




THE SILENT LANGUAGE OF EVIL



Or do those who perpetrate evil deeds suppose that We will make them like those who believe and do right actions, so that their lives and deaths will be the same? How bad their judgment is!

(Surat al-Jathiyah: 21)

HARUN YAHYA

No matter where you go in the world, whether you are young or old, a man or a woman, you'll notice immediately that there exists a universal language in which everyone is fluent. Perhaps these people have never met one another; perhaps they live kilometers away from one another. They may come from different cultures, hold different beliefs, and speak different languages. But despite all this, they all share a common language that they know very well and use when the need arises—namely, the “silent language of evil.” This insidious language allows its speakers to do unseemly things they would never do openly, utter ugly things that they would not say directly and speak to one another in secret ways that no outsider would understand. This book's purpose is to expose in detail satan's system that calls people to the secret practice of evil, to uncover its silent language and to show the ways to foil satan's traps.



ABOUT THE AUTHOR

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Abbreviations used:

(*saws-sall-Allahu 'alayhi wa sallam*): May Allah bless him and grant him peace (following a reference to Prophet Muhammad)

(*as- 'alayhi 's-salam*): Peace be upon him (following a reference to the prophets or angels)

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TO THE READER

A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation—and therefore, Allah's existence—over the last 140 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the chance to read only one of our book, we think it appropriate to devote a chapter to summarize this subject.

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

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

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

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

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

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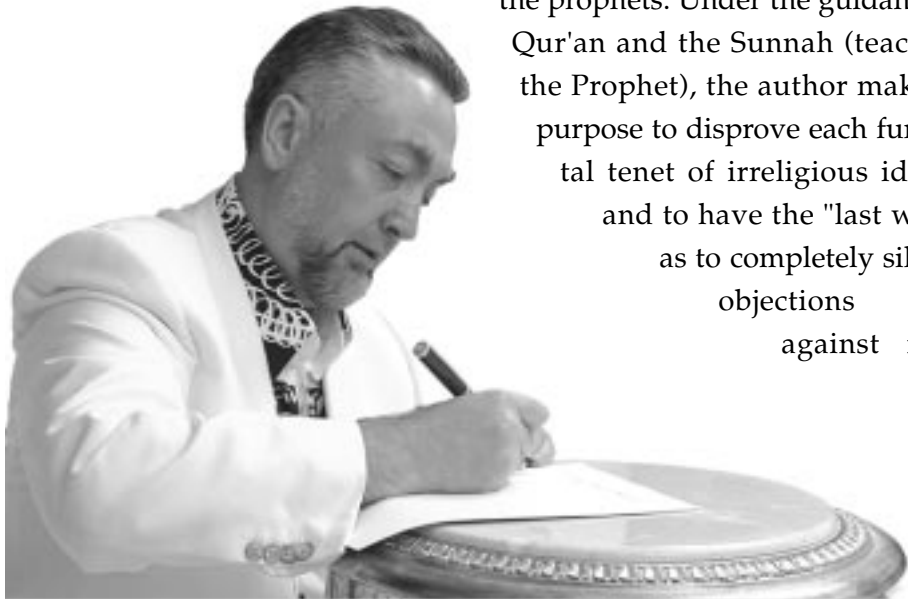
ABOUT THE AUTHOR

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

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

His pen-name is a composite of the names Harun (Aaron) and Yahya (John), in memory of the two esteemed prophets who fought against their people's 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), 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 Mauritius), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, Indonesian, Bengali, Danish and Swedish.

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

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's

search for Allah's right path. No material gain is sought in the publication of these works.

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

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

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

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

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INTRODUCTION

No matter where you go in the world, whether you are young or old, a man or a woman, you'll notice immediately that there exists a universal language in which everyone is fluent. Perhaps these people have never met one another; perhaps they live kilometers away from one another. They may come from different cultures, hold different beliefs, and speak different languages. But despite all this, they all share a common language that they know very well and use when the need arises—namely, the "**silent language of evil.**"

This insidious language allows its speakers to do unseemly things they would never do openly, utter ugly things that they would not say directly and speak to one another in secret ways that no outsider would understand. Some hesitate to express openly the evil that lies within them because if they did so, they could provoke adverse reactions in those around them—which would not be to their benefit. But when they act in secret, they believe the subtle and intricate methods they use eliminate their risk of being found out. Indeed, those who speak in this silent language make themselves clearly understood. But because of the cunning it employs, no echo is left behind and there can be no proof.

An important question comes to mind: How did so many all around the world learn this language, with its multitude of rules? Certainly, someone must be teaching them the silent language of evil and urging them to use it in secret. The leader of evil, the one who's engaged in a merciless struggle against human beings, is satan.

Satan swore to Allah that he would teach people this language to draw them secretly into evil. With the aid of this language, he leads them to do things in secret that they would never dare to do openly. He tempts them to say things in secret that they could not utter openly. He leads people to secretly live the evil inside them instead of stamping it out. But in the Qur'an, Allah says that He has forbidden human beings to commit evil: "**... you do not approach indecency – outward or inward...**" (Surat al-An'am: 151)

Some who fall into this trap of satan's may avoid committing evil openly. But otherwise, they adopt satan's morality, speak his language and lead the sort of lives he wants them to lead. They seek to attain their goals and desires by applying this secret language's rules. They believe they can use the methods of this dark language to attain a good life and enjoy happiness, success and superiority. However, this stratagem of satan's cannot bring people happiness or contentment, but can only lead them into damage and destruction.

Allah warns us in the Qur'an against this danger:

O Humanity! Eat what is good and lawful on the earth. And do not follow in the footsteps of satan. He truly is an outright enemy to you. He [satan] only commands you to do evil and indecent acts and to say about Allah what you do not know. (Surat al-Baqara: 168-169)

But because some do not accept the Qur'an as their guide, they have been falling into satan's traps for centuries. Even though they

have been led into misery, they cannot give up living in this system and speaking the language of evil. One of the main reasons is that this language's insidious methods have not yet been revealed. Although thousands of people around the world speak this language, no one mentions it, so its evil cannot be unmasked. Indeed, one of the main principles of this language is that it *should not* be unmasked. Satan's insidious system can continue only if secrecy is maintained, and only in secret can people continue to practice the evil based on this insidiousness. The fact that this universal language remains a secret is why so many follow satan with no qualms about committing evil.

Therefore, it is vital that satan's secret language of evil be brought out into the open. If that can be done, satan, with all his interference based on secrecy, will be unmasked and his methods will have no further effect on the lives of humans. He can deceive people only with these insidious methods; he can approach them only in unexpected places and spheres. Once more people came to know the methods he employs, his games would have no more effect—Allah willing.

In addition, we learn in the Qur'an that it is a believer's responsibility to stand up to evil and eradicate a morality that fosters evil: **"Let there be a community among you who call to the good, and enjoin the right, and forbid the wrong. They are the ones who have success."** (Surah Al 'Imran: 104) Allah tells us in the Qur'an how we are to purify our lower selves and oppose a belief system that supports satan's evil. The solution that will remove all the evil in the world is to practice the moral teachings of the Qur'an.

This book's purpose is to expose in detail satan's system that calls people to the secret practice of evil, to uncover its silent lan-

guage and to show the ways to foil satan's traps. Yet another purpose is to remind individuals that they will be held responsible before Allah for evil they commit, both in secret and openly and to invite all people to practice the moral teachings of the Qur'an.

Abandon wrong action, outward and inward. Those who commit wrong action will be repaid for what they perpetrated. (Surat al-An'am: 120)

GOOD AND EVIL ACCORDING TO THE QUR'AN

Good and evil are probably concepts that people have talked and thought about the most. Most individuals try to be "good", according to their own standards, and to protect themselves and their loved ones from the evil actions of others. It's indeed most important to behave in such a way as to avoid evil. But many who expend great efforts to do so may have never thought about how close evil lies to them. Some have never considered the facts presented to them in the Qur'an, and think that evil is evil only when it is openly seen or and clearly experienced. For example, everyone knows that revenge, anger, jealousy, selfishness and lying are evil. They recognize that a person is vindictive when they see his anger, and a liar when they hear him telling lies.

Besides this, when the word *evil* is mentioned, actions generally accepted as wrong come to mind: murder, theft, treating others unfairly and other breaches of basic behavioral norms. Because they avoid such behavior and criticize it in others, they may therefore regard themselves as far removed from evil in general. However, evil has insidiously hidden aspects that cannot be clearly seen—and

which many may not want to accept as elements of evil.

The reason is that those who don't live according to the Qur'an have their own measures of truth and falsehood. They determine their concepts of good and evil on the basis of their own beliefs, thoughts, attitudes and social education. However, the one place where we can learn the real meaning of good and evil is the Qur'an—the Holy book that Allah has sent to teach people right and wrong and to bring them from darkness into Light. Prophet Muhammad (saas) emphasized the importance of learning the Qur'an and teaching it to others, thus:

"The best among you [Muslims] are those who learn the Qur'an and teach it to others." (Sahih Bukhari)

In the Qur'an, Allah explains what good and evil are and shows what draws a person toward evil. The Qur'an tells us that true good resides in the behavior of those who fear Allah and observe the limits He has set: "... **rather devoutness is possessed by those who guard against evil...** " (Surat al-Baqara: 189)

Whatever happens to him, a person who fears Allah will behave in a way that will please Allah and in accordance with the Qur'an. At every moment of his life he will exhibit this commendable behavior. A person will be led to always think and act rightly if he knows that everything that happens around him occurs under Allah's control and that everything happens for a good reason—and if he considers that in the Afterlife, he will be confronted with everything he has done both openly and in secret. Therefore, to be able to live a good life in the true sense, a person must fear Allah, believe in the Afterlife and make it his purpose to win Allah's favor. According to the Qur'an, behavior that does not conform to these standards is not truly good.

The Qur'an defines good and evil. Acting without the fear of Allah, taking other deities beside Him, serving someone else besides Him and living to please others and to make gains from this earthly life—all this can lead a person into evil. People without faith are passionately attached to the values of this world, which distance them from a good moral life. They always think first about how they can get the most out of life and set this above everything else—which leads them into selfishness, meanness, ingratitude falsity, arrogance, lying, mercilessness and other such negative moral qualities.

Those who live according to this way of thought may still try to avoid some things they consider as evil. But their calculations are usually directed toward avoiding criticism from others, not falling afoul of society's judgments and not damaging their own chances for gain. While they may avoid questionable behavior in public, they do not restrain themselves in secret. If confident that they won't be seen or heard, they're quite content to engage in such behavior, since these people have no fear of Allah. Their measure in avoiding evil is not to be known by others, so that they won't lose respect and will be generally well thought of in society. If they're sure that these conditions are met, they don't restrain their tendency toward every kind of evil. Therefore, these people base their idea of right and wrong on *not getting caught*.

However, Allah tells us in the Qur'an to avoid evil both openly and in secret and explains what it is: "**... others have acknowledged their wrong actions and mixed a right action with another which is wrong. It may well be that Allah will turn towards them. Allah is Ever-Forgiving, Most Merciful.**" (Surat at-Tawba: 102) To avoid such situations, people must first know where evil originates and do

everything they can to uncover its source. This will root out deception, and those who now think it's acceptable to do evil in secret will be led to avoid such behavior. Otherwise, as Allah says in the Qur'an, the life of a person deceived to think that evil can remain secret will be quite different from that of a believer, both in life of this world and the Hereafter.

"Or do those who perpetrate evil deeds suppose that We will make them like those who believe and do right actions, so that their lives and deaths will be the same? How bad their judgment is!" (Surat al-Jathiyya: 21) It says in the Qur'an that those who think they are doing good yet actually whose efforts are wasted are the greatest losers in the Hereafter:

Say: "Shall I inform you of the greatest losers in their actions?" People whose efforts in the life of this world are misguided while they suppose that they are doing good. Those are the people who reject their Lord's signs and the meeting with Him. Their actions will come to nothing and, on the Day of Ressurrection, We will not assign them any weight." (Surat al-Kahf: 103-105)

THE SOURCES OF EVIL: THE LOWER SELF AND SATAN

The Qur'an tells us that there are two main sources of evil. The first is the *lower self*, which constantly urges us to do bad things. With its suggestions, the lower self unceasingly tries to distance us from the true path and leads us to disaster. The Qur'an tells us about this aspect of the lower self:

[Yusuf said,] "I do not say my self was free from blame. The self indeed commands to evil acts—except for those my Lord has mercy on..." (Surah Yusuf: 53)

Another being supports the lower self and urges people to behave in a negative and unseemly ways: that is satan. The Qur'an tells us that satan calls people only to commit evil:

He [satan] only commands you to do evil and indecent acts and to say about Allah what you do not know. (Surat al-Baqara: 169)

Satan and the lower self will struggle to the last to draw humans into evil. To achieve this, satan will try every method and resort to every kind of trick. His aim is to make people suffer the same

Hell that he endures. There is no escape from the pangs of Hell; they will last forever and are filled with unbearable pain.

One must understand the great danger that satan tries to draw them into and must be vigilant against his stratagems and assaults. To do this, he must read the Qur'an as our guide, where he can find absolute truth about satan. There, Allah tells about satan's character, aims, the methods he uses against people—and how he can render those means ineffective.

The first thing we must realize is that satan has no power of his own. He, like all creatures, was created by Allah. His struggle on the side of evil and against human beings remains under Allah's control. And He has created the world as an arena of testing human beings to learn who, in this earthly life, will do good and who will incline toward evil.

And as a part of this arena of testing by satan and the lower self calling us to evil, Allah has created the conscience to inspire us every moment toward good. Opposing the lower self, the conscience always tells us what is right in the face of satan's instigations and urges us to act in ways pleasing to Allah. Therefore, a person who listens to his conscience can easily become immune to the calls of satan and his lower self to commit evil. Allah tells us about this in the Qur'an:

And [I swear by] the self and what proportioned it and inspired it with depravity or sense of duty, he who purifies it has succeeded, he who covers it up has failed. (Surat ash-Shams: 7-10)

Another important thing to know about satan is that he has by no means any coercive authority over human beings. All he can do is urge us to follow him. Though he makes suggestions in this direc-

tion, the choice to act on the side of evil or good is totally a matter of a human will. If we have faith and act according to the Qur'an's moral teaching, satan will have no influence over us. As the Qur'an says: "He [satan] has no authority over those who believe and put their trust in their Lord." (Surat an-Nahl: 99) In this way, satan's plans will be upset: "... **Satan's scheming is always feeble.**" (Surat an-Nisa': 76)

Allah tells us in the Qur'an that satan can have no influence over sincere believers:

He [satan] said, "By Your might, I will mislead all of them except for Your chosen servants among them." (Surah Sad: 82-83)

Our Prophet (saas) tells in one of his hadith that satan can have no influence on believers:

"So when one sees a bad dream which he does not like,... he should seek refuge with Allah from its evil; then it will not harm him." (Sahih Muslim)

If a person does not take refuge in Allah against satan and embrace the Qur'an as his guide to the right path, he will fall under the influence of satan: "**He [satan] only has authority over those who take him as a friend and associate others with Allah.**" (Surat an-Nahl: 100) And this will lead irrevocably to the pangs of Hell.

Certainly, no one wants to meet with such a doom. So a person must learn all he can about satan from the Qur'an, how to respond to his tricks and avoid his traps.

In the following pages, we will reveal satan's evil character, the secret religion to which he calls people and the methods he uses to do this—and the ways the Qur'an teaches us to avoid evil.

SATAN'S RELIGION AND SECRET METHODS

Allah tells us in the Qur'an that satan is the enemy of humanity and that until the end of the world, he will spend all his strength and determination to draw them into evil:

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

But some people do not have any knowledge based on true facts about satan. For this reason, they must first learn what they have to do to avoid his enmity; then learn his methods and how to take precautions against his traps—and lastly, how to be prepared against his traps.

The first thing we must understand is that satan has a sense of "religion" he defends for centuries and attempts to get people to accept. From the beginning of history, he has been making the same suggestions, trying to make people all over the world adopt a common lifestyle and accept his false religion. Here are some of this religion's basic characteristics and some of the methods he uses to get people to accept it:

He offers excuses to render the conscience ineffective

Satan's religion is based upon getting people to accept his character and his system of ideas. In order to persuade, he has developed many deceitful methods based on false superstition. But his main philosophy is directed toward disabling the human conscience because, first of all, it tries to ruin his traps and constantly puts suggestions into people's minds, calling them to what is good and true. Allah tells us in the Qur'an that actually, no matter what traps satan sets, every human being is able to perceive the truth, thanks to the guidance of his conscience. **"In fact, man will be clear proof against himself. In spite of any excuses he might offer."** (Surat al-Qiyama: 14-15) But satan tries to get people to ignore this perception; he has many excuses to get them to shroud their consciences and live according to *his* morality.

Believers think according to the Qur'an. Therefore, no matter how expert satan's suggestions are in this direction, they immediately perceive them and act according to their consciences. But those who live far removed from the moral teachings of the Qur'an, whose lives are based on pampering their lower selves, immediately accept the excuses that satan offers to incite them. Since they are already seeing a way to silence their conscience's voice, they are open to satan's suggestions and accept his help and support.

This satanic system condones every kind of unacceptable behavior, excuses every evil act and justifies every depravity. In this way, satan opposes a person to his own conscience, trying to show him that such perverted ways of thinking are valid and justifiable.

He deceives people making them think that good is evil and evil is good

One method satan uses to seduce people into evil is to suggest many and varied false proofs to persuade them to leave the true path, and his proposals are so intricate and elaborated with disingenuous logic that those who fail to look with the eyes of faith are easily convinced. They accept satan's proposals as truth and actually transform their behavior according to what they have been falsely led to believe.

We can find many instances of people who act incorrectly in daily life, having been led into such behavior by satan's deceptions. Because of his suggestions, for example, a person may come to regard a close friend as his enemy. Satan offers so much clear and detailed proof about his friend's ill-intentions that, the deceived person begins to suspect even his friend's well-intentioned behavior and looks for a hidden meaning behind his every word or action. He has fallen so far under satan's influence of and thinks so much about the suggestions satan has put into his mind that his friend can do nothing to alter his opinion, no matter what well-intentioned efforts he makes.

Sometimes satan makes the same suggestion, but in a totally opposite way. He deceives a person to consider as friends those who will harm him and draw him into evil. Despite clear evidences that a person is ill-intentioned, satan has an explanation for them all and so prevents the deceived individual from seeing the true nature of others' intentions. Satan presents some insignificant details and inflates them, making the deceived person believe that the other's intentions are actually benevolent.

Satan uses these tactics in every matter a person must deal in daily life. As a result, someone he has urged into evil is drawn into ever-greater error and prevented from avoiding the evils he has become immersed in. In reality, however, satan has become a close friend of this deceived person and drawn him closer to his own religious ideas and moral qualities. About this matter, the Qur'an says:

If someone shuts his eyes to the remembrance of the All-Merciful, We assign him a satan who becomes his bosom friend. They debar them from the path, yet they still think they are guided. (Surat az-Zukhruf: 36-37)

He uses insidious methods and urges people to be sly

To divert people from the right path and draw them into Hell with him, one of the most important tactics that satan resorts to is insidiousness—one of the most indispensable methods that he uses in his pitiless struggle against human beings. If he invited people to join him by revealing his true intentions, he wouldn't be successful. If he admitted how much he hates human beings and has been their enemy since the beginning of their history, how hard he has tried to deceive them and drag them with himself into the eternal pangs of Hell, then people would certainly beware of him and be saved from falling into his traps. For this reason, satan tries to mislead them by using lies, insincerity and deceitful tricks. He avoids acting in any way that would make them think that he is their enemy. He may even not openly suggest that they follow him, practice unseemly morality, do harm to themselves and others—and every time they have to choose between good and evil, that they act on the side of evil. In fact, these suggestions actually sum up satan's final goal. He

always presents these actions to people as goodness, beauty and truth. He insinuates himself into their lives with methods of persuasion and sly cunning.

The Qur'an tells us that satan himself has spoken of this; that he will not approach people openly, but lies in ambush for them:

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

Satan has no direct influence on human beings, and so resorts to insidious methods to present people what is wrong as right and good as evil. In order to deceive, he gilds his words and tells them that the wrongs they commit are attractive and becoming. In the same way, he tries to make them foreswear habits that are good and beneficial by depicting them as unseemly. He makes attractive promises to them with regard to this earthly life, giving them groundless apprehensions about what is right. He tries to make the simplest things complicated and intractable and suggests that Allah's commands are difficult to keep. He makes them believe that worldly gain is easy and close at hand, but that the benefits of the next world are allegedly remote, imaginary promises. He observes human beings at every moment, watching for their deficiencies. He tries to catch them at their weak points and make them fall into his trap. He always promotes evil, wanting them to imitate him by adopting it. He sets his snares with all these suggestions, in unexpected ways and at unexpected times.

At times he makes open suggestions; most often he makes himself appear as a real friend to someone, as if he wanted the best for

that person. Those deceived by satan's various lies gradually fall into error and depart from the true path. Having made friends with satan, they think that their unseemly moral behavior and attitudes do not matter, and so they persist in them.

He teaches people to do evil so that they will not get caught

One principle of this silent language that satan uses to call people to his own morality is that: *Evil committed must be expertly concealed*. This secret religion that satan teaches those under his influence to practice is based on the principle of never being found out. These people do not openly display unseemly moral qualities, but conceal them behind many intricate details. This system is very insidious; those who use this secret language can express themselves in a perfectly understandable way, but give no evidence of their evil intentions.

This silent language easily lets its users to recognize others who practice the same satanic morality. They know all the subtleties of the dialect they use; when they see the same "vocabulary" in others, they know that they are under the same satanic influence. Knowing this gives them the courage to practice their wayward morality unhesitatingly in the presence of these others, without feeling the need to hide it. They can show their true faces to those with whom they share a common understanding, but they keep their faces hidden in the presence of others.

The principle of *not getting caught* is designed to shroud the consciences of those who speak evil's silent language. Those to whom satan has taught this language have instilled in them the idea that for a person to be morally good, it is enough that he not do evil openly. For this reason, some people who speak this language

shroud their consciences, care nothing about showing unseemly moral behavior, and go on practicing the insidious methods of this silent language. People around them cannot detect this evil morality, which is based on so many subtle details—and this permits them to see themselves as blameless in this matter.

He tries to influence people by debasing their human nature

Allah, the only ruler of everything on Earth, knows His creatures very well and the way of life that suits them best. Allah has created human beings to be happy and content, but only if they believe and practice the moral teachings of the Qur'an. **"... Only in the remembrance of Allah can the heart find peace."** (Surat ar-Ra'd: 28)

This truth is written in the Qur'an and applies to all human beings without exception. A person can live a good life in this world only if he draws near to the Lord Who created him and lives a life to gain His love and approval. Allah tells us in the Qur'an to use as our guide the nature He has created in us:

So set your face firmly towards the religion, as a pure natural believer, Allah's natural pattern on which He made humanity... (Surat ar-Rum: 30)

If they do not live their lives according to their nature and do not adopt this moral understanding, people will lead lives of anxious discontent. They won't be able to derive pleasure from the countless blessings that Allah has bestowed on humanity and will not be aware of the beauty surrounding them. As the Qur'an says, they will lead lives filled with difficulties: **"But if anyone turns away from My reminder, his life will be a dark and narrow one and on the Day of Resurrection We will gather him blind."** (Surah

Ta-Ha: 124) They will be easily overcome by sadness, uneasiness, hopelessness and pessimism, and can find no solution to the problems they live with. Yet when they realize the situation they're in, they cannot find the source of the anxiety that dominates their lives nor how to find a remedy for it. The basis of this difficulty confronting individuals is the work of satan, the basic source of all evil. One of the methods he uses against human beings is to debase themselves, because satan knows that humans can be happy only if they live according to their human nature. So, by making them adopt a moral understanding and lifestyle contrary to their nature, he can bar them from happiness. Again, his own insidious methods lead people into error and prevent them from escaping from the traps they have fallen into. By calling them to practice a morality contrary to their nature, he makes false promises of happiness. According to the Qur'an, satan boasts that:

I will lead them astray and fill them with false hopes. I will command them and they will cut off cattle's ears. I will command them and they will change Allah's creation." Anyone who takes satan as his protector in place of Allah has clearly lost everything. (Surat an-Nisa': 119)

All these truths that Allah reveals in the Qur'an make it clear that human beings can be happy only if they live according to the moral teachings of the Qur'an and return to the nature that Allah has created in them. Otherwise—as we shall detail in due course—satan will draw a person not only into unhappiness in this world, but into suffering that will last for eternity.

He tries to deceive people by using the name of Allah

Satan knows that every evil thought whispered into the human

heart will meet the voice of conscience commanding the truth. Given this situation, satan has devised a different order to hide his true identity and evil intentions. Sometimes he tries to make it seem that his suggestions are actually the voice of a person's conscience, by approaching them using the name of Allah.

Together with his minions, satan observes people to learn how they may be influenced and what they will react to. He directs them by being aware of their weak points and of which ideas confuse their minds. He deceives people in delicate matters of conscience by using religious values under the guise of auspiciousness. When he wants to tempt a person into some evil deed, he offers various alibis and excuses to show that the deed is right and legitimate. In this way, he tries to lead that person into a totally opposite form of "moral" behavior. The individual then uses satan's insincere excuses to defend to others the evil he has done.

Satan, on the other hand, tries to make believers think they are adequate, to get them to be content with some acts of worship they perform, and to find their efforts sufficient. He tries to convince them that they have a good moral character, that they do their best and that's the utmost they can accomplish. He strives to make them believe that it's enough if their hearts are pure, that Allah recognizes the sufficiency of the good intentions of their heart and that He would be pleased with them and thus try to drift them into insincerity. Satan tries to soften people's hearts and make them believe that they are well-intentioned enough and has superior moral qualities compared to those around them.

But no matter how convincing and realistic the way satan puts forth his excuses, a person acting according to his suggestions knows that his actions are incompatible with the moral teachings of the Qur'an. This is because everyone is able to distinguish between

good and evil, thanks to the mercy of conscience Allah has created in His servants. In the Qur'an, Allah warns us about satan's traps:

O Humanity! Allah's promise is true. Do not let the life of this world delude you and do not let the deluder delude you about Allah. Satan is your enemy, so treat him as an enemy. He summons his party so they will be among the people of the Searing Blaze. (Surah Fatir: 5-6)

There's another way by which satan deceives human beings in the name of Allah: he tempts them to commit sins, promising that Allah will forgive them. Allah's mercy is infinite and He may forgive all His servants who repent and asks for forgiveness. But it is insincere to sin deliberately with the idea that "Allah will forgive me in any case." The heart of anyone who persists in such immoral behavior will gradually grow hard and unfeeling. And acting without the fear of Allah can draw such a person into even greater evil. In the Qur'an, Allah gives the example of a person who knowingly commits sins with the idea that Allah will soon forgive him, and He warns humans against such deceptions of satan:

An evil generation has succeeded them, inheriting the Book, taking the goods of this lower world, and saying, "We will be forgiven." But if similar goods come to them again, they still take them. Has not a covenant been made with them in the Book, that they should only say the truth about Allah and have they not studied what is in it? The Final Abode is better for those who believe. Will you not use your intellect? (Surat al-A'raf: 169)

Of course, as stated at the beginning of this book, all these stratagems that satan employs can influence only those without faith. For those who have made the Qur'an their guide, there is an obvious

difference between the voice of satan and the voice of their conscience. Peoples's conscience always inspires them to act according to the moral teachings of the Qur'an. And no matter how insidious the stratagems satan tries to hide behind, he always urges them to behave in ways that will not be pleasing to Allah. Therefore, a believer immediately perceives the difference between these two, takes refuge in Allah against satan's influence, and listens to the voice of his conscience.

But those without faith have no such clarity. For this reason, satan can exert over them whatever influence he wishes. In the Qur'an, Allah draws attention to the different influence satan makes on believers and unbelievers.

Stir up any of them you can with your voice and rally against them your cavalry and your infantry and share with them in their children and their wealth and make them promises! The promise of satan is nothing but delusion. (Surat al-Isra': 64)

He approaches human beings using both human and jinn demons

The Qur'an tells us that satan uses his minions in order to draw near to human beings. "... **The demons inspire their friends to dispute with you...**" (Surat al-An'am: 121) This shows us that satan is not a power that works on his own. The Qur'an tells us of the existence of *demons from both humanity and from the jinn*.

In this way We have appointed as enemies to every prophet demons from both humanity and from the jinn, who inspire each other with delusions by means of specious words – if your Lord had willed, they would not have done

it, so abandon them and all they fabricate. (Surat al-An'am: 112)

Satan works in concert with human beings and the spirits that follow him, using them as vehicles to misguide other people. These individuals comply with satan's morality, making insincerity their guiding principle. They instill doubt and apprehension in the hearts of others in an attempt to divert them from the true path. In the Qur'an, Allah tells us of the insincere methods of these demons from both humanity and from the jinn. Refuge from their evil should be sought in the Lord.

Say: "I seek refuge with the Lord of humanity, the King of humanity, the God of humanity, from the evil of the insidious whisperer who whispers in people's breasts and comes from the jinn and from humanity." (Surat an-Nas: 1-6)

Another verse says that satan makes servants of these human beings and spirits who follow him. "... **He said, I will take a certain fixed proportion of Your servants...**" (Surat an-Nisa': 118) Individuals who become satan's servants do his will by constantly trying to distance people from the true path; they make it their duty to urge them toward evil. This activity of satan's minions is described in the Qur'an:

But as for their brothers, the visitors lead them further into error. And they do not stop at that! (Surat al-A'raf: 202)

The most obvious of these individuals who serve satan are called *hypocrites* in the Qur'an; they have sickness in their hearts rather than faith. All the moral depravity to be observed in a hypocrite's behavior will be examined in detail in the pages that follow: This depravity is the result of the dominance that satan holds over such people. These individuals use satan's insidious and secret

methods and, like him, use their secret language to entice others into evil.

The Qur'an tells us that these hypocrites are seduced by satan's tactics and are overwhelmed with doubts:

They will call out to them, "Were we not with you?" They will reply, "Indeed you were. But you made trouble for yourselves and hung back and doubted and false hopes deluded you until Allah's command arrived. The deluder deluded you about Allah." (Surat al-Hadid: 14)

Satan aims to use these people to act in his name, to establish a mass of faithful followers and to lead them as he wishes, according to his ideals. Using these individuals, he wants to reach a wider mass of people with his suggestions. He wants them to speak with their own mouths the words he wishes them to say. He wants to keep his religion alive by instilling his own moral ideas into their morality. In this way, he won't frighten people because they will be unaware that he is instilling his religion into them, calling them to follow his path and making them his minions. And with their evil moral ideas, these people will draw others into the great error of satanic morality.

One single individual who adopts satan's religion will reach others around him and slowly invite them all to practice satanic morality. This single individual will make others adopt this false religion, until hundreds of people will become the ambassadors of satan. In this way, thousands of mouths will communicate satan's religion, thousands of bodies will present his morality and thousands of soldiers will divert people from the true path. Satan directs every soldier in his army at every moment and leads each of them to initiate a satanic activity.

This mass of minions is literally hypnotized by satan. Under his command, they are so faithful, obedient and disciplined that they take orders from no one else than satan, not even from their own consciences. Unaware of the painful end toward which they are being drawn, they defend satan and his religion throughout their lives. These people actually become satan's servants, his toys; they have surrendered to him their intellects, consciences, thoughts, wills, power of judgment and all their physical and mental functions. They finally act according to satan's will and start to live according to his ideas.

They do not fear Allah as they should and as a result, do not consider that the continual intimations coming into their minds are from satan. They believe these thoughts are their own and don't hesitate to put them into effect. And later, they adopt all these ideas just as satan has; they no longer need his suggestions to defend this religion. They defend it as much as he does and finally come to speak his silent language.

Everyone in this world is subject to the same testing. In this environment, therefore, satan tries to exert an effect not only on those who reject Allah, but also on believers. Some people say they have faith, but do not actually live it as they should; they do not totally submit themselves to Allah, using the Qur'an as a measure for everything they experience in life or living a good moral life out of fear of Allah. For this reason, such people are open to satan's intimations. Although they know how to oppose him and nullify his treacherous stratagems, they pay heed to what satan says.

They know the Qur'an and are well aware of the great harm satan can do to them, but do not consider this as carefully as they should. As a result, even while saying their prayers, they communi-

cate satan's message in the attitudes they often display. Even while they are aware of their own mistaken attitudes and behavior, usually these people claim that they are faithful and morally upright and that they strenuously avoid satan and evil.

Satan makes these people believe that their good behavior and their avoidance of overt evil are enough. He makes them pay no attention to the evil they do in private and causes them to feel they don't need to avoid it. He tries to distance them from religious morality.

As a result of satan's stratagems, various characteristics come to light that are far removed from the ideal Muslim character. But there is only one Muslim character revealed by Allah in the Qur'an: This is the way that will please Allah, lead a person to the Garden and save him from Hell. Practicing just a portion of religious morality and assuming a character different from the Muslim ideal will draw a person unwittingly to Hell. Of course, if these people adopt the Qur'an as their guide and think according to what Allah has revealed, they may realize the situation they are in and be easily rescued from it. The Prophet (saas) warned believers in a hadith not to assist satan in any way:

"Do not help satan against your [Muslim] brother." (Sahih Bukhari)

In the following pages, we'll examine the various personalities that satan shapes with the silent—and secret—language of evil; we will see what kind of depraved behavior results from his influence over these people. For these people, this silent language has become a kind of way of life. We will show what kind of messages it sends and what these messages mean.

THOSE WHO SPEAK THE SILENT LANGUAGE OF EVIL

We can detect those who behave under the influence of evil and the silent language they speak only through the intelligence that faith gives. No noticeable characteristic distinguishes these people from others. Those who fall under the influence of satan do not say they *worship* satan (Surely Allah is beyond that!) and do not wear special clothing that symbolizes him. So, it is not easy to make such judgments about people on the basis of any symbolic peculiarities.

There are many proofs to be seen in the Qur'an that these people act under the influence of satan. This evidence may vary according to conditions and events, but one common factor that never changes is that all the qualities observed in those who speak the silent language of evil are negative—and cause them great spiritual and material harm.

We can classify some of the hidden evils that occur under satan's influence that draw people into a perverse moral understanding and an unhappy life according to the most basic qualities that mould a person's character:

THOSE WHO PRACTICE EVIL IN SECRET, PRETENDING TO BE NAÏVE AND INNOCENT

One of satan's treacherous methods is to get people to cover up the evil they do by hiding behind a façade of innocence. He also shows those under his influence how to hide the evil they do.

Innocence is not a quality that people often stress in their daily lives. A good person behaves correctly; and everything he does is out in the open for all to see, not hidden. For this reason, he doesn't need to prove how well-intentioned and innocent he is. But those who do evil are always uneasy, knowing what they have done in secret. There's always some risk that what they have kept secret will come to light at any moment. To make themselves appear blameless in such an eventuality, they do everything possible to strengthen the impression that they are well-intentioned and innocent. In the same way, if the evil they do is discovered, they hide behind their innocence again, deceiving others into coming to their rescue.

But by taking refuge in innocence, they intend to repeat their hidden misdeeds if the need arises. They think that they will be much better able to make people around them accept what they've done if they cover it up well. If their pretended innocence yields results even once, they assume the same method will be successful every time.

Along with the proofs they offer for their innocence and to appear blameless, they also want to quiet their own consciences. This is because every evil act disquiets the human conscience. A human being who commits an evil act knows that it is against his conscience and, to escape the pangs of remorse, makes up excuses to make himself comfortable and justify what he did. But the only remedy for this pressure from one's conscience is to live according to the moral

teachings of the Qur'an, where Allah tells us that we must repent when we commit any evil act and change the evil into good by performing pious works. As long as a person does not practice the morality of the Qur'an and tries to cover the evil he has done with a false veneer of innocence, he will only be drawn into more evil behavior. Besides, as the Qur'an says, every evil act will certainly be of no avail:

If anyone wants power, all power belongs to Allah. All good words rise to Him and He raises up all virtuous deeds. But people who plot evil deeds will suffer a harsh punishment. The plotting of such people is profitless. (Surah Fatir: 10)

All who act according to satan's intimations, like satan himself, develop special methods to make themselves appear innocent, and adopt certain ways of talking that they think will influence those around them.

Some of these methods can be classified as follows:

They try to make themselves appear innocent by using the name of Allah

To appear well-intentioned and innocent, certain people resort to insincere methods; such as employing spiritual values. They do not conform their lives to the Qur'an but, if they must make themselves appear well-intentioned and sincere, they mention Allah's name and may speak of the importance of being religious, fearing Allah and acting according to their conscience. But while praising Allah's name, they do not consider His greatness, that He knows the acts of insincerity they have committed, or that He will punish them with the pangs of Hell.

There are many examples of this insincerity. One of the best known is the practice of swearing falsely by the name of Allah when individuals are faced with a difficult situation. By doing this, they think they can persuade others, though there is no convincing proof of their innocence and even if their error obvious. They think they will leave a deep impression on people by taking an oath in Allah's name—and believe this method will be especially effective with religious people.

In order to make themselves appear innocent, these people are not limited to using Allah's name in their oaths, but use as many religious elements as possible. In order to legitimize their depraved attitudes and behavior, they speak at great length about faith. They tell others that they give much importance to correct moral actions, how carefully they avoid evil and how scrupulously they behave. They claim to avoid any kind of wrong behavior because they are wary of the punishments they will receive in the Afterlife. But if they come across any situation that conflicts with their own interests, their insincerity becomes evident when they behave in a manner contrary to what they have professed.

Another similarly insincere method they use is to interpret verses of the Qur'an according to their own warped thinking. This they do to cover up the evil they have done and make it appear legitimate. Allah says in the Qur'an that He has sent down all the verses of the Qur'an in very clear language. Therefore, their meaning is very clear. But in order to prove themselves right, those who have fallen under the influence of satan are audacious enough to try to make verses of the Qur'an support their own interpretations.

Such satanic methods can indeed be quite persuasive with people who do not judge events with an intelligence based in the

Qur'an. But Muslims evaluate the attitude and behavior of others according to the criteria that Allah has revealed in the Qur'an. A person may mention Allah's name only with his tongue or take an oath in His name; he may speak about religious matters and say how clean his heart is. But this is not enough to convince anyone of his sincerity, for these are the behaviors that can be imitated by those who are sick in their hearts to deceive believers. The sign of true sincerity is a person who behaves the way he speaks and is careful to avoid evil, whether secret or in the open.

A person who displays any kind of unseemly behavior must remember that Allah sees all the evil a person does, no matter how well he may hide it. The Qur'an tells us that Allah knows every evil deed that is done and every insincere excuse offered to cover it up. **"... not one thing about them will be hidden from Allah..."** (Surah Ghafir: 16) For this reason, a person must behave knowing that he will be confronted with all these things on the Day of Judgment and must aim to live a moral life pleasing to Allah.

They lie continually to prove their innocence

Those under the influence of satan resort to lying to make themselves appear innocent. Famous Islamic scholar Abdul Qadir al-Jaylani had this to say about satan: "What has satan not done to you? He has made you love lies. He has made evil acts seem attractive to you." ('Abd al-Qadir al-Jilani, *Ilahi Armagan* (Divine Gift), translated by Abdulkadir Akcicek (Ankara: Rahmet Publications, 1962), 2:16.) But by lying, we do not mean to hide something by saying that it is the exact opposite of what it clearly is. Satan teaches the silent language of evil and methods of insincere discourse whose falsity is very difficult to detect. This allows the people to believe it

is not a lie in any real sense. In this way, satan wants lies, unrecognized as such, to circulate widely among people.

Although they tell many lies, therefore, such people see themselves as blameless of such perverse behavior. By this method of satan, they whitewash their lies by giving them different names. For example, they use such weak explanations as "I only said it, I didn't mean it," or "I must not have explained it very well," and "I guess I don't remember," or "I must have forgotten to tell you that part," and "I must have confused it with something else." They try to show that their lie was harmless and not ill-intended; and also make themselves believe these explanations. If listeners perceive that what they said is untrue, they claim that it was never their intention to tell a lie. They affirm that the important thing was their heartfelt "intention" while they were saying these things; and that they were sure of the rightness of their intention. However, this is yet another lie. And even though they may call upon Allah as a witness to the purity of their heart, He knows that they are telling a lie.

Satan leads the kind of people whom he can not urge openly to sin by these kinds of insidious methods into dishonesty. Sometimes he tells them that something is different, more or less than it actually is; or he changes what was said in the attempt to pervert the meaning of the words. The Qur'an tells us about these people who always totally distort the truth:

Woe to every wicked liar. (Surat al-Jathiyya: 7)

Acting under the influence of satan, these people behave incorrectly. Later, or even while committing the act, they decide how to explain it away. Sometimes they don't think about the result, and when what they have done becomes known, they instinctively declare their innocence. Of course, satan makes these people react in

this way. He inspires in them how best to misrepresent the truth in any situation and to insist on their innocence by producing compelling proof.

But usually this is just one in a series of many lies. For this reason, those fallen under satan's influence start to lie constantly in order to appear innocent. Just to cover up a single instance of insincerity, they panic and give a false account of what they did in terms of their own warped logic. When found out, they do not know what to do; but claim they have been misunderstood and treated unjustly and try to get out of it by changing the subject. As we said earlier, they do not hesitate to swear false oaths to protest their innocence.

No doubt this stems from two facts: They don't know Allah as they should, and are unaware of what a great responsibility it is to take an oath in His name. Because they do not fear Him as they should, they display an unseemly audacity in this matter. While calling on Allah to a witness their false oaths, they do not even consider that He hears and knows all secrets. Moreover, because of satan's influence, they are able to ignore that influence even when someone brings it to their attention. However, they actually tell these lies to Allah. This is stated in the Qur'an: "... **They tell a lie against Allah and they know it.**" (Surah Al 'Imran: 78)

Allah also indicates in the Qur'an that such people must not be trusted:

But do not obey any vile swearer of oaths... (Surat al-Qalam: 10)

The Qur'an tells us that when Yusuf's (as) brothers wanted to hide the evil they had devised against him, they too resorted to telling lies. First, the brothers planned to kill Yusuf (as); later, they said they wanted what was good for their brother, and asked their

father to let him go with them.

They said, "Our Father! What is wrong with you that you refuse to trust us with Yusuf when in truth we only wish him well? Why don't you send him out with us tomorrow so he can enjoy himself and play about? All of us will make sure that he is safe." (Surah Yusuf: 11-12)

Later, they left Yusuf (as) in the bottom of a well and went back to their father with another lie that he had been carried off by a wolf. They tried to say they were innocent by saying, "But you are never going to believe us now..."

That night they came back to their father in tears, saying, "Father, we went out to run a race and left Yusuf together with our things and then a wolf appeared and ate him up but you are never going to believe us now, not even though we really tell the truth." They then produced his shirt with false blood on it. (Surah Yusuf: 16-17)

Their father realized that they were lying; and said he did not trust them and that he took refuge in Allah against their evil designs:

He said, "It is merely that your lower selves have suggested something to you which you did; but beauty lies in showing steadfastness. It is Allah alone Who is my Help in face of the event that you describe." (Surah Yusuf: 18)

Our Prophet (saas) tells believers that they must avoid telling lies as such:

"On the Resurrection Day, the worst men in Allah's sight will be the liars, the proud, and those who entertained hatred in the mind of their friends." (Imam al-Ghazzali, Ihya Ulum-Id-Din, 3:139)

"A man is enrolled near Allah as a liar if he is accustomed to false

speaking and false discussions." (Imam al-Ghazzali, Ihya Ulum-Id-Din, 3:119)

"I advise you to fear Allah, to speak the truth, to fulfill a trust, to fulfill a promise, to greet each other with "peace" [salam], and to be humble." (Imam al-Ghazzali, Ihya Ulum-Id-Din, 3:122)

"The Messenger of Allah (saas) was asked, 'Can a believer be a liar?' He (saas) said: 'No.'" (Imam al-Ghazzali, Ihya Ulum-Id-Din, 3:120)

"Speak the truth even though it might be bitter." (Bayhaqi, cited in Mishkat-ul Masabih by Maulana Fazlul Karim, (New Delhi: Islamic Book Service, 2001), 1:469)

They try to shift onto others responsibility for their evil acts

In the Qur'an, Allah warns people against nursing a desire in their hearts to claim purity for themselves. "... **He has most knowledge of you when He first produced you from the earth, and when you were embryos in your mothers' wombs. So do not claim purity for yourselves. He knows best those who guard against evil.**" (Surat an-Najm: 32) But some who do not organize their behavior as the moral teachings of the Qur'an require cover up the evil in their hearts instead of ridding themselves of it. To cover up the evil and acquit themselves, sometimes they place responsibility for their insincere actions on others. But this does not mean that they just crassly blame someone else for something they did wrong. For example, when someone is asked "Did you take this thing?" and he lies, saying he did not but someone else did, then his lie will become obvious when that other person is asked if he contributed. Those who know that Allah forbids lying, would never knowingly and in conscience tell a lie.

Therefore, satan usually cannot manage to get people who hesitate to do evil publicly to tell lies openly. He will urge them to engage in activities abetted by his subtle methods. One such method is to have an evildoer soothe his conscience by putting the responsibility for his actions on someone else.

In this way, in order to declare their own innocence, those whom satan has deceived distort others' well-intentioned words and actions to justify their own behavior. They make sure that those others are known for their sincerity, honesty, and reliability and good moral character. They contend that they were well-intentioned and doing only what these individuals had told them to. If any wrong was done, they assert, the responsibility lies with those individuals whose advice they followed. According to their warped thinking, they have done nothing wrong; but only took advice from people they thought to be honest, sincere and trustworthy. Therefore, *they* are to blame for what happened.

In order to excuse their unseemly behavior, these people also distort the meaning of words. They make use of the fact that one word may have several meanings in order to get others to misperceive what they really mean. The Qur'an tells us about the insincere behavior of such people: "**But those who did wrong substituted words other than those they had been given...**" (Surat al-Baqara: 59) With such insidious methods, satan draws those under his influence into evil.

They try to justify their behavior by saying that everyone makes the same mistakes

Those under satan's influence try to justify their errors by pointing to others who commit the same ones. This is actually, one of satan's better-known methods; while encouraging others toward

evil, he gives them negative examples of others around them. To make them believe that certain kinds of behavior are not wrong, he shows them other people who do the same. Of course, these others have consciences to tell them what is right and wrong. But in the desire to ease their guilt, they knowingly excuse themselves by blaming satan's instigations.

When someone criticizes them, they immediately try to justify themselves with this excuse. Their basic defense is that this kind of behavior is widespread among their acquaintances, but they know very well that this can't legitimize their unseemly behavior. Despite this, they think that because others do the same thing, any criticism singling them out is invalid. In this way, they create confusion to distract attention away from themselves.

According to the Qur'an, however, this way of thinking is not valid. The fact that others do the same things does not release anyone from his personal responsibility and is no mitigating excuse. This is because Allah in the Qur'an warns us about conforming to the majority: **"If you obeyed most of those on Earth, they would misguide you from Allah's way. They follow nothing but conjecture. They are only guessing."** (Surat al-An'am: 116) Many may fall into the same error at any given time, but they are still personally responsible for not listening to their consciences and practicing the moral teachings of the Qur'an. In the Afterlife, everyone will give an individual account. One person may commit an error through ignorance; another may commit the same error through inadvertence; and still another may do it deliberately and with hidden intention. No one knows another's true intention. But Allah knows one's true intentions, what the heart contains, and He will examine him about them.

The Qur'an says that everyone is responsible for himself

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

These people know the truth, but use the excuse that "Everyone does it"—not because they are deceived into believing it, but in order to protect themselves.

However, if they examined their situation in the light of the Qur'an, they would realize that every criticism is definitely good for them. Even if many people are behaving wrongly at any given moment, Allah's making an individual hear that this behavior is wrong is a great mercy on him. But instead of interpreting the matter in this way, most people attempt to offer excuses for their incorrect behavior. But this will result in great loss for them in this world and the next.

They claim they did not know that their behavior was wrong

Some people who follow satan's intimations offer the excuse of ignorance for their mistakes. However, this is one of the methods satan has taught them in order to make themselves appear innocent. Most of the time, they know very well that what they did was wrong, but defend themselves by pretending that they really did not know it was. They try to justify themselves by saying, "I would never have done it if I had known," or that "I did it out of ignorance, without thinking." True, people can commit some errors out of ignorance, but that is quite different from the perversity caused by

satan's influence. The sincerity reflected in these people's faces, tone of voice, manner and conversation is evidence of their honesty. But those under satan's influence resort to these excuses not because they really didn't know, but because of their insincerity. Actually, they are aware of the kind of behavior required by the moral excellence that Allah has commanded in the Qur'an. Besides this, their consciences warn them about what kind of morality they should practice and what behavioral perversity to avoid. If in spite of this, a person, behaves perversely, is criticized for it, and says he did it out of ignorance, he is not being honest. This person is using excuses as one of the silent methods of evil.

Those who do something contrary to the moral teachings of the Qur'an and say that they did it out of ignorance bolster their insincerity with the idea that "Only Allah and we ourselves know what is in our hearts." Of course, only Allah knows what is in a person's heart; one person cannot know another's intentions. But in the Qur'an, Allah has made known certain signs that reveal a person's intentions, and has made the consciences of believers sensitive to the insidiousness and evil intentions of others. Thanks to these signs, believers become aware of those who have fallen under satan's influence, who deliberately use the lack of concrete proof of their insidiousness to cover up their insincerity. In this way they think they can silence those calling them to practice moral excellence and to prove invalid the criticism directed against them. Actually, this idea leads them into even greater insincerity. If they believe that their acquaintances have not heard about their insincere behavior, later they will resort to the same method in every similar situation.

Satan teaches people this and many more subtle methods of the

silent language of evil in order to justify their lower selves. A very important truth should be kept in mind if a person is to avoid all these things. In the Qur'an, Allah tells us that people harm only themselves by the evil they do:

... they mislead no one but themselves and do not harm you in any way. Allah has sent down the Book and wisdom to you and taught you what you did not know before... (Surat an-Nisa': 113)

Allah tells us to avoid all kinds of evil, whether it is big or small, secret or in the open. Hiding wrong behavior so that it cannot come to light brings a person no good, but only harm. The behavior most suited to the Qur'an is to sincerely accept that one has committed an error and make up for it by practicing the kind of morality that will please Allah.

They try to prove their innocence by referring to their characters as childish

Before becoming an adult, everyone was a child and at that age they witnessed the influence of their character on those around them. They saw that there are some advantages to being a child; they learned from experience that people approach children with sympathy and understanding. All these experiences stay in people's minds and let them realize what kinds of behavior will elicit what kind of reaction. When going through difficulties as they get older, some people revert to displaying certain childish qualities—not because they have not advanced beyond childhood, but because they believe that they can gain other people's sympathy, mercy and pity with this kind of behavior, just as they did when they were children. They resort to this behavior especially when they have made some mistake

and want to make people think that they are innocent.

Children who are still being brought up are not aware of many of the mistakes they make. For this reason, most people do not get angry with children when they behave badly, but on the contrary, treat them with understanding, tolerance and compassion. Almost everything they do is justified with comments such as, "He's only a child; whatever he does is appropriate for his age," or "That's the way children behave," and "He's a child; he doesn't know any better." But, after a period of education, everyone reaches a certain level of maturity and intelligence.

This deliberate pretense of childishness is one of the major kinds of behavior satan teaches. Among those who do not live according to the moral teachings of the Qur'an, it may receive the reward they expect. But those with faith know that people who believe in Allah and the world to come are mature in their faith and develop minds that are stable and intelligent. For this reason, at moments when they clash with their lower selves and act childishly, they know that this behavior comes from satan's influence. They know that intelligence and an open awareness are required to carry out the responsibility that Allah has given to us. At the same time, aware of the power of Allah, the coming of the Day of Judgment and the pains of Hell, they do not forget about the penalties of deliberately ignoring matters that can easily be understood with ease and the kind of responsibility that childish behavior imposes on a person.

Satan makes some people forget all these truths and leads them to hide behind this secret method in order to make themselves appear innocent. Sometimes they resort to these methods only to cover up their insincerity after they have made a mistake. Instead of using

a tone of voice proper to a person of character and intelligence, they use a childish voice, thinking that this will suggest their helpless innocence. Sometimes they use a tactic of keeping silent; they pretend not to be able to find the right words to express themselves; they even pretend not to be able to form sentences. They try to show their innocence and make others feel sorry for them by pretending to be excitedly confused and unable to grasp the matter under discussion. In this way, they buy themselves time and search for new ways to make themselves seem innocent, though actually they have no such difficulty in speaking.

They resort to another manner of insincerity. The way they look at other people conveys total innocence so that they can conceal their duplicity and create the impression that that they do not understand anything, and know nothing about insidiousness and evil. Even though they are mentally aware and are able to look in an intelligent way, they deliberately hide it in order to deceive those around them.

Along with this feigned child's voice, halting speech and innocent expression, they also seek to strengthen their childish impression by engaging in displays of incompetence. They pretend to be helpless, unable to understand the simplest things, to give the impression that they are "just like children" and not to be given any responsibility. They want to make others think that they are innocent in their intentions, that they are too inept to do anything wrong, even if they wanted to. In this way they want to create the image of a harmless innocent who ought to be pitied. They act childishly when it suits them and try to convince their acquaintances that this is how they really are; but when something conflicts with their own interests, they can change character in a moment—from a childish,

innocent looking, inept people who cannot explain what's bothering them into extremely aware individuals with a strong personality.

Sometimes, in their idle moments, they let their true face be shown and manifest clear signs that they are under satan's influence. But once they perceive that they are being noticed, immediately they retrench and revert to their child-like behavior, to present the desired image to those around them. All these insincere methods go to show that the childish behavior they deliberately display is a stratagem of satan.

We can see that satan leads these people with these intimations and makes them do what he wants. In the Qur'an, however, Allah warns those who follow satan in order to make themselves appear innocent against this moral depravity:

You who believe! Do not follow in the footsteps of satan. Anyone who follows in satan's footsteps should know that he commands indecency and wrongdoing... (Surat an-Nur: 21)

It is certainly not logical for an intelligent, normal-looking, eloquent, talented and sincere individual with a strong character to go against all this and present himself as a child. It is evident that such people display this kind of character under satan's influence. He tempts these individuals into insincerity, later showing them how to conceal it. They believe that by acting like children, they will persuade others with their pretense of innocence. If a person with faith who knows Allah's power and the Qur'an is tempted to be insincere, he may suffer the pangs of Hell in the world to come. Allah warns people not "to make light of the Qur'an":

... Do not make a mockery of Allah's signs. Remember Allah's blessing to you and the Book and wisdom He has sent down to you to admonish you. Fear Allah and know

that Allah has knowledge of all things. (Surat al-Baqara: 231)

An intelligent person with a good grasp of what Allah says in the Qur'an and nevertheless strives to appear childish, may fall under the judgment of this verse. (Allah knows the truth)

In this situation, an intelligent person with faith should not resort to insincere ways to make himself appear innocent, but be purposeful in winning Allah's favor. To this end, he should be sincere and, instead of trying to cover up any error, he should repent and take refuge in the knowledge that Allah will forgive him.

THEY EXPRESS THEIR NEGATIVITY AND DISCONTENT IN THE SECRET LANGUAGE OF EVIL.

In order to spread the silent language of evil, another method that satan teaches people is negativity. Its basis lies in people's lack of awareness that Allah sees every evil done openly or in secret, and that those who do these deeds will receive the appropriate reward in the Hereafter. The negative personality that accompanies this clouded awareness is where this hidden evil is most frequently encountered. A person who does negative things through satan's intimidations gradually displays a series of unseemly moral qualities, but does so while hiding behind the "silent language of evil," thinking he could not possibly be discovered.

A person in a negative spiritual state has many apprehensions and doubts on his mind stemming from the influence of satan. If he wants to escape from satan's influence and his negative spiritual state, of course, he can immediately find the appropriate answer to all his misgivings in the Qur'an. But he does not consider how easy it is to escape satan's oppression, being preoccupied with his own

apprehensions. What draws him into a negative spiritual state are most often vain apprehensions that have nothing to do with the truth. If he examined these silly, mindless and illogical thoughts in the light of the Qur'an, he would soon see that they were invalid, and satan's influence over him would immediately dissipate.

Generally, at the base of these apprehensions occupying a person's mind and draw him into a negative spiritual state is *discontent*. Despite all the countless blessings and good things that Allah has created, a person's lower self tries to draw him into a moral state wherein he will be discontent, pessimistic and see everything in a negative light. In such a moral condition, an individual may be displeased with whatever he may encounter; this condition will lead him into negativity about conditions in his environment, the behavior of his acquaintances, events that occur, his own spiritual state and behavior and many other things. Sometimes, his discontent is based on not knowing about events that have already occurred and those that have yet to happen—that is, hidden events related to the future (*gayb*). They become discontent and totally pessimistic when they imagine events with no basis in reality. They say, for example, "What if this happens?" or "Such a result may definitely come out of that."

But these thoughts and the behavior they inspire do not comply with the moral teachings of the Qur'an. For this reason, satan wants to instill this spiritual state in individuals of weak faith or who have sickness in their hearts. When the basis of this discontent lies in these individuals' acquaintances, satan wants to make them perceive this negative spiritual state with a secret language, and in a manner impossible to detect. In ignorant societies that live far from the moral teachings of the Qur'an, people use this language to send

others hidden messages of what they mean and what they want from one another. Satan wants to establish this kind of morality among people of faith and make them understand one another by means of secret ritual behavior that is allusive, witty and contains hidden messages. In this way, he distances them from the moral teachings of the Qur'an by drawing them into his own insincerity and moral perversity.

Those who examine satan's invitation will see for themselves its greatest harm. As long as they do not seek Allah's favor and comply with the Qur'an, there will be no dearth of anxiety and discontent in their lives. It becomes impossible for them to derive any pleasure from the blessings of food, drink, sleep and rest. They cannot enjoy love and friendship; and they cannot be joyful, happy or content. In addition, that they cannot find a solution to their spiritual state and the discontent they so openly express puts them under great tension. Since their acquaintances are content and at ease and know nothing of their predicament only increases their tension to an unbearable degree. For this reason, they sometimes harbor hidden anger toward those around them. Because they continually fill themselves with all these apprehensions, their negativity continues to increase.

The negative spiritual state these people experience comes from their total inability to grasp what faith is, and their failure to submit themselves to Allah as they should. For this reason, as the Qur'an tells us, Allah causes a spiritual drought to break over them and gives them unbearable anxiety in their hearts:

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)

In the following pages, we will see how people who come under satan's control use the secret, silent language of evil to express their negativity and regard their actions as justifiable. In this way, we will uncover the game that satan is playing with human beings.

Secret methods of protest done through silence and quietness

Satanic thoughts give rise to a negative personality with a special spiritual state. Keeping silent is one of the most important weapons of people in this spiritual state, who think that being calm and saying nothing is one of the best ways to express the discomfort they feel. In this way, they wish to draw the attention to themselves and make others feel that something is amiss. Their basic aim is to blame others for whatever situation they're in and to have them make restitution. This method is used widely by those whose lives do not conform to the moral teachings of the Qur'an.

Before they say anything, they assume a kind of behavior to make others think that something unusual is going on. When asked them, "What's wrong? Has something upset you? Can I help?" they generally use this spiritual state to save themselves. Then to these well-intentioned questions they give reticent and deliberately perfunctory answers: "It's nothing. It's just your imagination. I couldn't sleep, and I'm tired." Whenever possible, they make no further elaboration but remain silent, giving no details. Occasionally, they enter discussions with a terse sentence and a cold, official manner. They answer "Yes," "No," or "I don't know" in a curt particular tone of voice. When they want to attract the attention of others present, they

continue their protests until these people take an interest in them and believe what the protesters want them to think. Once they have the attention they want, they gradually get over what is bothering them and, to give the impression that their emotional state is beyond their control, they behave as if "I'm feeling better now."

Their tone of voice slowly returns to normal after a few questions, interest and "tender loving care" from others. They gradually join in conversations, give the impression (hard as it may be) that they can be a part of the fun and finally, return to their normal state. They can overcome their negativity because they have shown that it was caused by the wrong behavior of others and that they were able to get over it only because these others changed their attitudes.

The fact that these people are sometimes able to draw the attention and interest of their acquaintances is not enough to satisfy their perverse behavior. Satan puts these individuals into this glum, negative spiritual state and makes them behave in a way that reveals that they don't know exactly what they want. In this condition, they cannot change their behavior whether or not people pay them attention. Once such an individual follows Satan and begins to display a negative, "protesting" personality, he still has the willpower to escape from this situation if he wishes to—because he has got himself into this situation out of his own will. But it's not clear how his present spiritual state can be corrected. If he becomes lively and talkative and suddenly gives up this insincere behavior and acts with intelligence, it will be clear that he has done this deliberately by altering his behavior. But he does not because Satan rules his mind. And, later, even if he wants to free himself from this condition, he chooses to continue his silent protests so that his insincerity will not be discovered. Satan takes advantage of this situation and draws him into

another secret evil under the pretense that it will save him.

In such a situation, once again, it is those who listen to satan that who will suffer the greatest harm. They grow unhappy and discontent because of their negative spiritual state; they are always calculating and so cannot behave as their hearts direct them. They deliberately ignore the voice of their consciences; gradually this puts them into a state where they can no longer see the right path nor find any solution to their problems. Allah shrouds the understanding of those who are overwhelmed by satan's intimations and persist in them, and He renders them helpless, struggling desperately in their own insincerity. Then, they are turned into those very silent, self-centered, morose personalities that they used to do deliberately to make their protests. The mental and physical strength of those who have been desensitized and rendered speechless by satan's torments. The Qur'an gives us some examples to show the spiritual state of such individuals:

Allah makes another metaphor: two men, one of them deaf and dumb, unable to do anything, a burden on his master, no matter where he directs him he brings no good, is he the same as someone who commands justice and is on a straight path? (Surat an-Nahl: 76)

Another verse draws our attention to the state of these people:

The worst of beasts in Allah's sight are the deaf and dumb who have no intellect. (Surat al-Anfal: 22)

In the moral teachings of the Qur'an, there is no place for such a silent language, for suggestive behavior or the negative behavior comes from satan's influence. In everything, the believer's measure is the Qur'an. If there is any error, clearly it should be stated intelligently and eloquently, in keeping with the moral teachings of the Qur'an.

Moreover, since those with faith take the voice of their consciences as their foundation, they accept every exhortation that agrees with the Qur'an and respond to it with greater acts of goodness.

Hidden betrayal in their eyes and the dark expression on their faces

The eyes are an important measure of sincerity, reflecting every feeling in the human spirit. This characteristic is most evident in the eyes of believers who, along with their words and actions, reveal their fine moral character with their eyes. For this reason, their expressions are very clean, shiny and bright. From their eyes, we can see that have submitted to Allah and are deeply attached to Him, that they are honest, reliable, sincere, intelligent, conscientious and content.

But as for those who have fallen under the influence of satan, the faces cannot possibly display these qualities. Because of the negative spiritual state that satan has inculcated, their faces do not reflect contentment and security. On the contrary, their negative thoughts are reflected in their faces, and their dark, uncomprehending expressions do not reveal what they are thinking. They may believe that they give no sign of the satanic spiritual state within, yet their eyes prove that they nurture no good, positive thoughts. Such faces give the uneasy feeling that we do not know what else is hidden behind them.

These people are of course aware of their negative influence, of the sense of darkness and vileness that they wear on their faces. Perhaps they have entered this state because of something that happened to them, someone else's behavior, or their insincere misinterpretations of totally fabricated ideas. But they make use of these satanic methods to dissimulate their discontent to those around

them. Allah tells us in the Qur'an that those whose consciences have been darkened by their evil deeds have faces shrouded by vileness.

But as for those who have earned bad actions—a bad action will be repaid with one the like of it. Debasement will darken them. They will have no one to protect them from Allah. It is as if their faces were covered by dark patches of the night. Those are the Companions of the Fire, remaining in it timelessly, for ever. (Surah Yunus: 27)

The faces of these individuals are indeed dark as night and the way they look is not normal. In their eyes it is very difficult to find comfortable expressions of contentment and peace. Their spiritual state is extremely negative, and their uneasiness and lack of trust in Allah is reflected in their eyes. This tension may cause a physical contraction, so that their eyes become very narrow and dull. Just as their minds are under satan's influence, so are their eyes. Normally, if there is no problem, a person's eyes do not have such a dull and uncomprehending look. The eyes of a normal, honest and sincere individual are wide open, lively and bright. The eyes of such a normal person take on a human understanding; they have a comfortable look, and this person can form relationships.

It is very tiring to look into the eyes of a person under satan's control. To be around someone who produces negative effects makes everyone uncomfortable.

At this point, it should be said that it is totally up to the individual to correct this perverse expression. When he puts aside the apprehensions in his heart and the evil thoughts coming from satan and, in their place, puts good thoughts in accord with the Qur'an, his face's expression—Allah willing—becomes bright and beautiful. Because of his fine moral character and submission to Allah, the

light in his face and the way he looks grow even deeper. But, because these people deliberately put on these expressions for a specific purpose, they deliberately avoid the effort it would take to reverse the situation.

In the Qur'an, Allah tells us in many verses that the way a person looks is important in getting to know him, and that facial expressions are an important means of recognizing a hypocrite: **"If We wished, We would show them to you and you would know them by their mark..."** (Surah Muhammad: 30)

In the Qur'an, Allah gives us examples of the facial expressions of a group of insincere individuals who lived at the time of our Prophet (saas). In this verse, it says that the perversity of the way they looked at our Prophet (saas) was very great: **"Those who disbelieve all but strike you down with their evil looks..."** (Surat al-Qalam: 51)

But no matter what their facial expressions, people should remember one important truth: Allah sees them at every moment. He tells us this in the Qur'an: **"Eyesight cannot perceive Him but He perceives eyesight. He is the All-Penetrating, the All-Aware."** (Surat al-An'am: 103) In another verse, He draws our attention to people whose eyes have a judgmental and treacherous look, and to what they have hidden in their hearts:

He knows the eyes' deceit and what people's breasts conceal. (Surah Ghafir: 19)

Those who are immersed in satan's influence, and who secretly nurse unseemly moral qualities in their hearts, may cloak their real intentions and carefully avoid behavior in which these unseemly qualities are displayed. But they will be held responsible in the world to come for the look in their eyes reflecting the satanic spiri-

tual state within them. Even though someone pays careful attention to all his other actions, he may commit a sin simply because of the evil that remains within him and is reflected in his looks. Therefore, he may not win Allah's favor and go to the Garden. (Allah knows the truth). In the Qur'an, Allah reminds us of people who have not accepted their responsibilities in this life and who, therefore, will be full of regret in the life to come. He warns all people about this danger:

... when the Hour comes upon them suddenly, they will say, "Alas for what we neglected there!" They will bear their burdens on their backs. How evil is what they bear! (Surat al-An'am: 31)

Their negative and pessimistic manner

To draw those under satan's insidious control into behaving outside the limits imposed in the Qur'an, satan teaches them several ways of speaking negatively. But they are careful that their manner of speaking should not betray its satanic aspects. One basic characteristic is that at first, their conversation seems positive. From the general scope of what is being said, a listener thinks that the speaker is very edifying and that his words conform to the Qur'an. This is the sense that comes from the general scope of what is being said. But gradually, through subtle methods, a satanic logic takes over that has nothing to do with the Qur'an.

If the speaker wrote down his words on paper, a reader might not detect any satanic sense in the words. But satan supports the speaker with so many details that, even though the words he uses have a positive sense, they leave listeners with just the opposite impression. His various emphases, his tone of voice, the juxtaposition

of sentences and topics and even his facial expressions add a very different meaning. When a believer hears this kind of conversation, he realizes that the words do not come from a conscience conforming to the moral teachings of the Qur'an, that there is something satanic hidden in them.

What does satan want to achieve by such negativity? First of all, he wants to stir up strife among believers, to secretly inculcate negative thoughts in them and give them a negative spirit. He wants to destroy the brotherhood and unity among them, prevent them from being content and joyful—and, finally, to distance them from the moral teachings of the Qur'an. He thinks he can achieve these aims by the hidden evil in conversations of those taken under his influence.

But such could not possibly occur among people of sincere faith, who above all, are protected by Allah's mercy. Because of their sincerity and their having made Allah their protector, He protects them from satan's wickedness and of those who follow him. His Presence keeps them constantly on the true path; He gives them superior intelligence, understanding and perception so that they can see and spoil the games that satan plays. In this way, all of satan's efforts will come to nothing.

Those who follow satan despite being around believers are, in fact, very well aware of satan's objectives. However, their following satan serves their very own aims. Because they want to let people around them know that they feel uncomfortable, they use this method that satan has inspired with intention. With the negative manner they put on, they seek to draw attention and interest to themselves; to make others think about them and do what they want. They use satanic methods to secure the same blessings they

could have earned honestly by living sincerely according to the moral teachings of the Qur'an and using their intelligence consciously. This is certainly a dead end.

Believers never respond to demands made using satanic methods. Believers are responsible for opposing satan's incitements and for calling on others to accept the moral teachings of the Qur'an. Satan tries to deceive humans with other possibilities and have them believe they can live happily if they follow his methods. But satan promises nothing more than a deception.

Nobody likes a person who always wears a discomfoting look, remains determinedly silent, dour and sulky, sees the negative side of everything and looks at things pessimistically. Such a person will never be happy and live a good life until he rids himself of every kind of wickedness, both secret and open, submits to Allah's religion and experiences the contentment of living according to the moral teachings of the Qur'an.

They avoid mentioning all the blessings and good things around them

Eventually, those overpowered by satan's intimations to look at everything negatively become unable to appreciate the countless blessings and good things that surround them. They criticize and try to find fault with everything to the point where only these thoughts occupy their minds. They complain constantly about what makes them unhappy, but never mention the blessings that Allah has created for them to enjoy. They speak about what they see as defects, flaws or deficiencies very fluently but never express of the good things and blessings that Allah has created. That is because, people of this moral who are deeply under satan's influence think only about the things they regard as flawed.

However, they should know that any blessings a person possesses are not his own. A person should never make such a false assertion of ownership. Allah bestows His servants all His blessings, great and small, simply out of His generous will to do so and His endless mercy toward them. Humans have everything they possess because Allah has shown His generosity to them. Allah tells us in the Qur'an about the wrong behavior of a person named Qarun who boasted of the blessings he possessed: "**I have only been given it because of knowledge I have.**" (Surat al-Qasas: 78) Then Allah tells us the kind of end Qarun faced because of this:

**We caused the Earth to swallow up both him and his house.
There was no group to come to his aid, besides Allah, and
he was not someone who is helped. (Surat al-Qasas: 81)**

Qarun's fate points to a truth that everyone should consider and learn from. Allah gives countless blessings to His servants on Earth. But most of those who develop a negative personality display such a character because of the courage brought by living in a comforting environment among believers. Their complaints about the many blessings that could make them happy and give thanks to Allah are an indication of their ingratitude. However, if these blessings were to disappear, and they suffered hunger, sickness and other difficulties, they would not be able to bear them. They would then regard the smallest blessing as a great value and would thank Allah for it.

In the Qur'an, Allah has made us responsible for continually remembering and recounting His blessings: "**And as for the blessing of your Lord, speak out!**" (Surat ad-Duha: 11) In another verse, He announces the multitude of blessings surrounding human beings and reminds us of His mercy:

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

No doubt, any logical and intelligent person can see this truth. No special effort is necessary to understand it; one needs only look around. In this case, why do some individuals not aware of these good things? Why do they avoid the enjoyment and joys that these blessings give? This is a result of the influence of satan, who does not want people to lead their lives with the awareness of this truth. For this reason, he distracts his followers with empty apprehensions and diverts them with anxieties. In this way, he wants to lead them to where they think only about these negative things and do not appreciate the mercy that Allah has toward them.

But sometimes satan does not have such a direct influence on people. It is enough for him to draw people into exhibiting the negativity of personality described in this chapter. A person who develops such a misunderstanding of morality finds negativity all by himself: Just to be contrary; he does not speak about the good and avoids edifying conversation. Although he sees the blessings that Allah has created in all their beauty, he deliberately avoids mentioning them. He wants to show his acquaintances that something is making him discontent.

This is one of the messages sent in this insidious, silent language that satan teaches human beings. They pretend not to have heard good news that has made everyone happy; while everyone else greets it with sincere joy, these individuals do not join in the excitement or even say a word. If necessary, they say a few terse words in a cold and uninterested voice. In this way, they send the message that they are unhappy about something, in a very different spiritual

state from the others around them, and that even this good news cannot liberate them from their spiritual condition.

However, all this effort is clearly pretense. If he wanted to, this person has the will to snap himself out of that state in a moment. But he does not want to, and is determined to continue in this satanic behavior. Were he to mention all the blessings around him, his negative atmosphere would dissipate. Seeing the truth, he would conform his behavior to the moral teachings of the Qur'an. But because he does not want to do so, he remains deliberately sullen in the heaviness that listening to the voice of satan has cast over him. With the traps he has set, satan convinces people that the evil deeds they have done are good and, by their own will, draws them into a system that will do them harm.

The Qur'an tells us that the ungrateful, who refuse to acknowledge the blessings of our Lord, are actually aware that they are behaving in this way:

Truly man is ungrateful to his Lord and indeed he bears witness to that. (Surat al-'Adiyat: 6-7)

In another verse, Allah says that these individuals are really able to perceive these blessings:

They acknowledge Allah's blessing and then deny it. Most of them are unbelievers. (Surat an-Nahl: 83)

In such a situation, however, one must immediately take refuge in Allah. If he persists in behavior contrary to the moral teachings of the Qur'an, he must remember that Allah may repay him with the pangs of Hell. Such a person should consider his own helplessness compared to the infinite power of Allah, that he needs His mercy; and must adopt a moral attitude that will never permit him the audacity to be so bold.

People who become unable to appreciate the countless blessings that Allah has given may later reach the point where they cannot take pleasure from the blessings they do possess even if they wanted to.

A negative moral character hurts only the person who has it

Looking at the spiritual state of those under the influence of satan and the anxieties they experience as a result, we see clearly how this character they have assumed in order to send hidden messages leads to their own destruction.

Negative thoughts occupy the minds of these individuals for hours, months and years, from which they cannot rescue themselves:

They repeat actions that have given them pangs of conscience, claim that there are wicked people around them, and are determined not to be subject to their consciences. They cause tension among their acquaintances, are resolute in their arrogance. They always think the worst possibility is the most likely one. They do everything in their power not to be liked and afterwards, feel sad and wonder why no one likes them. Looking negatively at everything, they oppose everything and afterwards complain that nothing makes them happy. Taking their worries and apprehensions everywhere they go, they are easily irritated by others. Adopting the attitude that people snub them, they do everything they can to make themselves unattractive and are sorry later.

These are only a few of the traps satan has set for human beings with the negative point of view that he has inculcated in them. Someone who falls under his influence and acts according to this point of view is his own worst enemy. Forgetting that he is under the

control of Allah and His infinite mercy, he lives constantly in fear and chaos. Because of his anxious spiritual state, he becomes introverted and prefers to be alone. In this state, he will grow sorrowful and without hope and have spare time to invent imaginary scenarios. Forgetting Allah and adopting a way of thinking that gives preference to other people; he is directed into ways of thinking that gives him ample scope to make himself miserable. A meeting he must attend, a bus he missed or an outfit he doesn't not like assumes the dimensions of a disaster. No matter how much he tries to convince himself that he shouldn't care about these things, none of the reasons he comes up with affects him. The spiritual condition he's in makes it impossible to persuade himself. He forgets that everything happens to him with Allah's knowledge; he believes that he must manage people and events by himself. And, seeing that he lacks the strength to do this, he is devastated.

In such a situation, the strongest body cannot stand up to the tension. Thinking that people and events are unrelated to Allah, he cannot see any good; therefore, his point of view is totally negative and he gradually comes to the point where he does not care about anything. He views everything pessimistically. He cannot admit to himself that he no longer believes in happiness or love. And, when he thinks of the situation he's in, his anxieties increase. Having hope is very difficult. If others pay him a compliment, he thinks they are making fun of him; if someone does him a favor, he thinks he's done it to humiliate him. If someone prefers to keep a secret, he thinks that it's a matter that has to do with him. His mind always works in an unhealthy way, and there is no solution to this other than following the moral teachings of the Qur'an and submitting to Allah. The happiest events cannot make anyone happy if he is negative, deter-

mined to be unhappy and does not submit to Allah. Allah tells us in the Qur'an about the spiritual state of these people:

Our Lord, our miserable destiny overpowered us. (Surat al-Muminun: 106)

But by Allah's will, every individual has the power to save himself from every kind of wickedness. Allah has revealed this in many verses of the Qur'an. Allah has inspired in the human lower self both wickedness and the ways to avoid it. Therefore, every individual has this possibility from his creation. Only a person who does not know the Qur'an and does not practice religious morality can despair and say, "It's out of my hands!" Believers know that such helpless words have nothing to do with the morality that comes from faith.

A person can be at ease, joyful and content only if he submits to Allah and draws close to Him. It pleases Allah for an individual to reject negativity and the unhappiness it brings. Allah tells us in the Qur'an that there is no fear or sorrow for those who truly believe:

It is He Who sent down serenity into the hearts of the believers thereby increasing their faith with more faith... (Surat al-Fath: 4)

... Then when guidance comes to you from Me, those who follow My guidance will feel no fear and will know no sorrow. (Surat al-Baqara: 38)

THOS WHO PROTEST WITH A SULLEN AND LIFELESS Demeanor

Another characteristic those under the influence of satan develop is a sullen, stiff appearance with which they make their secret protest. Their purpose is to send various messages to those around

them and form a foundation on which to carry on their moral insincerity. They embrace the methods satan has shown them, and even though they are lively, extroverted and basically joyful individuals, they deliberately become unmovable, cold, stiff, introverted, taking pleasure in nothing. They have lost the joy of living. When not under satan's influence, however, they are good companions noted for their agreeable behavior and bring joy to those around them. But falling under the influence of satan, their state of mind suddenly changes; they try to give an impression of monolithic darkness as if it was a part of their nature.

These individuals give some excuses for the coldness they have deliberately assumed under satan's direction. They take refuge in the lie that their good intentions and sincerity were misunderstood, bringing them to their present state. They say that serious discomfort they have suffered has made them introverted and inflexible. They claim that their sorrowful state of mind has worn them out and that, they cannot get their joy back, no matter how hard they try.

But none of these assertions reflects reality. Their every excuse is a deceit put into their minds by satan and their own lower selves. A person with faith immediately detects a truly sincere and well-intentioned individual. Moreover, such a person is naturally well-loved, respected and trusted; he need not behave in any special way or make any effort to be so regarded. It's enough that he lives according to the moral teachings of the Qur'an.

Clearly, even if there were a real case of misunderstanding, a person of faith would never resort to measures that go against the Qur'an to resolve the issue. In the Qur'an, Allah exhorts believers to speak to one another in the "best" possible way. People must express what they want to say to one another not with silent messages and

methods of protest, but sincerely and openly.

Like their other assertions, these people's claim that they could not regain their joy even if they wanted to and have not the will to overcome their unhappiness is false. First of all, nothing can rob a faithful person of his joy and pleasure; nothing can make him introverted or anxious. A person with faith knows that Allah has created everything for some good purpose. He continually experiences the joy from knowing that Allah's mercy and compassion are infinite and that He will create a good life on Earth for His faithful servants and the best things in the life to come. He lives happy in the hope of finding favor with Allah and in the glad tidings that he will go to the Garden and live forever amid incomparable blessings.

Besides this, Muslims never say in their conversations that they "do not have the strength or the will." In the Qur'an, Allah has given examples of how hypocrites speak in this way, showing how they use these words as an insincere excuse as to why they don't live according to the moral values of the Qur'an. A Muslim always relies on and trusts in Allah; even in the most trying situations, he is never daunted. Secure in the knowledge that "Allah is with us," he lives content in his trust in Him. This allows him always to be hopeful and to have a strong and determined personality.

All this shows that people under satan's influence are basically on the side of a totally insincere morality under the guise of "good intentions." They deceive themselves and, although they perceive their own insincerity, they ease their consciences with the excuses they put forward.

They maintain that they can give up this kind of behavior any time they want, and deliberately try to make those around them tense and uncomfortable. An aware person who knows the moral

teachings of the Qur'an, but deliberately engages in behavior that goes against his conscience, will have his appropriate repayment in Allah's presence. It would make no sense for a person to live an unhappy life and then suffer the pangs of Hell in the next life, just for the sake of a small gain in this Earthly one.

The kind of person who wants to harm sincere individuals under the guise of good intentions can never achieve his aims. Muslims know that every wicked deed will rebound against the perpetrator, both in this world and in the next. Believers know that they will lose nothing, that their responsibility is only to exhort others to embrace goodness and remind them of the rewards they will receive in the next life for what they have done in this one. For this reason, doers of wickedness basically harm only themselves.

They send messages through their dull, stiff facial expressions

One of the most important blessings that Allah has given to human beings is their eyes. Everyone of sound mind uses his facial expressions to express his feelings. But those under satan's influence use their faces for an opposite effect; they use their eyes that Allah has given them to reflect the wickedness that they harbor within themselves. One of these people's most obvious characteristics is their dead look and the dull, expressionless faces that their depression, fatigue and exhaustion give them. With this lifeless look, they seek to send a message to those around them. Sometimes they plan to attract the attention of others to their unhappiness to make them uncomfortable. Sometimes— again under satan's influence, they try to keep expressions of love, respect and other positive emotions from appearing on their faces. And sometimes, their silent language tries to hint at the anger, vindictiveness and jealousy in their hearts.

It must, of course, be very hard for any individual to display such a satanic will, suppress normal human behavior and go steadily for hours with an uncomprehending look on his face.

Since, as we said earlier, all of a person's emotions are naturally reflected in his face, it is difficult for him to hide what is going on inside him. For this reason, any healthy person would have to exert a special effort to hide his reactions and not express his emotions in his eyes. In order to enter such a state, that person would have to behave not according to the high morality of the Qur'an, but according to the will of satan. Otherwise, he would not trouble to make another person uncomfortable, tense and ill at ease. Anyone who would go to such trouble hears the voice of conscience that Allah has inspired in him, but attempts to repress this voice. Such people are determined to listen to satan and carry out what he inspires in them—which is both physically and mentally exhausting.

Despite this, they are determined in their behavior, exerting special strength of will not to show respect or friendship on their faces. They want to suggest the vindictiveness, jealousy and anger in them and protest how others around them are acting. In the same way that they distance themselves from everything good that gives joy and happiness, the joy of others around them—their excitement in their faith and all their blessings—cause these people distress. Their state of mind is exactly the opposite of the lively, joyful, bright-eyed and eager deportment of Muslims. They carry on in their own way, with eyes that seem to be staring at nothing, with gazes that fail to reveal where they're looking.

The silent protest directed against believers carry different messages and meanings. Societies that don't live according to the moral teachings of the Qur'an may not attach much importance to how

people look at one another in their daily lives. Some do pay attention to this, of course, but there are some who generally give no thought to the lifeless facial expressions of those around them. Actually, they do not care about it because many of them are in a similar condition. With believers, the situation is different. They use their minds and intellects in the way the Qur'an directs and so they sense the slightest negativity or influence of satan in others. They exhort a lifeless person whose stare has been fixed by satan's influence to practice a morality in accord with the Qur'an. They urge him to think about Allah and the next life and try to show him the error of his ways. They remind him of his responsibility in Allah's presence for his lack of eagerness and that, if he ignores his conscience, he may not be able to account for himself in the Afterlife. They tell him that failing to recognize these blessings among all the others that Allah has created for human beings, adopting an expressionless personality, may constitute ingratitude for Allah's mercy. But because such people deliberately fashion the state they are in, they do not learn from the exhortations that believers give them.

But, as explained above, these individuals are the ones most harmed by their attitude, both spiritually and materially. Expressing emotions in one's facial expressions is natural, but such people expend much energy to repress these expressions. They deprive themselves of many blessings by taking no pleasure in pleasant situations, by pretending not to like something that everyone else does, by looking sad when they could have been joyful. By trying to stifle their natural human feelings of joy, liveliness and exuberance, they are actually harming nobody but themselves. Because of the stress and anxiety that accompany such deportment, these people physically weaken, their constitution suffers and they are prone to

many illnesses.

All these qualities are visible at first glance in those who want to reflect negative thoughts. They should be reminded that they will experience anxiety in this world and receive their appropriate reward in the world to come. Life of this world is fleeting and short; in the Afterlife, everyone will receive an eternal reward for what they have done.

They act loveless, uninterested, cold and unconcerned

Generally, people take pleasure in loving, being loved and being cared for. But some people, because of the tactics satan has used against them, deprive themselves by their own will of this blessing. First of all, the messages they send to those around them distances them from loving and being loved. For the sake of following the path that satan has shown, they unknowingly make life difficult for themselves and deprive themselves of all good things.

But this, like all other perverse acts that satan encourages, goes against human creation. The Qur'an tells us that satan ruins human nature and prevents people from living a life of pleasure and happiness:

I will lead them astray and fill them with false hopes. I will command them and they will cut off cattle's ears. I will command them and they will change Allah's creation.' Anyone who takes satan as his protector in place of Allah has clearly lost everything. (Surat an-Nisa': 119)

On the contrary, he draws them into an oppressive situation in which they are bereft of blessings. Love is one of the most wonderful blessings that Allah has created for human beings in this earthly life. But under satan's influence, an individual may be deprived of lov-

ing and being loved. Human beings are basically open to love, but satan attempts to persuade them with various reasons why they should not show their love, but repress and even abandon it. With his intimations, he forces them to act coldly and uninterestedly towards those who really have many lovable qualities.

Those who fall into satan's trap live in anxiety because they cannot experience love as they should and are not loved because they are deliberately contrary and cold. Satan's influence blinds them to others' many lovable qualities. The Qur'an reminds us that human beings fashion this situation with their own hands:

Allah does not wrong people in any way; rather it is people who wrong themselves. (Surah Yunus: 44)

Satan's suggestions lead a person into perverse behavior, with some of the thoughts such people form to persuade themselves:

They do not return love but create dissension with their arrogance and pride

One of the most evident characteristics of those who live according to the Qur'an's moral teachings is their humility and gentle temperament. These qualities open many doors of blessings for them and let them take their rightful pleasure from the blessings that Allah has created for human beings in this world. Because of their modest characters, they can enjoy a profound experience of love—one of the most wonderful blessings of the Garden in this world. They can appreciate all the loveable qualities of others; they can show the love in their hearts in all sincerity to other persons and, at the same time, are themselves lovable because of their fine moral character.

However, the most notable characteristics of a person under the

influence of satan are his arrogance and pride. Such people see themselves as all-important. This arrogance was the reason why satan was expelled from the Garden, and he wants to debase human beings and deprive them of Allah's mercy and blessings. The growing sense of self-aggrandizement within them prevents them from feeling love for others and appreciation of the goodness and blessings around them. In time, this attitude takes hold of a person and reaches unimaginable dimensions. Allah tells us that they will never achieve the desire in their hearts to make themselves important:

... [They] have nothing in their breasts except for pride which they will never be able to vindicate... (Surah Ghafir: 56)

The Qur'an tells us that arrogance and self-importance are not pleasing to Allah:

When he is told to fear Allah, he is seized by pride which drives him to wrongdoing. Hell will be enough for him! What an evil resting-place! (Surat al-Baqara: 206)

Living with a sense of self-importance that is unattainable, a person loves himself more than everyone and everything else and acts always in his own selfish interests. His love for himself and his lower self are so great that the most important thing for him is getting what he wants. In this regard, he becomes reckless.

To achieve his aim, he can disregard those he loves and behave badly toward them in the selfish pursuits of his lower self.

The love that such people feel for themselves is so strong that in their arrogance, they may even show no love for or interest in believers. Even though they know that believers have many fine, lovable qualities, and are trustworthy and can be their closest friends, they do not feel love for them as they ought. But this is a situation

into which these people have fallen by their own will. Their consciences inspire in them the necessity of living a good moral life, but they deliberately refuse to show love in order to requite the selfish desires of their hearts. Sometimes they do this as protest, sometimes to express their anger, resentment and jealousy toward someone, and other times simply out of their own arrogance. They do this to conceal what they have done and to send a silent message, thinking that in this way they will obtain what they want.

Of course, we never see this kind of behavior among believers. The only kind of conduct acceptable to them is what conforms to the moral teachings of the Qur'an. Those who wish to achieve their goals by living according to the morality that Allah has revealed will (Allah willing) be successful. Otherwise, the harm from the satanic deeds they have done will embrace them, and they will not be able to go on without being tormented. They will experience this difficulty as a punishment for following satan instead of practicing the morality that pleases Allah.

The obsession of waiting for another person to express love first

Because of arrogance, those who fall under satan's influence always wait for another person to show love first, because they think the love they express should be in proportion to the love shown them by another. If they express a more enthusiastic love than that other person, they fear they'll be humiliated. This kind of situation goes totally against their pride. As in every stage of their lives, they experience love only if it does not harm their lower selves and then only to the extent that this pride allows.

But there is no room for pride in the moral teachings of the Qur'an. Love and pride have nothing in common. Where there is

pride, there can be no love, because the proud person loves himself more than anyone and anything. Only toward himself does he behave in the way that true love demands.

For this reason, the only ones able to have the best experience of love are believers who have rescued themselves from the passions of their selfish lower selves. All the love that believers enjoy is based on their love of Allah. For this reason, they do not consider love as dependent on the behavior of another. For a believer, the measure of anyone's love is the extent in which he lives to please Allah. A believer naturally feels love for someone who leads the kind of life pleasing to Allah and who fears Him; he makes no worldly distinctions in his love and expects no return for it. Without keeping any record, he expresses his love from the sincerity of his heart. Even if his love is never reciprocated, he will show sincere love, compassion and interest in the other person.

But for someone under satan's influence, lower self comes before everything. He never tries anything that might be uncomfortable for his lower self. For him, it is most important to be praised and admired. For this reason, he waits for the others to be the first to express love, to offer compliments and praise. When someone shows love toward him, he often makes no response, because showing love is always difficult for his pride.

Because of this, he resorts to an insidious game using the silent language of wickedness. We can give many examples from daily life. When friends meet who love and respect one another, they express in various ways the sincere feelings in their hearts. They ask about each other's health, compliment them and behave pleasantly toward each other. Those under satan's influence make excuses to avoid this behavior, which even a child would know how to exhibit.

But characteristically, they do all this to make the other person feel that they acted as they did for a particular reason. For example, they give priority to talk about unrelated matters rather than saying any expressions of love. Or instead of complimenting a person's good qualities, they deliberately praise someone else. Or instead of complimenting someone, they speak of the interior décor, furniture and paintings of the house they are in. But if someone were to compliment this person in question, they would pretend not to hear him, or change the subject, so as to divert the attention to another direction. Sometimes, when another person mentions their good temperament, they look incredulous and try to cover up the impression that they think the same of themselves. If there are forced to join in a conversation, they do so uninterestedly and with an expressionless voice so that other people will know that they do not feel like talking. But, at the same time, they want to send the message with their facial expressions that their feelings are not sincere.

Sometimes, interestingly, these people do things totally contradictory to what's in their hearts. Under satan's inspiration, they are inclined toward wickedness and go against the voice of their conscience. But basically, they know what is right and they can see the many lovable and praiseworthy qualities in other people. In spite of this, they insist on practicing a satanic morality.

The behavior urged on these people by satan is very widespread among those who live their lives far removed from the moral teachings of the Qur'an. Even those who claim that they love one another almost turn their friendship into a battle of pride. But among people with faith, there is no such thing. Believers feel a sincere love toward those who practice the morality of the Qur'an and expect no return for it. They attach no importance to who showed love first,

how often it was expressed, or how enthusiastically or reservedly. For believers, love is something that attends a good moral character. The fact that a believer always shows love first, always pays compliments, is generous and enthusiastic all indicate his fear of Allah, his belief in the next life and his faith. For this reason, he never keeps an account of these things. Even if another shows him no love at all, because of his faith, he is secure in the knowledge that he is surely loved by other believers.

They claim that they have not received the love they deserve

No matter how much someone loves them, those under satan's influence are characteristically unhappy and think that this love is not enough. Usually, because their lower selves desire to be important, they demand far more love, attention and interest than they deserve. They always think they deserve more, and this expectation makes them miserable. But they never consider whether or not they are worthy of this love.

Believers act according to the moral teachings of the Qur'an and, for this reason, they treat others with love and compassion, despite their errors and shortcomings, so that they can urge them to live good moral lives. Those under satan's influence cannot recognize a believer's purpose, nor appreciate that the interest and concern that believers show them stem from their superior moral character. They think that they are worthy and deserve this interest. This situation sometimes reaches the point where these people, in their desire to be important, believe they are perfect and want to be loved more than anyone else. They disparage any kind of love that they think is insufficient.

But, again using satan's methods, they want to make others

know their ideas and demands. They never openly say, "I am worth more than that," or "I want to be loved more than anyone else, I want people to think that I'm better than everyone." And even if they are questioned, they deny they think such things and protest with all their might. They say that there is definitely no arrogance in their hearts; that they do recognize their many shortcomings and know they have made many mistakes, and so they don't believe they deserve the privilege of being loved. But their defense is not sincere, since in their heart of hearts, they believe just the opposite. With the methods that satan has taught them, they express what they really believe with a secret language. With these denials, they secretly expect that they will make themselves appear sincere, and make others believe their real opinions and desires. Indeed, they confirm what they had denied with the discontent on their faces and their contrary, uninterested, cold, and officious behavior.

Believers are aware of what these people really think, and that they desire to get what they want through these satanic methods. But only a morality based in the Qur'an can counter their behavior. Praising and extolling someone caught up in his own self-importance, behaving toward him as if he had a fine moral character will only feed his arrogance and do him more harm than good. For this reason, instead of approaching such person with undeserved love, believers give him sincere advice and urge him to live by the moral teachings of the Qur'an. Actually, this is one of the greatest demonstrations of love for anyone who sincerely believes in Allah and desires to attain the good life of the Garden. Those under satan's influence cannot appreciate this and they may behave even more negatively, thinking that they have not received the attention they deserve.

Their excuse for not expressing love is that they have not received any return for the love they gave

One of the games played by those whom satan inspires is to claim that they have not received love even though they once loved deeply—and, for this reason, they are cold and expressionless.

First, we must point out that it is not possible to love a person who adopts satanic morality. This person may have many fine moral qualities and, while waiting for expressions of love from those around him, may regard himself as the model for these qualities. But if a person acts according to satan's dictates, his good qualities are shrouded. For example, no matter how industrious, generous or subtle-minded a person may be, the negative personality he develops under satan's influence, his dull, uncomprehending and stiff facial expression and his cold and officious behavior make others around him doubt his good qualities. The important thing is that a person live a good moral life out of his fear of Allah. If he shows a few good moral qualities in some things, but insists on being contrary on other issues, he cannot be sure that his good qualities come from the fear of Allah. And this prevents anyone from loving him deeply.

Also, it is one of the most important indications of love when believers point out others' errors for the sake of Allah, so that they can beware of wickedness for the sake of their life in the world to come. But when people think in the way that satan thinks, they look for negativity in everything; they cannot understand any warning as a positive thing. Their egotistical self-love makes them unwilling to hear anything about their errors and shortcomings; they just want constant praise. However, believers cannot in good conscience refrain from pointing out another person's mistakes. To win Allah's

favor, they warn one another to beware of evil:

The men and women of the believers are friends of one another. They command what is right and forbid what is wrong... (Surat at-Tawba: 71)

Actually, those under satan's influence know that believers are sincere in their warnings and that they are trying to win Allah's favor with their actions. But as the Qur'an says, they pretend not to see this sincerity: "**And they repudiated them wrongly and haughtily, in spite of their own certainty about them...**" (Surat an-Naml: 14) Instead of heeding the warnings and amending their behavior, they shroud their consciences and respond with another satanic method. According to satan's way of thinking, they claim they actually love others very much. But because they do not have a moral character that makes them lovable, they hold themselves back as a kind of a favor to others.

This is indeed totally insincere, senseless and contrary to the Qur'an. If a person sincerely fears Allah and considers that he may not be loved because of his bad moral character, he will immediately amend that character in order to become more lovable. Surely he knows that believers would never insincerely pretend to love a person with unlovable qualities, would always act according to the morality of the Qur'an and would never respond to such methods. Despite this, such individuals get caught up in these thoughts and act according to them, because they have made themselves the representatives of satan.

They claim that their lack of love and coldness come from their strength of personality

One thought that satan inspires to get people to adopt a morality contrary to the Qur'an is the idea that a strong personality comes

from being serious, cold and officious. But many who practice this kind of morality are well aware of the difference between having a strong character and enjoying sincere love. Having a strong character is compatible with the morality of the Qur'an, so it is not possible for this to be in conflict with other qualities that reflect this morality. No law says that someone with a strong personality must be aloof, or that anyone who behaves in a relaxed manner must be weak. This is simply one of satan's deceptions stemming from the insincerity of those who practice his morality. Having a strong character is possible through being a conscious, aware, sincere and trustworthy person who, more importantly, believe and fears Allah; it has nothing to do with being serious or aloof.

These people know this very well. They use this idea only as an excuse to lay the foundation of legitimacy for their satanic way of thinking. As we said in some detail earlier, it is very hard for them to show love for anyone because of their arrogant, self-aggrandizing egos. Or, they deliberately act coldly toward others to protest their behavior, send them a message or to express their own anger or disagreement. And because they know that such behavior is clearly contrary to the Qur'an, they try to express themselves using satan's secret methods and silent language.

As a result, they exhibit a stiff, cold and loveless demeanor in their desire to sway those around them with their secret persuasions. Their basic problem is the insincerity in their hearts. Indeed, they do not fear Allah as they should, do not live according to the faith and morality of the Qur'an and cannot make friends with believers. They know that believers are trustworthy because of their fear of Allah and religious morality, but they can never trust them as they should. As the Qur'an says, they can never be friends or confidants: **"Your friend is only Allah and His Messenger and those**

who believe: those who perform prayer and give the alms, and bow." (Surat al-Ma'ida: 55)

They reflect the sickness in their hearts and thus cannot show love and sincerity as they ought. But, in the Qur'an, Allah reminds us that a person can achieve success only in this way: **"As for those who make Allah their friend, and His Messenger and those who believe: it is the party of Allah who are victorious!"** (Surat al-Ma'ida: 56) A person who turns his back on this kind of morality will have satan as his friend. And the Qur'an describes this kind of friendship in these words:

... Anyone who takes satan as his protector in place of Allah has clearly lost everything. (Surat an-Nisa': 119)

People act comfortably and naturally around those they trust; they do not feel uneasy that their friends know something about them. For example, even if a mother knows that her child has some shortcomings or makes some mistakes, this does not make either of them uncomfortable. As a kindness to her child, the mother will help him overcome his shortcomings. And the child, knowing his mother's good intentions, will not be embarrassed. No matter what the child's error, his mother will always be loving and generous with her goodness and self-sacrifice. And the child, certain of his mother's unconditional love, will always feel intimate love toward her. The child will never fear that anything will ever get in the way of that love.

This also holds true for believers who seek Allah's favor and who are united with one another in their fear of Him. Believers are one in their determination to be together forever, in this world and the next. As the Qur'an tells us, believers love one another in the intimacy of brotherhood: **"Hold fast to the rope of Allah all together,**

and do not separate. 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) They feel constant love for one another, not because of any gain they can get out of it but because of their love for Allah; the measure of their love is Allah's favor. Indeed, as they become more morally good and increase their efforts to win Allah's favor, their bond of love continues to grow deeper.

But those under satan's influence do not understand this. Their ideas are very different from those of sincere believers. Because their bond with Allah and believers is not strong enough, they cannot form a real, intimate friendship with them. For this reason, they deliberately shy away from any one-sided, unreciprocated love.

Of course, as in every case, this behavior harms no one but themselves. They deprive themselves of Allah's greatest blessings—giving and receiving love and the enjoyment of caring intimacy. No matter how many acquaintances they may have, they will live a lonely life in their arrogance. Because their moral behavior is far removed from that of the Qur'an, they will not have any friends in the Afterlife either:

Therefore here today he has no friend ... (Surat al-Haqq: 35)

They avoid being pleasant, saying kind things and paying compliments

In the Qur'an, Allah reminds us of the importance of saying kind things:

... A good tree whose roots are firm and whose branches are in heaven? It bears fruit regularly by its Lord's permission. Allah makes metaphors for people so that hopefully they

will pay heed. (Surah Ibrahim: 24-25)

Again in another verse, Allah tells people to say the kindest things to one another, or else satan will come among them and ruin their relationships:

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

Believers, wanting to live every moment of their lives in a way that will please Allah, make it their intention always to say the kindest things to one another, as these verses enjoin. But those who order their lives according to the will of satan, adopt a totally different kind of behavior. There are many reasons why they avoid saying kind words, paying compliments and engaging in pleasant conversation.

As in every case, what gets in the way of these individuals' ability to say kind things is their *arrogance*. The major characteristic of any arrogant individual is that he places his own lower self before everything else. All other things, even the basic aim of winning Allah's favor, come after that.

It's very difficult for such a person to put aside the arrogance so important to him and to speak kindly to those around him. He cannot pay a compliment or enter into pleasant conversation, because he regards himself as the most intelligent human being in the world. This being the case, he cannot willingly praise anyone else. Again, in his own view, he is the most logical person on earth, and it is therefore unbecoming him to listen to what anyone else says. He thinks that he has the finest qualities and so, should never pay compliments; others should compliment *him!*

Another reason why these people avoid saying kind words is

the feelings of *resentment* or *jealousy* in their hearts. Allah tells us in the Qur'an that the human lower self is prone to jealousy and selfishness: "... **people are prone to selfish greed...** " (Surat an-Nisa': 128) Believers who fear Allah take refuge in Him against jealousy, as this verse says, and train their lower selves in this way. They see Allah's wonderful manifestations in everything around them and cannot help speaking enthusiastically about them. They insist on expressing the joy they feel at the good things and successes they receive from Allah and are thankful for the blessings He has given, while naturally reflecting their inner love and enthusiasm.

But those who follow satan cannot take pleasure from their blessings nor live a contented life. In such a state, they are drawn into jealousy and anger when they see sincere believers taking pleasure from their blessings and being happy, content and joyful. However, they too can enjoy the same good life that has been promised to everyone who believes in Allah, does good works and lives a good and moral life. Because they, by their own will, have adopted the morality of satan, they are doomed to lead an unhappy life; and they become jealous of believers who do enjoy these blessings.

They avoid speaking openly of the grudges and jealousy that grow in their hearts by the intimations of satan, but resort to his silent language. In the face of the good things, blessings and successes that they see around them, they prefer to keep silent. If possible, they try to let them pass without mentioning them. In their anger, they resort to the method of *silent protest*, expressing their negative thoughts and discontentment with a determined silence.

By their refusal to say kind words and establish an atmosphere of lively conversation, these people hope to make it clear that they have *little respect for the people they are speaking with*—not because

they see no value in others, but because of their jealousy and arrogance that comes from their offended lower selves. But as with all the instances of secret wickedness we have examined, these people deliberately behave so that they will not be discovered and be revealed in their true colors. If everyone around them is speaking kind words, and they realize that remaining silent will reveal the wickedness inside them, they resort to different methods.

Sometimes they stammer as if unable to find the right words, or pretend they find it difficult to explain what they mean. Or, if they are compelled to say something, they do it with insincerity. Sometimes they complain that they couldn't express themselves in the way they wanted, displaying their coldness and disinterest in hidden language. Or they'll first pretend to speak kind words or pay a compliment and then try to retract it by adding a further, stealthily designed sentence. Being under satan's influence, their lower selves find it difficult to say anything good about anything. Even if they like something very much, they refer to it in words that give no sense of its real value. For example, instead of saying "Very nice," they're quick to give a non-committal "Not bad." They use many other such methods that express their insincerity, and each of them is the insidious work of satan.

It must be understood that with their insidious behavior and message-laden words, they are only causing themselves anxiety. None of their words has any harmful influence on believers. On the contrary, they actually help believers to recognize people with insincere hearts and to see the games satan plays with human beings.

They try to make themselves seem mysterious to attract attention

Another silent method that those under satan's influence use to

attract the attention of others is *to make themselves seem mysterious*. To this end, as stated earlier, they assume a stiff, silent and lifeless pose to make themselves seem different from what they are. They make sure that their assumed character leaves an even more negative impression than their true character. It is difficult to know what they gain from this. No one wants to be known as a difficult person. If he has several good qualities, he will not want to stress his negative ones. On the contrary, he will always want to be seen as more intelligent than he really is, more good-humored, more trustworthy, with a distinctive personality. That anyone exerts the energy to be perceived as negative surely comes from satan's efforts to confuse him and divert him from the true path.

As in all his other methods, this insidious tactic of satan has nothing to do with the moral teachings of the Qur'an. Anyone who knows what faith is would never knowingly present himself as mysterious. On the contrary, he'd do everything to make it clear that he was honest and trustworthy open and sincere. It is the mark of a hypocrite to behave mysteriously, make himself appear different from how he really is and to engage in secret conversations. Many verses of the Qur'an relates how, when prophets introduced themselves to the people to whom they were sent, they first stated that they were trustworthy individuals. Noah introduced himself in this way:

When their brother Nuh said to them, "Will you not guard against evil? I am a faithful Messenger to you. So fear Allah and obey me." (Surat ash-Shu'ara': 106-108)

Devout believers take this moral behavior of the prophets as a model. Those who follow satan know this truth very well. But because their minds are clouded and their consciences shrouded, they determinedly embrace his methods. They believe that by seeming

opaque and inscrutable, individuals whose thoughts and feelings cannot be read, they will rise to important positions. To make others take an interest in them, they try to make themselves appear inscrutable and secretive, of unknown intentions. They do not mind being persistent. Yet even attracting other people's attention gives them no solace. They themselves aren't even aware of what they hope to gain from appearing mysterious. They know only that they want to attract interest and do not consider whether they will earn their acquaintances' love or hatred. Satan makes them forget this important aspect. Only when they realize that their satanic behavior leads them to a dead end will they begin to consider it.

If they were asked scores of questions, no answers they gave would let anyone figure them out. They would give misleading answers so that the questioner would have to ask what they meant. In this way, they think to become the main focus of attention of those around them. They take this as a sign that others respect them greatly and would go to any difficulty to win them over. And they think that other people, witnessing the interest being taken in them, will respect them too, elevate them in their esteem and regard them as important individuals. Attaining such a result from this perverse behavior is possible only for someone who does not act according to the moral teachings of the Qur'an, who doesn't consider that the only measure of superiority is piety and closeness to Allah. Those with faith know that such behavior is not in accordance with the Qur'an.

For this reason, Muslims have an honest character. Their motives are transparent. There is no moral flaw in their behavior, and nothing they do arouses suspicion. They act according to the morality of the Qur'an; therefore, by Allah's will, their words and deeds

leave a positive impression on others around them. No one wonders "Why did she say such a thing?" or "Did he imply something?"; and no one doubts the intention of their words. They carefully avoid giving any impression of mystery. The Qur'an tells us that Allah leads believers on the true path and shows them satan's wicked morality:

... However, Allah has given you love of faith and made it pleasing to your hearts, and has made disbelief, deviance and disobedience hateful to you. People such as these are rightly guided. (Surat al-Hujurat: 7)

But because they act with satan's calculating insidiousness, those who live apart from the morality of the Qur'an think that being mysterious will make them more attractive and interesting to others. The desire to be different from others presses heavily on them, giving them a suspicious, disquieting and inscrutable look. They appear to be one whose secret plans cannot be fathomed. Then they expect Muslims to figure them out and understand their aspirations.

However, Muslims wish to see good morality flourish in the whole world and undertake important responsibilities toward this end. But these others who want to vaunt their own importance lay aside everything else in hopes that people will take an interest in them. By exalting their own importance, they expect that others will regard them in the same way.

In this, they resort to satan's insidious games. They subject other people to examinations to determine how much others value them and how well they think of them. They use this insidious, senseless method to see if people really love and trust them. With a simple change of intention, they could rid themselves of their perverse behavior, but they are determined not to do so until they suc-

ceed in attracting attention. According to their distorted way of thinking, attention is the measure of how much they are loved; if others really love and value them, then they will demonstrate their interest and concern.

Of course, none of this accords with the moral teachings of the Qur'an. Because it rests on satanic ideas, all efforts to attain the desired results will be in vain. If these people do not give up these satanic efforts, silent insinuations and insidious games, they will suffer distress. Gradually, satanic morality will take them over completely and, because they have made friends with satan, they will begin to regard sincere Muslims as their enemies. They judge everything they say and do by their satanic way of thinking and use it to further increase the wickedness in their hearts. They keep these insidious and insincere inferences in their minds as if memorized, and keep them deep in their hearts where they become the source of anger and resentment. And if they encounter a situation that conflicts with their ego, this resentment comes to the surface; and all that information they have collected to use against a person flows out.

In the Qur'an, Allah warns such people who "plot evil actions" against the pangs of punishment:

Do those who plot evil actions feel secure that Allah will not cause the Earth to swallow them up or that a punishment will not come upon them from where they least expect? (Surat an-Nahl: 45)

Now we see that the reasons for these people's inscrutable mysteriousness, stiffness and of the excuses they proffer are all groundless. Indeed, no matter how they try to hide the deep anger in their hearts, Allah sees it:

Allah knows what you keep secret and what you make public. (Surat an-Nahl: 19)

They want to send secret messages with their lethargy and laziness

By assuming a stiff, silent character, some people's intention is to appear lethargic, burdened and distracted. In this way they use their silent language to make others feel their lack of excitement and determination and their dissatisfaction with certain things. Compared to others, these individuals are noticeable by their heavily burdened appearance; this influences the way they walk, sit and stand, the way they eat and clean their houses. In short, it controls everything they do.

Also, they are noticeably distracted. When everyone is talking, these people stand in the distance looking on. They remove themselves from conversations and then from time to time, try again to make connections with others. The interesting thing is that, although they give quite a realistic impression, they are just imitating it. As with all their other forms of their perverse behavior, they want to keep alive their wicked moral qualities. But as with all their other deliberate actions, this is very difficult. Assuming the determination of joyful, active and extroverted individuals, they make themselves heavy, stiff, silent, inactive and lethargic for twenty-four hours a day. And they do this for not only one or two days, but for almost all their lives.

To deprive these people of a good life, satan makes this method appear attractive. But at the same time, he is employing such a great stratagem that when they finally realize that they have fallen into his trap, satan has already achieved his goal. It's as if satan has hyp-

notized them and taken them under his control. He always urges them to display this kind of behavior so that finally it may become their natural personality. Then, if they so desire, they can behave in a way that keeps them from finding a way out of their heavy lethargy. They may not be able to experience joy, liveliness and activity in their inner lives.

As a result of their struggle against faith, those under satan's influence may become as tired and distracted mentally as they are worn out physically. Because of this tiring struggle, their minds and bodies give out. They become unattentive awarepeople while they were once attentive; likewise they become lifeless while they were once lively. They become weak and susceptible to illnesses; their digestive and nervous systems become weak. The results quickly show themselves in their physical constitutions, as signs of this struggle begin to appear on their skin, in their eyes and on their bodies. They become old very quickly. Their muscles weaken. Deep lines form on their faces. Their eyes become dark and hollow. Their hair and nails lose their resilience. They can become ill with the slightest change in the weather. The stress on their nerves is evident in forgetfulness, mental weariness, lost of consistency in speech, and tendency to bouts of weeping.

They begin to suffer serious problems of perception. Although their senses are healthy, they may not hear what is said to them, and may not perceive the smell of a burning meal. Their sensitivity to sound and smell and their awareness of danger may be weakened. Later, this deliberate stiffness begins to harm them. When doing basic repairs with cutting tools, for example, they expose themselves and others to danger. Some who live this kind of moral life become physically exhausted because of their intense struggle with their

consciences. Gradually their motor abilities lessen and they begin to slow down. They cannot perform any rapid movement. The slowness and lethargy they exhibit make others uncomfortable. They take every opportunity to be alone, withdraw from the company of others and find a place apart to lie down or sleep—more than a normal body needs to. Yet this has no invigorating effect on them; they just want to rest and sleep more. Because of their bodies' intense stress, they themselves notice the overall weak state of their constitutions and their proneness to illness. No matter how industrious and active they were before, their insidious traps make them stiff, slow and exhausted. The same slowness of motion can be seen when such a person brushes his hair. He will not lift his arms and move his head from side to side as a normal person does. He uses extremely slow and interrupted movements. Eating a meal or completing any assignment takes a very long time. He takes a book and lies down to read, but falls asleep after the first page or two. He does not hear a knock at the door; if someone near him gets into danger, he does not notice and do anything to help.

Besides, he'll maintain that the physical and mental problems he experiences are the same normal discomforts that other people endure and pretends not to be aware of the condition he's in. The fact is however, because he makes cosmetic changes but makes no effort to give up the moral wickedness he has chosen or conceals the evil inside himself, he receives such a repayment.

We can see that those who try to obtain what they want by insidiousness and insincerity fall into their own trap. While assuming they can gain something by cooperating with satan, they lose out by becoming his toys. They think they can wield their stiffness, slowness and coldness as a ploy, but all these things encompass them like

an illness. However, we must keep in mind that anyone who sincerely wants to escape from this condition can, by the will of Allah, break satan's influence if he stops cooperating with him and submits to Allah and the Qur'an. He will then gain a moral character that will prove a blessing both to him and those around him.

They display a character that seems to have given up everything and is waiting for death

A human being cannot long endure the pangs of conscience and the pressures from an unseemly moral character. A person who fears Allah and has a clear conscience cannot endure pangs of conscience for long and will soon take refuge in Allah and submit to Him. Everyone with a normal level of intelligence senses that this pressure is doing serious physical harm and that even a healthy body will give out if it has to endure such pressure for any length of time.

Pangs of conscience thrust a person into great physical and mental anxiety. The Qur'an tells us the pangs of conscience a person suffers when he refuses to support our Prophet (saas) although he realizes that it is the right thing to do:

And [He turned] also towards the three who were left behind, so that when the Earth became narrow for them, for all its great breadth, and their own selves became constricted for them and they realized that there was no refuge from Allah except in Him, He turned to them so that they might turn to Him. Allah is the Ever-Returning, the Most Merciful. (Surat at-Tawba: 118)

As in this example, everyone who does not act according to the moral teachings of the Qur'an will experience similar pangs of conscience. This is a mercy from Allah to humanity; a situation that He

has specially created for us to see the right path. But those who have taken satan as their guide pretend not to be aware of their situation and persist in ignoring the voice of their conscience. Instead, they prefer to experience anxiety and waste their lives without tasting Allah's wonderful blessings. As the Qur'an says, they are caught up in despair because they grow farther and farther away from faith and the contentment and happiness it gives:

No one despairs of solace from Allah except for people who are unbelievers. (Surah Yusuf: 87)

These people have no other friend but satan, and the life they lead is unhappy and miserable. Nevertheless, they persistently refuse to take advice. Allah describes their condition in the Qur'an:

He who has fear will be reminded; but the most miserable will shun it. (Surat al-A'la: 10-11)

However, Allah has shown people a way to be happy and save themselves from such anxieties. The Qur'an tells us that this can come about only if they follow this true path that Allah has shown them:

... All those who follow My guidance will not go astray and will not be miserable. (Surah Ta Ha: 123)

This stubborn attitude arises from their refusal to accept that the morality of the Qur'an is their only solution. They do not listen to the advice given to them so that they can be happy in this world and the next; and make no effort to improve their moral character. They do not use their intelligence, awareness and determination in support of their consciences.

However, Muslims do use their determination to change themselves. They are very attentive to advice they are given because out of their faith in the Lord, they know that if they change themselves only to win His favor, He will increase the blessings He gives them.

The Qur'an reveals this truth in these words:

That is because Allah would never change a blessing He has conferred on a people until they had changed what was in themselves... (Surat al-Anfal: 53)

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

A person of faith never experiences an irresolvable situation. Even in the most complex, difficult and seemingly impossible situations, believers know that Allah in His mercy sends them help and lifts them out of darkness into light. Because of their unwavering trust in Allah, by His will, they can surmount all their difficulties. Those who have suffered great harm as a result of satan's influence need to show this kind of moral behavior when they realize the situation they are in. Such people should never forget Allah's great mercy and assistance and that, as the Qur'an says, the Lord is their most trustworthy friend and helper.

... Allah suffices as a Protector; Allah suffices as a Helper. (Surat an-Nisa': 45)

THE HIDDEN INSINCERITY OF THOSE CAUGHT UP IN DESPAIR AND DISTRUST

One method that satan uses most often to draw people away from the true path is to thrust them into despair and pessimism. Satan makes people with ignorant beliefs think that perverse behavior based on despair and distrust is legitimate; and in this way he leads them to disbelief. He wants to apply the same method to people of faith and draw them away from the Qur'an by making them adopt this ignorant morality. The Qur'an tells us that despair is one

of the major signs of disbelief:

... Do not despair of solace from Allah. No one despairs of solace from Allah except for people who are unbelievers.' (Surah Yusuf: 87)

Aware of this, satan uses despair as a weapon against those whose hearts are sick. But as with all his other tricks, he resorts to all sorts of stratagems to keep them from sensing the danger he's drawn them into. If he openly urges them to abandon their hope in Allah's mercy and pardon, he knows that his stratagems may be discovered and fail in their purpose. Any person with faith knows that being caught up in such thoughts may mean that he has lost his faith. In this situation, satan makes him experience despair by concealing it behind other thoughts and covering it up with excuses that appear rational and legitimate. In such a situation, a person may feel that he has lost faith and hope; and these ideas may be reflected in his whole moral behavior and direct his life. Finally, he may end up by getting what satan already wants, by any means necessary—to be drawn toward the pangs of punishment.

To achieve his aim, satan plans his tactics systematically and subtly. Stage by stage he employs various methods to lead a person to where he wants them to be. People shroud their consciences and, looking for excuses to follow the desires of their lower selves, are easily persuaded to submit to the way that satan shows them. Satan especially gives them the excuse that there are plainly many difficulties and serious drawbacks in any situation. Those who take refuge in this excuse try to comfort their consciences by saying that their problems are almost insurmountable and would take much effort to overcome. They candidly claim that they have done everything in their power and tried every means, but could find no way over their

difficulties. They claim that they have totally exhausted all their efforts in the attempt to find a solution to the "vicious circle" situation. According to this insincere excuse, the situation is out of their hands; the state they are in and the events they have experienced have forced them into this irresolvable situation. Now that they are sad and without hope, satan has finished the game he played with them.

But these people know that all the excuses they offered were false and insincere. They are aware that despair, distrust and an attitude of such helplessness have nothing to do with the Qur'an. From moment to moment, their consciences remind them of their insincerity and call them to think in terms of the moral teachings of the Qur'an. But they go along this road satan has shown them, deliberately using excuses to favor of their egos' undisciplined desires.

They knowingly cover up their consciences and choose insincerity, causing them to suffer pangs of conscience. Because of this anxiety of conscience they experience both a physical and a mental breakdown. Following satan's intimations absolutely, they cannot find the strength to stand up and struggle against their situation, or rescue themselves from the insincerity they live in. As we said in the first chapter, an individual under satan's influence leaves everything to take its natural course and tries to persuade himself that there is no other way out apart from leading a life of anxiety full of distress. As if waiting for death, he turns to activities that will distract him and thus tries to forget the irreparable dangers caused by insincerity in this life and the next. Allah tells us in the Qur'an that for those people who try to deceive themselves and believers in their insincerity. And that these people in question are totally aware of the agony that awaits them in the Hereafter.

Among the people there are some who say, "We believe in

Allah and the Last Day," when they are not believers. They think they deceive Allah and those who believe. They deceive no one but themselves but they are not aware of it. There is a sickness in their hearts and Allah has increased their sickness. They will have a painful punishment on account of their denial. (Surat al-Baqara: 8-10)

However, due to having no fear of Allah as they ought to, they try to forget this agony, of which they are reminded, instead of thinking about it. For this reason, they sometimes pass their time by diverting themselves with tiring work, sometimes by getting involved in intense mental activities and sometimes just by sleeping off their exhaustion.

By this stage, satan's task is largely finished. There is no further use in wasting his time with a person who has entirely sided with satan. Now, to inspire sorrow in him, it will be enough to renew these thoughts from time to time, remind him of the dire nature of his situation, the intractability of his problems and his helplessness. After this stage, an individual will have undertaken satan's work in its every detail. He will now repeat to himself and remind others of the ideas that satan had him memorize. These things are no longer an empty apprehension for him; they will find their place as definite and real judgments that he believes in.

Those who persist in living without faith under satan's influence are like living corpses. They take no pleasure from life, their blessings, from other people or anything else. Their spirit is blinded, their mind clouded and from carrying this weight, they are physically and mentally drained. Satan has covered their minds, bodies and consciences with a shell and exercises total control over them. They have now become his agents, communicating his message in the cheerless satanic spiritual state that pervades their minds and

their appearance. With their mental state, behavior, conversations, facial expressions, tone of voice and their helpless and resigned way of speaking, they seem to invite others to share the same fear and despair.

At this stage, any person of true faith and a clear conscience would provide a great blessing to such a person by calling him and guiding him. For one whose mind and judgment have collapsed, the pure mind of a believer who can see reality and knows the difference between good and bad is a manifestation of Allah's mercy. Believers invite these people who can no longer distinguish what will benefit them and what will harm them according to the morality of the Qur'an, a good life in this world and salvation in the world to come. This may be the last opportunity these people have before they die—their last warning to keep them from suffering punishment in the world to come. At this point they should submit unconditionally to Allah, the Qur'an and the urgings of sincere believers, and live their lives according to the teachings of the Qur'an. By Allah's mercy, they may be rescued from satan's influence and develop a mind and conscience that will sustain a true faith. But in order for this to happen, they must first free themselves from their despairing and untrusting thoughts and ideas.

In the following pages, we will give some examples of how satan makes people resign themselves to despair, how he speaks to their minds, how he assumes different forms to continue these conversations for twenty-four hours a day, without ceasing. But first we will touch on how such behavior contradicts the morality of the Qur'an, and how a faithful, sincere person should counteract satan's incitements. We will show that satan's wiles have no effect on persons of faith, if they live according to the Qur'an's moral teachings.

In the morality of the Qur'an, there is no room for despair or distrust

In the Qur'an, Allah reveals the best solutions to every situation. For this reason, there is no such thing as an unsolvable problem in the life of a believer. If he follows the road revealed in the Qur'an, a believer will easily be able to surmount every problem he meets. Allah revealed this to Ibrahim (as) in the Qur'an:

They said, "We bring you good news of the truth, so do not be among those who despair." (Surat al-Hijr: 55)

Allah also reveals in the Qur'an that He has made Islam an easy religion for human beings:

We have made the Qur'an easy to remember. But is there any rememberer there? (Surat al-Qamar: 17)

No matter what difficulties a person encounters in his life, or how serious a mistake he has made, Allah has provided a way out and He reveals this in the Qur'an to His servants. In order to grasp the simplicity of religious morality, a person must be able to appreciate the sublime names of Allah and be aware of His infinite power and limitless knowledge. A person with such awareness will have no room in his life for despair, resignation or helplessness. Allah is the protector, friend, helper and guide of pure-hearted believers. His power is sufficient to save them from every anxiety and difficulty.

It is Allah Who creates both difficulty and ease. He has created these according to His sure wisdom to test human beings and to show who is determined in his relationship with the Lord. For those who do not become overwhelmed by despair even in their most difficult moments, and who are patient and determined in their trust in Allah, He has created ease together with difficulty. In the Qur'an,

Allah gives the good tidings of this assistance:

We will ease you to the Easy Way. (Surat al-A'la: 8)

For truly with hardship comes ease; truly with hardship comes ease. So when you have finished, work on. And make your Lord your goal! (Surat al-Inshirah: 5-8)

As it says in these verses, a person "only has to make the Lord his goal" in order to experience this ease. But because some allow themselves to be directed by satan and their lower selves, they remain deprived of this ease announced in the Qur'an. On the one hand, they are aware that they are on the wrong road, and on the other, instead of submitting to Allah, they try to solve their problems with satan's help. For this reason, they always come up against a dead end. As long as they do not turn to the morality of the Qur'an, their situation will continue to repeat itself. Meanwhile, satan makes them think this continuous repetition is due to the fact that they are in the grip of an insolvable situation. He is able to persuade them to gradually turn this idea into an obsession. However, their inability to come to a solution is entirely due to their not following the road revealed in the Qur'an.

The important fact is, these people could actually save themselves from this spiritual state if they wanted to. Their consciences tell them what they should do. Allah inspires in their consciences the idea that He will rescue them from their pain if they take refuge in Him, that He will answer all their prayers and will certainly help them. But because they are under satan's influence and want to obtain certain things by using their rebellious morality against believers, they cooperate with satan and refuse to relinquish their old behavior.

The secret insincerity of those caught up in despair

Those who say they are despairing and refuse to make any positive effort put forth many claims to justify the logic of their situation. They want to prove, using satan's insidious methods, that there are reasons for their distrustful, pessimistic behavior, and they are aware that the excuses they offer are not sincere. Besides, they know that Allah will remove every anxiety and need from those who follow the solutions revealed in the Qur'an. Even though they do themselves great harm, they live their lives apart from the morality of the Qur'an. Why are they so determined in this? Allah explains in the Qur'an:

... However, their hearts were hard and satan made what they were doing seem attractive to them. (Surat al-An'am: 43)

Strangely, satan makes these people take pleasure in what they are doing. Indeed, in order to be able to follow the path that satan shows them, they oppress themselves, live in a pessimistic spiritual state and agree to living their whole lives in misery. In a sense, they are committing spiritual suicide. Because of their unseemly moral characters, instead of being good-natured and living a good life, they find it more attractive to destroy the love, respect and trust that their acquaintances have for them and to live alone in the world, with no close friends other than satan.

Clearly, they have fashioned this situation with their own hands, and it is the repayment that Allah has given them in this world for making friends with satan. Even if these people wanted to attain the Garden, it would not be possible; they prefer to live an unhappy life claiming that they have abandoned all hope of Allah's

mercy and help. Allah has warned these people about the pain and anguish they will suffer:

It will not be eased for them. They will be crushed there by despair. (Surat az-Zukhruf: 75)

Those who reject Allah's Signs and the meeting with Him, such people can despair of My mercy, such people will have a painful punishment. (Surat al-'Ankabut: 23)

But these people who exceed the measure of what is good for them were to listen to their consciences while there is still time and abandon the way that satan has shown them, Allah is unstinting in His pardon and forgives all the sins of His servants.

Here are some of the insidious and insincere ideas, which are incompatible with the Qur'an, that these people put forward to legitimize their despair, helplessness and lack of attention:

They claim that their errors are too great to be compensated for and that they do not have the willpower to do it

Those who believe in Allah from their heart make every effort to achieve a moral character pleasing to Him in the span of life He has granted them in this world. Fear of Allah in their hearts prevents them from acting in any way that would not please Him and from deliberately persisting in such behavior. The love and attachment they feel toward Allah is so strong that it enables them to overcome any difficulties, no matter how great. With their fear of Allah and the strength of their love for Him, it is very easy for them to abandon their errors.

But those who have no proper fear of Allah and do not consider the Afterlife as they should cannot find this strength within them-

selves, because they have no strong fear of losing the favor of Allah and their attachment to Him. They don't think of the probability that they will suffer pain and sorrow in the eternal life to come, and so the fear of Hell does not motivate them sufficiently. If they were aware of those aspects of their lives that were displeasing to Allah, they would think it reasonable to pass over them with excuses and misrepresentations instead of being eagerly determined to make up for them. One of their excuses for not correcting their errors is that they're too great for them to make up for. They have behaved so badly and made such bad mistakes that anyone who has done such things could never undo the damage. But clearly, all this is a satanic deception and a great lie. The verses that Allah has revealed in the Qur'an show clearly that this idea is inconsistent with the Qur'anic morality. First of all, Allah says that He will not give people any burden that they don't have the strength to bear:

We do not impose on any self any more than it can stand.

With Us there is a Book which speaks the truth. They will not be wronged. (Surat al-Muminun: 62)

Allah is infinitely generous and forgiving; He accepts the repentance of His servants who turn to Him in sincerity. The Lord has announced that He will forgive every wrong action, except the one of associating others with Him. But while there is still time, if a person gives up associating Allah with His creatures, he may find forgiveness. The Qur'an tells us that the Lord is infinite in His mercy and ever ready to pardon:

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

Another verse says that Allah will cover the shortcomings of His servants who show sincere effort and exalt them:

If you avoid the serious wrong actions you have been forbidden, We will erase your bad actions from you and admit you by a Gate of Honor. (Surat an-Nisa': 31)

For a person who leads a moral life in order to win Allah's favor, it is very easy to compensate for his errors. Since the truth is so evident and Allah has revealed that He will forgive, pardon and even turn evil into good, it is not consistent with the Qur'an for a person to say that he cannot atone up for his sins. Anyone who offers this excuse hides behind insincerity; he has shunned the truth and knows that he has acted insincerely because he has avoided living a good moral life. Allah makes him feel every aspect of this truth in his conscience. He thinks it's difficult to make up for his moral shortcomings and errors and because he lacks a strong faith, he cannot find the willpower within himself.

In the Qur'an, Allah tells us that hypocrites with sickness in their hearts have just such an attitude. Hypocrites who want to avoid struggling together with our Prophet (saas) make the excuse that they "are not strong enough":

If it had been a case of easy gains and a short journey, they would have followed you, but the distance was too great for them. They will swear by Allah: "Had we been able to, we would have gone out with you." They are destroying their own selves. Allah knows that they are lying. (Surat at-Tawba: 42)

The claim that they must think a long time before correcting their errors

As we said earlier, satan does not want a person to live a good moral life or use his conscience to conform his life to the Qur'an. To this end, as we said, he wants to make it seem difficult to live morally and purify the lower self and for an individual to make up for his errors. He suggests that the errors he has committed are very great. A person who has this idea loses hope that he can correct his mistakes and that Allah will ever forgive him, and he may become pessimistic about himself and events that will occur.

His lower self deceives him by making him think that he cannot undo his mistakes without deep consideration; its purpose is to dissuade him from any attempt. He analyzes for hours, days and weeks, down to the finest details, why he made such an error, why things turned out as they did, what people think of him and why they said to him the things they did. But examining these things in this way will be of no use. If he only gives sincere consideration to how he can make up for these errors, the situation may turn out in his favor, by Allah's will.

We can give the following example: When a stiff and somber person is urged to be lively and joyful, this is very easy for a person to do. All he needs to do is to be kind and content in the knowledge that Allah has created events for a good purpose. He does not have to think systematically about this for hours. Satan wants people to think that they must think long and hard about things that could immediately be corrected. He suggests that, in order for anyone to be joyful, he must first correct his other mistakes and must set time aside in order to plan how to do this. Satan aims to gain time; he wants to postpone this process and divert the person from his true

goal. However, the solution is very easy: If he behaves in the way described, the matter can be resolved in a moment.

Such a change in behavior is easy to imagine when a thirsty person goes into the kitchen to get a glass of water. He does not have to plan for hours about how he will be able to get a drink. All he has to do is to turn on the tap. In the same way, a person who thinks he must correct his errors can do this only by implementing it.

They try to give to believers an impression of helplessness

Those who claim to be in despair because they cannot rescue themselves from the wickedness of their lower selves actually choose this spiritual state themselves. The reason for their choice is that they don't want to give up their bad natures and erroneous behavior. It's more pleasing to their lower selves to hide behind excuses. Besides, their lower selves enjoy behavior that is wrong according to the Qur'an. For example, any arrogant, proud individual must train his lower self in order to achieve a trusting, gentle moral character. But to be trusting goes against his lower self; he wants to be able to enjoy pride whenever he so chooses. Therefore, in this matter, he prefers not to suppress his lower self. The excuse he generally hides behind is that he's "helpless and unable to find a solution."

However, as with all the excuses such people offer, this one is also false. The morality of the Qur'an is, in every case, clearest and easiest solution. Allah reveals this truth in the Qur'an:

Certainly there is a transmission in this for people who worship. (Surat al-Anbiya': 106)

In another verse, He says that He will show a way out of diffi-

culty to those who fear and respect Him:

... Whoever fear Allah—He will give him a way out. And (He will) provide for him from where he does not expect. Whoever puts his trust in Allah – He will be enough for him... (Surat at-Talaq: 2-3)

These verses show that no one who lives according to the Qur'an's moral teachings will ever be left without a solution to his problems. For this reason, if this situation does arise, it comes from the fact that the individuals concerned don't follow the Qur'an, but have embraced the methods of satan.

In the Qur'an, Allah says that, even if confronted with death, hunger, illness or any other difficulty requiring patience, people with faith never assume a helpless attitude. In such situations, they always speak of their trust and reliance on Allah. The Qur'an says that only hypocrites with sickness in their hearts feel overcome with fear in the face of difficulties and lose faith in Allah's mercy.

However, someone who takes refuge in Allah never encounters such an impasse, because Allah is very generous and loving to His servants and His mercy is great. In the Qur'an, the Lord reminds us of this generosity and mercy in the verses that He sent down to our Prophet (saas):

Your Lord has not abandoned you nor does He hate you. The Last will be better for you than the First. Your Lord will soon give to you and you will be satisfied. Did He not find you orphaned and shelter you? Did He not find you wandering and guide you? Did He not find you impoverished and enrich you? (Surat ad-Duha: 3-8)

Allah has made believers responsible for calling people to goodness and to avoid wickedness. And besides, people with faith

do not regard despair, helplessness and impossibility as sensible concepts. And because they evaluate everything that happens in the light of the Qur'an, they easily see that this stratagem is a product of a hypocritical morality and respond to these people with the Qur'an's morality.

These people claim to be at an impasse; they want to send the message to those around them that they are "stubbornly determined not to change their behavior." They want to convince others that there is no other way out and to get them to accept them. In this way, they secretly insist that they cannot live the morality of the Qur'an in its entirety.

But this insistence has no effect on people with faith. Believers use the Qur'an as their measure and act according to the morality that Allah has revealed to them. They will never befriend such an individual whose behavior demonstrates satan's morality.

Allah knows what is in such people's hearts so turn away from them and warn them and speak to them with words that take effect. (Surat an-Nisa': 63)

They will exhort him with advice from the measures that Allah has set in the Qur'an. And if the individual takes this advice and shows a good moral character, believers will accept him.

Remind, then, if the reminder benefits. (Surat al-A'la: 9)

Here too, however, as is all their calculations, they have fallen into great error. In the Qur'an, Allah has revealed to believers the indications that a person is insincere. And He supports them from His presence with superior intelligence and ability to discriminate. Insincere people act so as to hide their insincerity and keep it secret. Later, they claim to be well-intentioned, but are wrong to think that they can make themselves appear innocent. Their conversations, be-

havior, facial expressions and the excuses they put forward are enough to allow a person with faith to understand their real moral character.

They claim that the solutions offered to them are wrong, or cannot apply to them

Satan wants people to turn their backs on the true path and persist in their errors. When he sees someone setting out on the true path or taking advice that may benefit them, he immediately takes measures. In this situation, a person's conscience would come into play and urge him to conform to the high morality that it enjoins.

In such a situation, those who want to protect their lower selves instead of following their conscience immediately go down the path that satan has shown them. When anyone urges them to follow the morality of the Qur'an, they resort to insidious methods to obey the contrary inspiration of their lower selves and find excuses to persuade themselves. One of the major excuses they use is that "The error might have been wrong, but so was the solution offered." It is clear that these people do not behave according to the Qur'an. They realize that admitting and rejecting their errors will clearly reveal their insincerity. For this reason, they embrace a more insidious method, and offer an excuse. Even though they receive good advice from the Qur'an clearly leading them to the right path, they do not accept it because of their insincerity.

They claim that the solution offered to them was not apt, that their errors were due to other causes and required different solutions. Later, they offer alternative "solutions" that suit their lower selves. Instead of conforming to the morality of the Qur'an, they resort to satan's methods and fall into chaos. Even the most easily-solvable problems paralyze their wills.

Such a person who follows satan's intimations is far from the counsel given by intelligence and sincerity. Believers admonish him to behave in a good way, but he turns his back on what is right, preferring to follow his own mind which has been shrouded by satan's influence. The Qur'an explains the behavior of such people:

When he is told to fear Allah, he is seized by pride which drives him to wrongdoing. Hell will be enough for him! What an evil resting-place! (Surat al-Baqara: 206)

They claim that they do not know where their errors come from or what they should do

When called to practice the morality of the Qur'an, one of the excuses made by those whom satan has drawn into despair is that they do not know where their error lies nor how to atone for it. However, these people know what faith means, what the morality of the Qur'an requires, and the kind of behaviors Allah tells them to avoid. In the Qur'an, Allah tells us that, no matter what excuses he makes, every person will be **"a clear proof against himself."** (Surat al-Qiyama: 14-15)

In another verse, Allah reminds us that there is a clear difference between right and wrong:

... Right guidance has become clearly distinct from error. Anyone who rejects false deities and believes in Allah has grasped the Firmest Handhold, which will never give way. Allah is All-Hearing, All-Knowing. (Surat al-Baqara: 256)

Allah has created human beings to be aware. A person knows his positive and negative behavior, because he has his voice of conscience inside to direct him. Good behavior eases the conscience and makes it content; bad behavior makes the conscience uneasy. Even if

a person does not confess to himself, his conscience will warn him of his errors. Therefore, anyone who makes the excuse that he does not know where his errors come from, even when it is explained to him, is simply against the ploy of his lower self.

First of all, this individual does not want to acknowledge his mistakes. If he did, he would have to stop making them. For this reason, he says he does not understand what is explained to him, thus preparing the way for him to continue. If he acknowledges that he understands and still makes the same mistakes again, it shows that he is acting deliberately. So with his excuses, he wants to make himself appear innocent and naïve. Satan presents this distorted way of thinking as reasonable; according to this logic, others have to prove that his behavior is wrong and meanwhile, he does not understand or think about what he is doing. He even wants others to feel compassion for him.

Allah tells us in the Qur'an that this insincerity is wrong. He warns people with faith against those who say they do not understand, even though they are very much aware of what they are doing: **"... a group of them heard Allah's word and then, after grasping it, knowingly distorted it."** (Surat al-Baqara: 75) In another verse, Allah tells us that such people deliberately avoid understanding what is said to them: **"... What is the matter with these people that they scarcely understand a single word?"** (Surat an-Nisa': 78)

They claim that others are prejudiced against them and therefore do not notice the positive changes these others have made

These people try to find excuses for the pessimism that comes from not living in faith as they ought. Another excuse they make is that people are prejudiced against them. This idea arises basically

from their perverse beliefs. For those who live their lives to win Allah's favor, the fact that Allah knows and sees everything they do is sufficient for them. Those who do not practice this morality as they ought to, expect appreciation and praise from others. They practice the moral qualities required to win Allah's favor only to gain the approval of other people. When they think that they are not being appreciated as much as they should be, there is no energy or intention in the positive moral qualities they display. They say that they do everything they can to live a good moral life, but they suggest that others do not see and appreciate their efforts at all. Especially if someone criticizes their behavior as wrong, or when they have made no effort to alter it, they immediately offer the excuse of prejudice to justify the situation.

They say that they have made major changes in their behavior and that they have really turned over a new leaf, but that others still regard them in terms of their former mistakes and their old personality. They claim that, even if an understanding were reached in this matter, they would always be regarded in the same way whenever they made mistakes in future. They claim that, no matter how well they may correct themselves and no matter how good they are, their former errors will never be forgotten or forgiven; and they'll always be regarded in the same way. And, they say that as long as they are regarded with prejudice, their confidence will be broken by this psychological pressure and they won't be able to change. They hide behind these insincere excuses, saying that they doubt they can possibly change, given their present circumstances.

We can see that the logic of their scenario is based in the insincere premise that the fault lies not with those who make excuses, but with others. However, all these explanations are ridden with faulty

accusations. Believers are individuals who above all fear Allah; they know that being suspicious and treating people unjustly are actions contrary to the Qur'an. For this reason, a person who exerts a serious effort will never be regarded with suspicion. Additionally, if an individual has really made positive changes in himself, believers of conscience will have the sensitivity to realize it immediately and will be very pleased. Above all, they know that it is Allah Who will pardon a person's errors and that everyone is responsible to Him. They are aware that to judge a person in terms of his former errors although he acts in accord with the morality of the Qur'an is not consonant with the Qur'an. Its morality requires that people be well-intentioned toward believers, extolling the fine aspects of their character, praising and encouraging them.

Therefore, as with all their other excuses, this one cannot be accepted by believers and insincere individuals. People should see these ideas as coming totally from satan, immediately submit to Allah and try to make up for their errors in terms of the moral teachings of the Qur'an.

THOSE WHO STRUGGLE WITH A SILENT LANGUAGE USING EMOTIONALITY

Another perversity that satan insidiously uses to distance people from the morality of the Qur'an is *emotionality*. A person who thinks with his emotions loses his reason, together with the ability to think clearly. Such a person acts not according to the Qur'an but according to his feelings. Resentment, anger, jealousy, selfishness, arrogance and other such incitements of his lower self become such a person's basic guiding forces. After this stage, satan's work becomes very easy. He can take this person under his influence and direct him as he wishes.

Those who live their lives on the basis of emotionality are drawn into a great danger. If they do not escape from emotionality at once, it will prevent them from practicing religious morality and from acting in a way that will win Allah's favor.

Those who enter such a spiritual state under satan's influence will begin to use emotionality as a silent language. Allah says in the Qur'an: "**...Satan made their actions seem good to them and so debarred them from the Way, even though they were intelligent people.**" (Surat al-'Ankabut: 38) The verse says that although people are aware, intelligent, rational and able to avoid evil, those who act using the methods of satan instead of the morality of the Qur'an will stray from the true path.

These people use emotionality as a ploy against those around them. In difficult moments when they wish to make people believe that they are sincere, well-intentioned and innocent, they resort to emotionality as their most effective way. At the same time, they see this as a way to express their inner resentments, anger and jealousy, to insist on getting what they want, and to conceal their avarice and weakness. By assuming such a character by satan's intimations, they can send many silent messages to those around them.

But when we say the word "emotionality," we must not think of certain familiar ways of behavior. Satan teaches those under his influence all the filthy riches of this morality. The following pages will consider the insidious methods of those who use emotionality as a secret language and the hidden messages they want to convey through these and thus reveal the game that satan plays with these people.

They weep to make people feel sorry for them and to appear innocent

Crying is doubtlessly one of the best known methods of emotionality. Those who act emotionally under satan's intimations use their situation as a ploy to influence those around them. One of the main factors that lead them to think in this way is that all their lives, they have seen how effective this ploy is among ignorant people. Some individuals far removed from the morality of the Qur'an and leading their lives according to ignorant rules think that tears are an important proof of innocence. They want to say that they told the truth, but were unable to prove it to those around them—and, by crying, think they will demonstrate that they were treated unjustly, that they were sadly helpless to explain themselves.. Relying on these perverse beliefs, they assume completely innocent facial expressions to make others feel sorry for them.

From their childhood, they have seen people around them using this method and noted how effective it is. In their turn, under satan's influence, they embrace the same method to hide their insincerity. By using tears as a weapon, they think they can persuade others that they are sincere, well-intentioned and honest. They also think that they can hide their cooperation with satan, especially when someone urges them to live a better moral life, warning them that they have been following their lower selves and have not been serious in this regard. Immediately they take refuge in emotionality with the intention of making themselves appear innocent. They think that upon seeing their tears, others will be filled with pity and compassion and be convinced that they have done everything in their power with all sincerity, but that is all they could achieve. They believe that if they have been unable to obtain what they want with

words, that result will be clinched by a few tears , and others will be fully persuaded.

This perverse ploy is accepted among those who act from an ignorant point of view, but people of faith would never see it as legitimate. For those who employ such a satanic method, it is not possible to convince believers of their innocent good intentions, because the morality of the Qur'an is the measure used by people with faith. The Qur'an reveals that the qualities proving that someone is well-intentioned are quite different. A sincere facial expression and tone of voice, intelligent and aware conversation, and meticulous conformity to the morality of the Qur'an are a clear indications that a person fears and respects Allah.

There's no need to make a special effort or resort to special methods to prove the honesty of anyone with this kind of moral character. Using the sharp mind, understanding and sensitive conscience that Allah has given them, those of faith can easily detect such insincere people. For this reason, emotionality and crying—one of emotionality's major kinds of insincerity—achieve nothing when used against believers. In the Qur'an, Allah says that weeping is characteristic of a hypocrite with sickness and weakness in his heart.

We are told in the Qur'an that Yusuf's (as) brothers tried to cover up their insidious plan by crying. They were jealous of the love their father had for their brother, Yusuf (as); they came together and agreed to kill him by throwing him into a well. After they concocted this plan, they went to their father, feigning total innocence:

"Why don't you send him out with us tomorrow so he can enjoy himself and play about? All of us will make sure that he is safe." (Surah Yusuf: 12)

They went to their father and tried to assure him that they

wanted what was good for their brother and would protect him under all circumstances. Having received permission and left Yusuf (as) in the bottom of the well, they came back to their father with a shirt of Yusuf's (as) smeared with blood that was not his. They cried and told their father a story consisting entirely of lies in an attempt to convince him that they were innocent:

That night they [the brothers] came back to their father in tears, saying, "Father, we went out to run a race and left Yusuf together with our things and then a wolf appeared and ate him up but you are never going to believe us now, not even though we really tell the truth." They then produced his shirt with false blood on it... " (Surah Yusuf: 16-18)

Thinking that the best way to make themselves appear innocent was to cry, they all together pretended to weep. Trying to appear innocent by crying is a method that people use for their own gain and to cover up their lies. As was the case hundreds of years ago, so today crying is the same satanic tactic, used with the same deliberate plan and sick logic.

A person with faith would never try to achieve what he wanted by such a method. Muslims have a real sense of compassion for those who trust in Allah completely, are aware that everything happens according to the destiny He has determined, and submit themselves to Allah. Because they fear Allah, they nurture love for those who strive as much as they can to live a good moral life and they believe in the words such people say.

They claim that they cry because they fear Allah

The Qur'an says that it is saintly to cry out of a fear of Allah. In

Surah Maryam, Allah praises the deep faith and superior morality of the prophets:

... When the signs of the All-Merciful were recited to them they fell on their faces, weeping, in prostration. (Surah Maryam: 58)

In another verse, Allah describes the morality of those whose eyes fill with tears because they have submitted to faith:

When they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of what they recognize of the truth... (Surat al-Ma'ida: 83)

As explained earlier, emotionality and the weeping it causes have no place in the morality of the Qur'an. Influenced by the pessimism that satanic apprehensions give, these individuals use weeping to cover their insincerity. When they're warned that this behavior is wrong and has nothing to do with the Qur'an, instead of giving it up and behaving as a Muslim, they seek a solution in more insincerity. Satan does not want them to see the truth and act according to the morality of the Qur'an; so, he inspires them to present their hearts—which they think cannot be deciphered—as proof.

When told that weeping is not proper Muslim behavior, sometimes they may secretly try to make themselves appear innocent by saying "I was crying for some other reason, but it wouldn't be right for me to mention it," as if they don't want to reveal the reason for their tears out of sincerity and faithfulness to someone else. Later, when pressed, they say that they were *crying out of their fear of Allah*. They claim that that they are crying out of regret; realizing that they are behaving wrongly and think that they may receive severe punishment for their behavior in the world to come.

However, they know that their claims are not right and that they are lying to cover their insincerity. With satanic logic they attempt to use the Qur'an to legitimize their bad moral behavior and counterfeit gains. But as with all traps, this one too is ineffective, they forget one important thing when they speak the insidious words of satan and his followers: Anyone who shudders in fear of Allah will immediately give up his wrong behavior. Crying and continuing in his insincerity with all his strength reveals that such a person does not fear Allah and that his actions are not honest. In the Qur'an, Allah gives an example to show how determined people would be if they really feared Him:

Despite all his threats of torture, the magicians in Pharaoh's service believed the message of Musa (as) and were ready to endure deaths of unendurable torture for the sake of their fear of Allah. The Qur'an tells us of their determination:

They [the magicians] said [to Pharaoh], "We will never prefer you to the clear signs which have come to us nor to Him Who brought us into being. Decide on any judgment you like. Your jurisdiction only covers the life of this world." (Surah Ta Ha: 72)

What they did shows that people who really feared Allah would immediately give up their wrong behavior and submit to Allah. Therefore, those who follow the way of insincerity under the influence of satan must do one basic thing: they must stop trying to legitimize their behavior by continuing in their lies but take refuge in Allah's forgiveness and strive to live a moral life to win His favor.

The secret language used in the stage of emotionality before crying

To initiate the act of weeping, a person who employs emotion-

ality as an insincere language at satan's instigation must first ready his spiritual state. In his satanic logic, he must make preparations so that those around him can notice the signs and understand the message that his weeping is meant to give. This preparation must be at least as effective as the crying; an atmosphere of real tension must be created and, for the person in question to be vindicated, he must be able to express that he risks everything to justify himself. Of course, this is just one instance of such a person's insincere thinking. The methods he uses and the message he tries to give with his silent language may vary according to the conditions of his inner state of mind.

We can see that emotionality may first appear to be an ordinary behavioral aberration, but it is subtly and intricately planned. Every action taken in this spiritual state is taken deliberately, aimed toward a previously conceived goal. The message contained in the behavior that satan has taught makes itself clear in what these people say in order to make their egos look innocent. We can examine some of these tactics under separate headings:

Defense methods

❖ In matters that threaten their lower selves, these people generally blame others. In order to enter an emotional state of mind to cry at will, they must convince others that they are the guilty parties. To this end they seek to offer proof, tell themselves that it is true and convince others. Thus, they strengthen their lower selves by taking every opportunity, with satan's help, to achieve their deceitful ends.

❖ Then, they need proofs to persuade themselves believe that they are right. And they will be able to express their emotionality insofar as they are able to convince themselves of this. Therefore, in their own minds, they imagine that this game's persuasive influence

on people will be more effective.

❖ They are stubborn and determined in their behavioral aberrations and try to make others step back. Their purpose is generally to put themselves into a state of mind where they can cry. First, in a very stubborn manner they pretend not to understand what they had said, then claim that they were wrongly challenged. In this way, they produce what they need to justify tears.

❖ They pretend not to understand what's being said. To gain time to think, they ask people to repeat themselves; they want to be given explanations. Later, they say that the matter under discussion was very difficult and complicated, so that they can feel sorry for themselves.

❖ They pretend as if they are unable to talk. They make up sentences that do not have any logical sense or meaning and then feel sorry and cry to this desperate situation they experience. Their sentences are so long and meaningless that others forget how they began. Others feel uncomfortable because there seems to be no point to their conversation. They use many connecting words, one after another, such as "And..." "or," "I mean," "but," "because" and "for example"—while their listeners wait for some connection to appear from these endless sentences.

❖ Sometimes, their words and phrases are halting. Pretending to have difficulty expressing themselves, they make their listeners think that they are so affected by a situation that they cannot speak clearly. They use this defense method to make others feel sorry for them.

❖ In defending their lower selves, they behave like ignorant people who do not know how to speak or give effective answers. No matter how cultured and educated they may be, when defending

their lower selves, they resort to basic methods that are far from dignified.

❖ They speak with a hoarse voice that makes their listeners uncomfortable. Their sentences are halting, illogical; their voices tremble as they speak as they prepare themselves for a bout of sobbing.

Forms of response

❖ They speak in extremely long-winded and complicated sentences. Because it is not possible to make a natural, intimate conversation with them, listeners have to pay special attention to understand what's being said to them.

❖ Generally, their replies don't relate to the question asked, for they are uncomfortable and peevish. Besides, giving a clear answer would require these people to be sincere and make them give up the atmosphere of emotionality and secrecy that they want to create. In order not to destroy the image they want to project, they give evasive answers in accord with their insincere state of mind.

❖ In response to questions, sometimes they give no answer at all, pretending not to have heard the question. Or sometimes they gloss over the question as much as they can with pained facial expressions. This is one of the methods they use to enter their melancholic, troubled, introverted spiritual state and make other people care about them.

❖ From time to time, they grow peevish and argumentative. They use this special method to legitimize their bouts of crying. In this way, they make others feel that they are in a tense state of mind and also create for themselves a state of psychological sensitivity to being treated unjustly. As a result, they succeed in weeping.

❖ In answers they give, they're careful to hide any love or respect toward others; they even seem to want to create the opposite

impression. By expressing any love or respect, they would create a friendly atmosphere, and would lack the raw material for creating a situation of emotionality and so, would lose their ability to cry.

❖ They are careful to make their tone of voice sad, as soft as possible, monotonous. From time to time, they raise their voice to suggest that something unwelcome has taken place, without saying so specifically. They intend this tone of voice to lay the groundwork for a bout of crying.

They have a hidden sadness and an introverted personality

No one wants to hurt himself or find himself in situations that leave him sad and pessimistic. But satan approaches to persons of weak character when their lower selves feel helpless. He infects them with one of the sickest aspects of the human ego—the psychology of being unjustly treated. He instills this logic and draws people into a tense, emotional state of mind with groundless but persuasive examples from the past—all the product of satanic interpretation and constant negative thinking. Satan covers these people like the bark of a tree, and soon they fall under the influence of his every whisper. They believe they can protect their rights with the ideas that satan instills in them. They find all his ideas logical. The Qur'an tells us about the methods satan uses to influence people with weak characters:

**We have assigned close comrades to them who have made what is before them and behind them seem good to them...
(Surah Fussilat: 25)**

Having arrived at this stage, a person feels no hesitation in crying or letting himself become introverted. He begins to enjoy giving

the impression of a melancholic, secret, inscrutable soul. A person influenced by satanic thoughts is attracted by the idea of being noticed; to this goal, he assumes a spiritual state that anyone of sound mind would avoid at all costs. For such a person to change, someone else would have to take an interest in him. To get such a person to open up, in order to understand his behavior, one would need to take more effort than is needed with other people. Being one in whom others take an interest will thus placate his ego—and prolong the game.

However, this is entirely a frightening situation that one falls under satan's incitement. Anyone of sound mind would never choose to live in such a state of mind of his own free will. Allah tells us that there will be no fear or sadness for those who believe and obey the commands of the Qur'an:

We said, "Go down from it, every one of you! Then when guidance comes to you from Me, those who follow My guidance will feel no fear and will know no sorrow." (Surat al-Baqara: 38)

Hidden methods of crying of those under satan's influence

Satan teaches people to use emotionality as a means of being insincere, and shows them all the intricacies and secret methods in this regard. As seen earlier, emotionality gives expression to many kinds of behavioral aberrations. Crying is one of the most familiar, but satan teaches people other methods of secret crying to make others feel sorry for them. Those who use the negative state of mind they experience to send messages to people around them behave very carefully, since in their view, every one of these insincere methods

has a different effect. They do not want to use all these ploys at once; but want to use each one in the best way to further their insidious plans. So they regard crying as their final ploy, and use the different stages that precede crying as preparatory maneuvers.

A person with *trembling voice* and various *tearful facial expressions* is actually letting others know, through satan's secret language, that danger is imminent. After a few more words, this first stage—with a trembling, lowered tone of voice that will later become the weeping voice, and controlled trembling of the lip—will be played out successfully. By these means, he sends out the message that unless others step back and agree that this person is in the right, a bout of weeping will shortly ensue. His purpose is to get everything he wants, have his lower self placated, to be acknowledged as right and have others acknowledge themselves in the wrong. According to their satanic logic, he must prove this with ample examples that he's been treated unjustly and not given his due. He must be praised and have it acknowledged—even if no one believes it—that his crying has proven what a good and innocent person he is. Only then the bout of weeping may be prevented.

However, anyone with faith knows immediately that all this is an insidious game played by a person of superficial thinking who's not aware that Allah knows everything. The believer will remind this person that his lower self is playing a very unseemly game that will humiliate him. In order to stem the bout of crying right at the beginning, the believer will try to make the person aware of what he is doing and warn him with verses from the Qur'an. The same person will ask why the person began to weep and make him state with his own words the reasons for his insincerity. The believer will affirm that the bout of crying did not make this person appear inno-

cent; but was rather a humiliating display of weakness befitting people who do not put their trust in Allah. A person who knows what he is doing and does not surrender his behavior despite these warnings will be held accountable in Allah's presence for continuing in this way.

Someone who doesn't get what he wants with a quivering voice and tearful expression may resort to a second ploy, making it appear that he is about to weep. At this stage, his eyes start to assume a moist and uncomprehending expression that suggests he is about to cry. He looks more deeply at the other person trying to influence him. Now, his voice is almost completely inaudible. To convince others know that the last stage is very near, he answers with halting, uncomprehending and trembling words, to emphasize his helplessness as much as he can. This person expects to make others feel sorry for him and carries on his uncompromising satanic quest for compassion. He intensifies the situation with emotional looks and halting speech. His voice is thin, and he emphasizes his helplessness with pitiful facial expressions.

However, it is never fitting or acceptable for a Muslim to be helpless or without recourse. Under every circumstance, he draws his strength and security from Allah; he is at all times wise and able to solve his problems. No obstacle will daunt him. He knows that Allah has created everything with its solution and behaves with the strength of character that his faith gives him. The Qur'an tells us that a person who trusts in Allah will overcome every obstacle by Allah's will:

Do not give up and do not be downhearted. You shall be uppermost if you believe. (Surah Al 'Imran: 139)

People lacking this spiritual strength that sincere faith gives are always uncertain, without willpower. They give their attention only

to their insincere goals. They employ their secret methods of tears (quivering voice and sorrowful expressions) to attain their goal. But when they see that their intended messages have been ineffective, the only one thing left to do according to their warped way of thinking is to cry.

When none of these preparatory stages achieves the desired end, they quickly put this final stage into action. The voice stops completely, there is no talking. If they don't get what they want, they cry excessively and if they sense that they won't get what they want, they cry even more.

In order to be acknowledged as right, these people don't hesitate to humiliate themselves and risk appearing almost inhuman. In the Qur'an, Allah says that such people who listen to their lower selves in their desire to be right in others' eyes will, contrary to their intentions, be humiliated:

If We had wanted to, We would have raised him up by them. But he gravitated towards the Earth and pursued his whims and base desires. His metaphor is that of a dog: if you chase it away, it lolls out its tongue and pants, and if you leave it alone, it lolls out its tongue and pants. That is the metaphor of those who deny Our signs. So tell the story so that hopefully they will reflect. (Surat al-A'raf: 176)

By crying, those who make friends with satan are doing something very insidious. One of the major proofs is that any time they like, these people can abandon this tearful character and show a different kind of face. When with others who share the same kind of character, they are extremely lively and talkative. They have no trouble being open; they look natural and speak in an ordinary way. Actually, their mental state is not tearful at all. On the contrary, they

are smiling, joyful, at ease and extroverted. In the Qur'an, Allah describes the state of these people:

Those who did evil used to laugh at those who believed. When they passed by them, they would wink at one another. When they returned to their families, they would make a joke of them. (Surat al-Mutaffifin: 29-31)

Those who use emotionality as a method of aggression fall into their own trap

From this chapter, we see that the behavioral aberration emotionality engenders is yet another of satan's deceptive methods. And those who behave in this way under satan's influence eventually fall into their own trap. In the Qur'an, Allah draws our attention to this important truth:

... Shown by their arrogance in the land and evil plotting. But evil plotting envelops only those who do it... (Surah Fatir: 43)

Satan starts to make this emotional state rule the entire life of a person under his control. It is no longer a tactic; these people experience emotionality as a permanent spiritual state and open themselves every moment to satan's insincerity and wickedness. More importantly, emotional thinking is completely contrary to the morality of the Qur'an; gradually these people grow farther and farther removed from true faith and the kind of morality that is pleasing to Allah. The weepy state that they chose earlier as a tactic now occupies a major part of their lives. They regard everything that happens, every word they hear, from an emotional point of view; and as a result, are often overcome by sadness and become introverted. In the Qur'an, Allah says that crying takes possession of a person's life as a

punishment for the wicked things he has done and for the insidious plans he has made:

Let them laugh little and weep much, in repayment for what they have earned. (Surat at-Tawba: 82)

Crying is not regarded by people as a punishment; but is actually a perfect recompense for those who do not trust in Allah and do insidious things to protect their lower selves. Above all, one given to crying is not happy; he is extremely pessimistic. Being encompassed by despair, his mind is clouded. He cannot distinguish between right and wrong and persists in this state of mind, though knowing that it does him harm. As a recompense, Allah has made his life sad and full of grief. The finest blessings in the world are not enough to make him happy; he cannot take joy from beautiful things; but can think only about his own problems and his own pain. The solution to his problems is actually very simple, but he suffers deeply in believing that they will never end. Such a person realizes that he is following satan, that satan is his enemy and that he will harm him and draw him into the flames of Hell. But he cannot find in himself the strength to oppose him. He has submitted his whole power of his will to him.

It is actually within this person's power to bring all this to an end any time he wants. But because he has not made the Qur'an his guide, he cannot follow the way that Allah reveals in it. Therefore, he cannot find a way out of his predicament. He knows that if he continues in this immorality, a very difficult life awaits him in the world to come, that his misery and grief will be impossible to reverse and that he will experience great sorrow for not opposing satan. But despite all the warnings of his conscience, he does not fear Allah enough and cannot find the strength to rescue himself from

his spiritual state.

If he does not choose to be sincere and give up pandering to his lower self, he won't attain the kind of moral life that pleases Allah. For the sake of his lower self, the rebelliousness he displays will lead him into physical and spiritual ruin. There are various signs of this ruin. First, his crying tactics will take over his personality; he will become unbalanced and weep over everything. He will always be pessimistic, negative and discontent; fearful and sad as he waits for every day to bring him new sorrows. As long as he resists changing his life according to the morality revealed in the Qur'an, the dimensions of his ruin may increase still further.

However, it is very easy to escape from this situation. Allah reveals in the Qur'an that, if anyone takes the advice given, He will lead him on the true path toward what is good for him:

... But if they had done what they were urged to do, it would have been better for them and far more strengthening. In that case We would have given them an immense reward from Us and We would have guided them on a straight path. (Surat an-Nisa': 66-68)

THOSE WHO CLAIM THEY ARE BEING TREATED UNJUSTLY

Satan's silent and insidious language can manifest itself sometimes as innocent, sometimes as extremely negative, insensitive, cold, distant, despairing, untrusting, peevish and arrogant. But one of the most distinctive ways in which the satanic character emerges is in claims of being unjustly treated. Satan was the first to make this claim. The Qur'an tells us that he disobeyed Allah's command with the idea that he was being unjustly treated. Satan's situation is de-

scribed in these words:

We created you and then formed you and then We said to the angels, "Prostrate before Adam," and they prostrated—except for Diabolis. He was not among those who prostrated. He said, "What prevented you from prostrating when I commanded you to?" He replied, "I am better than him. You created me from fire and You created him from clay." He said, "Descend from Heaven. It is not for you to be arrogant in it. So get out! You are one of the abased." (Surat al-A'raf: 11-13)

Satan refused to obey Allah's command to prostrate himself before Adam (as) claiming that he was superior to Adam (as):

... He said, "I will not prostrate to a human being whom You have created out of dried clay formed from fetid black mud." (Surat al-Hijr: 33)

Satan made a distorted judgment and rebelled, thinking that he had been treated unjustly. (Surely God is beyond that!) According to his own distorted criteria, the fire from which he was created was much superior to the mud from which Adam (as) was created. He did not think it becoming for one created with such excellence to prostrate himself before a human being. He grew arrogant in this perverse and rebellious morality and did not obey Allah's command. The Qur'an tells us that his perverse way of thinking stemming from arrogance drew Satan into rebellion:

We said to the angels, "Prostrate to Adam!" and they prostrated, with the exception of Diabolis. He refused and was arrogant and was one of the unbelievers. (Surat al-Baqara: 34)

This shows clearly how this psychology of being treated un-

justly produces very dangerous thinking. It does not fit in with religious morality; this way of thinking that makes people rebel against Allah, reject religion and finally draw them into the flames of Hell.

This behavioral aberration manifests itself in various ways. Satan so deeply engrains in some people this idea of being treated unjustly that they rebel against Allah and lapse into denying His existence. Others do believe in Allah, His infinite justice and that He has created everything for a good purpose, but their faith is weak. Satan approaches such people in a much more insidious way. He teaches them methods to deceive themselves into believing that all these thoughts actually come from their own good intentions and their desire to be better people. Satan persuaded also himself with the same methods. The Qur'an tells us that during the time given to him in this earthly life, satan calls all human beings to deny Allah and finally in the next world, will say that he fears Him:

They are like satan when he says to a human being, "Disbelieve," and then when he disbelieves, says, "I wash my hands of you. Truly I fear Allah, the Lord of all the worlds." (Surat al-Hashr: 16)

This information given in the Qur'an shows that satan still thinks of himself as one who fears Allah, despite his many endeavors against religion and the fact that he was driven from the Garden cursed and resented. All the games that satan plays with people are based on this way of thinking. These people claim that they fear and respect Allah and are true Muslims with sincere intentions; but thinking that they have been treated unjustly, they try to cast doubt on Allah's justice. Sometimes this idea continues to grow inside them, drawing them into total denial of His existence. Despite this, still they claim that they're on the right path. But in the Qur'an, Allah

defines the way they really look at things and their moral make-up:

... They have brought injustice and falsehood. (Surat al-Furqan: 4)

In the following pages, we will consider the psychology of being treated unjustly that satan has taught these people and the sick way of thinking that gives it expression. But first, we can show that these claims are groundless with verses from the Qur'an.

Allah will not permit people to suffer even as much injustice as a tiny fiber in a date seed

People who are influenced by satan's intimations although they know about faith and believe they are being treated unjustly would see the contradiction in satan's stratagem if they think about this with an open mind only for a few minutes. That is because, it is unlikely that a person fears Allah and at the same time believes he is treated unjustly. To fear Allah means to have deep love for Him, and an intimate relationship with Him and faithfulness. Such a person knows all the sublime names of Allah and, no matter what happens, he knows that Allah has created everything for the best purpose; and knows, too, that He will give him the most just and merciful recompense.

He is certain that Allah is the closest and most trustworthy friend any sincere believer could have, that He will always support him with His help, love and kindness. Anyone who grasps these things will never think that he is being treated unjustly. Allah has revealed this truth to humanity in the Qur'an:

Allah does not wrong anyone by so much as the smallest speck... (Surat an-Nisa': 40)

We will set up the Just Balance on the Day of Resurrection

and no self will be wronged in any way. Even if it is no more than the weight of a grain of mustard-seed, We will produce it. We are sufficient as a Reckoner. (Surat al-Anbiya': 47)

... You will not be wronged by so much as "the smallest speck." (Surat an-Nisa': 77)

... They will not be wronged by so much as the tiniest speck. (Surat an-Nisa': 124)

Elsewhere in the Qur'an, Allah tells us that those who hold such an idea have sickness and doubt in their hearts:

Is there a sickness in their hearts or do they have misgivings or do they fear that Allah and His Messenger will be unjust to them? No, it is simply that they are wrongdoers. (Surat an-Nur: 50)

All these verses show that people must be heartless to assume such an "unjust" attitude while knowing of Allah's infinite mercy and generosity toward humanity. This is clear slander against Allah, and anyone who behaves in such a way, knowing the moral teachings of the Qur'an, will be held greatly accountable in the world to come. Indeed, satan will also receive great return for his unseemly daring. In the Qur'an, Allah tells us of the reward satan received because he thought he had been treated unjustly and rebelled:

He said, "Get out of it, reviled and driven out. As for those of them who follow you, I will fill up Hell with every one of you." (Surat al-A'raf: 18)

"My curse is upon you until the Day of Reckoning." (Surah Sâd: 78)

He said, "Descend from Heaven. It is not for you to be arro-

gant in it. So get out! You are one of the abased." (Surat al-A'raf: 13)

Hidden insincerity of those who claim they have been treated unjustly

If we look closely at the lives of those whom satan tries to win over, we see that they have spent a large part of their lives in feeling that they've been treated unjustly, and show this attitude in much of their behavior. They have so convinced themselves that this is really so that they interpret everything in light of it. They can feel unjustly treated by the most irrelevant occurrences; they are saddened and find subjects on which to counter-attack. In the Qur'an, Allah draws attention to how these people look at things:

... They imagine every cry to be against them.... (Surat al-Munafiqun: 4)

Most often, people around are not even aware that an individual thinks this way. For this reason, they behave toward him in all sincerity. But one under satan's influence interprets this sincere behavior in a negative way. His interpretations have no relation to reality, yet he convinces himself of their truth and enters a spiritual state that conflicts with the morality of the Qur'an. He does not think that he can live according to Muslim values, unless he considers Allah's existence, the wonderful workings of destiny, that there is a good purpose in everything and that Allah has created this world as a place of testing. He never lets it cross his mind that he'll be held responsible in the world to come for his doubts and lack of trust in Allah and that following satan will draw him into the flames of Hell.

The most important thoughts that occupy him are how right he

was in a certain situation and did not receive the recompense he deserved. So obsessed with these ideas is he that the secret anger over not receiving his due and his furious desire to obtain it takes over his whole personality. After this stage, he cannot think rationally about what happened or grasp advice that he acts in an auspicious manner. Insisting on his rights has become a deep obsession for such a person; at every opportunity he finds ways to prove himself deserving. The only thing in his mind, day and night and in everything he does, is to think about the hundreds of ways he has been treated unjustly. He convinces himself so completely with these unfounded ideas that, when he encounters similar behavior or words, what was hidden in his hearts spills out of his mouth.

Allah describes the spiritual state of these people who cooperate with satan:

You who believe! Do not take any outside yourselves as intimates. They will do anything to harm you. They love what causes you distress. Hatred has appeared out of their mouths, but what their breasts hide is far worse. We have made the signs clear to you if you use your intellect. (Surah Al 'Imran: 118)

These people are in a spiritual state far removed from the morality of the Qur'an. But they claim to be totally sincere and well-intentioned. Here are a few instances of the insincerity of their behavior and the silent messages they give to convince others of their claim:

Because they are so confident in themselves, they do not like others

One of the most powerful traits in those who use the silent lan-

guage of satan is their satisfaction with themselves. Like satan, they think that they have attained a level of superiority that no one else has, that no one will even reach the level they have attained. They believe that they are most intelligent and know things that no one else does. Under the influence of this perverse idea, they always give advice to other people and show them the right way. This shows that their awareness is hazy and—as is the case with satan—these people want to make themselves seem important by belittling others.

In several places in the Qur'an, Allah tells us that these individuals, because of their idea of their own importance, say that they do not like people with a sincere faith:

In this way We try some of them by means of others so that they say, "Are these the people among us to whom Allah has shown His favor?" ... (Surat al-An'am: 53)

When they are told, 'Believe in the way that the people believe,' they say, "What! Are we to believe in the way that fools believe?" No indeed! They are the fools, but they do not know it. (Surat al-Baqara: 13)

We see from these verses that others have a better moral character than they do. But their constantly growing sense of their own importance prevents them from appreciating this superiority. Satan has taught them both his secret language and to look at others with the intent of finding their faults. For this reason, they can't accept that others are superior to them in intelligence or awareness. They express this jealousy, either in secret or openly. They take every opportunity to find faults in others and exalt themselves, and do not hesitate to use satanic logic or assume a personality in conflict with the moral teachings of the Qur'an.

However, Allah says in the Qur'an that the superiority that individuals have is theirs by His providence.

... We raise the rank of anyone We will. Over everyone with knowledge is a Knower. (Surah Yusuf: 76)

This being the case, always aware that another may be morally superior to himself and have more expansive knowledge, a person must be humble in his manners.

Besides this, believers see what is lacking in one another and inform one another of it, because they believe what Allah has revealed in the Qur'an: He has made them responsible for commanding good, avoiding evil, and calling on others to lead a good moral life. For this reason, believers tell others of their faults so that they can better themselves and become more lovable. Believers want happiness for one another, both in this world and the next.

But these people in question find fault with others and do not want them to atone for their mistakes. Their only goal in telling others their faults is to make themselves seem superior. For the same purpose, they sometimes invent errors or shortcomings in ordinary behavior in an attempt to vaunt their own superiority.

The secret anger in the psychology of being treated unjustly

When satan was expected to prostrate himself to Adam (as), he grew consumed by anger against human beings and, when he was cursed and driven out of the Garden, that anger turned into great enmity. He then swore to pursue his anger until the Last Day.

Such a secret anger, similar to satan's, can be seen in those individuals who use his insidious language. Those who deny Allah demonstrate anger in their beliefs, lifestyles, and ignorant moral

characters. Even though they claim to have faith, they hoard a secret sickness in their hearts. They know that such anger is unjustified because they know from the Qur'an that Allah is just, His mercy is infinite and He is the Protector of humanity. But their lower selves, under satan's influence, constantly incite them to anger. When they cannot stop that anger from erupting, they hide it as much as they can from sincere believers. Some people deliberately project this anger; others keep it inside and convince themselves that somehow, they will overcome it in time. But as long as they do not turn to Allah, this same hidden anger will curdle into an irresistible resentment. It will begin to direct everything they do or think, every decision they make, and then they will be closer to adopting the kind of morality that satan desires. The people against whom they direct their anger are actually people with faith, whom they love and trust and who should be their closest friends.

There's no reason why they should be angry with people who, out of their fear for Allah, lead good moral lives, always stand up for what is right and good, and treat others with love, respect and friendship. When they are able to escape satan's influence even a little, they realize this and blame themselves for their anger. But their lower selves, with its satanic intimations, soothes these pangs of conscience and they deliberately continue with their inconsistent behavior.

Satan provides the reasons for them to be angry with people who believe, despite their many good qualities. These reasons' common feature is their resentment at the ways in which believers call on them to exercise goodness.

We can briefly list some of the basic reasons for the anger of those under satan's influence:

❖ Believers can use the Qur'an to analyze the sick characters of these individuals. Believers uncover the real characters that these people are hiding in everything they do, in their every action and word. So, in order not to give themselves away too much, they conceal themselves and remain hidden. But because believers can perceive their unseemly morality, they grow angry at them.

❖ In spite of their lower selves' intense desire to be right, what Muslims say—with Allah's help—always proves to be true. For this reason, they can never attain the desires of their lower selves, which run contrary to the Qur'an. Believers show that their false ideas and satanic logic are confused, wrong, and ineffective.

❖ They cannot obtain the appreciation they think they deserve by any means. They see that Allah is generous only to those who sincerely believe in Him; and they understand that as the Qur'an says, they "**... have nothing in their breasts except for pride which they will never be able to vindicate.**" (Surah Ghafir: 56) They struggle to attain these desires, but realize that they never will; and so, experience deep anger because of their lack of knowledge.

❖ Those they regard as inferior to themselves are appreciated and honored for their good moral characters and sincerity. They are always in the background, however, and in these people's shadow.

❖ Very satisfied with themselves, they want to have a say in everything. Regarding others as inferior (although they are actually superior), it is very hard for their lower selves to listen to what anyone else says or take their advice or recommendations. They don't see their own deficiencies and so can't find any remedy for them. That these others try to show them the way causes secret anger in their hearts.

They point out the faults of others in order to hide their own mistakes.

Conversations using satan's secret language are full of clues that sincere Muslims notice. These people always point out the faults of others, trying to cover over their own unseemly moral characters. They use satan's language in their desire to divert attention from themselves, lest their own morality be criticized. This way, they try to confuse matters and ensure that topics relating to them are overlooked. Their purpose is always the same: to be in the right... If a discussion is interrupted at a point they planned, and attention is directed to someone else—and especially if what they said about that individual is accurate—then the direction of the matter will change in the way they desire. The matter concerning themselves will be forgotten and they will be in right again.

To this end, they feel the need to make a careful analysis of what happens around them (if only to make use of it in similar situations that may arise later). Yet this is not a well-intentioned analysis, but an insidious examination. They notice who made errors and when, what reactions they provoked and what was said; and they keep all these details clear in their minds. At the right time, they'll reveal all this "evidence," and, according to their distorted way of thinking, obtain the justice they deserve.

However, Allah's justice is manifested in the best way among human beings. People of sincere faith will obtain their reward from Allah's mercy; but others who play games with their insincere thoughts will receive what they most justly deserve in this world and the Hereafter. When they compare themselves with others by pointing out their errors, all they are trying to do is obtain satanic justice. Their main goal in doing so is to attain, by satan's distorted

idea of justice, a superiority they do not deserve. But their efforts are in vain; they will never attain it. As in the case of Satan himself, these individuals will also receive the repayment of Allah's justice.

Every human being is responsible for his own actions. Judging others and comparing one's self to them is useless from the point of view of one's position in the next world. In the Qur'an, Allah swore an oath: **"No! I swear by the self-reproaching self."** (Surat al-Qiyama: 2) It must be remembered that being able to criticize one's lower self and see what is wrong with it is a good characteristic of a Muslim. Only in this way can a person attain a good moral character and receive Allah's mercy.

Although they try to cause dissension, they say they are correcting others.

Some people who know Allah's infinite mercy, the perfect workings of destiny and the morality of the Qur'an that brings contentment to human beings but try to give the secret impression that they have been treated unjustly are held accountable in the sight of Allah. With such attitude, they behave in such a way as to create dissension among believers, and the Qur'an tells us that such people should beware of their wickedness. Such people are called *hannas* (devils) in the Qur'an; their characters give secret apprehensions to hearts and stir up dissent:

Say: "I seek refuge with the Lord of humanity, the King of humanity, the Allah of humanity, from the evil of the insidious whisperer who whispers in people's breasts and comes from the jinn and from humanity." (Surat an-Nas: 1-6)

These people are absolutely certain that they have been treated

unjustly; they make mischief among believers by satan's intimations. In order to prove themselves right and to protect their pride, they don't hesitate to create confusion among believers in an attempt to drag them down to their own spiritual state. They show unseemly boldness in their insidious activities and give no thought to what results will ensue in this world and the next. They do not intend to live their lives like Muslims and seek every opportunity to create confusion in almost everything they do and say. When told what they are doing, that their actions are contrary to the Qur'an, they do not accept the admonition because they are under satan's influence. On the contrary, they defend themselves, insisting that they are well-intentioned. They maintain that their intention is not to create confusion, but to do good; that they want to correct others and be of some use to other people:

... they come to you swearing by Allah: "We desired nothing but good and reconciliation?" (Surat an-Nisa': 62)

But Allah says that their way of thinking is false and that their basic aim is to **"create dissension"**:

When they [hypocrites] are told, "Do not cause corruption on the Earth," they say, "We are only putting things right." No indeed! They are the corrupters, but they are not aware of it. (Surat al-Baqara: 11-12)

Elsewhere in the Qur'an, Allah tells us that devils deceive these people into thinking that they are on the right path. Then they actually call on their friends to join them on that path.

Say: "Are we to call on something besides Allah which can neither help nor harm us, and to turn on our heels after Allah has guided us, like someone the demons have lured away in the earth, leaving him confused and stupefied, de-

spite the fact that he has companions calling him to guidance, saying, 'Come with us!'" Say: "Allah's guidance, that is true guidance. We are commanded to submit as Muslims to the Lord of all the worlds." (Surat an-An'am: 71)

These verses of the Qur'an show that satan made these people do these things for the sake of *goodness, truth and perfection*. They show that he calls them to practice his morality for the sake of spreading justice among humanity. However, these people are witnesses to the insincerity of their own words. They know very well what words and logic satan leads them to use from moment to moment. At the same time, they know that their conscience tells them to give up their unseemly behavior and inspires them to behave in a proper way. Satan approaches them from a place they do not know and performs his diabolical actions through these people. He has weakened the wills of these people he has taken under his influence and made them unable to hear their conscience's voice.

By satan's influence, these people pretend that they do good by correcting others. But Allah warns them against satan's stratagems. He says that all their efforts will be in vain in this world, that they will obtain their proper reward in Hell:

People whose efforts in the life of this world are misguided while they suppose that they are doing good. (Surat al-Kahf: 104)

They distort the meaning of words said to them to give the impression that they are treated unjustly

Satan intimates to people that they are always being treated unjustly, to distance them from sincere faith. The wickedness reflected in the spiritual state of those under satan's influence is intricate and

varied. One of these kinds of wickedness is concealed in what they say when distressed at thinking they've been treated unjustly. Often when we examine the general meaning of what they say, we see them defending themselves by misstating the facts. Such a person puts into his sentences the satanic message he wants to give in such a way that his bad intentions cannot be noticed. Even if he says something positive that others agree with, his words will suggest denial and rejection. His sentences are constructed with reverse logic. He begins a conversation in a conciliatory way, but with insidious words in the middle of his sentences, he implies that the others' intelligence is not up to the matter under discussion.

We can give a few common examples of the methods used by these people who tend to think themselves treated unjustly. When told that it would be better to avoid falling sick by avoiding the cold weather, he first forms a positive sentence accepting the idea: "That's right! From now on, I'll be careful." But later, expressing his sadness, he somehow brings a satanic manner into play. He may say, for example, "You're right. I didn't think going outside was such a bad idea or such a big deal." With these words, he makes the recommendation seem trivial, even irrelevant. He's making the other person seem to have made a strange and illogical recommendation. But he makes himself seem put-upon by complying with the unjust recommendation. However, the other person's recommendation was well-intentioned and far from being insincere.

This is a classic secret method often used by people living in societies far removed from the moral teachings of the Qur'an who seek to intimidate others by making it seem that they've made an illogical request. For example, when people of such character are admonished that they should spend their money wisely, they reply, "Yes, I'll be

careful. I won't eat or drink a thing," interpreting what the other person said in a different way than what they intended. This is a method of making the other person regret what he said and amend his words. In this instance, the person concerned gathers evidence so he can claim that he was given irrelevant advice. However, there is no way that an intelligent person would recommend anything to harm another person's health or keep him from meeting his natural needs.

Those who tend to believe they are treated unjustly respond to people with faith calling them to virtue with this method all the time. But the only result they obtain with this kind of insincere behavior is that their approaching more closely to satan's own moral character. As Allah says in the Qur'an, correct behavior is the best way to disarm these false methods:

Rather We hurl the truth against falsehood and it cuts right through its brain and it vanishes clean away! Woe without end for you for what you portray! (Surat al-Anbiya': 18)

They interpret the Qur'an in such a way as to justify themselves and their behavior

Those who pretend that they are treated unjustly enter a spiritual state in which they are ready to do things that run contrary to the Qur'an in order to justify themselves. As we said before, these people draw dangerous deductions from their insincere stratagems and make many false accusations against others. In order to show their innocence, they deliberately interpret the Qur'an erroneously. The Qur'an draws our attention to this game that they play to legitimize their aberrant characters:

It is He Who sent down the Book to you from Him: verses containing clear judgments—they are the core of the

Book—and others which are open to interpretation. Those with deviation in their hearts follow what is open to interpretation in it, desiring conflict, seeking its inner meaning. No one knows its inner meaning but Allah. Those firmly rooted in knowledge say, "We believe in it. All of it is from our Lord." But only people of intelligence pay heed. (Surah Al 'Imran: 7)

As this verse says, the verses of the Qur'an are very clear and understandable. Using insincere methods to find justification for bad moral behavior is an important indication of the sickness these people hide in their hearts. Like all the satanic traps they set, this one too is destroyed by Allah's will.

They make accusations against believers in order to seem in the right

Many verses of the Qur'an say that Muslims are deeply attached to one another in love and faithfulness, and that firm friendship exists among them. But if one becomes friends with believers not out of faith and fear of Allah, but for his own gain, this bond will be easily broken for reasons related to one's lower self. When contending with their lower selves, those under satan's influence may disregard in an instant their relationship with believers; making false accusations against them to prove that they are in the right. They tell nasty lies and make mischief. However, Allah says in the Qur'an that making accusations is wrong, that believers must avoid listening to these kinds of accusations:

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

it is immense. Why, when you heard it, did you not say, "We have no business speaking about this. Glory be to You! This is a terrible slander!"? Allah warns you never to repeat the like of it again if you believe. (Surat an-Nur: 15-17)

They try to blame believers for things that happen to them

These people, consumed by the thought of being treated unjustly, persist in their unseemly morality even after being warned; they think that others are responsible for whatever negative things happen to them. They know what faith is and that they ought to behave morally, but still follow satan. They do not listen to advice, but persist in their wickedness. They refuse to change, even though Allah has given them various warnings, which are a great mercy toward these people both in this world and the next.

The warnings' purpose is to make them open their awareness to see the truth and realize that they are following the wrong path. Allah reveals this in the Qur'an: **"Do they not see that they are tried once or twice in every year? But still they do not turn back. They do not pay heed."** (Surat at-Tawba: 126) Allah tells us that the negative things that happen to human beings are meant to cause them to turn to faith: **"... We seized them with punishment so that hopefully they would turn back."** (Surat az-Zukhruf: 48)

But these warnings are difficult for people whose lower selves claim that they are important and in the right. They feign ignorance about them. They claim that others are responsible for the anxieties that befall them. In the Qur'an, Allah gives the example of the people of a city who displayed just such a moral character and to whom He sent a Messenger.

They [the inhabitants of the city] said [to Our messengers], "We see an evil omen in you. If you do not stop we will stone you and you will suffer a painful punishment at our hands." They said, "Your evil omen is in yourselves. Is it not just that you have been reminded? No, you are an unbridled people!" (Surah Ya Sin: 18-19)

In the continuation of the verse, Allah says that the condition of these people claiming they suffered injustice because of the advice given them arose from their having exceeded their bounds. If they behaved according to the Qur'an, they would see that their misery may be a warning from Allah and would fear him and correct their morality.

The idea that Allah may inflict suffering in the Afterlife would cause a person of normal intelligence to fear and regret. Considering what he had done, he would repent, abandon satan, take refuge in Allah and completely change his intentions. But in such a situation, some people are determined to maintain their friendship with satan; the idea of being treated unjustly grows in their minds and they continue to make accusations against others. In the Qur'an, Allah gives further examples of the way these people operate:

Whenever a good thing came to them, they said, "This is our due." But if anything bad happened to them, they would blame their ill fortune on Musa and those with him. No indeed! The ill fortune is theirs in Allah's sight. But most of them did not know. (Surat al-A'raf: 131)

They said, "We see you, and those with you, as an evil omen." He [Salih] said, "No, your evil omen is with Allah; you are merely a people undergoing a trial." (Surat an-Naml: 47)

From these verses, we can see that the situation of those claiming they are treated unjustly and holding sincere believers responsible for their misery comes from their weak faith—or their lack of it.

They claim that they are treated unjustly because others suspect the intentions of their hearts

One insincere method these people use to prove they are in the right is to claim that others judge their inner intentions, which no one can really know. This way, they seek to keep anyone from interfering with them and finding shortcomings in their personalities. However, Muslims never make judgments about the intentions of anyone's heart. They take as the basis of any judgments the signs that Allah has revealed to them in the Qur'an. They know that indications taken from these examinations are only opinions, and that only Allah knows the truth.

Those under satan's influence see others' meticulousness and sincerity in this matter, but try to put those others in the wrong and make themselves seem innocent. They say, "Only Allah knows the human heart" to stop others from urging them toward goodness.

Claiming to have good traits, they try to hide their wickedness and appear to be right

Their idea of their own good qualities deceives these people and makes them insist they are right. They know that their efforts in some matters is why, under satan's influence, they see themselves as sufficient and feel no need to improve their moral characters. They are totally deceived by the idea that they are better than others and are trying much harder than they. But attaining better qualities in this regard does not improve other aspects. To exhibit a Muslim morality in some aspects and to follow satan in others is inconsistent

with the morality of the Qur'an. If one resists to live the kind of life pleasing to Allah, and thinks he is being treated unjustly in the petty matters that conflict with his lower self, he must compensate for these aspects of his character. Otherwise, his other endeavors will be in vain.

Those who refuse to think about this, telling themselves that they have shortcomings in certain areas and placing their better aspects to the fore, claim that their good points have never been noticed and that their negative aspects have always been complained of. In doing this, they are insincerely trying to show that they are right. However, if a person does have some good aspects, they'll certainly get noticed. Even if no one else perceives them, it is enough that Allah does.

But the fact that a person has good qualities is no reason for his shortcomings not to be ignored. Allah will examine everyone in the next life regarding the deeds he has done, and everyone will receive the appropriate reward for the good and the evil he has done. For this reason, if people with faith tell another of his shortcomings, it will be beneficial for him. He will certainly benefit from compensating for these deficiencies. For this reason, those who espouse an insincere morality use their secret methods to stop those others who summon them to goodness, but in so doing, they are harming only themselves.

Even while the angels take their souls, they will claim that they have been treated unjustly, saying that they have done no wickedness and have been treated unjustly

Those who have become slaves to the idea that they're being treated unjustly will never renounce it until the moment they die.

Until then, they will claim that they have been misunderstood. They have never been able to express to others that their hearts are really pure, and are well-intentioned and innocent. They imagine that they have been unfairly treated because they cannot express themselves well, that no one has been able to understand them except themselves.

At the base of all this blame they direct toward others is their insincerity towards Allah, Who created all the things they have experienced. The Qur'an tells us that these individuals will see nothing wrong in defending themselves to Allah even at the moment of their deaths:

As for those the angels take in death while they are wronging themselves, they will offer their submission: "We did not do any evil." Oh yes you did! Allah knows what you were doing. (Surat an-Nahl: 28)

Instead of leading their lives in a way to please Allah, they follow Satan and, although called to the true path, they do not give up their wickedness. Since they constantly find various means of justifying themselves, they do not hesitate to defend themselves until the last minute. The Qur'an tells us that these people have made a sickness out of their desire to be right and that, in doing so, have not exhibited the character of a Muslim:

Those who associate others with Allah will say, "If Allah had willed we would not have associated anything with Him, nor would our fathers; nor would we have made anything forbidden." In the same way the people before them also lied until they felt Our violent force. Say: "Do you have some knowledge you can produce for us? You are following nothing but conjecture. You are only guessing." (Surat al-An'am: 148)

In other verses we are told about their insincere lies in this regard:

Or lest they should say, "If only Allah had guided me, I would have had heedfulness." (Surat az-Zumar: 57)

... If only you could see when the wrongdoers, standing in the presence of their Lord, cast accusations back and forth at one another! Those deemed weak will say to those deemed great, "Were it not for you, we would have been believers!" (Surah Saba': 31)

SATAN HAS NO COERCIVE POWER; A PERSON IS INDIVIDUALLY RESPONSIBLE IN THE AFTERLIFE FOR THE WICKEDNESS HE HAS COMMITTED

From the beginning of this book, we have seen how satan leads people into evil with his insidious methods, and the efforts he makes to remove them from the morality of the Qur'an. But as we consider these matters, there is one very important thing to keep in mind.

Satan has no coercive power over human beings. In urging people toward wickedness, he simply calls them to adopt this kind of moral behavior. To follow him or not is completely up to the individual. By sending down holy books and sending messengers, Allah has shown what is right and wrong in every matter. He has created our conscience to inspire what is right in everything that a person encounters in every stage of life.

By Allah's will, one's conscience always calls a person to goodness. Therefore, no matter how wicked the lower self is, everyone knows enough to avoid it and determine what is good and right. For this reason, anyone must know that, if he follows satan, he is re-

sponsible for himself. In the Afterlife, he will give a personal account of everything he has done in this world. Allah has revealed this truth to humanity in the Qur'an:

You have come to Us all alone just as We created you at first, leaving behind you everything We bestowed on you. We do not see your intercessors accompanying you, those you claimed were your partners with Allah. The link between you is cut. Those you made such claims for have forsaken you. (Surat al-An'am: 94)

No indeed! We will write down what he says and prolong the punishment for him. We will inherit from him the things he is talking about and he will come to Us all alone. (Surah Maryam: 79-80)

Each of them will come to Him on the Day of Resurrection all alone. (Surah Maryam: 95)

Throughout their lives on Earth, satan never ceases pursuing human beings, saying that he is their friend and helper and making them promises. But in the Afterlife, he will abandon them, saying that they are responsible for themselves. He will tell them that they have themselves, not him, to blame for the wickedness they have committed. This is because he has only called them to wickedness, but they heeded his call of their own free will and knowingly followed him. The Qur'an explains this truth:

When the affair is decided, satan will say, "Allah made you a promise, a promise of truth, and I made you a promise but broke my promise. I had no authority over you, except that I called you and you responded to me. Do not, therefore, blame me but blame yourselves. I cannot come to your aid nor you to mine. I reject the way you associated me with

Allah before." The wrongdoers will have a painful punishment. (Surah Ibrahim: 22)

Therefore, anyone who adopts satanic morality in this world will not be able to blame satan in the world to come for the wickedness they have committed. They may protest that they did wicked things because they followed satan and that they are innocent, but such excuses will not be accepted. In the Qur'an, Allah tells people about satan's morality, that he tells them only lies and does everything to drag them into the pangs of Hell. He says that satan will abandon his followers in the next world and leave them all alone:

They are like satan when he says to a human being, "Disbelieve," and then when he disbelieves, says, "I wash my hands of you. Truly I fear Allah, the Lord of all the worlds." (Surat al-Hashr: 16)

Individuals who know this truth revealed in the Qur'an will flee from satan the moment they realize their error and take refuge in Allah. They must not knowingly persist in their unseemly morality. Allah tells believers about this:

Those who, when they act indecently or wrong themselves, remember Allah and ask forgiveness for their bad actions and do not knowingly persist in what they were doing. (Surah Al 'Imran: 135)

In the Qur'an, Allah admonishes those who are determined to follow wickedness although their conscience shows them what is right:

Or do those who do bad actions imagine they can outstrip Us? How bad their judgment is! (Surat al-'Ankabut: 4)

No indeed! Those who accumulate bad actions and are surrounded by their mistakes, such people are the Companions of the Fire, remaining in it timelessly, for ever.

(Surat al-Baqara: 81)

And what of him the evil of whose actions appears fine to him so that he sees them as good? Allah misguides whoever He wills and guides whoever He wills. So do not let yourself waste away out of regret for them. Allah knows what they do. (Surah Fatir: 8)

As the Qur'an says, those who follow satan and persist in doing evil will suffer an eternity of pain. No matter how many excuses a person may offer to prove his innocence, he will not be accepted in the world to come. Actually, the Qur'an tells us that a person knows that such excuses are insincere lies:

In fact, man will be clear proof against himself. In spite of any excuses he might offer. (Surat al-Qiyama: 14-15)

And in the world to come, this person will admit with great sorrow that he followed satan and turned his back on the true path of his own free will:

The Day when a wrongdoer will bite his hands and say, "Alas for me! If only I had gone the way of the Messenger! Alas for me! If only I had not taken so-and-so for a friend!" [A wrongdoer will say,] "He led me astray from the Reminder after it came to me." satan always leaves man in the lurch. (Surat al-Furqan: 27-29)

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)

We have warned you of an imminent punishment on the Day when a man will see what he has done, and the unbeliever will say, "Oh, if only I were dust!" (Surat an-Naba': 40)

CONCLUSION

Those who adopt the secret language of evil as a way of life and make it the foundation of their personality will lose more than they have ever imagined. They live every hour trying to perform acts of silent wickedness and trying to hide their methods that they only reveal to satan. This will bring ruin upon them. Increasing pangs of conscience embrace their personalities; their merciless struggle to extinguish these pangs begins to exhaust them. They sedate their brains and try not to think; they want to escape from the fierceness of the silent and destructive battle within them. They spend their lives thoughtlessly, in helpless grief and sorrow.

Their pain-filled life derives from the fact that they abandoned Allah and became the agents of satan. Instead of doing good, they practiced evil. Allah says in the Qur'an that the reason that their lives are full of pain is because they espoused wickedness:

Or do those who perpetrate evil deeds suppose that We will make them like those who believe and do right actions, so that their lives and deaths will be the same? How bad their judgment is! (Surat al-Jathiyya: 21)

But it is in their own hands to lead a good life and escape from

these secret pangs. Allah has shown the path to happiness and how to rescue themselves from all these anxieties; He has said this is possible only if they follow the way that He has revealed:

... who follow My guidance will not go astray and will not be miserable. (Surah Ta Ha: 123)

They must become aware of the contradiction in their lives and the harm this causes them. Then they must submit to Allah. To do this, they need only think with sincerity:

Everyone of normal intelligence feels the pressure of his conscience that will do him serious physical and spiritual harm. No matter how healthy he is, he will not be able to endure it for very long. He wonders how long he can endure and realizes that it cannot continue indefinitely. He is alarmed when he realizes that his satanic morality is leading him to a quick death and the pangs of Hell. Every moment he lives will be filled with pains of conscience, anxiety and unhappiness. In the Afterlife, the reward for having made friends with satan will be the eternal fire of Hell and a life of sorrow, pain and sadness.

As soon as an aware individual realizes the extent of the pain to result in the world to come from the kind of morality he practiced in his Earthly life, he will be overwhelmed with fear, take refuge in Allah, and repent of the wickedness he has committed. Otherwise, his wicked deeds may increase, and it may not be possible for him to make up for them.

In the Qur'an, Allah warns people not to meet this end:

On the Day that each self finds the good it did, and the evil it did, present there in front of it, it will wish there were an age between it and then.... (Surah Al 'Imran: 30)

On that day, all the wickedness committed with this silent lan-

guage will be revealed. Evil that people did in this world, thinking it was secret and would never come to light, will be revealed. Allah says that He will unveil the secret wickedness that people have done through their own bodies:

When they reach it [the Fire], their hearing, sight and skin will testify against them concerning what they did. (Surah Fussilat: 20)

You did not think to shield yourselves from your hearing, sight and skin testifying against you and you thought that Allah would never know much of what you did. (Surah Fussilat: 22)

Then, in another verse, He says that the secret, silent language they used in their earthly lives will be completely revealed:

... What confronts them from Allah will be something they did not reckon with. What confronts them will be the evil actions which they earned and what they used to mock at will engulf them. (Surat az-Zumar: 47-48)

Allah describes the state of these people in these words:

... people who plot evil deeds will suffer a harsh punishment... (Surah Fatir: 10)

Everyone who considers these facts must see the truth, and understand that satan has set a huge trap for human beings. They must immediately desist from wickedness and practice the kind of morality that pleases Allah. This is very easy to do, to beware of evil and live a good life, making goodness a principle.

In the Qur'an, Allah tells us that goodness will do away with evil:

... Good actions eradicate bad actions. This is a reminder for people who pay heed. (Surah Hud: 114)

Those who say, "Our Lord is Allah," and then go straight will feel no fear and will know no sorrow. (Surat al-Ahqaf: 13)

Allah tells us in the Qur'an that if human beings are steadfast in living good moral lives, He will remove fear and sorrow from them. He will forgive the wickedness they have done and give them the best reward for what they have done.

As for those who believe and do right actions, We will erase their bad actions from them, and recompense them for the best of what they did. (Surat al-'Ankabut: 7)

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 clear "design" in the universe and in living things. In this way, science confirmed the fact that Allah created the universe and the living things in it. The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.

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

We have examined the collapse of the theory of evolution and

the proofs of creation in great scientific detail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

The Scientific Collapse of Darwinism

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

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

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

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

The First Insurmountable Step: The Origin of Life

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

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

"Life Comes From Life"

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

Similarly, maggots developing in rotting meat was assumed to be evidence of spontaneous generation. However, it was later understood that worms did not appear on meat spontaneously, but

were carried there by flies in the form of larvae, invisible to the naked eye.

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

However, five years after the publication of Darwin's book, Louis Pasteur announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said: "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."¹

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

Inconclusive Efforts of the Twentieth Century

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

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

Evolutionist followers of Oparin tried to carry out experiments to solve this problem. The best known experiment was carried out by the American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial Earth's atmos-

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

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

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

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

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

The Complex Structure of Life

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

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

In mathematics, a probability smaller than 1 over 10^{50} is considered to be impossible in practical terms.

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

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

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

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

Imaginary Mechanism of Evolution

The second important point that negates Darwin's theory is that both concepts put forward by the theory as "evolutionary mecha-

nisms" were understood to have, in reality, no evolutionary power.

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

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

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

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

Lamarck's Impact

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

were extended from generation to generation.

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

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

Neo-Darwinism and Mutations

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

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

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

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

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

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

The Fossil Record: No Sign of Intermediate Forms

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

According to 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

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.*¹¹

This means that in the fossil record, all living species suddenly

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

*Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.*¹²

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

The Tale of Human Evolution

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

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

Evolutionists call man's so-called first ape-like ancestors *Australopithecus*, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various *Australopithecus* specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.¹³

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the Homo series are more developed than *Australopithecus*. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation."¹⁴

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.¹⁵

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. *Homo sapiens neanderthalensis* and *Homo sapiens sapiens* (modern man) co-existed in the same region.¹⁶

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 an 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.¹⁷

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 interpre-

tation 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.¹⁸

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

Darwinian Formula!

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

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

Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins—a single one of which has

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

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

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

Technology in the Eye and the Ear

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

Before passing on to the subject of the eye, let us briefly answer

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

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

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

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

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

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

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

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

were the sound level in your brain 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 Foot in the door.¹⁹

These are explicit statements that Darwinism is a dogma kept alive just for the sake of adherence to materialism. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter created life. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to defend it just so as

"not to allow a Divine Foot in the door."

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

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

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

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

made with their own hands, or the people of Prophet Musa (as) worshipping the Golden Calf.

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

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

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

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

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

with all of its features so perfectly suited to life; and living things full of countless complex systems.

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

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

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

We revealed to Musa, "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 also :

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.²⁰

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.

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