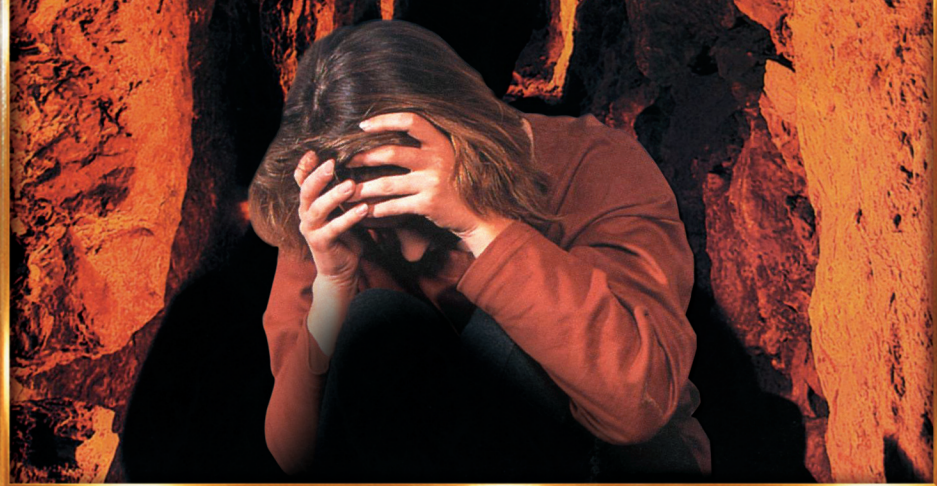
HARUN YAHYA (ADNAN OKTAR)

THE NIGHTMARE OF DISBELIEF

When Allah desires to guide someone, He expands his breast to Islam. When He desires to misguide someone, He makes his breast narrow and constricted as if he were climbing up into the sky. That is how Allah defiles those who have no faith.
(Surat al-An'am, 125)



Evil, injustice, sorrow, pessimism, stress, loneliness, fear, unease, insecurity, lack of conscience, concern, anger, jealousy, hatred, drug dependence, immorality, gambling, prostitution, hunger, poverty, theft, corruption, fighting, murder, war, conflict, oppression...

These are all problems you see just about every day in the newspapers and on television and may even encounter personally in your daily life. Social ills of this kind that individuals and societies are exposed to have been around for hundreds of years.

So have people to date striven against these evils or made efforts to be free of them? Of course, people have been subjected to these social maladies throughout history and have struggled against them, but since they have always looked for solutions in the wrong places, they have never achieved success.

There is no doubt that the only solution to these social ills is for people to live by "true religious values." So long as they do not live by true religious values, people will be condemned to suffer these problems, because this is the "nightmare of disbelief."

This book describes how "the nightmare of disbelief," in other words evils, despair and social insecurity, can be prevented so long as people live by the model of "moral values" revealed in the true faith sent down by Allah to man, how social problems can be erased, what spiritual benefits this will bring and how living by religious moral values is the only way of being freed from these scourges.



ABOUT THE AUTHOR

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

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

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

بسم الله الرحمن الرحيم









THE NIGHTMARE OF DISBELIEF



HARUN YAHYA
(ADNAN OKTAR)







About The Author

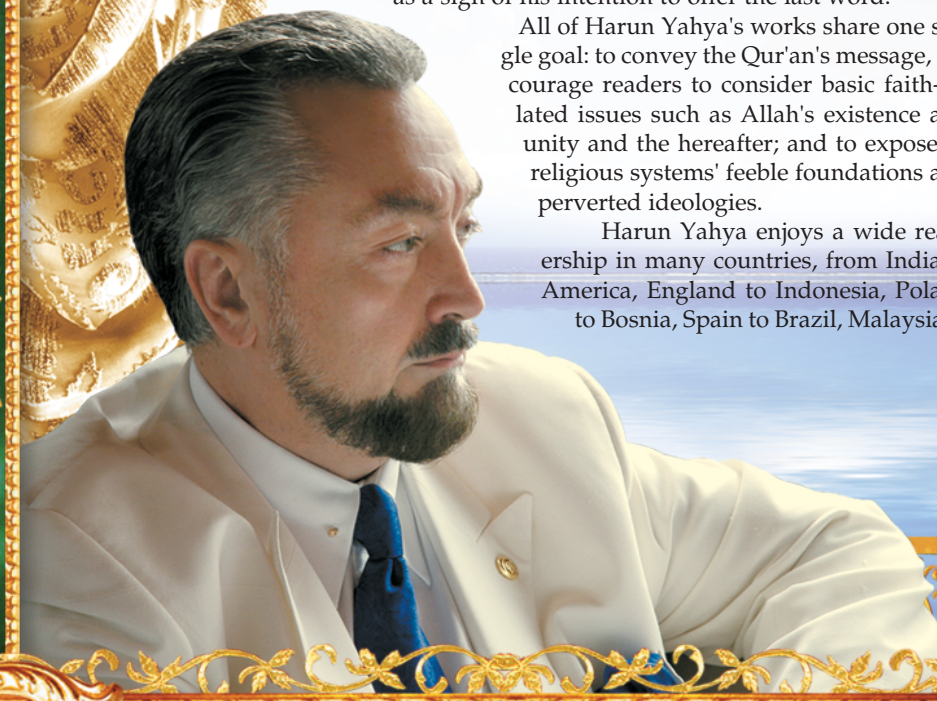
Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied fine arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political,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

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

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

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

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to



Italy, France to Bulgaria and Russia. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Maldives), Russian, Serbo-Croat (Bosnian), Polish, Malay, 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, by means of the books written by Harun Yahya.

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

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

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

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

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

TO THE READER

- A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation—and therefore, Allah's existence—over the last 150 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the opportunity to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.
- All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensures that everyone of every age and from every social group can easily understand them. As a result of their effective, lucid narrative, they can be read at one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.
- This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.
- In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of Allah. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.
- We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.
- In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.

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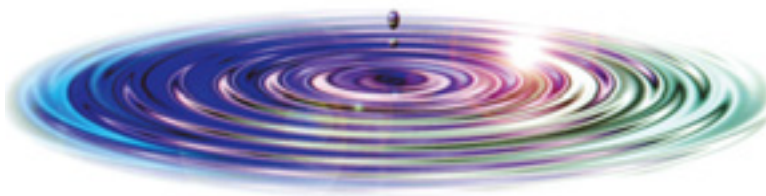
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INTRODUCTION



Wickedness, injustice, grief, pessimism, trouble, loneliness, fear, stress, frustration, distrust, unscrupulousness, anxiety, rage, jealousy, resentment, drug addiction, immorality, gambling, prostitution, hunger, poverty, social corruption, theft, war, struggle, violence, oppression, fear of death… News stories about these issues appear in the newspapers and on TV every day. The popular press devotes entire pages to these subjects, while others serialize articles about their psychological and social aspects. However, your acquaintance with these feelings is not limited solely to the press; in daily life, you also frequently come across such problems and, more importantly, personally experience them.

People and societies endeavor to liberate themselves from the distressing experiences, disorder and repressive social structures that have prevailed over the world for long periods. We only need to glance at ancient Greece, the great Roman Empire, Tsarist Russia or the so-called Age of Enlightenment, and even the 20th century-a century of misery which saw two world wars and world-wide social disasters. No matter upon which century or location you concentrate your research, the picture will not be appreciably different.

If this is the case, have people succeeded in solving these problems, or at the least, have any efforts been made to eliminate such social diseases from society?

People have encountered these problems in all ages, yet each time they have failed to find any solutions because the methods they employed were inappropriate. They sought various solutions, tried different political systems, laid down impracticable and totalitarian rules, stirred up revolutions or subscribed to perverted ideologies, while many others preferred to adopt an indifferent attitude and merely accepted the status quo.

In our day, people are almost numbed by this way of living. They readily believe these problems to be "facts of life." They picture a society immune to these problems as being nothing short of impossible-a dream utopia. They persistently and openly express their distaste for such a way of living, yet easily embrace it, since they think they have no other alternative.

The resolution of all these problematic issues is possible only by living by the principles of the "true religion." Only when the values of true religion prevail can a pleasant and tranquil scene replace this gloomy and unfavorable picture, which is doomed to continue so long as Allah's limits are ignored. To put it another way, people are enslaved by these complications as long as they avoid the values of the Qur'an. Put simply, this is the "nightmare of disbelief."

In this book, you will find how the regulation of life by the "norms of morality" introduced in the Qur'an and revealed to mankind by Allah will banish the "nightmare of disbelief." The questions of how pessimism, corruption and social restlessness can be eliminated from society, how the individual can sur-

round himself with an ideal environment and what spiritual and material benefits he is likely to attain by adherence to these norms of morality are considered in detail. Finally, you will see that the unique alternative to all these problems is the morality of the Qur'an.

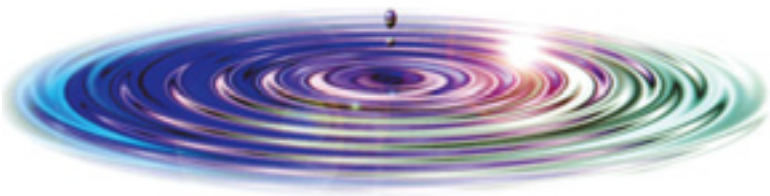
Many books have to date attempted to deal with the social and psychological problems societies face. Yet what distinguishes this book from others is its stress on the most realistic solution. It also sincerely warns people against the troublesome future they are likely to face if they fail to resort to this solution.

We expect that every reader of conscience will grasp that peace, mutual trust and an ideal social life is attainable only by embracing the values of the Qur'an and will turn to the true religion, which is Islam.

They will then happily join the ranks of those who never suffer, mentally or physically, from any of the above-mentioned complications. Around them, there will always be an abundance of favors, comfort, love, respect, peace and confidence, and moral virtues will prevail. They will know how to earn Allah's approval, by observing His limits and the commandments of the Qur'an. They will thus, by having faith in Allah, attain His mercy and at last enter Paradise.



HOW DO RELIGIOUS MORAL VALUES BENEFIT INDIVIDUALS AND SOCIETY?



Where am I coming from, where will I go? What is the meaning and purpose of my life? What is death like? Is it certain that there is life after death? Do Paradise and Hell exist? What is the origin of life? Where is our Creator? What does the Creator demand from us? How can I discern between right and wrong? Where do I find the answers to these questions?..

For ages, people have sought answers to these crucial questions, given serious thought to them and discussed them thoroughly. Yet, contrary to what is generally believed, in all ages, the most reliable answers to these questions have been provided, not by the philosophers, but by the "true religion" which is the revelation of Allah.

Many superstitious religions have attracted adherents throughout the world-shintoism, shamanism and paganism to name but a few. However, these **superstitious religions** are nothing more than a philosophy or a movement. Some, having merely a symbolic or cultural meaning, provided no social or

psychological solutions to problems. Those who developed these superstitious religions also, too, thought about these crucial questions, yet they could never find reliable answers.

The most important feature of the true religions, which distinguishes them from false religions, is their Divine origin: they all have their roots in revelation. Allah informs mankind in the Qur'an about the superiority of the religion of truth over all other religions, philosophies or sociological systems:

> **It is He Who sent His messenger with guidance and the religion of Truth to exalt it over every other religion, and Allah suffices as a witness. (Surat al-Fath: 28)**

> **It is He Who sent His Messenger with guidance and the religion of Truth to exalt it over every other religion, much as the idolaters may hate it. (Surat as-Saff: 9)**

Judaism, Christianity and Islam are the religions which have their roots in revelation. Originally, they were all revealed by Allah, yet after their respective messengers, Christianity and Judaism were corrupted.

Man made countless distortions in the Torah and the Gospel-making additions and deletions-and as such the original Divine books disappeared in time. Meanwhile, the originals of these Divine books were completely forgotten.

After the distortion of these religions, Allah revealed the last Divine Book, which will remain unchanged until the Day of Judgment, and He will be the One Who will surely guard it against all distortions:

> **We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption). (Surat al-Hijr: 9)**

For fourteen centuries, the Qur'an has remained unchanged and free from corruption. Every single letter of the original hand-written copies of the Qur'an is identical to the

copies we have today. In every corner of the world, people read the very same Qur'an, which proves that the Qur'an is preserved under the special protection of Allah.

Throughout history, Allah communicated His commands, either through His messengers or His books. The Prophet Adam (pbuh), the first man Allah created on earth, was assigned the same duty by Allah. There subsequently followed many other messengers and books all throughout world history. Allah reveals this fact in the Qur'an:

> **Mankind was once a single community. Then Allah sent out prophets bringing good news and giving warning, and with them He sent down the Book with the truth to decide between people regarding their differences… (Surat al-Baqara: 213)**

As is also stressed in the above-mentioned verse, Allah communicates His messages to man through His messengers and Books. Messengers always warn their people against the Day of Judgment and an eternal Hell, while they also give them the good tidings of an eternal bliss-Paradise. Allah, the One Who created man, is also the One Who surely knows the proper conditions in which man would feel most comfortable in this world. That is why the lifestyle and moral values Allah demands from His servants shape a comfortable life on earth, as well as in the hereafter. In brief, by the mercy of Allah, religion is the system enabling man to attain an ideally structured life, both psychologically and sociologically.

Although bringing different commandments according to the different environments and conditions of the time they were revealed in, Divine religions present to man essentially the same beliefs and moral examples. All Divine religions convey fundamental facts about the existence of Allah. They explain the at-



Allah has granted people countless blessings. His sending them messengers and books that guided them onto the true path is one of the blessings of this world.

tributes of Allah, the purpose in the creation of man and all other living beings, how to be a decent servant of Allah, the ideal attitude and behavior praised by Allah, the way to distinguish between right and wrong, good and bad, how to conduct one's life to earn Allah's approval and how to attain Paradise.

The truly righteous religion in the Sight of Allah is Islam. The basis of all religions revealed to man since the time of the Prophet Adam (pbuh), is Islam, which means "submission to Allah." This fact is stressed as follows:

The religion with Allah is Islam... (Surah Al 'Imran: 19)

Muslims and the People of the Book – Christians and Jews – have different religious laws. But true believers, whether Jews or Christians or Muslims, live by the same fundamental values: absolute belief in Allah, living for His approval, mercy



Throughout history people have been summoned to believe in Allah. Hell will be the reward of those who do not comply with that call.

and paradise and never ascribing equals to Him. All societies have a duty to scrupulously obey Allah's commandments to them, to sincerely surrender themselves to our Lord and to compete with one another in doing good deeds, for Allah's sake. Members of all three faiths, who believe in the existence and oneness of Allah, who absolutely believe in the hereafter and who all do good works, in fact abide by the true religion that our Lord sent down to the Prophet Abraham (pbuh).

> **… He has selected you and not placed any constraint upon you in the observance of your faith-the religion of your father, Abraham. In this, as in former scriptures, He has given you the name of Muslims… (Surat al-Hajj: 78)**

All prophets throughout the course of history have preached the moral values of the true faith in the Sight of Allah. The prophets Abraham, Jacob, Joseph, Moses, Jesus, Noah,

Shu'ayb (peace be upon them all) and all the others called on people to believe unreservedly in Allah, the One and only, to live for His approval alone and to obey His commandments. One verse reads:

> **He has laid down the same religion for you as He enjoined on Noah: that which We have revealed to you and which We enjoined on Abraham, Moses and Jesus: "Establish the religion and do not make divisions in it…" (Surat ash-Shura: 13)**

As we have seen, the religion sent down to Jews and Christians is the same, albeit with a few variations in provisions. Members of all three faiths are in fact descended from the Prophet Abraham (pbuh). Just like Muslims, Jews and Christians have a duty to abide by the monotheism (serving and believing in Allah alone) of the Prophet Abraham (pbuh). Our Lord reveals as follows in one verse of the Qur'an how all believers have a responsibility to follow the faith of the Prophet Abraham (pbuh):

> **They say, "Be Jews or Christians and you will be guided." Say, "Rather adopt the religion of Abraham, a man of natural pure belief. He was not one of the polytheists." (Surat al-Baqara: 135)**

Throughout the ages, every prophet communicated the same fundamental system of worship and beliefs. In the Qur'an, it is said about:

- The Prophet Zechariah (pbuh) that the angels called out to him **"while he was standing in prayer"** (Surah Al 'Imran: 39)

- The Prophet Jethro (pbuh) that his people called out to him saying, **"Shu'ayb, do your prayers instruct you that we should renounce the gods our fathers worshipped or stop doing whatever we want to with our wealth? You are clearly forbearing, and rightly-guided!"** (Surah Hud: 87)

- The Prophet Ishmael (pbuh) that **"He used to enjoin upon his people worship (to do salat) and almsgiving (zakat) and his Lord was pleased with him."** (Surah Maryam: 55)

- The Prophets Isaac (pbuh) and Jacob (pbuh) that Allah **"enjoined on them prayer (salat) and charity (zakat) and they worshipped none but Ourself."** (Surat al-Anbiya': 73)

- The Prophet Moses (pbuh) and his brother Aaron (pbuh) that Allah revealed His will to them, saying **"... make your houses places of worship and conduct prayers (establish salat)…"** (Surah Yunus: 87)

- The Prophet Jesus (pbuh) that he said: **"He [Allah] has made me blessed wherever I go, and directed me to be steadfast in prayer (salat) and give alms (zakat) to the poor as long as I shall live."** (Surah Maryam: 31)

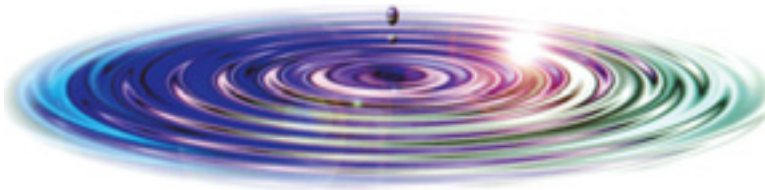
- The Prophet Luqman (pbuh) that he addressed his son thus: **"My son, be steadfast in prayer (salat) and forbid what is wrong…"** (Surah Luqman: 17) and **"My son, serve no other deity besides Allah, for idolatry is a terrible wrong."** (Surah Luqman: 13)

- Mary (pbuh) that Allah commanded her thus: **"Mary, obey your Lord, prostrate yourself and bow down with the worshippers."** (Surah Al 'Imran: 43)

These are examples of a few fundamental ways of worshipping and tenets of faith, and they can be further extended since essentially the same righteous religion was revealed to all prophets. The basic and immutable features of this righteous religion are repeated in the following verse:

> **They were ordered to worship only Allah, making their religion sincerely His as people of pure, natural belief, and to attend to their prayers (salat) and give alms (zakat)—that is surely the correct religion. (Surat al-Bayyina: 5)**

WHY IS RELIGION REVEALED?



From the moment of creation, every man is endowed with the faculty of conceiving the existence of Allah through the use of his conscience and wisdom.

It is a clear fact that everything in the universe, down to the slightest detail, is the creation of Allah. Everything surrounding us is solid evidence of the existence of Allah. Allah created the birds flying in the sky; the fish in the depths of the ocean; the camels of the desert or the penguins which inhabit the south pole; the bacteria in our body, invisible to the naked eye, fruits, plants, clouds, planets, and glorious galaxies in the most complete state, and equipped them all with delicate systems and superior characteristics.

Similarly, all systems supporting life on earth are based on very delicate balances. Very slight, even millimetric variations or deviations in these balances would render life on earth impossible. A brief examination of these balances reveals the extraordinary calculation and order inherent in them. For instance, if the earth revolved at a slower speed around the sun, it would result in huge temperature differences between day and night. A faster speed, on the other hand, would mean the

more frequent occurrence of hurricanes and floods, a serious challenge to existence on earth.

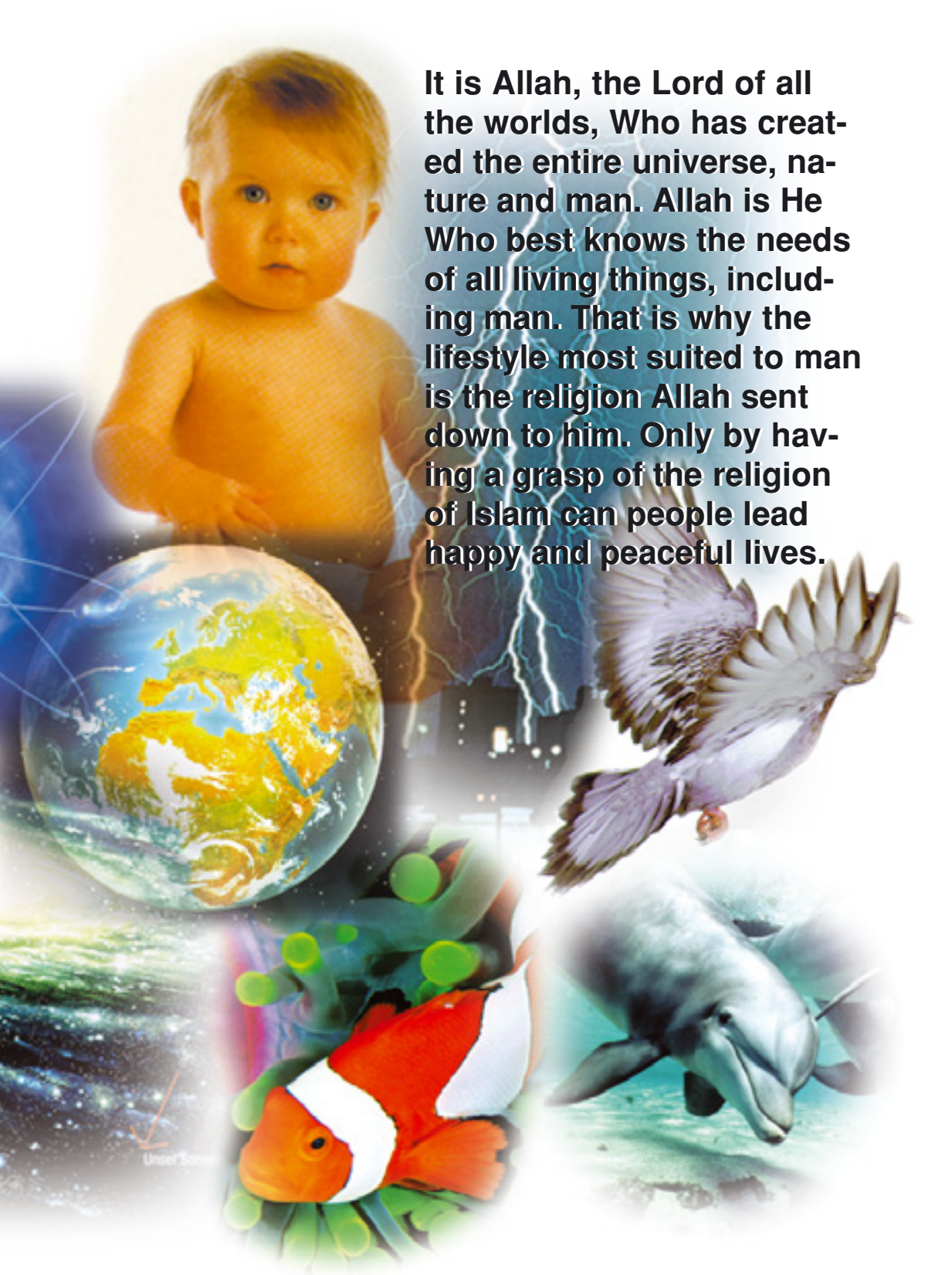
Likewise, there are many other delicate balances making the earth a life-supporting planet, and it is impossible that they could have come into existence by chance. Accordingly, it is impossible that a wise man would attribute such exquisite balances and calculations to blind chance. A car or a camera reminds man of the existence of a conscious designer. Similarly, one should conclude that the universe, with its glorious interrelated web of systems, is not a self-governing entity which came into existence all by itself. Allah frequently draws our attention to the evidence of creation:

> **It is He Who sends down water from the sky. From it you drink and from it come the shrubs among which you graze your herds. And by it He makes crops grow for you and olives and dates and grapes and fruit of every kind. There is certainly a sign in that for people who reflect. He has made night and day subservient to you, and the sun and moon and stars, all subject to His command. There are certainly signs in that for people who use their intellect. And also in the things of varying colors He has created for you on the earth, there is certainly a sign for people who pay heed. (Surat an-Nahl: 10-13)**
>
> **Is He, then, Who creates like him who does not create? So will you not pay heed? (Surat an-Nahl: 17)**

Pondering over the issues mentioned in the above verses surely suffices to make one, albeit, totally deprived of religious knowledge, conceive of the existence of Allah and appreciate His power and might. Just considering one's body, a composition of interrelated complex systems, makes one conscious of the superior creation of Almighty Allah.



THE NIGHTMARE OF DISBELIEF



It is Allah, the Lord of all the worlds, Who has created the entire universe, nature and man. Allah is He Who best knows the needs of all living things, including man. That is why the lifestyle most suited to man is the religion Allah sent down to him. Only by having a grasp of the religion of Islam can people lead happy and peaceful lives.

Consequently, one, who is even unaware of the book revealed by Allah, can reach Allah through observation and contemplation of his surroundings. For people of understanding, the world overflows with evidence:

> **In the creation of the heavens and the earth, and in the alternation of night and day, there are signs for people with intelligence: those who remember Allah, standing, sitting and lying on their sides, and reflect on the creation of the heavens and the earth, saying: "Our Lord! You have not created this for nothing. Glory be to you! So safeguard us from the punishment of the Fire." (Surah Al 'Imran: 190-191)**

At this point, the need for religion becomes more apparent. This is simply because one who perceives the existence of our Creator would surely like to feel closer to Him, know Him better and find ways to attain His love and mercy; and the only way to do this is to have a good understanding of the values of the Qur'an, the unchanged word of Allah and the Divine book of Islam, the religion of truth.

In the Qur'an Allah Provides Knowledge for the Most Fundamental Issues One Needs to Know

In every age, Allah has sent down messengers and books to man, thereby introducing Himself to man, instructing him about the attitudes, behavior, moral values and life style He is pleased with. They have informed man about the true meanings of the concepts of good and bad, right and wrong, making us aware of the life after death, the rewards for those who obey Allah and the punishment awaiting rebellious people.

In this way, Allah explained every issue man needs to

know throughout his life by means of Divine religions. All information pertaining to a fulfilling and rewarding life both in this world and beyond is provided to man. This basic purpose of righteous religions, conveyed to man through messengers and books, is given in many verses in the Qur'an:

> **…We have sent down the Book to you making all things clear and as guidance and mercy and good news for the Muslims. (Surat an-Nahl: 89)**
>
> **We have sent it down with truth and with truth it has come down. We only sent you to bring good news and to give warning. (Surat al-Isra': 105)**
>
> **Then We gave Moses the Book, complete and perfect for him who does good, elucidating everything, and a guidance and a mercy, so that hopefully they will believe in their encounter with their Lord. (Surat al-An'am: 154)**

In the Qur'an Allah Explains the Real Purpose of Life

Throughout world history, billions of people came into being, lived and then died. Only a minority of these people endeavored to grasp the real purpose of life. The rest simply drifted with the daily flow of events and spent their lives in vain pursuits. Basically, fulfilling their own desires became their main purpose in life. An unconscious and irresponsible attitude underlay this dominant mode of behavior in almost all societies throughout the ages. Every generation, with a few exceptions, repeated the errors of the preceding ones and simply adopted the purposes and values of their forefathers. This is a vicious cycle still repeated today.



The majority of people are enslaved by "unvarying" but utterly distorted philosophies and principles, that do them no good and which are mostly based on the following line of reasoning: Man comes into existence, becomes adult, grows old and dies. One is born only once, and death puts an end to everything. This is why people have to "make the most of life" and strive to satisfy their whims and desires throughout their lives.

Thus, the majority of people come to spend their lives which they think to be their one and only opportunity, in adhering to the life style and mode of behavior they inherited from past generations. In a spirit totally deprived of the awareness of death, they make pursuing pleasures and planning for the future the ultimate aims of their lives. Regardless of cultural and social

differences, this fact holds true for all people. A prestigious education, an admirable position in business life, high standards of living, a happy family and countless similar goals become the unchanging pursuits of life.

These goals can be further extended and would fill many pages if enumerated. However, the truth is, all these people turn a blind eye to the one and only reason for their existence. Meanwhile, they spend their whole lives, which is a unique opportunity offered to them to accomplish their ultimate purpose, in vain. This ultimate purpose is to be a servant of Allah. This is explained in the Qur'an as follows:

> **I only created jinn and man to worship Me. (Surat adh-Dhariyat: 56)**

The way to be a good servant of Allah is also communicated in the Qur'an. Being a servant of Allah means accepting the unity and existence of Allah; knowing His attributes and appreciating His majesty, serving no other Deity except Him and devoting one's life to earning His approval. In the Qur'an, the moral values and lifestyle favored by Allah are described in detail and people are summoned to this way of living.

A person living within the boundaries set by these values is given the good tidings of a perfect life both in this world and beyond. Otherwise, a bitter end awaits man.

The lifestyle one adheres to in this world shapes his eternal life. After death, there is no opportunity whatsoever to compensate for one's reprehensible deeds. Therefore, behaving with a distorted logic as if man owes his existence in this world to coincidences, as if he is not bounded by any limits, and as if he has come to this world solely to spend his life in the pursuit of vain desires would ultimately lead to his own ruination. Those behav-

ing irresponsibly towards our Creator, ignoring the real purpose of their existence, and remaining unconcerned about the consequences in the life beyond will be chided thus in the hereafter:

> **Did you suppose that We created you for amusement and that you would not return to Us? (Surat al-Mu'minun: 115)**

In reality, such people are not unaware of their purpose in life: Allah proclaimed it through His messengers and books and provided guidance to the true path. Furthermore, man is granted a lifetime to take warning. A show of regret by those who, having turned a deaf ear to all these opportunities, have deviated from their real purpose in life and pursued their own desires will not save them from torment:

> **They will shout out in it: "Our Lord! Take us out! We will act rightly, differently from the way we used to act!" But He will answer: "Did We not let you live long enough for anyone who was going to pay heed to pay heed? And did not the warner come to you? Have a taste of it then! There is no helper for the wrongdoers." (Surah Fatir: 37)**

Allah Explains How to be a Servant to Him in the Qur'an

Since man has been created to be a servant to Allah, human beings are obliged to learn how to worship Him. This is also communicated in the Qur'an:

> **We have appointed for every nation a rite that they observe… (Surat al-Hajj: 67)**

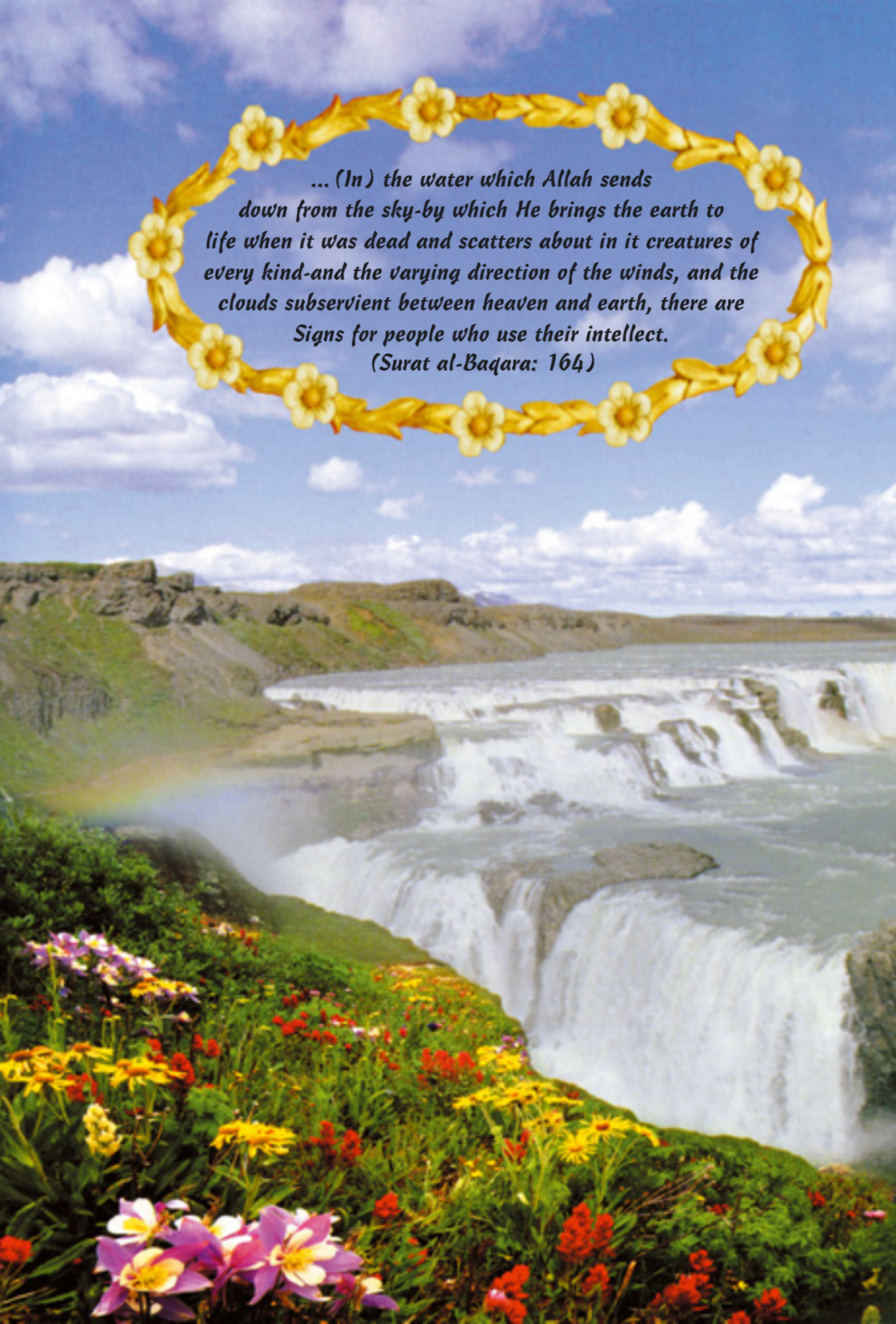
A detailed account of the type of worship that Allah requires from His servants is provided in the Qur'an. One finds in the Qur'an all the answers pertaining to the questions fre-

quently raised about praying the five daily prayers, regular worship, obligatory alms and so on. Besides these, the attributes of a believer praised by Allah, the type of behavior a believer should endeavor to avoid, and the moral values a believer should display are all explained in the Qur'an. Modesty, willingness to make sacrifices, honesty, justice, mercy, compassion, determination and similar moral characteristics are shown to be the essential attributes of the good servant to Allah. Wicked deeds, wrong attitudes, and improper ways of addressing people are all identified in the Qur'an, and believers are warned against them.

Allah created the whole universe and man from nothingness. Among all the living beings, man especially has been given many favors, among them the "spirit," that being the most important and greatest distinguishing feature. That is what makes man a conscious being. The abundance of favors bestowed upon man is so great that-as Allah informs us-if man tried to number them, he could never count them (Surat an-Nahl: 18). So, man has to ponder upon why all these favors have been given to him, and what is demanded from him in return.

Man is endowed with the faculty of comprehending that all the favors he enjoys are given to him by Allah. Consequently, he easily comprehends that he should feel grateful for them. Yet, he may not know the way to express this gratitude. At this point, it is again the Qur'an that guides him.

In the Qur'an, Allah primarily demands that His servants feel the necessity to obtain His approval all throughout their lives. To this end, at every moment of one's life, one must prefer the consent of Allah rather than the fulfillment of one's own


... (In) the water which Allah sends
down from the sky-by which He brings the earth to
life when it was dead and scatters about in it creatures of
every kind-and the varying direction of the winds, and the
clouds subservient between heaven and earth, there are
Signs for people who use their intellect.
(Surat al-Baqara: 164)

will and desires. Otherwise, one would become a slave to one's own desires:

> **Have you seen him who has taken his whims and desires to be his god?… (Surat al-Furqan: 43)**

Accordingly, all through his life, a believer evaluates all the alternatives-be it about an incident, a thought or an attitude -and chooses the one most pleasing to Allah.

Consequently, a believer, who spends his life in attaining the approval of our Creator, may hope to be rewarded with eternal bliss. Therefore, being a servant to Allah is merely for one's own good. Allah is surely in no need of one's prayers, worship or good deeds. As revealed in the Qur'an: **"Allah is Rich beyond need of any being."** (Surat al-Ankabut: 6)

In the Qur'an Allah Advises Man How to Distinguish between Good and Evil

In an environment where Qur'anic principles are disregarded, various unreliable criteria are employed to establish the difference between good and evil. Reliance on such diverse criteria results in erroneous conduct and harmful consequences. For instance, a person who attempted a crime only once is regarded as more innocent than others who have committed several crimes. A burglar describes himself as a harmless person compared to a murderer, while a murderer thinks that he is not so bad since he has committed murder only once in his lifetime. In his eyes, it is those who make their living from murder who are evil. A professional killer, on the other hand, draws a distinction between himself and a psychopath, and considers himself quite innocent. The same also holds true

of those who, although not criminals, are unethical in their conduct. One who gossips regards this offense as a trivial one since he does so with no bad intentions. One bearing malice towards another thinks himself to be good deep in his heart, since he bears malice only when he is in the right. It is possible to extend the list of such arguments. In brief, all these people think themselves innocent and never accept the wickedness of their offenses. However, their excuses are all invalid and they are all seriously in the wrong. This is because what makes an individual faultless is his complete adherence to the book of Allah. Conversely, when he acts against the morality of the Qur'an, he is guilty, no matter what he claims.

As we know, the human soul has two sides: the conscience and the lower soul (ego). The conscience always inspires man to do the good and the right thing, while the lower soul (nafs) drives man to ill-behavior, of which Allah does not approve. The full use of one's conscience, on the other hand, is possible only by a strong faith and fear of Allah.

Religion enables man to acquire the consciousness with which to distinguish between good and evil. Only having faith in what is revealed by Allah and complete compliance with it can endow man with a sound faculty for thinking and a decision-making mechanism. For instance, a believer who fears Allah, as meant in the Qur'an, is granted a criterion by which to judge between right and wrong:

> **You who believe! If you fear Allah, He will give you a criterion (by which to judge between right and wrong) erase your bad actions from you and forgive you. Allah's favor is indeed immense. (Surat al-Anfal: 29)**

The unique source that distinguishes between right and wrong, truth and falsehood is the Qur'an:

Blessed be He Who has sent down the Furqan (the Criterion of right and wrong) to His servant so that he can be a warner to all beings. (Surat al-Furqan: 1)

The Qur'an provides a detailed description of right and wrong and how to use our conscience and consciousness. For instance, in a specific verse, a comprehensive description of the concept of righteousness is given:

It is not righteousness to turn your faces to the East or to the West. Rather, those with true righteousness are those who believe in Allah and the Last Day, the angels, the Book and the prophets, and who, despite their love for it, give away their wealth to their relatives and to orphans and the very poor, and to travellers and beggars and to set slaves free, and who attend to their prayers and give alms; those who honor their contracts when they make them, and are steadfast in poverty and illness and in battle. Those are the people who are true believers. Those are the people who go in fear of Allah. (Surat al-Baqara: 177)

Every belief one inherits from one's family or forefathers, or imbibes from one's social environment, is inherently untrustworthy as long as it does not comply with Qur'anic principles. One example is certain phrases commonly used in society to describe a good man. "He wouldn't hurt a fly" is one such phrase. However, if a man avoids hurting a fly, but fails to comply with the commandments of the Qur'an, it is hardly proper to say that he is a good person. What really matters is to avoid wicked deeds established as such by the Qur'an and to do what is praised as good. For some, feeling pity for the poor, or compassion towards children and helping them are sufficient reasons to qualify a person as "religious". All these are very excellent, but according to the Qur'an, these activities do

not entitle a person to be called a true believer. The true believer is a person who meticulously complies with the commandments of the Qur'an and devotes his whole life to earning Allah's approval.

The Qur'an Instructs Man in the Real Nature of this World

In the Qur'an, the last surviving authentic revealed guide to the true path for humanity, Allah informs us that the purpose of our life is to worship Him alone. Meanwhile, the Qur'an also draws our attention to the fact that this world is a place where believers are tried and tested by our Creator to this end. Accordingly, as a requisite of this test, Allah warns man against factors specially created to tempt man away from the true path, explaining their nature to be utterly "deceptive." (Surah Al 'Imran: 185) In the Qur'an, there are many verses describing the real nature of the life of this world. The following are examples:

Your wealth and children are a trial. But with Allah there is an immense reward. (Surat at-Taghabun: 15)

To mankind the lure of worldly appetites is painted in glowing colors: women and children, and heaped-up mounds of gold and silver, and horses with fine markings, and livestock and fertile farmland. And these are merely the comforts of the life of this world, but better by far is the return to Allah. (Surah Al 'Imran: 14)

What you have been given is only the enjoyment of the life of this world and its finery. What is with Allah is better and longer lasting. So will you not use your intellect? (Surat al-Qasas: 60)















In the Qur'an, Allah informs us that this world is only a temporary place for man, and that every blessing granted him is a means of testing him.

Social status, prosperity, children, good standards of living as well as poverty and poor living conditions are the means by which man is tested in this world. One of the verses is as follows:

> **It is He (Allah) Who appointed you inheritors of the earth and raised some of you above others in rank, so that He could test you regarding what He has given you. Your Lord is Swift in Retribution; and He is Ever-Forgiving, Most Merciful. (Surat al-An'am: 165)**

That the creation of life and death is but to test man is related in the following verse:

> **He created death and life to test which of you acquitted himself best. He is the Almighty, the Ever-Forgiving One. (Surat al-Mulk: 2)**

All good as well as the unfavorable conditions surrounding man are created to test him in this world (Surat al-Anbiya': 35). All favors given or taken back from man are a part of this test:

> **As for man, when his Lord tests him by honoring him and favoring him, he says, "My Lord has honored me!" But then when He tests him by restricting his provision, he says, "My Lord has humiliated me!" (Surat al-Fajr: 15-16)**

In this verse, the point of view of an unconscious person who cannot grasp the nature of this test is explicitly described.

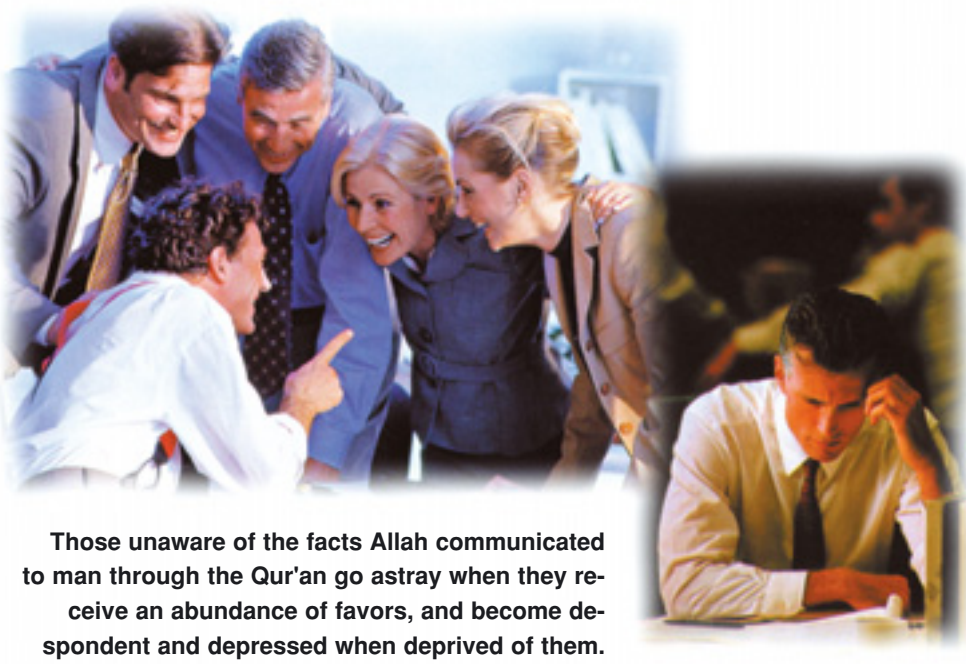
Believers are warned against such an unconscious attitude and repeatedly reminded about their real purpose in life:

> **Do not direct your eyes longingly to what We have given certain of them to enjoy, the splendor of the life of this world, for We seek only to test them by it. Your Lord's provision is better and longer lasting. (Surah Ta-Ha: 131)**

Nevertheless, such people are far from comprehending these facts, and are tempted by the deceptive lure of these favors. Attachment to this life and craving for possessions cause them to stop short at nothing in the attainment of their worldly goals. Meanwhile, they feel deep frustration or hopelessness when they encounter trouble and difficulties. In the Qur'an, reference is also made to such a state of mind:

> **If We let man taste mercy from Us, and then take it away from him, he is despairing, ungrateful; but if We let him taste blessings after hardship has afflicted him, he says, "My troubles have gone away," and he is overjoyed, boastful. (Surah Hud: 9-10)**

Believers who interpret all incidents in terms of the guidance of the Qur'an turn to Allah under all circumstances, keep



Those unaware of the facts Allah communicated to man through the Qur'an go astray when they receive an abundance of favors, and become despondent and depressed when deprived of them.

in mind the remembrance of Allah and the hereafter and engage in a steady effort to attain the real abode of man. In accordance with the reminder of the Prophet Muhammad (saas), *"Be in the world as if you were a stranger or someone on a journey,"(Al-Bukhari)* they know that they will stay but a little while in this world and that their real abode is the hereafter. That is why true believers never go astray when they receive an abundance of favors, nor become despondent or depressed when they remain deprived of them. Aware that they are being tested in their reactions to favors as well as deprivations, they always endeavor to display the attitudes most favored by Allah. They react to events having the following verse in mind:

> **Every soul will taste death. We test you with both good and evil as a trial. And you will be returned to Us. (Surat al-Anbiya': 35)**

In the face of all these facts, one is again deeply reminded that the Qur'an is an explicit manifestation of Allah's great mercy, since believers learn the most accurate facts by means of the Qur'an.

Allah Informs Us in the Qur'an that the Hereafter is the Real Abode of Man

In regard to issues which are beyond the ability of our perceptions, man is incapable of learning anything; the "future" is one such issue. Nobody can be sure what will happen in the next few seconds. Due to this limited capability in perception, in every age, people have been left curious about issues related to the future, especially about the nature of the life after death.

Surely, the most accurate answers to these questions are

given by Allah, the Creator of the universe, of all human beings, death, the Day of Judgment, of Hell and Paradise, the future, the past, and the hereafter. Allah created the universe and all living beings from nothingness and continues to create them moment by moment. Allah also creates time, one of the dimensions of the universe, by which all living beings are bound. Allah, however, is not bound by time; He is surely unfettered by the concepts of time and space. Allah created everything in the dimension of timelessness. Allah knows and creates everything we regard as past and present in a single moment. (For further details, please refer to the book, *Timelessness and the Reality of Fate and Eternity Has Already Begun* by the same author).

Including the future, everything imperceptible to our senses is referred to as the "Unseen." The hereafter also remains to be a part of the "unseen" for people so long as they live. The Qur'an informs man about the existence of the hereafter and gives a detailed account of it. In every age, philosophers have set forth many assumptions regarding the life after death, along with the various cultures which abound in superstitious beliefs about the next life. However, the most accurate information regarding the hereafter is provided by the religion of truth.

Only the religion of truth informs man about the temporary nature of this world and the eternal life, the hereafter, awaiting man. That a day will come, when everyone will be rewarded or punished by Allah according to one's good or evil deeds, is also revealed by in the Qur'an. The Qur'an is the unique source from which we gather information about the moment of death, the Day of Judgment, Paradise, and Hell. In





Every living thing will die at a predetermined time, and will stand all alone before Allah to render an account of his deeds in this world. Allah reveals this fact in the Qur'an.

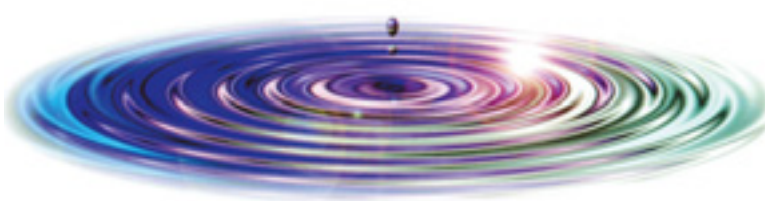
the Qur'an, the last revelation of Allah, He reminds us in many verses that the real abode of man is the hereafter: Allah reveals in one verse:

> **The life of the world is nothing but a game and a diversion. The hereafter is better for those who fear Allah. So will you not use your intellect? (Surat al-An'am: 32)**

By the Lord of heaven and earth, it
(all that you are promised) is certainly
true, as true as you are speaking now!
(Surat adh-Dhariyat: 23)



THE INFLUENCE OF RELIGION UPON SOCIAL LIFE



Disbelief has various negative impacts upon human beings and societies alike. In a society far removed from religion, the basic characteristics of its members are injustice, selfishness and untrustworthiness; this is inevitably the nature of disbelieving societies. Only the values of religion assure moral perfection for societies and individuals. Those having faith in Allah and the hereafter conduct themselves responsibly, since they only live to attain the approval of Allah. Fearing Allah, they cautiously avoid wicked deeds, attitudes and behavior not praised by Allah. A society dominated by such people becomes one that does not experience social problems.

However, a disbelieving person, failing to recognize that he will ultimately be rewarded or punished for his deeds, does not observe the limits of Allah. Disregarding the Day of Judgment, he simply does not see any necessity to curb his wickedness. Despite avoiding certain socially unfavorable forms of behavior, many people do not hesitate to commit other evils when they are urged, encouraged to, or have an opportunity.

For someone who shows his preference for disbelief, his troubles begin while he is still in this world, since everyone, deep in his heart, knows that he should adhere to the values of religion. Surely everyone is endowed with the faculty of conscience. But while this mechanism is very fine-tuned in believers, it becomes almost dysfunctional in those who do not live by the values of religion. In other words, by paying no heed to their conscience, people who have drifted apart from the values of religion experience spiritual distress. Everyone, in reality, knows that he has a Creator, that he is responsible to Him and that he should display moral perfection. Yet, these proper attitudes are essentially in conflict with his worldly whims and desires.

That is why individuals either entirely reject religion, or find excuses, in their own eyes, such as "I am honest, good and sincere" so as to avoid the way of living described in the Qur'an. However, in both cases, people know in their subconscious mind that they should lead the type of life approved of by Allah. In societies distant from the values of religion, the basic source of all mental anguish, all psychological and spiritual problems is this spiritual distress which we call "pangs of conscience."

The state of those who start to experience this grief while they are still in this world is expressed in the following verse:

> **They say: When will this promise be fulfilled if you are telling the truth? Say: "It may well be that some of what you are anxious to hasten is right on your heels." (Surat an-Naml: 71-72)**

"Pangs of conscience" are only a minor part of the eternal and unbearable spiritual grief a non-believer feels in the hereafter. The reason why man suffers from this worldly pain is be-

cause he prefers to maintain a way of living, attitude and outlook contrary to his purpose in creation. As long as he persists in his irreligious attitudes and mentality, he is doomed to suffer from spiritual grief. That is why he feels the urge to find ways to silence the voice of his conscience and hence find relief from mental suffering.

Mentally and physically, man is naturally inclined towards the values of religion. Allah has surely created not only man but also the most proper way of living for him. Therefore, transgressing beyond the boundaries of Allah naturally leads to personal and sociological complications. As mentioned in the preceding pages, these complications are actually the social and personal miseries, which have had a negative impact upon humanity throughout history. The one and only way to eradicate these complications is adherence to the values of religion. Religion brings solutions to each one of these complications in a very real sense.

Adherence to the Values of Religion Prevents Crime

There is no reason why any person who does not live by the values of religion, and who therefore is not expecting to be judged by his deeds and ultimately punished, should observe the limits set by Allah and work for the good and interest of others in order to attain Allah's approval. According to his mistaken beliefs, given that he has only one opportunity to live in this world, he thinks he should lead his life in the most comfortable conditions, go after anything he wants and be able to do anything he desires. This rationale is put as follows in the Qur'an:

They say, "There is nothing but our existence in the world. We die and we live and nothing destroys us except for time." They have no knowledge of that. They are only conjecturing. (Surat al-Jathiya: 24)

Anyone with such a mistaken approach is vulnerable to all kinds of wickedness or immorality. He may unabashedly lie, steal, break his promises, resort to violence, take lying for granted, defraud, or exploit the labor and resources of others whenever he has the opportunity. There is simply nothing to hold such a person back from evil.

In time, being enslaved by his ego (lower soul), he obeys its commandments without any hesitation. He sees no limits to the wickedness he can engage in. If it is in his interests, he sees no reason not to commit murder. Daily newspapers run headlines about such incidents. Their pages are full of tragic stories about people killing their neighbors for jewelry, women killing their husbands out of rage, fathers torturing their children or people murdering their parents for money. No doubt, there are certainly countless similar incidents occurring each and every day, but these remain hidden. All these provide clear evidence that people have become the blind slaves of their lower selves. Spiritually, they are inferior even to animals. In the Qur'an, each such individual is called **"the Transgressor beyond bounds, the Sinner."** (Surat al-Mutaffifin: 12)

In a society where people can do anything at any time, an ordinary person next to you in a bus, shopping mall or theater may well pose a potential danger. He may be a robber, a murderer or a rapist. Furthermore, such a dangerous person can appear attractive and have a brilliant mind or educational background. An interview which appeared in a popular magazine confirms this:

Boy, 12, stabbed to death in crowded Soho street

By John Steele, Crime Correspondent

A BOY of 12 has been stabbed to death in a busy street in the West End of London.

Shocked onlookers tackled the knifeman but it was too late to save Diego Pineiro-Villar. His 15-year-old half-brother was also stabbed in the attack.

It emerged yesterday that Diego had been plagued by a stalker.

His brother was being treated in hospital last night for serious stab wounds to his leg while detectives interviewed a 52-year-old man. A knife was recovered from the



Soho, central London, on Sunday evening.

Sara Meidell, 19, who works in Cafe Nero opposite the scene of the attack, said the boy was trying to protect himself but the man stabbed him 10 or 15 times.

"The little boy was just lying on his back. He was in a pool of blood and the other boy was standing over him screaming."

Scrawled on a roundabout in a nearby playground in St Giles's churchyard was a message to Diego dated Nov 2,

Nurse who used drug to rape and kill gets seven life sentences

Woman charged with murder for bashing baby to death

STUART, Florida (AP) - A woman who allegedly bashed her 8-month-old son to death on a concrete patio because "inner voices" told her to do so was indicted on murder charges.

Jennifer Cisowski, 21, confessed that she heard voices telling her to throw her son Gideon down the stairs after the beating as a test of her faith in God, authorities said.

Tom Bakkedahl said two days after the Aug. 14 beating. "When the baby died, if her faith was strong enough, the baby would be risen from the dead like Lazarus."

Cisowski was indicted Wednesday by a grand jury on one count of first-degree murder and aggravated child abuse.

The grand jury charges were identical to the

Abused son, 16, killed mother

Half of under-30s admit to crimes

Childhood bond 'led to rape a

Jailed killer claims best friend joined him in four-year campaign which left three women d

Bored husband 'ask



Across China, new youth gangs are fueling an alarming rise in the number and viciousness of crimes committed by juveniles. BY PAUL MOONEY

A person who does not live by the values of the Qur'an becomes unscrupulous and, in time, will be entirely taken over by his baser self. He recognizes no limits to the wickedness he can engage in. If it is in his interests, he sees no reason not to commit murder. The reason why daily newspapers run headlines about such incidents is the existence of people who have no fear of Allah.

YOUR MONEY OR YOUR LIFE

'Hate-filled' nailbomber is jailed for life



nd murder'

ead and seven victims of sex attacks, court told

ed friend to kill wife'

Q. "You say that murders always attract your attention. In that case, would you like to commit a murder one day?"

A. "… There have been many times I wanted to commit a murder. However, I did not have anybody particular in my mind. I may simply want to kill eight or nine people in a day. Man's soul is prone to such violence. And I feel this deep inside. Yet, a concrete murder does not sound so good; after all, there are the blood, the dead, sirens, the police… all that kind of stuff… Despite all that, however, murders always tempt me."

Q. "What kind of a murder would you like to commit?"

A. "I would absolutely prefer using guns. Poison does not create the terror a murder is associated with, it is too stealthy."

To one's surprise, the interviewee, who is known in his society as an enlightened person, harbors such terrorist feelings and, without hesitation, gives expression to them. This surely gives a clear picture of the general mentality of a society paying no heed to the values of religion. This example shows how terrifying is the nature of people who have no faith in, or fear of, Allah. The commandment of the Qur'an regarding murder, which disbelieving people so easily commit, is the following:

> **So We decreed for the tribe of Israel that if someone kills another person—unless it is in retaliation for the murder of someone else or for causing corruption in the land—he shall be looked upon as if he had murdered all mankind. (Surat al-Ma'ida: 32)**

The example given in the above verse in which Allah says that killing a single person is like killing all mankind, is very important. In another verse, it is also stated that those who commit murder will be punished with eternal torment in Hell. (Surat an-Nisa': 93) In this case, a person who fears Allah

would not even conceive of killing anyone. This is illustrated in the Qur'an by the story of the two sons of the Prophet Adam, upon whom be peace. One of the sons of the Prophet Adam (pbuh) wanted to kill his brother merely because he was jealous of him. The sufferer, who feared Allah, displayed an exemplary attitude:

> **Even if you do raise your hand against me to kill me, I am not going to raise my hand against you to kill you. Truly, I fear Allah, the Lord of all the worlds. (Surat al-Ma'ida: 28)**

At such a point, the basic difference between believers and unbelievers becomes most apparent. Whatever the circumstances may be, believers never even contemplate anything condemned by Allah. The instruction of the Prophet Muhammad (saas) to the believers, *"There should be neither harming nor reciprocating harm" (Sunan ibn Majah)* also explains this very clearly. Unbelievers, on the other hand, feel free to engage in wicked deeds.

The morals of Islam eradicate from society such offenses as theft, bribery, lying and murder. One who adheres to the morals of Islam lives by observing the limits of Allah and does not obey the evil whispered to him by his lower self.

Someone who does not live by the values of religion, on the contrary, always behaves as his own interests demand. This is exactly what leads the way to every kind of wickedness. For instance, stealing may well be in someone's material interest, but religion prohibits it. As a matter of fact, theft harms both the wronged and the wrong-doer. All somebody's savings can be stolen in a single night, while on the other hand, it may also cause the thief to suffer "pangs of conscience." For these reasons, religion prohibits such wickedness and opens the way to a beautiful and peaceful environment in this world.





Under the headlines, "A World War on Bribery" and "War Against Sleaze," *Time* magazine gave extended coverage to bribery scandals in all parts of the world. Such scandals have erupted everywhere, from Colombia to India, France to North Korea, and Japan to Spain. The only solution to these problems, the fundamental cause of which is unbelief, is living by the values of the Qur'an.

At this point, a disbelieving person may say: "I do not have faith in Allah, but neither do I cheat." Indeed, it is quite possible that this person did not cheat throughout his life because of his principles. However, under certain undesirable circumstances, he may not be able to resist temptation and will then cheat other people. For instance, he may be in desperate need of money, or he may be in an environment where cheating is considered acceptable. Various other circumstances may lay the appropriate "groundwork" for cheating and thus lead that person into sin.

However, religion strictly prohibits appropriating other people's property. A person who lives by the principles of reli-

gion never attempts to cheat other people. Allah reveals in the Qur'an as:

> **Do not swallow up one another's property by false means, nor offer it to the judges as a bribe, trying through crime to knowingly usurp a portion of other people's possession. (Surat al-Baqara: 188)**

In the Qur'an, Allah Demands the Allocation of Responsibilities among the Informed and Experienced

In our day, the major reason why so many problems remain unsettled is the fact that the people who are assigned to deal with them have neither the qualifications nor the talent to do so. In societies where the commandments of Islamic morals are not applied, there are many people who lack even the essential skills their responsibilities require. Moreover, even if they possess the skills, they lack the commitment to work for the good of others or to serve humanity. Often, the criteria upon which individuals are assigned to particular positions are not their experience or skills, but mutual self-interest and privilege.

For instance, when the owner of a factory dies or retires, his son generally assumes the responsibility for managing the factory. When this decision is made, however, whether the heir possesses the knowledge and skills to manage a factory is not considered. Moreover, he may have a dislike for the job. Yet, since another job might not provide the success, security and respectability he looks for, he unwillingly assumes the responsibility. Given this background, he fails to handle even the minor problems arising at the workplace or take timely corrective

measures, a situation which causes more dramatic problems in the course of time.

However, in an environment where Qur'anic principles are adhered to, such problems never appear, since Allah commands believers to give tasks and responsibilities to those people who possess the skills and knowledge the particular tasks require:

> **Allah commands you to render back your trusts to those to whom they are due and, when you judge between people, to judge with justice. How excellent is what Allah exhorts you to do! Allah is All-Hearing, All-Seeing. (Surat an-Nisa': 58)**

One who has faith in Allah and lives by the principles of religion is mindful of the commandments of Allah. Therefore, a society of faithful people, is made up of **"those who honor their trusts and contracts; those who stand by their testimony."** (Surat al-Ma'arij: 32-33) Thus, everyone carries out his responsibilities to the best of his capabilities.

The Morals of Islam Rid Mankind of Infidelity and Disloyalty

Religion teaches man the concepts of reliability and fidelity. It would be quite wrong to expect these concepts to endure in a society where the values of the Qur'an do not prevail, since the individual remains faithful to others in all circumstances-in times of difficulty and trouble as well as good times-solely when he endeavors to earn Allah's approval. Otherwise, if one thinks that one will not have to give account for his deeds, or be punished for one's wicked acts, one would simply be driven by one's own interests and become a wholly selfish creature.

Society abounds in examples. People lose interest in someone who retires from a respectable position, the celebrity who no longer attracts people's attention, and the wealthy man who goes bankrupt. Similarly, one afflicted by a deadly disease bitterly feels the loss of his friends as they desert him. In newspapers, it is possible to read about examples of unfaithfulness every day. For instance, in business life, partners cheat one another. In such interest-ridden relations it is possible to witness all sorts of immoral behavior, since money is of the greatest significance in daily life.

Friendship is another social phenomenon where infidelity is commonly experienced. In disbelieving societies, people tend to leave even their closest friends once they believe another friendship would prove more fruitful. Many people surely have suffered the loss of friends for similar reasons. The same is also true of marriages. Couples separate and go off with other people or deceive one another for trivial reasons. They are able to act this irresponsibly because, according to their flawed rationale, the wicked deeds they commit will remain hidden, since nobody witnesses them. Therefore there is nothing to hinder them. In brief, in most relationships in disbelieving societies there is disloyalty and infidelity, which make people develop a cautious approach to one another.

The distorted rationale of disbelieving societies is not limited only to these examples. People renowned for their fame or beauty, enjoying the love of thousands of fans, dramatically lose this love and remain all alone when they grow old and lose their charm. In most cases, they await death in poverty and loneliness. All of a sudden, the fans, friends and press surrounding them simply disappear. This is a bitter yet unchanging facet of the type of life they lead…

The unscientific and irrational belief governing the lives of people who have no faith in Allah maintains that man evolved from alleged ape-like creatures as a result of a random process. That is why one's physical appearance and prosperity are the principal values that make one distinguished in society. Once these values disappear all credit in the eyes of others disappears as well. Surely, this deviant philosophy should ultimately forbid the attaching of any importance and value to a being who evolved from an ape-like creature; the focus of attention is given to the money and fame that one possesses. Younger, more beautiful and popular people replace the aged, and society sets the latter aside since it no longer needs them. The rest of society is also made up of people who assume they are descended from apes and will end up as dust. Since their philosophy does not demand values like fidelity, people leave their elderly parents to the care of institutions, forgetting that, at one time, it was these elderly people who brought them up. Worse yet, the elderly are often treated badly in many of these homes.

It is evident that a heart deprived of religious values can make a man assume an uncaring or violent attitude even towards his own parents. Infidelity permeates all sorts of human relations. This social problem which injects trouble and pain into the human soul can be solved only by observing the values of religion. When people adhere to the principles of Islam, they no longer see one another as worthless. An individual's marks of distinction are surely neither his good looks nor his possessions, nor his status. His fear of Allah and the moral perfection he displays are what make him precious. The body is but a temporary favor given to man. Man is here in this world to be tested. He will live a short life, then go to the eternal abode of the hereafter. In the hereafter, he will be judged according to his



People who live ostentatious lives but are then abandoned to loneliness in their old age are proofs of the lack of loyalty in irreligious societies.

moral qualities. That is why only good character matters. Allah demands that His servants be faithful to one another and, accordingly, this is what believers derive pleasure from.

When Islamic morals prevail, the best examples of loyalty and faithfulness are witnessed. Children cherish their parents. No matter how old they are, parents, artists, scholars and people who served their countries are all held dear. Young people do not leave elderly relatives alone in their old age. They visit them frequently and do their best to help them. In such a society, friendships last for a lifetime. More than friends, people become like brothers and sisters. Moreover, in times of sickness,





Many old people today are left to the care of institutions or simply abandoned on the street. This is one of the consequences of societies that lack belief, in which human beings are considered worthless.

difficulty or trouble, people regard helping each other as the best way to earn Allah's approval. Couples who plan to marry maintain the continuity of their relationship in the remembrance of Allah. Having faith in the existence of an everlasting life after death, they display complete devotion to each other. This devotion never changes according to circumstances, even if one of them becomes disabled, old or bedridden. For instance, a man's devotion, love and respect for his wife remains undiminished, even if she loses all her charms at an early age due to burns on her face. This is solely because what believers love is the "spirit,". Indeed, the patience shown in such times of trouble becomes more pleasurable for believers. The following words of the Prophet (saas), explain the loyalty of believers to one another very well:

A Muslim is a Muslim's brother; he does not wrong him or abandon him. If anyone cares for his brother's need, Allah will care for his need; if anyone removes his brother's anxiety, Allah will remove from him one of the anxieties of the Day of Resurrection. (Al-Bukhari, Muslim)

This conception of devotion holds true for business partnerships and all other sorts of relations entered into by believers. Keeping promises and fulfilling contracts are typical traits of the reliable character of believers. In a society where the values of the Qur'an do not prevail, it would be unwise to expect people to keep their promises and be loyal.

One point deserves mention here: someone may claim that he would never break his promises or demonstrate disloyalty, despite the fact that he has no faith. It may indeed prove true that he is never guilty of unscrupulous behavior throughout





People who live by the values of the Qur'an are very loyal to one another, for they believe in the hereafter which will last for all eternity. The morality of the Qur'an is the only solution to problems of all kinds.

his life. However, as we mentioned earlier, conditions may change in such a way that he thinks he can advance his interests. In this case, he cannot but be tempted by the allure of the new conditions. However, whatever the circumstances may be, believers never dare to assume an attitude which displeases Allah.

Peace and Security Prevail Where People Adhere to the Way of Allah

Allah advises man to live in an environment where peace and security prevail. In such an environment, rage or anger and other immoral attitudes do not exist since they are prohibited by Allah.

> **Those who give in times of both ease and hardship, those who control their rage and pardon other people—Allah loves the charitable. (Surah Al 'Imran: 134)**
>
> **Those who avoid major wrong actions and indecencies and who, when they are angered, are willing to forgive. (Surat ash-Shura: 37)**

The Prophet Muhammad (saas), also called upon believers to control their rage in many of his sayings:

> *The strong man is not the one who overcomes others with his strength, but the one who controls himself while enraged. (Al-Bukhari)*

Allah thus describes the believers in the Qur'an, and believers are meticulous about not acting to the contrary. That is merely because they base their entire lives on earning of Allah's approval. In every word they speak, every attitude they assume and every step they take, they simply endeavor to do that

which most pleases Allah. Allah demands a mode of behavior which is even superior to "good morals" and defines this excellent mode of behavior as "the best." In many verses, Allah draws attention to this:

> **Tell My servants that they should say whatever is best… (Surat al-Isra': 53)**
>
> **Repel evil with that which is best… (Surat al-Mu'minun: 96)**
>
> **A good action and a bad action are not the same. Repel (evil) with what is best and, if there is enmity between you and someone else, he will become like a bosom friend. (Surah Fussilat: 34)**



In an environment where people adhere to the principles of the Qur'an, everyone endeavors to develop "the best" manners. In such an environment, peace and tranquility become a natural way of living. Anger, conflict, disputes and rage simply disappear. Believers never stoop to display such crude manners. Neither in family life, in business, nor in traffic congestion does one see these unfavorable reactions. Such imperfect manners, deemed to be perfectly acceptable by other people, are indeed embarrassing for believers.

When Islamic morality is strictly adhered to in a society, a naturally peaceful atmosphere prevails. When the opposite applies, people suffer restlessness and unease. There is not a single mechanism to stop a person who does not live by the principles of religion from engaging in unfavorable conduct. It is most likely that such a person will experience alternating moods, since he behaves under the influence of his whims and desires; at an unexpected moment, he may simply become angry, behave in a degrading manner towards others, or even resort to violence. In fact, rage is an explicit sign of individual and social restlessness. As stated earlier, this is a state frequently experienced among couples, friends, in business life or family relations. There are very few people who do not become annoyed when they feel things are not going well, when they feel under pressure or when their interests are at stake. In such a society it is really hard to live in peace. Its members scarcely consider how others feel. Not many people imagine that the person with whom they are angry may be exhausted, sleepless, sick or have a problem. People are only human beings, and they may frequently have faults. It is nonsense to react to others by insulting them or even fighting with them over minor faults that can only do superficial





In the Qur'an Allah commands, "Ward off evil with what is better." Self-control and calm, whatever the conditions and circumstances may be, are attitudes praised by Allah in the Qur'an.

harm. However, in disbelieving societies, an over-cooked meal, a stained shirt or untimely service at a restaurant may well become reasons to become involved in a dispute. Conversely, the members of such societies may simply remain indifferent towards unjust behavior if its consequences do not personally affect them negatively.

The Morality of Islam Grants a Balanced State of Mind

Those who adhere to the values of religion acknowledge that everything that occurs is under the control of Allah, and hence they submit themselves to Him. This awareness provides them with spiritual balance. Good or bad, no incident makes them lose their control. They do not display sudden reactions. They are not misled by their emotions and so they conduct

themselves rationally in all circumstances. That is why they are very trustworthy people. Particularly in times of hardship and trouble, they take the most sensible precautions and minimize the possible damage they and the people surrounding them are likely to suffer. Being instructed in the principles of the Qur'an-the guide revealed by Allah to humanity-believers reflect Qur'anic moral conduct in all their behavior and attitudes. Adhering meticulously to the commands of Allah and having a deep fear of Allah raise their consciousness and comprehension to a remarkable level. They are thus endowed with faculties of thinking and judgment of a kind which lead them to the best conduct and correct decision-making.

Being endowed with all these faculties, a believer does not feel panic, sorrow, hopelessness or desperation. Nor does he become concerned at events which seem to be unfavorable, but always conducts himself rationally. He resists difficulties and trouble and never gives up. Even in difficult times, he speaks most civilly to people and displays patience, which is a sign of a reliable and mature character. Having an inner faith in the fact that everything takes place under the control of Allah, a believer always keeps in mind the following verse:

> **Nothing occurs, either in the earth or in yourselves, without its being in a Book before We make it happen. That is something easy for Allah. That is so that you will not be grieved about the things that pass you by or exult about the things that come to you. Allah does not love any vain or boastful man. (Surat al-Hadid: 22-23)**

Failing to grasp these facts, however, those who do not live by the values of religion always feel concern, fear, restlessness and suffer distress. Stress makes them mentally and emotionally unstable. For someone looking from the outside, their

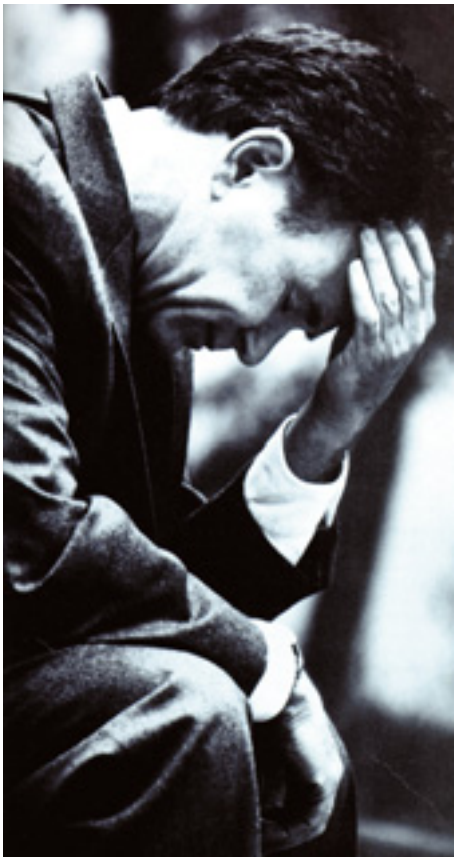


Not so! All who submit themselves completely to Allah and are good-doers will find their reward with their Lord. They will feel no fear and will know no sorrow. (Surat Al-Baqara, 112)

mood is quite disturbing. Such people always experience distressing fluctuations in their moods. When they seem to be happy, they suddenly burst into tears. What makes them happy or sad is most of the time unpredictable. Sometimes they recall an unpleasant memory and feel sad. They easily fall prey to depression and do not hesitate to say that they are in a state of total despair. Now and then they think about committing suicide and may even attempt to do so. Such people observe no limitations in their behavior. They also have no idea about right or wrong, or which behavior is appropriate or which inappropriate, what makes sense and what does not since, they are ignorant of the criteria laid down by righteous religion.

They do not put their trust in Allah, since they are uninformed about religion. They are simply unaware of the fact that what Allah creates is in one's faith, that everything occurs by the will of Allah and that everything created, no matter whether good or bad, is solely to test man in this world. Not being in possession of the tenets of righteous religion, they never comprehend the real purpose lying behind the incidents befalling them. That is why they cannot assess them as they should. Attributing all incidents to coincidences, they always feel insecure, concerned and distressed. That is why they take the wrong decisions and display inappropriate reactions. They feel regret for everything they do.

They cannot establish any healthy criteria about any subject; they feel extremely happy and become impulsive when things go as they like. Then they suddenly become arrogant and insolent. When they cheer up, they lose their self control and display humiliating behavior and crude manners. They can do unexpected things; they may suddenly start yelling or





Fear, restlessness and worry particularly affect those who do not live by the values of religion. An unstable personality is often the end result.

cry for joy. When they feel enraged, they may be rude or become aggressive.

Such manners, however, are not limited to particular people from a certain stratum of society. In societies where the morality of religion does not prevail, even people who seem most mature, educated and sensible are prone to lose their self-control and misuse their talents by bending them to evil purposes. One often sees how such people condescend to petty actions or become aggressive when they feel their own interests are at stake or when things do not go as they wish.

People Who Adhere to Religion Have a Strong and Resolute Character

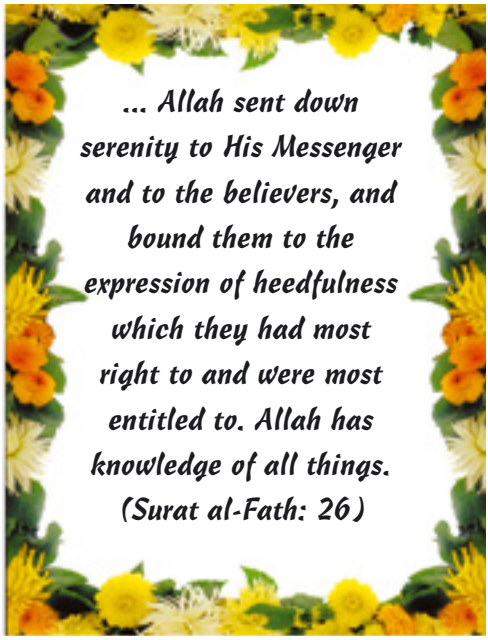
In ignorant societies even though people seem to be personally strong, they definitely have profound limitations. Under certain circumstances, they cannot resist their weaknesses. Even one who is known to be a person of strict principles may feel inclined to break his own rules when his own interests are at stake. Under pressure, in times of trouble, difficulty or illness, or when they think there is nobody around to condemn them, they observe no rules or limits. They willingly accept attractive proposals, since there seems to be no serious reason not to abandon their principles and give in to their wishes.

Yet, as noted earlier, it is unimportant whether one has so far committed such a wrong deed or not. The important point is that there is no binding reason whatsoever for someone who takes no notice of the values of religion, which would prevent him from giving in to his selfish desires. Having no fear of Allah, such a person is lacking in the strength to adhere strictly to his will.

However, the situation is completely different for someone who has a full comprehension of Islamic morals. Nothing breaks his determination to do what he believes to be right. The main reason for such determination is merely his profound fear of Allah. He is aware of the fact that Allah sees, hears, and knows everything he hides in his heart and feels that he is always in the Presence of Allah. One who truly believes in Allah has a strong personality and will, and meticulously observes Allah's limits. He never dares to do something which displeases Him. No matter what he encounters in life, he shows an un-

flagging willingness to feel closer to Allah. This is related in the following verses:

> **… There are men who proclaim His glory morning and evening, not distracted by trade or commerce from the remembrance of Allah and the offering of prayers and paying to the poor their due; fearing a day when all hearts and eyes will be in turmoil, hoping that Allah will reward them for the best of what they did and give them more from His unbounded favor. Allah provides for anyone He wills without reckoning. (Surat an-Nur: 36-38)**



Islamic Morals Remove Selfishness

It is not surprising that those who do not adhere to religious principles think only of themselves. This is, in fact, a philosophical prerequisite of the system in which they live. Willingness to make sacrifices, compassion and good morals are values introduced by religion, and only religion ensures that one will cherish them. Only those who believe in Allah and the life beyond and those who are aware of the fact that they will be held to account in the hereafter can display moral perfection as described in the Qur'an. That is why, for an unbeliever, it is impossible that he will display such a noble charac-

ter. Moreover, it would be completely wrong for an unbeliever to say: "There are such selfish people out there, but I am certainly not one of them." This is simply because if one does not adhere to religious values there is no alternative but to be selfish. The reason for this is no different from the underlying reasons for other types of immoral mindsets, such as having no belief in the existence of the hereafter, having no conviction that each misdeed in this world will be punished in the hereafter and having no fear of Allah.

That is why those who do not live by religious values pursue only their own interests and do not care about others. Their major expectation in life is to be wealthier, to improve their professional life, to attain better living standards... Meeting the needs of their close circle, those in need, the poor and the elderly or doing something for the benefit of society is generally the last thing that occurs to them. This is simply because the unbeliever's assessment of life lacks any impetus to make sacrifices or to commit himself to displaying good character. The general attitude they observe in the people around them is also no different; indeed, the whole of society behaves in more or less the same way. This general tendency of all people in such a society provides some sort of salve to the conscience.

In brief, in a society where religious values are nor upheld, selfishness is inevitable. Without exception, everyone is selfish.

However, man is tested in this feeling of selfishness which Allah has placed in the unregenerate self (nafs). Allah draws attention to this inclination in man in the following verse:

> **… But people are prone to selfish greed. If you do good and have fear for Allah, Allah is aware of what you do. (Surat an-Nisa': 128)**

By and large, selfish people insist on the correctness of their own convictions, even in trivial matters. What others need or want means hardly anything to them. If a selfish person is exhausted, for instance, he wants to sit down as soon as possible and never thinks of an elderly or a sick person next to him who also needs a rest. Despite the existence of others, he is sure to take the best of everything for himself. Causing others discomfort for the sake of his own comfort never disturbs him. He demands peace while he works, but fails to show respect for others while they work. His selfishness manifests itself in various ways, both in his family and business lives.



In disbelieving societies too, there may be some people who are known for their good character. They may be very generous to the people surrounding them, for instance. However, the main reason why they do good is not actually to earn Allah's approval, but merely to be reputed to be virtuous. Being praised, appreciated and having a "good" reputation among people, for instance, are what they actually aim for. Besides, the contribution these people make to the poor is most of the time insignificant as compared to their income.

Idealists may also have the desire to assume responsibility or leadership. Their aim again is not to earn Allah's approval

or serve other people. They simply chase after their own selfish whims and desires, seeking to gain prestige and a good reputation, and enhance their social standing. Most of the time when they feel their interests are at stake, they show their real character.

In societies where the values of religion are ignored, those who are known to be generous would actually be considered selfish when their "generosity" is compared with the sacrifices that believers make. What believers understand by the concept of self-sacrifice is very different from how unbelievers view it. Believers always prefer to meet the needs of others rather than their own. Deep in their hearts, they wish the best of everything for their brothers and sisters. This surely demonstrates the morals of the Qur'an:

> **They give food, despite their love for it, to the poor and orphans and captives. (Surat al-Insan: 8)**

Due to this moral sense, as we are told in the following verse, believers **"fight in the Way of Allah-for those men, women and children who are oppressed."** (Surat an-Nisa': 75)

Instead of thinking about only their own needs, believers assume the responsibility for everyone and consider the general good. The Prophet's (saas) saying, *"By Him in Whose hand my soul is, a man does not believe till he likes for his brother what he likes for himself," (Al-Bukhari, Muslim)* very aptly reflects this spirit of the believers.

Whenever religious values are pervasive, social relations will be based on sacrifice and thus many problems will disappear.

Islamic Morals Hinder Worldly Ambitions



Only religion teaches the concepts of love, brotherhood and sharing, in the real sense, and it is again only religion that can perpetuate these concepts. This is due to the fact that the soul of man is prone to worldly greed and selfish desires. Since they do not make the hereafter their goal, people who are strangers to the values of religion endeavor to satisfy their unending ambitions all throughout their lives. Allah depicts such a man in the following verse:

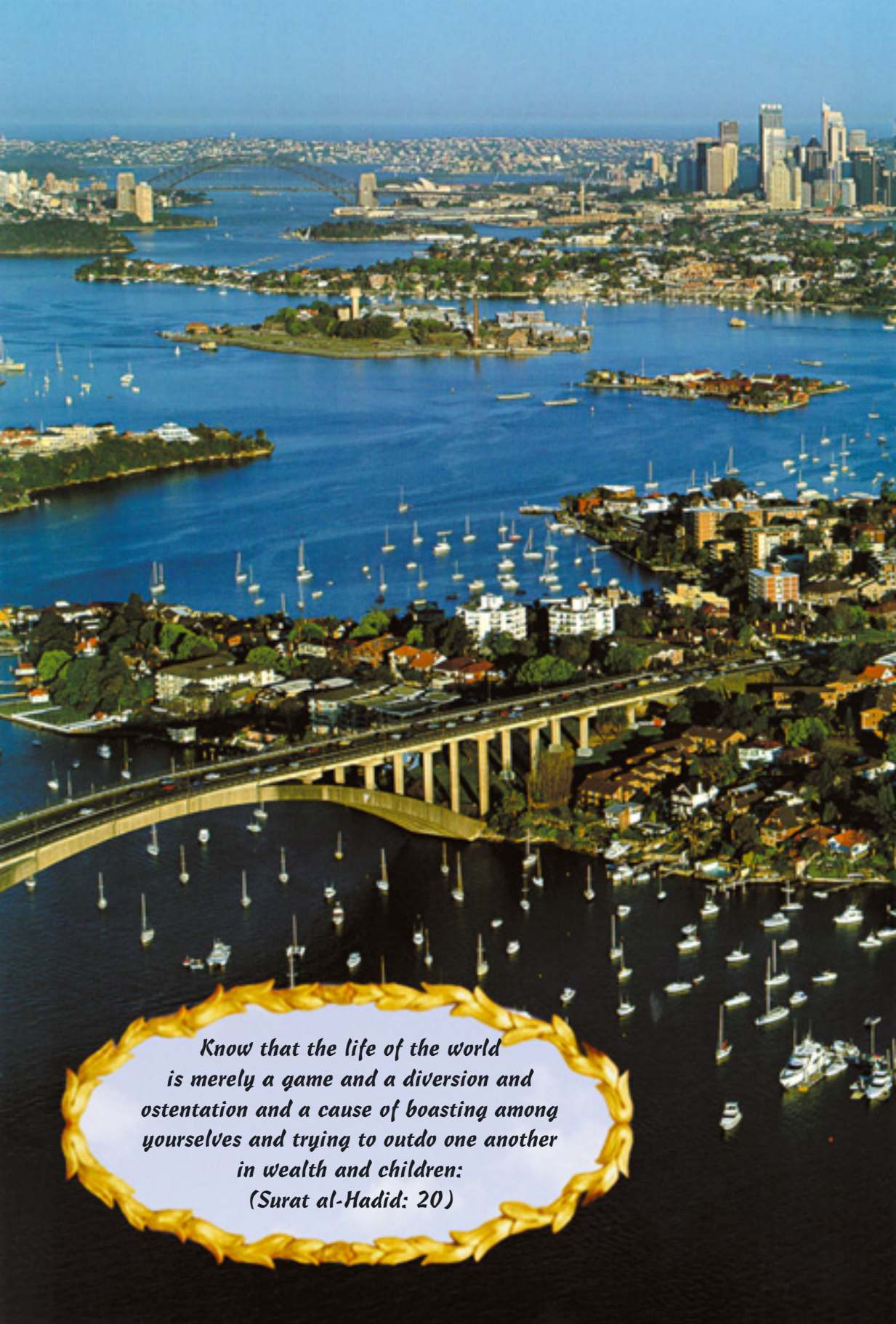
> **Him to whom I have given great wealth and sons who stay with him, and whose way I have smoothed: yet he wants Me to add yet more! (Surat al-Muddaththir: 12-15)**

In an environment where people do not live by the principles of religion, peoples' ambition becomes merely to have more possessions and money. Fierce competition always exists among the members of such society, whose members want to be the wealthiest, the most successful, the most beautiful, the most beloved or the most popular. They simply cannot stand others possessing good and beautiful things. Furthermore, they envy others, and aim to possess what they have. Even seeing others lose their possessions makes them happy.

With this greed comes a basically distorted philosophy of life; these people see others not as beings whom Allah created and endowed with a soul, but as ordinary creatures who evolved from supposedly ape-like ancestors and who will ultimately be reduced to insignificance under the soil. These errors lead them to become people who, since "they will only be coming here once," want the most of everything and who have no other aim than the unrestrained satisfaction of their earthly desires. According to this perverted notion, it is nonsense to help others and fulfill their wishes and desires. Surely this flawed outlook causes man to drift into a mood of depression.

Such a mood may seem quite typical and inevitable to someone who is unaware of the morality of religion. However, the fact is that it leads man into a difficult and stressful life, which is detrimental to the human soul. That is why unbelievers never find real peace and happiness. Despite being legitimate, the wishes and desires of man have no end, since man is created to be a part of the eternal life in the hereafter. This life, however, is merely a place of trial specifically created to be so flawed and inadequate as never to satisfy man's whims and desires. Those failing to grasp this essential secret of the test, due to their unawareness of the values of religion, strive to fulfill their desires in this world and hence continually feel displeased and unsatisfied. Never attaining real contentment, their lives turn into a nightmare. In a state of prosperity, they nevertheless suffer poverty. Failing to take pleasure in what they already possess, they give themselves over to the sorrow of not possessing whatever remains. This spiritual torture is, in a way, only the beginning of an eternal torment.

Religion commands man to share. **Believers are brothers and sisters** (Surat at-Tawba: 71), and seeing one's brother hav-


Know that the life of the world
is merely a game and a diversion and
ostentation and a cause of boasting among
yourselves and trying to outdo one another
in wealth and children:
(Surat al-Hadid: 20)

ing good and beautiful things makes believers happy. Since everyone uses his skills and possessions for the cause of Allah, there exists an extensive cooperation and spirit of sharing. Individuals, acknowledging that man is a creation of Allah, value each other and treat one another respectfully and benevolently. In such a society, it is not possible even to talk of social injustice, struggle and disorder. The Prophet Muhammad's (saas) saying, *"Wealth is not in vast riches but wealth is in self-contentment," (Al-Bukhari, Muslim)* explains the source of peace in the believers' hearts.

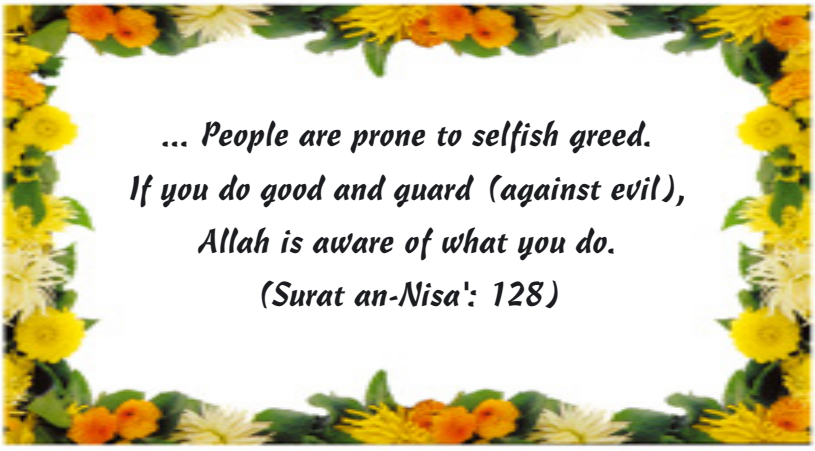
Adherence to the Values of Religion Eradicates Jealousy and Envy

As dealt with earlier in this book, Allah reveals that envy and jealousy are unpleasant vices. That is why believers strictly avoid jealousy, an attitude which is not in compliance with Allah's Will. There is no reason why someone who pays no attention to the values of religion should not feel envy since, according to his own rationale, there is not any kind of motive hindering such a feeling. Competition makes people prone to feelings of jealousy, selfishness and passion. A young girl feels envy of another girl who is more fashionable or better-looking than her. Similarly, a young man envies his friend because he is more popular. Age, sex, profession or status, know no exception to such a feeling. People from all sections of society show a particular sort of jealousy. They feel envy, especially for others' possessions. Moving to a prestigious neighborhood, spending the summer in a popular summer resort, a brand new car or traveling abroad may well be reasons to envy others. Ambition

grips some people so tightly that they cannot even express happiness at what others have achieved or acquired. Especially in business life, the damage done by competition to the human soul is clearly observable. Ambition for a prestigious status in business life and the jealousy occurring as a consequence of it are almost normal patterns of behavior in daily life.

But as we have already said, Allah calls on people in the Qur'an to desire everything they desire for themselves for their brothers, too, and to rejoice in everything they possess. This attitude of believers is described thus in verses of the Qur'an:

> **… (They) do not find in their hearts any need for what they have been given and prefer them to themselves even if they themselves are needy. It is the people who are safe-guarded from the avarice of their own selves who are successful.**
>
> **Those who have come after them say, "Our Lord, forgive us and our brothers who preceded us in faith and do not put any rancor in our hearts towards those who believe. Our Lord, You are All-Gentle, Most Merciful." (Surat al-Hashr: 9-10)**



In accordance with the commandments of Allah, The Prophet Muhammad (saas) also advised the believers to avoid jealousy: *"Avoid envy, for envy devours good deeds just as fire devours fuel." (Abu Dawud)*

Islamic Morals Ensure the Prevalence of Love and Respect among People

The religion of truth is founded on the basis of good morals and love. In the Qur'an, Allah calls man to love and sacrifice. Allah is The Merciful to His servants. The love of Allah to His servants is related in the Qur'an thus:

> **He is the Ever-Forgiving, the All-Loving. (Surat al-Buruj: 14)**

Allah demands that man reflect this love to others. Thus believers show deep respect and love for each other. That they will earn the approval of Allah by doing so is another factor encouraging this love and respect. Besides, believers know that a being Allah created and gave a soul and faith to, is precious. The fact that the world is a place for man to be tested leads believers to behave well to others, as they know that they will be rewarded for their good deeds in the hereafter. The intense fear of Allah in their hearts motivates them to do their best towards other people in every action they carry out. They see the reflections of Allah's beauty in every being they look at, which makes them full of love. Furthermore, knowing that the life beyond awaits all believers and that they will all be together in the hereafter make this love and respect rest on a stronger and more rooted basis.

Thus a warm and peaceful life is the lot of those who


... Remember Allah's blessing
to you when you were enemies and He
joined your hearts together so that you
became brothers by His blessing.
(Surah Al 'Imran: 103)

strictly adhere to religious values. Family relations will be better, with children profoundly respecting their elders and parents. The command of Allah, as stated in the Qur'an, also requires such an attitude:

> **Your Lord has decreed that you should worship none but Him, and that you should show kindness to your parents. Whether one or both of them reach old age with you, do not say "Ugh!" to them out of irritation and do not be harsh with them, but speak to them with gentleness and generosity. (Surat al-Isra': 23)**

The Prophet (saas) also drew attention to this point by saying, *"He does not belong to us who does not show mercy to our young ones and respect to our old ones, who does not recommend what is reputable and prohibit what is disreputable." (At-Tirmidhi)*

In another verse Allah advises believers thus:

> **Worship Allah and do not associate anything with Him. Be good to your parents and relatives and to orphans and the very poor, and to neighbors who are related to you and neighbors who are not related to you, and to companions and travellers and your slaves. Allah does not love anyone vain or boastful. (Surat an-Nisa': 36)**

When the morals of religion prevail, people eagerly compete with one another to improve themselves in conduct and in their manner of speaking. Surely, only religion ensures such morality:

> **Do you do not consider how Allah makes up a parable? A good word may be compared to a good tree whose root is firm and whose branches soar up into the sky. It yields its fruit each season with its Lord's permission. Allah composes parables for mankind so that they may be reminded. (Surah Ibrahim: 24-25)**

Those people who adhere to the commands of Allah experience the best examples of friendship, love and respect. This is a pure love excluding all interests other than earning the approval of Allah.

> **The true believers, both men and women, are friends to one another. They command what is right and forbid what is wrong, they attend to their prayers, practice regular charity, and obey Allah and His Messenger. They are the people on whom Allah will have mercy. Allah is Almighty, All-Wise. (Surat at-Tawba: 71)**

The bond of friendship depicted in the above verse ensures an indivisible solidarity in society as a whole, which is intensely felt by every one of its members. Such people want the very best for their brothers.

In a society where religious values are not adopted, however, people can never experience love in its true sense, since what they love and respect is good looks, wealth and status.

The bonds of friendship of one who chooses his friends according to his taste in fashion or on the basis of good looks will inevitably rest on these values. In marriage too, the negative effects of this mentality are deeply felt. For instance, in disbelieving societies, a man's decision to marry a girl often depends on her good looks or prestigious status in society. It is most likely that the man will cease to love his wife if she loses her charms or she falls sick, for instance, if she becomes crippled; moreover, one who does not have faith in the hereafter would not want to "waste" his short life looking after a bed-ridden woman. Society abounds in such examples.

Respect is as important as love. It is, in a way, the expression of how much importance one attaches to another. Yet, in societies where the values of religion are disregarded, in order

to respect others, people need certain criteria, which most of the time center on money, status and power. In the absence of these conditions, they find no reason to respect their fellow men. Alternatively, they lose their respect for one who is no longer in possession of power or status.

Islamic Morals Teach Friendship in its True Sense

In societies far removed from the values of religion, you must certainly have heard people saying, "I have a lot of buddies, but I do not have a single real friend," or "I do not trust any of my friends." Despite having seemingly very close friends, these people feel on a deeper level that they are friendless. Moreover, it is also unlikely that they will be able to find a reliable friend. Knowing this fact, these people put no effort into forming better friendships. That is simply because a true friendship requires sacrifice and effort. In times of trouble, the individual should be ready to make personal sacrifices for his friends. Without any hesitation, he should readily spend his time, money or whatever he deems valuable on his friends. Yet, in societies where principles of religion do not prevail, people find it meaningless to make sacrifices.

For instance, if someone suddenly falls sick, his friend will most probably find it troublesome to take him to a hospital, to pay for his treatment or to stay in the hospital with him and look after him. It is likely that he will make up excuses to go to work, or school, or be with his family rather than staying with his friend who needs help. What is interesting is that everyone considers this to be a perfectly normal attitude.

This is the main reason why people who pay no attention





... prefer them [their brothers] to themselves even if they themselves are needy. ... (Surat al-Hashr, 9)

to the values of religion have no true friends. Even their spouses are not faithful: love and respect vanish in a short time. For long years they endure one another for economic reasons or because of social pressure. In brief, despite being married, couples actually lead separate lives. Under such circumstances, they rely on their children to secure their future, yet this is also a vain endeavor, since their children also live their own lives. In the grip of worldly greed and selfishness, they often provide no help for their parents. Consequently, people who do not live by the principles of religion are doomed to be alone in this world, and this is a natural consequence of their mindset.

Adherence to the Values of Religion Erases All Sorts of Worldly Fears

Not being companions of Allah and putting their trust in Allah, people who do not live by the morals of religion inevitably harbor groundless fears. They constantly go in dread of the future, of being alone, of losing their property and health. They greatly fear having an accident, and most importantly, are afraid of death:

> **Say: "Death, from which you are fleeing, will certainly catch up with you. Then you will be returned to the Knower of the Unseen and the Visible and He will inform you about what you did." (Surat al-Jumu'a: 8)**

For unbelievers, death is certainly a mystery. Even if they do not think about the life beyond, they ponder a great deal on how they will meet death, and they remain in the grip of this feeling. They think about all forms of death and feel too terrified to contemplate the possibility that, one day, one of these will befall them. With their having no serious faith in the exis-

tence of the hereafter, death becomes utterly terrifying. They think they will be reduced to nothing in the ground and will have no opportunity whatsoever to return to life. Their fear of death is basically oriented around losing worldly joys and ceasing to exist rather than the reality of the Day of Judgment.

People mostly endeavor to overcome this feeling of being reduced to nothingness by creating monuments to leave behind. This attitude is also stressed in one of the verses:

> **You construct fine buildings, hoping to live for ever. (Surat ash-Shu'ara': 129)**

The very mention of death plunges unbelievers into a state of misery. No matter how hard they avoid the thought of it, they come upon death scenes every day in newspapers and on the TV. The deaths of people surrounding them, or the occurrence of accidents and illnesses elsewhere are constant reminders of the end of this life. Yet, as is their general tendency, they avoid the subject and do their very utmost not to give so much as a thought to death. If anyone ever attempts to talk about death, they change the subject and make him forget the approaching end.

That death may come in various forms terrifies them. They do not want to see a graveyard, for instance, nor would they buy a house close to a graveyard in order to avoid the thought of death. However, no matter in which corner of the world they are, death will inevitably lay hold of them one day. This immutable fact is related in the following verse:

> **Wherever you are, death will catch up with you, even if you are in impregnable fortresses… (Surat an-Nisa': 78)**

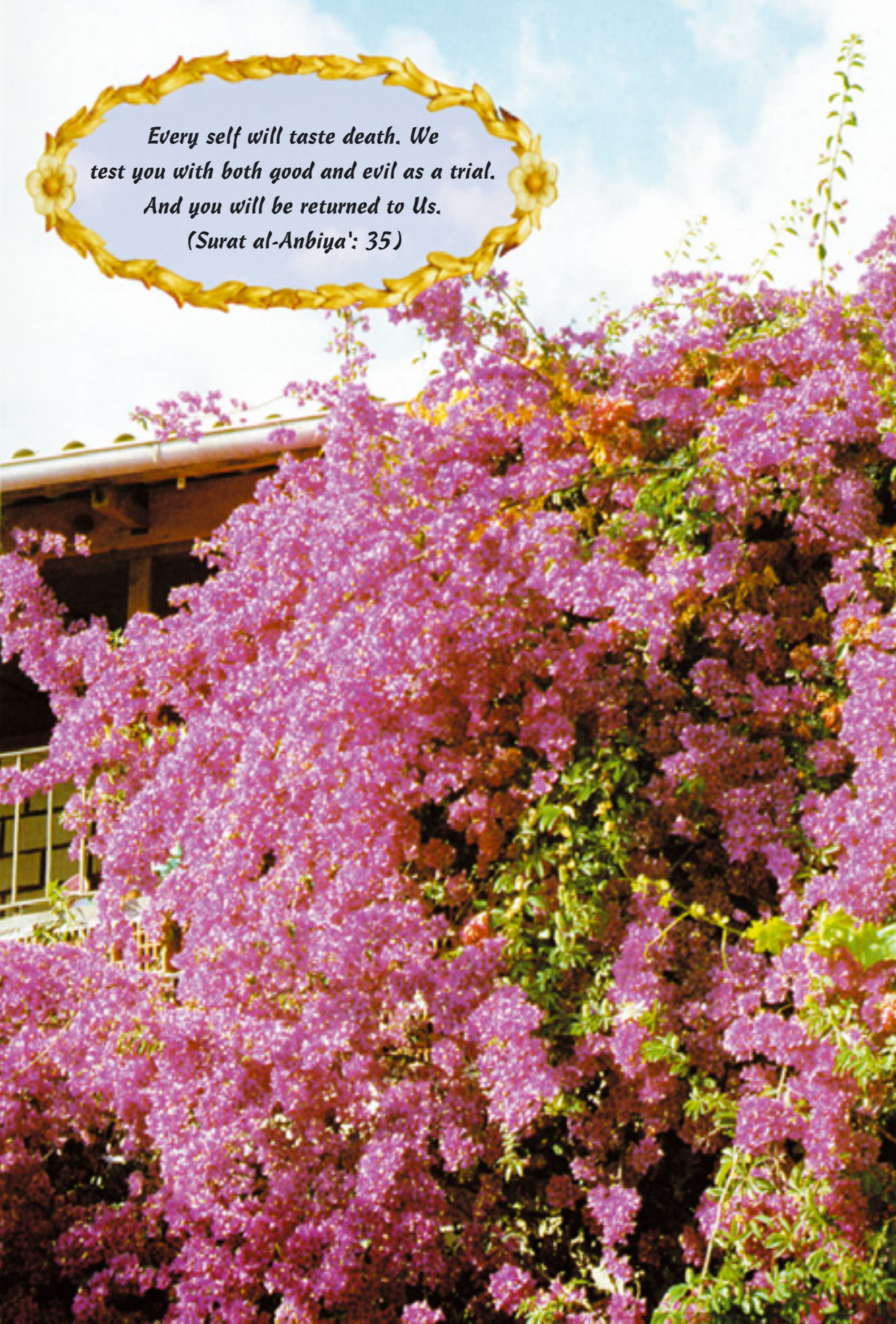
Death and the hereafter are the two realities of which believers have a sharp comprehension. They spend their lives in anticipation of it. For them, death is actually the bliss of meet-

ing with our Creator and attaining the true abode. They recognize that death is not an end and consequently they fear neither death nor anything else.

Adherence to the Values of Religion Erases the Fear of the Future

Almost all human beings, with the exception of believers, are curious about what the future holds for them. Considering all the unfavorable things which may be experienced all throughout life, they feel concerned. The undesirable events likely to happen in the future make them uneasy and anxious. In addition to these permanent fears, there are the everyday worries that appear in different forms at different ages. For a student, it may be as simple as a term paper with a short deadline to meet. As one grows old, however, people create different complications for themselves and the fear of these complications may last a lifetime.

For a young boy at high school, his looks, his relationship with his friends, his popularity in his group, his success at school and his relations with his family seem to be the most important problems in the world. A minor unfavorable condition becomes a major source of distress. Especially at the crossroads of making a decision about a career, one experiences the toughest time. Needless to say, these are incidents at which one should not be so deeply distressed. It is, of course, perfectly normal for one to want to practice the profession in which he believes he will be both successful and happy. However, if one does his best to attain such a goal and still fails, then he should put his trust in Allah and pray to Him for another favor. Surely, successes and failures are doomed to vanish with death. What

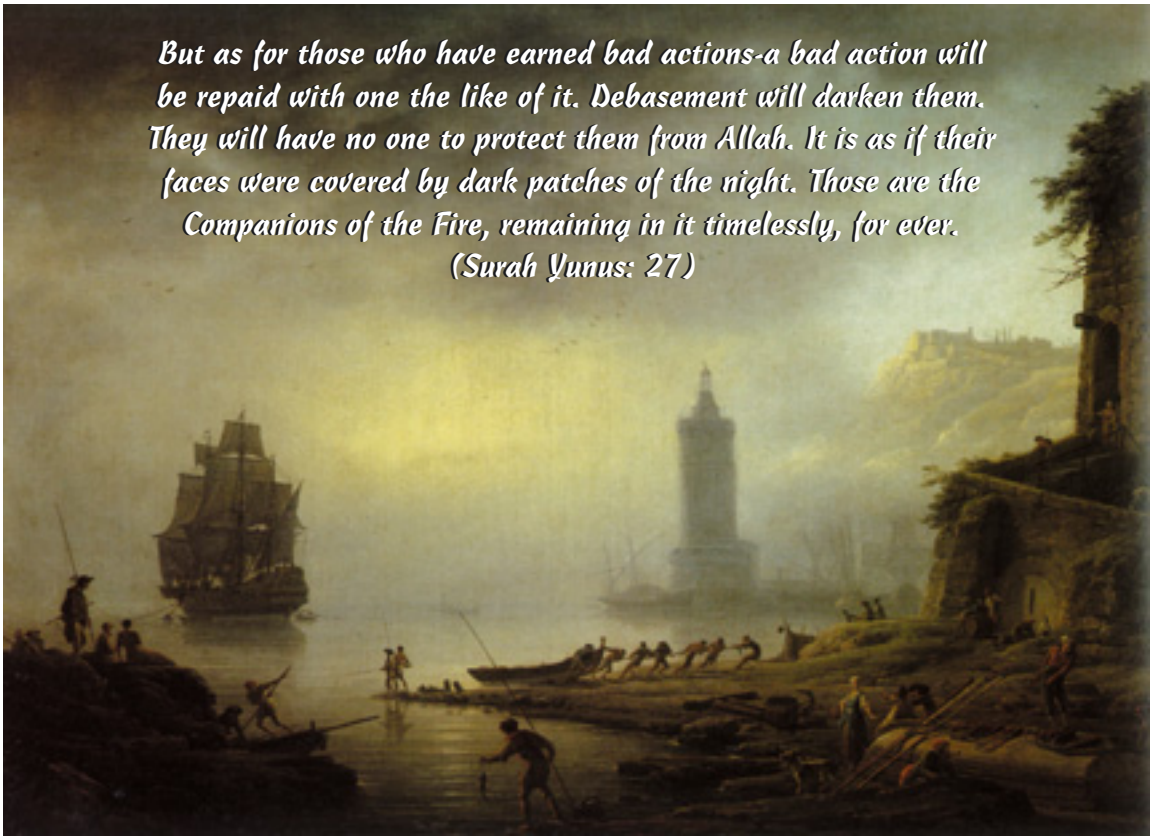

Every self will taste death. We
test you with both good and evil as a trial.
And you will be returned to Us.
(Surat al-Anbiya': 35)

remains is merely the trust one puts in Allah and one's faith in Him.

However, those who do not live by the values of religion, being unaware of this important fact, feel even more fear for the future as they grow older. Apart from plans regarding the future, many mundane responsibilities and tasks make them feel concerned. Countless troubles surround them; in the course of time, they become obsessed with various thoughts like whether they will be promoted in the company, whether they will go on a holiday that summer, or where they will spend the holiday, whether they will ever be able to afford to move to a better house or whether they will be at the meeting on time.

They are mostly haunted by the fear of a decline in their financial status. Whether they will be able to support their family in the future gives them serious concern. They have great worldly ambitions, yet possess limited resources to attain them. This actually becomes the major source of their fears. Because of this, despite having adequate money on which to live comfortably, they avoid spending it for the good of others. Be they wealthy or poor, they all feel fear for the future and behave in a stingy manner. But it is surely Allah Who sustains them in this world and they will never fall into trouble provided that they put their trust in Him. Yet, since they never feel secure in putting trust in Allah, they are deprived of such ease. Man is tested by his favors granted by Allah and he is responsible for using these favors for His cause. Yet due to this fear felt for the future, the majority of people remain in the grip of self-interest. This situation is expressed in the following verse:

> **Satan threatens you with poverty and commands you to do what is indecent. But Allah promises you forgiveness and**

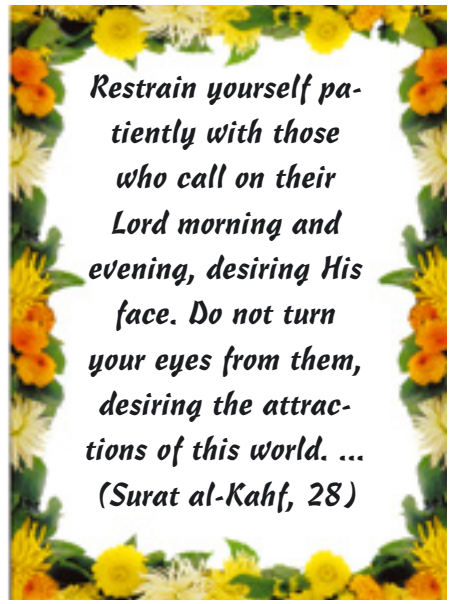


His bounty. Allah is All-Encompassing, All-Knowing. (Surat al-Baqara: 268)

Another perpetual fear man has regarding the future is growing old. As he grows old, he experiences changes in his body; wrinkles appear on his face, his hair begins to fall out and starts turning white, and his sensory organs gradually lose their sensitivity. Each one of these effects of old age terrifies those who are unaware of the morality of religion. In case of a serious illness, they wonder if their children will care for them. They also think about how they will face death one day. Another major concern of elderly people is having to remain alone after their spouses pass away. They think about how they will manage to live in the absence of their partners.

These are simply the unavoidable fears and troubles one suffers in the absence of faith. For believers, however, the situ-

ation is otherwise. They have none of these fears. They believe there is goodness in everything, since whatever happens, it occurs under the control of Allah. They expect no more than Allah's guidance since they consider Allah alone their real protector. Besides, they are aware of the fact that they have nothing to fear in this world. They have only to submit themselves to Allah and always seek His approval. This point of view of the believers is related in the following verse:



Say: "Nothing can happen to us except what Allah has ordained for us. He is our Master. It is in Allah that the believers should put their trust." (Surat at-Tawba: 51)

The strong points of the believers' submission are explained thus in a saying of the Prophet Muhammad (saas):

… if you are mindful about Allah He will be mindful of you, and if you are mindful of Allah, you will find Him before you. When you ask for anything, ask it from Allah, and if you seek help, seek in Allah. Know that if the people were to unite to do you some benefit, they could benefit you only with what Allah had recorded for you and that if they were to unite to do you some injury, they could injure you only with what Allah had recorded for you. The pens are withdrawn and the pages are dry. (At-Tirmidhi)

When one sincerely lives by the principles of Islam, many

troubles and sufferings naturally vanish; everyone leads a happy and peaceful life. Religion brings solutions to all concerns. People feel relieved and free from their burdens. That is because they feel the comfort of being aware that every incident one encounters in life is but a test by Allah. In times of trouble, they never forget that they will earn their rewards by putting their trust in Allah. Similarly, when they are granted a favor, they feel grateful to Allah, thereby hoping to attain a benefit in the hereafter. This state of contentment is surely a privilege given by Islamic morals to believers. But, a strong faith and trust in, and submission to, Allah are essential to enjoy this privilege. Only those who possess these strengths can free themselves from their anxiety. Others, on the other hand, beset by concerns and fears, start to taste their punishment while they are still in this world.

Islamic Morals Teach Believers to Be Modest

In many verses of the Qur'an, Allah commands human beings to be modest and humble and repeatedly reminds us that He is displeased with those who display arrogance. Consequently, a believer has no other alternative but to be modest.

Nevertheless, it would be meaningless to expect a person who does not live by the principles of Islam to be modest. Personal attributes like intelligence, wealth, good looks, and well-renown become matters on which such people praise themselves, and because of which they feel an arrogant contempt for others. They always want superiority by being the most attractive, distinguished and intelligent of all the people of their circle. Meanwhile, it never occurs to them that one day

they will ultimately face death, lose everything they are attached to or desire, and that their beauty and bodies, about which they are so arrogant, will decay under the soil. What they actually value is pride. To them, pride is almost a sign of personality.

Pride prevents them from feeling sincere love and respect for people, since this is also a matter of pride for them. They expect respect and love from others, but they think that they will look foolish if they reciprocate.

Those who are not bound by the principles of Islam are "egocentric." Assuming that they know everything, they endeavor to keep others under control and take every opportunity to humiliate them. The most important point is that these people are not exceptions; many people in societies where the values of religion do not prevail are of this character.

In the Qur'an, a very delicate criterion is set out for arrogance:

> **Do not strut arrogantly about the earth. You will certainly never split the earth apart, nor will you ever rival the mountains in height. (Surat al-Isra': 37)**

Allah reveals in another verse:

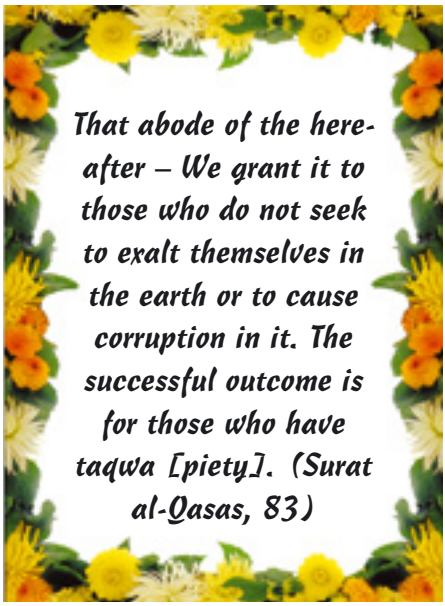
> **Do not treat men with scorn, and do not strut about arrogantly on the earth. Allah does not love anyone who is vain or boastful. (Surah Luqman: 18)**

The Prophet Muhammad (saas) also warned believers against arrogance:

> *He is a bad man who is proud and puts on airs and forgets the Most Great and Sublime One. (Muslim)*

Some people may deceive themselves by saying, "I am modest." However, modesty, as a matter of Islamic morals, has

its influence over every moment of life and the entire behavior of each individual. One who is modest in the real sense owes this trait to the fact that the Owner of everything, including oneself, and everything one possesses is Allah, and that Allah has created everything. He is aware that everything happens within the Knowledge of Allah. Such people cannot but be believers. A person devoid of religious understanding is unlikely to conduct himself modestly in the true sense, since he does not possess the grasp of morals and the outlook of a believer. Unless he lives by the commandments of the Qur'an, the modesty he displays, is no more than hypocrisy or behavior which is a consequence of inferiority.



It is obvious that a society abounding in arrogant people is unbearable and simply a source of trouble and torment. There is an unbridgeable gap between a society whose members observe no rules or limits in being arrogant, cruel and egoistical and a society of humble and modest people. This gap exists merely because of those who have drifted apart from religion.

Islamic Morals Rid Society of Mercilessness and Disaffection

As well as being an attribute of Allah, compassion is a virtue Allah demands from His servants. In many verses in the Qur'an, Allah advises believers to be compassionate. Allah's Messenger, the Prophet Muhammad (saas) also reminded be-

lievers to be merciful: *"Those who are merciful have mercy shown them by the Compassionate One. If you show mercy to those who are on this earth, He Who is in heaven will show mercy to you." (Abu Dawud, At-Tirmidhi)*

Not being committed to earning Allah's approval or to living by the principles of Islam will leave man without the purpose of attaining moral perfection. In a disbelieving society, a lack of compassion emerges in every walk of life and in all social relations. An unbeliever may treat even his immediate family members, his mother, father, grandmother, sisters, relatives, etc., in an uncompassionate manner. He may easily become enraged at other people's shortcomings or errors and hurt them. Every form of behavior becomes a matter for them to feel angry about, since they do not know to look at events from a compassionate standpoint.

The unbeliever never shows mercy to the poor or disabled, because his immediate or daily interests are more important than anything else. Such concerns hinder him from thinking about others. Surely, such a person develops his own interpretation of compassion, yet it is a perverted one. For instance, he feels pity for beggars and sees this as a great demonstration of compassion, yet in circumstances which call for real conscientious decisions and behavior and, more importantly, self-sacrifice, he simply remains inconsiderate and thoughtless so as not to risk his own interests. For instance, if he witnesses a serious traffic accident, he does not stop and help. He makes up countless excuses for this. After all, taking the injured to hospital would ruin his day, and would probably mean spending money and time. Furthermore, there is no point in going to any trouble or making a sacrifice for a person with whom he is unacquainted. After all, he will gain nothing in return.

A society where principles of religion are not observed abounds in such incidents. These inhuman acts of omission disappear only when people strictly adhere to the morals of the Qur'an. Only religion ensures an environment of bliss where people feel compassion and mercy for each other and are eager to display decent manners. Yet, it should also be stressed that it is not at all adequate for only a few exceptional people to attain these moral qualities. Moreover, adhering to Qur'anic principles when one encounters certain situations and diverging from them at other times, or avoiding certain wicked deeds on principle, but willingly committing others, does not establish the desired environment either. The existence of a truly peaceful social life is possible only when individuals collectively live by the principles of Allah's religion and are consistently self-sacrificing in their attitude.

Islamic Morals Ensure That Everyone Brings Solutions

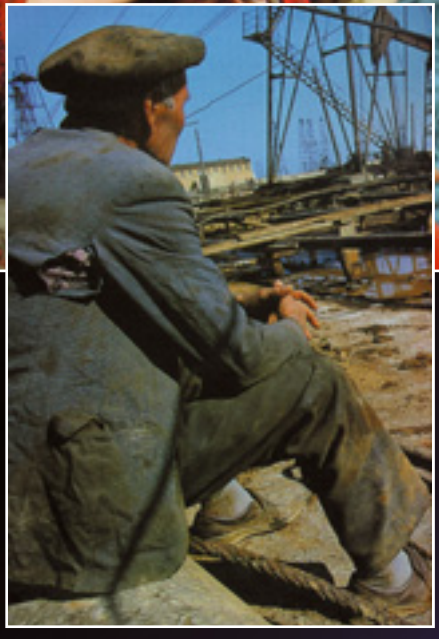
One who adheres to the principles of the Qur'an brings solutions to problems and acts wisely under all circumstances. Thus, an individual living by the principles of the Qur'an never feels frustrated, no matter how complicated the situation might seem. This is also why, in a society where religious morals prevail, no member ever encounters a complication he cannot overcome.

When the morality of religion does not prevail, people do not show wisdom as they should. That is why simple problems remain unsolved in societies far removed from the values of religion. Indeed, members of such societies experience many problems and troubles throughout their lives. But, rather than

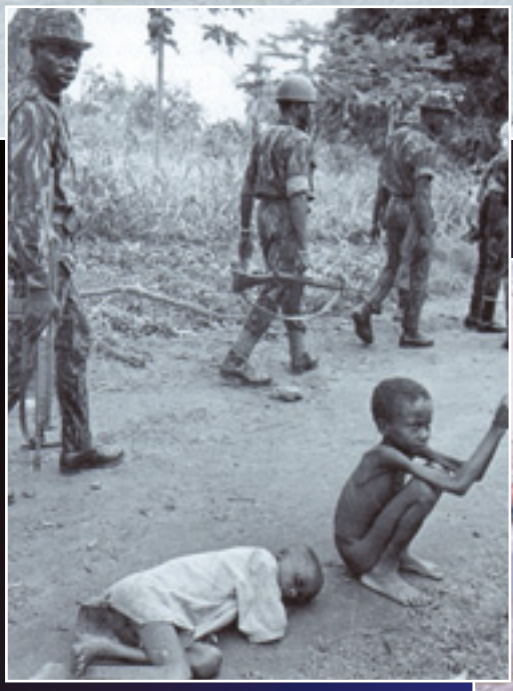














Cruelty, inhumanity and ruthlessness never appear in societies where people scrupulously abide by the values of the Qur'an. Instead, old people, children, the needy and the poor are protected and cared for. The above images are the consequences of a life far removed from the morality of the Qur'an.

seek sound solutions to them, they incorporate the problems into daily life, as if they were doomed to remain unsolved. Being unable to solve problems has its repercussions in every aspect of the lives of those who live a life distant from religion. Mostly they fall into despair and complain. Meanwhile, failing to exercise their reason, they arrive at no solutions at all. Even if they attempt to do so, their solutions would prove to be irrational, since they limit their thoughts to a very narrow perspective.

Furthermore, in societies where the values of religion are not observed, not finding any solutions is almost accepted as a legitimate excuse for inaction. It is often used as a pretext to cover up irresponsible, lazy, indifferent or sluggish behavior. Especially at the workplace, everyone tries to present his responsibility as a complicated one and tries to build up an image of one who undertakes difficult tasks. This, however, is only a gambit designed to cover up his potential mistakes, negligence or failures.

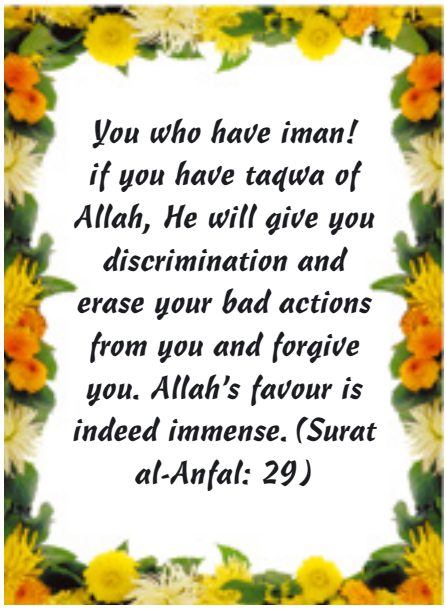
The main reason why complications remain unsolved in societies far removed from the values of the Qur'an is that people are not even able to cope with their own personal problems. One who does not adhere to the principles of Islam is carried away by his own desires. In this sense, he merely strives to satisfy his own desires and is not at all concerned about working for the good of society or of other individuals. At all events, he attaches the utmost importance to his own interests and avoids going to trouble, spending energy and money, or undertaking responsibility for the benefit of others.

Even the most trivial, easily solved problem remains a riddle. Everyone seeks to impress others, ingratiate himself with his seniors, have his standpoint endorsed, or at least always

wants to be the one who has the "last word." Such personal complexes and expectations ultimately cause man to fail to come up with solutions. The main reason lying behind the incompetence of people who do not live by the principles of religion to bring matters to a satisfactory conclusion is stated in the following verse:

> **... Their adversity among themselves is very great. You consider them united but their hearts are divided. That is because they do not use their intellect. (Surat al-Hashr: 14)**

One frequently sees examples of this in the open discussion programs held on TV. Participants discuss an issue for hours, sometimes until the early hours of the morning. Since everybody is prone to argue, there is general disagreement. The participants may see that what others think is actually true, but their pride prevents them from admitting it and they simply feel the urge to humiliate others, and even to show open opposition. This is because what really matters is not to find the truth but to be the one who tells the truth, or to put it another way, the one who says the last word. Those who argue go into many petty details only because they want to be recognized for their knowledge. The main purpose here is to take any opportunity to look smart and knowledgeable. They often diverge from the main issue and only hours later do they realize that they had not arrived at a solution. To one's surprise, during these discussions, more complications, conflicts and divergent views arise. Actually, they initially do not intend to find solutions at all. They develop and take shelter in vain philosophies, holding that what really matters is to discuss, express and exchange views. They think it quite acceptable not to arrive at any solutions after extended hours of discussion. Over and above this, they find this perfectly normal.



Believers, on the other hand, are conscious that Allah takes account of all things, therefore remain wise, conscientious and thoughtful under all circumstances. They make the most pertinent decisions and find the best solutions. They swiftly decide on matters and are not hindered by any obstacle, since they are guided by the best morality, the strong feelings of responsibility and the faculty of thinking granted to them by the Qur'an. They **"manage their affairs by mutual consultation."** (Surat ash-Shura: 38) At all times, they take the option which most pleases Allah. In no case do they diverge from justice and righteousness, though it might be contrary to their personal interests and the desire for self-satisfaction.

Only in serving Allah and awaiting their rewards from Him, believers do not descend to seeking the approval of others, attaining a particular status in their eyes, being appreciated by them, attracting attention or showing off. That is why, in every decision they take, they constantly receive the support, assistance, inspiration and blessing of Allah.

Having a deep fear of Allah and being meticulously obedient to His limits guide a believer in the exercise of discrimination (Surat al-Anfal: 29) so as to arrive at the most appropriate decision and solution. Having this fear and sedulously observing Allah's commandments, he is given a **"way out"** by Allah (Surat at-Talaq: 2), and **"matters are made easy for him."** (Surat at-Talaq: 4)

Islamic Morals Teach Man to Put His Trust in Allah

The souls of those who are unwilling to submit to the Will of Allah and live by the principles of Islam are always pessimistic, rebellious and despondent; they regard what befalls them as the consequence of pure chance. Throughout their lives, they suffer feelings of tension, insecurity and restlessness. Unlike believers, they do not have the advantage of placing their trust in Allah and knowing that everything proceeds as predestined by Allah. They are unaware that whether it appears good or evil, everything occurs by the Will of Allah to put man to the test in this world, and that they can attain peace only when they act as Allah commands. This way, they suffer the consequences of their preferences and experience grief in every situation they encounter in life, no matter how important or insignificant.

These people take their daily experiences too seriously and fixate upon mundane incidents, treating them as if they were the most important events in the world. Thus, when things do not proceed as they like or plan, they simply display a negative attitude. Being dragged down by pessimism, they immediately fall into hopelessness and consider this a disaster befalling them. Meanwhile, they feel frustrated and can find no way out. If they encounter a seemingly unfavorable event, they are plunged into despair, and bewail their condition. Given the fact that they have not surrendered themselves to Allah, they cannot conceive that every single incident occurs under His control.

Based on daily affairs, their moods are like a roller-coaster ride. In this life, there are many small details which make them

uneasy. They spend their days, and even their whole lives, in sorrow and lament. This attitude of not putting their trust in Allah manifests itself in everyday life under all circumstances and indeed, throughout their lives.

For instance, a housewife's priorities in life are limited to her family, home and housework. If she encounters a problem which she fails to resolve, she never thinks this to be an incident occurring under the control of Allah and that ultimately there must be some good in it. She perceives a trivial incident as a trouble and nurses a grievance about it. This minor event even makes her very unhappy and causes her to sink into a depressed mood. Yet, what troubles her so much is probably nothing but a meal she forgot in the stove or the vacuum cleaner breaking down. However, by not surrendering herself to Allah and living by the principles of religion, she finds even the simplest problems becoming a great source of sorrow for her.

The same mentality characterizes this housewife's husband, the manager of a company who has problems in his business life. He thinks what distresses his wife at home are all minor irritants. Yet in his eyes his own matters are of the most vital importance. Failing to grasp that everything proceeds under the control of Allah, such a person lacks a positive attitude and becomes psychologically troubled. The same applies to children who live in an environment where religious values are not honored. In their world, confined within school walls, the educational life, lasting ten to fifteen years, greatly obsesses them. They can hardly overcome their despair at having had a single poorly-done exam, even after earning a respectable number of A's. They feel most worried about their friendships and their popularity. Pessimism, hopelessness, failing to find solutions and complaining are largely a legacy of their parents and the

people they are intimate with. This remains a permanent mood for them. Yet, the sole reason for this mood is their non-adherence to the principles of religion. The fact that they do not know our Creator and do not put their trust in Allah is another reason for their desperate situation.

In societies where religious values are not cherished, such as the aforementioned, people live in constant pessimism and hopelessness, thinking that they have the most important problems in the world; those who occupy respectable positions in society likewise suffer the same gloomy mood when their encounters in life do not meet their expectations.

However, man never needs to sink into depression and despondency provided that he puts the solutions provided by the Qur'an into practice whenever he feels frustrated, and keeps in mind that there is definitely something positive created by Allah in the most seemingly negative situation. Adherence to the morals of Islam eradicates all sorts of pessimism and feelings of failure. One then considers every issue, whether minor or important, and whatever befalls one, from a positive perspective. This stance brings peace both to personal and social areas of life.

In adherence to the morals of Islam, nobody sees events as mere results of coincidences. Considering that every incident takes place as predestined by Allah, one seeks to comprehend the purposes of creation lying behind the events and the wisdom Allah conveys to mankind.

That is why, in a place where religious values prevail, nobody says the words "if only". You never hear statements like, "If I had not gone yesterday, this would not have happened… If I had not entered this school, I could have gone abroad to study… If you had come earlier, you could have seen him…









In societies where people do not adhere to the values of Islam, grief, sorrow, stress, trouble, anger and distress become part of people's daily lives. The fact is, however, that everything occurs under the control of Allah. For people who believe in this fact, nothing is actually evil. Everything turns into goodness for them. Unbelievers, on the other hand, will understand the meaningless of those events over which they feel grief or rage when they meet death.

... It may be that you hate something when it is good for you and it may be that you love something when it is bad for you. Allah knows and you do not know. (Surat al-Baqara: 216)


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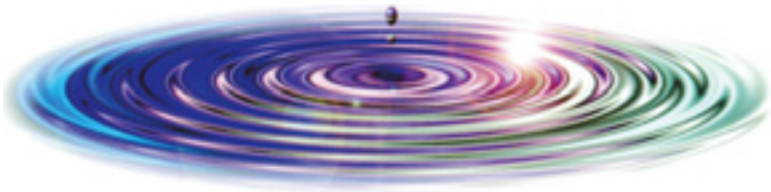


Why did we take this route? There is traffic congestion here… If I had not married you, I might have spent my youth… If I had not worn this dress, I might not have ruined my night… If I had not gone out, I would not have got sick… If I had not traveled, I would not have had an accident…If she went to another doctor, she would recover earlier…If he had not got on that plane, he would be alive." People spending their lives forgetting Allah and disregarding religion frequently say "if only" and ultimately say the same thing in the hereafter. Yet, surely this regret will be in vain:

> **If only you could see when they are standing before the Fire and saying: "Oh! If only we could be sent back again, we would not deny the signs of our Lord and we would be among the believers." (Surat al-An'am: 27)**



THE NEGATIVE EFFECTS OF DISBELIEF UPON THE HUMAN BODY



As well as its many undesirable effects on society, disbelief is pernicious to the physical and spiritual well-being of individuals. In this section, we will deal with this spiritual and physical harm.

As mentioned earlier, those who are not bound by the morals of Islam live in constant sorrow, trouble and stress. Thus, they suffer from many psychological diseases. Their bodies go through a rapid process of aging. Their spiritual suffering can also attack their bodies.

These effects turn destructive for even the most healthy, young and attractive person. Physical changes-dull hair and eye-color, hair loss or baldness- may appear in a young person, though a believer of the same age suffers none of these. For psychological reasons, the skin thickens, becomes hard and loses its flexibility in a short time. Soon the skin begins to look unhealthy. There is no doubt that not adhering to the recommendations of the Qur'an about cleanliness have a great impact on this. These are the traits commonly seen in societies where people do not live by the morals of Islam and do not adopt the Qur'an as a guide to the true path. They are so widespread that they are considered





In societies far removed from religion, people develop such a cruel morality that they have no compunction over committing all forms of ruthlessness and injustice for the sake of their own trivial personal interests. This morality has its origins in Darwin's theory of evolution, and foresees a constant conflict of interest among people. Bribery, violence, theft and corruption inevitably escalate. Some emerge victorious in this struggle and turn into unscrupulous, uncaring robots. Some, on the other hand, feel too weak psychologically to cope with the struggle, and thus immerse themselves in their own problems.





natural phenomena. They start to bear the consequences of their preference for disbelief in this world, with even worse to come in the hereafter.

Believers, however, remain robust, since they stay psychologically healthy and are not dragged down by feelings of sorrow, stress or hopelessness. Putting their trust in Allah, seeing goodness in every incident and the promises and glad tidings of Allah, all have a positive impact on their physical health. This situation applies to people who have a thorough appreciation of Allah and who are conscientious in the real sense.

Of course, believers also become sick and grow old, yet these states do not have psychological causes as they do in the case of unbelievers: disease, death and growing old are inevitable for all mankind. Yet the rapid, intense and destructive nature of these processes bears a direct relation to the negative psychology and attitude a person assumes as a result of the disbelieving way of living he adheres to. A person spending his entire life in a peaceful state of mind, placing his trust in Allah and seeing goodness in every incident will naturally be happy and peaceful and thus prevent the detriment that troubles could otherwise bring to his health.

A society where people do not adhere to religious values is doomed to remain bereft of the peace and comfort religion provides and will encounter the consequent psychological and the physical damage. Society abounds in such examples.

However, it also needs to be made clear here that one does not have faith in order to avoid physical harm or not experience psychological troubles. The manifest proofs of the existence of Allah are the main reason why rational people of good conscience come to believe. The believer is sincerely devoted to Allah and lives by the moral values He commands because he

fears and loves Him and takes none other as his guardian or friend. The material and spiritual blessings that come with faith are Allah's blessings on the faithful in return for their sincerity. It is essential to keep this in mind while reading this section of the book.

In our day, two diseases are associated with the term "the complaints of our age:" stress and depression. These two are not only "catch-all" complaints, but are also linked to physical disorders.

The most known disorders linked to stress and depression are of the mental variety: drug addiction and sleeplessness. Then there are dermatological and abdominal diseases, as well as disorders related to blood pressure, the kidney and respiratory system, allergies, flu, migraine, heart attacks and enlargement of the brain. Of course, it would be wrong to link the causes of these diseases to stress and depression alone. However, a whole body of scientific research proves that they frequently have their roots in psychological problems.

A life in which religious principles predominate always involves putting one's trust in Allah and having faith in destiny. Knowing that Allah is the friend of His righteous servants, the individual is secure in an attitude which is most likely to please Him and gain His approval. Ultimately, doing the best one can whatever the circumstances brings the kind of relief one can enjoy from having acted conscientiously. Encountering even the worst of all circumstances, the believer acknowledges this to be a trial devised by Allah and responds and assesses the situation as instructed by the Qur'an. Never does he fall into despair or feel frustrated or distressed. The attainment of the hereafter being the ultimate goal in his mind, what really matters is to conduct himself in such a way as will earn him the eternal rewards of the hereafter. Due to his strong faith in

Allah, seemingly negative incidents do not distress him nor drive him into a desperate mood. Consequently, his calm and positive state of mind builds a strong constitution.

There is basically an unbridgeable gap between living by the principles of religion and adhering to a non-religious way of living. It is the main ambition of an unbeliever to "make the most of living," to maintain his strength and health to enjoy life. In this sense, he is strongly attached to his body which makes this ambition possible. This is the most profitable thing to do, he believes. He is manifestly wrong, however. Not being bound by the values of the Qur'an draws him towards ruin rather than leading a charmed life. Prior to the great grief he will face in the hereafter, he goes into a state of torment in this life. In this way, the body, nurtured to taste every "joy" in life, is unexpectedly subjected to irremediable damage.

Both the human mind and body are created by Allah to be joined together by a religious way of living. They are tuned to a system in which religious values prevail and are accordingly equipped with appropriate attributes. Where the body is used for purposes other than for what it is intended, it is doomed to corruption and ruin. Indeed, the human mind and body are meshed together. Being created by Allah, it is essential that they should be used in compliance with the purpose behind their creation.

In the previous chapters, we emphasized how the human soul is vulnerable to great torment in this world whenever one ignores the principles laid down by Allah. Those who do so also suffer from severe physical harm. The close relationship between spirit and body manifests itself in an abundance of examples in society. Joyful and peaceful people, who evaluate every incident positively and can see goodness in whatever befalls them, and who do not display pessimism or express out-

rage, remain robust till quite late in life, the aging process taking longer in their bodies. That is why health magazines and newspaper columns emphasize that their readers should stay positive about life as a prescription for a happy life. What they commonly recommend is to remain calm and optimistic, whatever the circumstances may be. However, if one pays due attention, these are all the traits one can in actuality possess, merely by living by the principles of religion. Without complete adherence to the morality of the Qur'an, people are unlikely to have complete mastery over their moods.

Stress Is Inevitable When the Values of Religion Are Disregarded

Stress, an alarmingly widespread ailment, also named the "universal torment," is traceable to psychological origins. It is a general state of tension in mind and body caused by fear, insecurity, hopelessness, anxiety and feelings like fear of losing one's job, concerns over health or losing family members.

The body responds to stress by initiating a series of biochemical reactions. The adrenaline level in the blood increases, accompanied by a peak level of energy consumption and accelerated bodily reactions. Meanwhile, sugar, cholesterol and fatty acids are released into the blood stream, blood pressure increases and the heart begins to pound.

Chronic stress does great damage to the body, mainly to the bodily functions. Due to stress, the levels of cortisone and adrenaline also increase dramatically. Glucose heading to the brain leads to a higher level of cholesterol, meaning danger for the body. Chronic stress leads to heart diseases, hypertension, ulcers, depression, diseases related to the respiratory system,

eczema, psoriasis and many other health problems.

Many scientific references say that there is a significant correlation between stress and the tension and pain stress causes. According to scientific studies, the tension caused by stress leads to contraction in the veins, which in return impedes the blood flow to particular sections of the brain. This process ends up in a considerable reduction in the amount of blood reaching these particular sections. Meanwhile, deprivation of blood for an extended period of time inflicts pain on the tissues. Under stress, the tensed tissues needs more oxygen, but, inadequately supplied with blood, it alerts the specific pain receptors. Meanwhile, under tension, adrenaline and noradrenalin, the hormones affecting the nervous system, are secreted which, directly or indirectly, increase the tension of the muscles. This tension causes pain. Then begins a vicious cycle of pain leading to tension, tension leading to anxiety and anxiety to severe pain.

One of the most serious bodily malfunctions that stress causes is surely the heart attack. A large body of research shows that people who are inclined to aggression, anxiety and competition are more likely to have heart attacks than those who tend to control irritations in their lives. According to the scientific references on the subject, excessive stimulation of the sympathetic nervous system initiated by the hypothalamus simultaneously causes excessive secretion of insulin and consequently an excess of insulin in the blood. This is a serious threat to health, since none of the conditions leading to coronary vein disease is more detrimental than an excess of insulin in the blood.

This is an unusual situation for the human body and its persistence over an extended period of time is detrimental to health and the natural balance of the body. The negative effects of stress on the human body are basically the following:





Failure to put one's trust in Allah, feelings of insecurity and fear for the future constantly do people physical and spiritual harm. Stress and depression are the inevitable consequences of that kind of distress-filled life.

- Concern and panic: feeling anxiety about losing control over the irritations in one's life;
- Sweating: excessive sweating and the frequent need to use the bathroom;
- Change in voice: stammering, a trembling voice;
- Hyperactive state: sudden explosions of energy, poor diabetic control;
- Insomnia: nightmares;
- Dermatological diseases: acne, fever, eczema and psoriasis;
- Gastrointestinal symptoms: indigestion, ulcers, nausea;
- Muscle tensions: clamping or chattering teeth, pain in the jaw, back, neck and shoulders;
- Mild infections: flu, etc.
- Migraine;
- Rapid heartbeat, chest pain, high blood pressure;
- Kidney disorders, water retention in the body;

- Disorders related to the respiratory system, being short of breath;
- Allergies;
- Heart attack;
- Weakening of the immune system;
- Diminishing in the brain size;
- Sense of guilt, insecurity;
- Confusion, poor judgment, failure to conceptualize, weak memory;
- Extreme pessimism, a strong conviction that things will invariably go wrong;
- Difficulty in standing still;
- Failure in concentrating, or having difficulty in concentrating;
- Nervousness, touchiness;
- Being irrational;
- Anorexia or extreme hunger.

People who are unaware of the benefits granted by the morals of Islam or those who are far removed from them, are doomed to endure this torment which we call "stress." As long as they remain rigid in their thoughts and outlook on life and incidents, they have no opportunity to save themselves from this torment. This fact is also evident from what experts recommend on how to cope with stress. An example will make this point clear. For instance, one of the commandments of Allah's religion is to "overcome rage." Experts make the following comment on rage, which is considered to be one of the most important factors causing stress: "Do not lose your temper, no matter how provocative the conditions may be. Do not

resort to violence (except in cases where you need to defend yourself) even if you feel you have reasons to do so."

As we have seen, whenever the individual succeeds in remaining peaceful, calm, secure and unconcerned, he has more opportunities of avoiding many diseases. This is a scientific fact. It is evident that a peaceful and comfortable state of mind is only attainable through religion.

Immune System Disorders Result from Stress

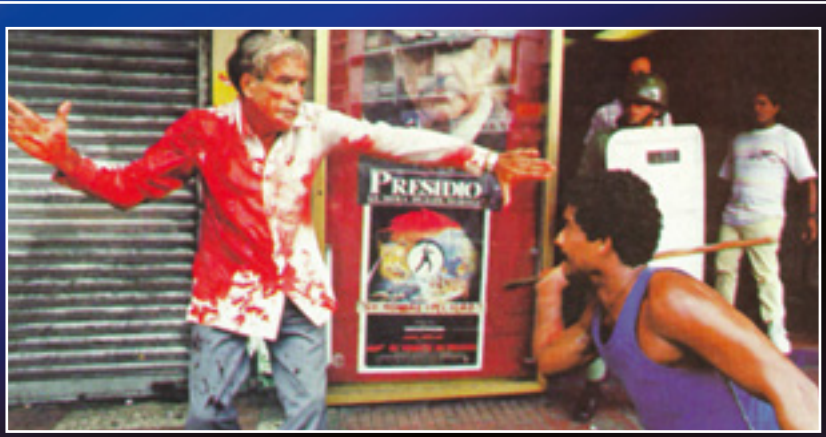
There is a close correlation between stress and the immune system. Physiological stress has an enormous negative impact on the immune system. It ruins it. Under stress, the brain increases the production of the cholesterol hormone in the body and weakens the immune system. In other words, the brain, the immune system and hormones are correlated.

Studies on psychological and physical stress reveal that after intense stress of long duration, the resistance of the immune system weakens in relation to the hormonal balance of the body. It is today well established that many diseases, including cancer, appear and intensify in correlation with stress.

That is why a peaceful brain and a tranquil mood restore the corporal system in general. This turns out to be a hindrance to the emergence of factors contributing to diseases. Essentially, having faith in Allah builds such an outlook as it enables the individual to attain a strong mental state and constitution. Taking a positive attitude towards every incident is considered as worship, provided that it is done to earn Allah's approval. Having a spirit full of hope and putting one's trust in Allah are the attitudes He teaches to believers in the Qur'an. An outlook compatible with the Qur'an is instrumental in be-

lievers attaining the hereafter, as well as providing them with a happy, joyful, blissful life in this world. This is, however, only a minor part of the boundless favor-the part one can enjoy in this world-Allah promises to those who turn to Him and who are willing to be guided by Him. Of course, this does not mean that believers never become sick or encounter any difficulties. It is simply that, compared to other people, believers are less likely to develop diseases, since they never experience stress or foul moods.

One important point deserves mention here: people certainly do not live by religion in order not to suffer from diseases. Yet, in the general course of events, putting trust in Allah, and complying with the rules He has laid down, leads to mental and physical well-being. In other words, the fact that believers are healthy people is consequent upon their strong faith and firm spiritual foundation.



Anger and violence, caused by anger, are one of the most significant characteristics of irreligious societies. Being arrogant and greedy, these people attempt to harm one another even over minor conflicts of interest. Everyone becomes like a bomb ready to explode. In a society where people adhere to the moral values of the Qur'an, however, none of these miseries exist. Allah describes believers who live by these values as follows:

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













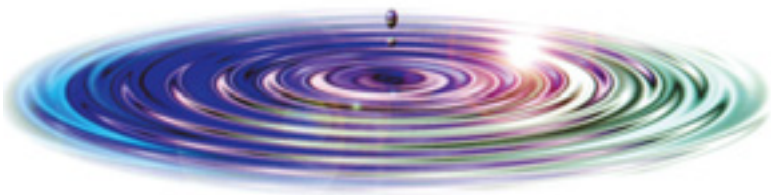


People who distance themselves from religion never consider the negative effects of stress on their bodies. They simply accept it as a natural consequence of daily life. The fact is, however, that anger, jealousy and stress do psychological and physical harm.

In plain words, the man of the 21st century needs to accomplish one thing: to turn to his natural character, the one Allah created for him, and to commit himself to the principles of religion. Otherwise, both in this world and the hereafter, he will be the one to lose. Apart from the mental and psychological adversities he faces, one who also remains in poor health in this world will encounter even more torment in the next one. Believers, on the other hand, due to their loyalty to Allah and their attachment to their religion, will always have bliss and a life of abundance.



ADHERENCE TO THE VALUES OF RELIGION SOLVES ALL SOCIAL PROBLEMS



In earlier sections we discussed in detail the state of mind and attributes of those who are bereft of religious values, and the typical human characters these attributes produce. In this section, we will see how age-old social problems can be solved in a society where religious principles are adhered to.

Every Sort of Degeneration Ends

The most distinctive characteristic of societies not bound by the principles of religion is the prevalence of degeneration and its deep penetration into all levels of society, which becomes more chronic with each passing day. Since people do not follow Qur'anic precepts and are bereft of values like the fear of Allah or the necessity of earning Allah's approval, there is nothing to hinder this degeneration. There are, of course, some traditions, customs and social laws developed by individuals or leaders, which shape the general conduct of society. But, because these have been developed by man and the majority lack fundamental fear of Allah, their impact on society is feeble.

Ultimately, they fail to restrain behavior which is cruel, unconscientious and inhuman.

To give an example, there is no reason why one who conducts himself immorally should not indulge in ever more immorality. Think of an employer; if he does not have faith in Allah and feels no fear of Him, he has already decided to act unconscionably, and hence becomes a person ready to take any opportunity to put this decision into action. The reason for this is that, not obeying the commandments of the Creator or appreciating the favors granted by Him are already the most serious examples of unconscientious behavior. Therefore, from his own personal standpoint, there is no reason why this employer should not mistreat his employees at the workplace, offend them or try to make them work the maximum time for the minimum wage. Within his own twisted logic, these are reasonable attitudes for him to take. Towards his business partners, he takes the same improper attitude; he cheats them or resorts to illegal ways to quickly amass a fortune, and there is nothing to restrain him from doing so.

As stated earlier, when Divine rules are not the source of social criteria, moral understanding will differ greatly from one person to another. An immoral attitude rejected by one, may well be perfectly normal for someone else. Hence, wherever religious values have no influence, people, societies, ages, regions, cities, and countries set their own moral values, which are different from one another. In the absence of a unified perspective regarding moral values, society becomes the setting for numerous disputes and conflicts over what is right and what is not right. Every new generation becomes more degenerate than the previous one.

Moral degeneration corrupts societies at an ever increasing



Homosexuals, known for their disposition to depravity, are one of the consequences of societies which lose their belief. The Qur'an has this to say on the subject:

"You come with lust to men instead of women. You are indeed a depraved people." (Surat al-Araf: 81)



rate every year. Societies rapidly become corrupt when there is incomplete faith in Allah. In this way, a form of conduct that is regarded as extreme one year is embraced by the same members of society the following year. This progressive decline surely brings ruin to society, and immorality, a consequence of disbelief, spreads with each passing day. What is interesting is that immorality is literally portrayed as "modernity" and becomes the greatest topic of misleading indoctrination in societies. A way of thinking which is summed up in the motto "The man of the 21st Century should be free and unrestrained" is instilled into unsuspecting minds by disbelieving ideologists.

Whole generations are introduced to immorality at very early ages. Indeed, there is a considerable increase in the number of children who commit murder in America and Europe. From the Far East comes the grievous news of children being

exposed to every sort of sexual abuse for commercial purposes. During the 1980s, sexual perversion was a subject people were too embarrassed even to talk about. Today, however, people are apt to perceive such relations as a part of the "modern way of living" and even feel sympathy for those having perverted relations. Those opposing them, on the other hand, according to these people's twisted logic, are accused of not being modern. This critical attitude of people living in disbelieving societies is deplored in the Qur'an:

> **Those who love to see immorality being spread (or publicized) among those who believe will have a painful punishment both in this world and the hereafter. Allah knows and you do not know. (Surat an-Nur: 19)**

On the contrary, it is unlikely that moral degeneration should exist in a society where the morality of religion prevails. After all, with their deep fear of Allah, individuals avoid immorality. To this end, it suffices to comply with the commandments of the Qur'an. For instance, in the following verse, the moral criterion set by Allah is clear:

> **Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that hopefully you will pay heed. (Surat an-Nahl: 90)**

Believers who acknowledge these commandments of the Qur'an pay meticulous attention to observing the limits set by Allah. Thus in a community of true believers, there is very little immoral behavior.

If exceptional cases arise and some individuals do wrong, this will again not become a problem in society since true believers will not allow this immorality. Furthermore, contrary to the state of affairs in ignorant societies, it is unlikely that this

immorality would be encouraged or become widespread in society as a whole. That is because one of the main duties of believers is to "command what is right and forbid what is wrong," as is stated in the following verse:

> **True believers, both men and women, are friends to one another. They command what is right and forbid what is wrong, and attend to their prayers and pay alms, and obey Allah and His Messenger. They are the people on whom Allah will have mercy. Allah is Almighty, All-Wise. (Surat at-Tawba: 71)**

Hence, a society where Qur'anic values are observed is also a morally elite community, because, there, **"… believers compete in doing the good."** (Surah Al 'Imran: 114) Another virtue of believers is alluded to in the following verses:

> **Who could say anything better than one who summons men to the service of Allah and acts rightly and says, "I am one of the Muslims"? (Surah Fussilat: 33)**

> **Those who listen well to My precepts and follow what is best in them, are the ones whom Allah has guided. They are people endowed with intelligence. (Surat az-Zumar: 18)**

Allah spells out the attributes of a community whose members live by the principles of religion:

> **You are the best nation ever to be produced before mankind. You enjoin the right, forbid the wrong and believe in Allah…(Surah Al 'Imran: 110)**

In one of his sayings, our Prophet (saas) also stated that *"a believer is a mirror to another believer," (Abu Dawud)* and invited believers to set an example to each other by evincing good character, saying, *"The believers whose faith is most perfect are those who have the best character." (Abu Dawud)*

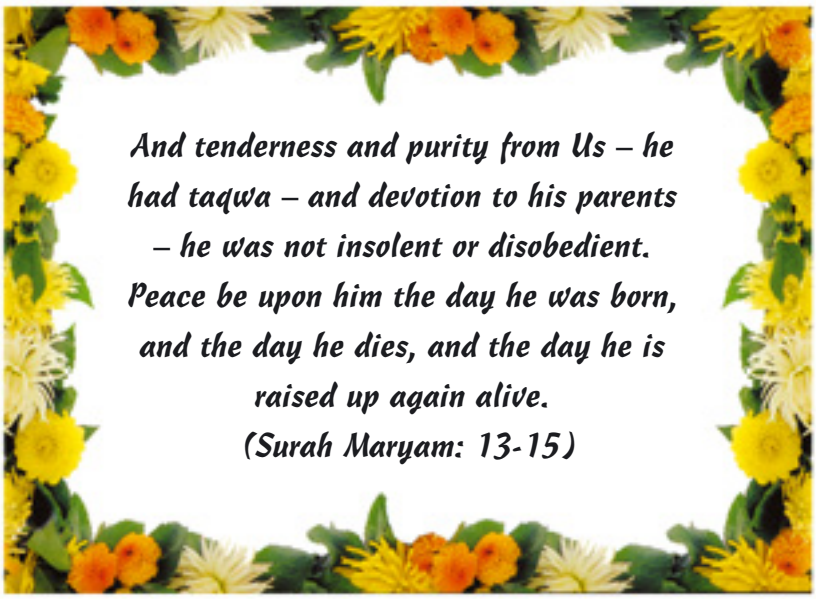
It is obvious that such a society is morally superior to a disbelieving society.

Adherence to the Values of Religion Strengthens Family Ties

A strong and successful social structure is based on families with strong ties. The degeneration of society becomes inevitable once family ties disintegrate. Ideologies like communism, fascism or socialism, which rest on anti-religious grounds, primarily target the family. There, the intention is to eradicate institutions like marriage; and to erode such values as the precious nature of motherhood, marital fidelity, privacy and honor. Thus, philosophers and advocates of such ideologies present these values as worthless and empty. For instance, living together without marriage was formerly totally rejected by society while, today, it is regarded as commonplace. Furthermore, the average age of people living together without the bond of marriage is steadily decreasing.

Society's outlook upon marriage is generally flawed. Girls often see marriage as a sort of life insurance. With this in mind, their basic criterion is material wealth. At times, status, good looks and environment also become important factors in the decision to marry a man. Quite frequently, the most important criterion is money and possessions. Not surprisingly, the soaring divorce rates reveal the hollowness of marriages resting on transient factors such as money, status or good-looks.

Another common threat to marriage is the expectations men have of their spouses. Generally, an attractive wife is what a man considers as a must for his marriage. A high level of education and the mastery of various skills also contribute to a man's decision. Doubtless, there is nothing wrong in possessing these "assets" which couples seek in one another. However, if marriage, which should be based on concrete grounds, is



solely founded on these factors, the collapse of the family becomes inevitable whenever one of these factors is missing.

Marriage demands fidelity, love and respect, the type of concepts that become binding and solid values purely through religion. Consequently, it is only religion that ensures that a marriage will last.

Built upon such irrational understanding, marriages generally lack a sound premise. In consequence, couples soon lose the love and respect, as well as the intimacy, they feel for each other. No sooner do they start living together than they start to see the negative sides of one another. This leads to arguments, fights and severe accusations. Some time later, they accept things as they are and start experiencing the same classic vicious circle as other people. Born into such families, new generations also become psychologically unstable. In compliance with their parents' teachings, they grow into adults who are bereft of love and respect.

In societies where religious values are not adhered to as a guide, family ties often break down. Money, in particular, plays a considerable part in the relations between immediate family members. A generous husband is always loved by his wife and paid due respect by his children, because of his money. But it is easy to understand the true nature and the sincerity of this love, however; if, one day the father ceases to support the family properly due to his failing business, this love and respect is suddenly replaced by anger. Money becomes a constant reason for tension and conflicts in the family. There is no guarantee that one day his wife will not leave him when her husband faces bankruptcy or when he cannot make as much money as he used to. Usually, in such cases, the marriage comes to an end. This is surely one of the consequences of not living by the principles of the Qur'an.

How a believer sees marriage is totally different to how an unbeliever sees it. Being aware that an eternal life awaits man after death, a believer intends to remain married for all eternity. What such a person seeks in his or her prospective spouse is merely closeness to Allah. In other words, the person with whom he will live for all eternity has to live by the Qur'an. This is because it is known that all the traits man possesses in this world are temporary. Where both spouses turn to the Qur'an as a unique guide, love and respect predominate throughout their married life and the couple live in perfect harmony. In the event that one of them makes a mistake, the other reminds him or her of the values of the Qur'an, and thus the problem is solved, since it is unlikely that a believer would not respond to this call. For all these reasons cited above, people having faith in and fear of Allah build their marriages on solid ground.

But it is not correct to limit the concept of the family only

to relations between husband and wife. The attitude children have towards their parents and older members of the family is also important, and in an environment where religious principles prevail, love and respect govern these relationships. Disrespectful and rude manners of speaking, shouting and arguments, which are all very common in almost every home today, are entirely absent. Instead, peace and joy prevails. No more family disasters happen. Everyone cherishes his family, which constitutes an incomparable model of family living. Children see their parents as a blessing and feel great attachment to them. Likewise, parents feel that their children are given into their protection by Allah. "Family" means warmth, love, trust and solidarity. Yet, it should once more be emphasized that such a healthy family environment demands a complete and sincere devotion to religious values as well as a profound fear of and love for Allah.

A Bond of Love and Respect is Established among the Members of Society

In discussing the non-material effects of disbelief on man, we mentioned that unbelievers cannot recognize true love and respect. A society consisting of such people is surely one in which its members, be they young or old, country or city-dwellers, cannot embrace one another warmly. Under these circumstances, the individual often feels himself lonely and fears that he is not loved by anyone. Everyone thinks only about himself. The love and respect they think they have for one another is actually not the one meant by the Qur'an. The main reason for this is that they base all their values on interest-ridden concerns.

Nobody respects another because he simply feels so. An employee knows he has to show respect to his boss because he will otherwise be dismissed. A student has to respect his teacher at school, otherwise he might fail his class. Similarly, a woman feels the urge to treat her husband well, fearing that he may stop providing for her. Yet it is quite evident that the respect shown in all these examples is interest-oriented.

In a life-style dominated by Qur'anic morality, however, you never witness such situations. Naturally, everyone respects a believer who strives to earn Allah's approval and who goes in fear of Him. To be held in high esteem, he does not need to be a celebrity or well-to-do. Just having faith, fearing Allah and seeking His approval are enough for people to have respect and love for him.

We mentioned in previous chapters the type of morality and spirit people possess in disbelieving societies. Now think about a society consisting of such people. Can this be the type of society where love and respect prevail? Of course not. A person having no love for Allah, the One Who creates him and grants him every favor, naturally can never love His servants either. The sole solution to this is surely a society where people live by the principles of religion.

The Horror of Drinking and Gambling Ends

One of the things which strikes one most in this gloomy picture of a society where religious values are not observed is the fact that drinking and gambling have become a way of life for the majority. Not living by the principles of Islam, its members do not know what is meant by patience, or hope, or putting trust in Allah. That is why they primarily seek relief in gambling or drinking whenever they face an ordeal.

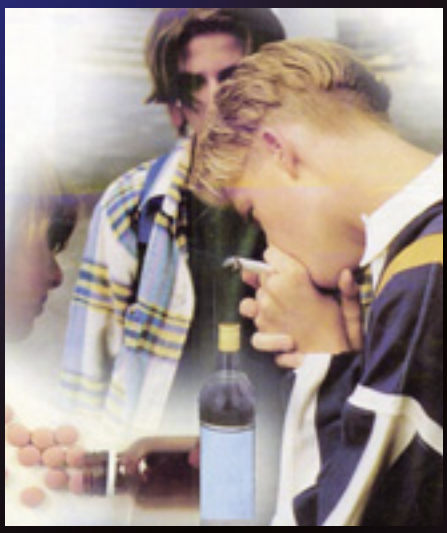
When things do not go their way, when they become angry, feel bored or sorry for themselves, and even when they rejoice, they immediately resort to alcohol and, in their own way, "find relief." However, in this they do nothing but harm themselves as well as others. As they drink more, they lose their consciousness, a pretext which supposedly exonerates them from all blame. They offend people and act improperly in society without any embarrassment. People do not feel astonished when they see someone who conducts his business seriously in daily life crying himself to sleep when drunk at other times.

Losing consciousness because of drink, with all the ill effects that follow from it, is clear evidence of the unrest it brings to society. It is not uncommon, for instance, for a man to lose everything he possesses in just one night of gambling, or after drinking, to commit murder, violence, suicide, etc. These evils are referred to in the following verse:

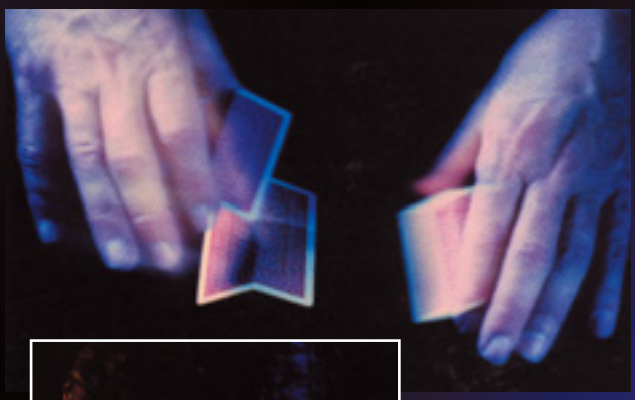
> **You who believe! Wine and gambling, stone altars and divining arrows are abominations devised by satan. Avoid them completely so that hopefully you will be successful. Satan wants to stir up enmity and hatred between you by means of wine and gambling, and to debar you from remembrance of Allah and from prayer. Will you not then give them up? (Surat al-Ma'ida: 90-91)**

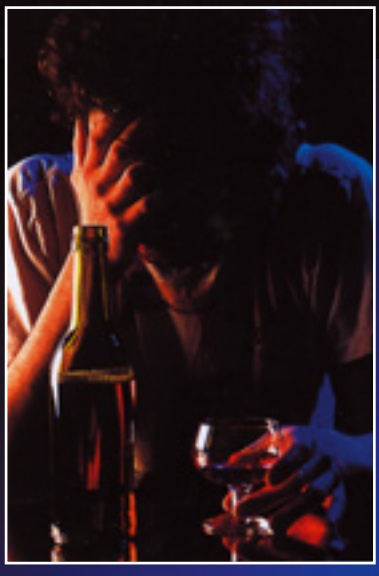
Because the religion of truth prohibits gambling, believers stay well away from it. The fear of Allah in their hearts guarantees this avoidance. Whatever the circumstances are, however compelling or alluring they might seem, they never give in. From the standpoint of religion, there are no pretexts or legitimate excuses which may be put forth. Nobody commits the immorality of finding pretexts, since an unlawful act in religion prohibits any concessions or leniency.













Social diseases such as drugs, alcohol, gambling and violence are the inevitable consequences of failing to keep oneself occupied with the remembrance of Allah. Nobody who is aware of the favors granted by Allah, and thus his responsibilities towards Him, is affected by these diseases.

Where people do not adhere to the principles of religion, their values and judgments become unreliable in nature, since they change according to time, circumstances and associates. Different interpretations arise based on these factors. Gambling and similar misdeeds may be unacceptable in some places, while it becomes quite unexceptional even for those who see it as an evil, provided that it is engaged in in particular places like hotels. Even one who, as a principle, does not gamble, feels free to indulge in gambling when he finds a "proper" place.

If anything is accepted to be evil or immoral, it should be strictly avoided under all circumstances. Acting differently according to the company or conditions one finds oneself in is an evident indication of a feeble character. It is unlikely that one who is unaware of religious morality could ever display a strong personality or will.

The Problem of Drugs Disappears

A report prepared by the United Nations in 1997 shows that 200 million people all over the world use drugs. Every day, newspapers and television supply in-depth coverage of news about drug abuse and addiction, which, in a way, numbs our minds, causing us to see this subject as nothing out of the ordinary. But reflecting upon these evils provides us with a better understanding of the weakness of this acceptance: is it acceptable that man, being the most conscious of all living beings on earth, should depend on an irreversible addiction to a few milligrams of some substance or material and, when deprived of it, lose consciousness and even suffer a complete breakdown?

Those who are addicted to drugs often start by saying, "Nothing will happen if I only try it once." Consciously or un-









consciously, these people often develop a rebellious nature. They generally develop "rational" excuses for their addiction, which are nevertheless inherently feeble. Ignoring their personal weak-will or weaknesses, they put all the blame on the people surrounding them. Family problems, failures at school or in business life, disputes in social life, financial problems, things not going their way or being depressed for one reason or another are often seen as adequate reasons to make them fall by the wayside. Once they are invaded by this spirit, they develop







When the morality of Islam prevails, such images will disappear from the world for good. Rather than in drugs, people will seek happiness in earning the good pleasure of Allah and in displaying moral perfection.

a negative outlook and drift into even greater gloom and negativity.

Faced with life's difficulties, they feel weak. Indeed, since they do not see our Creator as their friend, they have no one to trust. They seek the solution in forgetting everything and losing true consciousness. With this in mind, each day they increase the amount of drugs they take and prepare their destruction with their own hands. Besides, having no faith in an eternal life after death and assuming that death will put an end






UK police seize a million ecstasy tablets

LONDON (Reuters) - British police and customs officers seized ecstasy tablets worth million biggest Tuesda

Two of them gave addresses in Germany. Customs spokesman Bob Gaiger said



China's Smack Attack

Cheap and readily available heroin is claiming thousands of young new addicts, especially in the booming megacities of coastal China. BY MAHLON MEYER



Judicial measures alone have proved insufficient to solve the problems related to drug addiction. The solution is fearing Allah and avoiding what is unlawful.

to their very existence, they aim to make the most of life, but they feel terrified because life, which they want to make the most of, turns into a nightmare for them. They ultimately face a deadlock, as the problems weighing heavily in their daily life bring them to physical and mental ruin.

This horrible mood of exasperation and rage which they experience is, in reality, their recompense in this world for pursuing their own wishes and desires-i.e., not conducting themselves conscientiously-instead of seeking Allah's pleasure.

Allah granted man wisdom, will and conscience and promised him a blissful life both in this world and the next, provided that he aim to please Him. Otherwise, a torment would await him both in this world and the hereafter. The truth is, only those seeking ways to come close to Allah may feel secure in the hope of attaining the eternal life of Paradise and of leading a peaceful and comfortable life in this world.

Closeness to Allah, the eternal Owner of the heavens, the earth and everything in between, is surely the greatest support one can ever receive. That is why believers are the strongest and most resistant people in the world. They have strength of will and keen awareness. As well as not showing weakness, they do not consider it proper to harbor any weakness in their souls. What makes them so strong and resolute is their profound faith in Allah and their sincere devotion to the religion sent by Him.

There Is No Prostitution

Do not commit fornication. It is an indecent act, an evil way. (Surat al-Isra': 32)

Fornication, one of the acts prohibited in the Qur'an, is a

great crime which will degrade man both in this world and the hereafter, unless one repents of it.

Fornication, or prostitution, brings numerous ills to society as well as to the individuals committing it. For believers, that it is prohibited by Allah is sufficient reason to avoid and hate it. One has to keep in mind that Allah encourages marriage, which is legitimate in terms of religion.

Furthermore, witnessing the distinct harm prostitution does to society is another factor fortifying the faith of believers. Believers take heed of what befalls those who, without observing any limits, commit prostitution, which is strictly disallowed and condemned by Allah in the Qur'an.

Due to prostitution, many people have lost their honor, self-confidence, respect and have regressed to a humiliating



In the Qur'an, Allah informs us that every sort of extra-marital sexual relation is unlawful. Those who do not obey the commandments of Allah are bound to lead a disgraceful life.

life-style. Prostitution has ruined many families and brought unhappiness and unease into their lives. It has also added to their psychological troubles. However, complying with the commandments of Allah, if they favored whatever is lawful, they would attain a peaceful psychological state, regain self-confidence and preserve mutual love and respect. This would also ensure the establishment of healthy families and, accordingly, healthy societies.

In the degeneration process of societies, prostitution plays an indisputable role, since it targets the core of society, the family. Members of a society wrecked by prostitution lose both their self-respect and the respect of the people surrounding them. It would be erroneous to think that people become involved in prostitution merely for money. Often some kind of personal interest is involved, but be it long or short term, it is still prostitution. In such cases, people generally seek mental relief in the assertion that "they do not expect any material gain" in their relations. Yet, this is indeed a great deception, since once one fails to observe Allah's limits, it is no longer realistic to talk about a lawful act. In the Qur'an, Allah informs us that every sort of extra-marital sexual relation is unlawful. That is why, we cannot confine prostitution to one particular mold.

Leaving this aside, being aware that prostitution is unlawful, the majority of those who commit this sin suffer, deep in their hearts, severe pangs of conscience and great unease. Even if they deny it, the fact that they lose their self-confidence is a clear indication of this.

Another harm prostitution inflicts on society is the setting up of places meant just for this purpose. As prostitution spreads, the number of these places also increases, rapidly leading society to ruin. Young people are attracted to these

places, family ties loosen and unfaithfulness becomes common. However, Allah calls man to the sort of environment where security, faithfulness and trust dominate and mentions this as a blessing.

Throughout world history, many people have chosen to make their living from prostitution and hence have elected to degrade themselves. Today, prostitution is portrayed as an easy way of making money. Yearning for a luxurious way of living and making more money, many people are disposed to lead a shameful life. In the Qur'an, Allah warns people against this danger:

> **Satan threatens you with poverty and commands you to do what is indecent. But Allah promises you forgiveness and His bounty. Allah is All-Encompassing, All-Knowing. (Surat al-Baqara: 268)**

However, if one wishes to take Allah as his protector and intends to have the honor of being a believer, then Allah will provide him with sustenance of the best, offer him many opportunities and thus make him rich out of His Mercy. Indeed, by the Will of Allah, an honorable and sincere believer will be blessed with many favors both in this world and the next. As a test, however, Allah may give limited resources to a man. In such a case, he is rewarded with many favors in the Sight of Allah, if he ponders over the temporary nature of this world.

However, it will be useful to recall that a person may make any sort of mistake in this world. It is quite possible that one may have committed sins considered unlawful in the Qur'an, or spent most of one's life in prostitution or any other kind of unlawful sexual intercourse. However, when one is summoned to the true path, if one turns to Allah in sincere repentance, one will, by the Will of Allah, find Him the Acceptor of repentance. However, one should also consider the fact that the sort of re-













Prostitution, an established system which humiliates millions of women all over the world, can be eradicated only by living by the values of religion.

pentance one hopes Allah will accept is not of the insincere kind made at the approach of death. Allah made this manifest in the Qur'an:

> **Allah accepts the repentance only of those who do evil in ignorance and then repent quickly after doing it. Allah turns towards such people. Allah is all-Knowing, all-Wise.**
>
> **There is no repentance for people who persist in doing evil until death comes to them and who then say, "Now I repent," nor for people who die rejecting faith. We have prepared for them a painful punishment. (Surat an-Nisa': 17-18)**

Nobody Makes a Living outside the Law

In the previous sections, we discussed at length how people far removed from the values of religion do not have a real sense of faith in the hereafter, and thus they attach too much importance to this world and observe no limits in following their desires. These people may do anything to pursue their whims, including losing their honor. According to their distorted rationale, they will ultimately die and be reduced to dust, therefore, they have to make the most of this life, which is rather short. They make money their ultimate goal, since they consider it the key to any sort of success in this world. In their own misguided thinking, if they have money, they can attain anything they wish. This is actually the point at which they display their moral weaknesses. They will become embroiled in anything to make money, so long as they are not obliged to work hard.

Such people are prone to every imaginable evil such as fraud, treachery, swindling, theft, embezzlement and bearing false witness. The plethora of such news in the daily press suffices to remind us of this fact. We are all familiar with stories of murders committed to inherit a fortune, or people encouraging their wives, daughters or neighbors to engage in prostitution for money or in other kinds of fraud.

Believers, however, are aware that Allah, the Provider (ar-Razzaq), will give sustenance to those in need. No doubt, with the consent of Allah, they, too, work to make a living; however, they are not ambitious for worldly goods and do not even think of making their living outside the law. They know that earning the love of Allah is only possible through honesty, as the Prophet (saas) said, *"Allah loves those believers who labor to earn a living by lawful means." (At-Tabarani)* In return for not being attached to this life, they are rewarded with an abundance

Stealing, a prevalent way of making money in disbelieving societies, is a form of immorality that Allah forbids in the Qur'an. Allah commands: *"Do not devour one another's property by false means nor offer it to the judges as a bribe, trying through crime to knowingly usurp a portion of other people's property". (Surat al-Baqara: 188)*


LAWLESS

A girl of just 11 smashes into a store. She's been arrested over 30 times yet is still free. No wonder Blunkett admits today that crime is out of control

Muggings add to first rise in crime for seven years

Robbery by security guard

Times News Network

NEW DELHI: A private security agency guard, deployed at the house of a doctor in Defence Colony, tried to rob the house when only an elderly woman was at home. According to the police, Rajesh Thapa (40) ran away with just a handycam when the woman, who he had tied up, raised a hue and cry. The police said Thapa had been employed six weeks ago.

of favors. Being aware that the real abode of man is the hereafter, they know that, provided they are real believers, they will be rewarded with Paradise and many blessings.

How Is Society Transformed When People Adhere to Islamic Morals?

The existence of the values of religion imparts the love felt for Allah. This love has an overwhelmingly positive and encouraging impact on all people. To earn the approval of Allah, believers comfort themselves in the most moral way, and love and respect one another. In general, mercy, justice and compassion pervade society. In compliance with Allah's command, people race with one another in hastening to perform good deeds.

Conversely, going in fear of Allah, people strictly avoid in-

dulging in immoral or evil acts. In this way, every sort of evil which previously could not be prevented comes to an abrupt end. The warmth of religion and its spirit penetrate every walk of life. Certainly, what is meant here by religion is the original faith revealed by the Qur'an and the hadiths of our Prophet (saas) and living by it in a sincere way.

The family plays a key function in the structure and survival of any society. Where people live by the principles of religion in the true sense, relations among family members improve considerably and real love and respect are attained. In the absence of the family, the concept of the state also loses its meaning. These are indeed interrelated concepts. The ruin of the family brings about the end of society and the state. In societies where religion does not penetrate, people become rebellious and anarchistic and take up a position against their state. In situations in which moral values have to be asserted and protected, people with no fear of Allah make no effort whatsoever to this end. At times when social goals conflict with personal interests, it is inevitable that those who are bereft of religious values do not hesitate to favor their own individualistic and conflicting desires, whether they be the rulers or the ruled. One should also consider that this preference is likely to lead one to evade serving one's people when the time comes. It is no surprise at all when such people engage in terrorist activities. However, for one who lives by the values of religion, the imperatives of the state are paramount. If required, one will put his life into jeopardy for these values. For such a person, the interests of his state will always rank above his own interests.

In a society where religious understanding prevails, students also feel love and respect for the state. Instead of holding no brief for this holy institution, they provide support for it. They do not attack soldiers or the police, as may otherwise hap-







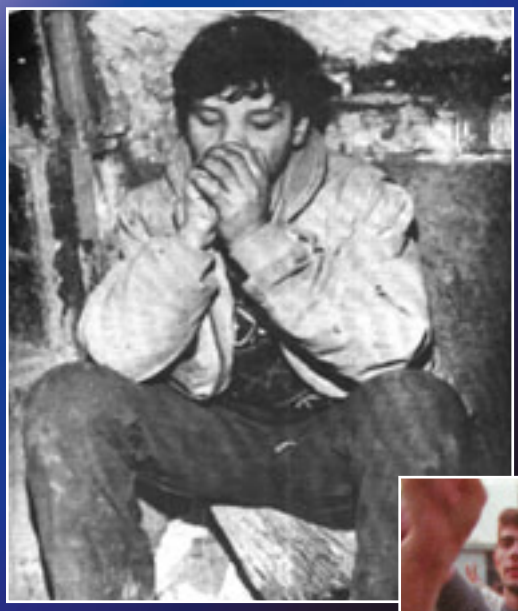


Mankind, your rebelliousness is only against yourselves, (being merely) the enjoyment of the life of the world and then you will return to Us and We will inform you about what you did....
(Surah Yunus: 23)

pen. On the contrary, considering that they are the ones ensuring the security of the state, they revere and support them. The members of society in general put their trust in their state, army and police and stand by them. Student uprisings, disputes among brothers and clashes between right and left all come to an end. That is because no further issues over which to argue are left. Everyone starts to have faith in the Book of Allah and adopts the principles taught in His Book; consequently nothing remains over which to have any conflict. In bringing solutions to problems, everyone places himself in other people's shoes, shows mercy to others and approaches all issues with compassion. Each problem is thus solved without delay and in the best possible way.

Under such favorable conditions, governing the state becomes reasonably simple. The country becomes a secure and prosperous place. Administrators of the country treat the citizens fairly and compassionately and thus unjust practices cease. In return, they are respected by the citizens. Such states surely lay their basis on an unshakeable foundation.

In the absence of Islamic morals, the father becomes the enemy of the son, and vice versa, brothers fall out and employers oppress their employees. Social anarchy penetrates into all sections of society, factories and firms stop operating due to anarchy and the wealthy exploit the labor of the poor. In business life, people try to cheat one another. Disorder, conflicts and anarchy become a way of life for the members of society. The reason for all this is that people have no fear of Allah. People having no fear of Allah feel free to commit injustice, and do not hesitate to resort to extremes of violence and cruelty-even murder. Furthermore, without feeling a single pang of conscience, they dare to publicly express their lack of regret. In contrast, one who is convinced that he could face eternal punishment in



What reason could you have for not fighting in the Way of Allah-for those men, women and children who are oppressed and say, "Our Lord, take us out of this city whose inhabitants are wrongdoers! Give us a protector from You! Give us a helper from You!?" (Surat an-Nisa': 75)









Hell would never commit such acts. The morality of the Qur'an renders all such untoward deeds impossible. Everything is handled easily, quietly and in the best manner. No judicial errors occur and, meanwhile, police stations and the law courts hardly find a case to deal with.

The peaceful and comfortable state of mind of people in all walks of life brings prosperity to society as a whole. Scientific research flourishes, hardly a day goes by without a new discovery or a technological breakthrough and the results are used for the good of all. Culture prospers and leaders promote public welfare. This prosperity owes its existence to the human mind being freed of pressure. Once one's mind is at ease, one develops better thinking ability and this state of mind enlarges the scope for reflection. The consequence is clear and unrestrained use of the intellect. Living by good standards of morality brings prosperity to people; they succeed in their business and commercial lives. Agriculture and industry flourish. In all fields of endeavor, there is true progress.

In art also, giant steps are taken. People, whose dreams are brought to naught and whose horizons are narrowed by daily trials and tribulations, free themselves from these troubles when they live by the principles of religion. Consequently, people excel at art and fulfill their personal potential to the utmost degree. A man, who is aware that Allah has breathed into him His spirit and promised him His eternal Paradise full of glory, art and boundless favors, will surely have the spirit to reach perfection in esthetics and art. Deep in his soul, he will perceive the pleasure to be derived from this and strive to attain a greater understanding. Furthermore, the love and respect he has for the people surrounding him will increase his commitment to present the very best. In an environment where people truly adhere to the religious principles and commandments of the Qur'an, all branches of art prosper.













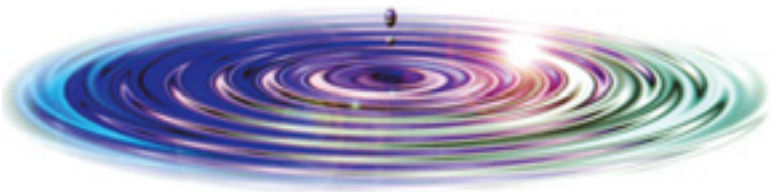
The hunger, poverty, killing and violence all over the world have their roots in a rationale that considers all these evils "normal" or "inevitable." This rationale permits the murder of poor women and children because they happen to belong to another race, or leaving them to starve while others lead lives of luxury. All these things happen because that rationale regards them as a "rule of this life." Yet this violence is not "the rule of life" but a "rule of unbelief." When people live by the values of the Qur'an, all these problems will disappear for good, and mercy and justice will pervade the world.

Nevertheless, people who do not live by the morality of religion are not interested in enriching their souls. They never feel the urge to adopt good attitudes towards the people surrounding them, since they see them merely as beings who have evolved from apes and who are destined to disappear one day. Their main aim in life is to satisfy the desires of their unregenerate selfish and animal-like instincts. Selfish pursuits, however, do not improve the human soul, but rather blunt it. Such people can provide no genuine contribution to art. Moreover, it is unlikely that they take any pleasure in real aesthetics and art or appreciate them. In a country where the public do not enjoy and appreciate art, artists inevitably lose true artistic motivation. Money and self-promotion become the basic encouraging factors. They fail to produce real art.

To conclude, when people sincerely adhere to the values of religion described in the Qur'an, the present life turns into a sort of Paradise. The social harmony people have longed for and strived to attain throughout the ages-which they viewed as utopia, an impossible dream-becomes real in a very short time.



THE SOLUTION LIES IN THE VALUES OF THE QUR'AN



All throughout this book, we have dealt with the viewpoint and behavioral patterns of people who live far removed from religious values, and have discussed the basic attributes of the society formed by such people. We have analyzed their way of living, which is fraught with problems and troubles to which they fail to bring any solutions, and the physical and spiritual damage done by these problems. We have also depicted the blissful lives of believers. This peace and security inherent in the lives of believers, as mentioned in various parts of the book, are simply a consequence of the fact that the Qur'an provides solutions to all sorts of problems. Indeed, the Qur'an brings the most rational and perfect solutions to any problem, to any state of deadlock.

Adhering to the morality of the Qur'an brings happiness and peace to people's lives, and puts an end to injustice, conflicts, inequality, fights, unfairness, extravagance, worries, bigotry, cruelty and violence. It guides economic, commercial and social relations, and ends quarrels among family members, rel-

atives and the wider society. The Qur'an offers the most essential, perfect and rational solutions.

Furthermore, the Qur'an guides man to the ideal attitude and moral structure he has to display about any subject and under any circumstances. A society whose members are role models of this superior moral understanding will surely attain the ideal social structure which has been sought after throughout the ages.

That the Qur'an offers solutions to every problem is stated in the verse below:

> **… This is not a narration which has been invented, but confirmation of all that came before, a clarification of everything, and a guidance and a mercy for people who believe. (Surah Yusuf: 111)**

Without the guidance of Islamic values, people can never produce satisfactory or viable solutions to personal or social problems. Indeed, history is replete with countless problems which, without Qur'anic guidance, lack solutions even to this day. As long as man ignores the true religion, he will inevitably face troubles and problems he can never cope with. This is what awaits irreligious people in this world. The torment awaiting in the hereafter, however, will be more painful and everlasting.

The One who knows man best is our Creator. In every age, Allah has provided man with every sort of explanation and knowledge through the religion of truth. In the Qur'an, Allah informs us that man will attain the best way of living provided that he adheres to His way:

> **To those who act rightly, be they male or female, being believers, We will give them a good life and We will recom-**

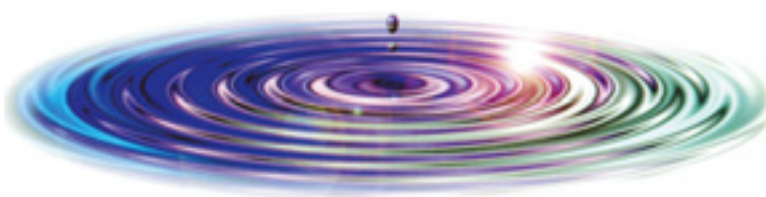
pense them according to their noblest deeds. (Surat an-Nahl: 97)

If, however, in pursuit of trivial interests, worldly benefits and personal desires, man insists on turning his back on the way of Allah, he will himself suffer the painful consequences. This is because ignoring the Qur'an means being deprived of the vital guidance Allah provides. Neither one's own experiences, nor the accumulated wisdom of prior generations will help man to cope with the troubles he is likely to face in this world. Trouble, concerns, stress, perplexities and failures will pervade his life. After a while, he will also surrender himself to this situation and live out his present life believing that adverse occurrences, which are in reality the punishment for disbelief, are the unavoidable facts of life.

The solution is evident, however: to turn to Allah, the Creator of all beings, and to attain true happiness and tranquility by adhering to the religion Allah favors for us. Allah has informed us that salvation in this world is to turn to religion and has given the glad tidings that His sincere servants will not feel fear, provided that they are obedient to Him.

Allah has promised those of you who believe and do good deeds that He will make them masters in the land as He had made their ancestors before them, and will firmly establish for them their religion with which He is pleased and give them, in place of their fear, security. Let them worship Me, not associating anything with Me. Any who are unbelievers after that are deviators. (Surat an-Nur: 55)

THE DECEPTION OF EVOLUTION



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

Yet this propaganda cannot conceal the truth. The fact **that the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last twenty to thirty years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been

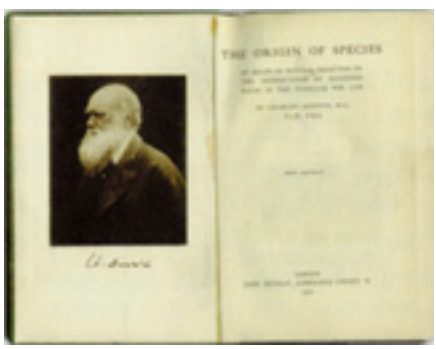
stated by a large number of scientists. In the United States in particular, many scientists from such different fields as biology, biochemistry and paleontology recognize the invalidity of Darwinism and employ the fact of Creation to account for the origin of life.

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

The Scientific Collapse of Darwinism

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

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



Charles Darwin's book *The Origin of Species* published in 1859.

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

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

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

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

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

The First Insurmountable Step: The Origin of Life

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

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

Life Comes From Life

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since me-

dieval 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.

With the experiments he carried out, Louis Pasteur invalidated the claim that "inanimate matter can create life," which constituted the groundwork of the theory of evolution.

Inconclusive Efforts of the Twentieth Century

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

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

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

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

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

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

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



Alexander Oparin's efforts to find an evolutionary explanation for the origin of life ended in a huge fiasco.

The Complex Structure of Life

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

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences.

However, there is no need to explain the situation with these details. Evolutionists are at a dead-end even before reaching the stage of the cell. That is because the probability of just a single protein, an essential building block of the cell, coming into being by chance is mathematically "0."

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

1. Protein cannot be synthesized without enzymes, and enzymes are all proteins.

2. Around 100 proteins need to be present in order for a single protein to be synthesized. There therefore need to be proteins for proteins to exist.

3. DNA manufactures the protein-synthesizing enzymes. Protein cannot be synthesized without DNA. DNA is therefore also needed in order for proteins to form.

4. All the organelles in the cell have important tasks in protein synthesis. In other words, in order for proteins to form a perfect and fully functioning cell needs to exist together with all its organelles.

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

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

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

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

Imaginary Mechanism of Evolution

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

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

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

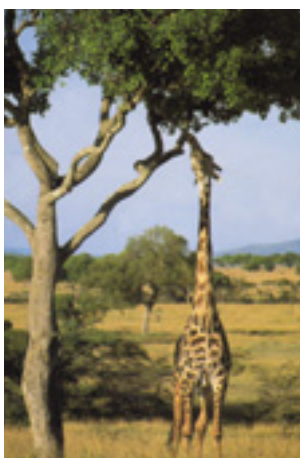
Therefore, **the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact** and had to state this in his book *The Origin of Species:*

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

Lamarck's Impact

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be





French biologist Lamarck put forward a very unreasonable claim that giraffes evolved from antelopes. In fact, Allah created giraffes specially just like all other living things.

formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.[8]

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

Neo-Darwinism and Mutations

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

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

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

> First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather



Since the beginning of the twentieth century, evolutionary biologists have sought examples of beneficial mutations by creating mutant flies. But these efforts have always resulted in sick and deformed creatures. To the side can be seen a fly subjected to mutation.

than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, **if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement**.[9]

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

The Fossil Record: No Sign of Intermediate Forms

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

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

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

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

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

> If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.[10]

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

> **Why,** if species have descended from other species by insensibly fine gradations, **do we not everywhere see innumerable transi-**

LIVING FOSSILS REFUTE EVOLUTION

Fossils are evidence that evolution never happened. As revealed by the fossil record, living organisms were created complete with all their characteristics, and have never changed since they first appeared and for as long as they existed. Fish have always been fish, insects have always been insects and reptiles have always been reptiles. There are no scientific grounds for the claim that species gradually develop. All beings are created by Allah.





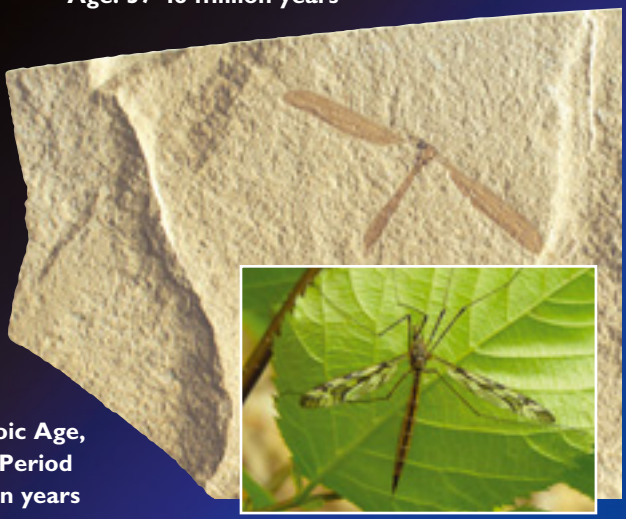
<u>Sun Fish</u>
Period: Cenozoic Age, Eocene Period
Age: 37-54 million years





<u>Sea Urchin</u>
Period: Paleozoic Age, Carboniferous Period
Age: 295 million years

<u>Crane Fly</u>
Period: Cenozoic Age, Eocene Period
Age: 37-48 million years



> **tional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links?**[11]

Darwin's Hopes Shattered

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

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

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

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

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

ly developed state, they must indeed have been created by some omnipotent intelligence.[13]

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

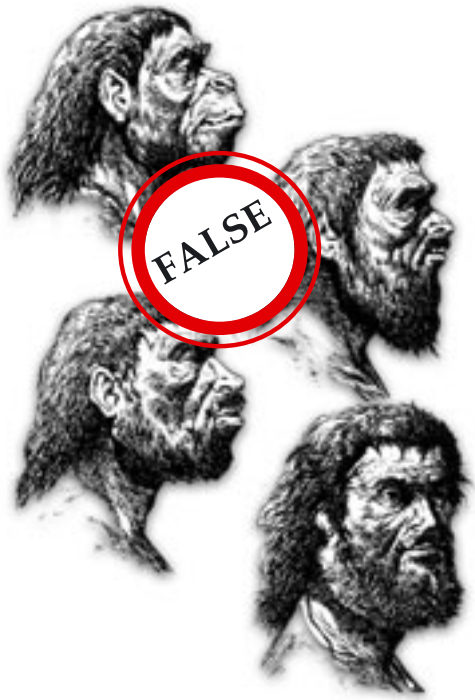
The Tale of Human Evolution

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

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

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

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the Homo series are more developed than *Australopithecus*. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evo-



Evolutionist newspapers and magazines often print pictures of primitive man. The only available source for these pictures is the imagination of the artist. Evolutionary theory has been so dented by scientific data that today we see less and less of it in the serious press.

lutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of Homo sapiens, are extremely difficult and may even resist a final, satisfying explanation."[15]

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

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

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

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

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

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

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

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

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

Darwinian Formula!

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

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

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

butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

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

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

Technology in the Eye and the Ear

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

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

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

The image formed in the eye is so sharp and distinct that even the technology of the twentieth century has not been able to attain it. For instance, look at the book you are reading, your hands with which you are holding it, and then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed tele-

vision 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.



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

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

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has

the same sharpness and clarity as the sound perceived by the ear. Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since **the Creation of man**.

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

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

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

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

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

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

A Materialist Faith

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

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

The reason is that this theory is an indispensable dogmatic belief for some circles. These circles are **blindly devoted to materialist philosophy** and adopt Darwinism because it is the only materialist explanation that can be put forward to explain the workings of nature.

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

> It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to

the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...[20]

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

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

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

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

As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scientists as Einstein and Galileo; such artists as Humphrey Bogart, Frank Sinatra and Luciano Pavarotti; as well as antelopes, lemon trees, and carnations. Moreover, as the scientists

and professors who believe in this nonsense are educated people, it is quite justifiable to speak of this theory as "the most potent spell in history." Never before has any other belief or idea so taken away peoples' powers of reason, refused to allow them to think intelligently and logically, and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (pbuh) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (pbuh) worshipping the Golden Calf.

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

> **As for those who do not believe, it makes no difference to them whether you warn them or do not warn them, they will not believe. Allah has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Surat al-Baqara, 6-7)**
>
> **... They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Such people are like cattle. No, they are even further astray! They are the unaware. (Surat al-A'raf, 179)**
>
> **Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say: "Our eyesight is befuddled! Or rather we have been put under a spell!" (Surat al-Hijr, 14-15)**

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

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

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

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

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Moses (pbuh) 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, All-Wise."
(Surat al-Baqara, 2:32)

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