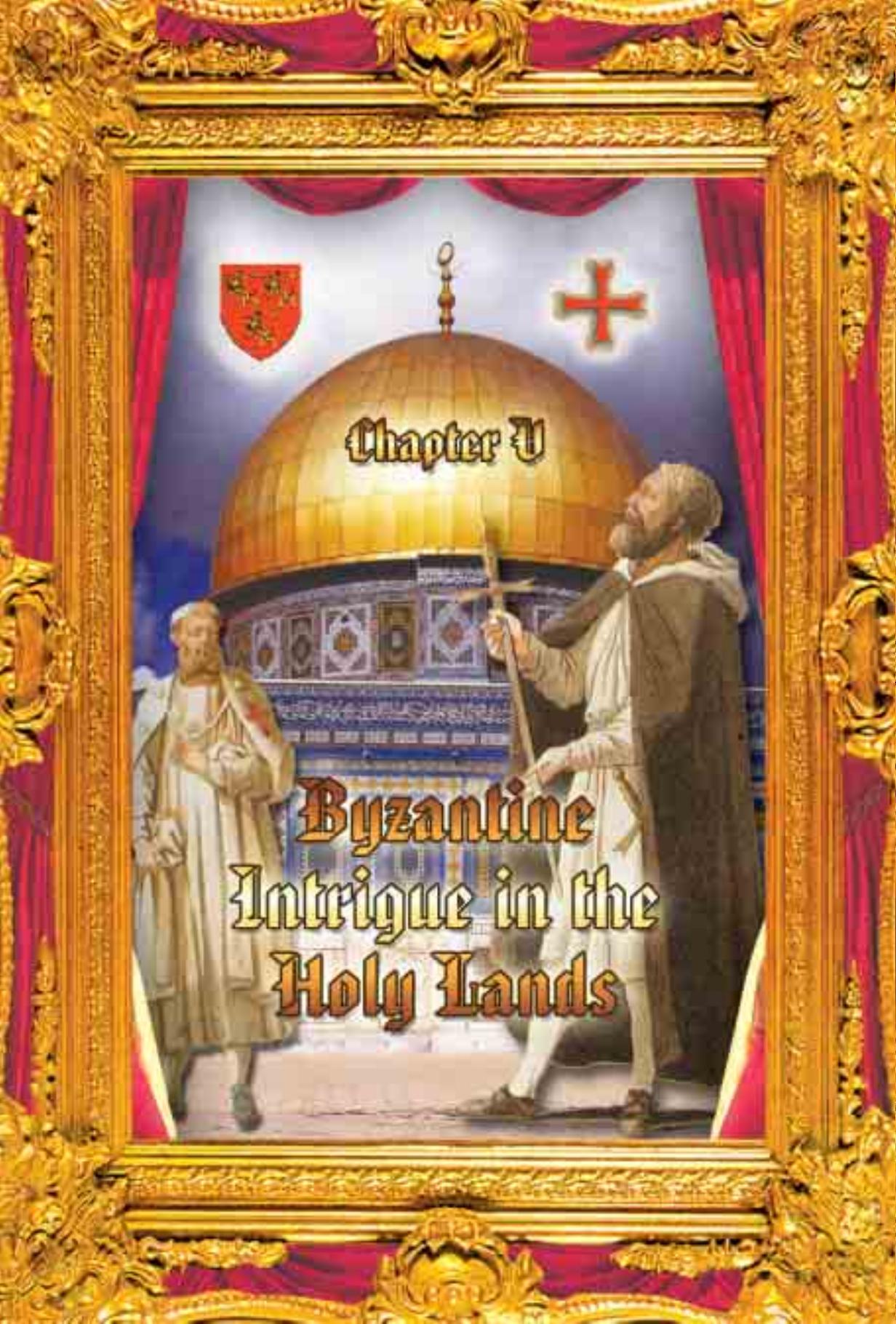


However, never forget that some Masons—who for centuries have been under the influence of satan, “the arranger of evil” and “he who commands ugly depravities”—must have help in order to be liberated. Using pleasant words, tolerance, modesty and affection to invite Masons to adhere to the faith of Allah and helping them escape this world of darkness is an important responsibility incumbent on all believers.

No doubt they will experience intense regret, both in this world and in the Hereafter, when they realize the losses inflicted by this corruption that has persisted for hundreds of years.

But once they have made this decision, they will abandon their wicked actions. Allah will help them to find the true path, will impart peace and security in their hearts, and bestow on them lives of peace and love. For that reason, the moment they understand the true facts, Masons must leave behind all their wickedness and turn aside from their paths of perversion.





Chapter V

**Byzantine
Intrigue in the
Holy Lands**



The Templars who settled in the Holy Lands gradually began following a very different course from their ostensible aim in founding the order. The Knights were responsible for protecting pilgrims and safeguarding holy sites, and had taken vows of poverty. But they set these duties aside and began behaving in accordance with their true objectives.

Throughout this period, the Knights Templar established 53 headquarters in different regions, and also constructed a large fleet of ships, established private relations with the local inhabitants, and engaged in commerce and exchanges of information.¹⁸ However, they did not do so in order to serve Christianity, as they maintained, but for the sake of their own worldly interests. They turned the Mediterranean region into a privileged commercial centre exclusively for themselves, and obtained large sources of income through their trade with Europe and the money they extorted from the region. It has been estimated that the annual revenue from Acre Castle alone was 50,000 pounds of silver—more than the entire revenue of the king of England at the time.¹⁹

The Templars were unwilling to have such a comfortable and profitable order disrupted, and so took great care to avoid two eventualities.

The most important of the start of any war that might close down their sources of revenue, cause them to lose the goods and money they had acquired and endanger their own lives. For that reason, although the Templars were oppressive and aggressive enough, they did all in their considerable power to prevent the outbreak of war, simply because this would conflict with their own interests.

The second danger was that the region's commercial opportunities in their possession might fall into the hands of different kings or rival orders, particularly the Hospitallers.

The Templars, masters of intrigue, frequently resorted to it in their competition with other orders. Their greatest advantage lay in the support they received from the Church, but in order for the Vatican's support to continue, they had to behave in accord with the Church's interests. In other words, they had to exhibit a martial nature as well as devotion to the Pope. Donations and alms flowed into their coffers in return for the supposed protection they provided and the role they presumed to play. In addition, they also managed to avoid any other responsibilities by declaring that their task was to protect the Holy Land. They were thus able to devote all their time to their own plans, without scrutiny or argument from outsiders.

However, this state of affairs did not escape everyone's notice. Following complaints, Pope Gregory IX warned the order's Grand Master:

that your chief aim is to increase your holdings in the lands of the faithful, when it should be to pry from the hands of the infidel the lands



The Knights Hospitaller

consecrated to the blood of Christ.²⁰

Despite such occasional papal warnings, the Templars continued to increase their power and privileges, due to their various powerful mutual relationships of interest that had begun with Saint Bernard and continued with various senior Church figures, cardinals and clergy.

At this time, the secret collaboration between certain circles inside the Church and the Templars was also continuing. King Louis IX of France's departure for the Crusades gravely displeased the Templars, who were concerned about damages to the commercial relations they had established, about the king gaining influence in the Holy Lands, and the uncovering of their covert activities. The Templars' fear was not groundless.

In 1248, the Templar Grand Master, who had been insisting on his own policies and offered a deal instead of war, was warned in very harsh language and told to take no action without royal permission.²¹



It soon emerged that the Templars' actual objective was to make money rather than to protect the Holy Lands.

Naturally, the Templars were keen to avoid war—not because they were tolerant people or out of a love of Muslims, but in order to protect their own property, prestige, and fortunes. It was entirely within their natures to turn against the Muslims if that was what their interests demanded. In fact, the Templars found themselves unwillingly obliged to embark on a war in which they would likely suffer a terrible defeat, for the sake of protecting their own positions. The Templars’ efforts to prevent the outbreak of war greatly angered the king’s brother Robert, commander-in-chief of the army. Robert criticized the order, saying that he could win the war so long as he was not prevented by the Templar, who had been using the Crusades for their own ends—and that even if he captured Egypt, remaining in sole charge of lands from which the order obtained such considerable revenues would be a very difficult problem.

Robert’s verdict regarding the Templars was unequivocal: “What could be more reliable than Roman Emperor Frederick II, who has experience of their falsity, bearing witness against them?”

Just as the order did not limit itself to political stratagems in order to protect its own interests, it did not hesitate to wage bloody fights against Christians when necessary, despite there being a total prohibition on harming people with whom they shared the same faith. The order that fought against Frederick II in Sicily also fought against King Bohemond of Tripoli in the Holy Lands. This event is described in historical records:

“. . . This was the beginning of a great war between the prince and the Temple, from which much evil arose.”²²

The Knights also took part in the war between the houses of Anjou and Aragon, and supported the king of England in his war against the



Army commander-in-chief Robert, the brother of the king

king of Scotland.²³

As you can see from these examples, the Templars' true nature had appeared long before the trials in France. The European aristocracy that spent fortunes for the sake of such supposedly sacred objectives as the protection of the Holy Lands realised very early on that all those endeavours had been brought to naught by the Templars, who had used them for their own ends. However, various reasons—such as relationships of mutual interest, events befalling Frederick II, the influence of the Church and the support given to the order by the people—had prevented definitive measures being taken.

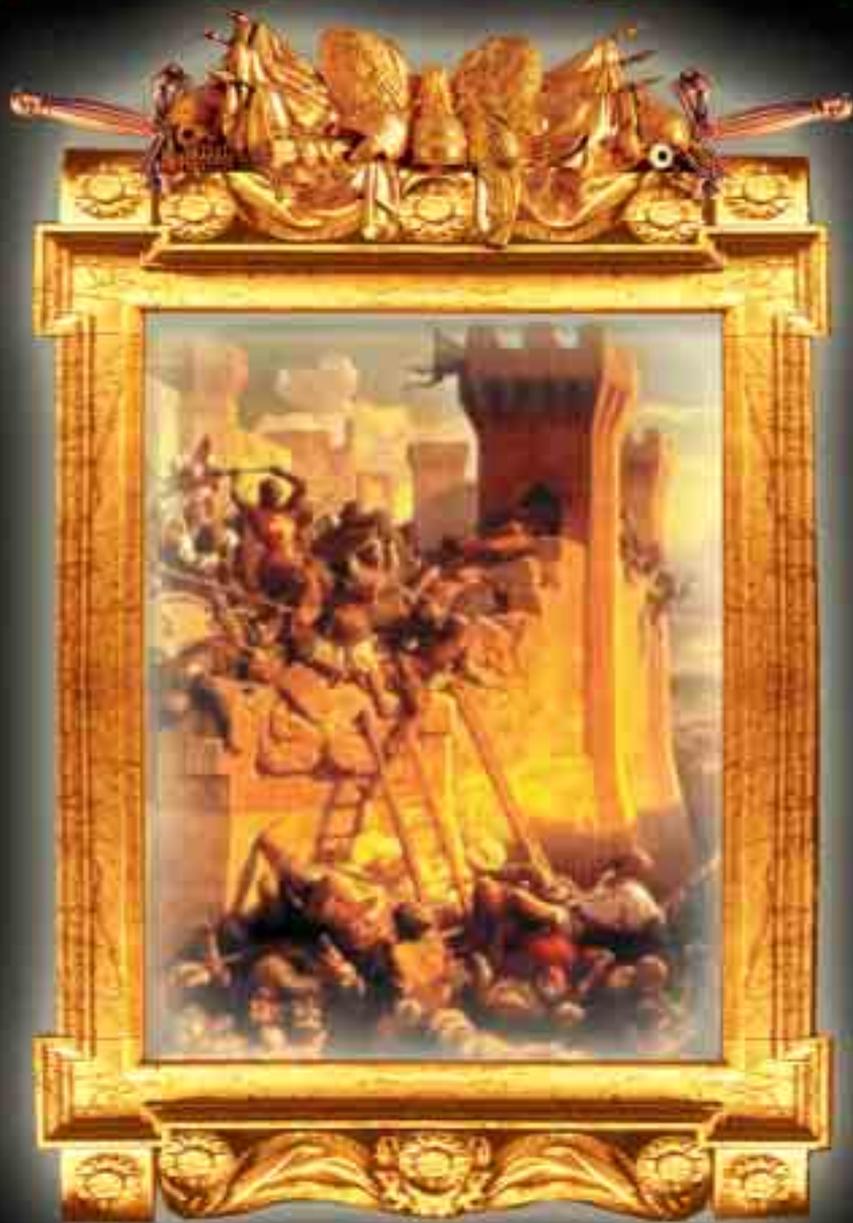
As all these political intrigues continued, the presence of the Crusaders in the Holy Lands gradually began to wane. First, the Muslims retook Jerusalem. Acre was the last in a succession of losses. Major defeats and the loss of the Holy Lands were a turning point and effected a huge shock effect in Europe, where all political balances were cast into turmoil. As the facts slowly became apparent during this time, the confidence that had been felt in the Knights was replaced by anger. People now began gossiping about the Templar frauds committed behind closed doors, their perversions and relationships based on mutual interests, and the Templars lost a great deal of prestige. These developments led to the kind of popular climate that King Philippe IV of France had been waiting for, and he finally moved against the Templars.

The French King's Success

King Philippe was not the first to perceive what a threat the Templars actually represented. Shortly after its



**The present appearance of
Acre Castle**

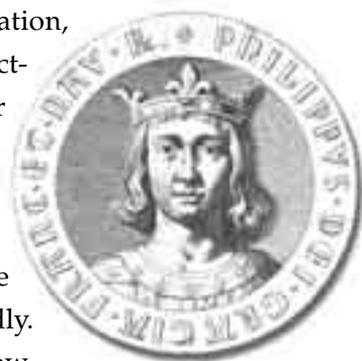


The Templars in the Holy Lands first lost Jerusalem, and Acre Castle finally fell into Muslim hands. Here, Acre Castle is being recaptured by the Templars.

foundation, the order had drawn criticism from various sections of society, but had always managed to neutralize it. The ordinary people tired of the ruthless methods employed by the Templars. The soldiers and army commanders who had served with them in the Holy Lands, kings and nobles who had been caught in their commercial webs, and truly devout religious figures who had witnessed their hypocrisy all expressed their complaints and tried to take measures against this dark order. However, the fact that the Templars had their supporters inside the Church, the greatest political power of the time, had always prevented the necessary measures being taken.

King Frederick II had accurately identified the Templars' future plans and realized the scale of the potential danger. He enjoyed some measure of success against them, despite the campaigns waged against him and the threats from certain figures inside the Church. But the lethal blow, which the Templars had not been expecting, came from the French King, Philippe IV.

In the wake of the loss of the Holy Lands, major changes took place in Europe. Blame for the loss was placed at the Church's door and that institution, having had lost a large measure of respect, had become open to political exploitation. Various powers made plans to establish their own dominion over the damaged organization, and did all in their power to have a Pope elected who would protect their own particular interests. In this chaotic political climate, the Templars lost much of the patronage they had enjoyed. The whispered complaints against them from ordinary people and rulers began to be expressed more loudly. The Order's perversions and crimes were now being openly discussed, and rulers were openly joining forces against it.



King Philip IV of France dealt the really fatal blow to the Templars.

The Templars, concentrated in France in particular, had spread widely through the lands and properties they had acquired and ruthlessly exploited the kingdom. The order, which had acted as the kingdom's treasurer for many years, collecting taxes and operating like a kind of finance ministry, had managed to acquire enormous wealth, and had come to represent a second monarchy, one even wealthier than the kingdom of France itself.

Their headquarters in Paris was the most important treasury, containing the wealth of both the state and the Order: the Knights' treasury was also the royal treasury. All the kingdom of France's finances had thus come under Templar control.

Philip III attempted to halt them but failed, and the Knights were able to continue their activities. Philip IV, who ascended to the French throne after him, also realised the seriousness of the situation. The king, aware of what had been happening ever since the days of Frederick II, considered that temporary measures and simple sanctions would not be sufficient to halt the order, and instead set in motion a permanent solution.

First of all, he established connections with the Church, the source of Templar immunity, and attempted to establish control over self-interest groups as well as Pope Boniface VIII, who had claimed that the papacy enjoyed a superior status to that of kings. Boniface therefore expended all his energies struggling against the rulers of the time, particularly the French king. Following a long campaign and much political intrigue, Philip managed to have Clement V, a more pliable individual, elected as pope to replace Boniface. And then, the protective armour that had hitherto surrounded the Templars began to lift.



Boniface VIII, who reigned as pope during the reign of Philip IV of France.

In the second phase of his plan, Philip

collected all the various accusations against the Templars being bruited about and prepared the groundwork for their arrest:

The king admitted that at first he had doubted the truth of the accusations, because he felt that informers of this kind and carriers of rumours so unfortunate might have been acting more from 'the malice of envy, or the stirring of hatred, or the roots of cupidity, than from fervour of the faith, zeal for justice, or the compassion of charity. But so great was the accumulation of accusations and so probable did the arguments put forward begin to appear, that violent presumption and suspicion was aroused.²⁴

Philip set about exposing the truth exposed by meeting with the Pope, as well as the country's most eminent lawyers, clergymen and nobles. Thus began the first and most comprehensive investigation into the Templars. Despite being under the influence of the French king, Clement V also had a major responsibility as head of his Church, which also contained a powerful group of cardinals, representatives of religious orders



Philip IV prepared the groundwork by collecting all the widespread allegations about the Templars and ensuring their arrest.

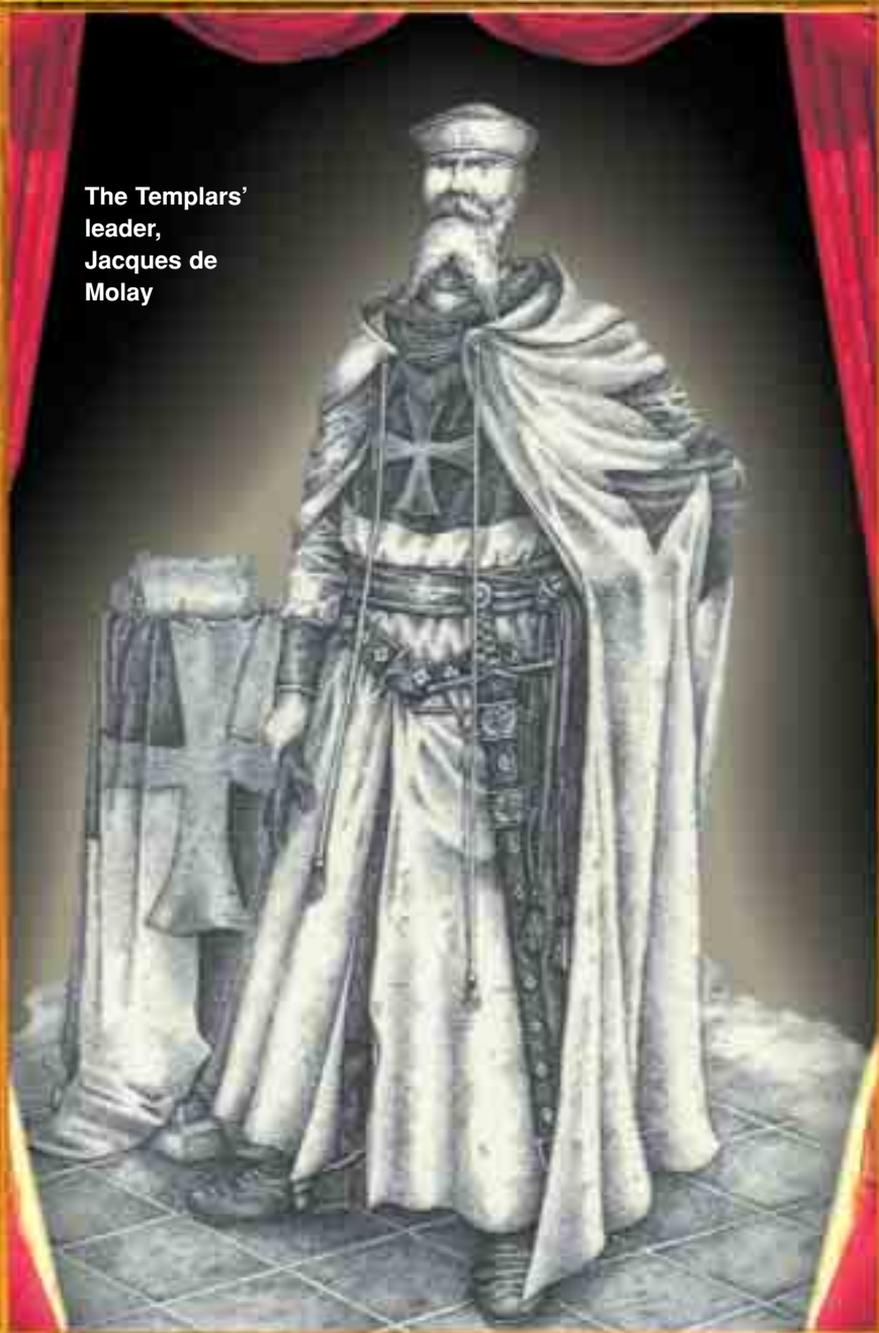
and representatives of various regional rulers in the Church. The majority of them were acting in consort with the Knights and protected them because of their close financial relations. Truly devout individuals, on the other hand, calculated that this time, the Vatican—which was rapidly losing public esteem in any case—, would suffer another heavy blow on account of the crimes committed by the Templars.

The Pope found himself in a difficult position. On the one hand, he was unwilling to sacrifice this great power in his hands, in other words the Templars, while on the other hand, he was wondering how to deal with the accusations being made against them. Yet at the same time, he also feared incurring the wrath of the French king. Looking for the easiest way of resolving this dilemma, the Pope recalled the Templar leader, Jacques de Molay, even though de Molay was involved in preparing for war on Cyprus, and charged him with investigating the accusations. This way, the Pope calculated that he might obtain a better position and thus spoil the French King's plans.

In light of the continually developing situation and the means at the order's disposal, it can be seen that long beforehand, the Knights were well aware of the investigations and the French king's plans. But for various reasons, the Templars did not regard themselves as being at risk. Heading the list of these reasons was the rivalry between the Church and the monarchy: They firmly believed that the Church would protect them. In addition, the Church and France were not the Order's only source of support; they knew that in several countries, especially England, they possessed sufficient spiritual and material power. In short, they believed that in the wake of any investigation, matters would calm down and that they would be exonerated, and they believed that ultimately, they could defeat the king of France.

The Templars also possessed the wherewithal to flee their pursuers and escape to more secure locations. However, they were unwilling to

The Templars'
leader,
Jacques de
Molay



surrender to hostile institutions the wide influence and enormous fortune they possessed in Europe. Indeed, the Order did not sit by idly before or during the trials, which lasted several years. It made preparations for all eventualities, transferring much of its men and assets to more secure regions, liquidated much of its real estate, and established the links necessary in order to maintain its existence in such countries as England and Portugal.

The Pope—or rather, the Church—was known by all to have supported the Templars right from the beginning. Now, the Vatican resorted to various ways of prolonging the court proceedings, such as instigating commissions of enquiry and investigations. However, Philip IV of France soon realised what was going on. He organized the arrest of the Templars and for obtaining important evidence and confessions right from the very first sessions. As a result of the lengthy investigations, the joint confessions from the members of the order were seen to be in accord with the legal charges, which were laid out as follows:

That the Templars hid their true beliefs from devout Christian brethren, and concealed their rites and meeting from them, who were generally among the lower ranks of the Order. Candidates for membership of the Order were first tested and indoctrinated, using a method that would later become customary in Freemasonry. A candidate who adopted their views and thus won the right to join this perverted order had by this point adopted a pagan, devil-worshipping religion. In this sense, the candidate is expected to deny Allah, Prophet 'Isa (as) and sacred matters (Allah is beyond this) and to adopt the perverted beliefs of the Knights. In addition, during and after the membership process a perverted ceremony known to the Church as "The kiss of shame" (*Osculum infame*) was administered to certain parts of the body.

Specific areas in castles constructed by the Templars had been specially designed for secret ceremonies. During these rites, they wor-

shipped various idols and animal statues believed to possess extraordinary powers, and believed that thanks to these idols, they would obtain world dominion. These idols, which were mentioned in all the members' confessions, were described as a black cat and a statue of a devil known as "Baphomet." In addition, members of the order would also commit such disgusting acts as spitting on the cross, regarded as sacred in Christianity, and holy images.

The Templars did not perform Christian rites and ceremonies, and did not believe in them. In fact, they regarded the Church as an institution serving a religion to which they were hostile. The Grand Master or other brethren one rank lower were able to forgive the brethren's sins.

In line with their heretical teachings, the Knights encouraged and practiced homosexuality. During the investigations, it emerged that a large number of Knights had entered into such relationships, with many being forced to do so, and that Grand Master de Molay himself had several times engaged in such unnatural relationships.

The Templars regarded it as quite legitimate to resort to illegal means and to disobey the laws of the Church in order to increase their wealth and property.

When these claims, which the Church had hitherto preferred to regard as gossip, acquired such concrete form, the Pope stated that statements issued under torture might be unreliable and wanted to question the Templars himself in a special environment. However, this did nothing more than to confirm these claims still further. Indeed, when 72 Templars were once more questioned in the presence of the Pope, they swore to tell the truth and confirmed that their previous statements had been true. In other words, they confirmed that they had denied the Jesus, spat on the cross during membership rituals and committed "terrible and disgusting" acts, in the words employed in the Church records. They then fell to their knees and begged for forgiveness. This invalidated the



During their rituals, the Templars worshipped various idols, "Baphomet" being one, and animal figures they believed to possess supernatural powers, believing that they will gain world dominion in return.

counter-claim made against King Philip that he had “waged a campaign against the Templars for financial reasons, by way of false imputations.” Moreover, it was realized that, contrary to the propaganda campaign being waged, the King, who accepted the transfer of the Templars’ assets to the Church, had not eradicated the order for the sake of its money.²⁵ It was no longer possible for the Pope to hold out. Furthermore, the concerns that had condemned the Templars were now being turned against him, and popular gossip was starting to spread to the effect that the Pope had taken bribes and collaborated with heretics.²⁶

In conclusion, the Templars were proscribed all across Europe by order of the Council of Vienna in 1312, and those members who were caught were punished. The papal bull *Vox in Excelso*, issued by Pope Clement V on 22 March, 1312, formally put an end to the order by breaking it up:

“ . . . Hark, a voice of the people from the city! A voice from the temple! The voice of the Lord rendering recompense to his enemies. The prophet is compelled to exclaim: Give them, Lord, a barren womb and dry breasts. Their worthlessness has been revealed because of their malice. Throw them out of your house, and let their roots dry up; let them not bear fruit, and let not this house be any more a stumbling block of bitterness or a thorn to hurt.

“A little while ago, about the time of our election as supreme pontiff before we came to Lyons for our coronation, and afterwards, both there and elsewhere we received secret intimations from the master, preceptors, and other brothers of the order of Knights Templar of Jerusalem and also against the order itself . . . Roman Church honoured these brothers and the order with her special support, armed them with the sign of the cross against Christ’s enemies paid them the highest tributes of her respect, and strengthened them with various exemptions and privileges; and they experienced in many and various ways her help and that of all faithful Christians with repeated gifts of property.



The papal bull “Vox in Excelso” issued by Pope Clement V on 22 March, 1312, officially disbanded the order and put an end to it.

Therefore it was against the lord Jesus Christ himself that they fell into the sin of impious apostasy, the abominable vice of idolatry, the deadly crime of the Sodomites, and various heresies...”²⁷

Under a second bull, *Ad Providam*, published on 2 May, 1312, all the properties and revenues belonging to the Templars were transferred to the Hospitallers. Thanks to this success of Philip’s, the true nature of the Templars emerged, and the order was erased from history—albeit only on the surface. The sources of the revenue had been cut off. Thus, the irresistible rise of the Knights, now outlawed, was dealt a heavy blow. However, the effect of this blow was mainly felt in lands under French rule. In other countries the Templars merely changed their identity and survived without being subjected to any great pressure.



In 1312, the Council of Vienna proscribed the Templars all across Europe and punished those members who were caught, beginning with Grand Master Jacques de Molay.



Chapter VI

The Period of Reconstruction





At the time when King Philip IV of France set about eradicating the Templars, the order had assumed such a form that it was next to impossible to eradicate it entirely.

The French courts had severed only one of the octopus's tentacles; the others were still alive. The Knights were subjected to no serious pressure or surveillance in other lands where they had maintained strong presence, such as Spain, Portugal, England, Germany, Rhodes and Cyprus. There were various reasons for this: Political rivalries with France, the belief that the Pope was under the influence of the French king, commercial and financial relations established by the Templars, conflict between different churches and sects—and most important of all, the preparations made by the Knights themselves—prevented the operation initiated by Philip and the Pope from having the same results in other countries.

Show trials exonerated those Knights who supposedly repented, and a large number survived by entering other orders. The Order was effectively found completely innocent in countries such as Germany and Hungary. However, they were not yet out of danger. Because even though the Church had lost considerable prestige, it was still a major political power. On the other hand, the Hospitallers, another influential order, were hastening to lay hands on the Templars' assets. In the light of the prevailing difficult conditions, the Templars decided to withdraw and go underground.

Thanks to the organization they had developed and reinforced over the years, the Knights had no difficulty in recovering from the heavy blow they had been dealt in France and in laying the groundwork for reconstruction. This was a new experience for the Order. After this, the element of secrecy became more important; they turned to inference, symbolism and occultism in all their activities, even in communications among themselves as they withdrew to continue their struggle.

To summarize the position of the Templars as they entered into this new process of reconstruction:

They were still the major financial power of the time. The Knights knew how to launder illegal funds and collaborate with usurers. Even if they had lost some of their estates and the privileges bestowed on them by the Church, they maintained their financial relations in countries apart from in France, and preserved their fortunes.

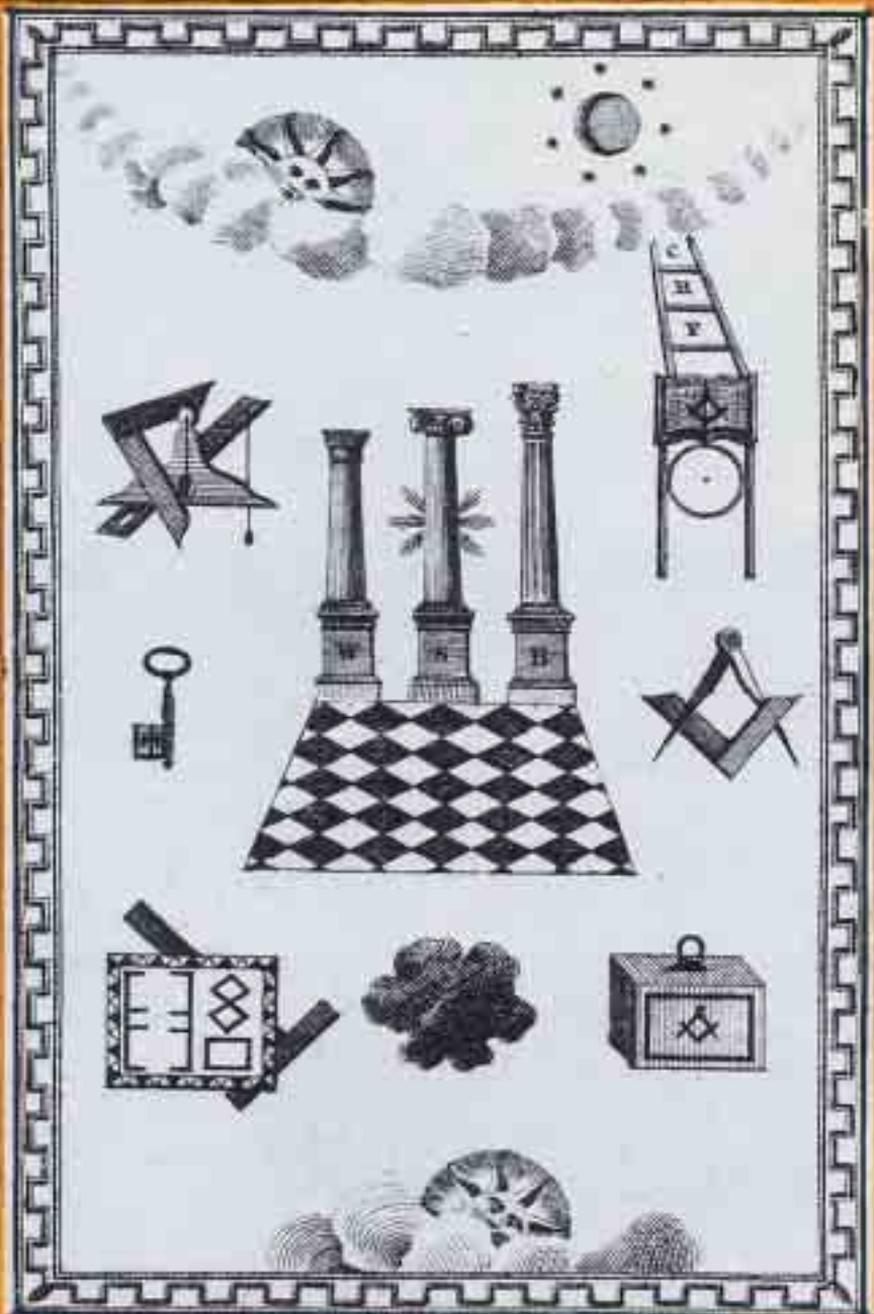
Many of the knights holding administrative rank and who were experts in their own particular fields were still at their posts. Losses of no more than 620 individuals in France had little impact on an order of 20,000, perhaps more—and the organisation was still thriving.

The order was not only the major financial power of the time, but was also highly organized in the fields of ship-building, trade, construction and mining, and was managing a highly experienced administrative team.

Thanks to their high rank, the Knights knew all the secrets of the state and the Church, and they used these in their own interests when necessary. Since they had retreated underground, they were now easily able to implement the techniques of extortion we examined in earlier chapters.

As you have seen, even if official Church documents portrayed the Templars as having been eliminated, they had actually survived with all their power intact. However, they had now assumed a more insidious,

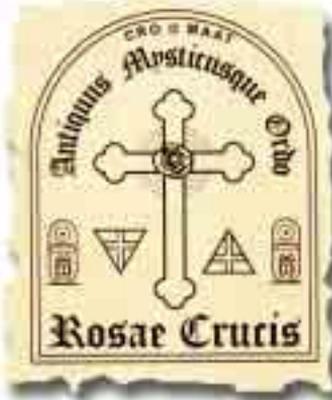
The Knights had no difficulty in restructuring so as to compensate for the damage inflicted on them by France. Secrecy became a priority, and they adopted symbolism, secrecy and mystery in all their activities.



more secret, darker, more organized and more dangerous form. In earlier times, the Knights had been out in the open as a foe of Christianity, but now they had covered their tracks, assumed new characters and identities, and had begun plotting their revenge and planning to assume new power by establishing secret societies.

At this stage, the Templars adopted two different methods. The first was to continue their activities under a different identity, by remaining loyal to the Church and the monarchy, in those countries in which they were able to control political power such as Scotland, Portugal, Germany and the Netherlands. This would increase their power by providing them with commercial and political advantages.

This measure achieved a high level of success: In these countries, they elevated maritime trade and the exploitative activities based on it to the highest levels. Thanks to their exploitative companies they became a major power in European commerce. In particular, through stock market speculation around goods brought in from the colonies, the slave trade and piracy, they were able to enhance their wealth still further.



The Templars laid the foundations for the Rosicrucian Brotherhood in Germany.

The second method employed by the Templars was to establish organizations that could serve as sources of new members, through which they could spread their ideology and in which they could conceal themselves without difficulty. With that aim in mind, they transformed the order into a powerful underground organization by laying the groundwork for the foundation of the Rosicrucians in Germany and Freemasonry in England.

The Templars established Freemasonry in England.

*The Arms of a most Ancient & Honorable Fraternity
of Free and Accepted Masons.*





Chapter III



Portugal: The Templar Kingdom





In the wake of the events in France, the Templars now focused their activities in two areas, of which Portugal was the more significant. Although Scotland may appear to have been the Freemasonic homeland, Portugal represented the Templars' commercial base, source of revenue and headquarters.

In one sense, Portugal is a country that was actually founded by the Templars. The order had begun settling and becoming influential in the country ever since 1128, and had also began taking over the country's military and commercial strength. In 1128, Teresa of Portugal endowed the Knights with the region of Fonte Arcada, granting them privileges of all kinds there. In return, the Templars supported her expansion of her then—'weak country'. One portion of the lands occupied during this period of expansion were granted to the order. The Castle of Tomar, built in 1160 and surviving down to the present day, was the Order's headquarters in Portugal.

The King Alfonso of Portugal had a particular interest in not just the Templars, but also in the Cistercian order. He corresponded with Saint Bernard and welcomed his monastic order with open arms. He had large monasteries and churches constructed and placed them, together with wide-ranging estates, under Cistercian control. As we saw earlier, Saint

Bernard, one of the most powerful figures of the time when it came to matters of religion, was affiliated with the Cistercian order, which had very austere rules regarding poverty and solitude. It achieved renown as an honest and upright order inside the corrupt institution of the Church, and attracted many aristocrats into its ranks. Some of the Popes from this period had also been educated within the Cistercian order.²⁸

In 1294, at the initiative of the Templars, the Treaty of Windsor was signed between England and Portugal, with the aim of bestowing large commercial and military power on both countries. The anti-Templar movement that had begun in France had had much less effect in Portugal. The Order was exonerated in Castille and in Portugal under the rule of King Denis, and was thus able to survive throughout the Iberian Peninsula. Nonetheless, there was still pressure on and opposi-



The Castle of Tomar, the Templars' headquarters in Portugal

tion to the Order. The Knights therefore agreed on a plan with King Denis in order to rid themselves of that pressure and opposition. Under this joint plan, the Order would seem to disappear from view, but would actually be re-established under another name and affiliated to the Portuguese monarchy. This would prevent the assets of the Templars falling into the hands of the Church and permit the Knights to continue in existence.

Again thanks to this plan, the order would be affiliated to the king rather than to the Church. From that time forward, the Templars in Portugal changed their name to the Order of Christ. They would now be able to carry out their illegal activities under the protection of the king.

Being under royal control represented a major advantage for the Knights, since they no longer needed to abide by the rules of the Church and could act with far greater freedom. Indeed, soon afterwards they gradually began abandoning the rules of their old Order. In addition, a large part of their revenue that was formerly made over to the Church now remained in the Templars' hands. Thus under royal protection, they came to constitute a freer, richer and more perverted sect:

The Order of the Templars having been abolished in France by King Philip IV, its property confiscated, and the members persecuted and expelled with the sanction and authority of Pope Clement V; it was revived in Portugal, where it flourished under the name of the "Knighthood of ... Jesus Christ." ²⁹

Despite the oppression they were subjected to in France, the Templars found a more liberal environment in Spain and Portugal under their new name and management, and began to expand upon these possibilities. Under these suitable conditions, Pope John XII recognised the Order of Christ in 1319, out of his desire to win the Templars back to the Church. The Order thus acquired the essential conditions to be able to spread itself throughout Spain, Italy, Germany and even its former home-

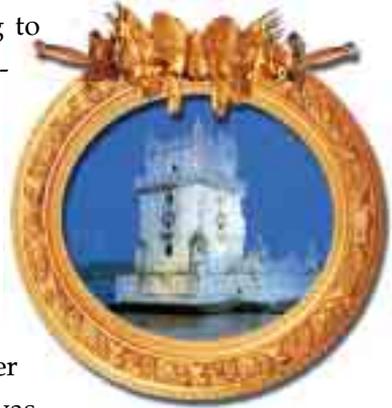
land, France. The Church was unwilling to lose the Templars, who represented a major military, financial and logistical power, and was at the same time preparing for war against the Muslims in Spain. A simple ceremony of regret was sufficient for the Templars to return.

The Knights made over all their assets, including those in Tomar, to the Order of Christ, the grand mastership of which was given to Gil Martins, former Templar master in the Avis region. From then on, the Templars added to their wealth while also looking for new sources of revenue. Thanks to their seafaring knowledge and the connections they had established over hundreds of years, the Knights transformed Portugal into a major maritime power and established the infrastructure necessary for their own colonizing activities. These maritime activities accelerated still further under the reign of King Henry, known as the “Navigator.” Henry, a Templar and a leader of the Order, began the tradition of Portuguese kings also being Templar masters.³⁰



King Henry started the tradition of Portuguese kings also being Templar Grand Masters.

From then on, Portugal—a small and newly established kingdom—became one of the most powerful nations of the time, effectively run by the Knights. Thanks to their colonialist activities, a huge colonial empire came into being, extending from Africa to India, China to Malaysia and from the Canary Islands to Brazil. Under the leadership of Templar explorers such as Vasco de Gama, new lands and new trade routes were discovered. And the knights acquired enormous wealth at the same time.³¹



The Templar castle in Portugal

As an encouragement to further conquests and discoveries, they were finally promised, also, the independent possession (under, however, Portuguese protection), of all the countries which they might happen to discover.”³²

The money in question was the illegitimate funds with which the order was so familiar. The Templars either killed or enslaved innocent, defenceless local populations, and then seized all the wealth of the area concerned, making money by selling these assets in Europe. The Knights had no qualms about engaging in the drugs trade, and so highly organized were they that they eventually established a crime cartel the like of which has seldom been seen since. In return for bribes, the Templars acquired the right to marry and own property, and thus laid the groundwork that the order desired:



Vasco de Gama was also a Templar.

While these foreign expeditions kept alive the military spirit of the order, its religious discipline was declining. Pope Alexander VI, in 1492, commuted the vow of celibacy to that of conjugal chastity, alleging the prevalence among the knights of a concubinage to which regular marriage would be far preferable. The order was becoming less monastic and more secular, and was taking on more and more the character of a royal institution. . . Brother Antonius of Lisbon, in attempting a reform, succeeded in bringing about the complete annihilation of religious life among the knights of the order.³³

Under these new reforms, the order became an organization whose free enterprise was known only to the rich and aristocrats: Its aim was to achieve commercial and political success, and to redraft the laws of the Church in a manner compatible with capitalism. (These ideas, whose es-



The organization adopted the name "Freemasonry" because of its symbolic significance.

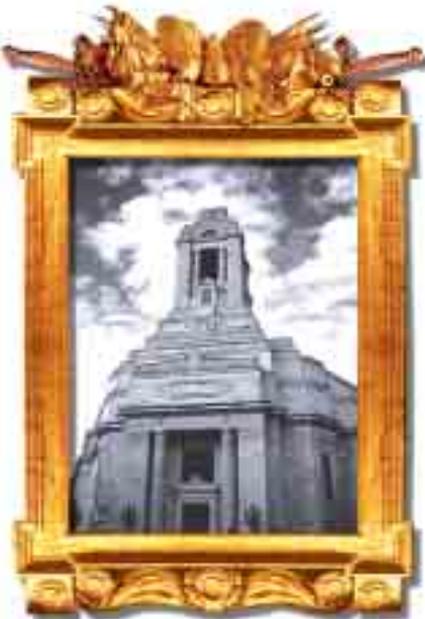


The founding symbol of the London Grand Lodge

amentals had emerged hundreds of years before in the Holy Lands, also determined the general intellectual framework of Freemasonry.)

Using their experience in Portugal, the Templars reached the peak of their power by adopting a capitalist lifestyle. At the same time, and particularly in the wake of the Reformation, the Knights—aware that the Church had been seriously weakened and had played a considerable role in this process—attached ever-greater importance to the relations they had established with royal institutions.

The Templars also observed that the knightly orders under the control of Church had been weakened along with it. At this point, they decided to set up an equivalent society with no religious image but which actually served the same function.



The outside of the London Masonic Lodge

They were thus able to maintain their commercial means and commercial/political relations by way of this new organization which functioned under the supervision of aristocrats and to spread their ideology with even greater ease.

This organization, whose foundations were laid in England, adopted the name of "Freemasonry" and represented one of the most influential and dangerous powers to survive down to the present day.

Chapter
1833

Templar-Masonic
Brethren

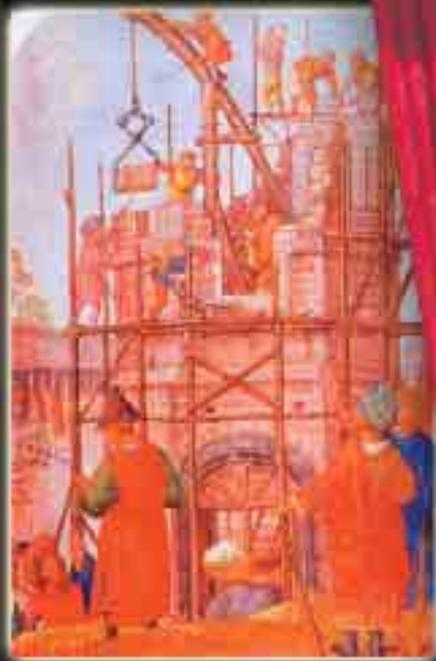
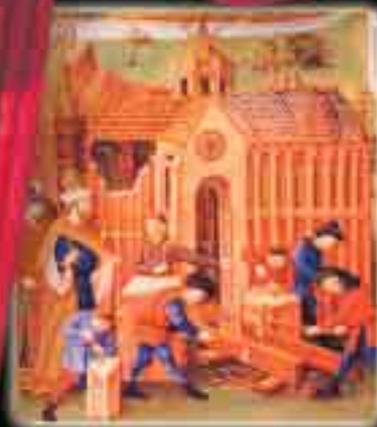




The Templars who had fled from France had little difficulty in finding themselves a secure refuge. Simply by changing their name, in fact, they continued their activities from exactly where they had left off in almost all of Europe, with the exception of France. They encountered no difficulties in matters of trade. And by infiltrating the professional guilds, the most important trade bodies of the time, they even acquired a new power base.

In any case, the Knights had been collaborating closely with the guilds, which was a requirement of their business affairs for many years. The Order had played a major role in establishing and developing guilds, back when they were engaged in construction, commerce, animal husbandry and agriculture. Thanks to the collaboration and organization among the guild members, they would enjoy a monopoly in a particular sphere in a given region, would set prices and ensure various advantages for themselves and others. For example, wool producers would set up a guild and produce and sell the wool produced in that local region. Thus in a very short space of time, their power grew and they became a monopoly controlling an even larger area.

The guilds also contributed to the administrations of the towns and



The Knights who fled from France regarded the stonemasons' lodges as best suited to their adoption.

cities in which they were active, in proportion to their financial strength. In particular, from the 13th century onwards, guild members rose to occupy important positions in society, and guild membership imparted social status:

The Guilds is a regional monopoly that has an absolute authority over the quality, amount and cost of production. They got the most powerful financial and political positions for their own members in the cities, in the last period of the Middle Ages.³⁴

By the 13th century, the merchant guilds of Western Europe were officially recognized by many town governments, comprising, as they did, the wealthiest and most influential citizens in many towns and cities. In the larger towns, a Guildhall would often be provided by the merchants' guilds. They became intimately involved in regulating and protecting their members' interests, both in long-distance trade and local town business. Guilds came to control the distribution and sale of food, cloth, and other staple goods, and so often gained a powerful monopoly.³⁵

With the experience and knowledge they had acquired in such industries as trade, construction and manufacturing, the still outlawed Templars rose to the very highest positions as master artisans, easily infiltrating such guilds. The guilds afforded the Knights the opportunity both to protect and reinforce whatever organizations they liked. In this way, an organization that sought to eradicate the king of France was able to resuscitate itself by maintaining its links with brethren settled in other countries.

At this time, the Knights turned their attention to England after Portugal. There were a number of reasons why: the first being that, after France, England was the country where the order had been best organized, best known and able to act with the greatest freedom. Second, the

Knights enjoyed familial links with many nobles in England and benefited from their protection. Third, the persecution and repression in France had never taken place in England, and the order's crimes had been covered up. Finally, the Scottish King Robert the Bruce, who did not recognise the authority of the Catholic Church, opened his doors to the Knights and supported them in all matters. The Knights also gave Bruce their own backing and found a homeland in which they would survive safely for the next 300 years.

England's true importance in terms of Templar history, however, was that in that country, the transition to Freemasonry began:

The Templar banking system became the foundation of the banking system that had been developed throughout the Renaissance. The Knights who did not reappear as a religious institution after being removed got united with the York Rite of the Masonry³⁶

As already described, as the Knights made their bid for world domination, there were two areas of particular importance: The first was to achieve financial power using various methods, because financial strength would bring with it dominion. A second issue, no less important, was to spread their heretical ideas by finding new members for the Order. Using their investments and experience in the commercial sphere, the Knights had been easily able to find new members for the headquarters that they established under the Church's protection. When this was eliminated, the Templars stepped up their efforts to find new sources of members. At this point, they settled on the trade guilds as offering the possibilities they were looking for.

Among the various guilds, the Knights identified the stonemasons' guilds as best suited to their purposes. There were various reasons for this, the most important being the esoteric beliefs the Knights had ac-



The emblem of the York Rite is a combination of that of the Knights and the stonemasons' original York Rite.

quired in the Holy Land. According to the mystical beliefs originating from the Kabbalah, the foundation of the ancient Egyptian mysteries, Pythagoreanism and Jewish mysticism, various numbers, geometrical shapes, symbols and totems were thought to have the power to control natural phenomena. The Templars even believed that these formulae had been employed by Master Hiram and large numbers of stonemasons in the construction of the Temple of Solomon.

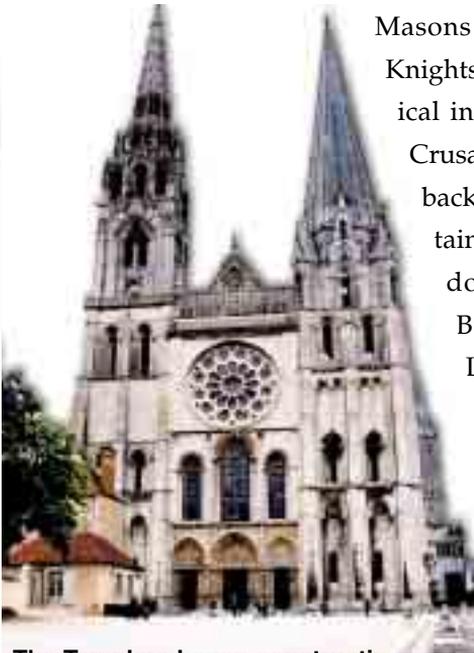
On the basis of these ideas they had come by in the Holy Land, the Knights used secret geometrical formulae, geometrical shapes and numerical formulae and symbols in the castles they constructed, Tomar Castle in particular. They possessed the superstitious belief that various dark forces would assist them in their plans for world domination. The accumulation of all these beliefs led them to look in the direction of the masonic guilds.

This process is described as follows in the Freemasons' own historical sources:

The Knights Templars pledged to give such a freedom to the construction workers and all masons they encouraged by benefiting from the spiritual and physical freedom they had in their



The Knights developed the esoteric beliefs they learned in the Holy Lands from the teachings of the Kabbalah, which had its origins in ancient Egyptian mysteries, Pythagoreanism and Jewish mysticism. According to this superstitious belief, various numbers, geometrical shapes, symbols and spells were able to control supernatural events.



The Templars began constructing Byzantine-style churches in Paris, London and many other European cities. The knights then installed themselves in these “commanderies,” which promulgated the essence of Freemasonry.

own sects. The only requirement was to have those who applied do an occupational test and have them accepted. Besides, they were giving a pledge to be loyal to their masters and their occupations. When the news was spread throughout the Europe saying that the masons could work freely for Kingdom of Jerusalem, a great rush started towards the holy lands. The number of their families who settled there increased. The corpses of those who died were buried together with that of the Knights. Masons who spend their daily life with the Knights got their occupational and philosophical initiation from them. When the second Crusade ended, many Europeans were sent back to their countries. The Templars sustained their facilities in Jerusalem, settled down in Europe and started building Byzantine-style churches in Paris, London, Segovia and in many other European cities. Commanderies of the Knights settled down those places. The Commander of the temple in London had the church in Fleet Street built by the masons he brought from Jerusalem and those

formed the core of the freemasons in London. The most important Templar facility was certainly in

Paris. This facility got all the spiritual and physical exemptions given by the French King, Louis VI. All the masons working here got the privileges of freemasons. . . . Meanwhile, during the process of burning the Grand Master, it was rumoured that many freemasons wanted to come to his rescue but as they were disarmed, they were burned in the same place as well. It is not known what happened to 30- 40,000 Knights Templar and the freemasons working with them. It is said that those hidden in the freemasons lodge under their control and ran away from France to England. A part of these founded the Kilwinning lodge of freemasonry in Scotland. It is said that this lodge is registered in the matricule of Scottish lodge as number 0. Under the disguise of freemasonry, the Templars Order was founded again and had the patronage of Robert the Bruce, King of Scotland. This patronage continued being sustained by Stuarts, as well.³⁷

The same process is described in these terms in a journal published by the Masonic Order:

Some Templars disguise themselves as masons and save their lives by being among them. Some use *Laissez passers* [documents permitting free passage] given to masons in order to go abroad. A group of Templars joins the sects of Caltrava, Alcantara, Saint Jacques de l'Épée by going to Spain and the other group goes to Portuguese and transforms into l'Ordre du Christ. Another group goes to Roman-German Empire and joins Teutonic Knights. A large group of them gets attached to Hospitallers. Templars in England are arrested and interrogated during the sequence of this event, but soon they are released. Moreover, in some countries no transaction has taken place.

Templars are seemed to be drawn back from the stage of history by 1804, that's to say until Bernard-Raymond Fabre-Palabrat becomes the Grand Master of the order again. What this person coincidentally discovered in 1814 is very interesting. In 1814, he sees a manuscript in the

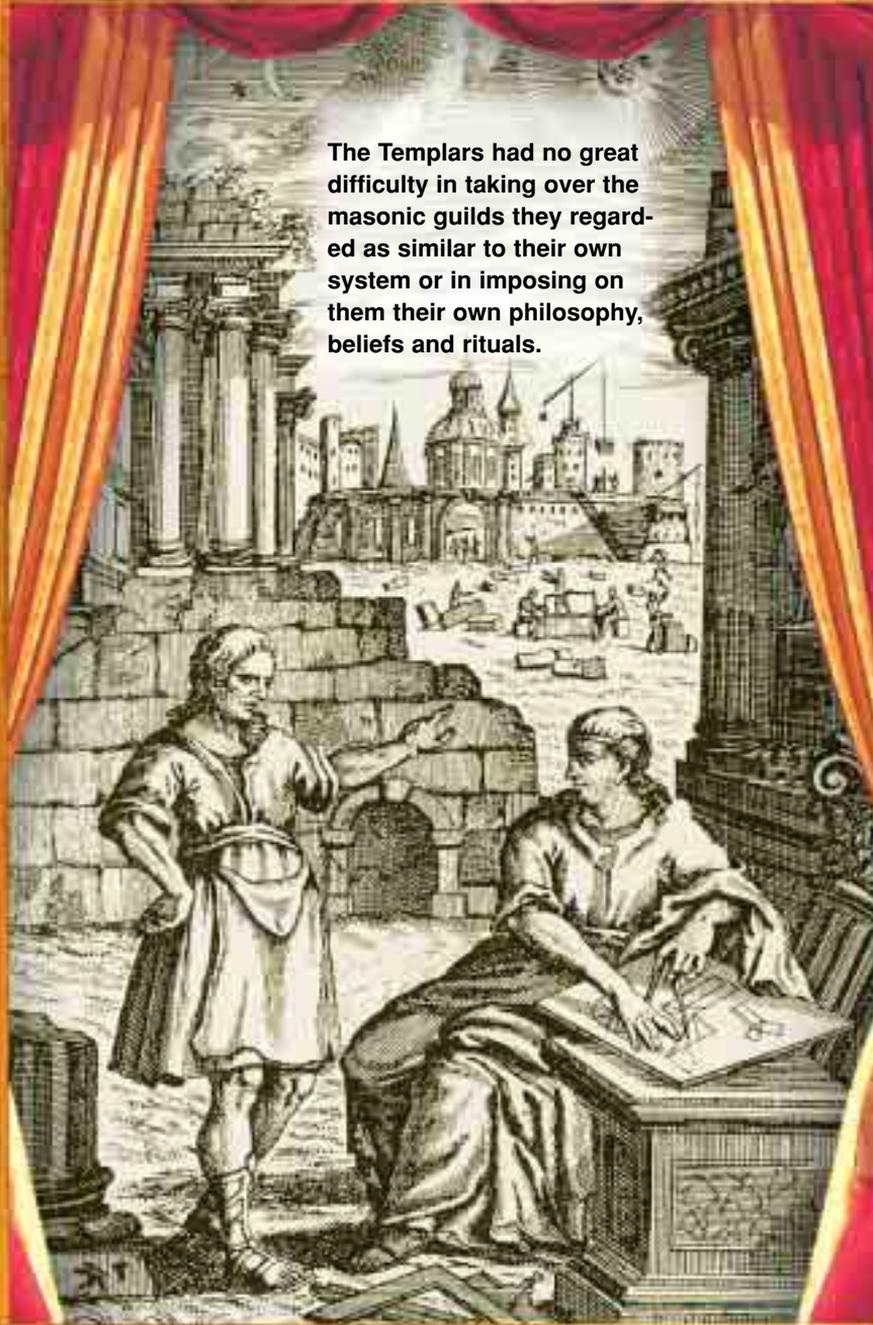
tables of a second-hand bookseller by the river Seine in Paris. In Greek manuscript, there is a commentary on the Gospel of John. The book lacks the last two sections. Instead, there are some explanations divided with the triangles. Then, after examining these parts, he notices that this is a list including all the grand masters of Templars from the fifth Grand Master Bertrand de Blanchefort (1154) to the 22nd Grand Master Jacques de Molay and from the 23rd Grand Master Larmenius de Jerusalem (1314) to Claude-Mathieu Radix de Chevillon (1792). It is assumed that Jacques de Molay bequeathed the position of grand mastery to Larmenius de Jerusalem. And this is a proof that shows the Templars never truly disappeared. In fact, the Templars are all freemasons in our day.³⁸

The Templars had no difficulty in securing the Masonic lodges and in having their philosophy, belief and rituals accepted. The classification done by the system of hierarchy as apprentice-fellow craftsman-master made it easy to last the tradition of keeping secrets about the craft and the so-called religiously symbolic links of the constructions eased the Knights' way. Shortly after, the guilds completely changed their identity and, rather than remaining strictly occupational became the Templars' headquarters where the dark thoughts were openly discussed and political conspiracies designed.

Works written by Masons devote many pages to the symbolic features of this historical union, whereas the darker sides inherited by Freemasonry from the Templars were kept hidden. One source states:

Le Forestier kept a close track of the subject, and his conclusions seem indisputable for our day. The first document that brings the subject to the situation stating that the Templars are the ancestors of masonry is a Strasbourg manuscript dated 1760 revealing their interest in mysterious teachings. This document reveals the true origin of the legend and shows the order's secrets were transferred from Jacques De Molay to contemporary Masonry. "According to Le Forestier, the influ-

The Templars had no great difficulty in taking over the masonic guilds they regarded as similar to their own system or in imposing on them their own philosophy, beliefs and rituals.



ence of German Rose- Croix is certainly there; yet, those had no goals but to find a new way of interpretation to the Masonic tradition and secret in condition of accrediting secrecy and particular intimacy. [emphasis added]³⁹

Examination of the architectural style that emerged in the wake of the Crusaders' capture of Jerusalem reveals that the first planned church construction in Europe emerged in the Gothic style, an architectural conception unique to the Templars. In his book *The Sign and the Seal*, Graham Hancock states that Gothic architecture was born during the construction of the north tower of Chartres Cathedral, one of the most important Templar headquarters.

The most important feature of Gothic architecture was the intensive use of Kabbalistic symbols, unique to the Templars, in buildings erected in this particular style.

With the Grand Master of the Temple also being a Masonic Grand Master, a gradual progression began from practical masonry to speculative masonry. *Practical* masonry was a professional organisation for stonemasons. Churches, castles and the secret meeting places of the Templars had been built by masons enrolled in practical guilds. After a particular process, however, symbols and mysteries—or rather, the perverted teachings and rituals of the Templars—began to dominate the lodges. In the wake of this process, masonic guilds ceased being professional organizations and became the secret organisation of the Templars. These new lodges went by the name of “speculative masonry.” They no longer belonged to stonemasons, but became places where senior administrators, nobles and wealthy merchants were brought together by the Templars to further their own objectives.

In addition, although other professions had headquarters in Paris, the fact that the masons had no separate headquarters and that they used the same base as the Templars is particularly noteworthy in terms

of the close proximity between the two institutions. When the Templars were proscribed by the papal edict of 1312, the masons also lost their right to freedom of movement. For that reason, the masons in France fled



Churches, castles and the Templars' secret meeting places were constructed by stonemasons registered with operative lodges. Likenesses of satan were scattered about among those of master stonemasons on the walls of churches.

to Germany, where the Gothic architectural style suddenly reached its peak. The operating masonic lodges where those Templars able to escape from France sought refuge gradually turned into centres of speculative masonry.

The Templars also shared the rules of the masons. As we have tried to make clear, the order of the Temple and the guild of masons, living side by side for two centuries, had a great influence on one another. Indeed, the rituals of the masons are so similar to those of the Templars that one can say they have been copied. It is therefore clear that the Masonic esotericism that the masons equated with the Templars and that actually appeared to be quite independent on the surface was actually a Templar legacy.

The lodges that fell into the hands of the Templars began being reconstructed and turned into shelters for a secret society. The Knights adapted masonic lodges to their own perverted teachings, organizational structure and symbols, and their devilish rituals and symbols became known as the Masonic Rite. The Scottish Rite, the oldest branch of Freemasonry, was first established by Templars seeking refuge in Scotland in the early 14th century and constituted a model for other local lodges.

Indeed, the names given to the highest officials of the Scottish Rite are titles given to Knights in the order of the Temple many centuries before. This tradition survives today. Baron Karl von Hund, one of the leading Freemasons of the 18th century, carried out a detailed study of the Scottish Rite and the Knights Templar, and described the Scottish Rite as the "restoration" of the Templars:

Moreover, according to the Masonic tradition, the Templars and the mason lodges of the time had certainly made a deal. . . Later on, they got themselves secured under the protection of Robert the Bruce, and seven years later they fought under his flag in Bannockburn against



A Masonic lodge constructed in the Gothic style (top). Masonic rituals bear such a close resemblance to those of the Templars as to have been clearly copied from them.



**The emblem of the
Scottish Rite**

Edward II who removed the order in England. After this war, it was said that Robert the Bruce had founded the royal orders called H.R.M (Heredom) and R.S.Y.C.S (Rose Cross) knights . . . In 1314, it was indicated that Robert the Bruce brought the Templars, H.R.M Royal Order and the mason lodges (who were in his army) and combined them into one force

in the famous Kilwinning Lodge to which Heredom name is added and is the true center of the order, founded in 1286. Scotland is basically the homeland of the operative masonry. When it's considered what the talents of the Templars contributed in terms of construction, what could be more natural than the union of the two groups? . . . A fertile union between the professional lodge of the medieval stone-masters and a secret



Baron Karl von Hund performed a detailed study of the Scottish Rite and the Knights Templar, and described the Scottish Rite as the "restoration" of the Templars.

group with the talents of sorcery. . .

In *Lexicon of Freemasonry*, a book by a high-ranking Mason, Lawrie mentions the situation, "We know that the Knight Templars not only possessed the mysteries, but performed the ceremonies, and inculcated the duties of Freemasons." ⁴⁰

The Scottish Rite established by the Templars continued with few changes and formed the foundation of modern Freemasonry. The symbols, degrees, rituals and, most important of all, the aim of the organization, had become an unalterable tradition in Scotland. Despite its subsequent spread across the world and dividing into a number of branches, Freemasonry's fundamental Templar philosophy did not alter, the only changes being procedural adaptations in line with day-to-day developments: ". . . Among the most important movements that inherited the heir of the Scottish Rite was 'Strict Observance' Rite formed by von Hund. The name of its highest status was the 'Professed Knight,' and soon it managed to spread all around the Europe." ⁴¹

As these examples show, the Knights had acquired two important weapons. On the one hand, as in the case of Portugal, they had acquired a broad range of financial means, allowing them freedom of movement, while on the other, they had established a powerful organization to disseminate and implement their ideology.

We can grasp what the Knights, under their new guise as Masons, were planning by summarising the Templar philosophy examined this far. The first and most important element is the Templars' hostility to religion, because Templar-Masonic philosophy is absolutely incompatible with religious moral values.

The Templars regarded religious morality as the principal obstacle to spreading their twisted philosophy across the world, for which reason they struggled to eliminate it. Their plan was obvious: material and spiritual hegemony and the eradication of any obstacles in their path.

However, the Templars were also aware that this was no easy matter and that it would take a long time to put into practice. They planned their strategies accordingly.

But in fact, no matter what the deceptive orders and snares of the deniers—the Templars included—may be and no matter how sound they may appear, they are nevertheless doomed to failure. Allah reveals this in the Qur'an:

They hatched a plot and We hatched a plot while they were not aware. So look at the end result of all their plotting; We utterly destroyed them and their whole people! These are the ruins of their houses because of the wrong they did. There is certainly a Sign in that for people with knowledge. We rescued those who believed and who had fear of Allah. (Surat an-Naml, 50-53)

Allah also reveals that the unbelievers will be hoist by their own petard:

Or do they desire to dupe you? But the duped ones are those who do not believe. Or do they have some god other than Allah? Glory be to Allah above any idol they propose! (Surat at-Tur, 42-43)

Templar Philosophy, Masonic Action

Until the Masonic lodges became an influential force—that is, throughout the 300 years until the 18th century—the Templars concentrated on organizing against the Church and focusing on their commercial activities. Their colonial activities that reached a peak in Portugal led to the birth of the giant dominions named the East India Company and the West India Company. The stock issued by both of these companies became a major source of revenue. Following Portugal, England and



The basic Templar philosophy of Freemasonry never changed, the only adaptations being to the methodology, in line with day-to-day developments. The picture shows a Freemason member of the Templar "Strict Observance" Rite.

Spain, countries such as the Netherlands, France, Italy and Germany also turned in the direction of colonialism and began to determine the capitalist structure of Europe.

During that same period, the Templars' banking activities and Jewish usurers began combining into banking institutions. The Netherlands and England became the centres of their financial activities. The Templars emerged as both wealthy merchants and bankers, influential noblemen in royal courts and also politicians with their hands on the public pulse in local lodges. As a result of long years of wars of religion, the Christian world had become fragmented with the formation of various Protestant sects, and the absolute dominion of the Catholic Church had come to an end. The Church had lost its control over Northern nations, particularly those in which Protestantism was influential, and had become an institution that attracted widespread public criticism.

Because of their new denominational perspectives, these countries played a significant role in the installation of capitalist-materialist philosophy, which the Church had previously condemned as being incompatible with religious moral values. In particular, the relaxation of restrictions on charging interest had a trigger effect on these activities.

These conditions led to a strengthening of anti-religious movements, on which the Templars had no difficulty in imposing their own twisted philosophies. Most people's lifestyles and world views also altered, together with the development of this capitalist mentality. Templar-Masonic circles attempted to wear down Church institutions, indoctrinating people with the idea that they should work solely for gain in this world and not in accord with the idea that they would have to account for their deeds in the Hereafter. People were thus encouraged to behave irresponsibly, to think of themselves alone, and that they had no need of affection, compassion and solidarity. Men of letters, philosophers and statesmen belonging to these same shadowy groups strongly

supported this conception.

Those with philosophies hostile to organized religion's moral values emerging from the lodges soon became a political force capable of triggering such major events as the French Revolution. The common foundation of these activities was the way that people were encouraged to turn away from religious virtues and to live entirely worldly lives. Yet this situation was highly dangerous. The scale of the danger represented by people turning their backs on religious morality would be better understood in the light of later events.

As you saw in previous chapters, the Templars regarded magic and sorcery as a means of acquiring power. In line with the primitive beliefs of the time, they believed that wealth could easily be obtained by the use of such methods. However, long years of study in magic and alchemy had failed to produce the power they desired. With the Industrial Revolution and the changes brought about by technological progress, magic and mystery were replaced by science and technology. The Templars also adapted to this alteration, and began employing science instead of outdated methods such as alchemy for their own ideological purposes. As in the political and social spheres, the Templar-Masonic organization made great efforts to infiltrate all branches of science—biology, medicine and engineering in particular—and sought, by the use of capitalist interpretations of it, to place science in a framework in which it would supposedly be opposed to religion.

Templar-Masonic circles played a major role behind the widespread intellectual acceptance of materialist and evolutionist world views over the past two centuries. There are important reasons for their success in this sphere.

The first is the anti-clerical movement espoused by the public in the face of the conservative, dogmatic, oppressive attitude of the Catholic Church of the time.

The error expressed in the words, *The Church, and therefore religion, is opposed to science*, symbolised by the case of Galileo, spread widely, resulting in the unrealistic view that science is the domain of atheists. Spreading even more widely during the years that followed, it became an imaginary claim repeated by materialist circles.

The second reason was the way that atheist views, advanced by secularist philosophers, scientists and thinkers who agreed with the Templar mindset, were depicted to the ignorant public as facts demonstrated by science. All these factors, together with the backing from the order, led to materialist thinking coming to dominate the world of science. The Templars thus developed a new method to employ in their atheistic endeavours and began distorting science and employing deceptive methods in its name in order to turn the public away from religious moral values.

By using the local operative lodges established by craftsmen, the Templars had made of them a base for their own secret ideological endeavours and initiated their first activities aimed against religious moral values by using these lodges as a smoke screen. They ensured comprehensive support for movements opposed to the Church in countries such as Germany, Belgium and England in particular. These provocative actions bore fruit in a very short time, and wars of religion rocked all of Europe in the post-Reformation period.

During the time of these ruthless wars, the Templars enjoyed a climate in which religious unity was fragmented, inflicting serious damage to the political and social status of the Church, and in which they could easily put their own materialist objectives into action. Many events that took place during this period began the process in which ordinary people began turning their backs on religion.

The second great measure taken by the Templars indicates how influential the Masons had become. As certain spheres of activity came to

the fore as a result of alterations in the social structure, doctors, lawyers, military figures and local politicians began working together in the lodges.

Political developments had now become able to be shaped by these people in the lodges. At exactly this time, the Templar-Masonic brotherhood organised the French Revolution:

In 1717, Accepted Masons working in the operative Masonic lodges decided to found an institution to provide them tolerance and freethinking in the religious political and intellectual environment of the 18th century. This organization took its traditions, signs and rituals from the institutions like masonry, Rosicrucians, Templars that were the secret institutions of its time; and they took their way of thinking from the idea of freethinking which was started and spread in England in 17th and 18th century.⁴²

The French Revolution was both a kind of revenge taken by the Templars on the king of France, and also the beginning of a method they would also employ in subsequent years.

Seeing that the Revolution happened in a very short space of time and had had a widespread and powerful effect, the Templars rapidly went into action in other countries as well. The Templar-Masonic mindset that came to power with the French Revolution and the overthrow of the king also constituted an unfortunate role model, the weakening of the Church and the spread of materialist thinking, first in Europe and then in the Balkans and subsequently in America. Revolutions followed one after the other, and the Church and those institutions supporting it suffered rapid and major defeats. The injuries done by the Templar-Masons to the Ottoman Empire also began at this time, and grew even stronger in the years that followed.

The Masons first organised themselves in the Balkans, inciting the local inhabitants against the Ottomans. Before too long, the Ottoman

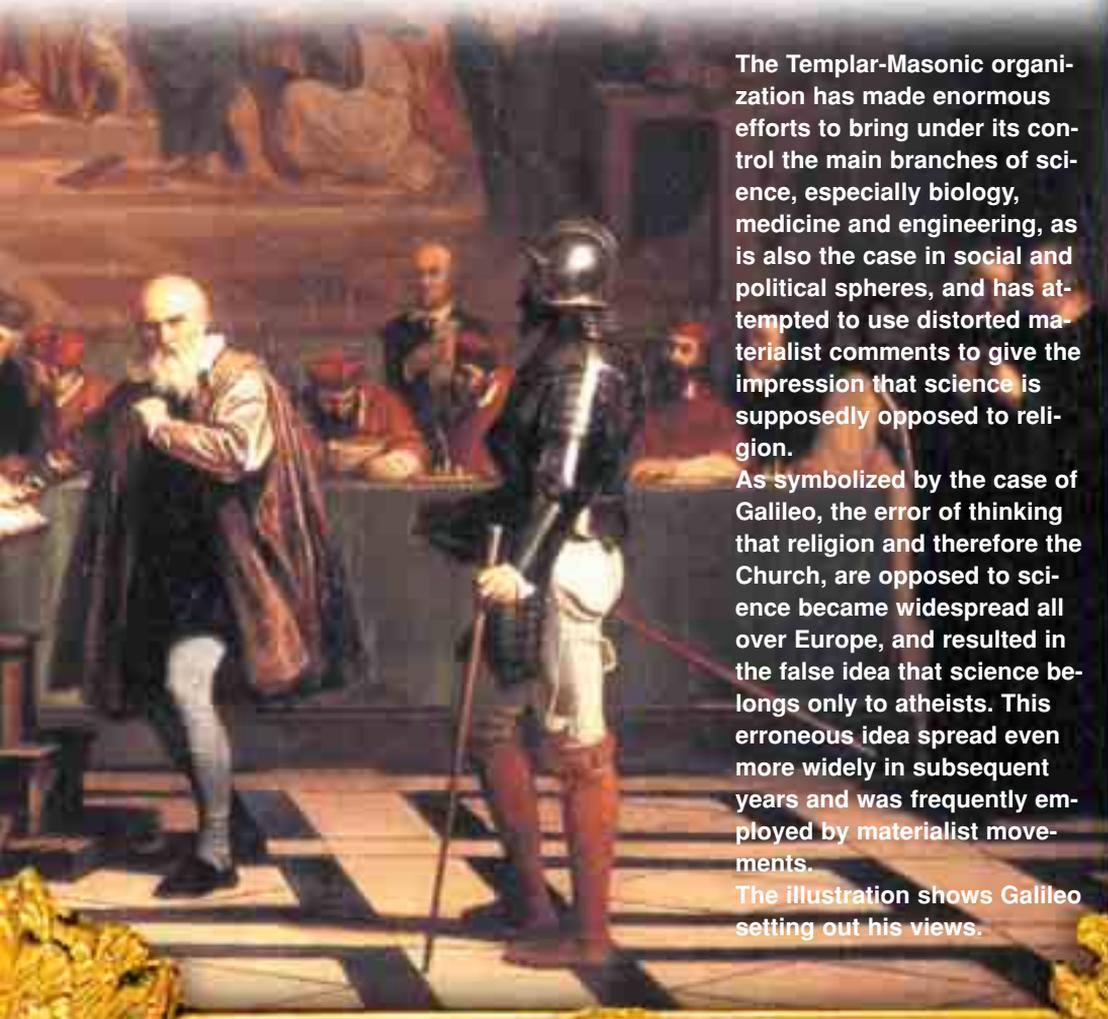
Empire had fragmented and collapsed. The Committee of Union and Progress (The Young Turks Revolution) established in Masonic lodges and which inflicted such harm on Turkey was set in motion by the same ideals, and was another means by which Templar-Masonic philosophy was brought to Turkey. In its edition of 20 August, 1908, the Paris-based newspaper *Le Temps* contained information from an interview with two important members of the group in Salonika, Refik Bey and Colonel Niyazi, that showed that Freemasonry was also influential in that move-



Adnan Oktar

ment:

The reporter carrying out the interview asked how much assistance the Committee of Union and Progress movement had received from Freemasonry between 1905 and 1908 and how much it had been influenced by it. The answer is an interesting one and may be summarised as follows: "Freemasonry, particularly Italian Freemasonry, gave us moral support. Various lodges were active in Salonika. Italian lodges helped the Committee of Union and Progress and protected us. Since



The Templar-Masonic organization has made enormous efforts to bring under its control the main branches of science, especially biology, medicine and engineering, as is also the case in social and political spheres, and has attempted to use distorted materialist comments to give the impression that science is supposedly opposed to religion.

As symbolized by the case of Galileo, the error of thinking that religion and therefore the Church, are opposed to science became widespread all over Europe, and resulted in the false idea that science belongs only to atheists. This erroneous idea spread even more widely in subsequent years and was frequently employed by materialist movements.

The illustration shows Galileo setting out his views.

the majority of us were Masons, we met in the lodges in order to organize. We generally tried to select our membership from the lodges. Istanbul began having suspicions about what we were doing in the lodges and managed to infiltrate a few agents into them. . . ." ⁴³

The great Turkish leader Mustafa Kemal Atatürk held the most accurate views regarding the Masonic lodges. Following the foundation of the Turkish Republic, Atatürk realised that the Masons were attempting to take over the Republican People's Party (CHP), and closed them down in 1935. However, the closure of the lodges did not put an end to the Masons' activities. Like their forebears the Templars, the organisa-



The Committee of Union and Progress that wreaked such devastation on Turkey and was founded in Masonic lodges was set in motion with the same ideals, and resorted to all possible means to impose Templar-Masonic philosophy on the country.

tion withdrew underground, and soon afterwards again began making its presence felt and having an influence in Turkish politics and the Turkish economy. That influence has persisted to the present day and has again made its presence felt recently by frequent appearances in the media.

All this goes to show that that in Turkey, as in the rest of the world, the Knights of the Temple are an active and organized force. They have found a home in a great many official and unofficial institutions and bodies, and even though its members may conceal themselves, their aims and the methods they employ are plain to see. The aim of the members of this shadowy organization is to do away with true Muslims who support national and spiritual values, who love and protect their country, and who call on others to believe in Allah and live by the moral values of the Qur'an, through the use of all forms of intimidation, provocation, slander and character assassination.

They dream of ruling the Turkish nation, which they regard as a major obstacle to their satanic work and objective of shattering national unity by weakening, in a manner that they desire, the various components that make up that religious nation. Muslim Turkey has been the target of such intrigues throughout the course of history, although such endeavours have always ended in failure.

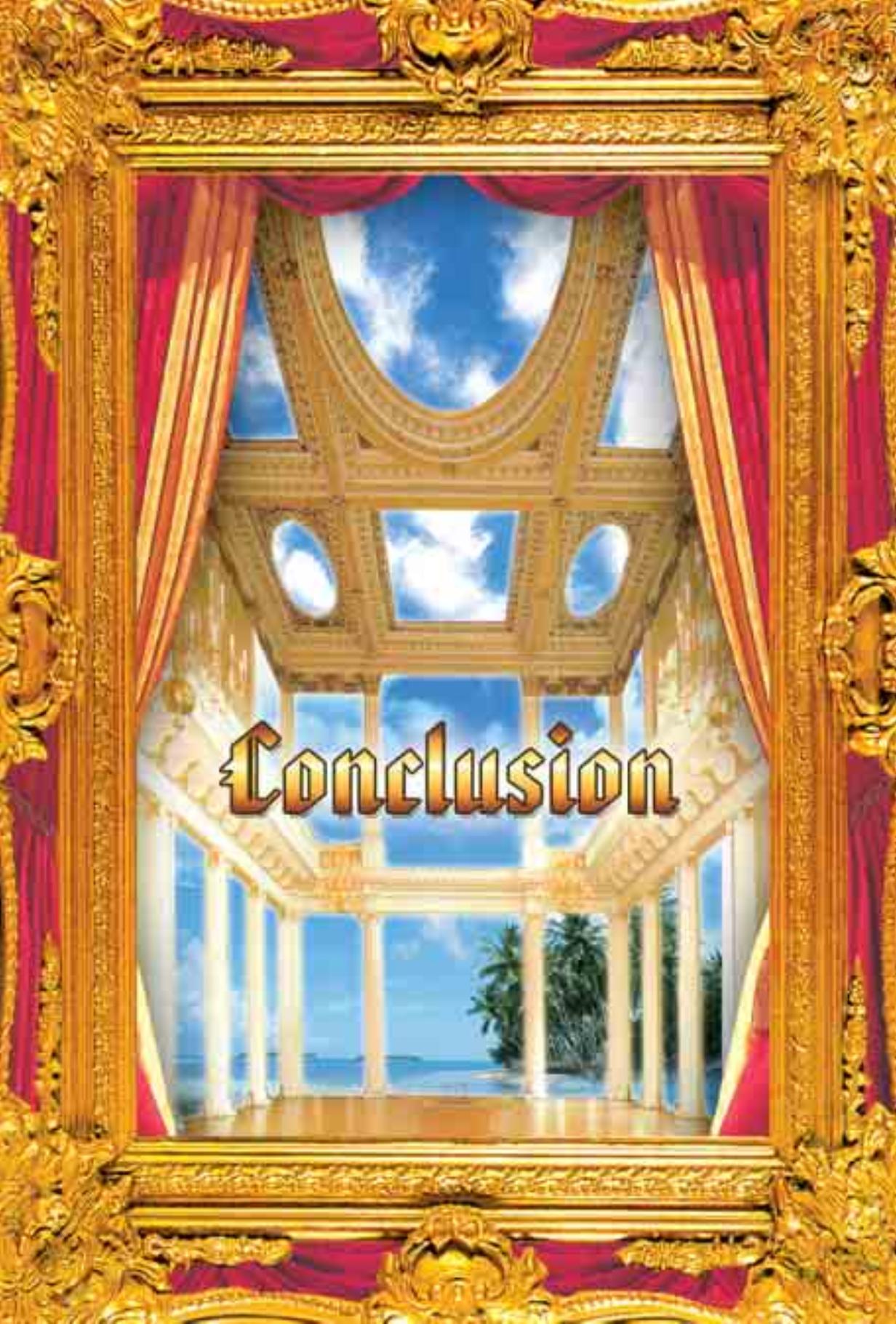
Neither will it be possible for such devilish plans, snares and plots to achieve any success in the future. Because the great Turkish nation has sufficient faith, strength and intelligence to unravel such detestable schemes and turn them against their inventors. So long as the nation remains true to its essence and values, neither the Templars, nor the Freemasons nor any other axis of evil will ever be able to do any harm to its children!

The Turkish nation, which possesses its own conscience, will always strive with all its might to bring the Masons and Templars to the

true path, and will eradicate evil by way of love, peace and tolerance. It is also clear that the Masons will not always remain fixed in their wicked ways, once they realize the damage the unholy alliance of which they are a part has inflicted on the world. They, too, will join the alliance of the good, which strives to replace corruption with love and toleration, and degeneration with moral virtue, and will work together for a better world.



*... Allah will not give
the unbelievers any way
against the believers.
(Surat an-Nisa', 141)*



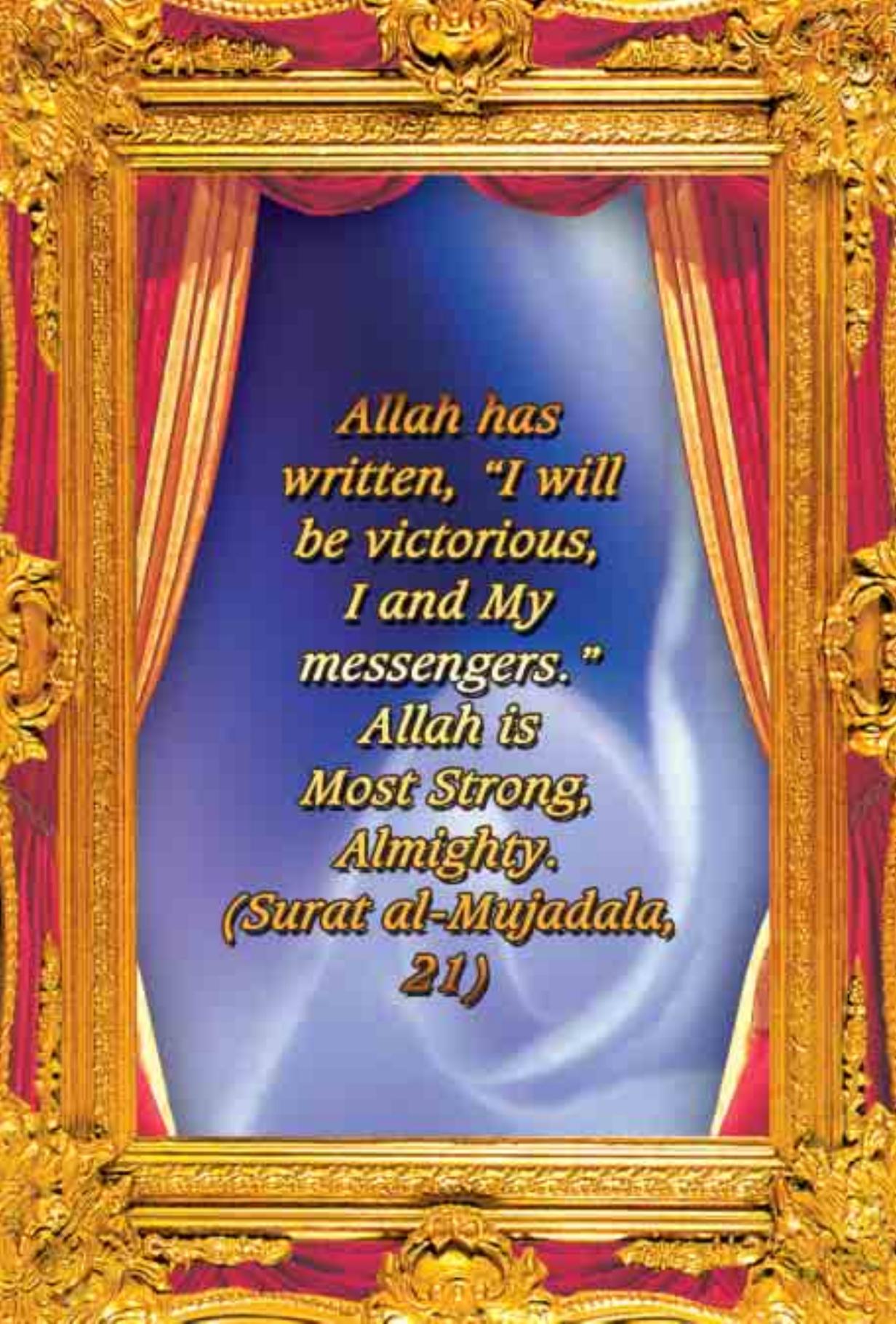
Conclusion



As you have seen throughout this book, the Templars invented the first capitalist institutions in Europe. It was they who made a terrible weapon out of commerce and capital. At the end of the day, making money is the fundamental rule of the perverted belief system they have founded. The brethren, who recognise no laws or rules, conscience or virtue, made all possible forms of illegitimate methods a part of the commercial world.

The Templars stopped at nothing, from colonialism to looting, from speculation to bribery, and laid the foundations for organizations along the lines that the mafia would later adopt. The members of the order used their murky fortunes in order to eliminate religious morality, which they regarded as the most serious obstacle in their path, and had no difficulty in finding supporters, thanks to their economic strength.

These activities, which have continued ever since the 12th century, have reached a peak in our own day. Having achieved what they wanted in a great many Western countries, the Templars have for long been looking at those lands they have not as yet managed to lay hands on. The methods they employed in tearing Christianity apart were ineffective when it came to Islam. Their unholy indoctrination that calls upon mankind to live for this world alone will, by Allah's will, also have no effect on the Muslim Turkish nation.



*Allah has
written, "I will
be victorious,
I and My
messengers."*

*Allah is
Most Strong,
Almighty.
(Surat al-Mujadala,
21)*

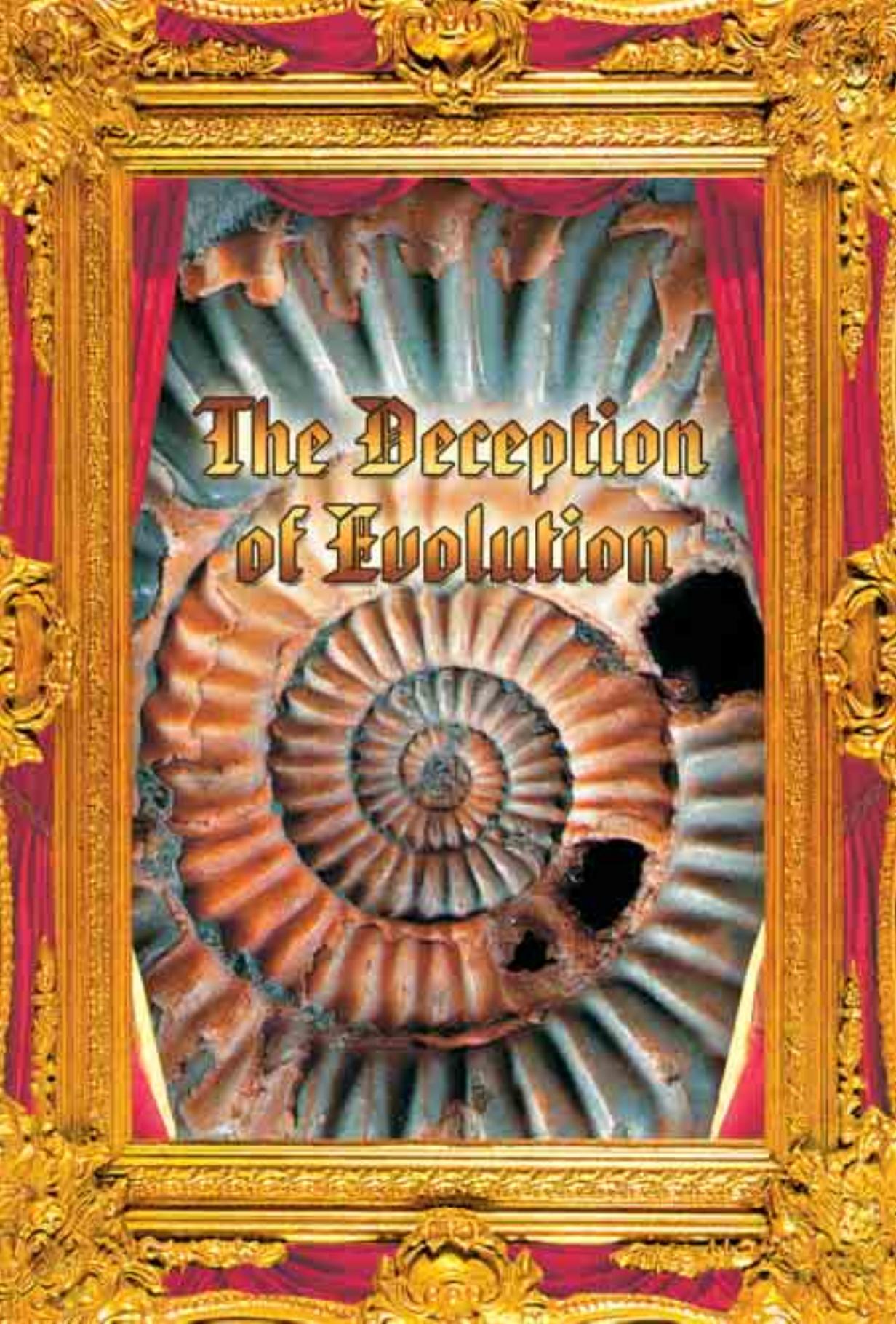
Turkish-Muslim leaders in all periods of history, Atatürk in particular, have always foiled this order's cunning schemes, exposed their plots and engaged in an intellectual struggle against it. That struggle is continuing today: Honest, devout and patriotic people will always defeat the scheming of the Templar-Masons. They are also determined that their cunning foe will make no progress in the future, either. And by the will of our Lord, they will be successful in their intellectual struggle.

And that victory will be attained not through corruption, as is the case of those who organize wickedness and have done so for hundreds of years, but through moderation, love, justice, compassion and peace. This intellectual struggle based on the moral values of the Qur'an will spur the consciences of Masons and Templars, who are striving to establish a world order incompatible with religious moral values, and will eradicate this superstitious order.

Allah tells us of the final outcome of that struggle in Surat al-Anbiya':

We hurl the truth against falsehood and it cuts right through it and it vanishes clean away! . . . (Surat al-Anbiya', 18)



The image features a central fossilized ammonite shell, showing its characteristic spiral pattern of chambers. The shell is reddish-brown and is set against a background of blue and white mineral deposits. The entire scene is framed by a highly ornate, golden border with intricate scrollwork and floral designs. The title 'The Deception of Evolution' is written in a stylized, gothic-style font across the center of the shell. The text is yellow with a dark outline, making it stand out against the fossil's texture. The overall composition is symmetrical and visually striking due to the contrast between the natural fossil and the artificial, decorative frame.

**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. 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

Although this doctrine goes 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 denied that Allah created different living species on Earth separately, for he 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:

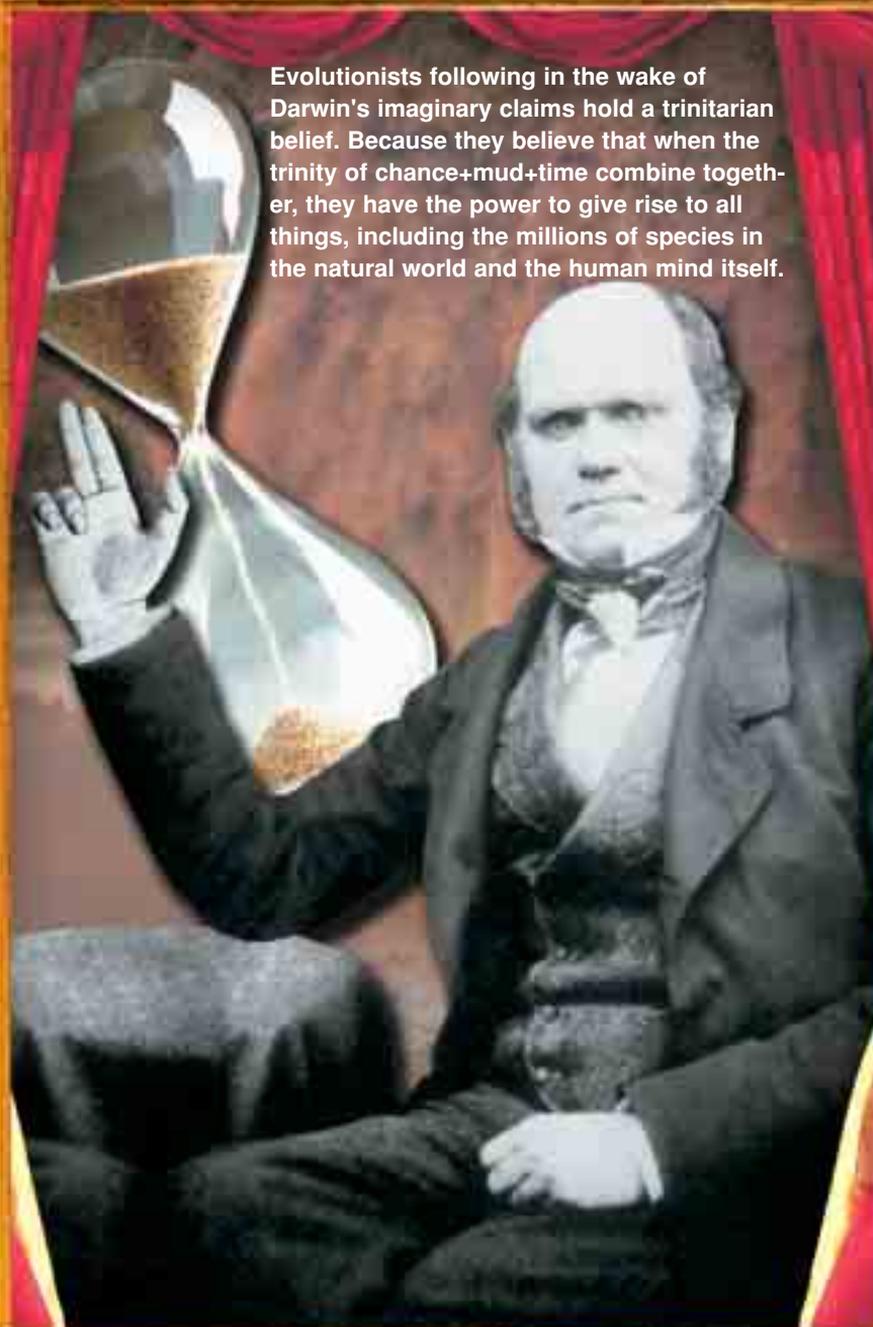
- 1) The theory cannot explain how life originated on Earth.
- 2) No scientific finding shows that the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.
- 3) The fossil record proves the exact opposite of what the theory suggests.

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

Evolutionists following in the wake of Darwin's imaginary claims hold a trinitarian belief. Because they believe that when the trinity of chance+mud+time combine together, they have the power to give rise to all things, including the millions of species in the natural world and the human mind itself.



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 denies creation and any kind of supernatural intervention, it maintains that the "first cell" originated coincidentally within the laws of nature, without any design, 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.

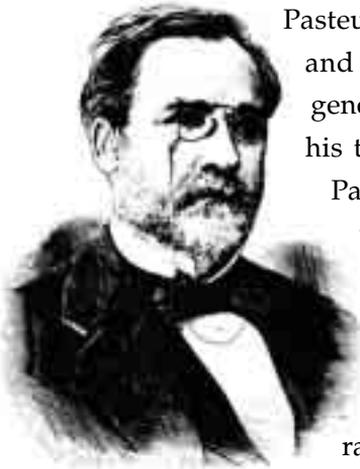
"Life Comes From Life"

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



Louis Pasteur

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."⁴⁴

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.⁴⁵

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 experi-

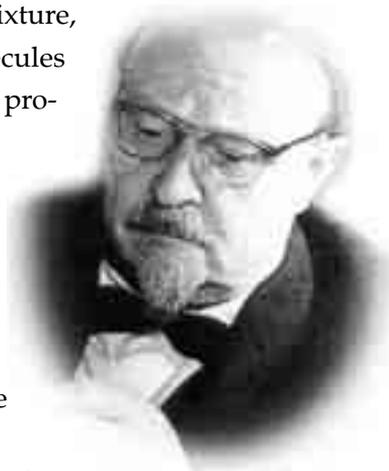
ment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

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.⁴⁶

After a long silence, Miller confessed that the atmosphere medium he used was unrealistic.⁴⁷

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?⁴⁸



Alexander Oparin



One example of evolutionists' efforts to account for the origin of life is the Miller experiment. The invalidity of this experiment, which was initially depicted as a major development in terms of evolution, was gradually realized, and even Miller himself was forced to admit as much.

The Complex Structure of Life

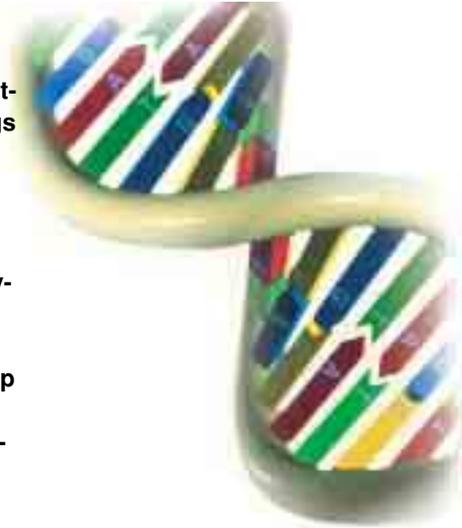
The primary reason why the theory of evolution ended up in such a great impasse regarding the origin of life is that even those living organisms deemed to be the simplest have incredibly complex structures. The cell of a living thing is more complex than all of our man-made technological products. Today,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



One of the evolutionists' gravest deceptions is the way they imagine that life could have emerged spontaneously on what they refer to as the primitive earth, represented in the picture above. They tried to prove these claims with such studies as the Miller experiment. Yet they again suffered defeat in the face of the scientific facts: The results obtained in the 1970s proved that the atmosphere on what they describe as the primitive earth was totally unsuited to life.

One of the facts nullifying the theory of evolution is the incredibly complex structure of life. The DNA molecule located in the nucleus of cells of living beings is an example of this. The DNA is a sort of databank formed of the arrangement of four different molecules in different sequences. This databank contains the codes of all the physical traits of that living being. When the human DNA is put into writing, it is calculated that this would result in an encyclopedia made up of 900 volumes. Unquestionably, such extraordinary information definitively refutes the concept of coincidence.



The DNA molecule, which is located in the nucleus of a cell and which stores genetic information, is an incredible 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.⁴⁹

No doubt, if it is impossible for life to have originated from natural causes, then it has to be accepted that life was "created" in a supernatural way. 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.⁵⁰



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.



Lamarck

Darwin also gave similar examples. In his book *The Origin of Species*,



Lamarck believed that giraffes evolved from such animals as antelopes. In his view, the necks of these grass-eating animals gradually grew longer, and they eventually turned into giraffes. The laws of inheritance discovered by Mendel in 1865 proved that it was impossible for properties acquired during life to be handed on to subsequent generations. Lamarck's giraffe fairy tale was thus consigned to the wastebin of history.

for instance, he said that some bears going into water to find food transformed themselves into whales over time.⁵¹

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 stands for evolution in the world 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

Adnan Oktar



Accidental mutations develop into defects in humans as well as other living beings. The Chernobyl disaster is an eye-opener for the effects of mutations.

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.⁵²

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 mu-

tation 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 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.

Harun Yahya

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

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

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



The large illustration shows a 100-million-year-old fossil nautilus, a marine creature. To the left is a nautilus living today. Comparison of the fossil with the present-day specimen (a cross-section of whose shell can be seen on the right) shows that they have exactly the same characteristics.

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.⁵³

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.⁵⁴

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.⁵⁵

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.

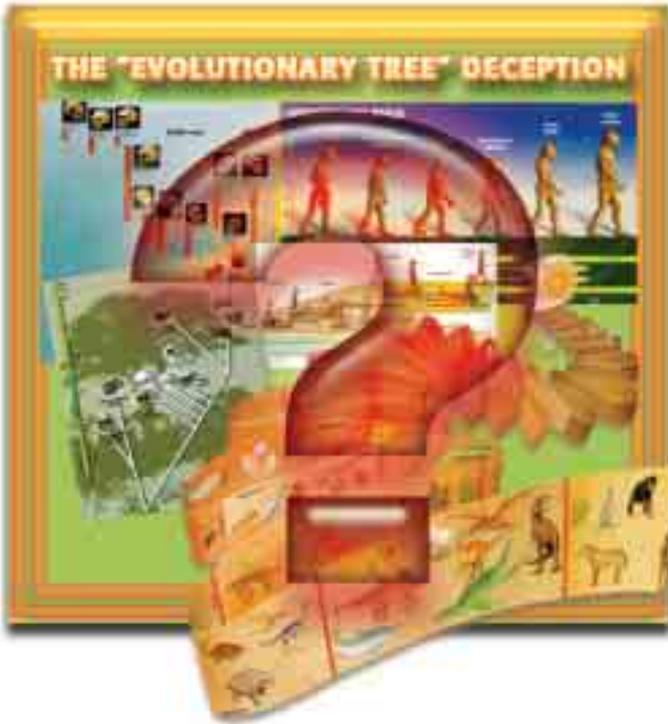
The Tale of Human Evolution

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 modern man evolved from ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, some "transitional forms" between modern man and his 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.⁵⁶

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the Homo se-



Evolutionists seek to establish a fictitious evolutionary tree by using extinct species of ape and certain human races. However, the scientific evidence allows them no opportunity of doing so.

ries 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."⁵⁷

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.⁵⁸

LIVING FOSSILS



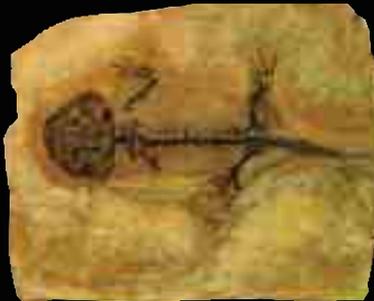
A portion of this 50-million-year-old fossil freshwater bass exhibits fine preservation. Today, similar species to this live in fresh waters in the northern hemisphere and in Asia, Europe and New Zealand, identical to their 50-million-year-old counterparts.



A 125-Million-Year-Old Katydid:
The details of this very large specimen have been very well preserved, including a color scale dating back 125 million years. As can be seen from the 27-millimeter ovipositor it used to bury its eggs in the soil, this is a female that shares exactly the same anatomical features as today's katydids.



A 125-Million-Year-Old Scorpion Fly:
This 125-million-year-old fossil is from Hebei, China. This one is a female with incredible detail preserved in the wings, which includes preserved color bands. There are a large number of these scorpion flies living today.



A 280-million-year-old fossil frog

Adnan Oktar



There is no difference whatsoever between this 195-million-year-old fossil shrimp and present-day shrimps.



A 50-million-year-old fossil tortoise and a present-day tortoise whose form has remained unchanged for millions of years.



A mayfly, from the Jurassic period (208 to 146 million years ago)



A 50-million-year-old fossil insect

Harun Yahya

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. *Homo sapiens neandarthalensis* and *Homo sapiens sapiens* (modern man) co-existed in the same region.⁵⁹

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. 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.⁶⁰

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

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

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

We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.⁶¹

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 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 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

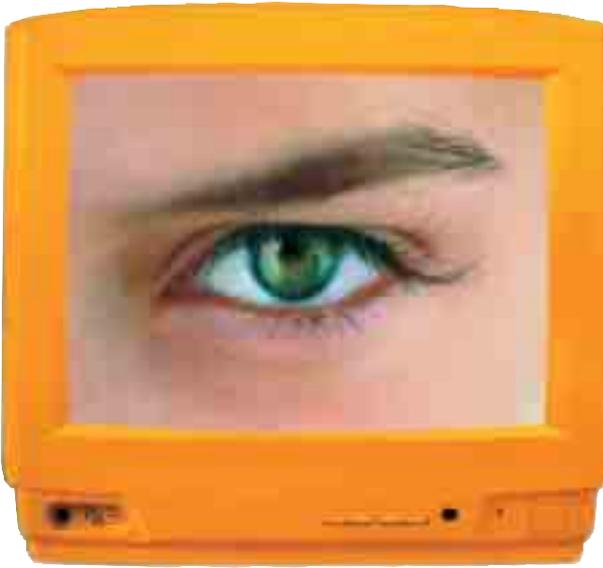


Compared to cameras and sound recording devices, the eye and ear are much more complex, much more successful and possess far superior features to these products of high technology.

only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

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

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



as with the eye, the act of hearing finalizes in the center of hearing in the brain.

The situation in the eye is also true for the ear. That is, the brain is insulated from sound just as it is from light. It does not let any sound in. Therefore, no matter how noisy is

the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. In your completely silent brain, you listen to symphonies, and hear all of the noises in a crowded place. However, were the sound level in your brain measured by a precise device at that moment, complete silence would be found to be prevailing there.

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

turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospheric sounds 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

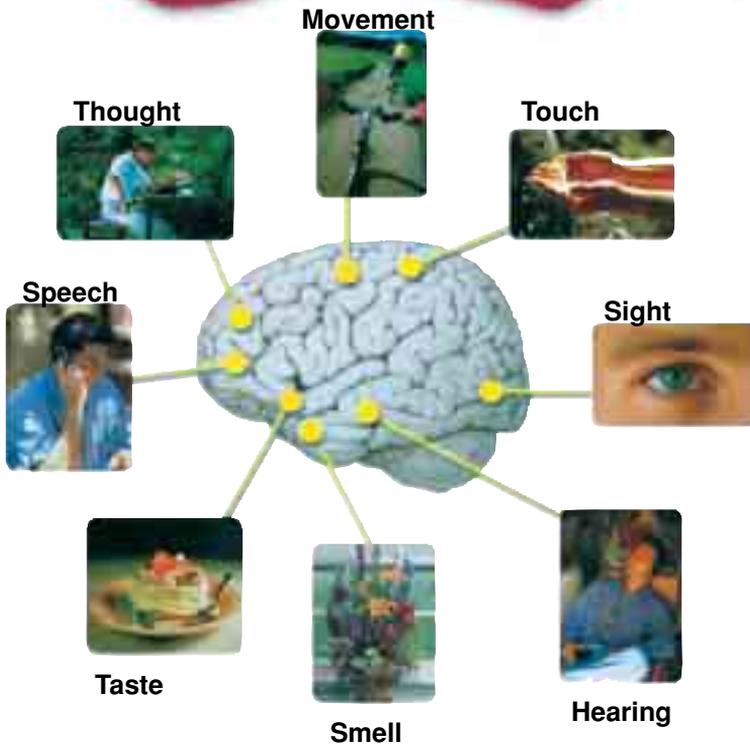
The information we have presented so far shows us that the theory of evolution is incompatible with scientific findings. The theory's claim regarding the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that the required 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 pro-



We live our whole life in our brains. People we see, flowers we smell, music we hear, fruit we taste, the moisture we feel with our hands—all these are impressions that become "reality" in the brain. But no colors, voices or pictures exist there. We live in an environment of electrical impulses. This is no theory, but the scientific explanation of how we perceive the outside world.

duce 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]...⁶²

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 created life. 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 defend it just so as "not to allow a Divine intervention."

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

The Theory of Evolution:

The Most Potent Spell in the World

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

As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scien-

tists 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 Abraham (pbuh) worshipping idols they had made with their own hands, or the people of Moses (pbuh) 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, the Qur'an relates the incident of Moses (pbuh) 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 Prophet Moses (pbuh) to meet with his own magicians. When Moses (pbuh) 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 Moses (pbuh) and those who believed in him. However, his evidence broke the spell, or "swallowed up what they had forged," as the verse puts it:

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.⁶³

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

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

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