



COMMONLY DISREGARDED QURANIC RULINGS

"You were bandying it about on your tongues,
your mouths uttering something about which you had no
knowledge. You considered it to be a trivial matter, but,
in Allah's Sight, it is immense."

(Surat an-Nur; 15)

**HARUN YAHYA
(ADNAN OKTAR)**

There are people who claim they have faith in Islam and are fairly acquainted with the Qur'an yet who readily disregard some of its rulings. According to popular "religion," those violating the fundamental commandments may be plagued by pangs of conscience, but neglect of those to which people attach little importance will not cause such discomfort, although they are also part of the Qur'an.

The purpose of this book is to serve as a reminder to people who have not realized their error or considered the penalty such an attitude will entail and summon them to live by the true principles of Islam, for Allah declares that man is responsible for all the commandments in the Qur'an, and warns that those who do not pay heed to His commandments will face torment in the Hereafter:

So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do. (Surat al-Baqara; 85)



About the Author

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

All of the author's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies. His more than 300 works, translated into 72 different languages, enjoy a wide readership across the world.

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ
رَسُولُ
عَمَدٍ

To The Reader

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

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

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

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

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

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



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(ADNAN OKTAR)



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About the Author

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

Harun Yahya's works, translated into 72 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations.

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

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

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa,



Dhivehi (spoken in Maldives), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uyghur, Turkish, Indonesian, Bengali, Danish and Swedish.

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

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

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

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

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

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

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TABLE OF CONTENTS

Introduction	11
Not To Neglect To Remember Allah	14
Deep-Seated Respect For The Messenger Of Allah (Saas)	17
Religious Obligations Take Preference Over Commerce And Amusement	24
One Should Not Remain Behind Without Excuse.	27
Being Sincere And Truthful.	28
Moderation In Joy And Grief.	28
Humility And Modesty.	31
Respect For Others	31
Supporting Believers And Not Quarreling.	33
Avoiding Suspicion, Gossiping And Spying	37
Controlling Rage.	39
Continuation Of Good Deeds And Worship	40
Not Divulging Information Of A Disquieting Or Reassuring Nature.	42
Suspecting Of Information Brought By A Deviator	43
Lack Of Affection For Those Who Oppose Allah's Words	46
Not Fearing Censure By Opponents.	47
Humbleness Before Allah.	49
Donating What One Loves	51
Not Giving What Is Disliked	52
Avoiding Stinginess And Hoarding Possessions	53
Avoiding Waste.	55
Not Spending To Show Off	57
Avoiding Idle Talk.	57
Avoiding Purposeless Deeds	60
Being Humble In One's Prayers	61

Listening Attentively When The Qur'an Is Recited	62
Seeking Refuge From satan With	
Allah When The Qur'an Is Recited	63
Avoidance Of Jealousy And Selfish Greed.....	64
Returning A Greeting	66
Greeting When One Enters A House	66
Obtaining Permission Before	
Entering The Houses Of Others	70
Showing Gratitude To Allah	70
Asking Allah For Forgiveness	73
Honoring Trusts And Contracts	75
Being Steadfast During Worldly Occupations.....	77
Not Forgetting One's Own Conduct When Warning Others	79
Writing Down A Debt.....	81
Leaving Groups Where People Speak Against Allah.....	82
Praising And Glorifying Allah At Specified Times	83
Being Humble Toward Believers And	
A Deterrent Toward Unbelievers	84
Remaining Steadfast And Firm.....	86
Justice Under All Circumstances.....	90
Spreading Good Tidings Of Paradise	91
Remembering Allah's Will While Speaking About The Future	93
Not Pursuing What One Has No Personal Knowledge of.....	94
Not Yearning For Unbelievers' Wealth	95
Calling Others To Allah's Path With Wise And Good Methods	
And Without Applying Coercion.....	96
Remembering Allah When One Forgets Something.....	98
Not Losing Hope In Allah's Mercy.....	99
Honesty.....	100
Not To Trust Persons Whose Words Are Not To Be Trusted	102
Being Resolute In Worship.....	103
Warning Of Punishment.....	105
THE DECEPTION OF EVOLUTION.....	111

INTRODUCTION

There are those who claim to have faith in Islam and to be fairly acquainted with the Qur'an, yet who readily disregard some of its rulings. Some fall into this error unwittingly, while others—under the influence of some particular rationale of their own making which is not proper in terms of the morals of the Qur'an—deliberately and willfully ignore its rulings.

Meanwhile, they pay no attention to the consequences of such an attitude in the Sight of Allah, or how far it removes them from His good pleasure. But in the Qur'an, Allah warns that those who do not pay heed to His commandments will face torment in the Hereafter.

Based on a distorted system of conduct, not suitable considering the morals of the Qur'an, representatives of this mentality attach priority to some of Allah's commandments due to a rationale of their own making, while entirely abandoning others. In fact, such distorted conceptions of religion are the legacy of centuries-old superstitious ideas. According to this popular superstitious conception, those who violate the fundamental commandments may be plagued by pangs of conscience. But neglecting the ones to which people attach little importance—even though they too are part of the Qur'an—will cause little discomfort. Deeming punishment unlikely, many do not observe certain acts of worship that Allah has made obligatory and violate various prohibitions, saying, "We will be forgiven" due to a distorted outlook.

But nowhere in the Qur'an does Allah condone such an

outlook. On the contrary, He makes clear that all commandments and prohibitions therein come from Him and are equally important. Therefore, just as a person prays five times a day and fasts, so he must also meticulously observe the other Divine ordinances in the Qur'an.

For example, under the influence of society's moral indoctrinations, a person may avoid acts that Allah forbids, such as theft or adultery. However, he may readily gossip, slander, break promises, befriend others who deny verses of the Qur'an without suffering any feelings of guilt. He may fail to spend for Allah's cause, and may neglect to glorify Allah regularly at the specified times or to feel grateful to Him—in brief, he may consider it unimportant to observe many of Allah's commandments.

One cannot say that such a person displays the character of a believer or lives by the principles of Islam. For no matter how much he claims to be a true Muslim, this individual actually adheres only to a superstitious conception based on custom yet embellished with some Islamic concepts. His grave mistake is feeling content to comply with only a few commandments of the Qur'an. Because he never considers the possibility that his rationale is flawed, he feels assured that he is indeed a true Muslim.

Surely, there is a reward in the Sight of Allah for every act of worship performed purely to earn Allah's good pleasure. In the Hereafter, however, people will also be held responsible for the commandments they disregarded. By the will of Allah, provided that a person is sincere, if he fasts and attends to his

prayers, he will earn the rewards for those acts of worship in the Hereafter. Yet, if one intentionally disregards and neglects other commandments in the Qur'an, then his acts of worship may well become unacceptable in the Sight of Allah. For this very reason, Allah warns all believers against the danger and summons them to abandon the misconceptions of religion they have inherited from their forefathers, which were shaped by a superstitious conception and ignorant reasoning:

“When they are told, ‘Follow what Allah has sent down to you,’ They say, ‘We are following what we found our fathers doing.’ What, even though their fathers did not understand a thing and were not guided!” (Surat al-Baqara; 170)

Yet some people, despite having been given guidance, insist on this kind of superstitious conception.

The purpose of this book is to serve as a reminder to those who have not realized their error or considered the penalty such an attitude will entail and to summon them to live by the true principles of Islam. Allah declares that man is responsible for all the commandments in the Qur'an. Someone who becomes distracted by everyday matters—who ignores numerous verses of the Qur'an, assuming that Islam means merely praying five times a day and fasting—will not dare to say in the Hereafter, “I was unaware of those verses” or offer excuses to justify his negligence in learning the commandments of the Qur'an. Allah describes the situation of such people:

Do you, then, believe in one part of the Book and reject the other? What repayment will there be for

any of you who do that except disgrace in this world? And on the Day of Rising, they will be returned to the harshest of punishments. Allah is not unaware of what you do. (Surat al-Baqara; 85)

For this reason, we will examine some frequently ignored commands of the Qur'an and call on believers to live according to all its verses, thus avoiding the terrible pangs of which they warn.

NOT TO NEGLECT TO REMEMBER ALLAH

Do not be like those who forgot Allah so He made them forget themselves. Such people are the deviators.” (Surat al-Hashr; 19)

Negligence in remembering Allah distances one from Him. People who do not live by the Qur'an fail to remember Allah for extended periods of time, and so commit sins of every sort. For them, ignoring the commandments of the Qur'an becomes a way of life.

Believers, however, should remember Allah at every moment of their lives, in their words, deeds and thoughts. Failure to remember Allah out of carelessness leads even people of faith to commit sins and mistakes, either deliberately or inadvertently. In the absence of Allah's remembrance, a person may have problems in understanding the events around him and practicing sound judgment. He may be devoid of the consciousness that will let him observe Allah's limits in his speech and conduct.

Such heedlessness is the major basis underlying all sorts of attitudes that deviate from the morals of the Qur'an. One who loses his sensitivity toward the commands of Allah in the Qur'an may commit such unbecoming errors that once he is made aware of them, even he himself is amazed. Such mistakes should remind him of the importance of keeping one's mind occupied with remembering Allah. The frequency and gravity of anyone's sins and errors is in direct proportion to one's heedlessness. Continued negligence in remembering Allah seriously threatens one's faith.

On the other hand, keeping the mind occupied with the remembrance of Allah and reflecting upon the verses in the Qur'an provides one with consciousness and wisdom and makes one meticulous in complying with Allah's commands and prohibitions. A person who remembers Allah continually is more aware of his own weaknesses and realizes that he has no power except through Allah. Subsequently, he constantly prays to Allah, asks for His help, depends upon Him and submits himself to Him alone. Never does he consider himself independent of Allah, and thus he never becomes arrogant. His behavior, attitudes and words come under Allah's protection; Allah inspires him with how to conduct himself at every moment. He grants him **"a light by which to walk"** (Surat al-Hadid; 28) and helps him attain moral perfection.

In contrast, failure in remembering Allah leaves a man alone and helpless, diminishing his ability to reason and judge. He will fail at his tasks, since no one can manage without Allah's help. He cannot cope with any problem by his own will

and power. Moreover, without Allah's help, he can never attain the kind of faith praised in the Qur'an, because he has committed the gravest mistake in failing to remember Allah.

Remembering Allah is a vital act of worship for any believer at any moment throughout one's daily life, and in this way he keeps his spiritual bond with Allah intact.

His conscience never permits him to do the opposite, and he never regards such behavior as compatible with his deep love for and devotion to Allah.

In the Qur'an, Allah says to the Prophet Moses (as):

[He said,] 'Go, you and your brother, with My Signs and do not slacken in remembering Me.' (Surah Ta-Ha; 42)

When commissioning them to invite Pharaoh to the true path, Allah tells Moses (as) and his brother Aaron (as) not to be negligent in remembering Him, because it is He alone who will grant them success against Pharaoh.

And neglecting to remember Allah is a characteristic peculiar to hypocrites:

The hypocrites think they deceive Allah, but He is deceiving them. When they get up to pray, they get up lazily, showing off to people, and only remembering Allah a very little. (Surat an-Nisa'; 142)

Allah also reveals remembering Him is an important act of worship of believers in the following verses:

... And remembrance of Allah is greater still. Allah knows what you do. (Surat al-'Ankabut; 45)

Remember Me—I will remember you. Give thanks to Me and do not be ungrateful. (Surat al-Baqara; 152)

DEEP-SEATED RESPECT FOR THE MESSENGER OF ALLAH (saas)

In the Qur'an Allah reveals that it is obligatory to obey the messengers of Allah and to harbor deep-seated respect for them. Today, obedience to Allah's final Messenger (saas) comes from following his sunnah. A conscious and meticulous adherence to the sunnah can only be possible through a true perception of the importance attached to the prophets in the Qur'an. For that reason, believers of all ages are encouraged to learn the Qur'anic rulings related to the prophets and messengers of Allah. The following chapters will dwell on rulings showing the attitudes and behavior that should be shown toward our Prophet Mohammad (saas).

- Not Preferring Oneself to the Messenger (saas), But Supporting and Defending Him

In the Qur'an Allah reveals that his messengers are special people with superior moral virtues. A messenger is an appointed representative of Allah on Earth, a standard of the morality of Islam, and a leader of the believers. Among His servants, His messengers are those who display the code of ethics most pleasing to Allah. They fear no one but Allah, unconditionally obeying and submitting to Him. They are men of the highest morals, who set the best example for believers in every matter. They are very important in Allah's Sight and He keeps them under His protection.

Allah made prophets and messengers superior in rank to other people. In the Muslim community, they therefore they

assume a privileged and central role. For this reason, a believer must prefer Prophet Mohammad (saas) over himself. The relevant verse is as follows:

It was not for people of Madina, and the desert Arabs around them, to remain behind the Messenger of Allah nor to prefer themselves to him... (Surat at-Tawba; 120)

Owing to this distinguished status, Allah commands believers to defend and support His Messenger (saas):

Those who believe in him and honor him and help him, and follow the Light that has been sent down with him, they are the ones who are successful. (Surat al-A'raf; 157)

We have sent you bearing witness, bringing good news and giving warning so that you might all believe in Allah and His Messenger and honor Him and respect Him and glorify Him in the morning and the evening. (Surat al-Fath; 8-9)

Allah and His angels call down blessings on the Prophet. You who believe! Call down blessings on him and ask for complete peace and safety for him. (Surat al-Ahzab; 56)

Not Putting Oneself Before Allah's Messenger (saas)

As Allah describes in the Qur'an, the messengers are gifted people in terms of intelligence, reasoning, comprehension and wisdom, and thus superior to other believers. They display the attributes of a believer in the best manner. Muslims

should in this respect be aware of their own standing in humility and in the face of the apparent superiority of the Messengers, show them great respect and honor, and support and follow them. Allah expresses this in the Qur'an as follows:

O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is All-Hearing and All-Knowing. (Surat al-Hujurat; 1)

Putting oneself before Allah's Messenger (saas), which is not proper in terms of respect, may assume various forms, such as implying the superiority of one's own intelligence or interrupting while he is speaking. It is unlikely that any believer would deliberately dare to commit such undesirable acts. Yet he should always be on guard so as not to transgress Allah's limits thoughtlessly.

Not Raising One's Voice Above the Prophet's

As noted before, the messengers have a special and superior status among the other believers due to their strong character and faith as described in the verses of the Qur'an. Indeed, Allah makes clear every detail of conduct regarding Allah's Messenger (saas), including one's speech and tone of voice, as the basis of a sincere and correct understanding of respect:

You who believe! Do not raise your voices above the voice of the prophet and do not be as loud when speaking to him as you are when speaking to one

another, lest your actions should come to nothing without your realizing it.” (Surat al-Hujurat; 2)

Allah reminded believers not to speak loudly to the Messenger of Allah (saas) as they did to one another. The matter that deserves attention here is that beyond being good manners, it is a commandment of Allah. Indeed, the mention of a contrary attitude that would nullify good deeds marks the importance of this issue. It is incorrect to think of this commandment as ordinary encouragement of good manners, rather than an absolute command. The same mistake is often made with other Qur’anic rulings, as well.

The fact is that honoring Allah’s messenger is actually honoring Allah. Similarly, an adverse attitude toward the Messenger (saas) reflects one toward Allah, and deliberately lacking in respect for His Messenger (saas) is most displeasing to Allah. However, it is essential for anyone, even if he is a believer, who raises his voice in the presence of the messenger with no such deliberate intent, out of ignorance or thoughtlessness or a mistaken conception of honesty, to immediately abandon that error and display the kind of behavior that will most nobly and politely express his profound respect for and devotion to the messenger.

The significance of this topic is revealed by Allah in the following verse:

Those who lower their voices when they are with the Messenger of Allah are people whose hearts Allah has tested for heedfulness. They will have forgiveness and an immense reward. (Surat al-Hujurat; 3)

In a similar manner, Allah reveals in the Qur'an that addressing the Messenger (saas) from outside his rooms was a sign of lack of consideration that believers must strongly avoid:

As for those who call out to you from outside your private quarters, most of them do not use their intellect.” (Surat al-Hujurat; 4)

Not Entering the Prophet's House Without an Invitation

All forms of behavior that burdened or inconvenienced the Messenger of Allah (saas) are forbidden in the Qur'an. Inconsiderate conduct such as visiting without an invitation, waiting in hopes of being invited to dine or staying late for conversation was behavior that inconvenienced and caused difficulties for the Prophet (saas) and is thus prohibited in the Qur'an:

You who believe! Do not go into the prophet's rooms except when you are invited to come and eat. Do not wait there while the food is being cooked. However, when you are called, go in, and when you have eaten, disperse, not remaining there to chat with one another. Doing that causes annoyance to the Prophet, though he is too reticent to tell you so. But Allah is not reticent with the truth... (Surat al-Ahzab; 53)

A believer must do everything he can to support a messenger, make his task easier and lightening his load. This is among the greatest duties of a believer, as revealed in the Qur'an.

Not Considering the Messenger (saas) Indebted for One's Islam or Service to the Religion

Allah may commission anyone, even unbelievers, to serve His religion. That Allah subjected devils to the service of Prophet Solomon (as) is indeed a fact related in the Qur'an. Be he a believer or unbeliever, everyone is merely a means for the accomplishment of Allah's decree. It is Allah Who possesses the will and power, and essentially, He will make Islamic moral values victorious through His means.

In the Qur'an, Allah mentions the corrupt character of those who, unaware of such facts, presented their acceptance of Islam and their services as a favor to the Messenger (saas) due to their inferior mentality:

They think they have done you a favor by becoming Muslims! Say: 'Do not consider your Islam a favor to me. No indeed! It is Allah Who has favored you by guiding you to faith if you are telling the truth.'
(Surat al-Hujurat; 17)

In the verse Allah shows that the truth is otherwise; a person who embraces the religion does not do Islam any honor; rather, Islam grants honor to him.

In several verses, Allah states that He will replace people who reject His ordained way of life with others:

If you turn away, He will replace you with people other than yourselves and they will not be like you.
(Surah Muhammad; 38)

People with such a mistaken outlook must fear falling under the terms of the scope of these verses and immediate-

ly alter their perspective. More than anyone else, people of faith should take this admonition to heart. Allah will certainly give rewards to a believer who seeks His good pleasure with a sincere heart and pure intent.

Complying with the Prophet's Words Willingly and Sincerely

A believer is obedient to the orders of Allah and His Messenger (saas); while complying with the Prophet's (saas) judgments, he feels not a speck of distress or discomfort in his heart. He knows that everything that Allah and His Messenger (saas) command is the truest, the best and the most beneficial. Aware that every commandment of Allah and His Messenger (saas) is best for him, a believer complies willingly under any circumstances. This sincere and submissive approach emanates from the believer's faith.

On the other hand, an obedient appearance that lacks heartfelt submission could point to weakness in faith:

No, by your Lord, they are not believers until they make you their judge in the disputes that break out between them, and then find no resistance within themselves to what you decide and submit themselves completely. (Surat an-Nisa'; 65)

For various reasons a hypocrite may display apparent obedience and meticulously observe certain commandments. Yet it is not true faith, so long as one does not obey with ardent submission. Hesitation reveals that a person still harbors some doubts and concerns about Allah and His Messenger (saas). The lack of a deep and inner obedience and

submitting only physically to Allah vitiates a person's deeds. Pretended submission can leave one bereft of rewards in the Hereafter. This being the case, any believer will welcome a commandment from the Messenger (saas) with inner joy and happiness and relish the resulting feeling of compliance. Downheartedness or disappointment over any just decision are attitudes incompatible with faith.

RELIGIOUS OBLIGATIONS TAKE PRECEDENCE OVER COMMERCE AND AMUSEMENT

“But when they see a chance of trade or entertainment they scatter off to it and leave you standing there. Say: ‘What is with Allah is better than trade or entertainment. Allah is the Best of Providers.’ ”
(Surat al-Jumu’a; 11)

In this verse, Allah refers to an incident that occurred at the time of the Prophet (saas), when some people neglected a religious obligation for mundane interests. Today, similarly, there are some common reasons why members of ignorant societies avoid living by the Qur’an. Here Allah draws attention to two of them: commerce and entertainment.

The reason of the wisdom behind why Allah mentions a business transaction in particular is that material interests are one of most people’s major weaknesses. Indeed, some people disregard religious duties in favor of their material pursuits. Neglect may involve an act of worship, such as regular prayers five times a day, fasting, dressing in an Islamic way, a

moral obligation or other Divine commandments. The false belief that wealth has the power to solve any problem on Earth underlies some people's ambition to amass more and more of it. These people tend to believe that anything they long for (peace of mind, happiness, security) is attainable through wealth. Interestingly enough, they maintain that they can even avoid death and achieve immortality through wealth. With such pursuits in mind, some people passionately concentrate most of their efforts and time on business.

But wealth will not bring the desired result, nor does it prevent a man from growing old and dying. That is because Allah alone is the real owner of wealth and of the person. Leading a conscientious life that fully complies with the Qur'an and the Sunnah, as well as surrendering willingly to Allah, is the sole prerequisite for attaining happiness and security.

In the above verse, Allah mentions "amusement" as the second factor that leads some people to disregard rulings regarding religious morals. Because some people foolishly consider entertainment as a salvation and escape from some bitter realities, it becomes a great passion for them. Traveling from one country to another or meeting different people, they think, brings relief for the inner distress and spiritual void that pangs of conscience inflict upon their souls. Of course a person's being happy, joyous, outgoing and lively are all excellent characteristics. But the point being emphasized here is an ignorant conception of enjoyment that has nothing to do with Allah, and it is impossible for people with such a state of mind to be genuinely happy or feel any delight.

The fact is, however, that the realization of those goals man tries to attain through commerce and entertainment can come only through the method prescribed in the Qur'an:

Those who believe and whose hearts find peace in the remembrance of Allah. Only in the remembrance of Allah can the heart find peace. (Surat ar-Ra'd; 28)

Hearts are in Allah's hands alone, and He promises peace of mind only to those who live by the principles of His religion.

Yet another important point is made in the quoted verse: Allah's reward is far better than any sort of entertainment or commerce. Anything one can possibly experience in this world is innately imperfect and flawed. The most stately mansions, ostentatious houses, glorious landscapes, beautiful clothes, pieces of art or jewelry remain primitive and simple compared to those in the Paradise. The real abode of entertainment, joy and bliss is Paradise, which Allah describes as a place of hospitality.

That being the case, Muslims should never disregard or postpone any command given in the Qur'an for the sake of amusement or commerce. Allah describes one attribute of true believers as follows:

There are men who proclaim His glory morning and evening, not distracted by trade or commerce from the remembrance of Allah and the performance of prayer and the giving of the alms; fearing a day when all hearts and eyes will be in turmoil... (Surat an-Nur; 36-37)

ONE SHOULD NOT REMAIN BEHIND WITHOUT AN EXCUSE

Those believers who stay behind—other than those forced to by necessity—are not the same as those who strive in the Way of Allah, sacrificing their wealth and themselves. Allah has given those who strive with their wealth and themselves a higher rank than those who stay behind. Allah has promised the best to both, but Allah has preferred those who strive over those who stay behind by an immense reward.” (Surat an-Nisa’; 95)

In this verse, Allah explains the situation of those Muslims who do not feel and display the zeal becoming to a believer. That is why they cannot be given much responsibility and are left to their own devices. Avoiding due effort for the cause of Islam without suffering any guilt is a moral weakness. Such believers are described as lower in rank compared to those who make a strenuous effort for the cause of Islam and risk their lives and possessions to earn the good pleasure of Allah. The words, **“Allah has preferred those who strive over those who stay behind by an immense reward”** in the verse above imply the vastness of the difference between the two groups. To risk noble rank in the Hereafter for a minor benefit in the life of this world never befits believers. There can be no question of reluctance or lagging behind in the intellectual struggle on Allah’s path for a true believer who loves Allah above all things and has no aim other than pleasing Him. The believer wages an intellectual struggle to bring about the

dominion of the moral values of the Qur'an, using all the means at his disposal, and takes great enjoyment from doing so. The joy that comes from striving to earn Allah's approval and laboring on His path is incomparably more valuable than any worldly blessing. In short, intellectually striving on Allah's path is a delight and a blessing for the believer.

BEING SINCERE AND TRUTHFUL

Making false promises is a common practice of people who do not live by Qur'anic principles and values.

These people pretend to engage in deeds solely to give the impression they are important and superior. In order not to lose prestige, they promise things they never intend to do. Interestingly, this insincere attitude has gained overall acceptance in society, although it is displeasing to Allah:

You who believe! Why do you say what you do not do? It is deeply abhorrent to Allah that you should say what you do not do. (Surat as-Saff; 2-3)

This attitude leads to such characteristics as hypocrisy, deception and insincerity which Allah condemns. Believers who make it their goal to live by the moral virtues described in the Qur'an will surely avoid this dishonest behavior.

MODERATION IN JOY AND GRIEF

Muslims' commitment to Allah and His religion entails an unconditional loyalty. For this reason, fluctuating conditions and circumstances never change believers' zeal, enthusiasm and determination to live by the morals of the Qur'an. Allah

mentions two basic reactions displayed by a believer. First, conditions that are seemingly hard and severe never daunt him. Second, he never exults or feels pride because of what he obtains in this world. Allah states:

That is so that you will not be grieved about the things that pass you by or exult about the things that come to you. Allah does not love any vain or boastful man. (Surat al-Hadid; 23)

Man is always vulnerable, since he has no idea about what awaits him in life. A young person may suddenly be seized by a serious disease or become bedridden because of an accident. Anyone may lose all his wealth in a day or encounter events he never anticipated. In such a situation, those of weak faith will despair or feel rebellious. Forgetting all the blessings of Allah in an instant, they may even lose their love for and trust in Him. For sure, this is a serious moral distortion.

This is the value of true Muslims, for faith in Allah does not depend on particular circumstances. Aware that there is a Divine purpose and good in every event that Allah creates, believers merely persevere in the face of unexpected events and trust firmly in Allah's wisdom, compassion and justice. Whatever their loss, they do not consider it difficult and do not grieve over it.

Besides, in the Qur'an it is revealed that Muslims will experience unpredictable events throughout life and often face difficulties and carry on an intellectual struggle. While advocating truth and siding with the righteous, a Muslim will certainly encounter the opposition of those who would like to safe-

guard their own well-being and suppress the truth. There will always be those who consider the moral excellence to which Muslims summon people as a threat to their own interests and who thus are against the spread of Islam. These individuals, then, by their words and deeds, will want to prevent Muslims from living their religion and from calling on others to practice the morality of the Qur'an. Meanwhile, believers may sometimes experience loss of material wealth, have to risk their lives or abandon their homes. Yet all such seemingly adverse occasions will bring great reward, joy and glory in the Hereafter. For this reason, true Muslims accept all that happens to them.

As well as unexpected losses, people may also experience unexpected gains. Allah opens His infinite dominion to whomever He wills and grants them success, authority and power. But He warns Muslims against exulting in pride since any person receiving a great possession, authority or benefit becomes only a trustee, while it is Allah Who is the real possessor of everything. A person attains material wealth or comfort only because Allah wills it, and not because he has any power of his own. Aware of this fact, believers never forget their own weakness and do not become arrogant, even when they enjoy great blessings and wealth. They feel only a deep gratitude to Allah, and they strive to use their blessings for His cause in the best way possible.

HUMILITY AND MODESTY

Bragging over one's accomplishments or taking credit for what he has not done is common behavior for many members of society. Yet, the fact remains that it is blameworthy in the Sight of Allah:

Those who exult in what they have done and love to be praised for what they have not done should not suppose that they have escaped the punishment. They will have a painful punishment. (Surah Al 'Imran; 188)

Perverted attitudes such as pride in an accomplishment that was actually achieved by Allah's will underlie such behavior, in spite of the fact that whenever a deed is done, it is Allah, the All-Mighty, Who has willed it and carried it out. No individual has any independent power of his own. Everything happens by Allah's permission and will. Consequently, this kind of conceit reveals a person's incapability to appreciate Allah with properly, and further, it means considering oneself an equal to Allah (Allah is surely beyond that). The Qur'an states that ascribing partners to Allah is the greatest sin and, unless one repents of it, he will not be forgiven.

RESPECT FOR OTHERS

For the purpose of promoting themselves or attaining a superior position, some people employ such wicked methods as ridiculing and humiliating others, or insulting them with derogatory nicknames.

Allah forbids such behavior that stems from the morality of ignorance:

You who believe! People should not ridicule others who may be better than themselves; nor should any women ridicule other women who may be better than themselves. And do not find fault with one another or insult each other with derogatory nicknames. How evil it is to have a name for evil conduct after coming to faith! Those people who do not turn from it are wrongdoers. (Surat al-Hujurat; 11)

In compliance with this command, believers respect one another as persons endowed with the teachings of Allah. Allah reflects many of His sublime attributes in a sincere believer, and he is someone whom Allah praises in the Qur'an and to whom He grants blessings in the Hereafter. Believers should be aware of the attributes Allah mentions in the Qur'an, and thus treat one another properly.

Allah disparages name-calling, saying, **“How evil it is to have a name for evil conduct after coming to faith”!** (Surat al-Hujurat: 11) Unless one repents of this sin and corrects his behavior, he remains a wrongdoer. Ridicule may consist of insulting someone with humiliating names or mimicking him through body language. The fearsome end awaiting those who scorn and mock others makes clear that it should be avoided by everyone:

The evil actions they did assailed them. They were engulfed by what they mocked. (Surat an-Nahl; 34)

This verse goes on to say that the end of such a person shows more clearly that derision is something that believers should avoid by all means:

No indeed! He will be flung into the Shatterer. And what will convey to you what the Shatterer is? The kindled Fire of Allah reaching right into the heart. It is sealed in above them in towering columns. (Surat an-Humaza; 4-9)

A believer must also be careful not to belittle another believer while pointing out to him a mistake he has made. When he sees an error in someone else, it is utterly wrong to assume himself to be wiser or superior. It may well be that, in the Sight of Allah, the other person is the superior one, while the person who belittles him in fact reveals his own imprudence in violating a clear commandment of Allah. By disobeying the command in the Qur'an, it is clear that a derisive person is not acting wisely; on the contrary, his conscience is closed. If such a person does not give up his attitude and continues being disdainful, he will turn into an insatiable individual as Allah says in another verse of the Qur'an.

SUPPORTING BELIEVERS AND NOT QUARRELING

In the Qur'an, Allah reminds believers to be unified and provide support for one another. The conscientious and noble life that Muslims lead makes them valuable and beloved in Allah's Sight. In the Qur'an, Allah reveals that these noble and respectable servants are few in number. He declares that the majority of people will not believe, and most of those who do believe will not harbor true faith—that is, without associating anything with Allah.

Hence, true Muslims are always in the minority, and even a single one is of great importance for other believers. In the Qur'an, Allah defines a believer as the "protector" of another believer.

Hence, Allah commands believers of every age to support one another like well-built walls. Appreciating the value of other believers, providing full support for them in the face of difficulties and establishing a strong unity are responsibilities of the believers Allah mentions in the Qur'an. In compliance, believers support and help one another under all circumstances and employ all their material and spiritual resources for the advance of fellow Muslims.

In one verse Allah gives an example:

Allah loves those who fight in His Way in ranks like well-built walls. (Surat as-Saff; 4)

Besides spiritual unity, the verse refers to strong unity that is inseparable and observable from outside. The Qur'an rejects the idea of watching and supporting other Muslims from a distance. That is, believers always remain with other believers, performing acts of worship, rendering services and struggling against disbelief on any intellectual grounds.

Strong unity and solidarity is required to advance the message of Allah, protect the rights and interests of other Muslims and to struggle intellectually against the mentality of ignorant societies. It is also the key to properly upholding the commandments of Allah and earning His good pleasure. Thus, believers must avoid all attitudes and behaviors likely to weaken unity, solidarity and brotherhood among themselves.

Quarrelling is particularly to be avoided, as it is explicitly forbidden in the Qur'an:

Obey Allah and His Messenger and do not quarrel among yourselves lest you lose heart and your momentum disappear. And be steadfast. Allah is with the steadfast. (Surat al-Anfal; 46)

Unity among Muslims is an essential attribute that influences their stand against unbelievers, as learned from the verse above. Quarrelling and disputing is inspired only by satan without suffering any feelings of guilt and leads to no real solution. Therefore, a believer who, in an instant of forgetfulness, becomes involved in a quarrel should remember this verse, cease and repent for his error. Awareness that it displeases Allah will make believers alert to circumstances likely to produce quarrels and prevent them. It is against the ethics of the Qur'an to fight believers and thereby weaken their courage and strength while unbelievers and hypocrites unite to cause them harm.

In every instance, it is Allah through His Messenger (saas) Who guides Muslims to the straight path. Whatever the issue, only truth is acceptable to Allah. No Muslim can have an understanding or way of thinking about a matter that differs from that of other Muslims. For that reason, animosity never arises among true believers; Discord and dispute is attributed to unbelievers in the Qur'an. It commands believers to bring issues over which they disagree to Allah and His Messenger (saas) to be resolved in the best way. To believers, quarrelling and disputation are not legitimate methods for solving a problem and are contrary to Qur'anic conduct.

In another verse, Allah states that satan tries hard to sow the seeds of conflict among believers, and that the way to defeat him is to say what is best:

Say to My servants that they should only say the best. Satan wants to stir up trouble between them. Satan is an outright enemy to man. (Surat al-Isra'; 53)

**STATEMENTS BY MR. ADNAN OKTAR
REGARDING HOW MUSLIMS SHOULD
SUPPORT ONE ANOTHER**

ADNAN OKTAR: Look, I am telling Muslims the very easiest thing. They must love other Muslims. What is difficult about that? They are suspicious of one another. They must completely eradicate these sectarian differences, the anger and division stemming from these school differences. I am talking about the easiest thing. Nobody can say they cannot do that. What difficulty is there in it? They must go and say 'salamünaleyküm – aleykümsalam, my brother.' They must go and eat and talk together. I am saying the easiest thing. This is terrible corruption and must be eliminated at once. They must think the best of Muslims. Muslims have a tendency to gossip. A lot of them. There are good ones, too, and I consider them apart from this statement. As soon as anything happens, say in class, they start gossiping about other [Islamic] communities. I have seen this a lot. I mean, as soon as two people come together they start gossiping. Gossiping is unlawful. Allah compares it to eating a Muslim's flesh. And it brings infertility and ill fortune with it. People must pray for

the global dominion of Islam. Everyone should put it on his web site, "O Lord, bestow Turkish-Islamic Union upon us." Isn't that right? "O Lord, let us see all Muslims living together." "O Lord, bestow the coming of Hazrat Mahdi (AS) (as) upon us." They can put plenty of headings like that. So people visiting their sites can see them. That prayer should be spread. There are very few people who want the dominion of Islam in this century. (FROM MR. ADNAN OKTAR'S INTERVIEW ON TV KAYSERİ, SAMSUN AKS TV AND GAZİANTEP OLAY TV - December 2, 2009)

AVOIDING SUSPICION, GOSSIPING AND SPYING

You who believe! Avoid most suspicion. Indeed some suspicion is a crime. And do not spy and do not backbite one another. Would any of you like to eat his brother's dead flesh? No, you would hate it. And have fear of Allah. Allah is Ever-Returning, Most Merciful. (Surat al-Hujurat; 12)

In the verse above, Allah mentions three errors that a Muslim must strictly avoid: suspicion, gossiping and backbiting. In fact, these are behaviors related to one another, since a person who talks spitefully or backbites on someone also harbors suspicions about him.

What is common to these practices is that they are all harmful to believers and weaken their solidarity and unity and lessen love, compassion and mercy. The description of backbiting in the verse makes clear the extent of damage such acts

cause, although some people often deem them insignificant. And in another verse, Allah gives a serious warning against those who criticize others behind their backs. The verse contains this command:

Woe to every faultfinding backbiter. (Surat Al-Humaza; 1)

No indeed! He will be flung into the Shatterer. And what will convey to you what the Shatterer is? The kindled Fire of Allah. (Surat Al-Humaza; 4-6)

From the continuation of the verse, we can see that there is a certain warning of Hell for those who adopt this kind of behavior. It is obvious that this corrupt morality has no place in the Qur'an and believers must beware of it.

Satan may promote suspicion and backbiting (resulting from rage, jealousy and uncompassionate attitudes) through the rationale that bringing out one's feelings is in the interest of his religion. However, Allah has forbidden such conduct.

The same is true of suspicion, another attitude that believers need to avoid. Backbiting and spying are more observable in comparison to suspicion or negative assumptions, so believers who witness those acts have more opportunity to warn the offender. But suspicion is felt in the heart and can be detected only by the person concerned. If one fails to be alert against it, he may find himself harboring evil thoughts. A believer is responsible not only for his deeds, but also for attitudes, feelings and thoughts if left uncontrolled.

Throughout this book, we shall see that believers are also responsible for other feelings such as resentment, envy, fear,

love and similar concepts. Whatever is on a believer's mind and what he feels must remain within the limits that Allah has set in the Qur'an and the Sunnah of our Prophet (may Allah bless him and grant him peace). A person who controls his negative feelings and thoughts is, no doubt, on the right path.

CONTROLLING RAGE

A believer's controlling his anger prevents harmful reactions likely to be caused by it. In the Qur'an Allah reveals this as follows:

Those who give in times of both ease and hardship, those who control their rage and pardon other people-Allah loves the good-doers. (Surah Al 'Imran; 134)

Although rage may surface as an instant reaction in particular situations, a believer should comply with the description in this verse by controlling his anger. That is because rage clouds one's mind and hinders sound reasoning. In such a case, a person runs the risk of transgressing the limits of Allah, since the emotional judgments he makes under the influence of anger will usually be rash and incompatible with Qur'anic ethics.

A believer must immediately strive to overcome resentment he feels pertaining to personal matters, especially toward other believers, and try to replace it with compassion and mercy. If a person's anger is based on unjust grounds, then he has no right to be furious in the first place. He must accept his mistake, apologize and make up for his misbehavior. But even if he was in the right, he must still control his anger, and in compliance with the verse, it is better to forgive.

Our holy Prophet (saas), the mercy on the worlds, revealed the importance of overcoming anger in a hadith: ... *According to what is narrated from Ibn-i Umar (ra); the Messenger of Allah (saas) said, "There is no greater morsel, in terms of merit in the Sight of Allah, than the anger a believer swallows solely for Allah's approval."* (Ibn Majah, Vol. 10, p. 462)

What has been related so far concerns the mundane situations believers are likely to encounter. Apart from these, there is a group of people who become angry at the least provocation. They actually fail to grasp some basic faith-related issues, such as putting one's trust in Allah or recognizing the fact that all people are under His control. This weakness of faith manifests itself in the form of anger. In order to cope, they first need to establish faith on solid grounds.

The believer's public spirit must not be confused with that of other people. It is a perfectly correct attitude, stemming from faith, for a believer to have public spirit when believers are treated unjustly and oppressed or when they are insulted and attacked. This is a feeling that motivates believers and increases their desire and fervor for the intellectual struggle.

CONTINUATION OF GOOD DEEDS AND WORSHIP

"Spare time" is an alien concept to the believer who abides by the principles of the Qur'an.

Allah has commissioned believers to spend their lives struggling with both their own selves and intellectually with

the unbelievers. In so doing, they engage in endless tasks that are geared to earning Allah's good pleasure. Therefore, accomplishment is not a reason to take a break, but marks the beginning of further activity. In the Qur'an, Allah commands:

So when you have finished, work on, and make your Lord your goal! (Surat al-Inshirah; 7-8)

In compliance with the verses, once a Muslim completes a task for the good pleasure of Allah, he should immediately start a serious effort toward another. The only exception would be taking a rest in order to regain strength to struggle again for the cause of Allah. Benefit from the blessings granted by Allah within legitimate limits causes a believer to be thankful to Him and to feel more energetic.

There is no similarity between the intellectual struggle of a Muslim to spread the Qur'an's moral teachings and that of an unbeliever's difficulties, hardship, distress and despair that he refers to as "struggle in life." The exhaustion and anguish an unbeliever experiences in this world is but a slight preview of never-ending grief in the Hereafter, which they cannot escape unless it is Allah's will. In contrast, the efforts of a believer who loves Allah above everything else with great loyalty and zeal will bring him great spiritual joy similar to that in Paradise. Meanwhile, his efforts will earn great and infinite rewards in the Hereafter, Allah willing.

NOT DIVULGING INFORMATION OF A DISQUIETING OR REASSURING NATURE

In a society which the morals of the Qur'an are experienced, Allah instructs the conveyance of all kinds of information concerning Muslims directly or indirectly about a possible harm or benefit to the authority who is in the best position to interpret it:

When news of any matter reaches them they spread it about, whether it is of a reassuring or disquieting nature. If they had only referred it to the messenger and those in command among them, those among them able to discern the truth about it would have had proper knowledge of it. If it were not for Allah's favor to you and His mercy, all but a very few of you would have followed satan. (Surat an-Nisa'; 83)

There are many drawbacks to spreading information among people. First, the information in question may not reach the proper authority, or if it does, after passing through several channels, it will most probably become corrupted and may delay a matter that needs urgent attention. Second, the spread of information better kept confidential allows unbelievers and hypocrites to become aware of it. Using this information, they can cause harm or render a precaution ineffective.

Therefore, it is obligatory to immediately inform those in authority who are most capable of making the best interpretations, formulating pertinent decisions and ensuring the necessary precautions.

A believer possesses wisdom and awareness that will enable him to recognize information of a reassuring or disquieting nature and then communicate it promptly to the appropriate authorities. Increase in the number of wise believers who possess this understanding will cause the morals of the Qur'an to spread.

SUSPECTING INFORMATION BROUGHT BY A DEVIATOR

A deviator has gone astray from the path of Allah and chosen a life based on rebellion against the morals of the Qur'an. One cannot expect a rebel against Allah's religion to observe the limits of justice, righteousness, honesty or reliability, for such people have no fear of Allah, envy believers, are eager to cause them to deviate, and foolishly take pleasure from bringing harm to them or making them unhappy. But it is of course impossible for them to achieve that objective. Because no matter what they do, no matter what traps they set for believers, in their own eyes, Allah will overturn these snares and everything will turn out for the best for believers.

This being the case, the accuracy of information reported by such people should be thoroughly scrutinized. As Allah reveals in the Qur'an:

You who believe! If a deviator brings you a report, scrutinize it carefully in case you attack people in ignorance and so come to greatly regret what you have done. (Surat al-Hujurat; 6)

Making a decision without investigating the accuracy of

information according to the commands inscribed in the Qur'an would be ignorant behavior. In another verse, Allah states:

Do not pursue what you have no knowledge of. Hearing, sight and hearts will all be questioned. (Surat al-Isra'; 36)

**STATEMENTS BY MR. ADNAN OKTAR
REGARDING THE IMPORTANCE OF NOT
BELIEVING IN THE REPORTS BROUGHT
BY DEVIATORS**

**"They Believe in Slanders Made against Muslims
without Checking Them out"**

"Believing in the slanders of the atheist masons, communist slanders or the slanders of the alleged Ergenekon organization will render a Muslim responsible in the Hereafter. Look, Almighty Allah says "if a deviator "that is someone who doesn't to abide by a provision of the Qur'an, someone who doesn't act according to the Qur'an, "brings you a report," I seek refuge with Allah from the satan "scrutinize it carefully". Investigate it, that is see it with your eyes, hear it with your ears, or else do not believe in it. But that is not how it happens now. Nowadays, a report about a Muslim appears in a atheist masonic publication and people say, "Well, well, well, look what's going on." They sit at home with their legs crossed, sipping their coffee, taking no risks and striving not at all, generally living the good life, minding their own business, looking out for their children and enjoying the fact

everything is fine in the worldly sense. On the other hand you have people, who spend all of what they have on Allah's path, who have withdrawn from all the social aspects of life, and who have entered every kind of danger, and who are therefore exposed to slander, oppression and mistreatment. Yet they still are subjected to those men sitting comfortably at home, still believing what they learn from the masons' newspapers. And on top of all, he is left in a position to defend himself. Those people who do no preaching and do not spread the religion then pass judgment on him. So that Muslim person halts his preaching the word and strives to correct what they have been commenting about him. Whereas, those slackers should at least be saying is, "my friend, let me perform a religious observance, let me check the veracity of reports from a deviator, and do not believe. Let me believe in what I see it with my own eyes and hear it with my own ears." But they don't. So what happens when they don't do this? The merit that Muslim earns, is increased from 10 to a million. Such people are the reasons why others earn merit. That is the wisdom behind their Creation. If that person who believed reports from dubious sources did not exist, the Muslim would earn very little merit. These are people who enhance Muslims' merit, and are thus created with great wisdom, to be auspicious. I am saying this so people know the true facts, so they realize their responsibilities in the Hereafter. Otherwise, these people are useful from that respect." (From Mr. Adnan Oktar's interview on Adiyaman Asu and Kral Karadeniz TV on January 25, 2010)

LACK OF AFFECTION FOR THOSE WHO OPPOSE ALLAH'S WORDS

All the value judgments of believers are based on the standards of the Qur'an and the Sunna. Love is one of these. A believer loves only what Allah loves and has no affection for those who oppose Allah and Muslims. This is a definitive and certain measure that Allah sets out in the Qur'an and also is the natural inclination of any sincere believer. The love he feels for Allah and the believers is dependent upon his faith. The intensity of the love that Allah has towards believers increases according to the measure of their faith. A true believer cannot feel affection for enemies of his religion.

Allah explains in the following verse:

You will not find people who believe in Allah and the Last Day having love for anyone who opposes Allah and His messenger, though they be their fathers, their sons, their brothers or their clan. Allah has inscribed faith upon such people's hearts and will reinforce them with a Spirit from Him. (Surat al-Mujadala; 22)

Some who have recently embraced Islam and have not yet become acquainted with the values of the Qur'an may still have an erroneous understanding of love and friendship. A flawed attitude generally stems from insufficient knowledge of religious moral values and therefore a failure to wholeheartedly embrace the religious outlook. But Allah addresses believers as follows:

You who believe! Do not take My enemy and your enemy as friends, showing love for them when they have rejected the truth that has come to you, driving out the messenger and yourselves simply because you believe in Allah your Lord. If you go out to strive in My Way and seeking My pleasure, keeping secret the love you have for them, I know best what you conceal and what at you make known. Any of you who do that have strayed from the right way.”
(Surat Al-Mumtahana; 1)

One who retains his former understanding of love and adopts values incompatible with the morals of the Qur'an despite this explicit warning will **“stray from the soundness of the way.”** If he should try to conceal this state of mind and associates with Muslims because of personal interests, his wrong intention will be revealed by Allah sooner or later. In a verse Allah reveals:

Or did you suppose that you would be left without Allah knowing those of you who have strived and who have not taken anyone as their intimate friends besides Allah and His messenger and the believers? Allah is aware of what you do. (Surat at-Tawba; 16)

NOT FEARING CENSURE BY OPPONENTS

In every age, true believers have been criticized by the society in which they live since they serve Allah alone, observe His limits and strive to earn His good pleasure rather than that of the mass of the people. Unbelievers are antago-

nistic toward them because they are critical of their deviant lifestyles and philosophies and adhere to the morals Allah describes in the Qur'an. The reaction of a disbelieving society has often taken the form of assault, persecution, becoming an opponent, applying moral pressure or censure.

When faced with criticism and persecution, believers who enjoy firm faith and trust in Allah never stray from the principles of their religion. For this reason Allah's help and support is always with them, and they gain victory over the unbelievers due to their good character.

A believer may not always be subjected to physical attacks. Yet, his meticulousness in obeying the law of Allah and determination to expose the unjust ideological systems of disbelief often make him a target of criticism and condemnation. But upon observing the strong character of believers who have firm trust in Allah and are not discouraged in the face of criticism, unbelievers soon realize their efforts are doomed to failure. Those who fear the blame of Allah alone are not shaken by censure. On the contrary, believers implant a deep anxiety in the hearts of their critics with their wisdom, patience, astuteness, determination and also victory in the intellectual struggle. This kind of condemnation just motivates believers even more.

To fear the blame of other people amounts to ascribing associates to Allah, since He enjoins fear of Him alone. Anyone failing to stand firm for his religion harms only himself. And Allah will replace such people with people who have the best character, as revealed in the verse:

You who believe! If any of you renounce your religion, Allah will bring forward a people whom He loves and who love Him, humble to the believers, fierce to the unbelievers, who strive in the Way of Allah and do not fear the blame of any censurer. That is the unbounded favor of Allah which He gives to whoever He wills. Allah is Boundless, All-Knowing. (Surat al-Ma'ida; 54)

HUMILITY BEFORE ALLAH

Perfection is an attribute particular to Allah alone. Even the prophets who had profound faith and whose moral excellence is praised in the Qur'an were not above human error. Believers are advised to avoid these kinds of errors. Throughout the Qur'an, Allah commands the prophets and all believers to seek His forgiveness because intentionally or not, people commit sins. This is a clear sign that man is weak, vulnerable, and in need of Allah, even while observing the limits set by Him.

The responsibility of a believer is to repent once he recognizes his mistakes and sins, seek forgiveness and be careful not to repeat them. But this is not to make yourselves appear sinless and without error or to prove your innocence; such an attitude is not pleasing to Allah:

To whoever avoids the major wrong actions and indecencies -except for minor lapses- truly your Lord is vast in forgiveness. He has most knowledge of you when He first produced you from the earth, and

when you were embryos in your mothers' wombs. So do not claim purity for yourselves. He knows best those who guard against evil. (Surat an-Najm; 32)

The reason a person pretends to be righteous is his desire for distinction or eminence. However, such a person actually degrades himself both in Allah's Sight and in the eyes of believers. In one sense, even if it is not overt, his claims to being superior are an invention of his own making, and this is discomforting to the heart of a sincere Muslim. He foolishly thinks he has deceived believers and attained value and worth in their sight, but he does not realize that he is pitiful and being treated with indulgent patience. Shortly afterwards, he really starts to believe that he is perfect, and day by day his behavior becomes more humiliating.

He may even begin to believe he is infallible, and if he regards himself as sinless, a person does not feel the need to ask for forgiveness from Allah. He becomes arrogant and thus virtually molds himself into an idol (Allah is surely beyond that). This is his certain downfall.

A sincere believer, on the other hand, is aware of his errors and continuously asks for forgiveness from Allah. He constantly hopes for Allah's mercy and approval. Therefore, Allah conceals his faults, forgives his sins, purifies his soul, and makes him a superior person.

Do you not see those who claim to be purified? No, Allah purifies whoever He wills. They will not be wronged by so much as the smallest speck. (Surat an-Nisa'; 49)

DONATING WHAT ONE LOVES

Giving from one's wealth with a sincere heart in order to earn the good pleasure of Allah is a mark of faith. Believers who spend generously are praised and given good tidings in many verses. Allah mentions a significant aspect of spending—that by the giving away of what one loves, he will attain righteousness:

You will not attain true goodness until you give of what you love. Whatever you give away, Allah knows it. (Surah Al 'Imran; 92)

The importance attached to something is linked to how much one sacrifices in order to attain it. Reluctance to give up particular things means that those things are thought to be dearer to one. Since nothing is more precious than the approval and mercy of Allah, a true believer can give away anything he owns in an instant. A contrary attitude would mean that worldly things are dearer than the good pleasure of Allah, so he would not attain the state of righteousness mentioned in the Qur'an.

It may be that a person donates much, renders important services for the cause of religion and performs his acts of worship regularly. He may also have religious knowledge. Yet his failure to let go of something he loves and contribute it for the cause of Allah when necessary shows weakness of faith and failure to grasp the essence of religion. Because this would mean that he prefers that thing to the good pleasure of Allah. In this sense this would invalidate all his good deeds even if he thinks what he did is good.

A Muslim should love Allah above all else and love created things only because they are manifestations of Allah's creative artistry or because Allah loves them, too. In Allah's Sight, this is the only legitimate way of love. This perception will allow a person to part with anything he loves at any time. Because his love is primarily for Allah, he loses nothing. For Allah pervades and embraces everything. He is closer to him than his jugular vein. In fact, he attains greater love and blessing because he has acted in compliance with Allah's will. He does not regret what he gave; on the contrary, he feels pleased. This is the attitude of a true Muslim.

But if a person loves something or someone as autonomous and independent of Allah, he regards it as an associate to Allah (Allah is surely beyond that) and becomes an idolater. If he must possess something but, at the same time, does so in accordance with Allah's commands, Allah may choose to purify him from the "association" he fell into through his ignorant desires. Finally he will attain goodness and enjoy Allah's mercy.

NOT GIVING WHAT IS DISLIKED

As with all other acts of worship, it is important to keep the purpose of giving or spending in mind. Giving is a spiritual purification for believers. And giving away something one loves is most praiseworthy in the Sight of Allah when one does it to earn His approval. In this way, a believer will have proven that he will give up anything in this world to please Allah and obtain His mercy and that he will make every sacrifice to attain this

joy. With this attitude, a believer is bound to please Allah. Allah is above all things. He commands the following:

You who believe! Give away some of the good things you have earned and some of what the earth produces for you. Do not have recourse to bad things when you give, things you would only take with your eyes tight shut! Know that Allah is Rich Beyond Need, Praiseworthy. (Surat al-Baqara; 267)

As stated in this verse, Allah forbids believers to give away only the things they dislike or want to be rid of and expects them to give away things they would use themselves.

By only appearing to be generous, a person will gain nothing in Allah's Sight. Therefore, a believer will be careful to avoid this error which is contrary to what is revealed in the above verse and goes against the morals of the Qur'an.

AVOIDING STINGINESS AND HOARDING POSSESSIONS

Societies distant from Qur'anic values have a flawed understanding of giving and spending. In order to ease their consciences, they give away an insignificant portion of their possessions, while keeping most back for themselves. Their act of giving makes them feel satisfied that they have fulfilled a religious obligation. Allah alludes to this, saying:

Have you seen him who turns away and gives little, and that grudgingly? (Surat an-Najm; 33-34)

The worshipful act of giving revealed by Allah in the Qur'an is completely different. According to the Qur'an, giv-

ing is measured as that which is left after one's needs have been met. This is a command from Allah and the duty of everyone to perform:

... They will ask you what they should give away. Say, 'Whatever is surplus to your needs.' In this way Allah makes the Signs clear to you, so that hopefully you will reflect. (Surat al-Baqara; 219)

Anyone who hoards his surplus while others are in need displeases Allah, endangering his eternal life in the Hereafter. Such a person is actually disobeying a commandment of Allah, and by being stingy, he unjustly claims ownership of what actually belongs to Allah. In fact, Allah gives him possessions to test him. In the Qur'an, Allah describes this attitude as one particular to unbelievers:

As for those who are tight-fisted and direct others to be tight-fisted, and hide the bounty Allah has given them, We have prepared a humiliating punishment for those who disbelieve. (Surat an-Nisa'; 37)

The end of those who hoard and do not give what is due to Allah and His needy servants is related as follows:

You who believe! Many of the rabbis and monks devour people's property under false pretences and bar people from access to the Way of Allah. As for those who hoard up gold and silver and do not spend it in the Way of Allah, give them the news of a painful punishment on the Day it is heated up in the fire of Hell and their foreheads, sides and backs are branded with it: 'This is what you hoarded for your-

selves, so taste what you were hoarding!’ (Surat at-Tawba; 34-35)

Who has amassed wealth and hoarded it!

He thinks his wealth will make him live for ever.

No indeed! He will be flung into the Shatterer.

And what will convey to you what the Shatterer is?

The kindled Fire of Allah.

(Surat al-Humaza; 2-6)

A believer can never be like the people described in these verses, amassing wealth and being stingy. Yet he still needs to beware of this attitude. He may have spent the majority of his earnings, but if he does not make a habit of sharing his possessions, he may tend to the mentality described above. The major causes of amassing possessions are fear of future poverty, attachment of more importance to this world than the Hereafter, and a lack of sufficient trust in Allah, which results from weakness of faith. As we have seen, there may be very important weaknesses behind such an act, and this would show his lack of sincerity and submission to Allah. A sincere believer should fear a great loss in this world and the Hereafter and meticulously obey this command of Allah’s.

AVOIDING WASTE

Failure to appreciate the blessings of Allah, spending inconsiderately or squandering is waste, against which Allah warns:

Give your relatives their due, and the very poor and travelers but do not squander what you have.

Squanderers are brothers to the satans, and satan was ungrateful to his Lord. (Surat al-Isra'; 26-27)

Indifference to the multitude of blessings provided by Allah shows a lack of gratitude to Him. As stated in the Qur'an, ingratitude is an attribute of satan; therefore, those who are ungrateful to Allah by wasting provisions become **"brothers of the devils"** or followers of satan. While blessings should logically increase one's gratitude to Allah, wasting them shows ingratitude, an attitude that may deprive one of His mercy and blessings in the Hereafter.

Paradise is a place of glory adorned with the infinite and perfect blessings of Allah. However, it is unlikely that a person who remains insensitive to a multitude of blessings in this world can adequately appreciate the blessings of Paradise and praise Allah. To deserve Paradise, a person must first appreciate what Allah has given him while still in this world.

Although one may avoid major wastefulness, carelessness with small things, their misuse, harm or failure to preserve them are considered ingratitude as well. A believer must be especially meticulous in such matters for fear of being ungrateful to Allah's blessings.

Allah wants His servants to benefit from His blessings in the best manner, although they should avoid waste:

Children of Adam! Wear fine clothing in every mosque and eat and drink but do not be profligate. He does not love the profligate. (Surat al-A'raf; 31)

NOT SPENDING TO SHOW OFF

Another attitude displeasing to Allah is to turn what was meant to be an act of worship into showing off. Spending for the purpose of earning praise or other worldly benefits is an attitude peculiar to unbelievers and hypocrites, as described in the Qur'an:

... And [We have prepared a humiliating punishment] also for those who spend their wealth to show off to people, not believing in Allah and the Last Day. Anyone who has made satan his comrade, what an evil comrade he is! (Surat an-Nisa'; 37-38)

While spending for the cause of Allah, a believer should pay attention not to expect to do anything other than earning the acceptance of Allah. He must not be vulnerable to satan's suggestions like "They should never say that I did not contribute," or "They should see I have great fear of Allah," or "They should respect and love me more," and "They should provide me status and rank" and thereby turn his good deed into idolatry or shirk, which would endanger his life in the Hereafter.

AVOIDING IDLE TALK

Idle or empty talk contains no remembrance of Allah, nor is it aimed at His approval. In other words, it is a type of talk that is of no benefit to one's eternal life in the Hereafter. Although worthless talking inevitably brings trouble to the soul, ignorant people spend much of their time engaged in it.

It is among the strategies of satan to hinder man from remembering Allah, from seeing the countless signs and miracles of Allah surrounding him, and from reflecting upon the purpose of life. Thus, precious time is lost that should be spent engaging in good deeds for the Hereafter.

Satan always tempts people toward worthless talk and suggests the most pertinent subjects according to their social class, level of intelligence and interests. For example, the subjects that keep common people busy are sports, recipes, the problems of child raising and so forth. Exchange rates, the stock exchange and other subjects related to commerce and economy occupy the minds of people involved in business. Another section of society who call themselves intellectuals and who want to show themselves off as cultured indulge in prolonged dialogues, thinking that they have solved great difficulties, but which generally bring no benefit to society.

One frequently sees examples of this in open forums held on television. Participants discuss a particular issue for hours, only to be recognized for their knowledge and to impress others. They ingratiate themselves with those in higher positions in order to have their viewpoints endorsed. Personal complexes and ambitions ultimately cause one to fail when offering solutions because one cannot view the matter objectively. There are people who take such forums as an opportunity to attack religious moral values and reveal their aversion to truth. Allah describes these attitudes in the Qur'an:

But there are some people who trade in distracting tales to misguide people from Allah's Way knowing

nothing about it and to make a mockery of it. Such people will have a humiliating punishment. (Surah Luqman; 6)

While indulging in worthless talk is a characteristic of unbelievers, avoidance of it is a quality of believers:

[Believers are] those who do not bear false witness and who, when they pass by worthless talk, pass by with dignity. (Surat al-Furqan; 72)

When they hear worthless talk they turn away from it and say, 'We have our actions and you have your actions. Peace be upon you. We do not desire the company of the ignorant.' (Surat al-Qasas; 55)

As is his usual practice, satan attempts to introduce this habit of ignorance into the lives of believers, which is indeed improper in terms of religious morals. To this end, he employs seemingly legitimate excuses and seeks moments when believers are not attentive. Therefore, one must always be vigilant and not let himself be dragged into such conversations. On the contrary, he should intervene and remind the people involved in such pastimes to remember Allah. A believer must always avoid ignorance, unbecoming manners and blameworthy speech. The absence in Paradise of any offensive speech is described among its blessings:

Gardens of Eden which the All-Merciful has promised to His servants in the Unseen. His promise is always kept. They will not hear any prattling there -nothing but 'Peace.' They will receive their provision there morning and night. (Surah Maryam; 61-62)

AVOIDING PURPOSELESS DEEDS

Apart from refraining from worthless talk, believers should not engage in purposeless and futile deeds that bring no rewards in the Hereafter. In the Qur'an, Allah speaks of;

Those who turn away from worthless talk; (Surat al-Muminun, 3)

Engaging in purposeless deeds is a characteristic of hypocrites and unbelievers, as described in this verse:

Leave them to eat and enjoy themselves. Let false hope divert them. They will soon know. (Surat al-Hijr; 3)

All kinds of action that is not intended to earn the good pleasure of Allah would fit in this category. Even the good behavior commanded in the Qur'an could be futile if a person exhibits it for any purpose other than earning the good pleasure of Allah -for example, because it has become a habit, because it is a way to avoid another more difficult deed or because it is something everyone around him does. (Allah knows the truth.)

Besides the obligatory acts of worship that a Muslim performs at particular times in the course of the day, he should also spend the rest of his time in acts that will benefit Islam and for attaining the good pleasure of Allah, and he should strive to improve himself in order to obtain the best results.

The priority and urgency of the work is also very important for believers. Scheduled routine work may be a waste of time and energy when there are more urgent duties waiting to be done at that moment. A believer must not consider it sufficient not to indulge himself in the useless pastimes that

occupy unbelievers. Rather, he must always have pure intention and not prefer a deed that is less likely to deserve Allah's approval over a more important one. (See "12. Continuation of Good Deeds and Worship.")

BEING HUMBLE IN ONE'S PRAYERS

A number of acts of worship are required from Muslims at certain times. Yet one must take care not to turn them into rituals that are performed mindlessly. On the contrary, awareness that worship is done purely to attain Allah's acceptance and approval inspires zeal and excitement in a believer. Regular prayer is one of these acts which is meticulously performed five times a day. In the Qur'an, Allah states that true believers are humble in their prayers:

It is the believers who are successful. [Believers are] those who are humble in their prayer. (Surat al-Muminun; 1-2)

Humility is recognition of Allah's grandeur and perfection with "**fear and respect of Allah.**" This is the state of mind that a believer must ideally experience during prayers.

It is of little worth in the Sight of Allah when acts of worship are performed without sincerity, contemplation and conscientiousness. One may hope for acceptance when his act of worship draws him closer to Almighty Allah, inspires fear and love of Him, improves his understanding and character and hinders him from committing evil. This is what our Prophet (saas) said about the punctiliousness required regarding prayer:

Narrated from Sa'd b. Ebi Vakkas. Sa'd says: "I asked Allah's Messenger about those who were heedless of their prayers." He told: "They are those who fail to pray in due time." Abu Berze says: Allah's Messenger said the following when the verse "who are neglectful of their prayers." was revealed: "Glory to Allah, prayer is better than blessings as much as this world. A person who is heedless of his prayer is the one who does not expect any good from his prayer and who does not fear his Lord because of not praying." (Tafsir al-Tabari, 9/238239)

A believer who has a true understanding of the life in this world and who seeks life in the Hereafter, sees every act as a way of attaining the approval of Allah. He does not miss opportunities to perform good deeds and tries to pay the utmost attention to these.

LISTENING ATTENTIVELY WHEN THE QUR'AN IS RECITED

When the Qur'an is recited, listen to it and be quiet so that hopefully you will gain mercy. (Surat al-A'raf; 204)

As Allah makes clear in this verse, listening carefully to the recitation of the Qur'an is an obligatory act of worship. In the second part of the verse, Allah states that this is a way to attain His mercy.

The Qur'an is the Divine word of Allah. Hence, the respect shown to Allah must be displayed to His word as well. Being silent and listening is a sincere sign of this act of respect. Whether one reads the Qur'an in Arabic, English or any other

language, it must be with the same respect. In an environment where everyone is otherwise occupied, it is necessary to inform people of this ruling.

Some people consider it sufficient to hear the Qur'an on the radio in an environment where everyone is otherwise occupied and inattentive. However, because the Qur'an is the sublime word of Allah, it must be received with attention and respect. Moreover, one should contemplate the verses and pay heed to them.

SEEKING REFUGE FROM SATAN WITH ALLAH WHEN THE QUR'AN IS RECITED

Allah has tested man by giving satan the ability to suggest negative thoughts to him. The influence of his suggestions varies according to the depth of one's faith. Satan has the most power to influence unbelievers, while he is deprived of authority over believers' fear of Allah..

He said, 'My Lord, because You misled me, I will make things on the earth seem good to them and I will mislead them all, every one of them, except Your servants among them who are sincere.' (Surat al-Hijr; 39-40)

Despite the fact that satan cannot divert true believers from the right path, he may still strive to cause them harm, distract them or make them forget. No doubt, those people who act under the influence of satan disturb believers through their speech and attitudes, numbing their minds and hindering them from engaging in good deeds.

One of the aims of satan is to prevent a Muslim from reading Allah's words with attention and understanding or putting them into practice in the course of the day. Because Allah guides believers to right conduct through the Qur'an, satan's unique aim is to divert them from it. For this reason, he wants them to fail to properly understand its content and tries to turn them away from the Qur'an.

When faced with the strategies of satan, Allah commands believers to take refuge with Him:

Whenever you recite the Qur'an, seek refuge with Allah from the accursed satan" (Surat an-Nahl; 98)

Those who have faith in Allah and put their trust in Him will be secure from the evil insinuations of satan:

He [satan] has no authority over those who believe and put their trust in their Lord. (Surat an-Nahl; 99)

AVOIDANCE OF JEALOUSY AND SELFISH GREED

For believers, faith entails exemplary behavior. But this does not mean that they have come to the end of their testing because, like everyone else, Muslims also have a lower self.

Allah reveals in the Qur'an that, in keeping with the purpose of the environment of testing, He inspires people to avoid the wicked tendencies of the ego. Jealousy and greed are characteristics of the baser self:

... But people are prone to selfish greed. If you do good and guard against evil, Allah is aware of what you do. (Surat an-Nisa'; 128)

Jealousy is a reprehensible feeling arising from envy, inferiority or bitterness that one does not possess a thing which others have, cannot achieve success or does not receive the appreciation and praise that others do. Man is prone to this feeling, and any blessing (either material or spiritual) that Allah grants to some of His servants may make it surface:

Or do they in fact envy other people for the bounty Allah has granted them? We gave the family of Abraham the Book and Wisdom, and We gave them an immense kingdom.” (Surat an-Nisa’; 54)

As an essential part of the test they face in this world, believers constantly struggle against this vice and try to purify themselves of it. When confronted with events that may cause feelings of jealousy, a Muslim should display the proper attitude and behavior instructed in the Qur’an, that is, to know that everything belongs to Allah alone, that everything occurs by His will, that Allah chooses whom He wills, that He grants whatever He wills, and that the decision rests with Him alone. Allah creates everything with a good and Divine purpose. Each blessing is given merely to test man in this world, and his real abode is that of the Hereafter. That is why believers always act in fear of Allah.

Jealousy, pride and arrogance result in ignorantly considering oneself equal to Allah (Allah is surely beyond that). Thus, they are classical attributes of satan, whose revolt against Allah was due to his arrogance and envy of the Prophet Adam (as).

This attribute is evident in the attitudes of unbelievers and hypocrites who follow in satan’s footsteps. The jealousy

that unbelievers feel becomes so severe that, in time, it permeates all their opinions and actions, so they become representatives of satan. Allah advises believers to seek refuge in Him when faced with the evil of those who envy:

Say: 'I seek refuge with the Lord of Daybreak...'

(Surat al-Falaq; 1)

'And from the evil of an envier when he envies.'

(Surat al-Falaq; 5)

RETURNING A GREETING

Greeting is an expression of good wishes. At the gates of Paradise, believers will be greeted with the greeting of peace.

It is obligatory for a believer to return a greeting with a better greeting or a similar one:

When you are greeted with a greeting, return the greeting or improve on it. Allah takes account of everything. (Surat an-Nisa'; 86)

According to the mentality of ignorant people, not returning a greeting or pretending not to hear it is considered a mark of superiority. Underlying such conduct are wicked attitudes. In Islam, such an attitude is detested. Returning a greeting is a command of Allah for all believers.

GREETING WHEN ONE ENTERS A HOUSE

In the Qur'an, Allah describes a concept of faith that entails constant remembrance of Allah at every moment. Remembering Allah and the Hereafter only when one encounters an extraordinary event, while remaining thought-

less during the mundane course of life, is contrary to the morals of the Qur'an. Again, in the Qur'an Allah cites many examples of prophets and says that they were people of a superior character who turned to Allah and always kept the Hereafter in mind.

Remembering Allah and the Hereafter in some specific events, but being in heedlessness and committing errors in the events of ordinary day-to-day life is totally contrary to the morals of the Qur'an. Every moment a believer lives and every situation he experiences are opportunities to draw nearer to Allah, add to his moral excellence, and increase his rewards in the Hereafter. In the Qur'an, Allah gives many directions that guide believers to the realization of these virtues. One is to greet the members of a household when entering a home:

... And when you enter houses greet one another with a greeting from Allah, blessed and good. In this way, Allah makes the Signs clear to you so that hopefully you will use your intellect. (Surat an-Nur; 61)

Our Lord reminds believers to greet one another when they enter their homes, and that in doing so they must wish one another holy and pleasant lives and must intend to greet one another with the desire for them to live in a manner compatible with the Qur'an and the faith. That is why the intention behind greetings is also so important. Believers beg Almighty Allah for mercy and peace when they meet one another. They accept the greeting of whoever greets them and return it in an even finer manner. This attitude of the

believer's is one of the joys that Qur'anic moral values bring to the social relations between people. Greetings establish a dialogue, warmth and closeness between people who do not know one another. When people live by these values the climates of tension and disrespect found in the societies of ignorance will never arise anywhere in which there are Muslims.

If one ponders the meaning expressed in the verse, he will comply with the obligation that Allah commands. By so doing, one mentions a name of Allah, as-Salam ("The Source of Peace"). Muslims frequently convey their good will to one another and thus consolidate their love and unity. Moreover, in this way they remember Allah together, and greeting is an expression of trust and security among believers.

**STATEMENTS BY MR. ADNAN OKTAR
REGARDING THE IMPORTANCE OF
EXTENDING GREETINGS IN THE MORAL
VALUES OF THE QUR'AN**

The Importance of Greeting People

"Spreading greetings increases love and respect. I go out, and nobody greets anyone else. Thanks be to Allah, though, it still goes on in villages and small towns. Of course, they greet one another because they know them. But not in the cities. That is really terrifying. Friendship, love and brotherhood must be spread. For example, you walk along a quiet street and you say, "selamün aleyküm" and the other person says, "aleyküm selam." What does that mean? It means, "I can be trusted, and you can be trusted. No harm will come from me,

and none from you.” That instills peace. You don’t know who a person is. He is just a dark shadow coming down the street. A young girl will be very nervous. Even a young man will be uneasy. It could be a mugger, or a thief, or a psychopath or anything. But that will disappear if people give greetings, if there is a climate of love and warmth. That is what lies behind suicides, too.” *(From Mr. Adnan Oktar’s live interview on Mavi Karadeniz and Ekintürk TV on November 17, 2009)*

The Way People Are Reluctant to Extend Greetings Is a Plan of Satan’s

“Satan operates a policy longing for a society with fear and suspicion and whose members detest one another. Nobody must fall for it. Go out and you will see how nobody looks up from the ground. What kind of life is that? People cannot look up from the ground. They do not look others in the face. Do you ever see anyone looking anyone in the face? Very rarely. Does anyone ever greet anyone else? Never! If you extend a greeting to someone he will turn round in amazement and wonder what is going on. Where did that come from, he will ask. You cannot even say hello. Or a smiling face. If you walk around smiling it terrifies people. They will even think something must be going on and follow you in case you are a spy or something. There is this insane paranoia among some people. You can never compliment anyone, of course. If you tell someone what an attractive car he has, he will see it as a threat.” *(From Mr. Adnan Oktar’s live interview on TV Kayseri on February 17, 2010)*

OBTAINING PERMISSION BEFORE ENTERING THE HOUSES OF OTHERS

Allah has ordained measures that will ensure material and spiritual well-being. He also communicates through the Qur'an the means to prevent disturbing situations. For example, whatever one's intentions may be, entering another person's dwelling without permission is prohibited:

You believers! Do not enter houses other than your own until you have asked permission and greeted their inhabitants. That is better for you, so that hopefully you will pay heed. (Surat an-Nur; 27)

Even when wrongdoing is out of the question, behaving otherwise causes doubt and may be perceived as a threat to the security and privacy of the household.

SHOWING GRATITUDE TO ALLAH

Being thankful to Allah means not only expressing inner gratitude to Him for all sorts of favors granted, but to put those favors to use in a way that Allah approves.

Besides conveying gratitude by words and heart, it is important to express it by deeds. Using a particular blessing for the cause of Allah (for the purpose of earning His good pleasure) would fulfill this obligation. A person fails to give due thanks to Allah unless he uses his possessions, wealth, status, intelligence or health for the cause of Allah.

In fact, gratitude to Allah is an act of worship to which Allah repeatedly draws attention in the Qur'an, and believers

pay meticulous attention to it. The following are injunctions related to gratitude:

No! Worship Allah and be among the thankful. (Surat az-Zumar; 66)

So eat from what Allah has provided for you, lawful and good, and be thankful for the blessing of Allah if it is Him you worship. (Surat an-Nahl; 114)

Giving due thanks to Allah earns a person Allah's love and good pleasure, drawing one nearer to Him. Because a person does not attribute his ability to worldly causes, he knows deep inside that he owes everything to Allah alone and thus avoids ascribing any associates to Him. In this way, he attains spiritual benefits which are far better than any material gain and praises Allah for every blessing.

All favors in this world are a means by which Allah puts man to the test. In the Qur'an, Allah reveals this important fact:

He Who possessed knowledge of the Book said, 'I will bring it to you before your glance returns to you.' And when he (Prophet Solomon) saw it standing firmly in his presence, he said, 'This is part of my Lord's favor to test me to see if I will give thanks or show ingratitude. Whoever gives thanks only does so to his own gain. Whoever is ungrateful, my Lord is Rich Beyond Need, Generous.' (Surat an-Naml; 40)

It can be seen from the words of the Prophet Solomon (as) that the ability to give thanks to Allah is in itself a great favor granted by Him, for one cannot thank Allah unless He

so wills, and gratitude is inspired by Him. The prayer regarding gratitude of the Prophet Solomon (as) is related thus in the Qur'an:

He [Solomon] smiled, laughing at its words, and said, 'My Lord, keep me thankful for the blessing You have bestowed on me and on my parents, and keep me acting rightly, pleasing You, and admit me, by Your mercy, among Your servants who are righteous.' (Surat an-Naml; 19)

Being thankful, like having faith and doing good deeds, takes place by Allah's leave.

A person of conscience recognizes that all the blessings by which he is surrounded would not exist and that he could never attain them unless Allah so willed it. His body, intelligence, wisdom, feeling, health, strength—in fact, all the favors he thinks he possesses on his own are actually blessings granted by Him.

Giving thanks to Allah is not merely saying, "*Al-hamdulillah*" at certain times, as when one has completed a task, eats a fine supper or survives an ordeal unhurt. Gratitude is a state one experiences deep in the heart because one can never account for all the favors he enjoys, even the obvious ones:

If you tried to number Allah's blessings, you could never count them. Allah is Ever-Forgiving, Most Merciful. (Surat an-Nahl; 18)

Heedless ingratitude is a serious trap devised by satan. Indeed, it is a main ambition of his to hinder man from giving thanks. In the Qur'an, Allah relates this plot of satan's:

He said, ‘By Your misguidance of me, I will lie in ambush for them on Your straight path. Then I will come at them, from in front of them and behind them, from their right and from their left. You will not find most of them thankful.’ (Surat al-A’raf; 16-17)

As Allah makes clear in the Qur’an, satan’s efforts revolve around this goal; keeping man from giving thanks to Allah. And his plan has indeed proven successful on many occasions:

... Allah shows favor to mankind but most of them are not thankful. (Surah Yunus; 60)

In the Qur’an, Allah reveals satan’s expression of his explicit will to approach man from this direction and thus makes clear the importance of gratitude to Allah as an aspect of worship. No doubt, abandoning it is sinful in the Sight of Allah:

And when your Lord announced: ‘If you are grateful, I will certainly give you increase, but if you are ungrateful, My punishment is severe.’ (Surah Ibrahim; 7)

ASKING ALLAH FOR FORGIVENESS

In the Qur’an, Allah reveals:

If Allah were to punish people for their wrong actions, not a single creature would be left upon the earth, but He defers them till a predetermined time. When their specified time arrives, they cannot delay it for a single hour nor can they bring it forward. (Surat an-Nahl; 61)

If Allah were to punish people during this life for their wrong actions, no being, without exception, would be left upon the Earth. Obviously, believers are included in this. Therefore, no believer can see himself as sinless and without error.

Knowingly or not, believers commit various sins throughout the course of their lives. The number of these sins or mistakes varies according to one's wisdom, consciousness and the profoundness of one's faith. No one can regard himself as sinless—for doing so is a serious mistake. We learn from the Qur'an that claiming to be without error was an attribute of Pharaoh's perverted character.

As the faith of a Muslim becomes firmer and he grows wiser, he begins to better recognize his sins and mistakes. Attaining a better awareness of his situation and a deeper fear of Allah leads him to a more serious effort to correct himself and seek forgiveness for the sins he committed intentionally or unintentionally. This is the practice of a conscientious Muslim. As a matter of fact, asking for forgiveness is an obligation for believers:

Ask your Lord for forgiveness and then repent to Him. He will let you enjoy a good life until a specified time, and will give His favor to all who merit it. But if you turn your backs, I fear for you the punishment of a Mighty Day. (Surah Hud; 3)

We may see that such obedience in asking Allah for forgiveness will be a means to His favors. Throughout the Qur'an, there are references to prophets asking forgiveness

for various reasons. Although they were protected from committing sin, they would still ask for forgiveness when faced with a test or when they merely remembered Allah's punishment. Allah considers asking for forgiveness a praiseworthy practice of believers:

**And they would seek forgiveness before the dawn.
(Surat adh-Dhariyat; 18)**

As you can see, it is not essential to commit a mistake in order to ask for forgiveness from Allah. Asking for forgiveness is, in a way, expressing one's weakness and insignificance in the shadow of Allah's infinite might and recognizing the fact that it is impossible to avoid sins without His help.

Being unaware of one's mistakes and sins—that is, a state of heedlessness and unconsciousness—prevents one from seeking forgiveness. As a consequence, one's heart hardens, and a person can ultimately become arrogant and deem himself perfect, thus attributing to himself a quality equal with Allah (Allah is surely beyond that).

HONORING TRUSTS AND CONTRACTS

What is meant by “trust” is not merely to keep something in one's safekeeping for a period of time. All obligations and duties are trusts. A person fails to honor his trust when he is careless in his duties.

A believer, as described in the Qur'an, is an honest, assured person who undertakes his responsibilities and does not pursue insignificant personal interests. That is why others can confidently rely on him to fulfill a responsibility or con-

tract. In numerous verses, Allah praises this quality in Muslims:

Those who honor their trusts and their contracts. (Surat Al-Muminun; 8)

Those who honor their trusts and contracts. (Surat al-Ma'arij; 32)

It is not devoutness to turn your faces to the East or to the West. Rather, those with true devoutness are those who believe in Allah and the Last Day, the Angels, the Book and the Prophets, and who, despite their love for it, give away their wealth to their relatives and to orphans and the very poor, and to travelers and beggars and to set servants free, and who perform prayer and give the alms; those who honor their contracts when they make them, and are steadfast in poverty and illness and in battle. Those are the people who are true. They are the people who guard against evil. (Surat al-Baqara; 177)

One should not assume a trust he is not able to fulfill. That is because failure to honor a promise or betraying a trust are responsibilities for which a believer will have to account in the Hereafter:

... Fulfill your contracts. Contracts will be asked about... (Surat al-Isra'; 34)

You who believe! Do not betray Allah and His Messenger, and do not knowingly betray your trusts. (Surat al-Anfal; 27)

On the other hand, an important aspect deserves mention

here: a Muslim must not avoid responsibility using the excuse of possible failure, laziness or similar reasons, since he is also accountable for the avoidance of good works he is able to perform.

Accepting responsibility does not always depend on one's own decisions. In situations where a commandment of Allah is involved, the Muslim has no choice. While working for the cause of Allah, duties and tasks are allocated according to the talents of each individual. Any attempt to reject such responsibilities would not be legitimate. With strict obedience, sincere intention and prayer, a Muslim can accomplish a given task to perfection.

BEING STEADFAST DURING WORLDLY OCCUPATIONS

Muslims must be careful not to become carried away by daily routines to the point of forgetting the main purpose of their life, which is to worship Allah. This means they do their best to comply meticulously with His commandments. Unless a believer strives to keep his faith sincere and improve his relationship with Allah, he can eventually lose his sensitivity to faith-related issues and fail to exercise wisdom.

For some, prosperity proves to be a test more difficult than hardship. In hard times, people find it easier to keep their minds occupied with the remembrance of Allah, since it is then that they feel the need for Allah in their hearts. But it is important to maintain this spiritual bond alive even after the crisis is over.

Anyone who has undergone difficulties and ordeals for the cause of Allah must keep up the remembrance of Him and his zeal based on faith and never forget his main purpose in life. Failing to remember Allah hardens one's heart, disables his consciousness and makes one unable to benefit from the lessons of life. Separated from Allah's will, he progresses along a path of no return. After having forgotten the Hereafter, his benumbed heart then turns its attention solely to the life of this world, and he finds immediate gratifications more attractive than making efforts for the cause of Allah. Allah tells His Messenger (saas) to warn against such a danger:

Say: 'If your fathers or your sons or your brothers or your wives or your tribe, or any wealth you have acquired, or any business you fear may slump, or any house which pleases you, are dearer to you than Allah and His Messenger and striving in His Way, then wait until Allah brings about His command. Allah does not guide people who are deviators.'
(Surat at-Tawba; 24)

A Muslim must always remain alert against attachment to this world. A believer may sometimes fall into error and abandon a course of action that was pleasing to Allah; he may improperly give in to his ego and desire some worldly pleasures. Continuation of such acts may lead to disbelief and hypocrisy.

The condition of the ones who lose their consciousness and prefer worldly earnings to Allah's Prophet (saas) is an example of such bad behavior:

But when they see a chance of trade or entertainment they scatter off to it and leave you standing there. Say: 'What is with Allah is better than trade or entertainment. Allah is the Best of Providers.' (Surat al-Jumu'a; 11)

Faithful believers who always fear Allah, the Day of Judgment and hell are not taken in by the deceptions of this world.

Not distracted by trade or commerce from the remembrance of Allah and the establishment of regular prayer and the payment of alms; fearing a day when all hearts and eyes will be in turmoil. (Surat al-Nur; 37)

NOT FORGETTING ONE'S OWN CONDUCT WHEN WARNING OTHERS

Do you order people to devoutness and forget yourselves, when you recite the Book? Will you not use your intellect? (Surat al-Baqara; 44)

An intelligent and experienced person well acquainted with the Qur'an can detect the minor faults and weaknesses in the faith of people and advise them accordingly. This is a praiseworthy quality, yet that does not mean he himself is free of mistakes. On contrary, he must strive to avoid committing the same errors; otherwise, he may earn Allah's disapproval, rather than reward for his advice.

It is unlikely that someone able to recognize a fault in others will fail to recognize it in his own soul. Undoubtedly, he is

also aware of his own wrongdoings and sins. This shows that he is very insincere. For instance, it would be hypocritical for a liar to call people to truth and sincerity, or for someone who does not pray to call others to regular prayer. An advisor who fears Allah would surely be the first one to avoid committing sins. The conclusion to the verse above, **“Will you not use your intellect?”** makes it clear that people should practice what they preach.

Deviant attitudes such as the desire to control others, have one's word respected or be influential underlie hypocritical behavior that is incompatible with the moral values of the Qur'an. This kind of motivation will neither protect the interests of the religion nor correct the mistakes and sins of Muslims. If one gives these warnings out of fear of Allah and a concern that these errors should not be committed, he is more concerned that he does not commit the same sins himself. But when he counsels and advises only to attain status, respect and esteem, the manipulation of faith-related issues for personal benefit will only lead to great disappointment in the Hereafter.

When a Muslim sees another committing an error that he himself is guilty of, he can let him know that he, too, is trying to correct that same mistake. Then the two can encourage one another toward improvement and by doing so, earn the pleasure of Allah.

WRITING DOWN A DEBT

You who believe! When you take on a debt for a specified period, write it down. A writer should write it down between you justly. No writer should refuse to write; as Allah has taught him, so he should write. The one incurring the debt should dictate and should have fear of Allah his Lord and not reduce it in any way. If the person incurring the debt is incompetent or weak or unable to dictate, then his guardian should dictate for him justly. Two men among you should act as witnesses. But if there are not two men, then a man and two women with whom you are satisfied as witnesses; then if one of them forgets, the other can remind her. Witnesses should not refuse when they are called upon. Do not think it too trivial to write down, whether small or large, with the date that it falls due. Doing that is more just in Allah's Sight and more helpful when bearing witness and more likely to eliminate any doubt—unless it is an immediate transaction hand-to-hand, taken and given without delay. There is nothing wrong in your not writing that down. Call witnesses when you trade. Neither writer nor witness should be put under pressure. If you do that, it is deviancy on your part. Have fear of Allah, and Allah will give you knowledge. Allah has knowledge of all things.”
(Surat al-Baqara; 282)

In this verse, Allah clearly states that believers must keep records of their debts. Believers cannot disregard this commandment because of kinship, assumed sincerity or friendship. This commandment applies to every-one, no matter how much the debt may be, since there is no exception to this obligation. Therefore, sincere believers should behave according to this command in the Qur'an, without reserve.

Allah makes it clear that such a precaution is the best way to eliminate doubt, misunderstandings or injustice in the future. There is no reason not to comply with this injunction.

LEAVING GROUPS WHERE PEOPLE SPEAK AGAINST ALLAH

No matter where they may be, believers never make concessions about their faith, since every Muslim is a representative of Allah and His religion. For a believer who is conscious of this fact and the responsibility it entails, it cannot be fitting for him to remain in an environment where people talk against Allah and His religion. Allah forbids such an attitude:

It has been sent down to you in the Book that when you hear Allah's Signs being rejected and mocked at by people, you must not sit with them till they start talking of other things. If you do, you are just the same as them. Allah will gather all the hypocrites and unbelievers into Hell. (Surat an-Nisa; 140)

When you see people engrossed in mockery of Our Signs, turn from them until they start to talk of other things. And if satan should ever cause you to

forget, once you remember, do not stay sitting with the wrongdoers. (Surat al-An'am; 68)

The main attribute of the members of ignorant societies is their failure to appreciate Allah's majesty and their heedlessness of Allah's superior power. With an ill-favored arrogance they unwisely derive from their unthinking state, unbelievers speak against Allah and His religion. This may be in the form of an explicit assault or merely implications or ignorant comments about religion in general. In any case, it is obligatory for a believer to leave that place if he is unable to rectify the situation. Remaining oblivious to it and staying on as a member of such a group is unlawful for a believer.

PRAISING AND GLORIFYING ALLAH AT SPECIFIED TIMES

Praising and glorifying Allah is an important part of a believer's life, saying that Allah is the only One Who is worthy of glory and confirming that He is exalted above any imperfection or fault. This is done both by the tongue and heart. Allah states in the Qur'an that praising and exalting Him are acts of worship performed by all Creation:

The seven heavens and the earth and everyone in them glorify Him. There is nothing which does not glorify Him with praise, but you do not understand their glorification. He is All-Forbearing, Ever-Forgiving. (Surat al-Isra'; 44)

The thunder glorifies His praise, as do the angels, out of fear of Him... (Surat ar-Ra'd; 13)

During regular prayers (*salah*) five times a day, praising and glorifying Allah at certain times are obligatory acts. A believer does not arrange Allah's commandments in order of importance according to his own understanding. He does not consider praying to be more important than glorifying Allah, or fasting more important than giving alms. He obeys all of Allah's commands to the letter.

In the Qur'an, Allah reveals that He created man only to worship Him, and it is one of the most important duties of a Muslim to glorify Allah in the way He instructs. Glorifying Allah and praising Him at the same time during morning and afternoon prayers are particularly emphasized in the verses.

BEING HUMBLE TOWARD BELIEVERS AND A DETERRENT TOWARD UNBELIEVERS

Being modest and humble is an attitude praised in the Qur'an, and a Muslim who is humble inspires affection and trust to the hearts of other believers. In its true sense, modesty is an awareness that one owes all his good qualities to Allah and that there is none worthy of worship but Him. No matter how good-looking, successful, wealthy, intelligent or strong a believer may be, he knows that these are all blessings granted by Allah, that they are actually a trial for him, and that each one of them are opportunities to earn His good pleasure. Therefore, he cannot grow arrogant. This characteristic manifests itself in respect and humbleness towards other believers, who are endowed with noble souls. In the Qur'an,

Allah describes this conduct as follows:

Give good news to the humble-hearted.” (Al-Hajj; 34)
You who believe! If any of you renounce your religion, Allah will bring forward a people whom He loves and who love Him, humble to the believers, fierce to the unbelievers, who strive in the Way of Allah and do not fear the blame of any censurer. That is the unbounded favor of Allah which He gives to whoever He wills. Allah is Boundless, All-Knowing. (Surat al-Ma’ida; 54)

As conveyed in the verse above, believers show modesty to other believers but do not remain humble before unbelievers. This attribute of believers is mentioned in another verse:

Muhammad is the Messenger of Allah, and those who are with him are fierce to the unbelievers, merciful to one another... (Surat al-Fath; 29)

Allah speaks to believers in the Qur’an as a close and intimate friend. And He commands them to challenge infidels and hypocrites about their ideas. For this reason, a Muslim will always behave towards a hypocrite or an unbeliever as Allah dictates in the Qur’an. Apart from the Qur’an and the Sunna, there is no other criterion by which to determine a believer’s behavior.

Thus, it is an act of worship to love and respect other Muslims and to be a deterrent towards unbelievers and hypocrites who harbor grudges against the religion of Allah and employ all means to oppose it, covertly or openly. A show of

love and respect to these would indicate support and approval of their negative attitude.

However, it is also important not to misunderstand the concept of deterrence, since in this context it does not entail deterrence in the physical sense. What is actually meant is to thwart the expectations of the hypocrites and unbelievers through resoluteness and strong commitment to religious moral values.

Deterrence also means thwarting strategies directed against Muslims by exposing them, assuming a clear stance towards their reprehensible attitudes and not being intimate friends with such people.

Believers are the people whom hypocrites fear most. In the Qur'an, Allah states that hypocrites fear them as they fear Allah (Surat al-Hashr; 13). For this reason, it is important for a Muslim to have the *taqwa* (fear for Allah) that puts fear into the hearts of His enemies and to those hostile to Muslims.

At the same time, getting along well with non-Muslims who do not engage in efforts against Islam and attempting to bring the hearts of people recently introduced to Islam nearer to the faith are practices encouraged by Allah in the Qur'an.

REMAINING STEADFAST AND FIRM

The strength of a believer's faith, sincerity and commitment to Allah's cause becomes obvious from his steadfastness, which also reflects the intensity of honor he feels for his religion.

Giving up in matters of religion is a weakness peculiar to those who have not yet attained maturity, despite living among believers. It often appears in the form of evasion during times of hardship, avoidance of risks or whatever is likely to harm one's private interests and giving priority to personal interests rather than those of the religion. In times of ease, on the other hand, apathy manifests itself as not being disturbed about the unrest caused by unbelievers, avoidance of responsibility and difficult tasks and remaining passive and unwilling to take action in the face of unfavorable developments while engaged in an intellectual struggle. Faculties of reasoning and judgment grow blurred to such an extent that people consider avoiding of exertion in the service of Allah as a gain or blessing:

Among you there are people who hang back, and if you encounter a setback then they say, 'Allah has blessed me in that I was not there with them.' (Surat an-Nisa'; 72)

People foolishly tend to ease their consciences by pointing out that there are others who do undertake these tasks. However, once Allah gives relief and grants victory in which they have no share, they disclose their regret and are aware of how far removed they are from the superior morality of believers:

But if you meet with favor from Allah they say—as if there were no friendship between you and them—'Oh! If only I had been with them so that I too might have won a great victory.' (Surat an-Nisa'; 73)

But they have also lost great rewards and a superior status in the Hereafter. Allah warns believers against displaying similar attitudes or being negatively influenced by people with weak faith:

So be steadfast. Allah's promise is true. Do not let those who have no certainty make you impatient and shake your firmness. (Surat ar-Rum; 60)

A person with real faith is never idle. A Muslim must strenuously fight against weaknesses such as uncertainty, listlessness, irresponsibility and adherence to the desires or whims of his lower self. Here are some verses that forbid believers from being idle in various circumstances:

Do not relax in pursuit of the enemy. If you feel pain, they too are feeling it just as you are, but you hope for something from Allah which they cannot hope for. Allah is All-Knowing, All-Wise. (Surat an-Nisa'; 104)
Do not give up and do not be downhearted. You shall be uppermost if you are believers. (Surah Al 'Imran; 139)

The ideal Muslim supports the interests of his religion in times of difficulty as well as ease and prefers the approval of Allah over his own whims and desires. No difficulty or hardship daunts him or makes him lose his firmness and zeal. Examples from the past serve as his role model:

Many a prophet has been fought, when there were many thousands with him! They did not give up in the face of what assailed them in the Way of Allah, nor did they weaken, nor did they yield. Allah loves the steadfast. (Surah Al 'Imran; 146)

In another verse, Allah mentions the value of serious effort:

But as for anyone who desires the Hereafter, and strives for it with the striving it deserves, being a believer, the striving of such people will be gratefully acknowledged. (Surat al-Isra'; 19)

**STATEMENTS BY MR. ADNAN OKTAR
REGARDING THE IMPORTANCE OF BEING
EAGER TO UNDERGO DIFFICULTIES**

ADNAN OKTAR: Mash'aAllah. The heroes of Siirt, our heroic brothers in the Southeast. They are very dear to us, insha'Allah. Let them relax in the knowledge that the community of Islam, the whole Turkic world, is heading toward a great salvation, and those heroic people will be able to live at ease, insha'Allah. They must love, watch over and protect one another. They must raise their levels of knowledge and culture. They must treat everything with humanity so their hearts can be at ease. The end result will be great salvation. But look, just yesterday I was reading the Qur'an; Allah always refers to the destructions of people. The people of 'Ad or Thamud, Pharaoh's people; they never heeded Allah's word. And tragedies were always inflicted on them. But there is something that Allah wants, that He insists on. Allah does not accept that religion without trouble and difficulty. A traditional conception has grown up among people. They imagine that they are born, grow up, go to school, pray and lead

uneventful lives. If necessary they will go and study in Europe, have businesses, get married, have children, pray and die. But I see no such life in the Qur'an. If anyone else does, let them tell me, but there is nothing of the kind. On the contrary, Allah says; **“Or did you suppose that you would enter the Garden without facing the same as those who came before you?”** (Surat al-Baqara, 214). Of course, believers undergo severe tests. So everyone could choose such an easy life. I could have done so myself, and so could Süleyman Hilmi Tunahan. So could Bediüzzaman, couldn't he? And so could Abdulhakim Arvasi and Ali Haydar Efendi. None of them did. There is no question of one being able to say, “Let the holy ones get on with it, while we sit back and watch.” They could have secured their own salvation. They would have no effect on our salvation. So everyone must share the same spirit as that of Bediüzzaman, Süleyman Hilmi Tunahan or Abdulhakim Arvasi. Of course. I am issuing a warning. I am telling the truth. We are in the age of the Mahdi (AS). Great things are happening in the age of the Mahdi (AS). There will be climates of great suffering.

JUSTICE UNDER ALL CIRCUMSTANCES

Justice means being fair and impartial when offering solutions to problems between people. Those who do not live by the values of the Qur'an, however, generally do not conduct themselves with a sense of justice. Many external factors may have a positive or negative impact on their decisions. A person may give preference to the party he feels closer to him-

self, or his own interests may influence the verdict, or he may veer from justice for the sake of personal inclinations.

Deviation from strict justice is often greatest towards those whom one dislikes most. Grudges and resentment cloud the mind and make it hard to take a decision in favor of the despised party. Rage harbored in the heart may hinder a person from even acknowledging the other party's rights of. For this reason Allah draws special attention to this pitfall and warns believers against it:

You who believe! Show integrity for the sake of Allah, bearing witness with justice. Do not let hatred for a people incite you into not being just. Be just. That is closer to heedfulness. Have fear of Allah. Allah is aware of what you do. (Surat al- Ma'ida; 8)

In compliance with the verse, Muslims never commit injustice to any individual or society because of kinship, resentment or out of personal interests. No matter what someone's belief, ideology or philosophy may be, or how hostile his attitude to Muslims, a true believer always treats him with justice. He is not moved by emotion toward unfair decisions, and even when contrary to his own interests, he does not conceal or distort the truth.

SPREADING GOOD TIDINGS OF PARADISE

We have sent you with the truth bringing good news and giving warning. There is no community to which a warner has not come. (Surah Fatir; 24)

Along with warnings, Muslims are also responsible for giving good news. The Qur'an was revealed both as a warning and a bringer of good tidings. In it, Allah gives the encouragement of Paradise for people of moral excellence. Provided they are patient, sincere, just and modest, Allah promises practicing Muslims many rewards in the Hereafter. Paradise is so glorious in terms of its artistry, richness and magnificence that nothing in this world can be compared to it. Everything created therein is of unprecedented beauty. The joy, happiness and relief that people in Paradise will experience are also unparalleled. In the Qur'an, Allah gives detailed accounts of Paradise that are a source of great enthusiasm for Muslims. Contemplating Paradise motivates Muslims and encourages them to make serious efforts to attain it. Knowing that Allah generously rewards every bit of good done for His cause, the Muslim feels more devoted to Him.

Allah also presents rewards to Muslims in this world; domination of Islamic values across the world, the descent of Prophet Jesus (AS) in the end times, relief of the heart, victory over unbelievers, inheritance of abundant wealth, and a good life are among those mentioned in the Qur'an. Each is a further incentive and source of joy for Muslims.

It is an act of worship for Muslims to pass on this good news. Thus, Allah referred to prophets as those who "give good news" as well as "warnings." Tidings about the improvement of the Muslims in the material or spiritual sense, their successes, Allah's help and protection of them, and their victories strengthen the morale of believers, while discouraging and terrifying the hypocrites and unbelievers.

REMEMBERING ALLAH'S WILL WHILE SPEAKING ABOUT THE FUTURE

Allah created man as a being bound by time and space, while He is unbounded by them and encompasses them, since it is He Who created them. By his very nature, man is confined to time and space, but Allah sees time and space both from within and without and holds them under His control.

This means that Allah sees and knows the beginning, end and duration of everyone's life simultaneously. For Allah, there is no lapse of time between the beginning of the universe and the Day of Judgment; yet, man perceives this as an infinitely long period. But just as we can see the beginning and end of a yardstick, Allah can see the beginning and end of the universe all at once.

Thus, the past, present and future are all part of a destiny that Allah has predetermined. Allah has revealed this to us in the Qur'an through the concept of destiny. Man can never escape his destiny. In brief, the future of man can be shaped only in the way Allah predetermines it. Therefore, in the Qur'an Allah commands people to say "If Allah wills" while expressing their plans in the future. For no matter what a person may expect to take place, nothing happens except what Allah wills. Muslims have faith in the fact that only what Allah wills will occur, so believers never speak with certainty about the future, even about the next moment. Instead, they say, "In-sha-Allah," which means, "If Allah wills."

Never say about anything, 'I am doing that tomorrow,' without adding 'If Allah wills.' (Surat al-Kahf; 23-24)

NOT PURSUING WHAT ONE HAS NO PERSONAL KNOWLEDGE OF

People must achieve certainty based on their conscience about any thought or belief they live by, advocate and spread. To follow any ideology, person or cause about which one is not knowledgeable is forbidden in the Qur'an. Moreover, Allah states that on the Day of Resurrection, people will be held accountable for whatever they believe is true and propagate with their eyes, ears and hearts:

Do not pursue what you have no knowledge of. Hearing, sight and hearts will all be questioned. (Surat al-Isra'; 36)

The only thought system of whose authenticity man can ever be certain is the one that Allah explains in detail in the Qur'an and the Sunna of our Prophet (saas). Muslims therefore reject any belief which is not compatible with the Qur'an and the Sunna, as well as with their consciences. In order for a Muslim to support an individual or an idea, it is necessary for that idea to be ratified both in the Qur'an and the Sunna and for the individual to act within the boundaries of Qur'anic morality.

Moreover, a believer speaks with meticulous care while explaining, promoting or communicating any scientific, social or religious subject. He engages in no commercial or social partnership that does not conform to Islamic morality. Any idea bereft of sound grounds cannot earn a believer's support. Therefore, the accuracy of his every statement or suggestion will be obvious to everyone.

NOT YEARNING FOR UNBELIEVERS' WEALTH

Do not direct your eyes longingly to what We have given certain of them to enjoy. Do not feel sad concerning them. And take the believers under your wing. (Surat al-Hijr; 88)

Allah makes clear in the Qur'an that He may grant wealth to both non-believers and believers. However, the reasons are not the same.

Wealth given to believers is a manifestation of Allah's promise to them of a good life in this world due to their moral excellence. Allah has revealed that he will make Muslims His heirs to the wealth of the world.

But for those to whom Allah grants abundant wealth although they are enemies to Him and His religion, it serves a different purpose:

Do not let their wealth and their children impress you. Allah merely wants to punish them by them in this world, and for them to expire while they are unbelievers. (Surat at-Tawba; 85)

Money, property, ornaments, opulent furnishings, clothes or other material means are only corruption for those who deny the existence of Allah and insist on disbelief. These favors serve to reveal the extent of their ingratitude and denial of Allah.

In His wisdom, Allah may punish people in various ways. An unbeliever may be afflicted with forms of punishment of which he is unaware, such as an affliction that seizes his heart. A situation deemed advantageous may well turn out to be a disappointment for him in the Hereafter.

For this reason, yearning for anything that has been granted to an unbeliever is not in compliance with the morals of the Qur'an. Muslim morality and piety must be strongly admired. For this reason, Allah has commanded that the wealth of those who do not practice religious morality should not arouse any admiration within a believer. Nor should their way of life, their possessions or anything else.

CALLING OTHERS TO ALLAH'S PATH WITH WISE AND GOOD METHODS AND WITHOUT APPLYING COERCION

Call to the way of your Lord with wisdom and fair admonition, and argue with them in the kindest way. Your Lord knows best who is misguided from His way. And He knows best who are guided. (Surat an-Nahl; 125)

Islam is acceptable to Allah only when a person lives by it sincerely, willingly and happily, and only when the person himself consents to it. Allah has revealed this quality of religion in many verses of the Qur'an. For example, a person who prays five times a day must do it willingly and lovingly for Allah. Or if someone gives gifts from his possessions, he must do it willingly and lovingly, if his act of worship is to be approved in Allah's Sight.

Someone becomes a Muslim when he is able to acknowledge Allah through his intellect and in his heart. Moreover, he must be conscious of the purpose of his religious duties. And he must be aware of why he performs these acts of service. This comes from his attachment to the Muslim religion and

his absolute belief in Allah's existence. For this reason, he performs the requirements of religious moral values willingly and lovingly. Therefore, Islam is a religion whose true practice depends on the voluntary choice of the individual.

Hence, there is no compulsion to accept Islam. Allah does not expect Muslims to pressurize those who do not incline towards Islam, since religion adopted under oppression is not acceptable in His Sight. Adopting religion without sincerity and only because of pressure from others will have no validity before Allah. Therefore it will make no difference for anyone to practice religion with this kind of morality.

Communicating the religion of Islam to others should be an invitation made with gracious words, as a summons to a relationship with Allah. In the Qur'an Allah reveals that there is no coercion in religion:

There is no compulsion where the religion is concerned. Right guidance has become clearly distinct from error. Anyone who rejects false gods and believes in Allah has grasped the Firmest Handhold, which will never give way. Allah is All-Hearing, All-Knowing. (Surat al-Baqara; 256)

In compliance with the morals of the Qur'an, when explaining the religion of Allah, Muslims employ the best style that will kindle love in the hearts of people towards Islam. They must be kind and patient. When people can love and respect Muslims, they will be receptive to the system of beliefs that give them moral excellence. Therefore, the right word will be important to soften their hearts to Islam.

REMEMBERING ALLAH WHEN ONE FORGETS SOMETHING

Man is a being of imperfection, while Allah alone is self-sufficient. This is because Allah created man with weaknesses. One of man's weaknesses is forgetfulness; no one is free of it, no matter how intelligent he may be.

Admitting this weakness makes one acknowledge his dependence upon Allah. In a way, that is because a person can claim to exist only through his memory. All the information related to his identity, beliefs, deeds, pleasures, habits and way of life are held in memory.

However, Allah may allow one to forget the end of the sentence he is speaking, and, if He wills, can make him forget his entire life in an instant. In order to be aware of himself, man is in need of Allah, Who permits him to keep information in his memory at every moment. If Allah should take a piece of information from a person's mind, he will have no power whatsoever to retrieve it. In such a state of helplessness, everyone should take refuge in Allah and seek His help:

... Remember your Lord when you forget, and say, 'Hopefully my Lord will guide me to something closer to right guidance than this.' (Surat al-Kahf; 24)

Remembering something that one has forgotten and succeeding in any particular objective is possible only by Allah's will. Therefore, the only recourse is to pray for guidance.

NOT LOSING HOPE IN ALLAH'S MERCY

Say [from Me]: ‘My servants, you who have transgressed against yourselves, do not despair of the mercy of Allah. Truly Allah forgives all wrong actions. He is the Ever-Forgiving, the Most Merciful.’” (Surat az-Zumar; 53)

In many verses of the Qur'an, Allah mentions that Muslims -even those with the most fear of Allah- may make mistakes. In this verse surely Allah brings relief to their hearts, for a Muslim who errs may feel great regret, sorrow and guilt. Allah knows that Muslims are very careful about improving their shortcomings. In the Qur'an, He gives the examples of prophets who have won His approval to show that every person may make mistakes.

So these encouraging and refreshing consolations prevent Muslims from falling into despair after they have made a mistake. Allah has promised to forgive a person's errors without exception, if that person is sorry and repents of what he has done.

But despite the many consolations in the Qur'an that refresh the spirit and give hope, many human beings still do not admit that they make mistakes, in an ignorant manner. In spite of the glad tidings announced in the Qur'an, after making a mistake they become wrapped in despair and become anxious and downhearted which is totally wrong behavior. An individual who refuses to acknowledge errors he has committed out of pride and arrogance is greatly unhappy by what he has done. He has trouble accepting that he is a creature

prone to making mistakes and faulty decisions, and whose actions and words may be wrong. He does not consider that perfection and freedom from error belong only to Allah. He wants to be perfect himself. But he cannot, and the fact that some of his attitudes are wrong, draws him into despair.

A Muslim experiences deep peace by accepting his imperfections and helplessness in relation to Allah and never claims to be free from error.

It should be remembered that the tendency to err and sin -even though one may be a firm believer- makes him more aware of Allah's perfection. One can conceive of perfection only when he has experienced imperfection. Consciousness of his own failures and weaknesses lets him better appreciate the absolute perfection of Allah. He will have a clear conception that He is exalted above all else while measuring Allah with His true measure and glorifying Him with praise.

HONESTY

Lying is frequently employed by some of those who foolishly eschew the morals of the Qur'an to mislead others. Various reasons prompt a man to lie: to avoid others' criticisms, to lay the grounds for a dishonest argument or to attain superiority. However, no matter what the reason, this is an act forbidden by Allah. In the Qur'an, He praises those who are truthful and curses liars:

If anyone argues with you about him after the knowledge that has come to you, say, 'Come then! Let us summon our sons and your sons, our women and

your women, ourselves and yourselves. Then let us make earnest supplication and call down the curse of Allah upon the liars.’ (Surah Al ‘Imran; 61)

Every inaccurate word uttered with the intent to mislead someone is a lie. But a person may say something incorrect unintentionally or simply out of forgetfulness. A person who does not seek to mislead another loses no time in correcting his words. However, a deliberate lie is based on evil intention: the liar has a purpose. Therefore, Allah holds him liable for his intentions. As commanded in the verse below, Muslims must always speak the truth:

You who believe! Have taqwa of Allah and speak the right word. (Surat al-Ahzab; 70)

Even if an unintentional word escapes from his mouth in an unguarded moment, a Muslim will immediately make up for it. He will never deliberately try to mislead someone, knowing that he will have to give an account of his actions in the Hereafter; for this is a thing to be condemned both in the Hereafter and in this world.

Our holy Prophet (saas) tells us this in the hadiths about avoiding telling lies:

"The least lovable creatures in the Sight of Allah on the Day of Reckoning are the liars, the proud and those who harbor ruthless hatred for their brothers in their breasts ..." (Imam Gazali, Ihya'u Ulum'id-din, Vol. 3, p. 355)

Narrated 'Abdullah:

The Prophet said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling

the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar." (Sahih Bukhari, Volume 8, Book 73, Number 116; Sahih Muslim)

NOT TO TRUST PERSONS WHOSE WORDS ARE NOT TO BE TRUSTED

In searching for the truth, the Qur'an advises us to consult others in situations where one's own experience or knowledge is insufficient. Often, when Muslims fear they may have made a mistake, they seek advice about how to find the right thing to do and avoid wrong actions. That is, the aim of seeking advice is to find out what is right and proper.

However, not everyone has the wisdom and honesty to make the right decisions or to lay his own interests aside. There are people, too, whose words cannot be trusted. Anyone who gives advice must possess particular qualities, the foremost of which is faith in Allah. Only by acting according to his conscience can a person make a right evaluation of a situation and explain it to someone else, even if such an explanation is not in his own best interests. His love and fear of Allah make him conscientious and trustworthy.

Any person who fails to employ his conscience and displays moral failings has neither the ability to see the right choice nor the ability to lead another to the truth. Consequently, a Muslim must be meticulous in choosing his advisors. In the Qur'an, Allah forbids obedience to wicked

people and makes clear the type of person whose words and admonitions are not to be trusted - someone who easily transgresses Allah's limits:

**But do not obey any vile swearer of oaths,
Any backbiter, slandermonger,
Impeder of good, evil aggressor,
Gross, coarse and furthermore, despicable,
Simply because he possesses wealth and sons.
When Our Signs are recited to him, he says, 'Just
myths of previous peoples!' (Surat al-Qalam; 10-15)**

And in another verse, Allah reveals that there are two types of individuals who should not be listened to:

**"Therefore wait patiently for the judgment of your
Lord. Do not obey any evildoer or thankless man
among them." (Surat al-Insan; 24)**

In the Qur'an, Allah reveals clearly whose word is to be trusted; that is, whose guidance and advice should be relied upon. According to this distinction, when it is a matter of his material and emotional welfare, a Muslim should never act on the advice of liars, gossipmongers, or aggressive, argumentative individuals, who easily disregard the limits set by Allah or people who are deceitful or sarcastic.

BEING RESOLUTE IN WORSHIP

He is Lord of the heavens and the earth and everything in between them, so worship Him and persevere in His worship. Do you know of any other with His Name? (Surah Maryam; 65)

“To be resolute” is to be firm in purpose and persistent therein. Allah orders Muslims not only to perform acts of worship, but also to be resolute in performing them.

However, some people tend to limit the concept of being resolute in worship to certain obligatory acts such as regular prayer, giving *alms*, fasting or pilgrimage. Of course believers are supposed to perform these acts of worship in a complete and perfect manner. In its true sense, however, worship means “being a servant.” That is, a person's attitudes, behavior and whatever they do to serve Allah are all acts of worship. Compliance with what is ordered in the Qur'an comprises many important obligatory acts of worship, and is in itself an act of worship.

Actions such as performing prayer five times a day, controlling one's temper, speaking gently and kindly, warning people of the Hereafter, avoiding wicked thoughts and refraining from pointless dispute are all obligatory acts of worship. Therefore, this commandment refers to both the physical acts of worship and the moral excellence that a believer adopts for himself.

However, the resoluteness of Muslims will be put to test. Stories of prophets and believers of the past portray events by which their perseverance was tested. Trying times are shown to be invaluable opportunities to demonstrate a Muslim's loyalty to Allah.

The verbal and physical attacks of unbelievers are among the occurrences through which a Muslim's loyalty to his religion is tested. Disease, thirst, starvation, exhaustion, threats

and life-endangering situations are also tests for believers. There will be many times when a Muslim must persevere to live by the moral values of Islam.

There are also times when Allah grants believers such favors as health, strength, wealth or power. These, too, are invaluable opportunities through which they can demonstrate their commitment to the religion of Allah. That is, Muslims will be tested with both hardship and ease, yet neither should make them deviate from righteous conduct.

WARNING OF PUNISHMENT

The basic philosophy of a society which does not live by the values of the Qur'an is that man is responsible to himself alone. According to that superstitious way of thinking, man needs only to provide the best conditions for himself and surround himself with the most comfortable environment he can. He assumes no responsibility whatsoever toward the lives of others. This being the case, most people assume they are accountable only for their own adherence to religious values and thus distance themselves from any responsibility for communicating Allah's message to others. From the Qur'anic viewpoint, however, the reality is quite different.

Among a Muslim's responsibilities is to convey the religion of Islam to the people around him and encourage them to believe in Allah. In the Qur'an, Allah reveals this in the words:

You who are enveloped in your cloak!

Arise and warn. (Surat al- Muddaththir; 1-2)

Every Muslim is also responsible for calling others to Islam.

The believer wants everyone to share his contentment in Islam. His objective is to communicate the existence of Allah to everyone, make people aware that they will be called to account in the Hereafter and describe how Hell is a true place of torment for those who fail to obey Allah's commandments. For a Muslim, these duties are far more important than commerce, comfort or entertainment. In order to communicate Allah's religion to people, they do whatever it takes, even if it means abandoning home or possessions. In the Qur'an, Allah addresses His Prophet (saas) and all believers, saying:

Warn them of the Day of Bitter Regret when the affair will be resolved. But they take no notice. They have no faith. (Surah Maryam; 39)

PRAYERS THAT BELIEVERS SHOULD RECITE AT LEAST ONCE IN THEIR LIVES

Allah reveals what Muslims should pray for in many verses of the Qur'an. Prayer leads us to that which already exists in our destinies. It is Allah Who both determines our destiny and Who causes us to pray. Prayer is one of the most important religious observances for a Muslim. A believer who prays knows his weakness before Allah and always submits himself to Him. In return for his prayers he may hope to be a valued servant possessed of taqwa in the Sight of Allah. In one verse Allah reveals:

"Say: 'What has My Lord to do with you if you do not call on Him? But you have denied the truth, so punishment is bound to come.'" (Surat al-Furqan, 77)

This chapter contains some of the prayers revealed in the Qur'an that believers should recite at least once in their lives.

... There are some people who say, 'Our Lord, give us good in the world.' They will have no share in the Hereafter. And there are others who say, 'OUR LORD, GIVE US GOOD IN THE WORLD, AND GOOD IN THE HEREAFTER, AND SAFEGUARD US FROM THE PUNISHMENT OF THE FIRE.'... (Surat al-Baqara; 200-202)

"The Messenger has faith in what has been sent down to him from his Lord, and so do the believers. Each one has faith in Allah and His angels and His Books and His Messengers. WE DO NOT DIFFERENTIATE BETWEEN ANY OF HIS MESSENGERS. THEY SAY, 'WE HEAR AND WE OBEY. FORGIVE US, OUR LORD! YOU ARE OUR JOURNEY'S END.'" (Surat al-Baqara; 285)

"... OUR LORD, DO NOT TAKE US TO TASK IF WE FORGET OR MAKE A MISTAKE! OUR LORD, DO NOT PLACE ON US A LOAD LIKE THE ONE YOU PLACED ON THOSE BEFORE US! OUR LORD, DO NOT PLACE ON US A LOAD WE HAVE NOT THE STRENGTH TO BEAR! AND PARDON US; AND FORGIVE US; AND HAVE MERCY ON US. YOU ARE OUR MASTER , SO HELP US AGAINST THE PEOPLE OF THE KAFIRUN." (Surat al-Baqara; 286)

“OUR LORD, DO NOT MAKE OUR HEARTS SWERVE ASIDE AFTER YOU HAVE GUIDED US. AND GIVE US MERCY FROM YOU. YOU ARE THE EVER-GIVING.” (Surah Al ‘Imran; 8)

“OUR LORD, YOU ARE THE GATHERER OF MANKIND TO A DAY OF WHICH THERE IS NO DOUBT. ALLAH WILL NOT BREAK HIS PROMISE.” (Surah Al ‘Imran; 9)

“THOSE WHO SAY, ‘OUR LORD, WE HAVE FAITH, SO FORGIVE US OUR WRONG ACTIONS AND SAFEGUARD US FROM THE PUNISHMENT OF THE FIRE.” (Surat Al ‘Imran; 16)

“All they said was, ‘OUR LORD, FORGIVE US OUR WRONG ACTIONS AND ANY EXCESSES WE WENT TO IN WHAT WE DID AND MAKE OUR FEET FIRM AND HELP US AGAINST THESE KAFIR PEOPLE.’” (Surah Al ‘Imran; 147)

“those who remember Allah, standing, sitting and lying on their sides, and reflect on the Creation of the heavens and the earth: ‘OUR LORD, YOU HAVE NOT CREATED THIS FOR NOTHING. GLORY BE TO YOU! SO SAFEGUARD US FROM THE PUNISHMENT OF THE FIRE.” (Surah Al ‘Imran; 191)

“OUR LORD, THOSE YOU CAST INTO THE FIRE, YOU HAVE INDEED DISGRACED. THE WRONG-

DOERS WILL HAVE NO HELPERS.” (Surah Al ‘Imran; 192)

“OUR LORD, WE HEARD A CALLER CALLING US TO FAITH: “HAVE FAITH IN YOUR LORD!” AND WE HAD FAITH. OUR LORD, FORGIVE US OUR WRONG ACTIONS, ERASE OUR BAD ACTIONS FROM US AND TAKE US BACK TO YOU WITH THOSE WHO ARE TRULY GOOD.” (Surah Al ‘Imran; 193)

“OUR LORD, GIVE US WHAT YOU PROMISED US THROUGH YOUR MESSENGERS, AND DO NOT DISGRACE US ON THE DAY OF RISING. YOU DO NOT BREAK YOUR PROMISE.” (Surah Al ‘Imran; 194)

“When they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of what they recognise of the truth. They say, ‘OOO LORD, WE HAVE FAITH. SO WRITE US DOWN AMONG THE WITNESSES.” (Surat al-Ma’ida; 83)

“When they turn their eyes towards the Companions of the Fire, they will say, ‘OUR LORD, DO NOT PLACE US WITH THE PEOPLE OF THE WRONGDOERS!’” (Surat al-A’raf; 47)

“They said, ‘WE HAVE PUT OUR TRUST IN ALLAH. OUR LORD, DO NOT MAKE US A TAR-

GET FOR THIS WRONGDOING PEOPLE,” (Surah Yunus; 85)

"AND RESCUE US, BY YOUR MERCY, FROM THIS KAFFIR PEOPLE.” (Surah Yunus; 86)

“saying, ‘GLORY BE TO OUR LORD! THE PROMISE OF OUR LORD IS TRULY FULFILLED.” (Surat al-Isra’; 108)

“When the young men took refuge in the cave and said, ‘OUR LORD. GIVE US MERCY DIRECTLY FROM YOU AND OPEN THE WAY FOR US TO RIGHT GUIDANCE IN OUR SITUATION.” (Surat al-Kahf; 10)

Never say about anything, ‘I am doing that tomorrow,’ without adding ‘IF ALLAH WILLS.’ Remember your Lord when you forget, and say, ‘HOPEFULLY MY LORD WILL GUIDE ME TO SOMETHING CLOSER TO RIGHT GUIDANCE THAN THIS.” (Surat al-Kahf; 23-24)

“There was a group of My servants who said, “OUR LORD, WE HAVE FAITH, SO FORGIVE US AND HAVE MERCY ON US. YOU ARE THE BEST OF THE MERCIFUL.” But you made a mockery of them so that they made you forget to remember Me while you were laughing at them.” (Surat al-Muminun; 109-110)

“Say: ‘MY LORD, FORGIVE ME AND BE MERCIFUL! YOU ARE THE BEST OF THE MERCIFUL.” (Surat al-Muminun; 118)

THE DECEPTION OF EVOLUTION

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

Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been stated by a large number of scientists. In the United

States in particular, many scientists from such different fields as biology, biochemistry and paleontology recognize the invalidity of Darwinism and employ the fact of Creation to account for the origin of life.

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

The Scientific Collapse of Darwinism

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

Darwin invested all of his hopes in new scientific discoveries, which he expected to solve these difficulties. However, contrary to his expectations, scientific findings expanded the

dimensions of these difficulties. The defeat of Darwinism in the face of science can be reviewed under three basic topics:

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

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

The First Insurmountable Step: The Origin of Life

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

Since the theory of evolution ignorantly denies Creation, it maintains that the "first cell" originated as a product of blind coincidences within the laws of nature, without any plan or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. Such a claim, however, is inconsistent with the most unassailable rules of biology.

"Life Comes From Life"

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

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

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

However, **five years after the publication of Darwin's book, Louis Pasteur announced his results after long 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."**¹

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

Inconclusive Efforts of the Twentieth Century

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

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

Evolutionist followers of Oparin tried to carry out experiments to solve this problem. The best known experiment was carried out by the American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial Earth's atmosphere in an experiment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

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

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

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

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

The Complex Structure of Life

The primary reason why evolutionists ended up in such a great impasse regarding the origin of life is that even those living organisms Darwinists deemed to be the simplest have outstandingly complex features. The cell of a living thing is more complex than all of our man-made technological products. **Today, even in the most developed laboratories of the world, no single protein of the cell, let alone a living cell itself, can be produced by bringing organic chemicals together.**

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

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

1. Protein cannot be synthesized without enzymes, and enzymes are all proteins.
2. Around 100 proteins need to be present in order for a single protein to be synthesized. There therefore need to be proteins for proteins to exist.
3. DNA manufactures the protein-synthesizing enzymes. Protein cannot be synthesized without DNA. DNA is therefore also needed in order for proteins to form.
4. All the organelles in the cell have important tasks in protein synthesis. In other words, in order for proteins to form a perfect and fully functioning cell needs to exist together with all its organelles.

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

A very interesting dilemma emerges at this point: DNA can replicate itself only with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can be realized only by the information coded in DNA. As they

both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by itself to a deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

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

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

Imaginary Mechanism of Evolution

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

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

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

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

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

Lamarck's Impact

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

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

of *Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.⁸

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

Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory," or as it is more commonly known, Neo-Darwinism, at the end of the 1930s. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings due to such external factors as radiation or replication errors, as the "cause of favorable variations" in addition to natural mutation.

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

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

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

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

The Fossil Record: No Sign of Intermediate Forms

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

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

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

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

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

If my theory be true, numberless intermediate varieties,

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

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

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

Darwin's Hopes Shattered

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

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

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

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

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.¹³

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

The Tale of Human Evolution

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

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

Evolutionists call man's so-called first ape-like ancestors Australopithecus, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various Australopithecus specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.¹⁴

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the Homo series are more developed than Australopithecus. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a

particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation."¹⁵

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

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

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. The late Stephen Jay Gould explained this deadlock of the theory of evolution although he was himself one of the leading advocates of evolution in the twentieth century:

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

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

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

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

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

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

Darwinian Formula!

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

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

Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins—a single one of which can by no means

form by chance— 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, thou-

sands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional perspective with depth.

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

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

If a device producing a more primitive image than **the eye could not have been formed by chance**, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the

auricle and directs them to the middle ear, the middle ear transmits the sound vibrations by intensifying them, and the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalizes in the center of hearing in the brain.

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

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

body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since **the creation of man**.

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

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

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

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: Who perceives these electro-chemical nerve impulses as images, sounds, odors, and sensory events in the brain? **There is a consciousness in the brain that perceives all this without feeling any need for an eye, an ear, and a nose.** To whom does this consciousness belong? Of course it does not belong to the nerves, the fat layer, and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot answer these questions.

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

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

A Materialist Faith

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

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

The reason is that this theory is an indispensable dogmatic belief for some circles. These circles are **blindly devoted** to materialist philosophy and adopt Darwinism because it is

the only materialist explanation that can be put forward to explain the workings of nature.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FOOTNOTES

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