

**ISLAM:
THE RELIGION
OF EASE**

... Allah desires ease for you; He
does not desire difficulty for you...
(Surat al-Baqara: 185)

**HARUN YAHYA
(ADNAN OKTAR)**



The religion Allah chose for people, which best suits their temperament, is the religion of Islam. Allah has made His religion very easy for people to live by. Religion lifts all the burdens, and things that are limiting and restricting and that cause people hardship. It informs people that they should always seek Allah's approval, lean towards Him, and resign themselves to the destiny that He has determined for them, for He is infinitely compassionate, kind and forgiving; He creates everything with a purpose for righteous people; He is the possessor of all power.

Allah, in the Qur'an, declares that religion is easy and that He will make things easier for those who follow their religion:

... He has selected you and not placed any constraint upon you in the observance of your religion—the religion of your forefather Abraham... (Surat al-Hajj: 78)

Our Prophet (saas) has always ordered Muslims around him to make religion "easier." As a result, righteous Muslims should obey this command and should not suffer the consequences of representing easy things as hard. One of our Prophet's (saas) sayings on this matter is as follows:

"Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repulse (them)."

In this book, in accordance with the advice of our Prophet (saas), we are reminded of how easy it is to live Allah's religion. Furthermore, it is explained that the religion of Islam encourages the lifestyle most suitable to a person's temperament, comfort, and happiness: a life lead by the morals of the Qur'an is the best possible life a person can live.



ABOUT THE AUTHOR

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

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

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

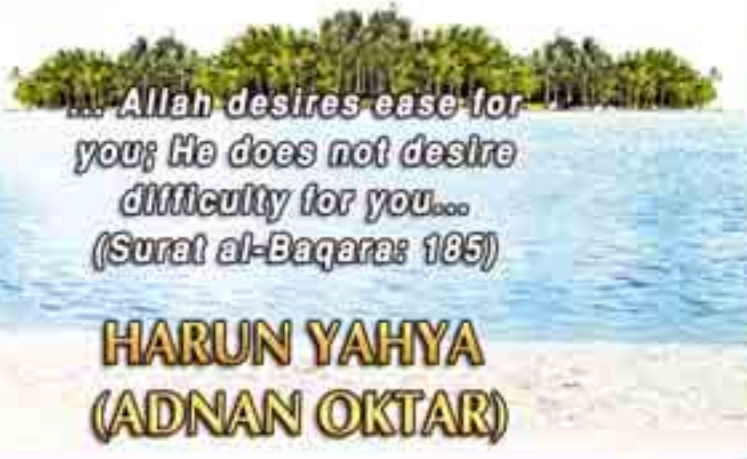
... to justice, and happiness promised in the Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ
رَسُولُ
مُحَمَّدٍ



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(ADNAN OKTAR)**





About the Author

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

Harun Yahya's works, translated into 63 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations.

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

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

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

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

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

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

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

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

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

TO THE READER

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.

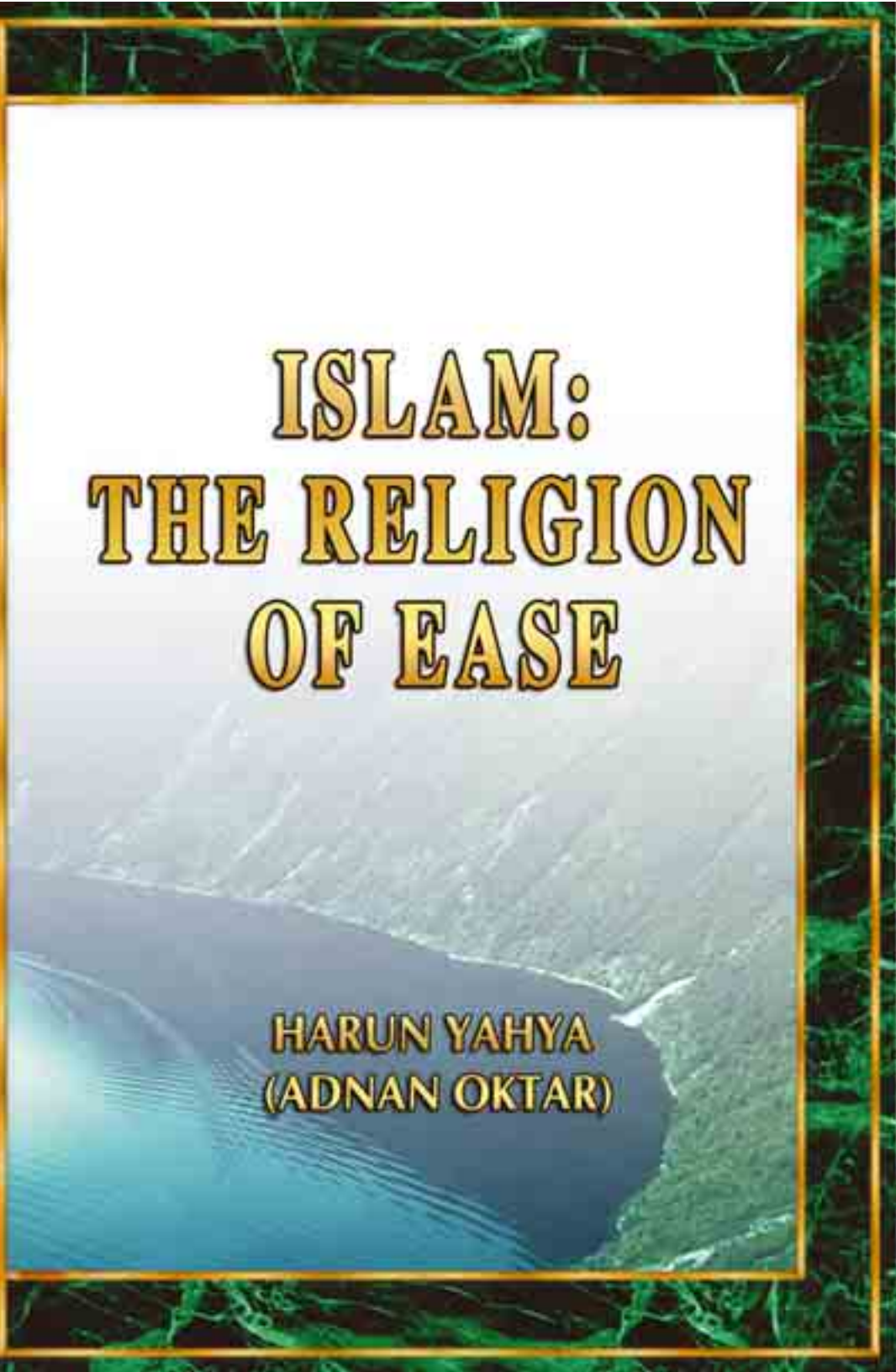
All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent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

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

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

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

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



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INTRODUCTION

The religion Allah chose for people, which best suits their temperament, is the religion of Islam. Allah has made His religion very easy for people to live by. Religious morality lifts all the burdens, and things that are limiting and restricting and that cause people hardship. It informs people that they should always seek Allah's approval, lean towards Him, and resign themselves to the destiny that He has determined for them, for He is infinitely compassionate, kind and forgiving; He creates everything with a purpose for righteous people; He is the possessor of all power.

To trust and befriend Allah, Who is the possessor of all creatures and controller of all the events that take place, means to put an end to the fears, worries, troubles, and hardships in a human being's life. For one who lives according to the morality of Qur'an, what is most important is the ease and beauty religion provides him. Moreover, Allah has made all His commands and decrees commensurate with people's dispositions and no hardship will ensue from any of them.

Allah, in the Qur'an, declares that religious morality is easy and that He will make things easier for those who follow their religion:

**We will ease you to the Easy Way. (Surah A'la: 8)
... He has selected you and not placed any constraint
upon you in the observance of your religion—the reli-
gion of your forefather Abraham... (Surat al-Hajj: 78)**

Our Prophet (saas), in the light of these verses, invites us in following our religion to declare: "*Religion is easiness.*" (Sahih Bukhari)

The practices and beliefs that people see as hardships have been added to religion and passed on as if they were a part of the real religion by polytheists or by people who deny religion and try to distance others from religion. Yet others have adopted an ostentatious manner in their observance of religion, thinking that if they perform harder things to show themselves as more pious, that will be more generally acceptable. However, our Prophet (saas) has always ordered Muslims around him to make religion "easier." As a result, righteous Muslims should obey this command and should not suffer the consequences of representing easy things as hard. One of our Prophet's (saas) sayings on this matter is as follows:

*Our Prophet (saas), in the light of these verses, invites us in following the religious morality to declare: "Religion is easiness."
(Sahih Bukhari)*

In this book, in accordance with the advice of our Prophet (saas), we are reminded of how easy it is to live Allah's religion. Furthermore, it is explained that the religion of Islam encourages the lifestyle most suitable to a person's temperament, comfort, and happiness: a life lead by the morals of the Qur'an is the best possible life a person can live.

THE QUR'AN, A GUIDE TO WHAT IS EASY

We did not send down the Qur'an to you to make you miserable, but only as a reminder for those who have fear. (Surah Ta Ha: 2-3)

In order for all of humankind to find the truth, to reach the absolute reality, and acquire knowledge about religion, Allah has sent down holy books and prophets to convey and explain these books, throughout history. The last book Allah sent down, as a guide to humankind, was the Qur'an. In one verse the attribute of the Qur'an as a guidebook is explained as:

Previously, as guidance for mankind, He sent down the Torah and the Gospel (Furqan). Those who reject Allah's Signs will have a terrible punishment. Allah is Almighty, Exactor of Revenge. (Surah Al 'Imran: 4)

The books sent down prior to the Qur'an, have all been tampered with by polytheists and opponents of religion. These books have been adulterated by the addition of superstitions and false beliefs. But, Allah has adjudicated clearly in His verses that only the last Holy book, the Qur'an, will not be corrupted and that it will be protected till Judgment Day:

It is We Who have sent down the Reminder (the Quran)

and We Who will preserve it. (Surat al-Hijr: 9)

Falsehood cannot reach it from before it or behind it—it is a revelation from One Who is All-Wise, and Praiseworthy. (Surah Fussilat: 42)

Believers, who know that the Qur'an will be valid and protected till Doomsday, live with this comfort and confidence. The Qur'an is a book one can fully trust its every command and decree, and follow without experiencing any resentment or doubt in his heart or conscience. For people to have such a "trustworthy" guide is a great blessing and mercy given by Allah. In one of His verses, Allah informs us of the importance of the Qur'an to believers:

We have sent down the Book to you which manifests the truth about all things and as guidance and mercy and good news for Muslims. (Surat an-Nahl: 89)

Every individual who knows the Qur'an and makes it his guide learns the purpose of his Creation, the means to acquire Allah's approval and mercy, how to reach Heaven, what life will be like in Heaven and Hell, the secrets of Allah's Creation, the best morals, and many more things in the most correct and complete way.

Every type of question that can be asked by different people about religion is answered in the Qur'an. Allah states this in one of His verses:

Every time they come to you with a difficult point, We bring you the truth and the best of explanations. (Surat al-Furqan: 33)

As all knowledge about religion is provided in the Qur'an, this leaves no room for dispute whatever the subject. Allah tells us that one of the purposes for the revelation of the Qur'an is to

clarify issues that people disagree on:

We have only sent down the Book to you so that you can make clear to them the things about which they differ, and as a guidance and a mercy to people who believe. (Surat an-Nahl: 64)

As can be seen in this verse, the Qur'an is a great blessing and a guide in every respect to those who have faith in Allah and are righteous. Allah, through the Qur'an, informs us of topics about which we have no knowledge and the secrets of His Creation. For example, in the Qur'an, Allah instructs us on the existence of satan, his qualities, his purpose, the angle from which he gets close to people, the tactics he uses, his insidious character, as well as giving much other information. Furthermore, the way to free oneself from satan's influence is spelled out in the Qur'an. Whatever is explained in the Qur'an about satan is a great advantage to believers, because it enables them always to be alert to the insidious and invisible enemies who approach them.

The Qur'an is a book that is very clearly comprehensive and which appeals to everyone. As a result, on Judgment Day when people are giving their account of all the things they did, they cannot put forward the excuse that nobody had informed them of what was right or wrong or that they were unaware of certain precepts. Allah, by the mediation of the Qur'an, warns people in the best possible way and informs them of the most vital issues pertaining to their lives.

Again for the sake of ease, Allah explains His points in a variety of ways so that people may fully comprehend them. Allah thus makes known to us this style of the Qur'an:

We have brought them a Book elucidating everything with knowledge, as guidance and a mercy for people

who believe. (Surat al-A'raf: 52)

Look how We explain the Signs with various symbols so that hopefully they will understand. (Surat al-An'am: 65)

In spite of these declarations of Allah, the error that most people generally fall into is thinking that the Qur'an cannot be understood by everyone. Most people think that they need to be educated for many years to be able to read, understand, and live by the teachings of the Qur'an. Most of those who reach such a conclusion have never actually read the Qur'an before, even once. Or they have, but haven't tried to understand it; they have conditioned themselves from the beginning to think that they would not be able to understand it. Whereas the Qur'an, as it informs us, is crystal clear. It possesses a style which is easily comprehensible to anyone who reads it with sincerity.

It is a great blessing for people that the language of the Qur'an can be easily understood. In one of His verses, Allah declares that He has simplified the Qur'an so that people may read and understand it with ease:

We have revealed to you the Qur'an in your own tongue, so that you may give good news to those who guard against evil and give warning to a contentious nation. (Surah Maryam: 97)

When Allah has made His religion so much easier for people to understand, out of His mercy and compassion, the only thing left for them to do is reflect upon what Allah has said and act upon it. However, many people opt for the hard way when there is an easier way. They go in search of things that will only misguide them and they live their life far from the Qur'an, which is the sole means of their learning the purpose of their life, and which can be their savior for all eternity. As a result, our Prophet

(saas) called out to Allah:

"My Lord, my people treat this Qur'an as something to be ignored." (Surat al-Furqan: 30)

Those true believers whose hearts are content and who have submitted to Allah, know that the Qur'an is sent down by the All- Powerful and Wise Allah and that it is the guide that leads to the right path. Allah also informs us that the Qur'an is **"a healing and a mercy to the believers"** (Surat al-Isra': 82). Through the verses in the Qur'an, all the questions and doubts that may be formed in people's minds are abolished and its readers learn from it the morals and lifestyles most suited to themselves.

This is a very important point: Allah has created people in such a way that if they live by the foundation of Islam, they can be happy, peaceful, and mentally and physically healthy individuals. Those who search for other ways to achieve this will never be able to find them, even if they search for thousands and millions of years. The only way for an individual to be at ease in this world and the next is to abide by the Qur'an Allah has sent down and sunnah of our Prophet (saas). As Allah declares in the following verse, the Qur'an is the only true Book that lifts people up from darkness into light:

Alif, Lam, Ra. This is a Book We have sent down to you so that you can bring mankind from the darkness to the light, by the permission of their Lord, to the Path of the Almighty, the Praiseworthy. (Surah Ibrahim: 1)

Those who follow the light of Allah's Book and submit to its guiding rule will always be blessed with ease and lead a wonderful life in this world and in the Hereafter, by the will of Allah.

ALLAH HAS ORDERED WHAT IS EASY

The religious knowledge most people possess is based on what they have heard since their childhood. Because they haven't learned about religion from its real source, that is the Qur'an, they are a prey to many superstitions and foolish thoughts about religion. One of the most harmful of these beliefs is that it is hard to be religious: this is completely fallacious.

Those who have aimed at causing religion to deviate from its essence and tried to prevent religion from being practiced, have throughout history, attempted to add on many difficult practices and superstitions to it. With the practices they have invented, they have caused people to move away from religion, intentionally or unintentionally. However, the information set forth by Allah in the Qur'an and the traditions of our Prophet (saas) teach us that it is very easy for sincere people to practice religion.

First of all, we must aver that Allah has created humans from nothingness, as He has with everything else in the universe. Allah, Who knows human beings better than anyone else and Who is closer to them than their jugular veins, has created a reli-

gion appropriate to their characteristics. Allah states in the following verse that humans are called to the most appropriate religion, which is best suited to their character:

Therefore, stand firm in your devotion to the true Faith, as a pure natural believer, following Allah's natural pattern on which He made mankind. There is no changing Allah's Creation. That is surely the true Religion—but most people do not know it. (Surat ar-Rum: 30)

As a result of our Allah's compassion and kindness, all of the true religions sent down through the ages have possessed commandments which are easy to carry out, because, Allah has always wished ease for His devotees. The verse "... **Allah desires your well-being**" (Surat al-Baqara: 185) records this reality. One who obeys the limits specified by Allah is also one who lives in the most excellent way the life most suited to his characteristics.

Certain people who do not know these truths think that they will be able to lead a more comfortable life when the limits of religious morality are removed, for example, they think that they will be freer when they need not concern themselves with moral values. Or they presume that religion will engender particular restrictions that will make their lives more difficult. On the contrary, these are great errors into which people fall and are satan's deceptions, for it is extremely easy to live Allah's religion and fulfill His commands. The real difficulty is in living in a place where the inhabitants do not acknowledge Allah's limits. Such an experience brings about extremely dreadful consequences.

First of all, in communities where religious morality is not practiced or in the lives of unreligious people, there is always disorder, turmoil, anxiety, fear, unhappiness and stress. One who doesn't fear Allah can commit any sort of immoral acts,

does not acknowledge any limit on any topic, and leads a degenerate life. In such a life, people don't show each other any spirit of sacrifice, any sort of love, or respect, and do not support each other spiritually or financially. For these reasons, such a life never brings anyone any happiness. When the boundaries of religion are taken away, the opposite of a peaceful atmosphere surfaces and a hell-like environment emerges, just as satan desires.

For example, the events that we have been experiencing very frequently in recent years, such as widespread drug use and dealing, prostitution, corruption, and deception are linked with being far from religion and hence from any spiritual values or beauty. In such circumstances, people assume that they have the license to act freely and as they wish. However, the spiritual and physical destruction brought about by this way of living without acknowledging any boundaries far outweighs any feelings of freedom they assume. Think about it. What can be the benefits of a person who is sick, has aged prematurely, whose hair and skin has lost its shine and vitality, who leads an exhausted and destitute life, all because of prostitution, drug and alcohol abuse? Really, not recognizing any boundaries, disregarding moral values, leading a life one assumes has no purpose and ends in nothingness, will bring about great physical and emotional damage to all concerned, without exception. Furthermore, these consequences are plain for all to see.

There may be people who think that the examples given here are very extreme. But the truth is that the more a person lives a life far from religious morality, flouting Allah's boundaries, the more that person will lead an unhappy and difficult life. And, just because a person doesn't live a life as extreme as in the given examples, it doesn't mean that he has an easy and happy life.

Maybe he lives a more comfortable life than the ones we mentioned. But he can never find real happiness and peace. Moreover, as a result of distancing himself from Allah's commands, this person will face a Hereafter in which he will feel great remorse and where he will experience the greatest difficulties and pain.

Those who fear Allah and who fulfill Allah's commands without any shortcomings are in a position of great advantage in this world and the next. Above all, they experience spiritual pleasure and have the clear conscience of obeying Allah. There are always glad tidings and beauty for them. Allah gives good news to those who seek His approval and who protect His boundaries:

Those who repent, those who worship, those who praise, those who fast, those who bow, those who prostrate themselves, those who enjoin the right, and forbid evil and, those who observe the commandments of Allah shall be richly rewarded. (Surat at-Tawba: 112)

Those, who are remiss in upholding Allah's constraints, contrary to their conscience, or who see faith as horrid and infidelity as good, will face hardships and difficulties in this life and in the Hereafter. Allah tells us in one of His verses:

... Those are Allah's limits, and anyone who oversteps Allah's limits has wronged himself... (Surat at-Talaq: 1)

Along with those who presume it is hard to be religious, there are those who represent being religious as a hardship, as we mentioned above. True are some, who have not grasped the essence of religion, who are prone to take religion to extremes. Just as some ignore the boundaries of religion in the name of freedom, others have the temerity to change the boundaries

Allah has set and make religion harder, all in the name of piety. This is actually a trap of satan. By showing things that are not forbidden as being prohibited, such people think that it is their privilege to make up other prohibitions. What's more, they do not comply, as they should with the rules they lay down and so suffer because of their conscience. On this topic Allah gives the example of Christians, who altered Christianity after the Prophet Jesus (as):

Then We sent Our Messengers following in their footsteps and sent Jesus the son of Maryam after them, giving him the Gospel. We put compassion and mercy in the hearts of those who followed him. As for monasticism, they instituted it themselves—We did not prescribe it for them. (Surat al-Hadid: 27)

Allah, therefore, warns believers against this danger and declares in the Qur'an that those who go extremes in religion have strayed from the true religion:

Say: "People of the Book! Do not go to extremes in your religion, asserting other than the truth, and do not yield to the whims and desires of people who were misguided previously and have misguided many others, and have themselves strayed far from the right path." (Surat al-Ma'ida: 77)

The only rule that the individual has to follow is to carry out the commands set forth by Allah in the Qur'an and to abstain from whatever is prohibited. When Allah decrees everything to be easy to believers, those who try to make religion harder will have to account for their behavior on Judgment Day. As is true of all else, our Prophet 's (saas) life and practices are a good example for us. In one of his traditions, the Holy Prophet (saas) re-

minds believers not to abandon and at the same time not to exceed Allah's boundaries and states that religion is easy.

"Religion is easy. No one can be severe against religion. For he will be defeated. (That is to say, that one should conform to religion's ease. Whoever tries to be firm will be helpless). Straighten your line of conduct, be close to the boundary/end." (Ramuz al-Ahadith, Vol 1, p 98)

People should evaluate religion in the manner of the tradition of the Prophet (saas), as mentioned above. That is to say, it is a mistake to show what Allah has conveyed as easy and straightforward and that can be easily implemented as difficult and incomprehensible. In fact, Allah has made the commands He sets forth in the Qur'an, so easy that everyone in every situation and environment can easily comply with them. In the coming sections, the ease Allah gives people in His boundaries of permissible and forbidden things will be dealt with.

Leniency acknowledged in terms of food

Allah has given people many blessings as a means of sustenance. Colorful fruits, a variety of food, vegetables, meats, drinks, dried fruits and nuts... Each one has been presented as a service to human beings: **"They will ask you what is lawful for them. Say: 'All good things are lawful for you...'"** (Surat al-Ma'ida: 4) Allah informs us that all the food that has been declared as clean is permissible for people to eat.

The food Allah forbids people to eat are such as are harmful to people, namely, carcasses, blood, and pork. Allah states in one of His verses:

Say: 'I do not find, in what has been revealed to me, any food it is haram [forbidden] to eat except for carrion,

flowing blood, and pork – for that is unclean – or some deviance consecrated to other than Allah. But if anyone is forced to eat it, without desiring to or going to excess in it, your Lord is Ever-Forgiving, Most Merciful.' (Surat al-An'am: 145)

There is great wisdom in the word "unclean" that is used for these forbidden foods, for pork really does have qualities that are pernicious to people's health.

For example, pork is very fatty and, when eaten, this fat passes into the blood stream. This excessive fat in the blood causes the veins to harden, the blood pressure to go up, and finally a heart attack. Furthermore, in the case of the poisonous chemicals found in pork fat,— "toxins"—the lymph nodes have to work harder than usual to get rid of them. This condition especially occurs in children as lymph node infections and swelling. In addition to this, pork contains sulphur in great quantities. The excess sulphur taken in by the body accumulates in cartilages, muscles, and nerves, and causes illnesses such as infections, calcification, and lumbar hernia. Along with all of these, it brings about various types of serious skin diseases and trichina (trichina is only transmitted by pigs and is life-threatening for humans). (Only a few of the known harmful qualities of pork are mentioned here).

As can be seen, it is beneficial to and protective of health for certain foods which are harmful to humans to be forbidden.

However, another point is worth mentioning here. Of course, it is by Allah's command that things are either permissible or forbidden. And people are only held accountable for their actions according to Allah's law. It is a matter of Allah's will whether to show us the reasons behind forbidding a certain food or not. But,

to make things easier for people and to make people's hearts rest content, as the example we gave previously demonstrated, Allah reveals the reasons behind things at many points.

When Allah states the forbidden foods in the Qur'an, He also clarifies how people should react to all sorts of situations they may be faced with. Any confusion people experience when they face an unexpected situation is thereby prevented. Some of the verses on this subject are as follows:

So eat from what Allah has provided for you, halal [lawful] and good, and be thankful for the blessing of Allah if it is Him you worship. He has forbidden you carrion, blood and pork and anything consecrated to other than Allah. But if someone is forced to eat it, without desiring to or going to excess in it, your Lord is Ever-Forgiving, Most Merciful. (Surat an-Nahl: 114-115)

The reminder at the end of these verses of Allah's forgiveness and protectiveness brings good news and comfort to believers, human beings, having been created weak creatures, they can make mistakes, forget, be absorbed, or act without volition. But, when they repent sincerely, Allah will forgive and protect them.

The ease granted to those who pray

Five times prayer in a day is a duty Muslims are obliged to perform at certain times, which Allah has determined, throughout their lives without neglecting it. Those who do not carry out their religious duties, usually defer prayer till their old age. Yet, prayer is extremely easy to perform, as with all the other acts of worship.

It should be noted that whatever Allah has decreed as oblig-

atory it is the responsibility of each individual to carry it out as his obligation to Allah. In return for this, he may hope for Allah's approval, mercy, and Heaven. Allah's making the obligatory forms of worship easy is an indicator of His mercy and compassion. Those who do not, in spite of this, abide by Allah's commands will not be able to say they didn't have enough strength, or that it was hard for them to pray, as an excuse. (Except those mentioned by Allah in the Qur'an as not having any responsibilities).

For example, to perform ablutions has been made very straightforward. In fact, in case a person cannot find any water to wash himself with, Allah has given *tayammum* — the substitution of sand, stone, or snow for water—as an alternative, and *tayammum* can be easily done in any type of situation. For those who cannot find water, Allah informs us in one of His verses how to perform *tayammum*:

... If you are in a state of major impurity, then purify yourselves. But if you are ill or on a journey, or have come from the lavatory, or have touched women, and cannot find any water, then do *tayammum* with pure sand, and wipe your faces and your hands with it. Allah does not want to make things difficult for you, but He does want to purify you and to perfect His blessing upon you so that hopefully you will be thankful. (Surat al-Ma'ida: 6)

As Allah tells us in His verse, He does not want to make things demanding for people. Allah has simplified all the things stated in the Qur'an. The acts of worship Allah has commanded are extremely easy for those who have faith. Allah, in His mercy and compassion, has commanded the easiest and most wonder-

ful forms of worship and lifestyle and has given the good news of His approval, mercy and Heaven to those who abide by these.

Shortening prayer in times of war

In the Qur'an, forms of respite have been laid down for certain periods. For example, at the time of the Prophet Muhammad (saas), when believers were in dire conflict with the deniers, Allah was lenient towards the believers in the carrying out of their worship at that time. It has been laid down that, in times of war believers may shorten their prayers when it is imperative:

When you are travelling in the land, there is nothing wrong in your shortening your prayer if you fear that those who do not believe may harass you. The unbelievers are your inveterate cut enemies. (Surat an-Nisa': 101)

As can be understood from this verse, every one of Allah's decrees and commands is full of benefits and wisdom for each and every one of the believers. Allah does not want hardship for His subjects. Allah is the believers' real friend and sole protector.

The leniency granted in fasting

Allah has commanded Muslims to fast during the month of Ramadan. However, Allah also states the exceptional cases, such as illnesses and travelling, and with this He once again declares that He wishes us ease rather than hardship:

The month of Ramadan is the one in which the Qur'an was sent down as guidance for mankind, with Clear Signs containing guidance on distinguishing between right and wrong. Therefore, any of you who are present in that month let him fast. But any of you who are ill or

on a journey should fast a similar number of days later on. Allah desires your well-being, not your discomfort. He desires you to fast the whole month so that you may proclaim Allah's greatness for the guidance He has given you and so that hopefully you will be thankful. (Surat al-Baqara: 185)

That Allah wishes us ease in the verses concerning His commands shows us that we should think of and comprehend the easiness of religion too. Those who run away from carrying out their religious obligations because they think that they will experience difficulties have no proper knowledge of religion and are thus in a state of error.

Those not held responsible by Allah

As another manifestation of Allah's compassion, people who are incapacitated are not burdened with the same responsibilities as others. Allah tells us this in one of His verses:

There is no constraint on the blind, nor on the lame, nor on the sick. We will admit all who obey Allah and His Messenger into Gardens with rivers flowing under them. But We will punish with a painful punishment anyone who turns his back. (Surat al-Fath: 17)

By relieving disabled people of the responsibilities of worship, Allah displays another proof of His mercy and infinite compassion. In the following verse, it is stated that Allah does not bring about difficulties for people and this is a manifestation of His compassion and kindness:

... If Allah had wanted, He could have been hard on you. Allah is Almighty, All-Wise. (Surat al-Baqara: 220)

Leniency shown for the breaking of oaths inadvertently made

Making oaths is a common occurrence, often entered into out of sheer habit, especially when promises are being made. Allegiance to oaths, and the fulfilling of promises are attributes of a believer, as Allah commands in the Qur'an. However, human beings are forgetful creatures; in some situations they can absent-mindedly forget what they were supposed to do what their promise was. This is a very natural mistake, resulting from human weakness. So, in these circumstances, Allah does not hold people accountable for the oaths they make haphazardly, absent-mindedly or out of habit; He removes this accountability from the believers. The due fulfillments of oaths made will be asked about on Judgment Day, but with the exception of oaths made randomly or aimlessly. Allah informs us of this in one of His verses:

Allah will not call you to account task for inadvertent statements in your oaths, but He will take you to task for that which is intended in your hearts. Allah is Ever-Forgiving and All-Forbearing. (Surat al-Baqara: 225)

There is another concession Allah has bestowed concerning the issue of oaths. He shows leniency towards those who make an oath in His name with a purpose, but who later wish to break it, by adjuring penitence:

Allah has given you absolution from such oaths. (Surat at-Tahrim: 2)

... But He will take you to task for the oaths you make intentionally. The expiation in that case is to feed ten poor people with the average amount you feed your family, or clothe them, or free a slave. Anyone without the means to

do so should fast for three days. That is the expiation for breaking the oaths which you have sworn. Keep your oaths. In this way Allah makes His Signs clear to you, so that hopefully you will be thankful. (Surat al-Ma'ida: 89)

As can be understood from the verses, Allah provides an easy way for people to act according to religion in both situations. What is best and right is, of course, to honor oaths. However, a person can forget his promise or situations can change from the time he gave his word and he may be unable to keep it. In desiring everyone's well-being, Allah informs us of the conditions that will compensate for not fulfilling promises and has shown a way out for everyone.

Also, the rule for compensating for breaking an oath is designed to ease the oath-taker's conscience. Because the person breaking the oath will be faced with compensating for his action, he will think twice about whether he really has to break his oath or if he can still fulfill it. And, at the end, he will arrive at the most conscientious and best decision.

Allah has decreed that His religion be very easy. The religion of Islam is a religion of ease at all times and, in every respect. When a person intends to be a sincere believer and to be thankful in return for the blessings Allah has given us, he will not experience any difficulties whatsoever in practicing his religious morality.

The test Allah has created is very easy

People who live far from religious morality determine certain goals for themselves throughout their lives. The common point between these goals is generally that they are geared towards worldly life. For example, most people's ideals are to be

an expert doctor, a successful engineer, a good father, a wealthy businessman, an artist known worldwide, and things of this nature. People strive, work hard, and at times sacrifice various things in order to attain success, happiness, and a comfortable life in many areas other than thus previously mentioned and they try to reach a certain status by themselves. However, when they become absorbed in all these, they forget or ignore the real reason for their being in this world.

To rectify such a lapse everyone should ask himself certain questions by reflecting on his life and thinking that he will one day pass away. "Why am I in this world?" "What is the purpose in my being alive?" "Maybe I was a really successful architect, designed many buildings, became rich and wealthy, earned a title, became well-known, but what did all these achievements bring me? Which one of them will still have any value after death? What kind of benefits will any of the things I left behind in the world bring me in the Hereafter? Does my existence consist only of life in this world?" These are the principal questions people should ask themselves before they die.

At this point we should mention that obviously people will have a career, even desire to be extremely successful in their career and work hard at this. But, it is very important not to forget that all forms of employment are devices that should bring people closer to their ultimate aim. A great number of people however, forget or ignore their real purpose in life and devote their entire lives to such things, which are transient and, in fact, mere instruments.

There is a great reality that everyone can comprehend without giving it any way deep thought: Allah has created humans and the world with a purpose. As told to us in the Qur'an, the

purpose of humans is solely to serve Allah. The purpose in the Creation of the universe is for it to serve as a testing ground, where the status of human beings in the Hereafter is determined. Allah informs us of this reality in the Qur'an:

He created death and life to test which of you is best in action. He is the Almighty, the Ever-Forgiving. (Surat al-Mulk: 2)

Allah has given numerous proofs for people to understand the ephemeral quality of this world and that their real abode where they will live forever is the Hereafter.

For example, there are hundreds of different types of illnesses; there is the microscopic virus's ability to threaten the life of a human being who is millions of times bigger than itself; there is the need for a person to constantly keep clean, eat, rest and sleep; the life of an individual is very short, on an average 60-70 years, time has a very wearying effect on a person, and every human being's end is death without exception; one has to leave behind all loved ones and all the wealth, property, and esteem one has acquired throughout one's life; last but not least, the human body enters a stage of decay when dead and buried. These and many other similar reasons are all enough for people to comprehend that their lives are short-lived, and full of imperfections, and as such, can never satisfy the human soul. All these are very important realities that will deter people from being attached to this world. In the Qur'an, Allah tells us that the world was not created aimlessly; it was made for a specific reason:

We did not create heaven and earth and everything in between them as a game. If We had desired to have some amusement, We could have found it near at hand. (Surat al-Anbiya': 16-17)

As a matter of fact, with just a little thought, one will easily understand that the world is not a place where one will stay forever; it is merely a testing ground. This life is not the last stop but actually a short stopover, and one will be held accountable for every moment one lives in this transient place. Most importantly, one has a responsibility towards Allah, Who has created everything from nothingness.

One who is capable of such thought should proceed a step further and think: Allah tests people with different types of events, both good and bad. All the incidents a person faces throughout the day are, in fact, composed of tests that determine what his eternal abode will be, after death. And Allah has made these tests easy for everyone and has informed him of the path he should take, that is, of what he should do:

We created man from a mingled drop to test him, and We made him with hearing and sight. We guided him on to the right path, whether he be thankful or oblivious of Our favors. (Surat al-Insan: 2-3)

As recorded in the verses, Allah has definitely shown people the right path for them in their lives and has enabled them to acquire knowledge about religion and good morals. Everyone knows through a means that the world is a transient place and, for the sake of his life in the Hereafter, he has to live in a way that will please Allah. Briefly, it is not a test that people are unaware of or don't know how to succeed at. By the messengers Allah sends in every era, the books He has sent in the past, and the conscience He has created in everyone, Allah shows people the right path and protects them from what is wrongful. For those who believe in Allah, who submits to Him totally, who see only Allah as their real friend and sole protector, and who turn to Allah in every sit-

uation and surrender to Him, every test Allah has created is very easy and pleasurable. There will be no hardships, difficulties, sadness, suffering, or complications in this world for those who know the secret of faith and who sincerely believe in Allah. Every situation turns into a blessing whereby one may come closer to Allah and may hope for Heaven even more.

A prerequisite to sincere faith is to recognize Allah and be well acquainted with Him. The more clearly a person recognizes Allah and knows His power, the more pious and close to Allah he will be. For example, one who knows Allah's forgiveness will never become hopeless or pessimistic because of his faults or mistakes. One who believes that Allah is the provider doesn't become greedy about money. He knows that Allah provides sustenance: he works, makes an effort but knows that Allah determines the amount of blessings he will receive and that he himself cannot change that. As a result, for one who knows and recognizes Allah, the world is full of ease and blessings; that person lives his every moment by seeing Allah's revelations and the beauty in His Creation. In brief, for pious Muslims who have submitted to Allah, the test Allah has created for them is extremely easy and pleasurable.

Allah is Forgiving

Allah's infinite mercy and compassion are a great blessing for people. Because, humans are creatures who can be negligent, who can forget, and make mistakes. Allah, in His infinite compassion, has always given people the opportunity to ask for forgiveness and repent. Anyone who, going in fear of Allah, sincerely wishes his or her sins to be forgiven can hope for Allah's forgiveness. As is stated in the Qur'an: "**Allah desires to**

turn towards you..." (Surat an-Nisa': 27) Allah informs us of this ever-forgiving attribute of His:

Anyone who does evil or wrongs himself and then asks Allah's forgiveness will find Allah Ever-Forgiving and Most Merciful. (Surat an-Nisa': 110)

Allah, in His forgiveness, continuously gives new opportunities to people throughout their lives. The only thing a person has to do is to admit his mistake in the hope of not repeating it and to repent by listening to his conscience before the time of death comes. Allah tells us in one of His verses that only insincere people's repentance will not be forgiven:

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

Allah's forgiveness of people's mistakes, delaying of their punishment, and giving them another opportunity at every turn throughout their lives is a manifestation of His great kindness, mercy, and compassion. As Allah tells us, if people were to be punished for their sins immediately, there would be no living creature left on this earth:

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

Consequently, whatever people's mistakes or sins, they are never too late to change themselves into the type of subjects Allah approves of. No matter how many mistakes a person has com-

mitted nor how far from religion he has lived in the past, he doesn't have to think about this as long as he repents sincerely and becomes a pious subject of Allah. His sins are merely memories, which provide an opportunity to learn a lesson so that he should neither repeat the same mistakes, nor commit similar ones in the future. Allah declares that He will not hold accountable for their past those pious Muslims, who have found the right way after they were warned:

Allah has pardoned all that took place in the past; but if anyone relapses into wrong doing Allah will take revenge on him. Allah is Almighty, Exactor of Revenge. (Surat al-Ma'ida: 95)

Say to those who do not believe that if they mend their ways, their past will be forgiven, but if they persist in sin, let them reflect upon the fate of previous peoples in the past. (Surat al-Anfal: 38)

Without a doubt, this is a great concession made by Allah in His religion.

Allah answers all prayers and is very close to everyone

In circles far from religious morality, prayer to Allah has been complicated by superstitions and false beliefs. People have determined set times when they can pray to Allah, even though they can do so at any time they wish, or they have put intermediaries between themselves and Allah. Allah warns people against these false notions:

To Allah alone is true worship due. As for those who take protectors besides Him, saying, "We only worship them so that they may bring us nearer to Allah"—Allah will

judge between them regarding the things about which they differed. Allah does not guide the untruthful disbelievers. (Surat az-Zumar: 3)

Those who assert that one needs certain intermediaries to pray to Allah, are actually people who try to fool others by showing religion as a hardship. Because in the Surah Qaf: 16 of the Qur'an, Allah tells us: "**We created man and We know what his own self whispers to him. We are nearer to him than his jugular vein**", Allah is closer to people than anyone else. That is to say, the suppliant can turn toward Allah, can make his voice heard to Allah, and ask for help by prayer whenever he wants.

The individual does not need to look out for special times. He can pray to Allah any time, any minute. Otherwise, he would be fabricating new rules by himself. He can pray to Allah and tell Him what he wants, when he is going from place to place, when going down the stairs, when shopping, when preparing dinner, when watching television, in the elevator, when he is waiting somewhere, when he goes to bed at night, when he wakes up, when he is having breakfast, when he is driving, in short, anywhere and any time. To do this it is enough for him even to think about it briefly, because Allah knows everything, even what someone is hiding in his bosom.

Hence, whoever prays to Allah should know that Allah definitely answers all prayers. Allah tells us that He will simplify things for those who are in need and who turn towards Him:

Surely worthier is He Who responds to the oppressed when they cry out to Him and removes their distress. It is He Who has appointed you inheritors of the earth. Is there another god besides Allah? How little you pay heed! (Surat an-Naml: 62)

This unlimited opportunity Allah gives people is without a doubt a manifestation of Allah's infinite mercy. In numerous verses in the Quran, Allah states His closeness to human beings, that He will be a guardian for those who turn towards Him, and that He will definitely answer those that pray to Him. One of these verses is:

If My servants ask you about Me, I am near. I answer the call of the caller when he calls on Me. They should therefore respond to Me and believe in Me so that hopefully they will be rightly guided. (Surat al-Baqara: 186)

Believers should think about this mercy and blessing of Allah once more and live in accordance with Allah's approval. Because, this clemency that Allah has shown us gives us a great and unlimited opportunity; Allah, Who is the Possessor and Owner of everything, promises to respond to everything that people desire. And Allah never fails to keep His promise.

Allah never burdens anyone with more than he can bear

The situations one faces in life, no matter how tough it seems at the moment, are all actually at an intensity that one can bear. Allah, the Creator of human beings, gives them their souls. He knows best how much they can tolerate and how much of a burden and difficulty they can bear.

Allah states in many verses that He would not afflict anyone with more than he could handle and that no one would face injustice:

Allah does not impose on any soul more than it can bear. It shall be requited for whatever good and whatever evil it has done. (Surat al-Baqara: 286)

As for those who believe and do right actions—We impose on no soul any more than it can bear—they are the Companions of the Garden, remaining in it timelessly, for ever. (Surat al-A'raf: 42)

Without a doubt, the events people will have to deal with and be patient with will be different. Most people are tried with many different contingencies. But, in the end, Allah tests people in relation to their strength. For example, some people lead a destitute life on this earth and hence their patience in a state of impoverishment is tested. Some people live in wealth and abundance and so it is their thankfulness to Allah, their morals and whether they cling on to the world with greed or not that are tested. But eventually, the rich and the poor live the life that is best for them. No matter how needy the poor person becomes, it is not a difficulty that he cannot handle. Likewise, no matter to what degree the rich person lives in abundance, this would not force him to be a spoiled and ungrateful person. In the end, these people's faithfulness to Allah and their fears regarding the Day of Judgment enable them to live by the morals of the Qur'an and become people who abide by the commandments of religion. Such people submit to Allah in every event they encounter. They seek only His help and His approval. They never show disappointment in the face of difficulties and never stray from religion, even if their trial is extremely hard. For people who resign themselves to Allah and trust in Him, Allah makes things, even the hardest seeming things, easy for them as a sign of His mercy and compassion. This point is clarified in Surat al-Kahf, verse 88: **"But as for him who believes and acts rightly, he will receive the best of rewards and We will issue a command, making things easy for him."** Allah draws attention to

this truth in other verses as well:

As for him who gives in charity and guards against evil and confirms the Good, We will pave his way to ease. (Surat al-Ma'ida: 5-7)

Those who do not submit to or trust in Allah will regard even easy things as hard. As a result of their ungratefulness, their denial of religion, and their distance from the morals of the Qur'an, Allah causes them hardship in this world:

But as for him who is miserly and self-satisfied, and denies the Good, We will pave his way to difficulty. His wealth will not help him when he plummets to the depths. Assuredly, it is for Us to give guidance. (Surat al-Layl: 8-12)

Allah grants ease with every hardship

Allah has given us the good news that, by His grace, He will create ease with every hardship when testing people in this world. Allah tells us this good news in the following verses:

For truly, with hardship comes ease; truly, with hardship comes ease. (Surat al-Inshirah: 5-6)

When we look at the Prophet's (saas) and pious people's lives in the Qur'an, we find it striking that, in every seemingly hard situation they encounter, Allah creates ease. Allah, with his attribute "The Conqueror," opens up and simplifies all paths.

In the Qur'an, Allah gives examples of believers who had to leave their homes, that is, they had to emigrate, because of the reactions and abuse they experienced when they were struggling in the name of Allah. These people had to leave their jobs, houses, gardens, and belongings and emigrate to strange lands where they knew no one. When looked at from the outside, this

seems like a hard situation. But, in Surat an-Nisa' Allah informs us that He made the situations of the believers who had to emigrate easier and that He blessed them:

Those who migrate for the cause of Allah will find many places of refuge in the land and ample sustenance. If anyone leaves his home, as a refugee for Allah's and His Messenger's sake, and he is overtaken by death, it is Allah Who will reward him. Allah is Ever-Forgiving and Most Merciful. (Surat an-Nisa': 100)

Consequently, Allah proved His promise to the believers living in our Prophet's (saas) time. The Companions of the Prophet (saas), who didn't give importance to worldly goods and who selflessly undertook any hardships in the name of Allah, were given means of sustenance and sheltered in the best possible way by Allah. Allah made their work much easier compared to other people's work. The ease and mercy the companions received are told in the Qur'an:

When you were few and oppressed in the land, and afraid of your enemies' onslaught, He gave you refuge and supported you with His help and bestowed great benefits upon you, so that hopefully you would be thankful. (Surat al-Anfal: 26)

Other experiences in the lives of the other prophets are clear example of making life easy for the believers.

For example, this alleviation of hardship is obvious in many incidents in the life of the Prophet Joseph (as). After being thrown into a well by his brothers, the Prophet Joseph (as) was found by a caravan. The people who found Joseph (as) sold him to a vizier, (minister), as a slave. Shortly afterwards, Joseph (as) was accused of wrongdoing and thrown into jail, even though he

had not done anything wrong. The turn of events in the Prophet Joseph's (as) life may at first sight seem very difficult. But, Allah rewarded him for his demonstration of good morals and gratefulness, and showed that He willed ease along with hardship. The Prophet Joseph (as), through seemingly negative events, was placed at the head of the treasury and became an important minister.

Allah supports the believers by alleviating the hardship the Prophet Moses (as) experienced. The Prophet Moses (as), in his struggle against one of the most ferocious people who ever lived, Pharaoh, gains superiority with Allah's help and support. When Moses (as) prays to Allah to give him his brother Aaron (as) as a helper, Allah answers his prayers. Besides this, by equipping Moses (as) with miraculous powers, Allah enables him to defeat Pharaoh's sorcerers. And the Prophet Moses (as), even in the most trying times, doesn't forget that Allah's help is with the believers. When being followed by Pharaoh's army and the Red Sea blocking their way ahead, Moses (as) reminds his companions that Allah's help is always with them and that Allah will show them a way out:

He said, "Never! My Lord is with me and He will guide me." So We bade Moses: "Strike the sea with your staff." And it split in two, each part like a towering cliff. And We brought the others right up to it. We rescued Moses and all those who were with him. Then We drowned the rest. (Surat ash-Shu'ara': 62-66)

Another illustration from the life of the Prophet (saas) is the occasion when the Prophet Muhammad (saas) is being pursued by the unbelievers and he hides in a cave along with a believer.

There being a believer who supports the Prophet Muhammad (saas) when he is under the threat of unbelievers, is one of the examples of the easing of hardship that Allah provided.

If you do not help him, Allah will help him as He did when the unbelievers drove him out and there were two of them in the Cave. He said to his companion, "Do not be despondent, Allah is with us." Then Allah sent down His serenity upon him and sent to his aid invisible warriors, so that he routed the unbelievers and exalted the word of Allah. Allah is Almighty, All-Wise. (Surat at-Tawba: 40)

Actually, when a person looks at the inner meaning of things, he can see how Allah facilitates everything at every moment of his life. But, people who can see this reality are those who fear Allah, who put their trust in Allah, who know that whenever they face a difficulty it is in their destiny, and who have faith in Allah as their only real friend and guardian. In His verses, Allah informs us that He will bless these kinds of people when they least expect it and make their tasks easier:

... This is admonishment for all who believe Allah and the Last Day. Whoever has fear of Allah—He will give him a means of salvation out and provide for him from where he does not expect. Whoever puts his trust in Allah—He will be all-sufficient for him. Allah will surely bring about what He decrees. Allah has appointed a measure for all things. (Surat at-Talaq: 2-3)

He who has plenty should spend according to his wealth, and the poor man should spend from what Allah has given him. Allah does not demand from any man

more than He has given him. Allah, after difficulty, will bring ease. (Surat at-Talaq: 7)

As Allah tells us in His verses, He simplifies things for those who sincerely abide by His commands. Those who believe in this, never show any weakness in the face of hardships.

In Surat al-Inshirah, Allah gives us the good news that there is ease with every suffering again, and that it is He Who lifts the burdens from people:

Did We not lift up your heart and relieve you of the burden which weighed down your back? Did We not give you high renown? For truly, with hardship comes ease; truly, with hardship comes ease. (Surat al-Inshirah: 1-6)

Allah grants believers ease and support by means which cannot be seen or sensed

As we mentioned in the beginning, the world is created as a place of trial where everyone's belief in Allah and the Hereafter is tested. As one of the necessities of this testing ground, when looked at from the outside, those who do good deeds and those who do bad deeds seem to be living by the same standards. However, the life believers lead is very different from the life led by people who deny Allah. As we mentioned in the previous pages, Allah always makes things easier for those who believe in Him; even in really difficult situations He always gives them a way out. This is clearly Allah's help.

The news that Allah will help his subjects in ways that are imperceptible and that He will help them and bring them ease in unexpected ways is given. We list here some of the forms of assistance mentioned in the Qur'an under a few sub-headings.

Allah sends believers help through His angels

Allah's help to believers is manifested in certain different ways. One form of Allah's help is to send angels to believers at their time of need. Allah informs us of this help in the Qur'an by giving an example of an incident experienced in the time of our Prophet (saas):

You said to the believers, "Is it not enough that your Lord reinforced you with three thousand angels specially sent down?" Yes indeed! But if you are steadfast and guard against evil and they suddenly, attack you your Lord will help you with five thousand angels, making a terrific onslaught. Allah designed this as good news for you and so that your hearts might be set at rest. (Victory comes from no one but Allah, the Almighty, the All-Wise) (Surah Al 'Imran: 124-126)

In another one of His verses, Allah clarifies that He helps believers with armies they cannot see:

You who believe! Remember Allah's blessing to you when forces came against you and We sent a wind against them and other forces you could not see. Allah sees what you do. (Surat al-Ahzab: 9)

Allah letting us know that believers will always be victorious is a very comforting and encouraging promise for believers. But there is another point that needs to be drawn attention to here: all support is from Allah and He is without a doubt the Possessor of all power. Believers know that real victory and help are actually in Allah's hands. They never forget that the angels supporting them is Allah's good news for them, and that the help and support of Allah are manifested through His angels. Our Creator tells this reality in His verses:

Remember when you called on your Lord for help and He responded to you: "I will reinforce you with a thousand angels riding rank after rank." Allah only did this to give you good news and to set your hearts at rest. Victory comes from no one but Allah. Allah is Almighty, All-Wise. (Surat al-Anfal: 9-10)

Believers who know that Allah helps whomever He wills and in whichever way He wills, never lose their trust and keep their serenity even in really difficult situations. In this state of mind they lead the most beautiful life in spiritual terms.

Allah portrays believers to their enemies in greater numbers than they actually are

By Allah's will, believers have been lesser in number in every period than unbelievers. However, the winning side has always been the believers, not the ones in greater numbers. Believers, with their Allah-given qualities of wisdom, sagacity, discernment, and good morals have always been successful against unbelievers. Moreover, Allah has chosen to present believers in greater numbers than they actually are, and consequently this has led the unbelievers to feel intimidated and fearful. In His verses Allah relates this with an example from the Prophet's (saas) era:

Remember when Allah made you see them as few when you met them, and also made you seem few in their eyes. This was so that Allah could settle a matter whose result was preordained. All matters return to Allah. You who believe! When you meet their army, stand firm and remember Allah repeatedly so that hopefully you will be successful. (Surat al-Anfal: 44-45)

It is definitely a miracle of Allah for the unbelievers to perceive the small army of believers as a mighty through, and at the same time greatly eased the minds of the believers. With this, Allah has enabled the believers to succeed.

Also in His other verses, Allah informs the Prophet Muhammad (saas) that He will increase the power of the believers many times over whenever He wills. He promises believers that He will bestow upon them greater powers and make them victorious in return for their patience:

O Prophet! Spur on the believers to fight. If there are twenty of you who are steadfast, they will overcome two hundred; and if there are a hundred of you, they will overcome a thousand of those who disbelieve, because they are people who do not understand. Now Allah has lightened your burden, knowing that you are weak. If there are a hundred of you who are steadfast, they will overcome two hundred; and if there are a thousand of you, they will overcome two thousand with Allah's permission. Allah is with the steadfast. (Surat al-Anfal: 65-66)

As presented in the verses above, Allah has supported believers when they were at war in the time of the Prophet (saas) by portraying them as being stronger in number and strength in the eyes of the unbelievers. This is because Allah is always believers' friend and helper. No matter how vast the unbelievers are in number and strength, in the end Allah is the Possessor of all strength. Allah can do whatever He wills by just ordaining, "Be." Those who lean toward Allah and trust Him, and who appreciate His infinite strength are always solaced by this.

Allah imbues the hearts of believers with feelings of trust and solace

In Surat al-Anfal, Allah informs us of the spiritual support He provided the believers when they were experiencing a difficult situation, again in the Prophet's (saas) era:

He overcame you with sleep, making you feel secure, and sent you down water from heaven to purify you and remove the taint of satan from you, and to fortify your hearts and make your feet firm. (Surat al-Anfal:11)

The phrase "overcome with sleep" in the verse points to a spiritual sleep, without a doubt. Allah engendered such a state in those who were sincere in their time of need and as a result of this spiritual support, the believers experienced feelings of peace, trust, and determination.

Actually, this feeling of peace and trust is apparent in all aspects of a believer's life. People who have faith in Allah and the Hereafter, do not panic and become sad or worried about anything because they know that Allah is the sole possessor of everything. They know that Allah creates everything in the most beneficial way for them and in the most advantageous way for their life in the Hereafter. **"If Allah helps you, no one can vanquish you. If He forsakes you, who then can help you? So the believers should put their trust in Allah."** (Surah Al 'Imran: 160) According to this verse, the believers clearly have faith and lead their lives in the comfort of resigning themselves to Allah. No matter the magnitude of the hardship they encounter, they know that it is transient. They bear in mind that compared to the infinite Hereafter, this worldly life has indeed a very short time frame. A difficulty experienced in this world, even if it lasts a lifetime, ends

in 50-60 years. A life of 50-60 years lived in resignation to Allah and with good morals being rewarded with infinite life in the Hereafter will surely be unparalleled. Believers will never experience worries, sadness, destitution, boredom, or hardships; on the contrary, they will attain what their hearts desire in the midst of infinite beauty.

So, being aware of this reality enables a believer to resign himself to Allah in a determined and steady way in the face of any situation. The spiritual comfort and joy of knowing this is one of the greatest kinds of ease in the world.

It should be borne in mind, that all hearts and all strength are in Allah's hands. Allah can create any situation He wills, in whatever way He wills it, and whenever He wills it. One looking for repose and trust cannot succeed without Allah's will. The ease that living according to religious morality brings to people, is knowing that everything is under Allah's control. Turning to Allah in everything one does and expecting the rewards for one's toils only from Allah will enable one to find Allah's help and support in a variety of ways.

**Allah is your Protector. And He is the best of helpers.
(Surah Al 'Imran: 150)**

THE EASE OF LIVING BY THE MORALS OF THE QUR'AN

Allah desires to lighten your burdens, for man was created weak. (Surat an-Nisa': 28)

Altruism, trustworthiness, compassion, modesty, honesty, behaving amicably, feeding the poor, keeping one's promises, returning a borrowed item on time, being dignified, mature, emotional, soft-hearted, forgiving, grateful, patient, brave, respectful, composed, not defrauding or cheating anyone, not belittling anyone, and similar virtuous qualities are some of the requirements of the Qur'an's morals which Allah commands.

In reality, everyone knows as a matter of conscience, which good morals Allah will approve of. However, satan portrays living by these morals as very hard and impossible to many people. In fact, practicing good morals all throughout one's life without ever compromising, is acknowledged as a form of superiority unique to Prophets and their companions. The good moral qualities ignorant people possess are like a bond tied with a fine string,—it breaks at the slightest blow. For example, a person known as a very composed gentleman can become very

angry, uncontrollable, vulgar, and very aggressive in a situation in which he feels his interest is compromised. He doesn't know how to be patient even about a small thing. In our current society, people mostly have this kind of distorted morality. Because the majority display similar attitudes, negative traits such as selfishness, walking over people in order to protect one's own interest, deceit, dishonesty, hypocrisy, lack of concern, scornfulness, arrogance, rudeness, jealousy, etc., are seen as quite normal, but are actually the inventions of ignorant people. In fact, when anyone is defining himself he can list the most appalling qualities, such as: "I am a very ambitious, jealous, and selfish person," as if these unpleasant qualities were an important and valuable part of his personality. As a result, the majority of people accept themselves and each other with these negative qualities.

In fact, the saying: "A person in his seventies is the same as he was when he was seven" is used among the common people. According to this misconception, it is acceptable for immoral qualities, habits, and behavior to stay constant and never change throughout a person's life.

However as we mentioned earlier, Allah has created humankind as innately religious. Naturally, it is human nature to take pleasure in observing and upholding good morals. Other ways are difficult and bring nothing but misery. A very important Islamic scholar of our recent past, Bediuzzaman Said Nursi, draws our attention to the ease of living a religious life and the difficulty faithlessness brings to human life in his work titled, "The Rays:"

"... the way of belief and the affirmation of Divine unity is extremely short, direct, straight, and easy. And the ways of unbelief

and denial are extremely lengthy, difficult, and dangerous. That is to say, unbelief and the association of partners with Allah are not tenable in this straight, wise universe, in which everything is driven down the easiest and shortest path, and belief and the affirmation of Divine unity are as necessary and essential in the universe as the sun. Also, the most comfortable, beneficial, and the shortest and safest way in human morality and conduct is the way of the straight path and moderation." (Bediuzzaman Said Nursi, The Risale-i Nur Collection, The Rays Collection, 15th Ray)

In another work, Bediuzaman thus expresses this issue:

"Walking along the way of unbelief is like walking on ice or under earth and essentially repulsive, and therefore very difficult for him who inclines to this way knowingly to walk along it. However, one with a careless, imitative view cannot discern this difficulty. As for the way of belief, going along it is like travelling in water or air or light, and essentially attractive, and therefore very easy for him who is inclined to follow it." (Bediuzzaman Said Nursi, Epitomes of Light, 2nd Chapter, p. 71)

A person may experience certain pleasures in a life void of belief. But these are short-lived and they definitely bring sorrows and suffering with them. Even if he lives in the midst of riches, abundance, beauty, and pleasure, if he doesn't have any faith he will experience the sorrow of knowing that he will one day lose them. All the things that he possesses will eventually be lost either as a consequence of the situations he faces in this world or when one day he faces the inevitable end: death. So it is not possible to experience real peace and pleasure where there is no belief in the Hereafter and no submission to Allah. Bediuzzaman thus expresses what kind of an end an individual without faith or good morals will face:

"As for life, if it is without belief or because of rebelliousness belief is ineffective, it will produce pains, sorrow and grief far exceeding the superficial, fleeting enjoyment it brings."
(Bediuzzaman Said Nursi, *The Risale-i Nur Collection, The Words Collection, 13th Word*)

Good morals are the standards of right and wrong that are best and easiest for each individual. For those who choose the path of faith, there is an uninterrupted path from this life to the Hereafter of pleasure, joy, and comfort. Even if they become aware of certain deficiencies, they still live with the eagerness of knowing that it is only temporary and that whatever is missing in this world is promised to them in the Hereafter. To attain infinite blessing, what they have to do is very easy; by obeying the Qur'an and listening to their conscience they will attain Heaven, a place of infinite beauties and continuous blessings, by the will of Allah.

Those who listen to their conscience always win

Think about the cars driving on the highway... In each one these are people from different cultures, working in different jobs, with different characters, with different education levels, all looking different, basically, people who are totally different from each other are driving along the highway.

Let's imagine that two of these cars have an accident on this road. Let's say that we can clearly see that someone in one of the cars is injured and he is unconscious. In this situation, one passer-by only looks at the inert body and drives on, whereas another driver immediately stops and helps the injured person, taking him to a nearby hospital and trying to help him as much as he can...

The important distinction between these two people is that one listened to his conscience whereas the other didn't. The difference of culture, education, work, race, and lineage between them did not have any significance. Every person, without an exception, possesses this voice of conscience, which tells him what is right. Whenever he is doing something wrong and in every error he falls into, his conscience always tells him what is right. For a person to recognize the voice of his conscience is extremely easy, because the voice of conscience, that tells a person the right thing to do in a situation, is always the first thing one hears. As long as a person follows this voice, he will live a life of comfort and peace. But, on the other hand, if he blocks his ears against this voice and tries to find excuses and justifications for himself, he will have to live with a guilty conscience and experience difficulties from which he cannot escape.

For this reason, the existence of our conscience is a great gift from Allah in that it brings us ease and blessings. One who appreciates this blessing and listens to his conscience will be able to differentiate right from wrong in every situation and will acquire such understanding as will enable him to please Allah and save him in this world and the Hereafter.

Allah tells us that we will be saved by listening to our conscience:

By the soul and Him that molded it and inspired it with knowledge of sin and piety: blessed shall be the man who has kept it pure. (Surat ash-Shams: 7-9)

The phrase in this verse, "blessed shall be the man who has kept it pure" clearly puts forward the idea that whoever listens to his conscience finds peace.

The situation for those who do not listen to their conscience is explained in the verse succeeding the ones above:

**And ruined he that has corrupted it! (Surat ash-Shams:
10)**

The conscience of those who do not practice the morals Allah approves of, continues to command what is good, right, and just; and this results in a battle within oneself. The agony of committing immoral besets the sinner day or night. And this brings destruction for a person in this world and the next.

The easiness of submitting to Allah and having faith in Him

Everybody experiences incidents that seem to be unlucky, negative, or adverse, and seemingly powerful enough to affect a person's entire life. People who do not live by the morals of the Qur'an, experience distress, worry, unhappiness, tension, and fear when they face unpleasant events whether of minor or major importance. However, this is a cruelty they experience as the result of their choosing to live in unawareness of a very important reality. As Allah tells in one of His verses: "**Allah does not oppress people, people oppress themselves.**" The outcome for people who do not have faith in Allah or who, even though they do have faith, live their lives ignoring the realities Allah informs us of, is always living with this worry, sadness, and anxiety and being a prey to the many fears and weaknesses, which begin in this world.

For those who know the reality, there is nothing that will cause them to be fearful, worried, or unhappy in this world, because those who have faith know that Allah creates everything

in destiny, that everything is inscribed in the Mother of the Book (Lawh Mahfuz) in the Sight of Allah, and that they are followers of destiny like everyone else. They never forget that the events Allah creates for them will always end in a positive way and that the destiny of pious subjects of Allah is ordained in the most wise and most beneficial way.

The majority of people know about destiny, but they have a deficient understanding of it. For example, they think that certain things such as a person's hair color, height and parentage are written in that person's destiny, but in other respects they think that they can alter their destiny if they try hard enough and show perseverance. However, the reality is this: a person's every moment, all his life, every incident he has faced and will face, every word uttered, every look, every voice is in his destiny. For example, it is already written in a person's destiny that he will be reading the lines of this book at this hour, of this day. Allah knew of this moment millions of years before you were even created. Maybe a person has experienced many events before reading this book. Maybe just as he was about to read this book the doorbell rang and his friend came over, thus delaying his reading for three hours. Even before you live these events, that is, just when you pick up this book to read it the doorbell rings, you open the door and your friend's smiling face says "Hello," your reading this book is delayed for three hours,—all these are engraved in Allah's memory word for word, and your, this book's, and your friend's destiny have all already been determined. Allah tells this topic in one of His verses as:

You shall not engage in any matter or recite any verse of the Qur'an or do any action without Our witnessing you while you are occupied with it. Not even the smallest

speck eludes your Lord, either on Earth or in heaven. Nor is there anything smaller than that, or larger, which is not recorded in a Clear Book. (Surah Yunus: 61)

Allah is free from time and place. It is humankind who is dependent on time and place. For this reason, the past, this moment, and the future are all one moment for Allah. For example, our next year's birthday is in the future for us. In reality, that moment has already been lived in Allah's Presence; Allah knows of that moment. So He already knows what we will wear on our next birthday, who we will be with, and what we will do on that day. In the same manner, Allah knows every single detail of what we will do in two, three, ten, or forty years time. Just as Allah is aware of the days, and even minutes, and seconds of a single person's life, He is also aware of every second of the lives of the billions of people that have lived since the Creation of the universe and that will live till the end of time. Allah has created infinite time in an infinitesimal period, that is to say, He has created all of time in a fraction of a second.

To be aware of Allah's infinite knowledge of these events and realize that people are observers of their destiny are great blessings and comfort for the believer. A righteous believer who sincerely submits to Allah, takes the destiny that has been prepared for him as a lesson, and with excitement, thankfulness, and contemplation watches his destiny unroll with the same comfort, trust, and happiness as if he were sitting on his couch and watching a movie.

One who regards Allah as his friend and guardian, and is happy with the events, sights, and speeches Allah has created is also happy with his destiny. Allah can create different events and sights in a person's destiny to try him. These can be seen as

frightening, hard, and full of worries at times. But every one of these events is planned down to its finest detail and hidden in Allah's Presence. For example, the Prophet Joseph (as) was a prisoner for many years, even though he hadn't committed any crime. But, as he had joyfully submitted to the destiny Allah ordained for him, prison didn't seem like a hardship or difficulty. In fact, he saw it as an event that opened the doors to many blessings and beauties. For instance, a believer who can compare such hardships with comfort and ease can realize the delight of blessings with greater-intensity. Obviously, the pleasure experienced by a person who sees a rose garden every day will be very different from the pleasure of one who for years has seen nothing but concrete walls. One who knows hardships and unpleasantness will derive more pleasure from comfort and beauty. Or one who has to endure the difficulties of life in prison because of being wrongfully accused can be happy with his destiny by thinking that all this will return to him as Allah's approval and reward in the Hereafter. In the end, by knowing that he is living his destiny, and no one, including himself, can change even a second of it, he lives with the solace of resigning himself to his destiny.

A believer who submits to destiny, certainly exerts himself to do whatever he can in every situation. For example, a sick person will obviously go to the doctor, take his medicine, and care for all aspects of his sickness. However, when he is doing so, he acts with the knowledge that the result of going to the doctor, the medicine he is taking, and his treatment are all written in the destiny Allah has created. Because of this, he never becomes unhappy, worried, distressed, or pessimistic. He lives in the comfort and trust of knowing that Allah wills what is best

for him. It is an extremely important point for a person to believe that there is a reason behind every event. Believers even believe that in seemingly wicked events there is great benefit for them and they resign themselves to Allah. This quality only pertains to believers. Our Prophet (saas) has expressed this issue in one of his traditions:

"How remarkable a believer's affair is! For it is always to his advantage, and this is peculiar to none other than a believer. If something good happens to him, he gives thanks to Allah and this is to his advantage, and if something harmful happens to him, he endures it, and this is to his advantage also." (Sahih Muslim)

Allah is the only Judge of the universe and possessor of infinite strength. For those who know this reality and can see it clearly, there is no other way than to submit to Allah and resign themselves to Him. Because every event, every person, every speech, every voice a person faces is under the control of Allah. As our Prophet (saas) said, everything from our Allah is a beauty and blessing for a believer. Allah informs us of the believers who put their trust in Him with the awareness of this reality:

I have put my trust in Allah, my Lord and your Lord.

There is no creature on Earth whose destiny He does not control. My Lord is on a Straight Path. (Surah Hud: 56)

Those who do not trust Allah, assume that everything is within their own power and control, and live in continuous fear, sadness, worry, and pessimism. This is like a person who becomes excited and panicky thinking that he can change the ending of the movie he is watching. Just as this fear is inappropriate and unnecessary, so are the feelings of a person watching his destiny inappropriate and unnecessary. For example, those who

accuse someone wrongly are beings under the control of Allah. And Allah creates such situations to test people. As long as a believer endures being wronged and goes on hoping for Allah's approval, Heaven, and mercy, there can be no reason for him to become sad and grief-stricken. For Allah certainly sends His help to believers and makes things easier for them. This is Allah's definite promise. For those who have been wronged, Allah declares the following in one of His verses:

That is so. And if anyone inflicts an injury the same as the one done to him and then is again wronged, Allah will come to his aid. Allah is All-Pardoning, Ever-Forgiving. (Surat al-Hajj: 60)

In this case, the only path for believers who know Allah's power, help, and friendship is to submit to Him and this is the best and easiest of paths. Otherwise, a person will burden himself with more than he can handle. Bediuzzaman explains in "The Words" of the hardship one will inflict upon himself when he doesn't trust Allah:

Man is helpless and exposed to numerous misfortunes. He is indigent, and his needs are numerous. He is weak, and the burden of life is most heavy. If he does not rely on the Omnipotent One of Glory, place his trust in Him and confidently submit to Him, his conscience will always be troubled. Fruitless torments, pains and regrets will suffocate him and intoxicate him, or turn him into a beast. (Bediuzzaman Said Nursi, The Risale-i Nur Collection, The Words Collection, 6th Word)

We should note that, this advice is not given so that people may console themselves or others, nor is it given for people to inspire themselves with after reflecting upon hardship. It is the reality of Allah's Creation and worldly life. Truly, a person who

believes the opposite or acts on the contrary would be deceiving himself. As a result, whereas ignorant people live with the tensions and difficulties of not trusting Allah, even in their most prosperous and comfortable days, one who believes in realities lives with the ease, happiness, and comfort religion brings to people, no matter what kind of condition one might be in.

Allah informs about believers in the Qur'an as:

Yes, the friends of Allah will feel no fear and will know no sorrow: for those who believe and guard against evil, there is good news in the life of this world and in the Hereafter. There is no changing the Word of Allah. That is the great victory! (Surah Yunus: 62-64)

The rewards of just seeking for Allah's approval

If you pay attention, you will notice that most people try to win the approval, likeness, and love of each other throughout their lives—of friends, bosses, co-workers, neighbors, followers, children... In the life of a person with this kind of mentality, there is always someone he aims to please, in his way of life, from his style of dressing and his manner of speech to the music he listens to, basically, in everything. This, from many different perspectives, is a very difficult, boring, tiring, and wearisome life. Above all else, one who seeks other people's approval will always have to suppress his conscience. For example, he will hesitate to point out the wrongful actions of a group of friends he has recently made, in order not to be an outcast and to be accepted by others. All his life he will make concessions in what his conscience tells him out of fear of being alone and losing the people around him. This behavior will make him very uncomfortable in the beginning, but with time his conscience will be-

come completely rusty and he will become unable to differentiate between right and wrong, good and bad, and beauty and ugliness.

Another difficulty likely to arise for one who tries to please many people is the possibility of angering one person while pleasing another. While a person is trying to please his friends he can anger his family and lose them, and vice versa. Or, when he is trying to make a good impression in his boss' eyes, he may win the contempt of his co-workers. As a consequence to all these, obviously it is predictable that there will be discomfort, tension, and discontent in this person's life.

A sincere Muslim on the other hand seeks only Allah's approval. It is not what other people will say about him that is important, but rather what Allah commands. Seeking Allah's consent and acting accordingly are always the most righteous way. In one of His verses Allah tells us of the difference between the situation of a person who seeks Allah's consent and the situation of a person who is "owned" by several disagreeing partners:

Allah has made a metaphor for them of a man belonging to several partners in dispute with one another and another man belonging wholly to a single man. Are they the same? Praise be to Allah! The fact is that most of them have no knowledge. (Surat az-Zumar: 29)

As it is clarified in the verse, the only suitable course for a person's life to take is along a path leading to Allah's approval. Bediuzzaman also declares that striving to achieve Allah's approval will always bring a very easy life:

You should seek Divine pleasure in your actions. If Almighty Allah is pleased, it is of no importance even should the whole

world be displeased. If He accepts an action and everyone else rejects it, it has no effect. Once His pleasure has been gained and He has accepted an action, even if you do not ask it of Him, should He wish it and His wisdom requires it, He will make others accept it. He will make them consent to it too. (Bediuzzaman Said Nursi, The Risale-i Nur Collection, The Flashes Collection, The 21st Flash)

This reflection of Bediuzzaman, is extremely important; it is the key to real sincerity and earnestness. A person can be a truly sincere and devout Muslim only by seeking Allah's approval. If one leans towards gaining other people's approval in the things he does, then there is definitely hypocrisy involved in this issue. And hypocrisy leads to ruin both in this world and the Hereafter. First of all, those who seek other people's approval will never be able to receive the reaction they expect. They will keep trying to please the other person as if fawning on him, but he will not be able to appreciate their hard work. And even if he does recognize their labour, he is probably a helpless and a pitiful person himself. The only Judge and Owner of everything, Allah, gives the good news of infinite Heaven for those who seek His approval, and Heaven is a place where everything a person can desire is present. Allah has declared that only those who obey His wishes will be saved:

Allah guides those who follow what pleases Him to the ways of Peace. He will bring them from the darkness to the light by His will, and guide them to a straight path. (Surat al-Ma'ida: 16)

Obeying only Allah's commands will bring everyone the easiest, the best, and most joy-filled life both in this world and the Hereafter.

Altruism is easy and selfishness is difficult

People in ignorant societies usually think of their own desires and interests first. They always act with the thought that "my well-being, pleasure, and comfort come first." Altruism seems very difficult for such people. Egoistic behavior is interpreted as being bright and altruistic behavior is interpreted as being naïve, whereas, for those who believe in Allah and do altruistic deeds in order to win Allah's approval, altruism is a great prize and an extremely easy act of worship.

Allah tells us of the altruistic thoughts of believers:

They give food, despite their love for it, to the poor and orphans and captives: "We feed you for Allah's sake only. We want neither repayment from you nor thanks. Truly, We fear from our Lord a day of anguish and wae." So Allah will safeguard them from the evil of that Day and make their face shine with radiance and pure joy. (Surat al-Insan: 8-11)

A believer knows that, in return for the altruistic deeds he has done, he will win Allah's approval and the blessings of the Hereafter where he will experience "radiance and pure joy," as stated in the verse, and the things he has sacrificed will have no importance. In this life, which is temporary, short, and full of deficiencies, even a person's most loved possession will have no value or beauty in comparison to Allah's satisfaction and the Heaven which He will give as a reward. Believers, who have faith in this, neither expect appreciation nor leave other people feeling obliged for their kindness, no matter how great it may be.

Allah furthermore promises abundance and blessings in this world too, and grants the altruist more than he has sacrificed. Allah expresses this promise in the following verse:

Is there anyone who will make Allah a generous loan so that He can multiply it for him many times over? It is Allah Who enriches and makes poor. And you will all be returned to Him. (Surat al-Baqara: 245)

Those who spend their wealth for the cause of Allah are like a grain which produces seven ears; in every ear there are a hundred grains. Allah gives such abundance to whoever He wills. Allah is All-Encompassing, All-Knowing. Those who spend their wealth for the cause of Allah, and then do not follow their alms-giving by demands for gratitude or insulting words will be rewarded by their Lord. They will feel no fear and will know no sorrow. (Surat al-Baqara: 261-262)

For those who do not believe in Allah or the Hereafter, sacrificing anything is a great loss, and seen as highly detrimental to their interests. Because they don't have faith, they see the wonderful benefits that will be a great gain for them as a bad loss. They live with the tension and distress of selfishness, trying to hold their possessions and money tightly in their hands. Even when they are sitting at home they are in continuous discomfort. Their furniture aging, their food being exhausted, their friends visiting are always a form of suffering and trouble for people of this kind. They torture themselves with their decadence and miss out on the comfort and abundance decency brings.

Forgiveness is what is best and most advantageous for a person

"It is He Who accepts repentance from His servants and pardons evil acts and knows what they do." (Surat ash-Shura: 25). As is expressed in this verse, Allah is forgiving. And believers,

obeying the morals Allah approves of, know to forgive when they face malevolence and how to banish wickedness with kindness. Without a doubt, to overlook wickedness by being patient and not be vindictive by forgiving the wrongdoer are qualities specific to a pious person. And the recompense for this behavior is Allah's approval and love. Allah informs us in one of His verses:

Those who give alms in times of both ease and hardship, those who control their rage and pardon their fellow man—Allah loves the charitable. (Surah Al 'Imran: 134)

By responding to wrong-doing with goodness, the person forgiving would also be creating a place full of peace and comfort for himself and others. Of course, such an environment is vastly superior in terms of ease, comfort, and peace to one ruled by continuous revenge, grudge, hatred, and animosity. Of course, the individual may have to control himself and exercise great patience for some time to rid himself of the anger and feelings of resentment which at first well up him, but in return he will achieve an environment and soul full of friendship, love, respect, and peace. This is what Allah tells believers in His verses:

A good action and a bad action are not the same. Requisite evil with good and, if there is enmity between you and someone else, he will become like a bosom friend. But none will obtain this save those who are truly steadfast. None will attain this save those who have great good fortune. (Surah Fussilat: 34-35)

As a reward for good morals, Allah gives people a good and an easy life. Around a person who doesn't forgive, there are always enemies who hate and despise him, whereas one who forgives is blessed with a life full of comfort and peace in this world and warm friends.

Modesty brings about an easy and comfortable life

Haughtiness and a feeling of superiority bring about the greatest suffering and difficulty. Modesty, on the other hand, brings a person comfort and peace. First of all, a haughty person thinks that he owns all his qualities. For example, instead of thinking that his brain has been given as a blessing by Allah and thanking Allah, he boasts about his intelligence. By magnifying this quality, he sees those around him as inferiors and belittles them. As a result of this behavior, people around him do not like him and see him as being repulsive. Some people may show him respect because he can trample over them. But the respect shown to an arrogant person is not real, sincere, and heartfelt, but is rather behavior displayed to escape the damage of his arrogance and conceitedness. Therefore, a haughty person cannot have friends who are attached to him with real, sincere, and candid love. There will always be people around him who will show fake respect and regard.

Another major agony a haughty person causes himself, is to always try to appear to be without any imperfections or inadequacies. As in the example we mentioned above, one who is conceited about his intelligence asserts that he is always the most intelligent person. He can never admit to making any mistakes. When he makes a mistake, he tries to do whatever he can so that others don't notice it; he even lies about it and in so doing debases himself. However, human beings are extremely vulnerable, full of deficiencies, and are being tested at every moment in this worldly life. As a result, it is only natural that they have many deficiencies and make many mistakes. To try to hide these from other people is really meaningless and unnecessary.

Realizing that Allah sees and knows everything, that humans are weak and full of shortcomings, and that it is not what you look like in the eyes of others that is important but what your position is in Allah's eyes will make one's life easy and peaceful; one's shoulders will no longer be bowed in misery.

Another notion that a person has which causes the greatest distress is considering oneself more valuable than others because of certain qualities. This is also a characteristic of satan. When Allah created the Prophet Adam (as), He commanded satan and all the angels to bow down to him. The angels, being created by Allah with good morals, immediately bowed down. Whereas satan insisted on not bowing down and gave the following excuse:

He said, "I am better than him. You created me from fire but You created him from clay." (Surah Sad: 76)

As is clear from this verse, because of seeing himself as more superior to other creatures, satan became ferocious enough to disobey Allah.

In the Qur'an, Allah also informs those who diverged from true religion because they saw themselves as being superior to others. For example, by saying "**We are Allah's children and His loved ones...**" (Surat al-Ma'ida: 18) the Jews and Christians deviated. However all human beings, including them, are Allah's vulnerable creations. Every person is reliant on Allah and follows the destiny Allah has ordained for him. No one can develop certain qualities by himself and achieve superiority through them. People's superiority can be measured only by their effort to come close to Allah and by their piousness.

The answer Allah gives to those who presume they are exceptional and superior is:

"Say: 'Why, then, does He punish you for your wrong actions? Surely you are mortals of His own Creation. He forgives whoever He wills and He punishes whoever He wills. The kingdom of the heavens and the Earth and everything between them belongs to Allah. He is our final destination.'" (Surat al-Ma'ida: 18)

Claiming to be without any imperfections and not making any mistakes is a great burden for people. They try to be exceptional among their peers and because of this they constantly monitor their behavior and are pretentious in manner. For example, when they attend a meeting, they want to be the one who gives the most influential speech, the best dressed, the one who comes up with the cleverest solutions, and the one who attracts the most attention. When they are in any type of gathering, they try to put on airs of extraordinariness, distinction, and superiority down to the very seat they choose to sit on; they can never accept going unnoticed in the midst of others. And because of this they are as if sitting on a stack of needles, all the time. None of their mannerisms can be natural or sincere. Everything they do is calculated and planned to be commensurate with their assertions. The suffering this will bring to a person and the burden it will be on a person's shoulders are plain for all to see.

Moreover, it should be accepted that such people can never reach their goals. As they become haughtier, they win the hatred and anger of the people around them and when the things they have are taken away from them, they become depressed and angry at life. In one of His verses, Allah informs us that haughty people can never reach their goals:

Certainly those who argue about the Signs of Allah without any authority having been vouchsafed them

have nothing in their breasts except for ambition which they will never be able to fulfill. Therefore seek refuge with Allah. He is the All-Hearing, the All-Seeing. (Surah Ghafir: 56)

More importantly, haughty people, since they cannot attain any of their ambitions, lose Allah's love. Allah expresses this in one of His verses:

Do not avert your face from people out of haughtiness and do not strut about arrogantly on the Earth. Allah does not love anyone who is vain or boastful. (Surah Luqman: 18)

Modest people on the other hand, never experience the agonies and pressures of haughty people. Of course, everyone would like to own the best of everything and be best at everything. But those who aim at these objectives in order to satisfy their worldly desires, to grow in the eyes of people, and acquire respect are at the worst disadvantage. A humble person wants these things in order to win Allah's approval and reward. When he accomplishes something or acquires some quality, he knows that none of these are by his doing but are rather the result of the blessings Allah has been so kind as to grant him. He thanks Allah for giving these to him, and causing success, beauty, and blessing to enhance his destiny. As a result, he is not saddened when he loses one of them. He knows that this is a test for him and he trusts Allah. He lays claim to neither success, nor failure, neither beauty, nor ugliness. Knowing that all these are created to test him in this world, he lives in the comfort and peace of this knowledge.

Bediuzzaman briefly defines the discrepancy between the lives of haughty and modest people as:

"One who thinks too highly of himself is visited with calamities and meets with difficulties. Whereas one who is not fond of himself, finds happiness, and receives mercy." (Bediuzzaman Said Nursi, The Risale-i Nur Collection, The Letters Collection, 23rd Letter)

The ease and peace which stem from honesty and sincerity

Whenever ignorant people are in trouble, they immediately resort to falsehood. They see this as an easy means to save themselves. Whereas, not being honest and deceitfulness are traits that gives the most torture and suffering to a person. Above all else, one who lies, lives in apprehension of his lie being discovered and is fearful of being humiliated. In addition, lying brings about a burdened conscience, which causes a tense and turbulent situation. And an atmosphere in which everyone lies to one another is extremely insincere and hypocritical. Everyone is skeptical of what the others say. They cannot even trust each other on minor issues. For example, when they ask how the new outfit they bought looks on them, they know that they will get a dishonest answer. A friendship based on lies and hypocrisy will evidently not be a sincere and heart-felt bond.

On the other hand, to a person who fears Allah, honesty is very important. In one of His verses, Allah commands believers to be honest:

You who believe! Fear Allah and speak the truth. (Surat al-Ahzab: 70)

Honesty and sincerity bring believers a good, trustful, and comfortable life. For example, a believer who makes a mistake never hides it from others, because he knows that Allah is watching him and listening to him every second and by facing

Allah he repents. If other believers have to know of his mistake, he will tell them about it in the most accurate and honest way. He knows that other believers will not exploit his sincerity. On the contrary, whatever the wrongdoing he has committed, believers will be pleased with him and trust him for his sincerity and modest manner. This is because a sincere person, who doesn't have anything to hide, and who doesn't put on a mysterious air, is very trustworthy and people around him are always comfortable. A community where such people are assembled is a great blessing and an advantage. People may escape the possibility of being humiliated and experiencing hardships by being honest, for Allah creates a very joyous, trustful, and comfortable atmosphere for honest and sincere people. The recompense they will receive in the Hereafter is much better and full of good tidings:

Allah will say, "This is the Day when the sincerity of the sincere will benefit them. They will have Gardens with rivers flowing under them, remaining in them timelessly, for ever and ever. Allah is pleased with them and they are pleased with Him. That is the Great Victory." (Surat al-Ma'ida: 119)

Upholding good morals brings comfort and ease to everyone

In this section, it was explained by giving a few examples that real ease and happiness are brought about by practicing the morals of the Qur'an. It is possible to extend the examples given here. And for one, who is rid of one of his bad qualities and develops a good quality in stead, there is one more thing to be happy about. For example, a jealous person who formerly al-

lowed himself to become emotionally drained by jealousy will begin to derive pleasure from all kinds of beauty, from good people, and from other people's successes. For example, the beauty of his friend, which he used to look upon with jealousy and contempt, instantly causes him to praise Allah's Creation and he sees it as a blessing from Allah. Or, one who used to make himself suffer by being impatient about even the slightest contretemps, now learns the beauty and the value of patience in Allah's eyes, and lives in the happiness and peace of being patient and resigning himself to and trusting in Allah, even in extremely difficult situations. When he shows patience in the face of any hardship, he becomes much happier thinking of his reward. Indeed, to believe in Allah, the destiny He has created, and in Heaven and Hell is a great secret that brings a person the greatest of all happiness, peace, and comfort. Those who try to attain these states by following other paths are greatly mistaken; they can never reach these blessings without having faith.

SATAN'S WEAK TRICK

Allah tests every human being in this world. And according to the morals and faith people show in this world, He determines where their real life will be lived, either Hell or Heaven. This test, which Allah has created for His subjects, is extremely easy and comfortable. As mentioned earlier, the duty of the individual is to live the life that Allah wishes, one which brings happiness and peace in this world too. In this test, Allah has created satan as a negative force against faith. As Allah mentions in His verses, by insinuating unfounded suspicions into people's thoughts, by suggesting faithlessness, or through other peoples actions and speeches, satan tries to divert people from religion, from Allah's commands, and good morals. To achieve this he tries every possible method and sets up many different traps for people. The fact that satan is the enemy of human beings is stated in one of the verses:

You who believe! Enter Islam totally. Do not follow in the footsteps of satan. He is an outright enemy to you. (Surat al-Baqara: 208)

But, the traps laid by satan are quite ineffective and anyone who looks at them with faithful eyes can see them and break them. Allah tells us in the Qur'an that satan's tricks are quite inadequate and that they have no telling effect.

As is stated in the verse: **"When Our judgment has been passed, satan will say, 'Allah made you a promise, a promise of truth, and I made you a promise but broke my promise. I had no authority over you, except that I called you and you responded to me. Do not, therefore, blame me but blame yourselves. I cannot come to your aid nor you to mine. I reject the way you associated me with Allah before.' The wrongdoers will have a painful punishment."** (Surah Ibrahim: 22), satan has no coercive power, so the believer is the one with the strength. And this is a great comfort.

In another verse Allah informs that satan has no independent will:

Satan was correct in his assessment of them and they all followed him, except for a group of true believers. He had no authority over them except to enable Us to know those who believe in the Hereafter from those who are in doubt about it. Your Lord takes cognizance of all things. (Surah Saba': 20-21)

Satan not having any influence on people is an advantage granted by Allah. Satan only whispers wickedness, denial, and immorality and calls upon people to deny Allah. However, uses no force on people to do these things; his traps are weak and can be seen through. One need not strive very hard to be liberated from satan's influence. Anyone who can think a little can see the reality and not go along with satan. For example, satan can show the worldly life as very attractive and beautiful. He can make a young person feel as if the world will never end and try to tie him to this worldly life with passion. However, for a person who is intelligent and reasonable, the efforts of satan are quite weak and ineffective. One, who thinks and knows that one day

everyone will eventually die, that everything that seems attractive in this world is ephemeral and, when compared to the things in Heaven definitely insufficient and unsatisfactory, will have broken satan's trap. Or, again, satan whispers arrogance and vanity. In this case, one who thinks of his own vulnerability and shortcomings, or who remembers that when he dies one day his body will decay under the earth, will easily thwart satan's propositions.

Obviously, this ease is for those pious people who sincerely have no desire to live under satan's influence, and who aim at earning Allah's approval, mercy, and Heaven. Otherwise, that is, when one doesn't fear Allah and submit to Him, and does not care for Allah's approval, it will be very easy for him to walk right into satan's ambush. Allah, informs us on the contrary that satan will have no effect on pious people:

He said, "I swear by Your might, that I will mislead all of them except for Your chosen servants among them."

(Surah Sad: 82-83)

In spite of this, the destiny of those people who respond to satan's calls and befriend him is thus explained:

"He led me astray from the Reminder after it came to me."

Satan always leaves man in the lurch. (Surat al-Furqan: 29)

CONCLUSION

Like all the other human beings living on this Earth, you too are drawing closer to the end of your life with every hour, every minute, and every second. This is an inescapable reality. One day your life will somehow come to an end, and you shall have to give an account to Allah of all the things you did in this world.

You may have stayed far from religion till now because you saw it as a hardship, did not practice the morals of the Qur'an and may have committed many sins. But, what is important after this moment is to sincerely repent to Allah, do what is best for your next life, and lean towards what is easy. With Allah's permission, it is a reality that you will achieve a different and a better life than you are used to.

The notion of a "good life" seems strange to people. The majority sees a life without any worries, sadness, fears, and anxieties as a dream that they can never attain. Truly, this kind of life is an impossible dream for people who live their lives distant from religion.

Only those who aim to achieve Allah's approval, Heaven, and mercy and those who fear Him and submit to Him can experience a life full of comfort and happiness. Allah promises this

good news to believers:

Be they men or women, those who embrace the Faith and do what is right We will surely grant a happy life; We shall reward them according to their noblest deeds. (Surat an-Nahl: 97)

As has been explained in detail throughout the book, the religion Allah has given to people is very easy and without arduousness. Moreover, it relieves a person of all the difficulties, troubles, and suffering in his life. One who lives by religion, achieves success and the best in everything he does under Allah's protection and, as is stated in the verse, lives the best life.

Therefore, you should choose the best and at the same time the easiest life. You can achieve such a life easily by living by the morals of the Qur'an, because, the Qur'an is the word of Allah, Who has created you as He has everything else in this world. By setting aside the acquired teachings of the culture you live in, the people in your society, newspapers, and television, you should lean towards the right religion—which is Allah's word—and think of the ease of living by the teachings of the Qur'an.

Do not forget, if you ignore the fact that religious morality can be comfortably lived, and abandon what is easy, you may face infinite and unexpected pain in the other world.

THE DECEPTION OF EVOLUTION

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

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

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

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

THE SCIENTIFIC COLLAPSE OF DARWINISM

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

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

- 1) The theory cannot explain how life originated on Earth.

2) No scientific finding shows that the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.

3) The fossil record proves the exact opposite of what the theory suggests.

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

THE FIRST INSURMOUNTABLE STEP: THE ORIGIN OF LIFE

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

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

"LIFE COMES FROM LIFE"

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, which asserts that non-living materials came together to form living organisms,

had been widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

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

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

However, **five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory.** In his triumphal lecture at the Sorbonne in 1864, Pasteur said: **"Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."**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 IN 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 the theory of evolution ended up in such a great impasse regarding the origin of life is that even those living organisms deemed to be the simplest have outstandingly complex structures. The cell of a living thing is more complex than all of our man-made technological products. **Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing organic chemicals together.**

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

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

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

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the

*same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.*⁶

No doubt, if it is impossible for life to have originated from natural causes, then it has to be accepted that life was "**created**" in a supernatural way. This fact explicitly invalidates the theory of evolution, whose main purpose is to deny Creation.

IMAGINARY MECHANISM OF EVOLUTION

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

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

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

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

*Natural selection can do nothing until favorable 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 the-

ory 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 any imaginary process called "evolution" could have taken place.

THE FOSSIL RECORD: NO SIGN OF INTERMEDIATE FORMS

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

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

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

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? Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory.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 modern man evolved from ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, some "transitional forms" between modern man and his ancestors are supposed to have existed. According to this completely imaginary scenario, four basic "categories" are listed:

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

Evolutionists call man's so-called first ape-like ancestors

Australopithecus, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various *Australopithecus* specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.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* (modern man) co-existed in the same region.**¹⁷

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. A paleontologist from

Harvard University, Stephen Jay Gould, explains this deadlock of the theory of evolution, although he is an evolutionist himself:

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 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—which have no possibility of

forming under natural conditions—and as many proteins—a single one of which has a formation probability of 10^{-950} —as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. **No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope.** They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicolored butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

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

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

TECHNOLOGY IN THE EYE AND THE EAR

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

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

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

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

For many years, tens of thousands of engineers have tried to

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

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

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

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

by a precise device at that moment, complete silence would be found to be prevailing there.

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospheric sounds as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since **the creation of man**.

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

TO WHOM DOES THE CONSCIOUSNESS THAT SEES AND HEARS WITHIN THE BRAIN BELONG?

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

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biol-

ogy, 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 a 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 created life. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to defend it just so as "not to allow a Divine Foot in the door."

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

THE THEORY OF EVOLUTION IS 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 Egyptians worshipping the Sun Allah Ra, 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 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 verse, He reveals in many verses 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!" (Surah al-Hijr: 14-15)

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

In fact, in the Qur'an Allah relates the incident of the Prophet

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

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

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

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

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

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

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

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

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